MAXIMS OF CO-OPERATIVE PRINCIPLES AS USED IN THE THARU CONVERSATIONS

A Thesis Submitted to the Department of English Education

In Partial Fulfilment for the Master of Education in English

Submitted by

Vijay Bhaskant Chaudhary

Faculty of Education,

Tribhuvan University, Kirtipur

Kathmandu, Nepal

2015

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RECOMMENDATION FOR ACCEPTANCE

This is to certify that Mr. **Vijay Bhaskant Chaudhary** has prepared this thesis entitled '**Maxims of Co-operative Principles as Used in the Tharu Conversations**' under my guidance and supervision.

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DECLARATION

I hereby declare that to the best of my knowledge this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date: 11-07-2015   **…………………**

Vijay Bhaskant Chaudhary

DEDICATION

This thesis is dedicated

to

my parents.

ACKNOWLEDGEMENTS

ABSTRACT

The present study entitled, "Maxims of Co-operative Principles as Used in the Tharu Conversations" aimed to analyze the conversation of Tharu students in terms of quantity and quality maxim. To carry out this research study, I used both primary and secondary sources of data. I used questionnaire, observation and diary notes as the research tools for data collection. The data were collected from grade 10 students and the teacher teaching at the same class in four different schools in Saptary district. I used both random and purposive sampling procedures to select the schools and the students. The conversational exchange of the students were analyzed and interpreted descriptively. The conversational exchanges of Tharu students were found to be full of violation of co-operative principles and its maxims, and they were based on the interactions time, place, participant and culture. The students seemed to be less attentive towards quantity and quality maxim. Students were speaking without evidences and their exchanges were less informative to the participants for the conversation.

This thesis consists of four chapters. The first chapter is an introductory chapter. It includes general background, review of related literature, objectives of the study, significance of the study related to the conversational principle and the maxims proposed by Grice 1975. Especially it includes the area around quantity and quality maxim. Chapter two, methodology, incorporates sources of data, sampling procedures, tools for data collection, procedures for data collection and the limitations of the study. Similarly, the third chapter encompasses analysis and interpretation of the data descriptively. The concluding chapter is the chapter four. This chapter includes the conclusions of the chapter three. Findings and recommendations of research are presented in chapter four. The references and appendices are included in the concluding part of the thesis.

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LIST OF SYMBOLS AND ABBREVIATIONS

%	per cent
&	Ampersand
CUP	Cambridge University Press
Dr.	Doctor
e.g.	For Example
etc.	et cetera
ELT	English Language Teaching
EFL	English as a Foreign Language
ESL	English as a Second Language
i.e.	That is
No.	Number
OUP	Oxford University Press
p.	Page
pp.	Pages
S.N.	Serial Number
SLA	Second Language Acquisition
TL	Target Language
TU	Tribhuvan University
UN	United Nation

CHAPTER ONE
INTRODUCTION

The present study entitled "Maxims of Co-operative Principles as Used in the Tharu Conversations" attempts to explore pragmatic and discourse analysis, use of context and relevance theory in conversational analysis of conversation by Tharus. It also consists of general background, pragmatics, discourse analysis and context, relevance theory, conversational implicature, Grice's theory of implicature, review of related literature, objectives, significance of the study and methodology.

1.1 General Background

Language learning means learning the four language skills. However, speaking and listening skills are crucial for teaching a language because language is for communication. Harmer (2008) states "When we are engaged in conversation, we are bound to listen as well as speak because otherwise we would not interact with the person we are speaking to" (p.265). Listening is the most neglected skill. Most of the people think that listening ability will develop automatically through exposure to the language and through the practice of grammar, vocabulary and pronunciation. Hedge (2010) states that "An individual is engaged in communication, approximately 9 per cent is devoted to writing, 16 per cent to reading, 30 per cent to speaking and 45 per cent to listening" (p.228). Hence, listening and speaking are crucial skills for effective communication.

Speaking is the primary skill. Following Harmer (2008) speakers should be able to pronounce phonemes correctly, use appropriate stress and intonation patterns and speak in connected speech with a range of conversational strategies and conversational repair strategies. Successful face to face conversation depends on knowledge of turn taking and use of various discourse markers. Hence, speaking and listening are important skills for those people

who engage in conversation. If the speaker lacks one of the skills, the conversation might be ambiguous or cannot be consolidated.

To make a conversation more understandable, the speaker should assume that the message they want to give in spoken form can normally be understood by the people who listen to it. This normality assumption is naturally based on the psychological, social and cultural norms of the context in which the communication takes place. However, it may happen to be the case that what is normal for one may be something very unusual and incomprehensible for the other. In this sense, it is difficult to repair the lack of coherence in spoken language because the follow of conversation and the opportunity or the chance to ask clarification flash back for background information in spoken interaction only exist in spoken discourse.

Conversation is a collaborative process under which the speakers and listeners collaborate with each other to prolong the conversation. Turn taking is one of the good skills of a conversation. Politeness principles, speech acts and events, conversation style, co-operation and implicature, presupposition and entailment and context play the vital role to promote conversation. The pragmatic co-operative principle (Grice 1975) plays a crucial effect to prolong or sustain the conversation of the speakers. Grice's Co-operative Principle assumes that the basic concept in pragmatics and its interpretation is always problematic. Davies (2008) states that "The use of the word 'Co-operative' seems to lead to a confusion between Grice's technical notion and the general meaning associated with the lexeme co-operation, leading to what we term 'Co-operation drift' (p.1).

Similarly, Cutting (2010) states that "Verbal exchange, whether interviews, conversations or service encounters tend to run more smoothly and successfully when participants follow certain social conventions" (p.34). In an interaction or conversation the speaker should follow the conversational maxims of the co-operative principle. These principles are related to quantity, quality, relation and manner of the participant's conversation.

Pragmatics goes beyond the structural study of the phrase and focuses on higher unit-speech acts and conversation turns: Pragmatics focuses on its object of study through consideration of the context and its construction, through recognition of speaker intention. Getting pragmatic meaning and applying co-operative principle in a conversation make conversation explicit enough.

1.1.1 Pragmatics, Discourse Analysis and Context

The term pragmatics is attributed to the philosopher Charles Morris states that the general shape of science of sign or semiotics. It is a branch of investigation which is used to study the meaning of linguistic elements or expressions. Later, this view was narrowed and confined it in language expressions. Levinson (2010) says that "Traditionally, syntax is taken to be the study of combinatorial properties of words and their parts and semantics to be the study of meaning, so pragmatics is the study of language usage" (p.5). Pragmatics deals with specific meaning of language expressions in the context. Similarly, Levinson (2010, p.6) states that one possible definition of pragmatics might go as follows: "Pragmatics is the study of those principles that will account for why a certain set of sentences are anomalous or not possible utterances" (p.6). Hence, it is the study of meaning of utterances in the context. Pragmatics is solely concerned with the principles of language use. In other words, it is concerned with the study of meaning communicated by a speaker and interpreted by a listener. Yule (1996, p.1) defines pragmatics with four definitions. The definitions given by Yule are:

(a) Pragmatics is the study of speaker meaning.
(b) Pragmatics is the study of contextual meaning.
(c) Pragmatics is the study of how more gets communicated than is said.
(d) Pragmatics is the study of expression of relative distance.

These definitions make us clear that pragmatics studies interpretation of speakers and listeners meaning in the context. In other words, pragmatics studies the meaning and language uses. It also concerns with the study of the

relationship between linguistic forms and the users of those forms. Pragmatics deals with the speakers intended meaning of utterance and its effect on the other participants in an act of communication.

On the other hand, discourse is a piece of language or an utterance. Cook (1989) defines discourse as "A stretches of language perceived to be meaningful, unified and purposive" (p.156). A discourse is a unit of language which is larger than sentence but it is unified in a meaningful way. Crystal (1992, p.25 as cited in Nunan 1993) defines a discourse as "A continuous stretch of (especially spoken) language larger than a sentence, often consisting of a coherent unit, such as a sermon, argument, joke or narrative". Nunan (ibid) states "Discourse can be defined as a stretch of a language consisting of several sentence which are perceived as being related in some way". It is a formal stretch of sentences which are meaningful in the context. A discourse is larger than a phrase or a sentence. It is meaningful and contextual.

The analysis of discourse is called discourse analysis. A discourse can be analyzed in terms of cohesion and coherence. Similarly, Mishra (2005) states that "If a discourse is a coherent piece of communicative event, D.A. by its principles, is a study of meaning and purpose of the communicative events. D. A. is the interpretation of the events in contexts" (p.3). Discourse analysis is the analysis of the utterances in the context. Nunan (1993) states "Discourse analysis involves the study of language in use". Discourse analysts identify the discourse, regularities and patterns in language. Nunan's definition of discourse analysis is concerned with communicative events. But, Yule (1996) views "Discourse analysis covers an extremely wide range of activities, from the narrowly focused investigation of how words such as 'oh' or 'well' are used in casual talk, to study of the dominant ideology in a culture as represented" (p.83). Yule shows his concern on three major functions of a discourse. They are social, textual and experiential or psychological.

According to Cutting (2008) "Pragmatics and discourse analysis are approaches to studying languages relation to contextual background" (p.2). So, context

analysis is essential to pragmatics and discourse analysis. Discourse analysis is an approach to studying language through the perspective of these three functions. Pragmatics is the study of the meaning in the context whereas discourse analysis analyzes the discourse in the context.

Context refers to the environment or circumstances in which the discourse is made up. If the context is not clear, only the analysis of the discourse is vain or meaningless. The study of context is very popular in linguistics, semantics, pragmatics, and discourse analysis. Following Song (2010) when we introduce context theories to the field of discourse analysis, we must take into consideration not only the discourse itself, but also the context in which the discourse takes place.

Widdowson (2000, p.126 as cited in Song 2010) defines context as

> Those aspects of the circumstances of actual language use which are taken as relevant to meaning… context is a schematic construct… the achievement of pragmatic meaning is a matter of matching up the linguistic elements of the code with the schematic element of the context.

But Yule (1996) defines "Context as the physical environment in which a word is used" (p.128). No matter context is an environment where a word is used. Both pragmatics and discourse analysis study the meaning of the word in context. Both focus on the meaning of words in interaction and how interactions communicate more information than the words they use. Different scholars define and categorize context differently. Cutting (2008, p.5) categorizes context in three broad terms. They are situational context, background knowledge context and co-textual context. But, Song (2010) classified context as linguistic context, situational context and cultural context. The contexts of the discourse have different meanings. The role of context is vital for making a meaning of a word or an utterance. Context makes discourse

meaningful. The role of context in discourse analysis given by Song (2010) are eliminating ambiguity, indicating references and dictating conversational implicature.

Context plays a very important role in discourse analysis. A discourse and its contexts are close in relationship for the pragmatics. The discourse elaborates its context and the text helps interpret the meaning of utterances in the discourse. If a discourse in a vacuum may not be meaningful. Thus, the role of context in pragmatics and discourse analysis is not only important but also essential to get pragmatic meaning.

1.1.2 Relevance Theory

Relevance theory is an inferential approach to pragmatics. Relevance theory is based on two principles of relevance. They are cognitive and communicative principle. Peirce developed a pragmatic theory meaning and Sperber and Wilson classified the categories of pragmatic theory of meaning. Relevance is an instance of application of the pragmatic maxim. Peirce pragmatics theory of meaning appeals to the pragmatics meaning. Relevance theory is within the framework of pragmatic theory of meaning. Pietarinen (n.d.) states "The relevance theory claims to provide a logical and cognitive account of relevance" (p.1767). Relevance theory attempts to capture the notion of relevance in communicative situation through context. The relevant factors or properties of an expression are those which intrude into the context of discourse. Relevant items of information are those that are context effective. In communicative situation, context is inferred by the interpreter who is given evidence concerning the intended meaning by an utterer.

Relevance theory is a cognitive psychological theory. It is based on cognitive and communicative principles. Sperber and Wilson (2002) state:

> The communicative principles of relevance is a law like generalization
>
> which follow from a cognitive principles of relevance, together with a

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broadly Gricean view of communication as a process of inferential intention-attribution. The communicative principle of relevance could be falsified by finding genuine communicative acts which did not convey presumption of their own optimal relevance. (p.281)

Relevance theory may be seen as an attempt to work out in details one of Grice's central claims, which are essential feature of the most of human communication. In Gricean inferential model of communication, communicator encodes her intended meaning (message) into a signal that is decoded by the audience using an identical copy of the code. Sperber and Wilson (2002) state "A communicator provides evidence of her intention to covey a certain meaning, which is inferred by the audience on the basis of the evidence provided" (p.249). The literal meaning will be one of the inputs for inference process. The goal of inferential pragmatics is to explain how the hearer infers the speakers meaning on the basis of evidences provided. Relevance theory is centered on Gricean maxims of co-operation, which are expected to observe the interpretation or rational hearer.

The central claim of relevance theory is that the expectations of relevance raised by an utterance are precise enough, and predictable enough, to guide the hearers towards the speakers meaning. Inferential communication is not just a matter of intending to affect the thought of an audience. It is a matter of getting them to recognize. Following inferential communication of relevance theory calls ostensive-inferential communication that involves the informative intention of the audience. It also involves mutual understanding between the communicators.

The relevance theory is centered on context, speakers, audiences' intuition and inferential mechanism to decode the meaning of an utterance. In cognitive process Carston (2004) states, "The pragmatic inferential process, integrates the linguistic contribution with other readily accessible information in order to reach a confirmed interpretive hypothesis concerning the speaker's informative

intention" (p.2). These inferential interpretations are constrained and guided by the communicative principles of relevance. These are concerned with speakers, hearers and the context of communication. It becomes differences due to the implicatures.

1.1.3 Conversation Analysis

Conversational analysis is defined as a part of conversational structure. Effective conversation takes place only when the participants follow the basic conversational strategies. Conversational analysts attempt to describe and explain the ways in which conversations work. Conversational analysis is different from discourse analysis. Conversational analysts focus on sociological tradition rather than linguistic tradition. Levinson (2010) states "Conversation may be taken to be that familiar predominant kind of talk in which two or more participants freely alternate speaking, which general occur outside specific institutional settings like religious services, law courts, classroom and the like" (p.284). In a conversation the speaker and listener should think themselves and follow the conversational strategies.

Overall organization includes logical organization operating in conversation-turn taking and adjacency pair organization. But, there are quite different orders in organization in conversation. They are repair or pre-sequence. The totality of these overall organizations within specific kind of conversation are recognized for effective conversation such as telephone call. Following Levinson (2010) in classroom interaction the overall kind of organization are not recognizable such as greeting in an opening section.

Following Levinson (2010) conversational structure plays a vital role to promote conversation. During the conversation the participant preceded and succeeded by speech form other participant. Turn taking mechanism varies culture to culture and language to language. Similarly, adjacency pair is another conversational mechanism in which participants take two types of turn in a conversation. Cook (1989) as cited in Mishra) presents the structure of adjacency pair with the diagram:

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```
                    ▸Acceptance
        Offer ◂
                    ▸Refusal
                    ▸Agreement
  Assessment ◂
                    ▸Disagreement
                    ▸Denial
        Blame ◂
                    ▸Admission
                    ▸Expected answer
    Questions ◂
                    ▸Unexpected answer
```
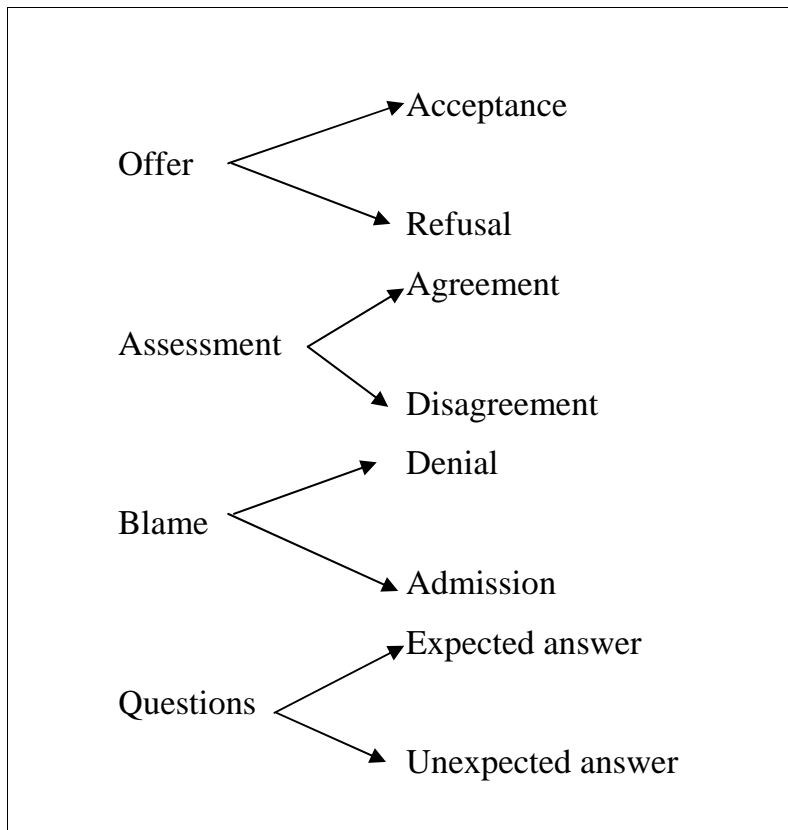
According to Yule (1996) turn taking is an act or attempt to get control. Turn taking is a social action which operates in accordance with a local management system. Local management system is conventionally known by member of social group. The possible change-of-turn point is called 'transition relevance place'. It is a feature of conversation that takes place in a conversation. In addition, pauses, overlaps and backchannels are the attributes of the conversation.

Conversational analysts analyze the conversation in terms of these features. Ethno-methodologists analyze the data obtain from conversation in terms of the conversational attributes.

1.1.4 Conversational Implicature

Conversational implicature are pragmatic inferences, unlike entailments and presuppositions. They are not tied to a particular words and phrases in an utterance but arise instead from contextual factors and the understanding that conversations are observed in conversation. The theory of conversational

implicatures is attributed to Paul Herbert Grice, who observed that in conversations what is meant often goes beyond what is said. This additional meaning is inferred and predictable. Yule (1996) states "It is important to note that it is speakers who communicating through implicatures and it is who recognize those communicated meaning through inferences" (p.40). Conversational implicatures are the inferences of particular words or phrases in a certain context.

Mishra (2005) states "Conversational implicature refers to the implication which can be deduced from the form of an utterance on the basis of certain cooperative principles" (p.91). Crystal (2003) defines, "Conversational implicatures are inferences calculated on the basis of maxim of conversation" (p.228). The notion of conversational implicature is one of the most important ideas in pragmatics. Sometimes, it is used as implicature. Following Levinson (2010, p.97), implicature stands as pragmatic example of the nature and power of pragmatic explanation and linguistic phenomena. The sources of this species of pragmatic inference can be shown to lie outside the organization of the language. Some general principles of co-operative interactions have pervasive effect upon the structure of language. Moreover, conversational implicature provides some explicit account of it is possible to mean more than what is actually said. For example,

    (a) John ate some of the cookies.
    (b) A: John ate some of the cookies.
         B: I figured he would. How many are left?

The sentence in (a) expresses the proposition that John ate a portion of the cookies and is true just in case it corresponds to the outside world. Intuitively, all of the cookies still constitute a portion of the cookies. So, the sentence in (a) is true even if in the outside world John ate "all" of the cookies. However, the more interesting things happen in a conversation (b). It is clear from (b) that A conveys the literal meaning of the sentence in (a), i.e., its semantic content. It is also clear that A implies – or at list B infers - the proposition expressed as

"John did not eat all of the cookies". So, the implicature is inferred from a communication in a context.

Conversational implicature is an additional unstated meaning associated with the use of specific world. In other words, conversational implicature is deniable. Andary (2010) states, "Implicatures, the act of meaning, implying or suggesting one thing by saying something else is known as one of the most complicated parts with in pragmatics. The meaning of implicature does not lie in the semantics but in pragmatics" (p.1). The view of Grohmann (2004) is not different from other scholars. He said that pragmatics studies how meaning arises from an interaction of linguistic meaning with contextual factors. A conversational implicature is not truth conditional meaning associated with particular linguistic expression and not intrinsically associated with any expressions. It is inferred from the use of some utterances in the context. The implicatures are context dependent inferences and they are cancellable and non detachable.

Grice (as cited in Gauker 2001, p.164) states that conversational implicature is supposed to be characterized the concept of successful communication in a way that it is adequate. Where communication is not successful, the participants do not exhibit the conversational implicatures. Grice in Gauker (2010, ibid) states that participants in conversation are presumed to confirm the co-operative principles. Grice defines conversational implicature as a variety of implicatures which is a concept that he apparently expected could be grasp independently. However, he further states that there is a connection between Grice's general concept of implicature and his theory of speakers meaning. The general concept of implicature is associated with Grice's definition of implicature and co-operative principle of conversation.

1.1.5 Grice's Theory of Implicatures

Grice's theory of conversational implicature suggested that communication as human interaction that is good oriented; and it is not possible to violate this

principle. The co-operative principle is a principle of general cognition. The maxims of conversations are the division the cooperative principles. A participant in a conversation follows a maxim or flouts it. Conversational implicature arises from observing or flouting the maxims. If communication is not successful, we speak of communication breakdown. Cutting (2010) states that "Verbal exchange, whether interviews, conversations or service encounters tend to run more smoothly and successfully when the participants follow certain social conventions". The speakers/participants follow the maxims of co-operative principles.

The sum of what is said in a sentence and what is implicated in an utterance of the same sentence is called the total signification of an utterance (Grice 1978 as cited in Bottyan n.d. p.1). Implicature is a cover term of meaning which is literally unsaid or unspoken. He presents the relationship between conversational implicature and conventional implicature based on Gricean theory of implicature as:

Total signification of an utterance

What is said   implicature

Conventional   non-conventional

Conversational   non-conversational

Generalized   particularized
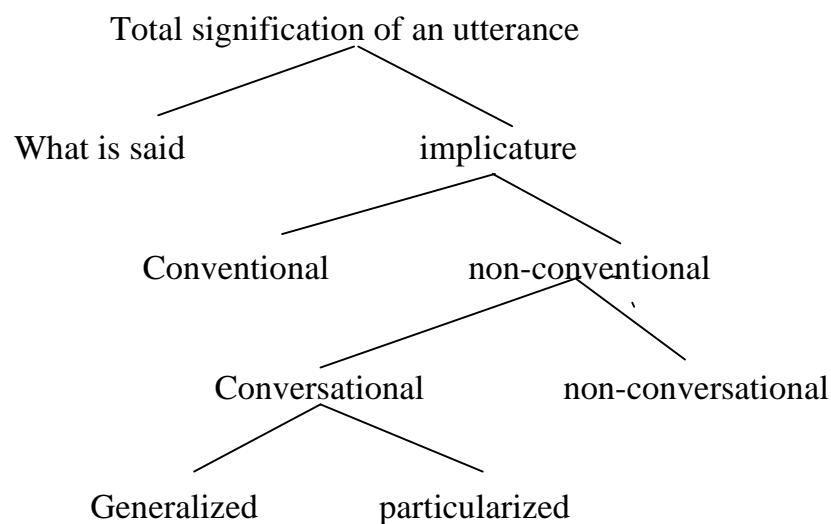
Conversational implicature is triggered by certain general features of discourse rather than by the conventional meaning of a specific word (Grice 1957, p.26). These features are following the co-operative principles. Following Cutting (2010) and Yule (1996) the co-operative principle given by Grice (1975) is that "Make your conversational contribution such as is required, at the stage at

which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (Grice 1975 as cited in Yule 1996 p.37).

1.1.5.1 The Co-operative Principle

This co-operative principle of conversation is an umbrella term for nine components that guide how we communicate. These nine components are grouped into four categories of the maxims of conversation viz. the maxim of quantity (in-formativeness), the maxim of quality (truthfulness), the maxim of relation (relevance) and the maxim of manner (perspicuity). The co-operative principle and the maxims of conversation given by Grice (1975 as cited in Yule 1996) are as follows

The co-operative principle: Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.
The maxims
Quantity

    (a) Make your contribution as informative as is required (for the current purposes of the exchange).

    (b) Do not make your contribution more informative than is required.

The first maxim of the co-operative principle is the maxim of quantity, which says that speakers should be as informative as is required, and that they should give neither too little information nor too much. Some speakers like to point to the fact that they know how much information the hearer requires or can be bothered with.

Quality   Try to make your contribution one that is true

    (a) Do not say what you believe to be false.

    (b) Do not say that for which you lack adequate evidence.

The second maxim is that of quality, which says that speakers are expected to be sincere, to be saying something that they believe corresponds to reality. They are assumed not to say anything that they believe to be false or anything

for which they lack evidence. Some speakers like to draw their hearer's attention to the fact they are only saying what believe to be true and that they lack adequate evidence.

Relation   Be relevant

The third is the maxim of relation, which says that speakers are assumed to be saying something that is relevant to what has been said before.

Manner   Be perspicuous

    (a) Avoid obscurity of expression

    (b) Avoid ambiguity

    (c) Be brief (avoid unnecessary prolixity)

    (d) Be orderly

The last is the maxim of manner, which says that we should be brief and orderly, and avoid obscurity and ambiguity.

In a conversation analysis, following the co-operative principle and its maxims ensures that in an exchange, the right amount of information is provided and the exchange is conducted in a truthful, relevant, perspicuous fashion. The theory can be shown as

    (a) The co-operative principle

    (b) The maxims of conversation

Quantity: make your contribution as informative and no more so than is required

Quality: try to make your contribution one that is true

Relation: be relevant

Manner: be perspicuous

Following Cutting (2010), it is clear that in a conversation the speaker may do one of four things with regards to the co-operative principle and the maxims. The four things are:

    (a) The speaker may observe the maxims-This is the default assumption.

(b) The speaker may opt out of a maxim by using a phrase that eliminates or mitigates the effect of the maxims and signals this is to the addressee – this phrase is called a hedge.

(c) The speaker may flout a maxim, to the full knowledge of the addressee

(d) The speaker may violate a maxim, e.g., lie.

It is necessary to recognize the co-operative principle and the maxims of conversation are unstated assumption that we have in a conversation. It is assumed that people are normally going to provide an appropriate amount of information, they are telling the truth, being relevant and trying to be as clear as they can. Yule (ibid) states "These principles are assumed in normal interaction, speakers rarely mention them". If the speaker is ignoring the co-operative principle without giving the addressee a cue that he is doing so, speaker chooses to violate the principle. It is assumed that the speaker is always observing the co-operative principle, even if this is not evident from what is literally said. What is literally said does not coincide with the maxims.

Observing the maxims at a non-literal level triggers a standard conversational implicature. Then the addressee infers the additional meaning (in the form of an implicature) to make up the difference. In other words, what is literally said + the conversational implicature together satisfy the maxims.

Yule (1996, p.38) states "The certain kinds of expression speakers use to mark that they may be in danger of not fully adhering to the principles. These kinds of expressions are called hedges". There is a way for the speaker to tactfully opt out of a maxim using a special word or phrase called a hedge. These hedges are used to signal the addressee not to read anything to the speaker's disregard of one of the maxims. Using a hedge, the speaker effectively says he is not implicating or speaker can ignore the maxims. This is a flout. Flouting a maxim is typically done by uttering something absurdly false, wholly uninformative, completely irrelevant, or abstruse so that the addressee understands the speaker is implying something entirely different. If the speaker uses more hedges,

flouts the maxim or ignores the maxim, or violates the conversational principle, it inhibits the effective conversations.

To make clear about co-operative principle Yule (1996, p.36) gives an example as there is a girl sitting on a park bench and a large dog lying on the ground in front of the bench. A boy comes along and sits down on the bench

    Boy: Does your dog bite?

    Girl: No. (The boy reaches down to pet the dog. The dog bites the boy's hand)

    Boy: Ouch! Hey you said your dog does not bite.

    Girl: He does not. But that's not my dog.

In the example, a boy and a girl in the park, the boy's assumption is that the dog lying in front of the girl is girls' dog. By saying the truth the girl is co-operating, but the maxim of relevance is flouted, because the girl is not talking about the dog next to her. Additionally, the maxim of quantity could be violated because the girl did not say that the dog in front of her is not her dog. The maxims of conversation interact in a very complicated ways, the contradict each other, but they overlap somehow because it is saying that be truthful and be brief. The girl is not co-operative being truthful and brief. Communication is a very dynamic process more than coding and decoding. Humans recognize implicatures. They do this systematically by intuition.

1.2 Review of the Related Literature

Conversational analysis and conversational implicature are the areas come under pragmatics. Conversation does not exist in isolation; for effective conversation context, turn taking and relevance are crucial. However, there may be pauses, and overlap in a conversation. Relatively, it is the least studied area so far the research on conversational analysis is concerned; no research had been carried out. This was the first research ever to be worked out in our department. Therefore, the research on this topic was the first research.

Zor (2006) carried out a research entitled "Using Grice's Co-operative Principle and its maxim to analyze problems of coherence in Turkish and English Essays" to find out how much and how the coherence related problem/difficulties of Turkish EFL students in their English Essays. For this purpose he has four types of text analysis. The purpose of text analysis was to investigate the coherence problem regarding Gricean theory of maxims. He found that the relation maxim can be a super-ordinate maxim and can affect or be affected by the violation of other maxims. In addition, the violation of an individual maxim can be related to the violation of other maxims.

Puri (2010) conducted a research entitled "Conversational Implicature in ELT Context". His main objectives were to compare the ability of the Nepalese and English to understand the implied meaning of the expression and to find out how people of different education, gender, languages and ages understand the implied meaning of the English expression. It was his quantitative study, he used questionnaire to collect data for M.Ed. students. He found that the students' ability to understand the implied meaning of the English expression were average. Similarly, it was found that non-native speakers of English cannot reach to the level of the pragmatic competence that native speakers of English possess.

Similarly, Adhikari (2010) conducted a research entitled "Use of Discourse Devices in Writing". His main objectives were to explore the use of discourse devices in written communication of students and to compare discourse devices used by the students of public schools and private schools. He used questionnaire to obtain required data and he found that the students from private schools used more discourse devices than public school students and the students from private schools were found using discourse devices more appropriately than students of public school.

Similarly, Chaudhary (2010) conducted a research entitled "Speech Acts in Tharu and English" to identify different 'speech acts' used by Tharu native

speakers of Phattepur VDC of Saptary District. He used questionnaire and interview to collect required information. Then he found that speaker of both language carry out a future courses of action in of 'directive forms' and both languages state some psychological state feelings and attitudes. However, he found that English has many expressions but Tharu has only a few (limited) expressions.

From the review of previous literature we see that no research work has been conducted to study the conversation analysis of Tharu students in terms of co-operative principle. Therefore, this research was a new study in the Department of English Education.

1.3 Objectives of the Study

The objectives of the study were as follows:
   (a) To analyze the conversation of Tharu students in school in terms of Grice's co-operative principle and its maxim of quantity and quality.
   (b) To list some pedagogical implications.

1.4 Significance of the Study

It was a small work; it mainly aims to give a general picture to the teachers and students who are facing many challenges in finding out the conversational implicature. Although there have been numerous studies and suggestions made for teaching implementation, teachers especially those who teach English as a foreign language in the Tharu community. It is also useful for language teachers and institutions to generalize the communicators view.

Likewise, it is very useful to the language policy makers, course developers and material writers. The study especially is useful to the teachers of English from other community for teaching English in Tharu community. They can generalize conversation and way to conversation of their students. This help to make their teaching more effective.

CHAPTER TWO

METHODOLOGY

I used survey design in this study which helps me to meet the objectives of the study. The sources of data, sampling procedure, tools of data collection and limitations of the study are specified as follows:

2.1 Sources of Data

I used both primary and secondary sources of data.

2.1.1 Primary Sources of Data

The primary sources of data for this study were 40 Tharu students from School of Saptary district including 20 boys and 20 girls for survey research. The students were from secondary schools of Saptary district.

2.1.2 Secondary Sources of Data

I used the following secondary sources of data to enrich this study. Various books, especially, Grice (1975), Levinson (1983), Nunan (1993), Yule (1996), Widdowson (2000), Crystal (2003), Mishra (2005), Mills (2007), Cutting (2008), Song (2010), etc. I used various journals, articles, research studies, internet related to the topic to conduct this study.

2.2 Sampling Procedure

I purposively selected four secondary schools namely Shree Bhawani Prasad, Sakal Prasad, Ram Prasad Janta Higher Secondary School Kalyanpur, Shree Phuleshwar Public Secondary School, Shree Janta Secondary School Lalpatti, and Shree Panch Mahendra Secondary School, Inarwa, Phulbadiya in Saptary. I selected 20 Tharu boys and 20 Tharu girls from each school to be observed.

2.3 Tools for Data Collection

There were different tools of data collection. I used multi tool approach to conduct this study. The questionnaires were given to be filled up to the students of the selected school and I used observation method to get intended data to the selected students. I recorded their conversation and prepared notes while observing them. Hence, the techniques for collecting data for this study were questionnaire, observation and the tools for data collection were questionnaire, communication recordings and field notes.

2.4 Processes of Data Collection

To collect the primary data, the following procedures were followed:
   (a) First of all, the selected schools were visited and request for permission were made.
   (b) The purposes and process of data collection to this study to the teachers and administrators were described.
   (c) The selected students were met and the purposes and process of the data collection of this study were clarified.
   (d) The questionnaires were distributed to the students who studied in the schools.
   (e) The selected students were observed in natural setting (i.e. in play ground, canteen, classroom, etc). The information was recorded if possible otherwise field notes were noted.
   (f) The filled questionnaire forms were collected.

2.5 Limitations of the Study

The limitations of the study were as follows:
   (a) The study was limited to four secondary schools of saptary district.
   (b) The study was limited to the 40 students of Tharu of Tharu community.
   (c) The data were collected from 40 students including 20 boys and 20 girls who were studied in secondary schools.
   (d) The study was limited to the questionnaire, observation methods of data collection with field note and audio recordings.
   (e) The study was limited to two weeks for observing the selected students.
   (f) The study was limited to descriptive and qualitative analysis.
   (g) The study was incorporated random and non-random sampling procedures.
   (h) The conversations of students were analyzed in terms of co-operative principle and its maxims of quantity and quality.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

I collected various information about English conversation of Tharu students who were studying in different government aided schools of Tharu community. The conversation of the English learner of Tharu speaking children were analyzed in terms of Gricean maxim of quality and quantity. This section deals with the analysis and interpretation of the collected data from primary sources. I adopted both questionnaire and observation as the tools for data collection. I presented, described, analyzed and interpreted the information gathered from the primary sources. I summarized the results of these data in next chapter as findings.

3.1 Data Abstracted from Questionnaire

To collect the intended data for my study I visited four government aided school of Tharu community of Saptary district viz. Shree Bhawani Prasad, Sakal Prasad, Ram Prasad Janta Higher Secondary School, Kalyanpur, Shree Phuleshwar Public Secondary School, Kalyanpur, Shree Janta Secondary School, Lalpatti, Shree Panch Mahendra Secondary School, Inarwa, Phoolbadiya, Saptary. I collected the distributed questionnaire form from the students. The data obtained from the students' questionnaire are presented and analyzed in the subsequent sections.

3.1.1 Followed and Flouted the Maxims

Grice presented the conversational maxims. However, all these maxims are either overlooked or followed in the conversation of those students. The questionnaire data were analyzed in terms of quality and quantity maxims.

3.1.1.1 The analysis of Quality Maxim

The questionnaire was made to elicit the data related to quantity and quality maxim proposed by Grice 1975. In my questionnaire item numbers 2, 3, and 4

were open-ended and item numbers 12, 13, 14, 15 and 16 were closed-ended questions to elicit the data for the use of the quality maxim.

Regarding the question "How do you do if you do not have enough evidences"?,' almost all students said that they speak with full evidences of their matters. Some of them said that they made assure in the conversation by giving reference. One student said, "I do not speak anymore if I do not have adequate evidences. Sometimes I give examples in my conversation to the participants." But, some students replied that they might not have full evidences in their conversation or answers because they said that it was really impossible to give reference to the detail exchanges. This clearly showed that students follow the maxim of quality because most of the students follow the evidences in their conversation. This was their claim that they gave references if not they claimed their conversation consisted of most of the time with evidences.

Item No. 3 was meant 'what did they do if their partner of conversation provided them false matter'. The students response of this question reflected that they did not prolong their conversation if they found their partner was conveying the false matter to them. One of them said that if someone talked him with lack of evidences, she waited for few minutes to reform him/her. Later, she would stop the conversation because it did not get sense from her partner. The other student stated, " I do not tell a lie and I also do not endure others false message. If I found I cross and stop my conversation." However, other some students stated that they did not enjoy the false matter but they did not neglect the partner. Those students said that either did not talk more or flatter them in front of the public.

From the responses of the students, I found that they did not convey false message and they did not prolong the long conversation to the person who convey false message. Students discouraged lack of evidence and encouraged full evidences in their conversation. If they did not have or reflect the reference they talked little and stop the conversation. This clearly showed that the

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students follow conversation maxim of quality with simple generalization of proposition because they said they did not give evidences in all matters even if they had.

Item No. 4 was meant the way to answer the questions in the conversation by the participants. The responses of this question were multiple. Some students said that they answered their participants in the conversation quite slowly, politely and briefly. But, other students stated that they gave long and detail answers. However, the number of the students who answered very briefly and with evidences were higher than those who answered with lack of evidences.

From the above responses of the students it was clear to me that the students followed the maxim of quality than overlooked it. They said that they stated whatever they had the evidences. It denotes that they did not speak the false matter. To provide evidences their responses would be a little bit longer. However, most of them said that they had evidences when the spoke the matter/ or conveyed the message to their participation in the conversation.

The five items, i.e. item No. 12, 13, 14, 15 and 16 were closed-ended questions. A liker scale was adopted in the questionnaire to inquire the frequency of adoption concerns in four levels like often, always, sometimes and never. The data collected from these closed-ended questions are shown as in table No. 1.

Table No. 1

Participants Responses towards Quality Maxim

S.N.	Variables	Categories	Frequency	Percentage	Mean	Number
1.	I do not speak that I have not enough evidences.	(1) Always	25	62.5	1.45	40
		(2) Often	12	30.0		
		(3)Sometimes	3	7.5		
		(4) Never	-	-		
2.	I speak	(1) Always	2	5.0	2.35	40

	only that I have enough evidences.	(2) Often	22	55.0		
		(3)Sometimes	16	40.0		
		(4) Never	-	-		
3.	I speak with my friends giving required references to them.	(1) Always	5	12.5	3.62	40
		(2) Often	-	-		
		(3)Sometimes	-	-		
		(4) Never	35	87.5		
4.	I speak what I have not enough evidences.	(1) Always	-	-	4.0	40
		(2) Often	-	-		
		(3)Sometimes	-	-		
		(4) Never	40	100.0		
5.	I think that speaking false is enjoying.	(1) Always	-	-	4.0	40
		(2) Often	-	-		
		(3)Sometimes	-	-		
		(4) Never	40	100.0		

Table No. 1 shows the participants' responses to questions related maxim of quality in the conversation. Firstly the participants were given the statement 'I don't speak that I have not enough evidence.' Within a scale (1) always, (2) often, (3) sometimes and (4) never, the mode response was '1 (always)' getting the most frequent rating from 25 (62.5%) participants. Similarly, the arithmetic mean was 1.45 which is between (1) always and often accepted that they sometimes speak without enough evidences.

Another statement that the participants were asked was 'I speak only that I have enough evidences'. The answers were various within a scale of (1) always, (2) often, (3) sometimes and (4) never. The mode response was "2 (often)" getting the most frequent ratting from '22 (55.0%)'. The arithmetic mean was 2.35 which is between often (2) and sometimes (3), only 40% (n=16) of the total participants accepted they sometimes speak only with enough evidences, and the rest 5% (n=2) answered that they speak that with enough evidences.

The other statement "I speak with my friend giving required reference to them" was given to the informants to find out how much they agree with it. The answers were various within a scale (1) always, (2) often, (3) sometimes and (4) never. The mode responses '4 (never) getting the most frequent rating from 35 (87.5%) participants. The arithmetic mean was 3.62, which is between sometimes and never. The rest 12.5% (n=5) of the participants were always speak with their friend giving the required references to them.

Lastly, the two statements were given to the statements to measure how much they agree to them. The statements were ' I speak what I have not evidences, and I think that speaking false is enjoying'. The responses of the participants to these statements tended to be same. The options were given within a scale (1) always, (2) often, (3) sometimes and (4) never. All the participants' responses were '4 (never). So the modes were '4 (never)' getting the most frequent rating from 40 (100%) participants. The arithmetic mean was 4.0 which means Never (4) to these statements. From the participants responses to these statements it becomes clear that the informants speak with some evidences or they did not speak without evidences and the subjects did not enjoy with false statements.

The participants agreed that they always do not speak that they do not have enough evidences. Sometimes, they speak without evidence. They think these were the truth. In such cases, majority of the participants often spoke only with evidences. This was found nearly half per cent of the cases. They agreed that they speak with their friends only with full evidences and providing required

reference to support their truth. The participants agreed that they did not speak without evidences. To this matter, all the participants agreed that they never speak without evidences. Likewise, all the participants agreed that they did not enjoy with false statement. Those from the responses given by the participant to the quality maxim, it was clear that the students followed the Gricean principle and quality maxim. Quality maxim states that do not say what you believe to be false and do not say that for which you lack adequate evidence. Most of the participants seemed to be followed the maxim of quality from their responses of the questionnaire.

3.3.1.2 The Analysis of Quantity Maxim

The questionnaire was made to elicit the data related to quantity and quality maxim. To inquire the data related to quantity maxim, I made both open and closed types of questions. Item No. 1, 4, 5, 6 and 7 were open-ended question whereas item no. 8, 9, 10, 11, 14 and 17 were related with quantity maxim. The presentation and analysis of the data related to quantity maxims are as follows.

Regarding the question, "How much do you talk with your friends when they ask questions to you?" majority of them agreed that they gave a short and factual information to the participants in the conversation. Some other added that speak short and sweet answer that was enough for the current purposes of the conversation. However, some other students viewed that they talked more and they gave detail information to the participants. One of them said, "I talk little. This is my habit. I think adding more information is boredom. This may disturb others. That is why I talk very little to avoid my friends' borings."

From the above data it was clear to me that the students talked very little to avoid monotonous conversation and to encourage participant to take part in conversation. However, some students think that they need more information for clear and detailed conversation. The students did not provide unnecessary

information. However, they viewed that they did not violate the principle of maxim.

Item No. 4 was meant the way to answer the question in the conversation by them. The responses of this question were multiple. Some viewed that they answered politely and briefly. For the same question, other students said that students did not violate the maxim of quantity. They neither gave unnecessary information nor less information. Such way of participants in the conversation might prolong the conversation between the partners. Thus I viewed that the students were co-operative with their partners.

Item No.5 was meant whether they give brief or detailed answer if they were participated in a conversation. Majority (i.e. 66.66%) of the informants opined that they gave short and brief answer to smooth their conversation. The insignificant number (33.33%) of the informants viewed that they used detail information. One of them said, " I talked very little but enough for the question." This revealed that most of the students followed the maxim of quantity.

Item No.6 was meant the rational behind the short and informative answer. The students said that short answers might not be informative because in short conversation participants only respond to others. If this occurred in the conversation; this might not be helpful to prolong conversation. That is why a long and detail response of other side might be helpful to raise other question in the conversation. Such responses helped to prolong a conversation. Maxims of quantity addressed only short informative responses. However, students' responses in this regard vary from this principle.

Regarding the question "What happens if you contribute only for current purposes of exchange?" the responses of the students were as given in table:

Table No. 2

Result of current purposes of exchange

S.N.	Question	Responses	Frequency	%
1	What happens if you contribute only for only current purposes of exchange?	Stop conversation	23	57.50
		I don't know	5	12.50
		Prolong conversation	12	30
		Total	4	100

This table shows that 57 per cent of the total informant totally agreed that the current purposes of exchange 'stop the conversation'. The other who said this helps to prolong the conversation were 30 per cent and the very insignificant number of the i.e. 12.50 ignorance about this issue. The respondents who were the supporter of this issue gave the reason that the participants were unco-operative if the talked less. More and more information requires to prolong the conversation. The others who were against this view also stated that the less the information the higher the sweetness. This is helpful to prolong the conversation.

From the data it was clear to me that the students viewed the long and detail information required to view the information clearly and prolong the conversation. 'The shorter the information, the shorter the conversation', this view of the informants overlooked the maxim of quantity. However, all the informants agreed that the truth information were the quality to prolong the conversation. The students addressed the maxim of quality but overlooked the quantity maxim.

Similarly, the six items, i.e. 8, 9, 10, 11, 14 and 17 were closed ended questions. A liker scale was adopted in the questionnaire to inquire the frequency of adoption concerns in four levels like often, always, sometimes and never. The data collected from these closed ended questions are shown in the table No. 3.

Table No.3

Participants Responses towards Quantity Maxim

S.N.	Variables	Categories	Frequency	%	Mean	Number
1.	I know I speak that only the listeners require.	(1) Always (2) Often (3)Sometimes (4) Never	10 12 14 4	25.0 30.0 35.0 10.0	2.45	40
2.	I know I give more information that the listener requires.	(1) Always (2) Often (3)Sometimes (4) Never	20 8 10 2	50.0 20.0 25.0 5.0	1.85	40
3.	I answer straightly what my friends have asked in the conversation.	(1) Always (2) Often (3)Sometimes (4) Never	4 2 30 4	10 5 75.0 5.0	2.85	40
4	I give detailed	(1) Always (2) Often	25 4	62.5 10.0	1.87	40

No.	Statement	Scale	Frequency	Percentage	Mean	N
	answer if someone asked me question.	(3)Sometimes (4) Never	2 9	5.0 22.5		
5.	I speak with my friends giving required references to them.	(1) Always (2) Often (3)Sometimes (4) Never	5 - - 35	12.5 - - 87.5	3.62	40
6.	I have many examples that I speak more than they asked with me.	(1) Always (2) Often (3)Sometimes (4) Never	- - 8 32	- - 20.0 80.0	3.80	40

Table No. 3 shows the participants' responses to the questions related with quantity maxim. Firstly, the participants were asked to what extent they speak with other participants in the conversation. Within a scale of (1) always, (2) often, (3) sometimes and (4) Never, the mode response was "3 (sometimes)" getting the most frequent rating from 14 (35%) participants. Similarly, the arithmetic mean was 2.45 standing between often and sometimes. Only, 30% (n=2) of the participant often speak only the listeners require. On the otherhand, 25% (n=10) found that they always speak only the listeners require and the rest (10%, n=4) never speak that only the listeners require.

Secondly, the statement was ' I gave more information that the listener requires' and the answers were various within a scale of (1) always, (2) often, (3) sometimes and (4) never. The mode response was "1(always)" getting the most

frequent rating from 20 (50.0%) participants. Similarly, the arithmetic mean was 1.85 standing, closer to value of 2 (often). Only, a quarter (i.e. 25.0%, n=10) of the participants and 20% (n=8) of the participants were sometimes and always given more information that the listener requires. The rest 5% (n=2) of the participant answered that they never give more information that the listener requires.

Again, the participants' were asked whether they straightly answer what their friends asked in the conversation. Within a scale of (1) always, (2) often, (3) sometimes and (4) Never, the mode response was "3 (sometimes)" getting the most frequent rating from 30 (70%) participants. Similarly, the arithmetic mean was 2.85 standing closer to value of 3 (sometimes). Only 10% (n=4) of the participants found that they always and never straightly answer in the conversation. The rest 5% (n=2) of the total were often straightly answer in the conversation when they participate in them.

Next, the participants were asked that to what extent they give answer if someone asked in the conversation, and the answer were various with in a scale of (1) always, (2) often, (3) sometimes and (4) never. The mode response was "1 (always) getting the most frequent rating from 25 (62.5%) participants. Similarly, the arithmetic mean was 1.87 standing closer to value of 2 (often). Only 22.5% (n=9) of the total participant were never give detail answer if someone asked them questions in the conversation. Likewise, 10% (n=4) and 5% (n=2) of the total participants were often and sometimes respectively give the detail answer to the participants in the conversation.

The other question which was asked to the participants and related to quantity maxim was 'To what extent they speak giving reference in a conversation. Within a scale of (1) always, (2) often, (3) sometimes and (4) never, the mode response was "4 (never)" getting the most frequent number 35 (87.5%) participants. The rest number of participants, i.e.12.5 (n=5) of them were always speak giving the reference. The mode response of this issue was 3.62 which was between the response always and never.

Lastly, the participants were asked a question about the amount of examples that they speak more than they asked with them and the answers were various within a scale of (1) always, (2) often, (3) sometimes and (4) never. Accordingly the mode was "4 (never)" getting the most frequent rating form 32 (80%) participants. The arithmetic mean was 3.80 closer to '4 (never). Only, the rest 20% (n=8) of the total informants were sometimes gave reference when they talk in the conversation.

From the above presentation of the data about 50% of the participants often spoke that only listener requires for the purpose of conversation. And most of the participants always gave more information that the listener requires in the conversation for the current purposes of response. Many of them sometimes gave straight answers in the conversation. Likewise, majority of them gave detailed answer and they did not provide reference to the participants. Most of the participants gave examples in the conversation. Maxim of quantity stated that do not make your contribution more informative than is required but provide as information as is required. The data shows that the students do not violate the maxim of quantity for their conversation.

3.2 The Data Collected through Observation

To collect intended data for my study I also adopted observation as the method for data collection. The students were observed in the canteen, classroom or in the playground. The conversation between students was noted down in my note book. The noted conversation between them were presented and analyzed in terms of quality and quantity maxim.

3.2.2 Followed and Flouted the Maxim

In some cases the students' conversation were found they were flouting the maxim. In other cases the students were found following the maxims. The conversation between the participants in the selected schools were analyzed and described in terms of quality and quantity maxim.

3.2.2.1 The Analysis of Quality Maxim

In a conversation analysis, following co-operative principle and its maxims ensure that in an exchange the right amount of information is provided and the exchange is conducted in a truthful way. I observed the selected students conversation as far as possible within regular three days. I noted down the conversation between the students-students and teachers-students in the school. These are analyzed below.

In school Shree Bhawani Prasad, Sakal Prasad, Ram Prasad Janta Higher Secondary school Kalyanpur, a conversation between students and teacher occurred. The conversation is given below:

Conversation 1

Teacher: Did you get the book of health?

Students: No, sir! The book is not available in the market.

Teacher: Which books do you not find in the market?

Students: Health subject.

Teacher: If so what are you doing there?

Students: 'notice'.

Figure No.1 shows that the teacher wanted the truthful information about whether they got the Health book or not. Similarly, the second exchange of teacher wanted the truthful information of the number of unavailable books in the market. However, the first response of students seems to be true but the second exchange is untrue. "All books" does not. In fact, the students response something obviously untrue because the students may not have evidences that all the books were unavailable in the market. In such cases, the students were un-cooperative and they violate the maxim of quality in their conversation.

Similarly, let's see a conversation of students in SB conversation-2

Conversation 2

A: What is the meaning of 'Understand' in English?

B: I don't know. Ask with teacher.

C: You don't know this? ... …I can tell you.

A: Where is the English teacher?

B: May be in the office.

In the conversation the students were participated, the roles of participants were as friend and they were talking about the course. Student 'A': asked the question about the meaning of the word 'understand'. The exchange was given by 'B' which was really co-operative because it did not violate quality maxim. He might be unknown about the matter so he said, "asked the teacher". This statement was really co-operative for the conversation. He might not understand and gave the reference of teacher. However, the third exchange "you don't know this" was given by 'C' and "I can tell you" were violating the quality maxim. Here, it is predicated that "you don't know?... I can tell you" was unco-operative. It made them confused to 'A'. The participant 'A' wanted the meaning and participant 'C' discouraged to participant A. But participant C did not answer him. The second exchange of 'A' want much information about English teacher's location. He got untrue answer. That's why he was unco-operative for the conversation. From the analysis of these data I can conclude that the students were unco-operative for the conversation by violating quality maxim. Similarly, the conversation extracted from SD conversation 2.

Conversation 3

A: Where is the ball?

B: The control room or in the office.

A: Sanju, they are depending on you.

B: For what?

A: You are courageous.

B: What?

A: You can tell it to Pulkit sir.

In conversation 3, the second exchange of speaker A was meant he is flattering or encouraging the speaker A. But speaker 'A' did not have enough knowledge that a lot of people (they) were depending on him. In fact, speaker B was always confusing and wanted the right and true information from the speaker A. In this conversation no actual information was given to the participants 'B'. 'B' was flattered but not right and true information was given. This suggests that the students did not give right and true information. That is why, the violation of quality maxim was found in their conversation.

Similarly, in conversation 3, participants 'B' answered 'the control room or in the office'. 'A' is looking for the ball but B gave weaker, least informative statement. It was clear that there was the violation of quality maxim. If 'B' did not really know anywhere specific, 'B' can not give required information without violating the quality maxim.

3.2.2.2 The Analysis of Quantity Maxim

In a conversation, following co-operative principles and its maxim ensure that in an exchange the right information is provided for co-operative conversation. I observed the selected students conversations as far as possible within three days. The conversation and their analysis in terms of quantitative maxim are given in the subsequent sections.

From the conversation 1, it shows that the conversation between students and teacher did not seem co-operative. The teacher wanted to know whether the books that were unavailable in the market. The students were untrue. On the other hand, they did not give right and enough information about the unavailable book in the market. When the teacher did not get the right and enough information than he wanted to know which book do the reading if all the books were unavailable in the market. The students did not give right and enough information to the teacher about the matter and replied as 'notice'.

Conversation 2 exchange 1 denotes that speaker 'A' required right information about the ball where it was located. Speaker 'B' did not give right information and enough information about the location of the ball. This shows that there was the violation of quantity maxim. Likewise, another conversation between the students as:

Conversation 4

A: Is your seat clean?

B: Yes.

A: Do you like to sit in the dirty seat?

B: No.

A: Who cleaned the class?

B: I can't tell you. It is secret thing.

A: What is secret?

B: I don't say.

A: If so where is Ganesh? He will say I will ask him (He calls Ramesh) Oye, Ramesh! Where is Priyanka? (All of them laugh)

Conversation 4 denotes that speaker 'A' wanted the right information clean seat and the cleaner of the seat but violating the quantity maxim speaker B did not provide the right information saying the secret. It was violating the quantity maxim. He told it as secret and did not provide right information. Speaker A was searching for right information from others when speaker A stated that he did not say about the secret. This clearly shows that there were so many cases of violating the quantity maxim.

From the observed conversation it was clear that many times the students were violation the quality and quantity maxim. They always not violating them and sometimes they continue the conversation by being co-operative for the conversation. However, there were many instances of the violation of co-operative principles and maxim of quantity and quality in between the Tharu students' conversation.

CHAPTER-FOUR
FINDINGS AND RECOMMENDATIONS

To analyze the conversational principles (co-operative principles) and its quality and quantity maxim was the main aim of my study. For this, I collected some conversations of the students and their views about quality and quantity maxim through observation and questionnaire. I presented and analyzed the data obtain through these tools. To achieve the aims of the study, I presented the data in table and as the conversation in the box and I analyzed and interpreted them under different headings and sub headings using simple statistical tools like percentages, mean and mode, and some descriptive qualitative techniques.

4.1 Findings

On the basis of the analysis and interpretation of the data from the selected school and students the following findings have been derived.

1. I found that most of the time the students in their conversation did not follow the conversational maxim of quality and quantity proposed by Grice 1975.

2. Most of the students stated that they did not violate the quantity and quality maxim.

3. Most of the time the students claimed that they gave enough reference and evidences. But in the reality, from the observation it was found that the students in the conversation provided less evidences and spoke false matter too.

4. The students stated that they discouraged the less informative and untrue conversation.

5. I found that most of the students viewed that they speak that only the listener requires.

6. The students stated that all the students enjoyed with false statement. That is why all the students perceived that they were following the quality maxim.

7. I found that the students did not give more information than is required for the current purposes conversation. However, the students had given less information than is required. Anyway, violations of quantity maxims were found in many conversations.

8. Students stated that they did not speak if they did not have enough evidences. However, the conversations were less truthful and lack of evidences. This clearly showed the students were violating the conversational principle.

9. I found that the conversations between the participants were influenced by the place of conversation, participants, and their culture. Thus, I found that there were different ways of following and violating the quantity and quality maxim.

4.2 Recommendations

On the basis of findings from the analysis and interpretation, the following recommendations have been made.

1. I found that all the students were not following the conversational principles and quantity and quality maxim. That is why to prolong a communication between the participants. They should follow the quantity and quality maxim. They need to be informed about this.

2. Most of the time the students gave inadequate evidences. They should speak only when they have required evidences.

3. I found they stated that they discouraged the less informative and untrue conversation. The speaker should give required information and the

information should be truthful if we want to prolong our conversation any more.

4. Most of the students stated that they require listener information to get the meaning of the speaker. That is why the participants in the conversation should be informative.

5. Most of the conversations of the students were violating the quantity and quality maxim. To continue the conversation, the participants should be aware of their role-relationship and continue the conversation.

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Appendix-1

Questionnaire for Respondents

This questionnaire has been prepared for collecting data for the research work entitled "Maxims of Co-operative Principles as used in the Tharu Conversations" which is carried out under the guidance of Dr. Anjana Bhattarai Reader and Head of Department of English Education, Faculty of Education, T.U., Kirtipur. I hope that you will co-operate me to fill up these questionnaires by taking part and the provided data for this research study which will be invaluable contribution to accomplish this research work.

Researcher

Vijay Bhaskant Chaudhary

Name:

School:

Class:

Roll No:

Please, answer these questions:

(1) How much do you talk with your friends when they ask some questions to you?

Ans:

(2) Do you speak that you have not adequate evidences with you?

Ans:

(3) If you are told someone the false matter, what do you do?

Ans:

(4) If you are asked something, how do you answer them?

Ans:

(5) Do you give brief or detailed answer if someone asks something to you?

Ans:

(6) What happens if you answer only others asked to you? Is that informative and good?

Ans:

(7) What happens if you contribute only for only current purposes of exchange?

Ans:

Please, tick the correct option that you think:

(8) I know I speak only the listeners require.

| Often | Always |
| Sometimes | Never |

(9) I know I give more information that the listener requires.

| Often | Always |
| Sometimes | Never |

(10) I answer straightly what my friends have asked in the conversation.

☐ Often   ☐ Always

☐ Sometimes   ☐ Never

(11) I give detailed answer if someone asked me questions.

☐ Often   ☐ Always

☐ Sometimes   ☐ Never

(12) I do not speak that I have not enough evidences.

☐ Often   ☐ Always

☐ Sometimes   ☐ Never

(13) I speak only that I have enough evidences.

☐ Often   ☐ Always

☐ Sometimes   ☐ Never

(14) I speak with my friends giving required references to them.

☐ Often   ☐ Always

☐ Sometimes   ☐ Never

(15) I speak what I have not enough evidences.

    ☐ Often   ☐ Always

    ☐ Sometimes   ☐ Never

(16) I think that speaking false is enjoying.

    ☐ Often   ☐ Always

    ☐ Sometimes   ☐ Never

(17) I have many examples that I speak more than they asked with me.

    ☐ Often   ☐ Always

    ☐ Sometimes   ☐ Never

Thank you

Students Responses towards Quality and Quantity Maxims

S.N.	Items	Responses								
		Always		Often		Sometimes		Never		Respondents
		F	%	F	%	F	%	F	%	
1.	How much do you talk with your friends when they ask some questions to you?	10	25	12	30	14	35	4	10	40
2	I know I give more information that the listener requires.	20	50	8	20	10	25	2	5	40
3	I answer straightly what my friends have asked in the conversation.	4	10	2	10	30	75	4	10	40
4	I give detailed answer if someone asked me question.	25	62.5	4	10	2	5	9	22.5	40
5	I do not speak that I have not enough evidences.	25	62.5	12	30	3	7.5	-	-	40
6	I speak only that I have enough evidences.	2	5	22	55	16	40	-	-	40
7	I speak with my friends giving required references to them.	5	12.5	-	-	-	-	35	87.5	40
8	I speak what I have not enough evidences.	-	-	-	-	-	-	40	40	40
9	I think that speaking false is enjoying.	-	-	-	-	-	-	40	40	40
10	I have many examples that I speak more than they asked with me.					8	20	32	80	40

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2) Rekha Kumari Chaudhary

3) Priti Chaudhary

4) Indrakala Kumari Chaudhary

5) Sabita Kumari Das

6) Nirmala Kumari Ram

7) Santosh Kumar Chaudhary

8) Aanand Kumar Thakur

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(6) Anusha Kumari Chaudhary

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(6) Sanju Kumari Chaudhary

(7) Shree Ram Chaudhary

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(6) Hira Lal Chaudhary

(7) Udit Narayan Jha

(8) Ranjana Shah

(9) Mandev Mukhiya

(10) Rajnish Chaudhary.