

Flouting Grice's Maxims in a Jordanian TV Talk Show

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Abstract

This study investigates flouting Grice's maxims in *Sawt Al-Mamlakah*, a Jordanian TV talk show. It aims at identifying the types, functions, and frequency of these flouted maxims. Using descriptive qualitative research, the data were analysed within Grice's (1975) conversational maxims. The study findings reveal that all four maxims were flouted, with quantity being the most flouted, followed by relation, manner, and quality, respectively. Strategies for flouting included evading questions, providing lengthy or irrelevant responses, and sometimes creating a fun atmosphere. Communication breakdowns were not common though they were observed in a few instances. Flouting appeared context-dependent, serving various purposes like collaboration, elaboration, maintaining social relationships, politeness, image protection, expressing agreement or disagreement, satisfaction or dissatisfaction, refraining from sharing sensitive information, and emphasizing points. The study recommends further research on the same show over other periods of time and on maxim flouting in other Arab talk shows.

Keywords: Grice's maxims, Flouting, Cooperative principle, Implicatures, TV talk show

1. Introduction

1.1. Background

Communication is an integral part of our social life, and language serves as the primary mode of communication, enabling people to communicate with each other in infinitely more numerous, detailed and precise ways than those offered by alternative semiotic systems (Riemer 2010) or any other form of non-verbal communication. Nevertheless, effective communication hinges not solely on using language as a means of communication but also on the interlocutors' mutual comprehension. This comprehension, as a result of effective communication, is predicated upon the appropriate employment of language. Otherwise, miscommunication is expected to occur. To find a way to govern communication and make it effective, Grice (1975) proposed his theory, called the Gricean maxims, which functions as a mechanism to ensure effective and successful communication. To reduce misinterpretation and misapprehension, speakers ought to adhere to four maxims: quantity, quality, relevance, and manner. Despite the pertinence of these maxims, miscommunication frequently occurs in interpersonal communication, necessitating further inquiry into the matter.

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Since Grice first introduced his theory of maxims, it has received much attention by later prominent scholars and researchers. As miscommunication has been demonstrated to emerge routinely in different contexts of human communication, numerous researchers investigated the phenomenon of flouting in various contexts and cultures. However, there is a dearth of studies examining the flouting of the maxims in an Arabic TV talk show, particularly in the Jordanian context. This study endeavours to address this gap by scrutinizing the instances of flouting the maxims on the renowned Jordanian TV talk show, *Sawt Al-Mamlakah* (SMTS). *Sawt Al-Mamlakah* is a live broadcast airing throughout the year from Sunday to Thursday at 20:00 (+3 GMT) on Jordan's *Al-Mamlakah* TV news channel. The show started on July 15, 2018 (Al-Ghad Newspaper 2018), and since then the episodes have been archived on the *Sawt Al-Mamlakah* channel on YouTube, resulting in hundreds of SMTS episodes there. The show is usually hosted by Amer Al-Rjoub and it features a diverse array of speakers deliberating on contemporary issues, critical concerns, and challenges afflicting Jordan and its society. As its title suggests, *Sawt Al-Mamlakah* which can be translated as (Voice of the Kingdom), the show has gained significant popularity among Jordanian viewers and has been recognized for its role in presenting and discussing important local issues and potentially raising public awareness about them. The present study aims to examine the flouting of Grice's maxims in certain episodes adopted from the *Sawt Al-Mamlakah* talk show to gain a deeper understanding of the reasons behind such behaviour, particularly among politicians and individuals in authority. Owing to its pertinence and extensive viewership, SMTS constitutes an apt context for evaluating the violation of Grice's maxims within a specific cultural context.

1.2. Statement of the Problem

While numerous researchers have investigated the phenomenon of flouting Grice's maxims (e.g.: Al-Qaderi, 2015; Kurniati & Hanidar, 2018; Betti & Yaseen, 2018; Hassani, 2019; Marlisa & Hidayat, 2020; Al-Shboul, 2022; etc), their focus has been on flouting the maxims in everyday language, the language of TV talk shows (but not in Jordan), TV movies and series, political speeches, EFL classrooms, and so on and so forth. However, the investigation of flouting the maxims on Arabic TV debate programs, particularly in Jordan, remains conspicuously scant. This research gap necessitates an investigation into flouting the maxims on a Jordanian Arabic TV talk show to gain a deeper understanding of the reasons behind such behaviour, particularly among politicians and spokespersons of the government or society. Furthermore, exploring the pragmatic functions served by flouting the maxims in this context provides valuable insights that can be compared with the existing literature on flouting Grice's maxims in everyday language use, TV talk shows, etc.

1.3. Objectives & Research Questions of the Study

The primary goal of this paper is to investigate flouting Grice's maxims in the *Sawt Al-Mamlakah* TV talk show (SMTS). Accordingly, the present study sets forth the following specific objectives: identifying the types of maxims that are potentially flouted by the interlocutors in SMTS, identifying the pragmatic functions/purposes behind flouting these maxims and determining the frequency of flouting for

each maxim, thereby revealing the most and least flouted maxims and revealing patterns and trends in the participants' communication. Thus this study aims to investigate flouting the maxims in the *Sawt Al-Mamlakah* talk show (SMTS), this study seeks to address the following research questions:

1. What types of maxims are potentially flouted in *Sawt Al-Mamlakah* and why?
2. Which maxims are most and least flouted in this talk show?

1.4. Significance of the Study

The present study contributes to the existing knowledge on maxim flouting in Arabic TV talk shows, particularly within the Jordanian context, which lacks prior research. It fills a gap in the literature and probably offers valuable insights into language use in this context, enriching the field of sociolinguistics. Moreover, the study may raise awareness among politicians and spokespersons about the significance of effective communication based on the cooperative principle. Furthermore, this study is significant for academics and students who are interested in sociolinguistic research on communication. It offers unique insights within a particular cultural and linguistic framework.

2. Literature Review

2.1. Theoretical Background

Communication is a fundamental component of our social existence. However, communication has to be successful and effective. One reason for not having effective and successful communication occurs when an interlocutor's contribution to a conversation has more or less information, false information, irrelevant information, obscure information, and so on and so forth. To govern human communication, Grice (1975) set up four main maxims that function as principles for effective communication in his influential work *Logic and Conversation*. These maxims are the maxims of quantity, quality, relation, and manner, collectively forming Grice's 'Cooperative Principle' of communication. Grice argued that both speakers and listeners must adhere to these four principles of conversation in order to have effective communication.

Grice's cooperative principle of communication is based on the idea that speakers and listeners have certain expectations, or maxims, of each other when engaging in communication. Grice argued that both speakers and listeners should cooperate with each other to have their communication effective. Effective communication, thereby, is a cooperative activity which requires speakers and listeners to work together to achieve a common goal, and requires them not to violate or flout these maxims to avoid miscommunication. Hence, these maxims provide a framework for understanding the cooperative nature of conversation and what speakers and listeners expect from each other. However, speakers often flout the maxims in order to achieve specific communicative goals. Flouting the maxims may involve violating one or more of them, it can be intentional or unintentional, and it can have a variety of pragmatic functions, including the maintenance of social relationships, persuasion, entertainment, humour, irony, sarcasm, as well as other functions. According to Grice (1975, 45-48), the theory of maxims includes the following.

I. Maxim of Quantity:	1. Make your contribution as informative as is required (for the current purposes of the exchange). 2. Do not make your contribution more informative than is required.
II. Maxim of Quality:	1. Try to make your contribution one that is true. 2. Do not say what you believe to be false. 3. Do not say that for which you lack adequate evidence.
III. Maxim of Relation [or Relevance]:	1. Be relevant.
IV. Maxim of Manner:	1. Avoid obscurity of expression. 2. Avoid ambiguity. 3. Be brief (avoid unnecessary prolixity). 4. Be orderly.”

The maxim of quantity requires speakers to provide an appropriate amount of information, neither too little nor too much. They should be as informative as necessary to convey their intended meaning without being excessively prolix or withholding relevant information. The maxim of quality requires speakers to be truthful and provide accurate information. They should avoid saying things they believe to be false or lack adequate evidence for. They should also refrain from making unsupported claims or baseless speculations. The maxim of relation requires speakers to make their contributions relevant to the ongoing conversation. They should stay on topic and avoid irrelevant or tangential remarks. The maxim of manner requires speakers to communicate their message clearly, avoiding ambiguity, obscurity, or unnecessarily complex language. They should be clear, concise, and organized in their communication. These maxims are not strict rules, but rather general principles that guide effective and successful communication. They are based on the idea that in order for conversation to be effective, interlocutors generally expect each other to adhere to these principles and to interpret each other's utterances with the assumption that they are following the maxims. Grice argued that when these maxims are violated or deliberately flouted, it can lead to miscommunication, confusion, or the creation of implied meanings known as implicatures.

Grice (1975) made a distinction between two types of implicatures: conversational and conventional. Conversational implicatures arise from the context and the speaker's intention, inferred by the listener through cooperative communication. They result from violating the Gricean maxims. For example, when someone asks, "Can you pass the salt?" with only one person at the table, the implicature is that the speaker wants the listener to pass the salt, even though the utterance is in question form, which seems redundant. On the other hand, conventional implicatures are associated with specific words or phrases, agreed upon in a linguistic community, and independent of the speaker's intention. For example, when someone says, "John is married.", the conventional implicature is that John is not a bachelor.

2.2. Related Studies

In the context of TV talk shows, Marlisa and Hidayat (2020) explored the flouting of maxims in the *Good Morning America* talk show, in which Jackie Chan was the guest star. Their study aimed to identify the performed flouted maxims by the hosts and the guest and to reveal the reasons behind flouting these maxims. They found that all four types of maxim flouting were committed by both Jackie Chan and the two hosts, with the maxim of quantity being most flouted, followed by the maxims of quality, relation and

manner, respectively. The study also revealed that the rationales behind maxims flouting were beneficial to build fun communication and to elaborate more explanations.

Firda et al. (2021) investigated the flouting of maxims in the *Sapa Indonesia Malam* talk show on Kompas TV, in which Jerinx or I-Gede Ari Astina became a guest star. Their study aimed to analyse the video conversation of that episode and dig out information about flouting the maxims. They found that the four types of maxims were flouted by the speakers, and the most frequently flouted maxim was the relation maxim followed by the maxims of quantity, manner and quality, respectively. In this study, the percentage of flouting the quantity maxim accounted for 50% of all the flouted maxims. Firda et al. also found that the speakers flouted the maxims for four purposes: changing the topic suddenly, avoiding answering questions or topics, failing to maintain the topic of conversation, and mocking other people or teasing.

Ali et al. (2022) investigated the flouting of Gricean maxims in Isran Noor's political statement on the *Mata Najwa Talk Show*. The study aimed to analyse the violation of maxims in that program, and found that the speaker committed all forms of maxim violation, with the maxim of relevance being the most frequently violated. The study used a qualitative design with descriptive analysis methods and ethnography as research instruments. The findings of the study showed that Isran Noor violated the four maxims in different percentages and the most frequently practiced violation of maxims by Isran Noor is the maxim of relevance.

In contexts beyond TV talk shows, Nuzulia (2020) conducted a pragmatic study on flouting the Gricean maxims in Donald Trump's interview with *TIME* in the Oval Office 2020. The study aimed at identifying the maxims that Trump flouted in the interview and identifying the most dominant type of maxim flouted by Trump. The results of this study showed that Trump flouted three maxims, namely the maxims of quantity, relation and manner. In Nuzulia's study, the most dominant found type was flouting the maxim of quantity, which indicates that Trump often provided more information than needed to convey his interests and demonstrate his strength as a president, as well as his nationalism as an American representative. In the Jordanian context, Al-Shboul (2022) conducted a study on maxim flouting in everyday communication of Jordanian speakers to investigate how and why Jordanians flout the maxims in their everyday conversations. In his study, Al-Shboul utilized Grice's (1975) model of conversational maxims and the qualitative methodology backed up by a quantitative method to quantify the data. Also, he considered the gender variable in his study.

This study investigates the flouting of maxims in the "Sawt Al-Mamlakah" talk show on Jordan's Al-Mamlaka TV News Channel. The research also fills a gap in existing literature on the flouting of maxims in various contexts, such as classrooms, political speeches, movies, and television talk shows. The study aims to enhance the understanding of the phenomenon of flouting Grice's maxims and its impact on communication strategies, enriching the existing corpus of knowledge in this area. Previous studies have explored the flouting of maxims in various contexts, but this study is the first to specifically examine the "Sawt Al-Mamlakah" talk show in the Jordanian context and Arabic, particularly in Jordan. Besides other objectives, the study aimed at illustrating how non-observance played a crucial role in helping the addressee comprehend the intended meaning and foster stronger relationships among Jordanian speakers.

Also, this study aimed at identifying the most prominent maxims that are flouted during everyday conversations.

3. Methods

3.1. Population of the Study

The population of the current study consists of the interlocutors who were taking part in the episodes of SMTS that were watched and analysed during the period of the study from February to March, 2023. Since SMTS is a talk show that covers diverse topics related to Jordan and its society, the composition of interlocutors may vary depending on the specific issues being discussed. Nevertheless, this study encompasses all the interlocutors participating in the selected episodes, except for the host, whose role was clearly devoted to running the conversations.

3.2. Sampling of the Study

The researcher has made use of the convenience sampling method. Tavakoli (2012, 250) defines convenience sampling as a form of non-probability sampling in which researchers choose the nearest individuals to participate as respondents until the required sample size is obtained. Tavakoli points out that it is often impossible in practical situations to have access to the entire population due to time or financial constraints, and researchers instead choose to gather participants from a readily available population. Utilizing convenience sampling method, the researcher selected a sample of utterances taken from the interlocutors participating in certain episodes of SMTS which are available and easily accessible on the *Sawt Al-Mamlakah* channel on YouTube. Employing convenience sampling in this study is suitable and practical for two reasons: the presence of hundreds of SMTS episodes on YouTube, making it extremely difficult to watch all of them due to time constraints and the possible limitation of the interlocutors' willingness to participate in the study. Therefore, the researcher employed convenience sampling to transcribe a representative sample of utterances taken from the population of the study. As the composition of interlocutors in SMTS is subject to change depending on the topics being discussed in each episode, the sample was chosen based on the episodes watched and analysed during a specific period, rather than specific topics or individuals.

3.3. Data Collection

To collect the data, the researcher carefully watched and analysed ten episodes of the talk show, identified the interlocutors' utterances that potentially flouted the maxims, and then transcribed them. The Arabic-language "SMTS" talk show's 10 episodes were meticulously transcribed and examined for linguistic analysis. Finding occasions when participants' words violated Grice's maxims was the main goal. The study's analysis was based on statements that departed from cooperative communication standards. Expert judges from Jadara University and Hashemite University in Jordan were vital to validation. These specialists were picked for their competence and knowledge of Arabic culture and language. Creswell and Creswell (2018) recommend inter-rating processes, which entail numerous judges

independently evaluating the data and then reconciling any inconsistencies. The judges' input improved data quality, validity, and dependability. Their assistance helped identify and analyze alleged Grice maxim violations in the Arabic radio broadcast. Incorporating their thoughts improved data interpretation and findings.

The objective was to gather as many flouted utterances as possible from the episodes to achieve reliable findings from the study. The data comprised a total of ten easily accessible episodes of SMTS available on YouTube, representing a convenience sample for the study and targeting the potentially flouted utterances of the participant interlocutors. The utterances that potentially did not flout any of the maxims were not included and the different topics presented in each episode were not considered. Grice's model served as the primary reference for identifying flouted utterances. The data in the present study were obtained from the ten watched episodes of SMTS during the period of the study, from January to March 2023. Furthermore, the data were identified, collected, coded, analysed, interpreted, and discussed in the context of pragmatics within the theory of Grice's (1975) conversational maxims. To ensure participants' anonymity and privacy, pseudonyms were assigned. The transcriptions were utilized exclusively for the purpose of the study and were deleted upon completion of the study.

To ensure research instrument validity and reliability, the data were validated by three expert judges from Jadara University and the Hashemite University, Jordan. Their feedback was incorporated to enhance data quality, following inter-rating procedures as suggested by Creswell and Creswell (2018). Data analysis consistency was also assessed, and to improve the study reliability, the findings were presented using a rich, thick description, making them more realistic. Additionally, the researcher consulted Grice's seminal works, "*Logic and Conversation*" (1975) and "*Studies in the Way of Words*" (1991), as well as relevant literature on flouting. This approach offered diverse perspectives on Grice's theory and contributed to the study's overall strategy. By employing inter-rating, thick description, and consulting seminal works, the study's objectivity, impartiality, accuracy, and credibility were preserved (Creswell and Creswell 2018, 274).

3.4. Data Analysis

The researcher utilized the descriptive qualitative research methodology to analyse the data within the framework of Grice's 'Cooperative Principle' and its four maxims. This process required a comprehensive examination of the flouted utterances and involved transcribing, coding, categorizing, and interpreting the data in relation to the research questions. To achieve the study objectives, the researcher selected a representative sample of utterances to exemplify each flouted maxim, and then he identified the pragmatic functions of the flouted maxims. Moreover, the researcher employed a mathematical method to quantify the data and determine the frequency and distribution of maxim flouting instances and identify their percentages. Additionally, the numerical findings were represented in a graph for better visual comprehension of the findings. The researcher did not comprehensively look into the host's utterances that potentially flouted the maxims. During the careful process of collecting and analysing the data, it was clear that his role was devoted to presenting the topic at hand and running the conversations. Even when he flouted a maxim, his constant purpose was to motivate the other participants to speak. Moreover, the

researcher did not look into the sentence patterns/structures of the flouted utterances, as this requires further investigation. Overall, the approach employed to analyse the data in this study ensures that the study outcomes are grounded in the data and that the findings are reliable and valid.

4. Findings and Discussion

The findings emanating from the current study are presented below. The data are interpreted and discussed in accordance with the study questions within the theory of Grice's (1975) conversational maxims. Further, the findings of this study are linked to the previous studies. Moreover, examples of utterances that potentially flout Grice's maxims are provided. Below is a comprehensive analysis and presentation of the findings.

4.1. Research Question One

In response to the first question of this study, which endeavours to identify the types of maxims potentially flouted by the interlocutors in SMTS and identify the pragmatic functions behind flouting them, the findings of the study show that the interlocutors in SMTS flouted the four types of Grice's maxims. These maxims outline principles of cooperative communication that speakers should generally abide by to have effective and successful communication. However, in the context of examining maxim flouting in SMTS, the interlocutors flouted the four maxims employing various strategies to serve specific purposes. In terms of the types of flouted maxims, the findings of the present study align with all of the previous studies given in this study, with only one exception which is Nuzulia's (2020) study in which only three maxims were found to be flouted: quantity, relation and manner. All the other studies (Marlisa and Hidayat, 2020; Firda et al., 2021; Ali et al., 2022; Al-Shboul, 2022) align with this study in that all of them found that the four types of maxims were flouted with different percentages regardless the most flouted maxim. This significantly indicates that flouting the maxims frequently occurs in TV talk shows as well other contexts across various cultures and setups. The examples below support these findings, highlighting their types and the purposes behind flouting these maxims.

Example 1 - Quantity

The following example, taken from the episode titled "The Phenomenon of Stray Dogs: Debate is Still Going On" televised on February 27, 2023, illustrates flouting the maxim of quantity.

"المقدم: كم كلفتها؟"

الضيف 1: كلفتها للشخص الواحد بدون حساب كلفة دخول المستشفيات فقط المطاعيم والأمصال، نتحدث عن 600 دينار للشخص المعقور الواحد وبتكلفة سنوية تصل إلى 3 مليون إلى 3.5 مليون دينار أردني، وهذا بالأخر - تحدثت إليك - حياة الإنسان على المحك. هذا مرض في حال لم يعالج بالوقت المناسب، الوفاة حتمية."

/al'muqad:im: kam kol'fatoha?/

/al'daif 1: kol'fatoha lil'faxs il'wa:hid bidu:n hisa:b kallafat duxu:l il'mustashfa:ja:t faqat

il'muṭṭaʕi:m wa'l'ʔamsa:l, naṭṭahaddaṭ ʕan sittamiʔaṭ di:na:r lil'fajs al'muʕaq-qur il'wa:hid
wa'bitakallufaṭ sanawiyyaṭ taʕil ʔila: θala:θaṭ milju:n ʔila: θalaθa mi'a wa-xamsiin milju:n
di:na:r ʔurduniyy, wa-haḏa bil'a:xir - ṭahaddaθt ʔilajka - ḥaja:ṭ al'ʔinsa:n ʕala l'mahak.
haḏa marad fi ḥal lam juʕaladʒ bil-waqt al-muna:sib, al-wafa:t hatmiyyah./

Host: *How much does it cost?

Guest 1: Excluding staying in a hospital, the cost is JD 600 for each bitten person. This includes the antiserums and vaccinations only. The total cost reaches around JD 3 – 3.5 million per year. The case, as I already mentioned, is the case of saving a person's life, which is critical. This disease (rabies) is lethal; if it is not treated on time, a person will inevitably die.

*Note: The host is inquiring about the cost of treating a person bitten by a wild dog or animal.

This example shows that Guest 1 flouted the maxim of quantity by giving more information than needed in response to the host's question. The guest answered the question about the cost of treating a person being bitten by a stray dog or wild animal, but he/she added extra information about the danger of rabies. Maybe he/she flouted this maxim for elaborative purposes, aiming to draw the listeners' attention to the danger of rabies or justify the high cost of treating a person bitten by a stray dog or wild animal. Guest 1's inclusion of information about the criticality of saving a person's life from rabies might be considered extra and unnecessary since it had already been mentioned earlier. The guest, thereby, violated the maxim of quantity maybe to collaborate with the listeners by providing extra information that he/she views extremely critical and to elaborate on the matter of the cost of treating a person bitten by a dog or wild animal, especially if a person got rabies.

Example 2 - Quality

The below example, adopted from the episode titled "Administrative Decentralization and its Role in Development aired on February 2, 2023, exemplifies an instance of flouting the maxim of quality.

"المقدم: قديش صار له المركز الصحي؟

الضيف: 2: بلش العمل فيه بشهر 9.

المقدم: متى بينتهي؟

الضيف: 2: يفترض إنه 360 يوم.

المقدم: شهر 9 السنة الجاية."

/il'muqad:im: qadi:ʃ ʕa:r luh il'markaz il'sʕiḥi?

al'daif 2: ballaʃ il'ʕamal fi:h biʃaḥer 9.

il'muqad:im: mata bijintahi?

al'daif 2: juftaraḏ innuh θalaθa mi'a wa-sittiin yuwm.

il'muqad:im: ʃaḥr 9 il'ssana il'dʒa:yyih./

Host: How long has the work on the clinic been going on?

Guest 2: They started working on it in September.

Host: When will it be completed?

Guest 2: Supposed to be 360 days.

Host: Next September.

In this conversation, the participants engage in a discussion concerning a project connected to the question of ‘administrative decentralization,’ which is a form of municipal council encompassing multiple municipalities. When asked about the duration of the aforementioned project, the guest flouted the maxim of quality by indicating that it would require 360 days to complete. However, according to a government-oriented local newspaper, the actual duration of the project is 540 days, implying a significantly longer timeframe than what was communicated by the guest. It becomes evident that the guest flouted this maxim, probably without the intention to misinform the listeners. It seemed that the guest flouted this maxim probably unconsciously for a positive purpose, as he/she perhaps wanted to keep the conversation going on, encountered difficulty recalling the precise number of days or lacked the necessary documentation to verify the actual duration. Nonetheless, as a spokesperson for an official agency, he/she is expected to be adequately prepared for such situations, enabling him/her to avoid flouting the quality maxim by acknowledging, for example, his uncertainty regarding the exact duration. It can further be inferred that violating the quality maxim in this instance serves a collaborative purpose to keep the communication and exchange of information going on so that the viewers of the aforementioned episode would not have noticed a breakdown in communication. The below snapshot, taken from a government-oriented local newspaper, shows the actual duration of the project as evidence of flouting the maxim of quality.

Example 3 – Relation/Relevance

The below example, derived from the episode titled “The Phenomenon of Stray Dogs: Debate is Still Going On” aired on February 27, 2023, illustrates an instance of flouting the relation maxim.

"المقدم: بتتوقعي إنه هذا الحل الأمثل؟"

الضيف 2: بكل العالم نجح، ليش عنا ما ينجح!"

/al'muqad:im: bititwaqqai?i ?innuh haða ilhal il'?amθal?

al'daif 2: bikull il'ʕālam nijh, liʕ ʕanna ma jinjah!/?

Host: *Do you think this is the ideal solution?

Guest 2: It worked all over the world, why won't it work here in Jordan!

*Note: Guest 2 here is referring to the ABC system of dealing with stray dogs, which is collecting stray dogs, vaccinating them and neutering them (making them unable to reproduce).

This dialogue showcases how Guest 2 flouted the maxim of relation in order to express his/her disagreement with the opinions of the other guests regarding the problem of the wide spread of stray dogs. Guest 2 believed that the ABC system would be the optimal solution to addressing the problem, while the other guests, though not entirely against it, did not view it as the optimal solution, at least for the time being. Although Guest 2 could have provided a more direct response to the question, he/she

opted for an implied answer, relying on the listeners' ability to grasp the intended message and thereby expressing disagreement. As an example, flouting the maxim here aligns with Grice's theory of implicatures, in which a speaker utilizes implicatures depending on the listener's skills to generate the implied meaning.

Example 4 - Manner

The below example, adopted from the episode titled "How Jordan's Economy Will Be in the New Year," aired on January 05, 2023, potentially illustrates violating the maxim of manner, noting that it might be viewed as violating the maxim of quantity at the same time.

"المقدم: هل أنت مع إلغاء فرض ضريبة ثابتة على هذه المشتقات - النفط؟

الضيف 1: لا، الإلغاء شكل والتجميد شكل. اليوم فش إشي اسمه إلغاء، أنا لا مع تجميد أو إلغاء، قد أكون مع إحداهما، لكن هذا بده يكون ضمن سلسلة من الإجراءات، يعني اليوم إذا أنا بدي أجمد الضريبة بدي ابحت عن بدائل..... الحكومة بدها تطع تقول لنا قديش هذا الرقم مشان نحط له بدائل....."

/al'muqad:im: hal ʔanta maʕ ilʔāʔ farḍ ɗarībah θābīṭih ʕala haḍihi ilmuʕtaqqaṭ... ilnɪfīʔ?

al'ḍaif 1: la:, il'ilyāʔ ʔakil wi'l'ttaḍzmiid ʔakil. il'yuwɪm fīʔ ifī ismuh ilʔāʔ, ʔana la: maʕ taḍzmiid aw ilʔāʔ, qad ʔakūn maʕ ihḍāhumā, lakin haḍa bidduh yukūn ḍimn silsilah min il'igrā'āt, yaʕni il'yuwɪm iḍa ʔana baddi ʔaḍzammid il'ḍarībah biddi abḥaθ ʕan badā'il
... ilḥukūmih bidha tiṭlaʕ tuqu:l lana qaddi:sh haḍa ilrraqam miʔān nuḥuṭ luh badā'il. /

Host: Are you with or against cancelling the fixed tax on these products of oil?

Guest 1: No, cancelling the tax is different from freezing it. I'm neither with cancelling the tax nor freezing it. Today there is nothing called cancellation. I might be with one of them. However, that should be within a series of certain procedures. If we are to cancel a tax these days, we have to find substitutions The government should come out and tell us the number it needs so that we find substitutions of the tax

In this example, Guest 1 violates the manner maxim by evading the host's question regarding his position on whether he/she supports or opposes the cancellation of the fixed tax on oil products. The guest did not state his position towards the matter though he/she provided a lengthy and prolix answer. Even at the end of this conversation, a listener would not know the guest's position on the matter. The guest's response lacks clarity and order, making it difficult for the listeners to understand his position towards the matter of taxes. It can be inferred that the guest flouted the manner maxim to maintain his social relationship with the listeners or to avoid sharing sensitive information that might touch the government. While the guest's violation of the manner maxim may serve elaborative purposes by providing additional information about finding substitutions for the tax, it ultimately leads to a less effective and successful communication, as viewers may struggle to grasp the intended message. This example also shows how flouting multiple maxims in one conversation can diminish the efficiency and success of communication.

The study's findings reveal that the interlocutors in *Sawt Al-Mamlakah* frequently flouted the maxim of quantity, presenting responses that were excessively lengthy or, in few cases, lacked sufficient

information. These instances were evident in various examples, where participants offered detailed explanations beyond the necessary, supplemented information to enhance communication, and shared partially-related details during discussions. While there were few cases of providing less information than required, the majority of instances involved lengthy responses with additional information. Furthermore, the study highlights a clear pattern of the interlocutors' tendency to elaborate on the discussed topics as they frequently responded with lengthy answers, incorporating additional information and explanations. Despite the frequent flouting of the quantity maxim in the show, it did not lead to a breakdown in communication. Instead, this linguistic behaviour appears to be a general characteristic of how language is used in SMTS. It can be concluded that the interlocutors in SMTS often tend to flout the quantity maxim maybe due to the nature of the show, where they are expected to provide detailed explanations and information about the topics under discussion.

The study findings suggest that interlocutors in SMTS occasionally flouted the quality maxim. However, it seemed that flouting this maxim did not aim to misinform listeners but rather due to various reasons like failing to recall precise information, etc. Only one case involved contradictory numbers in the same conversation, likely caused by speaking quickly to maintain the flow of the conversation. Flouting the quality maxim rarely led to communication breakdown, except for one instance where a kind of confusion arose. It can be generalized that the interlocutors in SMTS flouted this maxim without aiming to misinform. During the ten episodes analyzed, viewers would not have noticed a breakdown in communication due to flouting this maxim. Additionally, the findings show that the interlocutors flouted this maxim to collaborate and elaborate on topics, aiming to maintain the conversation flow rather than remaining silent or refraining from responding to questions. Similar to flouting the quantity maxim, the interlocutors aimed to collaborate and elaborate on topics, providing approximate information without intending to misinform participants and listeners.

The study reveals noteworthy findings about flouting the relation maxim in SMTS. Similar to the quantity maxim, the interlocutors frequently and noticeably flouted the relation maxim using different strategies and for various purposes. This flouting is a general characteristic of their language use in the show. Intentionally flouting this maxim, they employed various strategies such as evading questions, providing irrelevant information, withholding information, and avoiding disclosure of sensitive information. These tactics are used to convey implied meanings (implicatures) and rely on the listener's skills to understand the intended message. The interlocutors used these tactics to expand on topics, maintain social relationships, preserve images, express agreement or disagreement, emphasize importance, or refrain from providing sensitive information. Additionally, the findings suggest that satire or irony may be employed while flouting the relation maxim to create a fun atmosphere though it is a formal-like show.

The study findings show that the interlocutors in SMTS flouted the manner maxim but not frequently. However, the findings show that the interlocutors flouted this maxim for specific purposes, including elaborating on the topic at hand, avoiding disclosure of sensitive or private information, expressing dissatisfaction, and maintaining social relationships with listeners indirectly asking for their

support. The interlocutors used various strategies to flout this maxim, including moving around the question, giving obscure and ambiguous information without giving adequate details to make their responses clear, giving contradictory and/or inconsistent information, evading questions by partially touching them and connecting them to other related topics.

Overall, the findings of the study reveal that flouting the four maxims occurred for common pragmatic functions and purposes. Speaking of the pragmatic functions behind flouting these maxims, the following purposes could be identified: collaborating and elaborating on the topic at hand, maintaining social relationships with the participants, showing politeness, protecting the image of the person or entity involved, expressing agreement or disagreement, expressing satisfaction or dissatisfaction, being unwilling to disclose sensitive information and for emphasis purposes.

The findings of the current study on SMTS align with Marlisa and Hidayat (2020), Firda et al. (2021), and Ali et al. (2022) in that flouting of maxims occurs in talk show settings. These studies, including the current one, observed instances where the speakers provided more information than required in their responses, indicating a pattern of frequently flouting the maxim of quantity. This detailed and elaborate linguistic behaviour aims to enhance communication and provide more explanations. Furthermore, the concept of flouting the quantity maxim as a method of enhancing communication aligns with the notion expressed by Al-Shboul (2022) in his study on Jordanian everyday conversations. He noted that flouting maxims were often used to foster stronger relationships and improve understanding among interlocutors, which is consistent with the current study's findings about the function of quantity maxim flouting in SMTS. However, the findings of the current study contrast with those of Firda et al. (2021), and Ali et al. (2022). These studies found that the maxim of relevance was the most frequently flouted, while the current study highlights the quantity maxim as the most frequently flouted. Additionally, these studies suggest that flouting maxims can be driven by conflictive or competitive reasons, which seems to be less emphasized in the current study where flouting appears to be more collaborative and used for elaboration.

Finally, though Grice's maxims function as principles to build effective communication, flouting the four maxims was present in the target talk show, which was employed to achieve certain functions. Based on the findings, flouting the maxims may not be generalized to be a phenomenon that causes a breakdown in communication among the interlocutors in SMTS, except for few cases. In addition, the interlocutors in SMTS have a tendency towards flouting the maxims, especially the maxims of quantity and relation, in their communication within the context of SMTS.

4.2. Research Question Two

In response to the second question of the study which endeavours to identify which maxims are flouted most and least by determining their frequency of occurrence, the findings of the study reveal a total of 54 instances of maxim flouting. Of these 54 instances, the interlocutors flouted the maxim of quantity 26 times. This means that flouting the quantity maxim is the most dominant flouted maxim, making up approximately (48%) of all flouted responses. This can be attributed to the nature of the show in which guests are hosted to discuss issues that concern Jordan and the Jordanian society at the political,

economic and social levels. It seems that such a show encourages spokespersons to provide extensive information and opinions in order to address the challenges faced by the country and society. Based on the findings, it can be generalised that the interlocutors are opt to provide lengthy and detailed responses aiming at collaborating with listeners by elaborating on the topic being discussed at the time.

Interestingly, the second dominant flouted maxim is the maxim of relation which the interlocutors committed 18 times, representing nearly (33.5%) of all the flouted responses. It can be inferred that the interlocutors in SMTS have a tendency to flout this maxim, similar to the maxim of quantity. The maxims of manner and quality had the lowest percentages among the flouted instances. The maxim of manner was flouted 6 times by the interlocutors in SMTS, constituting approximately (11%) of the instances. Meanwhile, the maxim of quality was violated the least, being flouted 4 times and accounting for nearly (7.5%) of all instances. These figures and percentages suggest that the interlocutors in SMTS are not in the habit of flouting the manner and quality maxims, unlike the maxims of quantity and relation, since they tended to provide clear responses and did not aim at misinforming the audience. To conclude, the findings show that the most flouted maxim is the maxim of quantity, followed by the maxims of relation, manner and quality, respectively.

The findings of this study align with Marlisa and Hidayat’s (2020) study on *Good Morning America* in which the order of maxim flouting was similar starting with quantity but with quality coming second, followed by relation and then manner. In contrast, Firda’s et al. (2021) study on *Sapa Indonesia Malam* talk show indicated relation as the most flouted maxim. Ali’s et al. (2022) study on Isran Noor’s political statement on *Mata Najwa Talk Show* also highlighted the maxim of relation as the most flouted. Al-Shboul’s (2022) research on Jordanian everyday communication was in line with the findings of this study, marking quantity as the most flouted and following the order of quantity, quality, relation, and manner. Nuzulia’s (2020) study on Donald Trump’s interview also found quantity as the most flouted maxim, aligning with study.

All of this indicates that the variance in the flouting of Grice’s maxims across the studies signifies the critical roles of context, genre, and culture in communication. The maxim of quantity often being the most flouted in talk shows and political discourse indicates a need for extensive, sometimes excessive, information sharing in these contexts. Conversely, quality and relation maxims are less frequently flouted, pointing to an emphasis on truthfulness and relevance. However, these tendencies can shift in different scenarios, like satirical plays, where flouting the quality maxim for humour or critique becomes more prevalent. This underlines the inherent flexibility and context-dependency in conversational maxims.

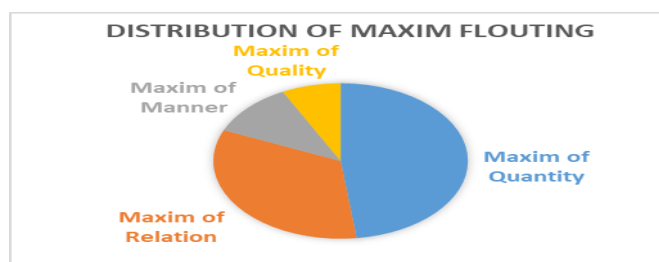


Figure 4.1: The graph below illustrates the distribution and frequency of each flouted maxim

5. Conclusion

This study set out to investigate the phenomenon of flouting Grice's maxims in the "*Sawt Al-Mamlakah*" TV talk show (SMTS), and thus gain a comprehensive understanding of how interlocutors in this talk show engage in flouting behaviour. The research questions aimed to identify the types of maxims flouted, explore the pragmatic functions behind flouting, and determine the frequencies of maxim flouting instances. To achieve the study objectives, a descriptive qualitative research methodology was utilized. Ten episodes of SMTS were meticulously observed and analysed to acquire the necessary data. Utterances that potentially flouted the maxims were transcribed, examined, and categorized. The data were subsequently quantified using a mathematical method to determine the frequency and distribution of maxim flouting instances. The population of the study consisted of the interlocutors participating in the selected episodes of SMTS during the designated period. Convenience sampling was employed to select a representative sample of utterances, considering the practical constraints of time and accessibility. The researcher acted as the primary instrument in the study, and the transcribed texts served as the primary data source. The study was conducted over a period from January to March 2023.

The main findings of the study revealed that the interlocutors in SMTS flouted all four maxims: quantity, quality, relation/relevance, and manner, respectively. Flouting the quantity maxim was the most common, followed by the relation maxim, while flouting the manner and quality maxims occurred less frequently. The interlocutors employed various strategies to flout the maxims, such as providing excessive information, providing irrelevant information, refraining from providing sensitive information, moving around questions, evading questions by partially touching them and connecting them to other related topics, giving ambiguous responses, giving contradictory or inconsistent responses. Flouting the maxims served purposes such as collaborating and elaborating on the topic at hand, maintaining social relationships with the participants, showing politeness, protecting the image of the person or entity involved, expressing agreement or disagreement, expressing satisfaction or dissatisfaction, being unwilling to disclose sensitive information and emphasizing certain points or aspects of the conversation at hand.

In relation to Grice's theory of maxims, this study supports the idea that flouting can occur in various contexts, including TV talk shows like SMTS. The findings highlight that flouting behaviour is influenced by factors such as context and culture. The interlocutors in SMTS flouted certain maxims based on their communicative goals and the specific context of the show. This raises questions about the applicability and universality of Grice's theory in governing communication. While the theory provides a valuable framework, its ability to account for communication mechanisms in all contexts and cultures should be further explored. This study provides insights into maxim flouting in SMTS, addressing the purpose, research questions, objectives, methodology, population, and main findings. The findings support the occurrence of flouting in TV talk shows and emphasize the influence of context and culture on flouting behaviour. Moreover, the study raises questions about the applicability of Grice's theory of maxims in governing communication, suggesting the need for further investigation into its universality.

Based on the study's findings, it is highly recommended to conduct another study on the Sawt Al-Mamlakah talk show to explore why certain maxims are noticeably flouted more than others. It is also recommended to study and analyse additional episodes of the same talk show over other periods of time to yield more comprehensive data and findings. It is further recommended to conduct future studies on other TV talk shows, especially in the Arab world.

مخالفة مبادئ غرايس في المحادثة في برنامج تلفزيوني حوارى أردني

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المخلص

تبحث هذه الدراسة في ظاهرة مخالفة تجاوز مبادئ غرايس في برنامج "صوت المملكة" وهو برنامج حوارى تلفزيوني أردني، وتهدف إلى تحديد أنواع المبادئ التي تم مخالفتها وتكرارها ووظائفها باستخدام منهج البحث الوصفي النوعي، حُلَّتُ البيانات وفقاً لنظرية غرايس (1975) في الحوار/المحادثة، وتكشف نتائج الدراسة أن المبادئ الأربعة جميعها تم تجاوزها، حيث كان مبدأ الكمية هو الأكثر تجاوزاً، يليه مبدأ العلاقة/الصلة، ثم مبدأ الأسلوب/الوضوح، وأخيراً مبدأ الجودة/المصداقية. اشتملت استراتيجيات التجاوز/مخالفة مبادئ غرايس على تجنب الأسئلة وتقديم إجابات طويلة أو غير ذات صلة وأحياناً خلق جو من المرح/الفكاهة. لم يكن ثمة انهيارات شائعة في التواصل على الرغم من أنه لوحظت في بعض الحالات القليلة، إذ يبدو أن مخالفة مبادئ غرايس يعتمد على السياق المطروح ذاته ويخدم أغراضاً متعددة مثل التعاون والتفصيل والحفاظ على العلاقات الاجتماعية والتأدب وحماية صورة شخص أو جهة معينة والتعبير عن الاتفاق أو الاختلاف والرضا أو الاستياء والامتناع عن مشاركة معلومات حساسة وتأكيد نقاط أو جوانب معينة. توصي الدراسة بإجراء مزيد من البحوث على البرنامج نفسه في فترات زمنية مختلفة واستكشاف تجاوز مبادئ غرايس في برامج حوارية أخرى عربية.

الكلمات المفتاحية: محاور/مبادئ غرايس في المحادثة، مخالفة/تجاوز مبادئ غرايس، الخروج عن نص المحادثة، مبدأ التعاون في المحادثة، التلميح، المعاني المبطن، برنامج تلفزيوني حوارى.

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