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ISTANBUL AYDIN UNIVERSITY

INSTITUTE OF GRADUATE STUDIES

A CONVERSATIONAL ANALYSIS OF ENGLISH- SPEAKING AFRICAN COMMUNITY IN ISTANBUL BASED ON GRICE'S CONVERSATIONAL MAXIMS.

MASTER'S THESIS

Linda NGELAH NGECHE EPSE NGONGNUI

Department of Foreign Languages Education

English Language Teaching Program

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AUGUST, 2024

THESIS EXAM REPORT

Istanbul Aydın University Institute of Graduate Studies Board of Directors **22.07.2024** date and **2024/12** decision no, the thesis of **Mohammad ALI**; whose thesis defense exam was held on **15.08.2024** before the jury members formed at the meeting, **unanimity*** **accepted**** decision was made.

JURY

1st Member (Thesis Advisor) : ……

2nd Member : ……

3rd Member : ……

APPROVAL

Istanbul Aydin University Institute of Graduate Studies Board of Directors …….. date and ……. decision no.

(*) Unanimity/Majority vote will be written in writing.

(**) Acceptance decision will be written in writing.

DECLARATION

I state and confirm with honor that my study titled " A Conversational Analysis of English-Speaking African Community in Istanbul based on Grice's Conversational Maxims.", which I submitted as an MA thesis, was written by me without resorting to any help that would be contrary to scientific morality and traditions, and that the works I used consist of those shown in the references and that they were used by referring to them (23/08/2024).

Linda NGELAH NGECHE EPSE NGONGNUI

FOREWORD

Before delving into our analysis, I would like to present my sincere gratitude to my thesis advisor Asst. Prof. Dr. Eyyüp Yaşar KÜRÜM, for providing constructive feedback and unwavering support throughout this period. Your guidance and expertise shaped the direction of this study.

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Lastly, a special thanks to my late Father who stood by me to make sure I arrived at this level. May his gentle soul rest in peace.

August, 2024 Linda NGELAH NGECHE EPSE NGONGNUI

A CONVERSATIONAL ANALYSIS OF ENGLISH- SPEAKING AFRICAN COMMUNITY IN ISTANBUL BASED ON GRICE'S CONVERSATIONAL MAXIM.

ABSTRACT

Examining conversational habits in the context of Istanbul's English-speaking African community is interesting. Using Grice's Conversational Maxims as a guide, we explore the communication dynamics of this group in this study. These maxims, which highlight concepts like relevance, clarity, informativeness, and truthfulness, offer crucial criteria for productive discourse.

This study aimed to examine the communication patterns and conversational behaviors of Africans who speak English and live in Istanbul. Also, how Grice's Conversational Maxims specifically work in this particular community setting. These maxims, which encompass the following ideas: Maxim of Quantity (MQ), maxim of Quality (MQl), Maxim of Relation (MR), and Maxim of Manner (MM), offer rules for efficient communication. 20 participants from various African countries, including Ghana, Cameroon, Zimbabwe, Morocco, Nigeria, and Kenya, took part in the study. The researcher used a qualitative approach, based on recorded interviews, observations, and recordings of natural conversations of members of the community in various contexts, such as home, work places, schools, and public places using mobile phones and computers. These recordings were transcribed into text using a transcription application called Transkripto.

At the end of the study, it was found that those Instances of maxim violations occurred often due to cultural differences. For example, indirectness may be misinterpreted as insincerity. To overcome this, participants prioritized relevance in their conversations. They tend to provide information that directly contributes to the ongoing discourse, avoiding unnecessary digressions. Also, they considered contextually appropriate information during interactions. This was seen in their

choice of topics, use of shared cultural references, and sensitivity to the conversational context. By maintaining relevance, they fostered effective communication and mutual understanding within the community.

Keywords: English-speaking African community, Grice's conversational maxim, Conversation Analysis (CA)

İSTANBUL'DA İNGİLİZCE KONUŞAN AFRİKA TOPLULUĞUNUN GRICE'IN KONUŞMA MAKSİMİNE DAYALI OLARAK KONUŞMA ANALİZİ.

ÖZET

Konuşma alışkanlıklarını İstanbul'un İngilizce konuşan Afrika topluluğu bağlamında incelemek ilginçtir. Bu çalışmada Grice'in Konuşmaya Dair Özdeyişlerini bir rehber olarak kullanarak bu grubun iletişim dinamiklerini araştırıyoruz. Uygunluk, açıklık, bilgilendiricilik ve doğruluk gibi kavramları öne çıkaran bu ilkeler, üretken söylem için önemli kriterler sunar.

Bu çalışma, İngilizce konuşan ve İstanbul'da yaşayan Afrikalıların iletişim kalıplarını ve konuşma davranışlarını incelemeyi amaçladı. Ayrıca Grice'ın Konuşmaya Dair Özdeyişlerinin bu özel topluluk ortamında özellikle nasıl çalıştığı. Aşağıdaki fikirleri kapsayan bu maksimumlar: Nicelik Maksimumu (MQ), Kalite Maksimumu (MQl), İlişki Maksimumu (MR) ve Davranış Maksimumu (MM), etkili iletişim için kurallar sunar. Araştırmaya aralarında Gana, Kamerun, Zimbabve, Fas, Nijerya ve Kenya'nın da bulunduğu çeşitli Afrika ülkelerinden 20 katılımcı katıldı. Araştırmacı, kayıtlı görüşmelere, gözlemlere ve topluluk üyelerinin ev, iş yerleri, okullar ve halka açık yerler gibi çeşitli bağlamlarda cep telefonu ve bilgisayar kullanarak yaptıkları doğal konuşmaların kayıtlarına dayanan nitel bir yaklaşım kullanmıştır. Bu kayıtlar, transkripto adı verilen bir transkripsiyon uygulaması kullanılarak metne dönüştürüldü.

Çalışmanın sonunda kural ihlallerinin sıklıkla kültürel farklılıklardan kaynaklandığı tespit edilmiştir. Örneğin dolaylılık samimiyetsizlik olarak yanlış yorumlanabilir. Bunun üstesinden gelmek için katılımcılar konuşmalarında alaka düzeyine öncelik verdiler. Gereksiz konu dışına çıkmadan kaçınarak, devam eden söyleme doğrudan katkıda bulunan bilgileri sağlama eğilimindedirler. Ayrıca etkileşimler sırasında bağlamsal olarak uygun bilgileri dikkate aldılar. Bu, konu

seçimlerinde, ortak kültürel referansların kullanımında ve konuşma bağlamına duyarlılıkta görüldü. İlgililiği koruyarak, topluluk içinde etkili iletişimi ve karşılıklı anlayışı teşvik ettiler.

Anahtar Kelimeler: İngilizce konuşan Afrika topluluğu, Grice'ın konuşma ilkesi, Konuşma Analizi (CA)

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LIST OF ABBREVIATIONS

AC **:** African Community

ADHD **:** Attention Deficit Hyperactivity Disorder

CA **:** Conversational Analysis

ESAC **:** English Speaking African Community

GCM **:** Grice's Conversational Maxims

MM **:** Maxim of Manner

MQ **:** Maxim of Quantity

MQl **:** Maxim of Quality

MR **:** Maxim of Relation

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I. INTRODUCTION

A. Preview

Istanbul's sociolinguistic setting, with its varied tapestry, offers a unique chance to investigate the dynamics of communication within its diverse communities. The African group that speaks English stands out among them and provides a rich field for analyzing conversational practices using Grice's Conversational Maxims as a lens. The purpose of this study was to explore the subtle communication dynamics of this community and to comprehend how Grice's cooperative conversation concepts are applied in a multicultural metropolitan environment.

The Cooperative Principle, which holds that conversation participants naturally aim for effectiveness, clarity, and mutual understanding, is the foundation of philosopher Paul Grice's Maxims (Grice, 1975). The four primary principles that these maxims fall under are Quantity, Quality, Relation, and Manner. According to Grice (1975), the Maxim of Quantity counsels speakers to provide as much information as is essential; the Maxim of Quality stresses truthfulness; the Maxim of Relation concerns relevance; and the Maxim of Manner promotes conciseness and clarity.

In the context of Istanbul's African community, these maxims acquire a distinctive significance. The community, estimated to be around 150,000, is a microcosm of the African diaspora, representing a multitude of countries, cultures, and languages (Osterlund, 2019). Despite facing challenges such as discrimination and limited employment opportunities, the community thrives, contributing to the city's cultural and economic fabric (Al-Monitor, 2019). Their conversational strategies, therefore, not only reflect their adaptive mechanisms but also their efforts to maintain a cohesive identity in a foreign land.

This introduction sets the stage for a comprehensive analysis of the English-speaking African community's conversational patterns in Istanbul. By applying

Grice's Maxims, the study uncovered the underlying principles guiding their interactions and the extent to which these maxims were adhered to or adapted in daily communication. The research also considered the implications of these findings for broader theories of pragmatics and intercultural communication.

B. Significance of the study

The significance of studying the English-speaking African community in Istanbul through the lens of Grice's Conversational Maxims is multifaceted. This research could illuminate how this community navigates linguistic and cultural dynamics within a non-native English-speaking environment, contributing to broader sociolinguistic and pragmatic discourses.

Grice's Maxims, which include the principles of Quantity, Quality, Relation, and Manner, serve as a framework for understanding effective communication (Grice, 1975). By applying these maxims to the English-speaking African community in Istanbul, researchers can explore how these individuals adhere to or diverge from these conversational principles in a context that is linguistically diverse and potentially challenging.

The study's significance lies in its potential to reveal the adaptive strategies employed by the community to maintain communicative efficiency and social cohesion. It may also provide insights into the interplay between language, identity, and integration, particularly how the community asserts its identity while adapting to the linguistic norms of the host country.

Furthermore, this research could have practical implications for language education and policy-making. Understanding the community's linguistic practices can inform the development of educational programs that cater to the needs of English speakers from diverse backgrounds, ensuring that they receive support that is sensitive to their unique linguistic heritage and current sociocultural context.

In terms of academic contribution, the study can enrich the field of World English by offering empirical data on a relatively under-researched community. It can challenge or corroborate existing theories on language use in diaspora settings, adding depth to our understanding of how English functions as a global lingua franca.

In conclusion, the significance of this study extends beyond theoretical exploration; it has the potential to impact language teaching, policy formulation, and the empowerment of the English-speaking African community in Istanbul. By shedding light on their conversational practices, the research can contribute to a more inclusive and informed approach to language use in multicultural urban centers.

C. Statement of the problem

The African community in Istanbul that speaks English is distinct and varied, and their conversational habits have not been thoroughly researched. Even though this community is becoming more and more prevalent, little thorough research has been done on how they communicate, especially when looking at it from the perspective of Grice's Conversational Maxims. Grice's Maxims, comprising the concepts of quantity, quality, relation, and method, offer a structure for comprehending the attainment of cooperative and successful communication (Grice, 1975).

By examining the conversational interactions of the English-speaking African population in Istanbul, this study seeks to close the gap in the literature. The study investigated how these people interact with one another regularly, adhering to or departing from Grice's maxims. It is important to comprehend these patterns for several reasons. In the first place, it can shed light on the social and cultural dynamics of this group. Second, showing how Grice's Maxims are used in a multicultural and multilingual setting, can advance the discipline of conversational analysis.

The results of this study were useful in enhancing communication tactics both inside this community and between it and the larger population of Istanbul. It will also make significant contributions to the scholarly debate on intercultural communication and conversational analysis.

D. Purpose of the Study

The purpose of this study was to conduct a comprehensive analysis of the conversational practices of the English-Speaking African Community in Istanbul, utilizing Grice’s Conversational Maxims as a theoretical framework. This research

aimed to explore how this community navigates communication within a multicultural urban environment, where language plays a pivotal role in social integration and identity formation.

Grice's Maxims, comprising the principles of Quantity, Quality, Relation, and Manner, serve as a foundation for understanding cooperative communication. These maxims suggest that effective conversation relies on speakers being informative, truthful, relevant, and clear (Grice, 1975). By applying these maxims to the English-speaking African community in Istanbul, this study seeks to uncover the underlying mechanisms that govern their conversational interactions and how these may differ from or align with Grice's theoretical propositions.

Istanbul hosts a significant population of African migrants, who often face challenges related to employment and discrimination (Osterlund, 2019). The English language emerges as a crucial tool for these individuals, not only for economic survival but also for establishing social connections within and beyond their community. This research investigated how the English-speaking African community employs Grice's Maxims in their daily interactions, potentially adapting them to suit their unique communicative needs in a non-native context.

Furthermore, this study considered the role of conversational maxims in the broader discourse of multiculturalism and migration. It examined the extent to which adherence to or deviation from these maxims affects the community's social dynamics, particularly in terms of inclusion, exclusion, and the negotiation of cultural identity.

The findings of this research are expected to contribute to the fields of sociolinguistics and intercultural communication by providing insights into the communicative strategies of a linguistically diverse group within a cosmopolitan city. Additionally, it may offer practical implications for policymakers and social workers who aim to foster inclusive environments for migrant communities.

In conclusion, this study endeavored to shed light on the conversational patterns of the English-speaking African community in Istanbul, framed by Grice's Maxims. It aspired to enhance our understanding of intercultural communication in urban settings and to highlight the significance of language in the lived experiences of migrants.

E. Research Questions

1. How do members of the English-speaking African community in Istanbul adhere to Grice's conversational maxims in their daily interactions?

This question aims to explore the extent to which the community follows the principles of quantity, quality, relation, and manner in their conversations (Grice, 1975).

2. What are the common conversational strategies used by the English-speaking African community in Istanbul to maintain effective communication?

This question seeks to identify specific techniques or patterns that facilitate clear and cooperative communication within the community (Grice, 1975).

3. In what ways do cultural backgrounds influence the adherence to Grice's conversational maxims among the English-speaking African community in Istanbul?

This question examines the impact of cultural diversity on the application of conversational maxims, considering the multicultural context of Istanbul (Grice, 1975).

4. How do deviations from Grice's conversational maxims affect the understanding and interpretation of messages within the English-speaking African community in Istanbul?

This question investigates the consequences of not following the maxims on communication effectiveness and mutual understanding (Grice, 1975).

5. What role does the socio-linguistic environment of Istanbul play in shaping the conversational practices of the English-speaking African community?

This question explores how the broader linguistic and social context of Istanbul influences the community's conversational behavior (Grice, 1975)

F. Scope and Limitations of the Study

While Grice's framework has been influential in understanding conversational behavior, it's essential to recognize its cultural and linguistic context. Here are two key limitations:

1. Cultural Variation

Grice's maxims (such as "Be relevant") assume a shared cultural understanding of conversational norms. However, cultural differences significantly impact communication patterns. In the African context, communication often involves indirectness, politeness strategies, and communal values. For instance, African conversational practices may prioritize harmony and group cohesion over individual relevance.

2. Language Diversity

Grice's maxims were developed based on English-language interactions. Applying them universally may overlook linguistic diversity. African communities in Istanbul use various languages (e.g., Yoruba, Swahili, Amharic), each with distinct conversational norms. Ochs Keenan (1976) emphasizes the need for ethnographic comparison by pointing out cultural differences in conversational assumptions.

In summary, while Grice's framework provides valuable insights, researchers studying English-speaking African communities in Istanbul should consider cultural nuances and linguistic diversity to enhance our understanding of conversational practices.

G. Outline of the study

Chapter I, Introduction, introduces the study to the reader. It presents a general template about the content, problems and hypotheses, data collection, and analysis of the study. Chapter II is the literature review. It reviews the related literature in detail. Chapter III, Method, presents the research method(s) and procedure(s) that the present study employed. It also presents the data collection tools and procedures, participants, sample selection, and sample selection methods. Chapter IV, Findings and Discussion, presents the findings of the study and the interpretation of the findings. Finally, Chapter V, Conclusions and Recommendations summarizes the study and makes some recommendations.

H. Definitions

1. Conversation Analysis (CA): A method of studying social interaction that looks into the methods by which people comprehend one another practically. It emphasizes both spoken and unspoken behavior, particularly in real-world scenarios.

2. Grice's conversational maxim: A set of proverbs put out by linguist Paul Grice to characterize guidelines that people naturally adhere to during discussions in order to maximize the effectiveness of their communication efforts.

3. English-speaking African community: A group of citizens or inhabitants of Turkey of African descent who speak English as their first or second language. The majority of these communities are made up of immigrants and refugees from Western, Central, and Eastern Africa.

II. THEORETICAL FRAMEWORK AND RELATED RESEARCH

A. Introduction

In his work, philosopher and linguist Paul Grice outlined four main maxims of conversation that describe how people communicate to ensure mutual understanding. These maxims serve as guiding principles for effective communication.

1. The Maxim of Quantity

It emphasizes providing information that is both necessary and sufficient for the current exchange. Here are the key points:

Make your contribution as informative as is required: When participating in a conversation, aim to share relevant information without leaving out anything important. Avoid being overly verbose or providing excessive details.

Do not make your contribution more informative than is required: Strive for a balance. Share enough information to address the topic at hand, but avoid overwhelming your conversational partner with unnecessary details. For example: To the library, for instance, would be a pertinent response to the question "Where are you going?" rather than "To the library to borrow a book

2. The Maxim of Quality

This idea, which emphasizes the need for accuracy and truthfulness in our statements throughout talks, is fundamental to good communication.

It consists of two key guide lines:

Do not say what you believe to be false. When engaged in conversation, it is essential to refrain from making statements that you know to be untrue. Honesty and accuracy are paramount to ensure effective communication.

By adhering to this maxim, individuals can avoid misunderstandings and maintain trust with their conversational partners.

Do not say that for which you lack adequate evidence. This guideline underscores the need for reliable information. Before making any claims or assertions, ensure that you have sufficient evidence to support them. For instance, if someone were to ask, "Who wrote this book?" and you don't have any evidence to support your claim, you shouldn't say, "Linda did."

By following this principle, you contribute to a more truthful and reliable exchange of information during conversations

3. The Maxim of Relation

Relevance in conversation is crucial, according to Grice's Conversational Maxim of Relation. Participants try to keep their statements directly relevant to the discussion's current topic or direction when they follow this rule. Stated differently, they refrain from bringing up other topics that can cause confusion or divert the discussion.

Consider an example: Imagine two people discussing a recent football match. If one participant suddenly brings up an unrelated topic, such as an energy crisis, it would violate the Maxim of Relation. Staying relevant ensures that conversations remain coherent and purposeful.

4. The Maxim of manner

According to this maxim, speakers should express themselves straightforwardly and unambiguously. Clarity in communication helps prevent misunderstandings and promotes effective dialogue.

When adhering to this maxim, speakers avoid using unnecessarily complex language, vague expressions, or convoluted sentences. Instead, they strive for simplicity and precision.

1) For instance, Saying "I went to the park, saw a movie, had lunch, went to the museum, had dinner, and then I went home" is a better response than "I went to the park and then I saw a movie and then I had lunch and then I went to the museum and then I had dinner and then I went home " when someone asks

"What did you do yesterday?"

2) According to Grice, these maxims are principles that people intuitively abide by and anticipate others to do the same, rather than being hard and fast regulations. On the other hand, an implicature is when someone purposefully breaks or disregards the maxims in order to express a different or more meaning. By breaking the rule of quantity, someone may suggest, for instance, that most politicians are dishonest when they say, "Some politicians are honest." Grice's theory of conversational implicatures and maxims has influenced and been extensively used in several linguistics disciplines, including sociolinguistics, pragmatics, and discourse analysis.

B. Conversational Theories

Grice's maxims are reinforced by some related theories that offer a more comprehensive framework for comprehending conversational dynamics:

1. Speech Act Theory: This theory, which was put forth by J.L. Austin and expanded upon by John Searle, looks at the role that utterances play as actions. It divides speech acts into three categories: perlocutionary (the effect on the listener), illocutionary (the purpose of the utterance), and locutionary (the act of saying something) (Austin, 1962; Searle, 1969).

2. Politeness Theory: This theory, which was created by Penelope Brown and Stephen Levinson, investigates how people handle face (self-esteem) in communication. It makes a distinction between techniques of negative politeness, which demonstrate deference and disrespect, and positive politeness, which demonstrate friendship and solidarity (Brown and Levinson, 1987).

3. Relevance Theory: This hypothesis, which was put forth by Dan Sperber and Deirdre Wilson, expands upon Grice's relevance maxim. According to Sperber and Wilson (1986), communication is governed by the concept of relevance, which states that speakers should attempt to convey the most pertinent information with the least amount of cognitive strain.

C. Relevance of Grice's conversational maxims to Multicultural Communication

Our objective while communicating is to successfully deliver information. Nonetheless, errors can occur in communication, both small and large. To facilitate efficient communication, linguist Paul Grice developed a series of guidelines known as "Grice's maxims of conversation." These adages explain how people naturally adhere to specific guidelines during interactions to promote understanding.

Applying Grice's Maxims in Multicultural Communication (M.C), when communicating across cultures, consider the following:

1. Cultural Context: Recognize that cultural norms influence communication. What may be considered polite or relevant in one culture might not be the same in another. Adapt your communication style accordingly.

2. Avoid Assumptions: Don't assume that everyone shares your cultural references or background knowledge. Be explicit and provide context when necessary.

3. Listen Actively: Actively listen to others and seek to understand their perspectives. Ask questions to clarify any ambiguities.

4. Flexibility: Be open to adjusting your communication style based on the cultural context. Flexibility allows for smoother interactions.

In summary, Grice's maxims provide valuable guidelines for effective communication across cultures. By being mindful of relevance, clarity, and cultural differences, we can enhance understanding and build stronger connections in multicultural settings

D. Literature review

Paul Grice, a British philosopher of language, introduced the concept of conversational maxims as part of his cooperative principle in the study of pragmatics and discourse analysis. These maxims describe how effective communication is achieved in social interactions and are considered foundational in the field of pragmatics.

1. The Cooperative Principle

Grice's cooperative principle suggests that speakers and listeners involved in a conversation naturally cooperate with each other by following a set of conversational maxims. This principle is based on the assumption that participants expect the conversation to be conducted rationally and efficiently (Grice, 1975).

Maxims of Conversation

Grice proposed four maxims that participants typically adhere to in a conversation:

Maxim of Quantity (MQ): Provide as much information as needed, but not more than necessary.

Maxim of Quality (MQl): Do not say what you believe to be false or for which you lack evidence.

Maxim of Relation (MR): Be relevant to the topic of conversation.

Maxim of Manner (MM): Avoid ambiguity and obscurity; be clear, brief, and orderly.

Implicature and Flouting Maxims

Conversational implicature refers to what is suggested in an utterance, even if not explicitly stated. Speakers can intentionally flout these maxims to convey additional meanings, such as irony or sarcasm (Grice, 1975).

2. Applications and Extensions

Grice's maxims have been applied to various fields, including linguistics, artificial intelligence, and psychology. Researchers have extended the principles to understand conversational behaviors in specific populations, such as children with autism and individuals with ADHD (Westby, 2023; Paul et al., 2009). Grice's conversational maxims have significantly influenced the understanding of human communication. By adhering to these maxims, speakers can effectively convey information, intentions, and emotions, contributing to the success of conversational exchanges.

The study of conversation within the English-speaking African community in Istanbul presents a unique opportunity to explore the dynamics of communication in

a multicultural setting. This review examines the existing literature on conversational analysis, focusing on Grice's Conversational Maxims, and applies these principles to the African diaspora in Istanbul. The use of conversational analysis in comprehending language use within African cultures has been emphasized by recent studies. To achieve mutual understanding in conversation, Rüsch's work in the Oxford Handbook of African Languages highlights the importance of turn-taking techniques, sequence structure, and repair mechanisms (Rüsch, 2020). This is especially true in Istanbul, where Africans from various linguistic backgrounds speak English as their common language.

Furthermore, the phenomenon of code-switching, which involves alternating between languages within a single conversation, is prevalent in multilingual communities and has implications for identity and social integration (Bas, 2020). In Istanbul, English-speaking Africans often code-switch between their native languages and English, which may serve various communicative functions and reflect their bicultural identities.

As social media platforms develop into venues for language practice and community development, the conversational practices of the African population in Istanbul also converge with online communication (Research Gate, 2023). A prism through which to observe these online interactions is provided by the Community of Inquiry paradigm (Garrison, Anderson, and Archer, 2000). This model takes into account the cognitive, social, and teaching presence.

In conclusion, the literature suggests that Grice's Maxims are a valuable tool for analyzing conversation within the English-speaking African community in Istanbul. The interplay of cultural and linguistic factors, as well as the influence of digital communication, presents a rich area for further research.

E. Studies on English-Speaking African Community in Istanbul

Let's investigate the intriguing subject of Istanbul's English-speaking African communities. The researcher discussed the main points of the West and Central African migration to Turkey in this succinct scholarly synopsis, with a particular emphasis on Istanbul as a major hub.

1. Migration to Turkey: A Brief Overview

a) Sub-Saharan Migration: Over the past 15 years, Sub-Saharan migration to Turkey has developed significantly. This migration is influenced by rising economic growth rates in sub-Saharan Africa and Turkey's expanding economic, diplomatic, and educational ties with the region.

b) Middle-Class Movement: Contrary to common perceptions, West and Central African migration to Turkey primarily involves middle-class urban traders and white-collar workers. Their goal is to improve their conditions and eventually return to their birth countries with accumulated wealth.

c) Entrepreneurial Ambition: Despite the diversity among migrants in terms of ethnicity, religion, gender, education, and class standing, entrepreneurial ambition remains a constant driving force. These migrants are hopeful about Turkey's production and export boom, which often goes unnoticed in discussions focused solely on refugees and transit migration.

2. Ethnographic Insights from Istanbul

a) Fieldwork in Istanbul: Scholars have conducted ethnographic research primarily in Istanbul to understand the lives of African migrants. Their work sheds light on various aspects of the community.

b) Living Conditions: The labor, living, and housing circumstances of the migrant community are extensively described in the book "A Different Kargo: Sub-Saharan Migrants in Istanbul and African Commerce." It highlights the connections between immigrants and the corporate sector.

3. Challenges and Discrimination: Sociologists and photographers have highlighted the challenges faced by Istanbul's African community. These challenges include employment struggles and discrimination.

Creating new spaces: Immigrants from West Africa are actively establishing new public areas in Istanbul, adding to the cultural landscape of the city.

F. Communication styles in multicultural settings

Istanbul is a vibrant city that bridges the gap between the East and the West, making it an intriguing place to study communication dynamics. Here are some key

points to consider:

1. Greeting Customs and Etiquette

a) Among Men: When two men meet for the first time, they typically shake hands and maintain direct eye contact. Close friends and family members may hug or pat each other on the back. Some men even greet by making their temples touch, especially among political supporters. Colleagues in business often avoid the Turkish kiss.

b) Among Women: For initial encounters, a light handshake is common. However, if women know each other well, they usually kiss each other on both cheeks while giving a light hug.

a) Man Greeting a Woman: The best approach is to follow the other person's lead. If their hand is offered, respond with a handshake. If their cheek is offered, place a kiss on each cheek. If neither is offered, a polite "merhaba" (hello) suffices. Keep in mind that some people's religious beliefs may prohibit touching a member of the opposite sex.

b) Personal Space: Turks have a smaller personal space, especially among family and close friends. Touching is common, but always above the waist. Avoid touching your legs, as it's considered inappropriate.

2. Communication Styles

Contextualized Communication:

It is essential to comprehend the context of communication in multicultural organizations. Contextual communication is divided into four domains: message, relationship, time, and space. By creating contextualized, complimentary signals that create overlap in interpersonal communication space, employees can improve collaboration. It is important to keep in mind that successful communication in multicultural environments requires adaptability, empathy, and flexibility. Istanbul's distinctive cultural fusion offers a great chance to watch and absorb many communication modalities.

III. METHODS AND PROCEDURES

A. Introduction

In order to conduct a conversational analysis of the English-speaking African community in Istanbul based on Grice's Conversational Maxim, the researcher employed qualitative research This approach is suitable for exploring the nuances of communication and the pragmatic use of language within the community. Data was collected through recorded conversations, interviews, and observations within various social settings where the community members interact. The conversations were transcribed and analyzed for instances where Grice's maxims of quantity, quality, relevance, and manner were either adhered to or flouted (Hidayati and Lukman, 2019; Hossain, 2021). Special attention was given to the context in which these maxims were applied or violated, considering the multicultural backdrop of Istanbul and the potential influence of African cultural norms on communication practices.

The analysis followed the principles of discourse analysis, focusing on conversational implicatures and the cooperative principle as outlined by Grice (1975). The study examined how the maxims are utilized to facilitate understanding and social cohesion within the community, as well as instances where they are deliberately flouted to convey implicit meanings or to maintain social harmony (Hossain, 2021).

By examining the conversational strategies employed by the English-speaking African community in Istanbul, the research aimed to contribute to the broader understanding of cross-cultural communication and the adaptability of Grice's theoretical framework in a multicultural urban setting. The results shed light on the dynamic character of language use within diaspora populations and were analyzed in the context of the body of research on conversational analysis and pragmatics.

B. Nature of the Research

The main goal was to examine the ways in which the English-speaking African population in Istanbul follows or departs from Grice's conversational maxims—quantity, quality, relation, and manner, among others. The purpose of this analysis was to identify communication patterns that could be impacted by social and cultural issues. The research employs a qualitative approach, utilizing conversation analysis (CA) as the main method. CA involves the systematic study of recorded natural conversations to understand the structure and organization of talk-in-interaction. Data collection methods include audio and video recordings of conversations within the community, followed by transcription and detailed analysis.

The theoretical basis was provided by Grice's conversational maxims. According to these maxims, communicators must follow specific guidelines in order to communicate effectively: give the appropriate quantity and quality of information; stay relevant (relation); and be ordered and clear (manner). The study looks at how these adages are applied or disregarded in cross-cultural communication.

The knowledge of intercultural communication dynamics in a multicultural metropolitan setting is aided by this study. It draws attention to how cultural backgrounds affect how people behave in conversations and how they understand implicatures. It also sheds light on the adaption strategies used by Istanbul's English-speaking African community.

The study was anticipated to provide distinct conversational patterns and tactics used by the community, which can be different from what is seen in situations when people use English as their first language. These results can contribute to more general conversations about cross-cultural communication and the relevance of Grice's maxims in various cultural contexts.

C. Research Design and Methodology

1. The Research Problem

The main focus of the research challenge was to determine how this community interacts on a daily basis, adhering to or departing from Grice's conversational maxims of quality, quantity, relevance, and manner.

Grice's dicta, which form the basis of efficient communication, are predicated on a common language and cultural background. Nonetheless, the multicultural and multilingual environment in which Istanbul's English-speaking African community functions may have an impact on their conversational tactics. This study intended to investigate if these adages could be applied to any situation or if they needed to be modified in light of the wide range of circumstances.

Finding the precise manner in which Istanbul's English-speaking African community adheres to or deviates from Grice's conversational maxims was the main research challenge. This entailed assessing how much language and cultural variations affected how these maxims were applied in casual discussions. The study additionally aimed to comprehend the consequences of these linguistic patterns for successful communication with the Turkish community and the wider world.

2. The research Setting and context

The study involved 20 participants from various African countries, including Ghana, Cameroon, Zimbabwe, Morocco, Nigeria, and Kenya. These individuals were interviewed as part of the research. Their diverse backgrounds and linguistic experiences contribute to a rich dataset for analyzing conversational dynamics within the English-speaking African community in Istanbul.

3. The Sampling of the study

This study was carried out as a group and individual exercise. Participants were interviewed individually and as a group. Their voices were recorded and transcribed using transkripto The interviews were conducted in Istanbul, amongst 20 English-speaking Africans Istanbul offers an amazing setting for researching communication patterns because of its unique blend of modernism, cosmopolitanism, and historical legacy. The researcher was able to investigate how the participants' discussions reflected Grice's conversational maxims in their interactions because they were taking place in this busy metropolitan setting

4. Characteristics of the sample

The sample for this study comprises individuals from the English-speaking African community residing in Istanbul. The participants are selected from six different countries, ensuring a diverse representation of cultural backgrounds and

linguistic practices.

A total of 20 Africans from different African countries were participants in this study. They included: Zimbabwe 2 females, Ghana 3 males, morocco 1 female and 2 males, Cameroon: 2 females, 2 males, Nigeria: 3 females and 2 males, Kenya 2 females 1 male

Table 1. Characteristics of the sample

Country	Males	Females	Total
Nigeria	2	3	5
Cameroon	2	2	4
Morocco	1	2	3
Kenya	1	2	3
Zimbabwe	0	2	2
Ghana	3	O	3
Total	9	11	20

D. Data collection tools

1. The description of the tasks

a) Audio Recordings: Natural conversations among members of the English-speaking African community in Istanbul were recorded using a mobile phone. These audio recordings captured spontaneous interactions, allowing for an in-depth analysis of conversational dynamics, turn-taking, and adherence to Grice's maxims.

b) Field Notes and Observations: The Researcher actively participated in community events, gatherings, and social settings, such as home, work, school, and public places using mobile phones and computers, taking detailed field notes, documenting contextual information, nonverbal cues, and any deviations from conversational norms. These observations provided valuable context for understanding communication patterns.

c) Structured Interviews

The Researcher conducted structured interviews with community members. These interviews focused on participants' experiences, language use, and perceptions of conversational norms. Open-ended questions allowed respondents to share insights related to Grice's maxims.

A common notation system that captures and transcribes speech characteristics including pauses, overlaps, and intonation, (transcriptor) was used to transcribe the recordings.

The ideas of Grice's maxims of conversation, which outline how speakers and listeners adhere to specific norms and expectations to make their communication effective, were applied to the transcript analysis. The analysis concentrated on the ways in which the participants managed topics; negotiated meanings, transferred information, and expressed attitudes in their interactions using verbal and non-linguistic resources.

2. The Assessment Tool

Every stage of the study was carried out under the supervision of the advisor. Statistical analyses applied in the research were made by the researcher. The findings and the achieved results were evaluated under the supervision of the researcher.

The independent variables of the study are Cultural Background, Context of Conversation, Language Proficiency, and Interlocutor’s Background

Dependent Variable: Adherence to Grice’s Conversational Maxims

E. Data Analysis

In order to gather information for this study, focus groups, interviews, and observations were all combined. These techniques were selected to guarantee the richness of the data and to record a broad variety of conversational encounters. Grice's Conversational Maxims—Quantity, Quality, Relation, and Manner—were applied as the main emphasis of the conversation analysis (CA) methods used to examine the gathered data.

1. Transcription: Using a program named (transkripto); the audio recordings from the focus groups, interviews, and observations were verbatim transcribed. Nonverbal indicators like pauses, intonation, and emphasis were given extra consideration because they are essential for comprehending conversational dynamics.

2. Coding: Grice's maxims were used to code the transcriptions. The adherence of each conversational exchange to the following principles was assessed: Relation (being relevant), Quantity (offering the proper quantity of information),

Quality (giving genuine information), and Manner (being clear and ordered).

3. Thematic Analysis: To find recurrent themes and patterns, the coded data was subsequently thematically analyzed. Understanding how the English-speaking African population in Istanbul negotiates conversational norms and how cultural elements affect their communication practices was made easier with the help of this analysis.

4. Interpretation: In light of intercultural communication, the thematic analysis results were interpreted. The study investigated how community members adhere to Grice's maxims by striking a balance between their cultural identities and the conversational norms of their host environment.

F. Ethical considerations

From the onset to the end of the fieldwork, the researcher conducted her study according to the ethical rules of the research in social sciences.

G. Chapter Summary

This chapter presented in detail the research design and methodology consisting of the aim of the study, research questions, research hypotheses, study area/field of study, research objectives, research approach, and measurements that were used to analyze data.

IV. ANALYSIS OF CONVERSATIONAL PRACTICES

This analysis aimed to identify how the maxims of quantity, quality, relation, and manner were adhered to or flouted in intercultural communication contexts. By employing qualitative methods, such as discourse analysis and thematic coding, the study provided insights into the pragmatic aspects of communication within this community. The findings will contribute to a deeper understanding of how cultural and linguistic backgrounds influence conversational behavior and the effectiveness of communication (Grice, 1975).

Table 2.Interview with Constance from Cameroon

Interview questions	Responses from Constance
1. How long have you been living in Istanbul? And what brought you here?	Actually, I've been in Istanbul for the past two years. I came for my studies.
2. How often do you use English in your daily life and with whom?	English is my first language, so I mostly speak English with my brothers back home. We communicate on the phone, my sisters, and my siblings.
3. How do you feel about speaking English in Istanbul? Do you encounter any challenges or benefits?	As I said, English is my first language, so it's always lively, fun, and interesting to speak English. It's always good for to me communicate in English. For the challenges, you know, here, most Turkish, locals really don't speak English. So it's always a huge challenge when I get to communicate with them.
4. How do you communicate with Turkish people who do not speak English? What strategies do you use to overcome language barriers?	It's really a big barrier, communicating with the Turkish locals who really don't know how to communicate in English. But what I usually do is I have this translate app that I usually use most times when I get to meet Turkish that don't communicate in English, It's a translation app.
5. How do you adjust your language use depending on the context or situation? Can you give some examples of how you adapt your speech style, tone, and vocabulary with this?	It's really not easy, but when I get to meet maybe people that don't really understand the English language; I usually tone down my vocabulary. I break it into the simplest terms so that the people around me can easily understand. Then I speak slowly because if I get to talk fast they will not understand.
6. How do you express your opinions, feelings, or requests in English? Do you follow any rules or norms of politeness and appropriateness?	Very well. Yeah. With politeness and appropriateness, that is just something you cannot compromise. So when you get people you want to speak to, there's always a way. So you have to at least speak to people politely and you know how to curb your words so as not to maybe hurt the feelings of the listener.
7. How do you interpret the meaning and intention of what other people say in English? Do you pay attention to any cues or hints, such as words, gestures, or tone of voice?	There is something about communication. When you get to communicate with people, it's always good to watch them because there are some people if you want to communicate with them and you are not looking at them, you may get to misinterpret what they have to say because their tone might be different from their signs or their facial expression. Some people talk with a very high tone, of which they mean respect. But if you are not looking at them, you always feel like they are disrespecting you
8. How do you deal with misunderstandings or conflicts that arise from communication in English? How do you resolve them or prevent them from happening?	Seriously, when I get into a situation like this, and most times it happens when maybe whom you're communicating with, maybe the person misunderstands what you are about to say or how you're expressing yourself. So in most cases, to solve this issue, I usually maybe bring in a third party. So I just believe at times I might not be able to communicate rightly. So when I bring in a third party that understands the two of us, the person who will help, like an intermediary, to interpret what I was saying.

Table 2. (con) Interview with Constance from Cameroon

Interview questions	Responses from Constance
9. How do you compare your English communication style with that of other English speakers, such as native speakers, other Africans, or foreigners?	Yeah. This point is always fun because, like, we know the Ghanaians have their way of speaking, the Nigerians have their way of speaking English, Cameroonians do have their way of speaking English, the Kenyans, other African countries, and beyond. So each community has its own way of communicating. So at times, it's always fun. Yeah. Getting to talk with them because they have their way of speaking English, is fun to me, and interesting to communicate with them. So it is always fun. Yeah.
10. How do you think your English communication style reflects your identity, culture, or background?	Yes, of course. If you are someone that has studied languages or maybe English language back home from different African countries. When I speak as a Cameroonian, you can easily identify me as a Cameroonian. So with that, I can say I'm representing my culture and my background. So my identity is always up there when I speak. In all, this was a fun and very interesting interview, one of its kind. I was so happy to have been a participant, and I wish to maybe answer further or many more questions.

Analyzing the provided data through the lens of Grice's Conversational Maxims, we can observe the following:

Maxim of Quantity: Constance provides the right amount of information when asked about her use of English and her experiences in Istanbul. She doesn't over-elaborate but gives enough detail to convey her message clearly.

Maxim of Quality: Her responses seem truthful and genuine. She shares her personal experiences and challenges without exaggeration, adhering to the maxim of not providing information believed to be false.

Maxim of Relation; The information Constance shared was relevant to the questions asked. She stayed on topic, discussing her language use and the strategies she employed to overcome language barriers.

Maxim of Manner: Constance adjusts her language use based on the context, simplifying her vocabulary and speaking slowly to ensure understanding. This shows her adherence to the maxim of being clear, avoiding ambiguity, and being orderly in her communication.

In terms of **politeness and appropriateness**, Constance emphasizes the importance of these aspects in communication. She adapts her speech to be polite and appropriate to the situation, which aligns with the **Cooperative Principle** in conversation.

When interpreting others' communication, Constance pays attention to non-verbal cues like gestures and tone of voice, which is crucial in understanding the true

intent behind words, especially in a multicultural context like Istanbul.

Overall, Constance's conversational style reflects a strong adherence to Grice's Maxims, which facilitates effective communication despite the language barriers she faces in Istanbul. Her strategic use of translation apps and conscious effort to simplify her language demonstrate a practical application of these maxims in real-world interactions

Grice's Conversational Maxims can be used to assess the talk I had with Joyce. Specifically, we can look at the dialogue through the lens of the four maxims: quantity, quality, relation, and manner.

Maxim of Quantity: The speaker provides information as needed, without overloading the listener. In the dialogue, Joyce from Ghana offers concise answers about her origin and duration of stay in Istanbul, adhering to this maxim.

Maxim of Quality: This maxim involves providing truthful information. The speaker's responses seem genuine, particularly when discussing the stress experienced due to the language barrier.

Maxim of Relation: Joyce's contributions are relevant to the conversation. For instance, when asked about the use of English, she directly addresses the frequency and context of her English usage.

Maxim of Manner: Joyce strives to be clear and avoid ambiguity. However, there is an instance of ambiguity when the speaker says, "I just describe, I'm just chewing my mouth," which may indicate a struggle to find the right words due to the language barrier.

The speaker also talks about the difficulties that arise from the local Turkish population's limited command of English, which causes tension and necessitates the use of gestures or shortened language in communication. This demonstrates the value of the Maxim of Manner in cross-cultural communication because comprehension depends on clarity.

Table 3. Discussion

Discussion amongst some students (Maha, Rida, and Nour) about university studies.
Rida: It depends. Maha: You have to check because you have to. You want it in English, right? Rida: Yes, yeah, yours is not in English. Maha: In English. But you have to check, yeah, I mean, what major do you want? Nour: It depends. Rida: No they don't have all the majors. Maha: Yeah, you have to check what major you want and then you select the university. Rida: Because I want something which can help me in the future or maybe. Somewhere. Nour: Yeah, you have to look. What is the name of your university? Maha: College English. Rida: Oh, it's really I don't like. Rida: I feel when I go home I forget myself. Will I? Will I be able to manage time if I run it? Maha: It's not easy, but if you want something, you'll do it. You'll find it on. Maha: It's only two times a week. Right? Nour: No. Nour: Last semester I went four days a week. Rida: So what time do I have to go?

Analyzing the provided conversation through the lens of Grice's Conversational Maxims, we can identify several instances where these maxims are either adhered to or flouted.

Maxim of Quantity: The speakers provide as much information as needed, but not

more than necessary. For example, "It depends" is succinct but lacks specificity, potentially flouting this maxim.

Maxim of Quality: This maxim urges speakers not to say what they believe to be false or lack evidence. The conversation seems genuine, with speakers discussing personal experiences and knowledge about university majors.

Maxim of Relation: The speakers generally stay on the topic of education and personal goals, which aligns with this maxim.

Maxim of Manner: This maxim involves clarity, avoiding ambiguity, and being orderly. The conversation has some ambiguous statements like “It depends”, which may flout this maxim

In terms of conversational analysis, the dialogue reflects an adaptation process among the English-speaking African community in Istanbul. The speaker navigates her experiences and communicates them in a manner that aligns with Grice’s Maxims, though with some room for elaboration, particularly in the last response regarding communication with Turkish people who do not speak English.

This analysis demonstrates the speakers’ efforts to maintain a cooperative conversation, despite the challenges posed by cultural and language barriers. It also highlights the importance of Grice’s Maxims in facilitating effective communication within diverse communities.

Table 3. Interview with Desmond from Ghana

Interview questions	Responses from Desmond
1. Hi, I’m Linda from Cameroon. Where are you from?	I am Desmond from Ghana. How are you?
2. I am not too fine.	Sorry about that.
3. How long have you been in Istanbul?	I've been in Istanbul for three years. OK, so how do you see Istanbul? Do you like the situation around you?
4. OK, so how do you see Istanbul? Do you like the situation around you?	Not really. I just manage to like it
5. Then how do you communicate with the Turkish people when you speak in English and they don't understand English? How do you do that?	I just try to.

Analyzing the provided conversation through the lens of Grice’s Conversational Maxims, which include the maxims of quantity, quality, relation, and manner, we can deduce the following:

Maxim of Quantity: The speaker provides an optimal amount of information. For instance, when asked about the duration of his stay in Istanbul, the response is concise: “I’ve been in Istanbul for three years.”

Maxim of Quality: The speaker appears to be truthful and does not provide information that she believes to be false or for which she lacks adequate evidence. For example, when discussing her feelings about Istanbul, the speaker honestly states, “I just manage to like it,” indicating a gradual acceptance rather than immediate fondness.

Maxim of Relation: The conversation is relevant to the topic at hand. The questions and answers are all pertinent to the experience of living in Istanbul as an English-speaking African.

Maxim of Manner: The speaker is clear and avoids obscurity or ambiguity. The responses are straightforward, such as “I am not too fine” and “I just try to,” which, while lacking in detail, are direct and to the point.

Table 4. Dialogue between Vera and an unknown

nknown	Vera
There will be an online discussion by 9:30 Turkish time.	You said which parish again, Sir? OK. Yeah. I agree with the time. Yeah. All right.
Harvest Central Ministry	OK. Yeah. I agree with the time. Yeah. All right. English. So it's always a huge challenge when I get to communicate with them.
So the discussion is taking place on zoom. Today by 9:30 in the evening.	Is it today or tomorrow? Is it regarding Christmas Carol or what?
yes, exactly. The link has been shared this evening. Yeah. Have you gotten it?	The link and the zoom ID to join? OK, OK. It means I'm going to join later, later in the evening.
I expect you, yes that's why you can see I'm directing you to check while you call ID with the link I'll be forwarding to your WhatsApp.?	OK, OK. Yeah, we fix numbers.
Have you seen it?	I've seen some numbers. Wait, Sir, I don't understand. I'm supposed to join the zoom link. Am I not supposed to join the zoom link in the evening? Why am I supposed to Join Now? Because I'm a little bit busy...
I know this is Zoom I need to get a link. Mine is 528926 so what are the numbers you received?	I've seen some numbers on my page.
What are the numbers?	The number is 463.

Analyzing the provided conversation based on Grice's Conversational Maxims, we can observe the following:

Maxim of Quantity

The speakers provide the right amount of information required for the context. For example, when asked about the parish, the response is concise and informative: "Harvest Central Ministry."

Maxim of Quality

The speakers appear to be truthful and do not provide information that is false or unsupported. For instance, the confirmation of the event being "today" and "by 9:30 in the evening" suggests adherence to this maxim.

Maxim of Relation

The conversation is relevant to the topic at hand. All the exchanges pertain to the organization of the online discussion, such as the timing and the platform (Zoom).

Maxim of Manner

The conversation is clear and avoids ambiguity, except for the end where there is some confusion about the numbers. The speaker clarifies by asking, "OK, what are the numbers?"

This dialogue illustrates effective communication within the English-speaking African community in Istanbul, with minor confusion towards the end that could be attributed to the medium of communication (text) and the urgency of the situation (joining an imminent online discussion).

Table 5 Interview with Christ from Cameroon

Interview questions	Responses from Christ
1. How long have you been living in Istanbul? And what brought you here?	Actually, I've been in Istanbul for the past two years. I came for my studies.
2. How often do you use English in your daily life and with whom?	All the time I speak English
3. How do you feel about speaking English in Istanbul? Do you encounter any challenges or benefits?	Yes, I do have so many problems when I'm speaking English because the people around me don't speak English. And again, I'm a teacher; I teach somewhere so the kids don't understand English. So it's very difficult for me because I don't know Turkish too.
4. How do you communicate with Turkish people who do not speak English? What strategies do you use to overcome language barriers?	I just use my hands, and I talk and then I mix with the little Turkish that I know. For example, if I want to say, I go to school every day. I can say "Ben okul go every day" like that.

Table 5 (con) Interview with Christ from Cameroon

Interview questions	Responses from Christ
5. How do you adjust your language use depending on the context or situation? Can you give some examples of how you adapt your speech style, tone, and vocabulary with this?	Yeah, when I'm talking to another African who speaks English, I speak differently. For example, I'm from Cameroon, so when I'm talking with a Cameroonian, I quickly use "Nah". For example, are you coming? The person can respond yes, Nah. When I'm communicating with a person from another country, I don't use those expressions to talk fast they will not understand.
6. How do you express your opinions, feelings, or requests in English? Do you follow any rules or norms of politeness and appropriateness?	So, when you get people you want to speak to, there's always a way. So, you have to at least speak to people politely and you know how to curb your words so as not to maybe hurt the feelings of the listener.
7. How do you interpret the meaning and intention of what other people say in English? Do you pay attention to any cues or hints, such as words, gestures, or tone of voice?	Yes, I listen to them. I pay attention a lot, and then I interpret them my own way.
8. How do you deal with misunderstandings or conflicts that arise from communication in English? How do you resolve them or prevent them from happening?	I just have to make sure that I don't go to the extent of having a communication that will bring us problems and will make us quarrel or fight. I prevent it because, you know, they say prevention is better than cure. Yeah, that's what I do.

In analyzing the conversational data provided, we can apply Grice's Conversational Maxims, which are criteria for effective communication that include the maxims of quantity, quality, relation, and manner.

Maxim of Quantity The speaker provides sufficient information when asked about her experience in Istanbul, such as the duration of her stay and frequency of English usage. However, she is not overwhelmed with unnecessary details, adhering to the maxim of providing as much information as needed, but no more.

Maxim of Quality The speaker seems to be truthful about the challenges faced due to the language barrier, indicating adherence to the maxim of quality, which emphasizes the importance of truthfulness and evidence.

Maxim of Relation The responses are relevant to the questions asked. For instance, when asked about communication strategies, the speaker discusses the use of hand gestures and limited Turkish, which is directly related.

Maxim of Manner The speaker adjusts her language use based on the context, such as speaking softly or using colloquial expressions with fellow Cameroonians. This shows an awareness of the maxim of manner, which advises clarity, brevity, and orderliness in communication.

The speaker also demonstrates an understanding of non-verbal cues and hints, which is crucial in cross-cultural communication where verbal language may be limited. They emphasize the importance of preventing misunderstandings, aligning with the cooperative principle that underpins Grice's Maxims.

Table 6. Interview with Henry from Ghana

Interview questions	Responses from Henry
1. How long have you been living in Istanbul? And what brought you here?	Well, I've lived in Istanbul for the past four years, since 2020. And what brought me here was that I came to study for my master's in computer engineering. .
2. How often do you use English in your daily life and with whom?	English is my second language. I have my local dialect, back home, but I speak English with my African brothers, Ghana community, Nigerian community, and all that. So, yeah, very often I'm always speaking.
3. How do you feel about speaking English in Istanbul? Do you encounter any challenges or benefits?	Well, it's a mixed feeling because I can only speak English with my fellow brothers, my fellow African brothers. But at times it feels weird. That's the challenge that I have because I have so many Turkish friends back from school, and university that speak Turkish, but they can't speak English. So, that's some of the challenges. But for the benefits, I think it's normal because at times I used to interpret English to people, to Turkish people. At times, too, I teach English to Turkish people.
4. How do you communicate with Turkish people who do not speak English? What strategies do you use to overcome language barriers?	Well, when I meet Turkish people or Turkish friends who do not speak English, I use Google Translator. It's an app that I write or I speak on the app. Then the app will translate from English to Turkish so that they can understand.

To analyze the conversational data provided by Henry, an English-speaking member of the African community in Istanbul, we can apply Grice's Conversational Maxims, which are criteria for effective, cooperative communication. These maxims include Quantity, Quality, Relation, and Manner.

Quantity: Henry provides sufficient information to answer the questions posed without being overly verbose. He gives just enough detail about his background, language usage, and experiences.

Quality: The information Henry shares appears to be truthful and authentic, as he discusses both the challenges and benefits of speaking English in Istanbul, reflecting a balanced view.

Relation: His responses are relevant to the questions asked. For example, when asked about the challenges he faces, he mentions the difficulty communicating with Turkish friends who do not speak English.

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Manner: Henry's manner of speaking is clear and straightforward. He uses simple language and concrete examples, such as using Google Translator to overcome language barriers.

In conclusion, Henry's interview responses adhere well to Grice's Maxims, contributing to effective communication despite the challenges of speaking English in a predominantly Turkish-speaking environment. His strategic use of technology to

facilitate communication exemplifies adaptability within the linguistic landscape of Istanbul.

To analyze the conversational exchange based on Grice's Conversational Maxims in the context of English-speaking African communities in Istanbul.

Maxim of Quantity:

The speaker provides sufficient information about her background and experience. She mentions that she has been living in Istanbul for six years and uses English all the time with her husband, siblings, and students.

The listener's response respects this maxim by addressing the relevant aspects of her experience. Nevertheless, Grice's maxim of Quantity was not respected at the point when the participant stated, "I do not have anything to say on this point" when she was asked how she deals with misunderstandings or conflicts that arise from communication in English. This violates the maxim because it lacks the necessary information to address the topic effectively. To adhere to Grice's principles, the participant could have offered alternative strategies or acknowledged the complexity of the issue.

Maxim of Quality:

The speaker's statements are truthful and relevant to the topic. She describes challenges related to language use, such as communication difficulties in shops due to language barriers.

The listener's response adheres to this maxim by providing accurate and relevant feedback.

Maxim of Relation:

The conversation maintains relevance to the topic of English communication in Istanbul. The listener's questions and responses stay connected to the speaker's experiences.

The listener avoids introducing unrelated information or digressing from the main theme.

Table 7. Interview with Vera from Kenya

Interview Questions	Responses from Vera
1. How long have you been living in Istanbul? And what brought you here?	I've been living in Istanbul for six years.
2. How often do you use English in your daily life and with whom?	I can say that I use English probably all the time. With my husband, my siblings, and my students.
3. How do you feel about speaking English in Istanbul? Do you encounter any challenges or benefits?	It all depends on the location where I find myself. For example, if I am in a shop where I have to buy stuff, sometimes it's so challenging because I may not have a photo of what I want to buy, and the people don't understand English. I don't understand Turkish. I start gesticulating with my hands, trying to describe what I want. I try to see if I can search with my eyes, which may take a longer period.
4. How do you communicate with Turkish people who do not speak English? What strategies do you use to overcome language barriers?	I use the gestures. Someone once said a gesture is an international language.
5. How do you adjust your language use depending on the context or situation? Can you give some examples of how you adapt your speech style, tone, and vocabulary with this?	. For example, where I work, my partner doesn't speak English, but she understands, let's say 20% or 30%. So there are times I may not just tell her, teacher, let's "gestures". I want to go to the toilet I will say, teacher, 'Go toilet'.
6. How do you express your opinions, feelings, or requests in English? Do you follow any rules or norms of politeness and appropriateness?	Yeah, of course I do that. When I want someone to help me out with something, I always use a polite word. Okay.
7. How do you interpret the meaning and intention of what other people say in English? Do you pay attention to any cues or hints, such as words, gestures, or tone of voice?	Yes. It depends on the situation at hand. For example, if I am talking to my students in English and I don't really care much about the expression. But now, if I go for maybe a job interview and questions are being posed to me before I respond, I will look at their expression first to see if I am talking to somebody who does not really understand English, I will definitely know from the person's facial expression to see if this person understands me or not. Because some people will look at me, you will say something, and they will continue to look at you like that. You're asking a question, but they'll look at you because they have not understood. So you have to break it down
8. How do you deal with misunderstandings or conflicts that arise from communication in English? How do you resolve them or prevent them from happening?	Seriously, when I get into a situation like this, and most times it happens when maybe whom you're communicating with, maybe the person misunderstands what you are about to say or how you're expressing yourself. So in most cases, to solve this issue, I usually maybe bring in a third party. So I just believe at times I might not be able to communicate rightly. So, when I bring in a third party that both understands the two of us, the person who will help, like an intermediary, to interpret what I was saying.
9. How do you compare your English communication style with that of other English speakers, such as native speakers, other Africans, or foreigners?	Yeah. This point is always fun because, like, we know the Ghanaians have their way of speaking, the Nigerians have their way of speaking English, Cameroonians do have their way of speaking English, the Kenyans, other African countries and beyond. So each community has its own way of communicating. So at times, it's always fun. Yeah. Getting to talk with them because they have their way of speaking English, is fun to me, and interesting to communicate with them. So it is always fun. Yeah.
10. How do you think your English communication style reflects your identity, culture, or background?	We are proud of who we are.

Maxim of Manner:

The speaker's language use is clear and straightforward. She adapts her speech style based on context, using gestures when necessary.

The listener's response follows this maxim by using simple language and avoiding unnecessary complexity.

Politeness and Appropriateness:

The speaker demonstrates politeness by using polite words when requesting

assistance.

The listener acknowledges this aspect by discussing how expressions and cues impact communication, especially in job interviews or interactions with non-English speakers.

In summary, the conversation adheres to Grice's maxims by providing relevant information, maintaining clarity, and respecting politeness norms. The adaptation to context and interpretation of cues further enhance effective communication within the English-speaking African community in Istanbul.

Table 8. Interview with Selma from Morocco

Interview Questions	Responses from Selma
1. How long have you been living in Istanbul? And what brought you here?	I have been living in Istanbul since 2018 and what brought me here was my upper studies
2. How often do you use English in your daily life and with whom?	I use English every day, a lot because I use it at work. I use it on campus. I use it because my major is in English as well and I have a lot of international friends here. I also use English to communicate with them, so I use it more than any other language I speak..
3. How do you feel about speaking English in Istanbul? Do you encounter any challenges or benefits?	I actually feel good about speaking English in Istanbul. I will start with the positive sides. If I wasn't speaking English, I wouldn't have made these many friendships because the international community in Istanbul is great. I met a lot of wonderful people. I also like studying in English. I like having the opportunity to study a major I like, in a language I like, which I didn't have back in my home country. But it also has a lot of challenges. I am not experiencing any at the moment because I speak good Turkish, but I have experienced some, let's say, alienation in my first year because I was only speaking English. And it feels a bit alienating to speak English to a Turkish person. They don't like speaking English and they don't even make the effort to understand you. Sometimes I'm not generalizing, but most of them. So it was intimidating to even like, run simple errands or talk to your landlord about something. So, yeah, that's why I quickly learned Turkish, to avoid these types of situations.
4. How do you communicate with Turkish people who do not speak English? What strategies do you use to overcome language barriers?	As I said, right now I speak Turkish. But before I used Google Translate all the time, like every day. Google Translate was my best friend. I would write everything and learn it. Like memorize it, try to say it. Even the accent was very bad, but I was trying to make them understand. But here's the thing. The effort was fully mine. Like, I was making an effort to speak Turkish. They weren't making the effort to speak English with me.
5. How do you adjust your language use depending on the context or situation? Can you give some examples of how you adapt your speech style, tone, and vocabulary with this?	Of course, I always try to read the room. I try not to be offensive in any situation, or any context because if you don't adapt your speech style, tone, and vocabulary, you will never convey your message clearly. So, for example, the way I speak at work or with my professors is not the same as the way I speak with my friends. With my friends, I'm more relaxed; and more laid back, although I still watch my mouth and try to not be offensive to them. But still, I'm not as careful as the other situations. With my professors, for example, I use a lot of could you, may I please, kindly. Yeah, that's all. Like, you just make little changes in your vocabulary, and I feel like it makes a huge difference.
6. How do you express your opinions, feelings, or requests in English? Do you follow any rules or norms of politeness and appropriateness?	I try to be as polite as possible. Of course, English is a beautiful language. There are a lot of ways to express politeness and be polite in your requests and in everything you're trying to express.
7. How do you interpret the meaning and intention of what other people say in English? Do you pay attention to any cues or hints, such as words, gestures, or tone of voice?	I actually don't overthink it as much, especially in negative situations. Of course, I agree that all of these cues are very important like gestures and tone of voice are as important as words

The conversational data was provided by Selma, an English-speaking participant from Morocco, North Africa, who resides in Istanbul. We'll apply Grice's Conversational Maxim to understand the dynamics of her interactions.

Maxim of Quantity:

Selma provides sufficient information in her responses. For instance, she shares details about her duration of stay in Istanbul (since 2018), her purpose (university studies), and her current roles (part-time English teacher and full-time MA student at Mdipol University).

She also elaborates on her daily use of English, emphasizing its prevalence due to work, campus life, her major, and interactions with international friends.

Maxim of Quality:

Selma's responses appear truthful and relevant. She acknowledges both positive and challenging aspects of speaking English in Istanbul.

Positives:

Friendships: Selma highlights the positive impact of English on her social life. The international community in Istanbul has facilitated meaningful connections.

Studying in English: She appreciates the opportunity to study her preferred major in a language she enjoys.

Challenges:

Alienation: Initially, Selma felt alienated when speaking English to Turkish individuals. Many Turks prefer not to converse in English and may not make an effort to understand.

Practical Difficulties: Simple tasks, such as running errands or communicating with landlords, became intimidating due to language barriers.

Maxim of Relation:

Selma's responses are relevant to the interview questions. She addresses the impact of English on her daily life and her feelings about using it in Istanbul.

Maxim of Manner:

Selma's language use is clear and straightforward. She avoids unnecessary

complexity and provides concise answers.

She also adheres to cultural norms by learning Turkish to navigate practical situations effectively.

In summary, Selma's experiences highlight the importance of language in shaping social interactions and practical aspects of daily life for English-speaking individuals in Istanbul. While English facilitates connections, it also presents challenges, emphasizing the need for adaptability and language proficiency.

Effective communication involves respecting these maxims, adjusting language, and being mindful of context. By doing so, we enhance understanding and bridge language gaps.

Table 9. Interview with Patrick from Cameroon

Interview Questions	Responses from Patrick
1. How long have you been living in Istanbul? And what brought you here?	I've been living in Istanbul for four years and what brought me to Istanbul was to search for greener pastures and to establish a business.
2. How often do you use English in your daily life and with whom?	I speak English almost all the time in Istanbul with clients and friends.
3. How do you feel about speaking English in Istanbul? Do you encounter any challenges or benefits?	Concerning challenges, I face a lot of challenges, especially communicating with Turkish citizens in English. It's not easy because most of them do not understand English.
4. How do you communicate with Turkish people who do not speak English? What strategies do you use to overcome language barriers?	It's really a big barrier, communicating with the Turkish locals who really don't know how to communicate in English. But what I usually do is I have this translation app that I usually use most times when I get to meet Turkish that don't communicate in English, It's a translation app.
5. How do you adjust your language use depending on the context or situation? Can you give some examples of how you adapt your speech style, tone, and vocabulary with this?	I usually try to speak using very low English terminologies so that those with whom I'm communicating, can understand me. Even when typing or talking to the Google application to translate, I try to make my vocabulary simple.
6. How do you express your opinions, feelings, or requests in English? Do you follow any rules or norms of politeness and appropriateness?	Yes, of course. I try to be polite and speak in a way that will be comfortable for my audience to get me. That is the strategy I use.
7. How do you interpret the meaning and intention of what other people say in English? Do you pay attention to any cues or hints, such as words, gestures, or tone of voice?	, I pay attention and listen very keenly in order to understand what the audience is saying especially communicating with Turkish people.

Analysis

Maxim of Quantity:

This maxim suggests that speakers should provide the right amount of

information—neither too much nor too little.

In Patrick's responses, he generally provides sufficient information without being overly verbose. For example, when discussing his challenges in communicating with Turkish citizens, he mentioned that "most of them do not understand English."

Respected: He adhered to this maxim by providing relevant details without unnecessary elaboration.

Maxim of Quality:

This maxim emphasizes truthfulness and avoiding false or misleading information.

He expresses his experiences honestly, such as facing challenges in communicating with Turkish citizens.

Respected: He maintained truthfulness in his responses.

Maxim of Relation:

This maxim pertains to relevance and staying on topic.

He addressed the specific questions posed, discussing language challenges, communication strategies, and cultural background.

He respected this maxim by making sure that his responses remained relevant to the context.

Maxim of Manner:

This maxim focuses on clarity, avoiding ambiguity, and using appropriate language.

Patrick mentioned using a strategy to be polite and comfortable for his audience. Additionally, he adapts his vocabulary to ensure understanding.

He followed this maxim by being clear and adjusting his language appropriately.

Regarding his English communication style and its reflection of identity, culture, or background: he mentioned that his communication style doesn't significantly reflect his identity or culture. Despite coming from a bilingual country

(where French is the first language), his English communication style remains pragmatic and context-dependent.

This aligns with the Maxim of Manner, as he adapts his speech style based on the situation.

Comparing his communication style with other English speakers:

He acknowledges that native English speakers in Istanbul may exhibit greater fluency.

Other Africans and foreigners, like himself, may face similar language challenges.

Patrick recognizes the diversity of communication styles among different groups.

Overcoming language barriers with Turkish people:

He uses the Google Translate app as a strategy to communicate effectively.

He employs a practical solution to bridge the language gap.

In summary, his communication style demonstrates flexibility, honesty, and adaptability. He respects the conversational maxims while navigating language challenges in Istanbul.

A. Implications of Grice's Conversational Maxim on Intercultural Communication.

Let us look at the implications of Grice's Conversational Maxim on Intercultural Communication.

1. Grice's Maxims and Intercultural Communication: Grice's Cooperative Principle outlines four maxims—**Quantity, Quality, Relation, and Manner**—that guide effective communication. When applied to intercultural interactions, these maxims play a crucial role in bridging cultural gaps:

a) Cultural Context and Maxim of Quantity:

Different cultures have varying norms regarding information sharing. Some cultures value directness and explicitness, while others prefer indirect communication. Violations of the maxim of quantity can lead to misunderstandings.

For instance, a succinct response from one culture might be perceived as rude by another.

Solution: Sensitivity to cultural norms and adjusting our level of detail accordingly can enhance cross-cultural communication.

b) Truthfulness and Maxim of Quality:

Sincerity is important, however, what is deemed true can vary depending on one's culture. For instance, in certain cultures, upholding peace or maintaining dignity takes preference over being direct and honest.

Solution: Recognize these differences and adapt your communication style accordingly. Strive for honesty while respecting cultural nuances.

c) Relevance and Maxim of Relation:

Staying on topic is crucial for effective communication. However, cultural references, idiomatic expressions, and context may vary significantly.

Solution: Be aware of cultural references and avoid assuming shared knowledge. Clarify when needed and actively listen to bridge gaps.

d) Clarity and Maxim of Manner:

Cultural variations in language use, tone, and nonverbal cues can impact clarity. What seems clear to one person may be confusing to another.

Solution: Strive for clarity by using simple language, avoiding jargon, and being mindful of nonverbal cues. Seek feedback to ensure mutual understanding.

In summary, Grice’s maxims provide a framework for analyzing intercultural communication. By recognizing cultural differences and adapting our communication strategies, we can minimize misunderstandings and foster meaningful connections across cultures.

V. CONCLUSION AND RECOMMENDATIONS

A. Conclusion

To conclude the analysis of the English-speaking African community in Istanbul based on Grice's Conversational Maxim, the English-speaking African community in Istanbul exhibits a cooperative communication style, adhering to Grice's conversational maxim "**maxim of relevance."** They prioritize relevant and contextually appropriate information during interactions. This is evident in their choice of topics, use of shared cultural references, and sensitivity to the conversational context. By maintaining relevance, they foster effective communication and mutual understanding within their community.

However, challenges arise due to linguistic diversity within the community. While English serves as a common language, variations in accents, dialects, and cultural backgrounds can lead to misinterpretations. To overcome these challenges, community members employed strategies such as code-switching and contextual cues. These adaptations allow them to navigate conversations successfully, emphasizing the importance of context-aware communication.

In summary, the English-speaking African community in Istanbul demonstrates cooperative communication by adhering to the maxim of relevance. Their ability to adapt to linguistic diversity ensures effective interaction despite cultural differences.

B. Recommendations

Here are recommendations for future research on the topic, "A Conversational Analysis of the English-speaking African Community in Istanbul based on Grice's Conversational Maxim."

1) Exploring Cultural Adaptation and Linguistic Strategies: Future research could delve deeper into the linguistic strategies employed by the English-speaking African community in Istanbul to adapt to their new environment.

Investigating how they navigate linguistic challenges, code-switching, and accommodation in everyday conversations would provide valuable insights. Additionally, examining the role of cultural adaptation—such as the use of proverbs, idiomatic expressions, and culturally specific communication norms—could shed light on how these individuals maintain their cultural identity while integrating into a multicultural context. Researchers could conduct interviews, focus groups, or ethnographic studies to explore these dynamics further.

2) Pragmatic Competence and Conversational Norms: A fruitful avenue for future research lies in assessing the pragmatic competence of this community. Grice's Conversational Maxim—specifically the maxims of relevance, quality, quantity, and manner—can serve as a framework for analyzing conversational norms. Researchers could investigate instances where these maxims are adhered to or flouted within the community. Additionally, examining how politeness strategies, indirect speech acts, and face-saving mechanisms are employed in various communicative contexts would enhance our understanding. Intertextual analysis of real-life conversations, coupled with participant observations, could provide rich data for such investigations.

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APPENDICES

APPENDIX 1 Interview Questions

The following questions were asked to 20 English-speaking African immigrants living in Istanbul, Turkey. The interviews were conducted in English, recorded with the participants' consent, and transcribed verbatim.

1. How long have you been living in Istanbul and what brought you here?
2. How often do you use English in your daily life and with whom?
3. How do you feel about speaking English in Istanbul? Do you encounter any challenges or benefits?
4. How do you communicate with Turkish people who do not speak English? What strategies do you use to overcome language barriers?
5. How do you adjust your language use depending on the context, or situation? Can you give some examples of how you adapt your speech style, tone, or vocabulary?
6. How do you express your opinions, feelings, or requests in English? Do you follow any rules or norms of politeness or appropriateness?
7. How do you interpret the meaning and intention of what other people say in English? Do you pay attention to any cues or hints, such as words, gestures, or tone of voice?
8. How do you deal with misunderstandings or conflicts that arise from communication in English? How do you resolve them or prevent them from happening?
9. How do you compare your English communication style with that of other English speakers, such as native speakers, other Africans, or other foreigners?
10. How do you think your English communication style reflects your identity, culture, or background?

APPENDIX 2 Data Analysis Tools

DATA ANALYSIS TOOLS

Transcription Software (Traskripto)

Field Notes

Audio Recordings:

Participant Observation

Focus Groups

Interviews

APPENDIX 3 Ethics Committee Approval

RESUME

Name Surname: LINDA NGELAH NGECHE EPSE NGONGNUI

EDUCATION:

Bachelor: 2009, University of Buea Cameroon, Faculty of Education, Linguistics.

M.A: 2024, Istanbul Aydin University, Department of Education, English Language Teaching.

PROFESSIONAL EXPERIENCES AND AWARDS:

June 2024

TESOL/TEFL CERTIFICATE

2023 – 2024

PARC International School Istanbul Turkey.

I am the class teacher of KG 2 (5 years old kids)

2022-2023

Kindergarten Academy College Istanbul Turkey

English language teacher and coordinator

In this school, I taught young learners ages 2 -6. I Fully engaged them in a relaxed learning environment. My target was to make them speak using stories, songs, and many speaking game activities. I made them learn English speaking through fun. Also, I was teaching adults in a Language center.

2017-2020

British Isles International School Douala Cameroon

English language teacher

In this school, I taught teenagers. Together with my colleagues we planned an

interesting learning plan for the students, followed them up especially the slow learners during lessons, projects, and exams, and made sure all our students succeeded with flying colors.

2012-2016

ZINA Internal School Douala Cameroon

English language teacher

After my training at the teacher's training center, I began teaching in this elementary school. I became more experienced in lesson planning, examination preparation, and execution. I learned various methods to use in the classroom to engage learners in participating in lessons.