

1. Opening Prayer

2. Intro: Conversational Cooperation and Maxims (Paul Grice)

When we communicate we assume that we, and the people we are talking to, will be conversationally cooperative - we will cooperate to achieve mutual conversational ends. This conversational cooperation even works when we are not being cooperative socially. So, for example, we can be arguing with one another angrily and yet we will still cooperate quite a lot conversationally to achieve the argument. This conversational cooperation manifests itself, according to Grice, in a number of conversational MAXIMS. These maxims look at first sight like rules, but they appear to be broken more often than grammatical or phonological rules are, and this is why Grice uses the term 'maxim' rather than 'rule'. Here are the four maxims which we all try to adhere to in conversation.

a. Maxim of quality (Quality of Information)

Most people find it difficult to lie when asked a direct question, and we tend to believe what people tell us without thinking.

b. Maxim of quantity (Quantity of Information)

We have to be as informative as required, we should not say more or less. We may feel guilty of giving too much information on a certain topic.

c. Maxim of relation

If you join a conversation, you can't just begin to talk about whatever you like. You have to connect what you want to say (make it relevant) to what is already being talked about.

d. Maxim of manner

We have to avoid ambiguity or obscurity; we should be direct and straightforward. If not, we may lose marks or friends.

We can violate: If we violate the maxim of quality, we lie. If we violate the maxim of quantity by not giving enough information, if someone finds out, we can be accused of 'being economical with the truth', another deceit.

IMPLICATURE: If we FLOUT a maxim, we break it in a FLAGRANT way, then it is clear that the speaker is intending the hearer to infer some extra meaning over and above what is said (evidence for this is that people of say things like 'He said he was happy, but the way he said it implied he wasn't really').

Question. Regarding such conversational cooperation and maxims above, what kind of information are we supposed to receive in the book of Jonah, especially in 3:4 and 6-9?

3. Read Jonah Ch. 3

4. Questions

- a. Regarding Verse 1 saying, “the word of the LORD came to Jonah a second time,” why do you think God sent the deadly storm on the sea? Was it God’s judgment upon Jonah or God’s intervention to move Jonah to Nineveh?
- b. Do you think that Jonah would have gone to Nineveh without God’s second calling?
- c. Why do you think Jonah changed his mind to obey God?
- d. What do you see in Jonah’s proclamation in Nineveh? Do you think his proclamation was enough?
- e. Scholars think this book was written after the Northern Israel was destroyed by Assyria. If the readers agree with the argument, how would the readers understand the destruction of Northern Israel?
- f. How do we understand God in this story?

5. Closing Prayer