| RESEARCH ARTICLE

Grice's Maxims in Moroccan EFL: A Cultural Approach through Optimality Theory

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| ABSTRACT

The primary objective of the present study is to examine the structure of Grice's Maxims within the particular cultural setting of Morocco. The aim of this investigation is to scrutinize the impact of societal expectations and linguistic strategies on the production of conversational implicatures in the Moroccan cultural context. The present investigation employs Optimality Theory as a theoretical framework to examine a range of factors, such as power dynamics, social distance, politeness, sarcasm, and specific linguistic characteristics within the social and cultural context of Moroccan Arabic. This study argues that an understanding of the appropriate use of conversational implicatures enhances the cross-cultural competence of English as a Foreign Language (EFL) Moroccan Learners. The findings reveal the complexity of various constraints that shape the process of Moroccan conversational decision-making, unveiling noteworthy differences in comparison to the norms common to Western culture. The employment of the participant observation technique enabled a thorough investigation that was authentic and culturally sensitive, thereby enriching the understanding of conversational implicatures in a diverse global setting.

1. Introduction

Pragmatics, as a subdiscipline within the field of linguistics, is dedicated to the investigation of how contextual factors exert an influence on the comprehension and interpretation of language. It aims to clarify various aspects of linguistic structure by drawing upon non-linguistic constraints. That is, it goes beyond semantic structures and examines the areas of intention, inference, and collective knowledge that form the basis of communication (Levinson, 1983). Within the realm of EFL, the significance of pragmatics cannot be understated. Learners must not only grasp the syntactic structures of language but also delve into the cultural and situational dimensions of language utilization. The combination of these variables creates a complicated structure that includes general human interaction practices and particular sociocultural customs.

The present study investigates the correlation between Moroccan cultural norms and language usage, using Grice's maxims as a theoretical framework for analysis. This study aims to analyze Moroccan Arabic conversational structures using Optimality Theory. The goal is to identify the specific constraint rankings that influence communication in this context, taking into account both universal linguistic principles and culture-specific variations. This exploration has implications for both linguistics and the field of EFL education in Morocco. It serves the purpose of facilitating the connection between theoretical concepts and practical applications, thereby providing a significant addition to the existing corpus of research on cross-cultural pragmatics within the field of linguistics. It also aims to provide practical strategies for Moroccan EFL learners to improve their interpretative skills and develop a more sophisticated and context-dependent way of approaching language learning and teaching. This study combines theoretical discussions of language, cultural perspectives, and educational innovation to provide new perspectives that can enhance the connection between educational pedagogy and academic findings.

The primary objective of this study is to address the following research inquiries:

1. To what extent do Moroccans adhere to or flout Grice's maxims of discourse, and how do these practices compare with those in the Western culture?
2. In what manner do factors such as power dynamics, social proximity, politeness, and employment of sarcasm exert their influence on the constraint ranking of Grice's Maxims within the context of Moroccan communication?
3. In what ways can the comprehension of these conversational norms be transformed into educational strategies for EFL classrooms?

2. Literature Review
2.1 Pragmatics
Pragmatics is the study of how language structure interacts with its usage in different contexts. It analyzes how speakers use and understand language in different situations, considering factors like the speaker's intention, the listener's understanding, social norms, and cultural practices (Grice, 1975). Pragmatics is crucial for effective communication because it goes beyond simply understanding words and phrases; its primary focus lies in the examination of the significance of utterances that cannot be fully comprehended by solely considering the truth conditions of the expressed sentences (Levinson, 1983). According to Thomas (1996), it has been observed that speakers possess the ability to communicate meanings that deviate considerably from the explicit content of their verbal expressions. Thus, pragmatics helps us uncover the true intentions, attitudes, and beliefs behind what is being said. In EFL, learners face the challenge of combining their knowledge of language structures with foreign cultural practices in order to accurately understand meaning.

2.2 Implicit Meaning
Speakers do not always convey what they mean explicitly; sometimes, the speakers' intention behind their utterances is stated implicitly. Pinker (2007) explores the extent to which human language incorporates the ability to infer implicit meanings and decipher implied messages that are not explicitly articulated. Understanding implicit meanings is important for effective communication in any language. Thomas (1996) prudently observed that the process of ascribing meaning involves a complex interaction between the speaker and the hearer, taking into account various factors such as the contextual background of the utterance and the inherent meaning possibilities embedded within the utterance itself. In EFL, learners not only need to grasp the vocabulary and grammar but also the cultural subtleties and contextual hints that influence meaning (Taguchi, 2015). Pragmatics helps analyze the hidden elements of communication, such as assumptions, expectations, and inferences that are not explicitly stated. In educational contexts focused on EFL, it is imperative for learners not only to comprehend the explicit meaning of verbal communication but also to grasp the implicit connotations and implications embedded within the discourse. They should pay attention to subtle cues like tone, gesture, and context in order to properly comprehend the intent of the speaker. Understanding idiomatic expressions, sarcasm, irony, and politeness strategies in the English language is crucial for understanding cultural specifics (Kecskes, 2014).

The challenges encountered by Moroccan EFL learners in comprehending implicit meanings can be attributed to the disparities between English and Moroccan Arabic in relation to cultural norms and communicative practices (Loutfi, 2016). Alcón argues that cultures have different ways of expressing respect, humor, agreement, and disagreement, among other forms of communication (Alcón, 2005). Thus, understanding implicit meanings requires both linguistic skills and cultural sensitivity and awareness.

2.3 Grice's Cooperative Principle
Grice's Cooperative Principle is a theory in pragmatics that focuses on the rules and conventions that govern everyday conversation. The Cooperative Principle, as hypothesized by H.P. Grice in "Logic and Conversation", states that effective communication depends on people following shared conversational norms and expectations; that is, the Cooperative Principle assumes that successful communication is dependent upon the active collaboration between the speaker and the listener. However, the nature of this collaboration differs according to the cultural context. For instance, Tannen highlights the potential variations in the interpretation of the Cooperative Principle and its maxims between men and women (Tannen, 1991).

Grice's Cooperative Principle and its accompanying maxims have completely reshaped our view of interpersonal communication. Although some scholars, such as Levinson (2000), have critiqued and refined the principle, its core insights still have an impact on modern theories of pragmatics and communication. The Cooperative Principle is an important concept in language studies. It highlights the complexity of human interaction and the significance of meaning in our conversations.

The Cooperative Principle, as formulated by Grice, is comprised of four maxims that delineate the implicit principles governing cooperative conversation:

2.3.1 Maxim of Quantity:

This maxim stresses the importance of giving an appropriate amount of information, avoiding both excessive and insufficient amounts. It emphasizes the importance of finding a middle ground between being concise and thorough so that the speaker can give all the required information without burdening the listener with unnecessary specifics (Grice, 1975).

2.3.2 Maxim of Quality:

This principle emphasizes the importance of being truthful and requires speakers to refrain from making erroneous statements or stating something without possessing enough evidence. It exemplifies the value of truthfulness in exchanges of information.

2.3.3 Maxim of Relation:

This maxim assumes that conversational participants are expected to express utterances that are pertinent and directly related to the ongoing discourse. It helps to keep the conversation coherent and logical, making sure that everyone understands each other and stays on track (Sperber & Wilson, 1995).

2.3.4 Maxim of Manner:

This maxim focuses on the manner of communication, highlighting the importance of being clearly organized and avoiding any confusion. It promotes the importance of clarity and organization in speech, which helps facilitate smoother communication.

Grice's maxims are resourceful in the sense that they can explain both adherence to and violation of these norms. Grice acknowledged that speakers sometimes intentionally deviate from the maxims to convey implied meanings, using strategies such as irony, metaphor, or understatement. Conversational implicatures, as Grice called them, depend on the listener's skill to deduce the intended meaning using common knowledge and contextual hints (Grice, 1978).

2.4 Flouting of Grice's Maxims and Conversational Implicatures
2.4.1 Understanding Flouting:

Flouting, in the context of Grice's Cooperative Principle, means intentionally breaking Grice's maxims to convey an implied meaning or conversational implicature. According to Grice's analysis, flouting should not be interpreted as a breakdown in communication but rather as a deliberate strategic device employed to convey a more profound level of meaning. It is a complex communication approach that depends on common information, context, and interpretative skills to deduce the speaker's meaning (Grice, 1975). Examples of flouting maxims to produce implicatures are below:

2.4.1.1 Flouting the Maxim of Quantity:

A speaker may express an implicature by blatantly supplying either more or less information than is necessary. An example can be that of two friends who are discussing a movie that one of them has seen recently:

Friend A: "How was the movie?"

Friend B: "It was Okay"

In this example, Friend B fails to provide enough information, going against the expectation in the context. The term "okay" lacks specificity and does not provide a thorough assessment of the movie experience. The understatement's meaning can vary based on the specific situation and the dynamics between the individuals involved. For example, it could imply that Friend B did not really like the movie but prefers not to express it directly. According to Leech, it has been observed that there are instances where intentionally violating the Maxim of Quantity becomes vital in order to uphold politeness or adhere to societal expectations, particularly in formal contexts (Leech, 2016).

2.4.1.2 Flouting the Maxim of Quality:

A speaker may convey an implicature by using blatantly false or exaggerated language. An example of flouting the Maxim of Quality can be found in the following exchange:

Context: two co-workers are talking about a presentation that one of them delivered to potential clients the day before:

Speaker A: "How did the presentation go?"

Speaker B: "Oh, it was brilliant. The clients fell asleep halfway through".

It is straightforward to conclude that Coworker B, in this case, is being sarcastic. Due to its figurative nature, the remark violates the quality maxim. The presentation did not go well, yet the presenter uses the term "brilliant". To understand the sarcasm and derive the intended meaning is the listener's responsibility. Gibbs investigates the phenomenon of the Maxim of Quality being frequently flouted within the realm of everyday language. This flouting gives rise to various communicative effects, such as sarcasm

and irony, which heavily depend on the listeners' capacity to accurately perceive the genuine intentions of the speaker (Gibbs, 1994).

2.4.1.3 Flouting the Maxim of Relation:

A speaker may express a conversational implicature by delivering information that is manifestly unrelated to the topic at hand. An example of flouting the Maxim of Relevance can be found in the following example:

Context: A potential buyer is asking a salesperson about the expected lifespan of a certain product.

>**Customer:** "How long does this product usually last?"

>**Salesperson:** "Well, we have a fantastic return policy."

Instead of addressing the product's durability question, the salesperson emphasizes the return policy. The customer may conclude that the product is not as durable as expected. One of the specific maxims explored in the study conducted by Brown and Levinson is the Maxim of Relation. It has been suggested that indirect communication frequently violates this maxim as a means to preserve social harmony (Brown & Levinson, 1987).

2.4.1.4 Flouting the Maxim of Manner:

An unclear or too complicated utterance may lead the listener to seek a concealed message. An example of flouting the maxim of Manner can be seen in the following exchange:

Context: A journalist asking a politician about their plans for educational reforms.

>**Journalist:** "What are you plans for improving education?"

>**Politician:** "We're going to make education great again."

The politician fails to adhere to the maxim of manner as they are excessively ambiguous and fail to offer any precise information. The audience may interpret that the politician lacks a specific plan. It is also a tactic used by interlocutors whose social distance is very close. Their ambiguous utterance is a way to make sure that the implied meaning is understood only by them depriving others of accessing the information; Carston called these types of implicatures "ad hoc" concepts (Carston, 2008).

The conversational implicatures generated through flouting the Maxim of Manner vary in nature according to the cultural specificity of each country. Blatantly violating this maxim can generate figures of speech such as metaphor and simile; it is used mostly in poems (Leech, 2016).

Flouting is a part of human communication that adds depth and complexity, enabling indirect expressions, humor, and irony (Gazdar, 1979). Interlocutors need to have a shared understanding and be able to interpret utterances flexibly to have effective conversations. This reflects how complex conversations can be. Flouting can pose challenges in intercultural communication or EFL contexts due to differing shared assumptions and cultural cues (Bouton, 1999).

2.5 Grice's Maxims Flouting in Different Cultures

This study argues that the flouting of Grice's maxims is not a universally uniform behavior observed across all cultural contexts. Instead, it highlights the underlying principles, patterns of communication, and social norms that are unique to each cultural context. The variation observed in the flouting of maxims leads to different understandings of conversational implicatures among various social groups.

In numerous Western societies, especially those that lean towards straightforward and explicit communication, flouting can be employed for the purposes of humor, irony, or sarcasm (Attardo, 2001). It is quite common for individuals to engage in the flouting of the Maxim of Quality in which the explicit denotation of a remark is intentionally contradictory to its intended connotation. On the other hand, it is noteworthy to acknowledge that East Asian cultures, such as Japanese and Chinese, have a tendency for using subtle communication tactics (Gu, 1990). The act of flouting the Maxim of Relation through the provision of apparently irrelevant facts may be seen as a tactful means of refusing or expressing disagreement without engaging in direct confrontation.

Concerning Moroccan culture, flouting exhibits distinctive features that are influenced by the cultural and linguistic environment of the country. In Moroccan communication, there is a notable emphasis on honor, respect, and social hierarchy. Engaging in the act of flouting the Maxim of Quantity through the deliberate use of excessive vagueness or ambiguity could potentially serve as a means to uphold one's social standing or display deference towards an individual of higher social status. In addition, it is worth noting that Moroccans frequently employs proverbs and metaphors, which may deviate from the Maxim of Manner, to convey culturally specific meanings and values (Sadiqi, 2002). According to Ennaji (2005), the linguistic diversity seen among Moroccans

contributes to the development of varied cultural identities. The multi-dimensional facets of the Moroccan identity may have an impact on the manner in which Moroccans perceive and use conversational implicatures.

3. Theoretical Framework: Grice's Maxims as Constraints in Optimality Theory
3.1 General Introduction to Optimality Theory
Optimality Theory (OT), which was initially formulated in the field of phonology by Prince and Smolensky in 1993, has had a significant impact on multiple linguistic domains, such as syntax, morphology, and pragmatics. The theory of Optimality Theory (OT) argues that linguistic forms are derived from a collection of universal constraints. The latter are hierarchically ranked and exhibit complex interactions that ultimately shape the most optimal output, also known as the candidate, for a given input. The core elements of Optimality Theory include candidates, constraints, evaluation, and constraint ranking (Prince & Smolensky, 2004).

Candidates: they refer to a collection of potential outcomes that are generated based on a given input. The candidates are generated based on the principles of a particular sociolinguistic domain.

Constraints: they are evaluative conditions that are both universal and specific to the language in question. Constraints are commonly categorized into two distinct groups:

Markedness Constraints: These constraints impose penalties on specific structures or forms that are deemed marked or less favored within a given language.

Faithfulness Constraints: These constraints guarantee that the resulting output remains faithful to the input, maintaining crucial characteristics and connections.

Evaluation in Optimality Theory (OT): it entails a thorough examination of the candidates, wherein they are compared with one another using a system of ranked constraints. The optimal output is selected by choosing the candidate that best fulfills the constraints with the highest rank while ensuring that no absolute constraints are violated.

Constraint ranking: it is an intriguing phenomenon in sociolinguistics, as it reveals that various languages may prioritize universal constraints in distinct orders, resulting in cross-linguistic variation. The prioritization of constraints is essential in determining the optimal candidate.

3.2 Integrating Grice's Maxims into OT
Individuals frequently encounter the decision of conforming to or deviating from Grice's maxims. This study argues that the selection between these two alternatives is not random but rather influenced by a series of constraints that are evaluated according to the particular situation, sociocultural expectations, and communicative goals. The ranking ultimately determines the most optimal utterance in each situation.

To comprehend the process through which Grice's maxims can be incorporated as constraints within Optimality Theory (OT), let us examine the following instance of an exchange between two non-native speakers (NNS), namely Reda and Tarik:

1)   *Reda: "Could you lend me $10,000?"*
2)   *Tarik: "Would you like my kidney?"*

Tarik's response blatantly violates the Maxim of Relevance to generate a particular implicature that conveys sarcasm. In this scenario, the ranking of constraints could potentially be as follows:

Table 1: Constraint Ranking of Conversational Implicature

Ranking	Constraint	Description
1*	Sarcasm/Implicature	**Tarik's intention to convey sarcasm or a specific implicature.**
2	Maxim of Quality	**Tarik's need to tell the truth and only say things for which he has evidence**.
3	Sociocultural Norms	**Tarik's need to respect cultural norms.**
4	Maxim of Quantity	**Tarik's need to provide just enough information — not too little, not too much.**
5	Maxim of Relevance	**Tarik's need to say things that are relevant to the conversation**
6	Maxim of Manner	**Tarik's need to avoid being obscure or ambiguous.**

In this instance, Tarik places emphasis on the transmission of a particular implicature, thereby giving it precedence over the maxim of relevance. Consequently, he generates an utterance that optimally aligns with his most prioritized constraint while simultaneously violating a constraint of lesser priority.

The incorporation of Grice's maxims into Optimality Theory (OT) provides a comprehensive framework to explore the complex interaction between cultural influences and individual intentions in the production of conversational implicatures. It displays the decision-making process that individuals engage in when deciding whether to adhere to or violate a maxim, offering a dynamic framework for analyzing communication. The approach not only aligns with the principles of Optimality Theory but also enhances the investigation of pragmatics by taking into account the cultural dimension of language use.

4. Methodology
4.1 Participants
The participants involved in this study were selected from a variety of Moroccan communities, ensuring representation across various age communities, genders, economic statuses, and linguistic and cultural backgrounds. The inclusion of a wide range of participants ensures that the study includes a diverse set of conversations and contexts. The participants in this study were obtained through a combination of public avenues, educational institutions, and personal networks.

4.2 Instrument
The utilization of the participant observation technique facilitated the systematic observation of naturally occurring conversations, active engagement in dialogues, and comprehensive documentation of the dynamics that arise from the relationship between Grice's maxims and the specific context of Moroccan Arabic.

4.3 Data Analysis
The study's research design is based on a phenomenological framework, which focuses on understanding the personal perceptions of Moroccan individuals in conversational settings. The participant observation paves the way for access to the social dynamics within Moroccan communities. The use of a phenomenological framework enables a thorough exploration of the cognitive mechanisms utilized by individuals to use conversational implicatures.

5. Results and discussion
The observational data assembled in this study reveals that there exist distinct variables that affect the perception and use of Grice's maxims and that these variables are culture specific. It is noteworthy to mention that diverse cultural groups exhibit distinct interpretations regarding the nature of Grice's maxims. The influence of power dynamics, social distance, politeness norms, indirect communication, and sarcasm on the constraint ranking of conversational maxims varies across cultural contexts, leading to distinct perceptions within each society. The present dataset consists of a collection of dialogues carried out in Moroccan Arabic, transcribed applying the International Phonetic Alphabet (IPA) and subsequently translated into the English language. The primary data source for investigating the constraint ranking of Grice's maxims in the Moroccan cultural context consists of the following representative cases.

5.1 Politeness and Indirectness
Case 1:

The current setting of the conversation involves two individuals located within the confines of a café establishment. Speaker A observes that Speaker B is charging his computer. Despite this observation, Speaker A asks:

> A: "Wash katchargi pc dyalk?"

> /waʃ katʃarʒi pi si djalk/

A: "Are you charging your PC?"

B: "Ghir hydo o dir dyalk."

> /ɣir hijdo o dir djalk/

B: "Just unplug it and charge yours."

The question posed by individual A lacks direct relevance since they possess prior knowledge of the response. On the other hand, Speaker B demonstrates comprehension of the implicit request and provides a direct response. Speaker A uses indirectness as a means of expressing politeness with the intention of making a request while avoiding a confrontational tone. Speaker A's indirectness is ranked as the highest. In contrast, Speaker B demonstrates comprehension of the implicit meaning and displays a willingness to comply with Speaker A's request by prioritizing the maxim of relevance. This implies that Speaker B's answer is focused on addressing the implied request rather than the literal meaning of the question. If B were to reject A's implied request, B's response would be related directly to the explicit meaning of the question by stating, "Yes, I am charging it," therefore conveying the implicit message of declining the request.

Case 2:

> A: "Lyoum L3cha 3la hsabi"

> /ljuːm lʃʃa ʕla ħsabi/

A: "Today, dinner is on me."

B: "3rfti, rah makanl9ash hta lw9t fin n7uk Rassi"

> /ʕrfti, rah makanl9aʃ ħta lwʕt fin nħuk rasi/

B: "You know, I don't even have time to scratch my head."

The two persons involved in the dialogue have a close interpersonal connection. Speaker A extends a gesture of financial responsibility by offering to cover the expenses associated with the meal. Speaker B employs indirectness as a strategy to exhibit politeness while refusing the offer, with the intention of preventing any possible offense. Politeness is ranked as the highest in the given Moroccan environment, hence making indirectness the most suitable choice. Speaker A, observing the implicit connotation, recognizes that Speaker B's utterance means that he is unable to attend.

The ranking of Grice's conversational maxims is greatly influenced by the idea of politeness. In the first scenario, the application of indirectness serves as a means of displaying politeness by conveying an inferred request. The constraint ranking of Speaker A places the greatest priority on indirectness, surpassing even the Maxim of Relevance. In the second scenario, Speaker B utilizes indirectness as a means to respectfully refuse an invitation for dinner. In Speaker B's constraint ranking, indirectness is shown to have the greatest priority, topping other maxims such as Quality and Relevance. These instances serve to illustrate that within the cultural context of Morocco, the principle of Indirectness is often prioritized above other principles when the situation requires a certain level of avoidance of confrontation.

5.2 Social Distance and Sarcasm
Case 1:

The following exchange is between a waiter and a customer during a hot summer day.

Waiter: "Oh oh oh, lbard bzef lyoum."

> /o o o, lbard bzeːf ljum/

Waiter: "Oh, oh, oh, it's very cold today."

Customer: "Wayiih, lmot dyal lbard."

/wajih, lmo:t djal lbard/

Customer: "Indeed, it is extremely cold."

Within the context of this conversation, both participants use sarcasm as a rhetorical device to humorously comment on the prevailing weather conditions. This exchange violates blatantly Grice's Maxim of Quality since both interlocutors intentionally utter comments that they are untrue, as their assertions are not closely aligned with the factual condition of the weather. Within this context, irony emerges as the highest-ranked constraint, surpassing even the Maxim of Relevance. This observation is significant due to the contrast it presents with many Western civilizations, where sarcasm is often used within the context of intimate relationships. In Morocco, however, it is a standard practice for individuals who are unfamiliar with one another to participate in sarcastic exchanges. The observed exchange might be ascribed to the collective nature of Moroccan culture. The latter is characterized by a greater flexibility in social boundaries that permits violations of conventional conversational standards. Therefore, the use of sarcasm in this particular case not only signifies personal preferences but also encompasses wider Moroccan cultural norms and societal interactions.

Case 2:
The next dialogue occurs between a university professor and a student inside a Moroccan university promptly after a difficult examination.

Professor: "3arf 3jabkom lmti7an"

/ʃarf ʕʒbkum lmtiħan/

Professor: **"I know you all liked the exam."**

Student: "Ah ostada, sahl bzeef."

/ah ustada, sahl bze:f/

Student: **"Yes, Professor, it's very easy."**

The conversation between the student and the professor is marked by sarcasm on both sides. The individuals violate Grice's Maxim of Quality intentionally by presenting utterances that lack truthfulness. Their utterances also flout the Maxim of Relevance since they fail to accurately align with the factual context related to the examination.

The sarcastic exchange fulfills several roles. It serves to reduce stress after a highly intense event and furthermore fosters a sense of connection between the professor and the learners. This style of connection is hardly seen inside educational environments characterized by strict hierarchical structures and a commitment to formality. The decision to use sarcasm within the particular academic setting in Morocco demonstrates the presence of a less rigid hierarchical context and a climate that permits the use of humor even in stressful situations.

As shown in the previous case, the use of sarcasm in this specific situation also serves as a cultural marker. This occurrence serves as a manifestation of the inherently collective nature of Moroccan culture, whereby social boundaries often exhibit a state of fluidity. In contexts characterized by the presence of a formal code of conduct, the Moroccan culture allows for a brief easing of these established conversational rules in order to facilitate humor and foster social connections. In brief, these examples of sarcastic conversations contribute to our comprehension of the complex relationship between conversational expectations in Morocco and the broader cultural norms.

6. Implications
The comprehension of subtle distinctions within conversational norms within one's own cultural context serves as a fundamental prerequisite for fostering a sense of cross-cultural competence. The insights provided in this study can be of significant value to Moroccan students who are engaged in the process of EFL learning. For example, in Moroccan conversational norms, the use of indirectness or sarcasm may be seen as highly valued due to its role in promoting politeness or humor. However, similar communicative strategies may not be as often deployed or effortlessly comprehended in English-speaking nations. Therefore,

Moroccan EFL students might enhance their cross-cultural communication abilities by using this knowledge to modify their communicative tactics during interactions with English-speaking individuals.

Teaching students how the constraint ranking of Grice's maxims functions in different cultural contexts can foster their recognition of the inherent cultural differentiations. Language classes may be structured to include practical activities that facilitate a comparative analysis of conversational norms across many cultures. These exercises primarily emphasize the examination of the maxims of Quality, Relation, and Manner, along with their respective prioritization within various social contexts. The scope of these exercises should not be limited just to conventional language training but rather should include other components such as role-plays, video-input instruction, and maybe even cross-cultural encounters, where feasible.

7. Limitation
The heterogeneity of Moroccan society may lead to variations in conversational norms that were not taken into consideration in the present research. Furthermore, it is crucial to consider that the results of this study may have limited generalizability to dialects or languages other than Moroccan Arabic due to the specific emphasis on this dialect. This is particularly significant considering the diverse linguistic environment in Morocco.

This study approach employs participant observation and adopts a phenomenological framework, primarily focusing on qualitative analysis. Although this methodology offers advantages in catching subtle behaviors, it also presents the potential for researcher bias in the interpretation of conversational interactions.

7.1 Future suggestions
In order to enhance the comprehensiveness of future research undertakings and minimize the influence of researcher bias, it is recommended that a mixed-methods approach be used, whereby both qualitative and quantitative analyses are integrated. Furthermore, broadening the scope of the study to encompass additional language varieties spoken in Morocco, such as Amazigh or French, will provide a more thorough understanding of the complex linguistic environment and its influence on conversational patterns. In conclusion, considering the significance of proficient cross-cultural communication in EFL contexts, potential research initiatives may delve into the pedagogical aspects of this study's findings. For example, how these observations on the cultural influence on conversational norms can be appropriately included within the context of EFL education.

8. Conclusion
The study provided a comprehensive understanding that individuals from Morocco demonstrate a sophisticated and contextually influenced manner in which they adhere to or deviate from Grice's maxims. This study shows that Moroccans prioritize indirectness and politeness in situations when adherence to social etiquette necessitates avoiding confrontation. Hence, the speech patterns seen in Morocco exhibit a distinctive amalgamation of universally applicable conversational standards and culturally particular elements.

The impact of social closeness, politeness, and the use of sarcasm on the prioritization of Grice's maxims in Moroccan dialogues was shown to be substantial. The prevalence of sarcasm, especially within formal contexts such as academic surroundings, may be seen as indicative of the collective component of Moroccan culture and its flexible social borders. Therefore, the present study aims to emphasize the impact of several sociocultural elements on the choice of conversational maxims within the Moroccan cultural milieu.

The comprehension of culturally unique subtleties in conversational conventions in Morocco has significant educational consequences, especially in EFL classes. It has been shown that EFL teachers in Morocco have the potential to improve cross-cultural competency by including teachings on the constraint ranking of Grice's conversational maxims within diverse cultural contexts. The inclusion of practical activities, role-plays, and video-input teaching that compare and contrast the conversational norms of Moroccan Arabic and English-speaking individuals has the potential to significantly enhance learners' awareness of the cultural influences on conversational norms, as well as enhancing their readiness for successful communication in intercultural settings.

This study represents a contribution in examining the complex structure of conversational patterns in Moroccan speech using Grice's maxims as a framework. Although the research has certain limitations, such as the use of a single qualitative method and the exclusive focus on Moroccan Arabic, it provides a foundation for future studies that can delve deeper into the impact of culture, language, and social norms on the application of Grice's maxims. Moreover, it serves as a fundamental stage in integrating these observations into EFL teaching methods, thereby improving the efficacy of intercultural communication for English learners from Morocco.

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