

# Arabic Verbal Humor: An Exploration of Non-Observance of Cooperative Principle on Social Media

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**Abstract**—This paper explores how Jordanians violated and flouted Grice's Cooperative Principle maxims and the purposes behind their non-observance in creating Arabic humor related to the COVID-19 pandemic on AlMamlaka and Roya Jordanians' Facebook accounts. The study conducted qualitative content analysis on 12 Facebook comments from March to September 2020 and found that Jordanians violated and flouted all the maxims to convey their hidden messages. The analysis revealed that the purposes of the non-observance were to generate implicatures and highlight various issues faced by Jordanians during the pandemic. These issues included government announcements, non-compliance with health guidelines, conspiracy theories about the virus's origin, impacts on family relationships, discomfort from wearing masks, the boredom of lockdown and some geographical areas targeted for their early source of spreading the virus. The findings indicate that humor can serve as an effective tool for highlighting social and political issues. The study recommends exploring the non-observance of cooperative maxims in different contexts and how it affects the interpretation and reception of humor. Overall, the study suggests that humor played a significant role in addressing and discussing the situation in Jordan during the pandemic.

**Index Terms**—Cooperative Principle, Coronavirus, flouting, verbal humor, violating

## I. INTRODUCTION

Effective communication is crucial for individuals to convey their intended message clearly to their audience. However, people do not always say what they mean, and this can lead to misinterpretations and confusion. This is where pragmatics, a vast field of study, comes in, providing insights into how to make communication more efficient among speakers. Grice (in Thomas, 1995) introduced the Cooperative Principle (CP) and four conversational maxims to help speakers and hearers create effective and efficient communication. According to Levinson (1983), the cooperative principle is a kind of agreement between the speaker and listener to cooperate in communication. The maxims consist of the maxim of quantity, quality, relation, and manner, which are rules typically followed in a conversation to facilitate understanding. However, there are times when speakers fail to observe these maxims, leading to a breakdown in communication. The failure to adhere to the maxims is known as the "non-observance" of the maxims, and it can result in implicatures. Implicature is a conveyed additional meaning (Yule, 1996). Grice's theory explains how a hearer gets from what is said to what is meant, from the level of expressed meaning to the level of implied meaning. The theory can help the hearer get the implicature's real meaning.

According to Thomas (1995), people are not always entirely explicit when communicating. While there are times when people say exactly what they mean, this is generally not the case. Therefore, flouting a maxim occurs when a speaker blatantly fails to observe a maxim at the level of what is said, with the deliberate intention of generating an implicature. In such cases, the speaker has no intention of deceiving or misleading the hearer (Thomas, 1995). On the other hand, a violation of the maxims happens when someone 'will be liable to mislead' (Grice, 1975) the listener or imply a meaning that goes beyond the literal interpretation of what is being said.

The non-observance of maxims is essential in creating humor because it leads to the creation of implicatures. When a speaker intentionally violates or flouts a maxim, the listener is forced to search for an alternative interpretation, which can create unexpected and humorous meanings. In other words, the non-observance of maxims can lead to incongruity, which is often the basis of humor.

This research aims to analyze the inappropriate verbal humorous comments made by Jordanians between March 2020 and September 2020 on AlMamlaka and Roya Jordanian Facebook accounts related to the COVID-19 pandemic. The focus is on how they flouted and violated the Cooperative Principle's maxims and the purpose behind this non-observance of the maxims. It intends to investigate the various political and social issues during the pandemic through the non-observance of Cooperative maxims. Additionally, the study aims to highlight the importance of multiple factors in effectively managing a public health crisis. These factors include the responsible decision-making of the government, behavior of individuals, effective communication, and critical thinking. By emphasizing these elements, the study aims to promote the effective management of public health crises and minimize their impact on society.

Numerous investigations have been conducted on applying Grice's cooperative maxims and Implicature theories in the domain of humor. For example, Atei and Al-Azzawi (2021) examined racial jokes on Twitter and their language, use of humor, and social implications. The researchers found that racial jokes served various pragmatic functions but also had potentially negative effects, such as reinforcing stereotypes and perpetuating racism. Another study by Ogunbge and Omolabi (2020) was conducted on the pragmatics of Coronavirus-related humor on social media, using Grice's Cooperative Principle as a theoretical framework. The study employed qualitative content analysis to identify themes and patterns in humor emerging during the COVID-19 pandemic, revealing that humor played a vital role in reducing anxiety and promoting mental health during the pandemic.

Afaldi and Kurniasih (2019) conducted a study on comments made on Indonesian Instagram posts, exploring the use of flouted conversational maxims to convey implied meanings using Grice's conversational maxims and implicature, identifying instances of flouting, and examining participant intention. Furthermore, in Kaab's (2019) study, the author analyzed humor in an episode of "8 Out of 10 Cats Does Countdown" using the General Theory of Verbal Humor and Grice's theory of Implicature. The study found that participants used humor strategically to build and maintain social relationships and position themselves in social interactions. Different forms of humor, such as puns, wordplay, and irony, were utilized to achieve communicative goals. While Al Kayed (2019) examined jokes from WhatsApp and Facebook in Jordan within Grice's conversational implicature framework. The study revealed that Jordanians violate Grice's maxims to create laughter and communicate social and economic meaning, such as university violence, unemployment, refugee crises, and internet addiction.

Nastiti (2018) also conducted a qualitative analysis of 20 humorous advertisements obtained from YouTube, examining how the Cooperative Principle and implicature were used to generate humor, and found that all of the advertisements violated the Cooperative Principle, with the manner maxim being the most frequently violated. Meanwhile, Masaeli and Heidari-Shahreza's (2017) qualitative study examined para-jokes and meta-jokes in Persian verbal humor, focusing on their linguistic features and cultural functions. Based on a corpus of 60 para-jokes and 46 meta-jokes collected from Persian websites, blogs, and social media platforms, the study analyzed how these jokes heavily relied on implicature and the flouting of the Cooperative Principle, using puns, wordplay, irony, and sarcasm. Additionally, Taha (2017) investigated the use of humor as a form of resistance and coping mechanism during the 2011 Egyptian revolution, using the Cooperative Principle and the General Theory of Verbal Humor to analyze the humor related to it.

While there have been studies on the use of Cooperative Maxims in the field of humor, few have analyzed humorous jokes about the COVID-19 pandemic. No studies have specifically analyzed inappropriate verbal humorous comments about the COVID-19 pandemic made by Jordanians on the Facebook platform. Thus, this research aims to fill this gap by examining how Jordanians use humor to cope with stress and anxiety during the pandemic and how these comments may impact public trust in government officials and institutions. Additionally, the study will focus on how these comments flout and violate the Cooperative Principle's maxims, which could provide insights into the communicative strategies employed by individuals during a crisis.

The analysis of Jordanian commentators' use of humor in relation to the COVID-19 pandemic in Jordan is helpful in several ways. First, it provides insights into how humor was used to express skepticism or doubt about official statements during the pandemic and to cope with stress and anxiety. This can help us understand how people deal with crises and the role of humor in shaping public perceptions and attitudes. Second, the analysis highlights how the Cooperative Principle's maxims were violated or flouted in many humorous comments. This can help raise awareness about the importance of responsible communication during a public health crisis and the potential harm that the spread of misinformation can cause. Third, the analysis can serve as a reminder that humor is not always harmless and can have severe consequences if it contributes to the spread of misinformation or undermines public trust in government officials and institutions. It highlights the various issues related to the pandemic that were brought to public attention using humor and how humor can be an effective tool to convey hidden messages and critique government policies. This can help encourage critical thinking and responsible communication during times of crisis.

Further future studies could explore the use of non-observance of cooperative maxims in different contexts and how it affects the interpretation and reception of humor. For instance, a study could examine how the non-observance of the maxims in political humor affects its reception and effectiveness in promoting a particular message or agenda. Another direction could be to investigate how different cultural backgrounds and beliefs influence the use of non-observance of cooperative maxims in humor and whether certain cultural factors make this type of humor more acceptable or effective in specific contexts. Additionally, future research could explore how the use of non-observance of cooperative maxims

in humor is perceived and received by different age groups and demographics and whether there are differences in interpretation and acceptance based on these factors.

## II. LITERATURE REVIEW

For the sake of data analysis, the present study utilizes Grice's Cooperative maxims of quantity and quality.

### Cooperative Principle

For a conversation to occur efficiently, a speaker is anticipated to abide by the cooperative principle that guarantees successful communication. Paul Grice (1975, p. 45) postulated the cooperative principle (CP) that underlies any successful communication:

"Make your conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged".

The Cooperative Principle (CP) is an influential theory that was utilized to evaluate and manage people's conversations. Grice's cooperative principle proposes that successful verbal communication is attained by cooperation among the interlocutors. Grice suggested that, for a conversation, interlocutors unconsciously adhere to the cooperative principle's maxims (Thomas, 1995, p. 65). The four sets of conversational maxims that constitute the Cooperative Principle (CP), as quoted from Levinson's book entitled *Pragmatics* (Levinson, 1983), are as follows:

#### A. *The Maxim of Quantity*

It relates to the amount of offered information. It has two sub-maxims:

- Make your contribution as informative as required.
- Do not make your contribution more informative than required.

#### B. *The Maxim of Quality*

The Maxim of Quality refers to the speaker's obligation to provide truthful information during a conversation. This maxim includes two sub-maxims:

- Do not say what you believe to be false.
- Do not say that for which you lack adequate evidence.

#### C. *The Maxim of Relation*

The Maxim of Relation requires speakers to provide relevant information about the discussed topic. In other words, speakers must make contributions related to the conversation's purpose. The Maxim of Relevance is seen as the relevance condition, which means that the connection between the participants must be directly related to the current interaction and not just a simple reply. As Thomas (1995) states, "Speakers' contribution should relate clearly to the purpose of the exchange" (p. 70).

#### D. *The Maxim of Manner*

The maxim of manner relates to how things are said in a conversation and requires the speaker to:

- Avoid obscurity of expression
- Avoid ambiguity

#### E. *Be Brief*

Be orderly (Grice, 1975, pp. 45-46)

The maxim of manner requires the speaker to describe things orderly and clearly (Cutting, 2002).

#### F. *Maxims Non-Observance*

Grice (1989) proposes instances of failing to observe a maxim. There are many occasions where people fail to observe the maxims. For example, when they are incapable of speaking clearly or because they deliberately choose to lie. Speakers and hearers are aware of these maxims, and they do not explicitly recognize their existence because of their necessity. Grice (1975) believes that: "A participant in a talk exchange may fail to fulfill a maxim in various ways" (p. 49). These failures can include flouting, violating, opting out, suspending, and infringing.

#### G. *Flouting a Maxim*

Flouting a maxim refers to a situation where the speaker fails to observe a maxim to lead a hearer to discover a hidden or implied meaning. Flouting a maxim is a case where "a speaker blatantly fails to observe a maxim" (Thomas, 1995, p. 65). The speaker has no aim to misinform or deceive the hearer, but he expects the hearer to deduce the implied meaning, which differs from the uttered one. Flouting occurs when a speaker obviously fails to observe a maxim at the level of what is said, with the deliberate intention of generating an implicature.

The purpose of the flouting maxim is to make the audience catch the hidden meaning that the speaker tries to convey (Andresen, 2014). The researchers use this theory because, according to Attardo (Attardo, 1994), disobeying maxims can create a humorous effect. "Humor can be prompted by the non-observance of Grice's maxims, such as flouting" (p. 271). When flouting a maxim, the speaker has no intention to mislead the hearer but wants the hearer to look for the

conversational implicature. Consequently, the hearer is primed to search for clues within the utterance to aid in interpreting the speaker's intended meaning.

#### *H. Violating a Maxim*

A maxim violation occurs when a speaker discreetly breaks a maxim without drawing attention to it. According to Grice (1975), if a speaker violates a maxim, they may deceive the listener. The speaker intentionally generates a misleading implicature by not following the conversational maxims (Thomas, 1995). Such instances give rise to conversational implicature, where the speaker intends to create a special effect beyond the literal meaning of the words spoken, to evoke laughter and amusement. It occurs when a participant in a conversation deliberately disregards the maxims and expects the listener to decipher the implied meaning (Thomas, 1995). Violating a maxim involves the intention to mislead the listener and can sometimes result in something absurd.

#### *I. Implicature*

Implicature, derived from the verb "imply", is a pragmatic phenomenon that refers to the meaning conveyed beyond the literal or semantic meaning of words in a conversation. In other words, it is a hidden message that the speaker indirectly communicates to the listener to make them understand the intended meaning of their utterances (Mey, 1993). Implicature is a way of telling a particular meaning indirectly through language (Thomas, 1995). Speakers use implicature to conceal the true meaning of their utterances from the hearer. It is an additional layer of meaning that speakers deliberately imply, inviting the listener to infer the real meaning behind their words (Yule, 1996). Humor often employs implicature as a pragmatic component to create the desired effect (Taberski, 1998). The implied meaning of an utterance is dependent on its context, as different contexts can produce different meanings.

### III. RESEARCH QUESTIONS

The research problem of this paper is to investigate the impact of humor on social media, particularly on Facebook, related to the COVID-19 pandemic in Jordan and to explore the intention behind the humor. The research aims to investigate how the Gricean Maxims were violated and flouted in creating humorous Arabic comments and uncover the implied messages behind the comments related to the COVID-19 pandemic on AlMamlaka and Roya Jordanian Facebook accounts. The research questions are:

(R1): How do Jordanians violate and flout the Cooperative Principle's maxims on AlMamlaka and Roya Jordanian Facebook accounts in creating Arabic humor related to the COVID-19 pandemic?

(R2): What purpose usually do the Jordanians have in non-observance of the maxims on AlMamlaka and Roya Jordanian Facebook accounts in creating Arabic humor related to the COVID-19 pandemic?

### IV. METHODOLOGY

This study utilized a descriptive qualitative research approach to analyze the linguistic aspects of Jordanian verbal humor on Facebook during the COVID-19 pandemic. This approach provides insights into the problem or helps develop ideas or hypotheses (Hasyim et al., 2020). The data consisted of humorous online Jordanian Arabic comments collected from two public Facebook accounts, namely Roya and AlMamlaka TV channels, between March 2020 and September 2020. The researchers employed the Paul Grice theory of Cooperative Principle and Implicature to conduct a linguistic analysis of the comments.

Data collection was conducted using the Facepager tool, which allowed for data collection from publicly available sources through APIs and web scraping. The comments were categorized as humorous or non-humorous based on the researchers' definition of humor, their intuition as native Arabic speakers, and the identification of humor features suggested by Nastri et al. (2006). The purposeful sampling technique was employed to select comments related to COVID-19 that exhibited verbal humor, continuing until data saturation was reached.

The collected comments were then analyzed by applying the maxims of the Cooperative Principle proposed by Paul Grice. The study focused on identifying instances where the Jordanian commentators flouted and violated the maxims of the Cooperative Principle in creating Arabic jokes about the COVID-19 epidemic.

In total, 12 humorous comments related to COVID-19 were collected from the selected Arabic Facebook pages. These comments were translated into English by a qualified Arabic-speaking translator. The analysis involved examining the extent of violation and flouting of the Gricean Maxims in creating Arabic humorous comments about the COVID-19 pandemic in Jordan. Through this analysis, the study aimed to identify the implied meanings and messages conveyed through the humorous comments.

### V. RESULTS AND DISCUSSION

The results of this study shed light on how Jordanians used humor as a coping mechanism during the COVID-19 pandemic while also revealing how the Cooperative Principle's maxims were frequently flouted and violated in creating these humorous comments. The analysis reveals that humor in Jordan often disregards the Cooperative Principle's maxims, which are the guiding principles for effective communication. Specifically, the maxim of quality, which

requires information to be true and accurate, was flouted the most in pandemic-related comments, followed by the maxim of relevance, maxim of manner, and quantity. Jordanians intentionally violated and flouted the maxims in order to generate hidden meanings or messages related to the daily briefings of the government regarding the COVID-19 pandemic. They made use of implicatures to express their thoughts, reactions, and feelings about various political and social issues that were happening in the country during the pandemic. By doing so, Jordanians were able to use humor to criticize the government's handling of the pandemic indirectly and to raise awareness about broader societal concerns.

**Example 01 (AlMamlaka):**

دوام الطلاب بالمدارس مثل يلي بجرب جرة الغاز بقداحة، اذا فقعت معناها في مشكلة

**Translation:** Students' attendance at schools is like someone trying a gas can with a lighter. If it blows up, there is a problem with it.

This comment mocks a decision made by the government in the early days of the COVID-19 pandemic, where social gatherings were banned. Still, educational institutions were kept open, and students attended regular classes. The comment suggests that people were concerned about the potential for students to spread the virus to others and were critical of the decision to keep educational institutions open while banning other types of gatherings. In the case of the satirical comment about opening schools during the pandemic, the quality maxim is flouted because the commentator is using exaggeration and sarcasm to convey their message rather than simply stating the facts or their honest opinions. This makes it difficult for the reader to determine the speaker's true intentions or beliefs, leading to confusion or mistrust in the conversation. The comment also flouts the relevance maxim, as the comparison between attending school and testing a gas can with a lighter is not directly relevant to the topic of opening schools during the pandemic. The writer flouts the maxims of quality and relevance to convey the implicature that opening schools during the pandemic is a risky decision that could lead to a surge in COVID-19 cases and potentially harm the students and their families.

**Example 02 (AlMamlaka):**

ضل عنا أمل بالشتويه بلكي غرق ومات بالصيف ما نشف ومات اسبوعين بنشف وموت

**Translation:** In two weeks, the Coronavirus will dry and die. In the summer, it did not dry up and die. We still have hope for winter to drown and die.

Similarly, the second comment is a joke about a statement made by the Jordanian Minister of Health, Saad Jaber, who predicted that the Coronavirus would disappear in two weeks. The comment pokes fun at Jaber's incorrect prediction. It suggests that people are still hopeful that the virus will eventually be defeated, even if it means it will "drown" in the winter season rather than simply disappear. The comment uses humor to point out the flaws in the initial prediction and to express a sense of continued concern about the ongoing impact of the virus. The comment flouts the maxims of quantity. The comment lacks sufficient information or evidence to support the claim that the Minister of Health's announcement was unfounded or unrealistic. It also flouts the maxim of quality. The comment is likely to be seen as untruthful or misleading, as it suggests that the Coronavirus can dry up or die, but it is still alive, which is not an accurate description of the virus. The comment implies that the Minister of Health's announcement was unrealistic and based on false or inadequate information. The comment also implies that the speaker is skeptical of the government's response to the pandemic and does not trust their announcements or predictions.

**Example 03 (AlMamlaka):**

ارحمونا 🙏🙏🙏 لازم تقطعوا المي عشان النسوان يستغلوا الزلام يغسلوا السجاد

**Translation:** You have to cut off my water. Women use men to wash carpets. Have mercy on us.

The comments made by Jordanians during the pandemic address not only the government's response to the crisis but also highlight issues related to gender. These comments shed light on the challenges faced by men and women during the lockdown and the frustration and tension that can arise when traditional gender roles are disrupted. This commentator describes a situation during the lockdown where men were not allowed to leave their homes, even for essential duties. As a result, women began enlisting their husbands to help with household chores, including tasks like washing carpets. The comment suggests that many men found this situation frustrating and paints a picture of men being at the mercy of their wives during the lockdown. The comment flouts two maxims. The maxim of quality is flouted as it contains a sweeping generalization that all women in Jordan exploit their husbands to do household chores, which is likely not true. It also flouts the maxim of relation, as it is unclear how the statement about women waiting for water is related to the conclusion that the government should stop supplying water as men would be forced to wash the carpets. Women may wait for the water for many other chores. The implicature of the comment could be interpreted as suggesting that the government should stop supplying water to their wives to prevent them from exploiting their husbands to do household chores like washing carpets.

**Example 04 (AlMamlaka):**

أغرب حالة وفاة بكورونا كانت لرجل اربعيني  
ظهرت عليه بعض اعراض الفايروس  
ثم ارتفعت حرارته وزاد سعاله  
فنادى زوجته واعترف لها بأنه متزوج عليها بالسر فضربته بمطرقة على رأسه فمات  
وتبين بالتقرير الطبي انه غير مصاب بكورونا  
نصيحة:

لا تعترف من أول كحة"  
 "انتظر تحليل وزارة الصحة"

**Translation:** The strangest death case during Corona was for a man in his forties. He suffered from some symptoms of the virus. Then his temperature rose, and his cough increased. He talked to his wife and confessed to her that he was secretly married to another wife, so she hit him on the head with a hammer, and he died. The medical report showed that he did not have Corona. Advice: "Do not confess from the first cough. Wait for the test of the Ministry of Health.

Moreover, this comment also portrays men negatively, suggesting that they were facing significant challenges and difficulties due to the pandemic. The joke describes the strange death of a man in his forties who had symptoms of the Coronavirus. The man confesses to his wife that he has had a secret marriage, and she killed him with a hammer. The medical report shows that he did not have Corona, and the joke ends with the advice, "Do not confess from the first cough." Wait for the test of the Ministry of Health." The maxim of relevance is violated in this comment, as the story about the man's secret marriage is not directly relevant to the Coronavirus or his cause of death. Additionally, the quality maxim may be violated, as the story may not be entirely true or accurate. The comment is an example of verbal humor that uses a story with a surprising and unexpected twist to create humor. The commentator has intentionally flouted the maxims to generate implicature. The implied message of the comment is a humorous warning not to confess to any wrongdoing or secrets during the Coronavirus pandemic, as it may lead to unexpected consequences. Instead, it is better to wait for the official analysis and diagnosis before taking any action.

**Example 05 (AlMamlaka):**

فايروس كورونا صار مثل المخدرات الي يصيدوا لازم يقولهم كل الاسماء يلي تعامل معهم

**Translation:** Coronavirus became just like drugs. The one, who is caught having it, must tell about everyone else he dealt with.

The comment describes the experience of a person who has been infected with the virus, drawing a comparison between the experience of an infected person and that of a drug dealer. The comment suggests that both individuals are questioned about the people they have encountered, focusing on tracing the spread of their actions. The maxims that appear to be flouted in the comment are maxims of quality, relevance, and manner. The maxim of quality is flouted as the speaker makes an exaggerated comparison between the Coronavirus and drug dealerships, which is untrue and not supported by evidence. The maxim of relevance is also flouted, as the comparison made between the Coronavirus and drug dealerships does not seem relevant to the situation at hand. The commentator also flouts the maxim of manner. The speaker uses figurative language to make the comparison, which may make the statement confusing or hard to understand. The implied message of the comment is that the speaker feels that people who test positive for the Coronavirus are treated as criminals who must reveal the names of all the people they may have come into contact with, similar to the way that drug dealers must reveal their clients to law enforcement. The comment might reflect the belief that people are unfairly stigmatized or penalized for contracting the virus.

**Example 06 (AlMamlaka):**

فحص كورونا بالبيت  
 لحسة ملح  
 لحسة سكر  
 اذا نفس الطعم سلم ع الشهداء الي معاك

**Translation:**

Corona test at home  
 pinch of salt  
 pinch of sugar  
 if they taste the same, then say hello to all victims who are with you.

This joke shows a funny way of doing the Corona test at home. The procedure is to taste salt and sugar, and if both taste the same, then it means that the person is infected with Coronavirus, and he must join the other victims who are with him. The maxims that are violated in this comment are the maxim of quality and the maxim of manner. The maxim of quality is violated because the comment presents false and misleading information about how to test for the Coronavirus at home. The testing process described in the comment involves tasting salt and sugar and then deciding based on their taste. It is not an accurate or reliable method of testing for the Coronavirus. The comment also does not provide any evidence or explanation to support this claim, which violates the maxim of quality.

The maxim of manner is also violated because the commentator uses confusing and nonsensical language to describe the testing process. The comment uses an unclear and convoluted sentence structure, making it difficult for the reader to understand the intended meaning. Additionally, using the phrases "taste the salt" and "taste the sugar" is confusing and does not make sense in the context of testing for the Coronavirus. The implicature behind this comment is that one of the symptoms of the Coronavirus infection is the loss of sense of taste. If you are suspected, then do a test at home. Taste the salt and then the sugar. If both taste the same, then you are infected with Coronavirus.

**Example 07 (Roya):**

هيك راح تصير الأشهر عنا  
 يناير، فبراير، جراير الأول، جراير الثاني  
 تمديد الأول، تمديد الثاني، ذو القعدة، ذو الشعدة

**Translation:** The new months' names will be: ... January, February, the first quarantine, the second quarantine, the first extension, the second extension, Dhu al-Qi'dah, Dhul Shehda.

The background of this joke is the COVID-19 pandemic, which caused widespread lockdowns and restrictions on movement. The joke pokes fun at the length of the lockdown and the different stages or phases it went through, turning the months of the year into a list of phrases related to the lockdown experience. The maxim flouted in this comment is the maxim of quality, as the speaker intentionally makes false statements about the month names, changing them to reflect the frustration caused by the lockdown. The comment implies that the ongoing pandemic and imposed restrictions have caused immense frustration and inconvenience to people's daily lives. People will remember the months by the kind of challenges they faced during the pandemic. The use of alternative month names highlights the severity of the situation and its impact on people's mental well-being.

**Example 08 (Roya):**

تم تغيير اسم حملة خليك بالبيت الى اذا كنت زلمه اطلع

**Translation:** The name of the Stay Home campaign has been changed to If you are a man, go out.

Jordanians grew tired of the Stay-home campaign and began encouraging one another to go out, displaying a nonchalant attitude toward the situation. The comment violates the maxim of quality, as it provides a false or misleading statement that is not true, as the name of the Stay Home campaign has not officially been changed to "If you are a man, go out." The implicature is that people are not taking the pandemic seriously and are behaving recklessly by encouraging each other to go out, even though it may increase the risk of getting infected or spreading the virus. The comment suggests that people are no longer interested in following the Stay Home campaign and are instead promoting a new campaign encouraging people to socialize.

**Example 09 (Roya):**

هرب عنتره بن شداد من ثور ف سئل أين شجاعتك؟؟

أتخاف من ثور وانت عنتره؟؟

قال: وما يدري الثور اني عنتره-

عزيري المواطن فايروس كورونا ما يدري ان كنت شجاع او ثور

خليك بالبيت#

**Translation:** Antara bin Shaddad fled from a bull, so he was asked, where is your courage??

Are you afraid of a bull while you are Antara?? He said: The bull does not know that I am Antara.

Dear citizen, Coronavirus does not know if you are brave or bull... Stay home.

The previous comment highlighted the non-serious attitude of Jordanians towards the Stay-home campaign during the pandemic. In contrast, this comment urges people to follow the Stay-home rule by invoking the example of Antara bin Shaddad. This comment compares the story of Antara bin Shaddad and the need to stay at home during the COVID-19 pandemic. Antara, a famous Arabian warrior known for his bravery, was asked why he feared a bull. He responded that the bull did not know who he was and posed a real threat to him. The comparison is made to the Coronavirus, which does not discriminate based on one's courage or bravery. In other words, even if a person is strong or fearless, they are still susceptible to the virus and can become seriously ill. The comment flouts the maxim of quantity, as it only provides a brief and simple statement without providing any additional details or evidence to support the claim that people should take the Coronavirus seriously and follow the lockdown rules. The commentator implies that people should take the Coronavirus seriously and follow the laws of the lockdown. The comment urges citizens to stay home and follow the rules to prevent the spread of the virus. The comment highlights the need for people to take responsibility for their actions and do their part in fighting the pandemic.

**Example 10 (Roya):**

الله لا يوفق الصين، أول مره بصدرو لنا اشي اصلي

**Translation:**

"May Allah not grant success to China; for the first time, they issued something original to us".

Jordanians use implicature to suggest that China is the origin of the COVID-19 virus and also imply that China has a history of producing unoriginal products. The comment violates the maxim of quality, making a derogatory claim about China without providing any evidence or justification. The comment implies that it is China that has produced the Coronavirus and that for the first time, China has created something original. Still, unfortunately, it is the virus that has caused a global pandemic.

**Example 11 (Roya):**

انا بعرف العريس بس يتجوز بعطل 14 يوم

اما عريس اربد اتجوز عطل المملكة كلها 14 يوم

**Translation:** normally, I know that the groom when he gets married, takes a 14-day holiday. However, Irbid city's groom got married, and the whole kingdom had a vacation for 14 days.

This comment illustrates explicitly the careless behavior of people in Irbid during the early days of the pandemic. By attending social gatherings, the virus was subsequently spread throughout the entire country. The government imposed a 14-day lockdown on the Jordanian people to curb the spread of the virus. This lockdown served as the context for the joke, contrasting the typical scenario of a groom taking a 14-day vacation after getting married with the situation in Irbid city where the groom's wedding led to the entire kingdom being on holiday for 14 days.

The commentator violates the maxim of relevance as it is not directly related to any question that was asked. It also violates the maxim of quantity, using hyperbole and exaggeration to make the joke. The implicature of the comment is that the wedding in Irbid city led to the spread of COVID-19, which was severe enough to warrant a 14-day lockdown of the entire country. The use of hyperbole and exaggeration suggests that the situation was unexpected and unusual, given that the speaker notes that grooms usually take a 14-day holiday after getting married. The statement "the whole kingdom had holidays for 14 days" implies that the situation was unexpected and unusual, leading to a significant disruption of normal life in the country.

#### Example 12 (Roya):

نداء عاجل إلى اصحاب مصانع الكمامات بالله عليك طولووو الخيط شوي اذانا تشلن...

**Translation:** An urgent appeal to the owners of the mask factories, for God's sake, make the thread a bit longer. We will lose our ears.

This statement requests mask factory owners to make the elastic bands on masks longer. The person making the request is concerned that the current length of the bands will cause discomfort and pain behind people's ears after only a short amount of time wearing the masks. The comment violates the maxim of quality, as it is an exaggeration of the situation that wearing a mask will lead to one's ears being cut off without any clear evidence. The comment also violates the maxim of manner, as it does not use clear and straightforward language to convey the message. The comment implies that the speaker is making a humorous plea to the manufacturers of masks to make them more comfortable to wear by lengthening the thread, as many people find that the current design of masks causes discomfort and irritation around the ears. The use of humor is meant to make the message more relatable and add some levity to a serious situation.

## VI. CONCLUSION

The study analyzed Facebook comments related to the COVID-19 pandemic on two Jordanian news pages, AlMamlaka and Roya Jordanian, from March 2020 to September 2020. The researchers conducted qualitative content analysis on the comments, focusing on how the Cooperative Principle's maxims were violated and flouted to create humor and generate implicatures.

The results showed that Jordanians frequently flouted and violated all four maxims of the Cooperative Principle, with the maxim of quality being the most commonly flouted, followed by the maxim of relevance, manner, and quantity. The maxims were violated and flouted to bring attention to various issues related to the pandemic, such as shortcomings of the government decisions and announcements, conspiracy theories about the origin of the virus, negative stigma, incapable healthcare facilities, poor health investigations, non-compliance with health guidelines, impacts on family relationships, discomfort from wearing masks, the boredom of lockdown and some geographical areas targeted for their early source of spreading the virus. Additionally, the study found that non-observance of the maxims was used to highlight the impact of the pandemic on family relationships, the discomfort of wearing masks, and the boredom of lockdown. China was also targeted as the origin of the virus. Commentators successfully conveyed their hidden messages by not observing the cooperative maxims, thereby highlighting the situation in Jordan during the pandemic.

Future research could investigate the impact of the non-observance of cooperative maxims in humor in various contexts, including its effectiveness in promoting a specific message or agenda in other political humor, its cultural acceptability, and variations in reception across different age groups and demographics.

Overall, this study contributed to our understanding of how the Cooperative Principle's maxims are violated and flouted in the context of humor, as well as the potential impact of humor on individuals' coping mechanisms and confidence in government institutions during a public health crisis.

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