

UNIVERSITY OF EDUCATION, WINNEBA

**AN ANALYSIS OF THE USE OF GRICE'S COOPERATIVE PRINCIPLE IN
*THE DAY SHOW***

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Communication and Media Studies, submitted to the school of graduate studies
in partial fulfilment of the requirements for the award of the degree of
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DECLARATION

STUDENT'S DECLARATION

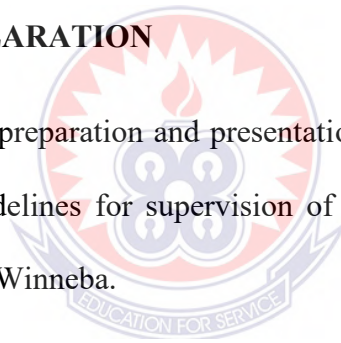
I, **Alexia Domfeh**, declare that this thesis, with the exception of quotation and references contained in published works which have been duly cited, is entirely my original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

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SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of dissertation as laid down by the University of Education, Winneba.



NAME OF SUPERVISOR: DR. ALBERT AGBESI WORNYO

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DATE:.....

DEDICATION

To my Aunty, Miss Rosemary Boampong



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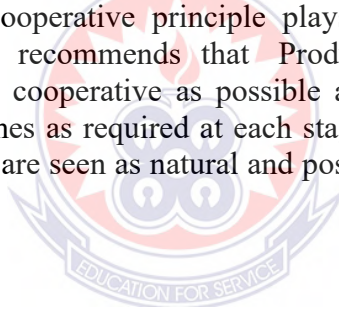
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ABSTRACT

This study seeks to analyze the use of Grice's cooperative principle and its maxims in *The Day show*, a television talk show on TV3. Seven different videos, representing seven episodes with distinctive themes were purposively selected based on their level of interactivity. The selected videos represented a theme on religion, social issue, personal story, education, Business, entertainment and health. The findings revealed instances of observance of all the maxims (quantity, quality, relation and manner) and occurrences of five kinds of non-observance (flouting, violation, infringement suspension, opting out). The maxim of manner emerged as the most observed maxim with 113(113%) occurrences, followed by the maxim of quantity 92(36.50%), relation 35(13.88%), and quality (4.76%). Regarding non observance, violating maxims had the highest number of occurrences with a total of 107(67.7) instances. This is followed by flouting 25(15.8%), infringement 17(10.7), suspending 5(3.1%), and opting out 4(2.5). Further, the study revealed some possible reasons for non-observance of maxims to be face-saving, emphasis, creating fake truth, convincing, appealing to emotions, and avoiding certain topics. The study concluded that, panelists on the Day Show exhibited preparedness and willingness to share their life experiences with their audience. Again, the number of instances of observance of the Grice's maxims outnumbering non-observance also affirms how prepared these panelists were to share their experiences with others. These findings affirm the important role Grice's cooperative principle plays in helping to understand in a conversation. The study recommends that Producers of *The Day Show* invite panelists who would be cooperative as possible and willing to share their candid opinions on selected themes as required at each stage of the conversation. This will ensure that conversations are seen as natural and possible to yield genuine and quality results.



CHAPTER ONE

INTRODUCTION

1.1 Background to the study

A conversation is with the intention of conveying information and to create meaning. The better a speaker is able to convey information, the better a hearer in understanding and accepting what is being transmitted. To ensure successful communication in a conversation, interlocutors are obliged to obey certain rules of interaction and engagement (Herawati, 2013). For this reason, Herbert Paul Grice developed a guide for interaction for successful communication and named it the cooperative principle with four maxims on the bases of ordinary use of language for communication (Herawati, 2013).

The Grice's cooperative principle was developed to explain the steps that either interrupted or sustained spoken conversations. Its argument is based on the assertion that, in order for a conversation to be sustained, participants must contribute by being cooperative in the discourse. According to the principle, when people begin to communicate, there is an assumption that the interlocutors will be conversationally cooperative in order to achieve a common conversational goal. This conversational cooperation is manifested in four maxims that are need to be adhered to (Grice 1975).

There are four maxims that contribute to achieving cooperation according to Grice. These maxims include the maxim of quantity, the maxim of quality, the maxim of manner and the maxim of relation (Littlejohn & Foss, 2011).

The four maxims of the Grice's cooperative principle have these maxims The maxim of quantity refers to providing the necessary information in conversations. This maxim

states that, in contributing to a conversation, one needs to be as informative as possible but should provide more information than it is actually needed. Therefore, this maxim is violated when there is deliberate untruth or when communication does not reflect an honest intention (Littlejohn & Foss, 2011).

The Maxim of quality also states that, a contribution should be truthful in that, during a conversation, one should not say what is believed to be false and that utterances that lack adequate evidence must be avoided. (Littlejohn & Foss, 2011).

The maxim of manner states that speakers are to be clear and to avoid ambiguity when speaking. This maxim encourages speakers to be brief and orderly in their conversations (Littlejohn & Foss, 2011). Whereas the other maxims are primarily concerned with what is said, the maxim of manner is concerned with delivery “how what is said is said” (Betti, 2021).

The maxim of relation instructs speakers to always pass relevant comments when participating in a conversation. Thus, inputs given should be related to the topic of discussion. This maxim is violated when an irrelevant comment is passed in a conversation (Littlejohn & Foss, 2011).

Carrying out a conversation usually involves a speaker and a hearer. The role of a speaker is to convey ideas, emotions etc. while the hearer is normally responsible for receiving information from the speaker and giving inputs when necessary. When conversing, people normally exchange comments that are in line with the topic of discussion. This is done through cooperative efforts which makes participants recognize to some extent a common purpose and a mutually accepted direction (Abidin ,1996).

Conversation as an important aspect of human lives is frequently used in the media, most importantly, in talk shows. Historically, talk shows are a modern Anglo-Saxon institution that may be seen to echo certain modern sociocultural practices of purposeful conversation. Ilie (2006) asserts that defining talk shows can be challenging for reasons which include; an endless reconstruction, a display of intertextuality, and a representation of a rapidly changing media phenomenon. Talk shows exhibit a fusion of broadcast discourse in which patterns of communicative and social behavior can be associated with one or more discourse type. The relationship that exists between the utterance of words and interaction, and the interpretation of meaning during a conversation is evident in the organization of the delivery of responses. Characteristically, talk shows bring together, through the mediation of a host, a guest panel (experts and lay participants), a studio audience, and occasionally an audience of 'callers (Ilie, 2006). Just as the cooperative principle and its maxims require, the success of every talk show is dependent on the collaboration between the hosts and invited guests.

In order for a talk show to appeal to viewers, it has to be able to perform good communication because communication is the key to deliver a message to the target audience. To properly deliver the message across the targeted audience, perfect communication is expected. According to certain theories, good communication involves all sides cooperating. Grice(1975) is notable for his approach to ideal cooperative dialogue, known as the cooperative principle. In reality, however, the most effective interaction is not used. People frequently disregard the cooperation principle for a variety of reasons.

In “logic and conversation”, Grice (1975) defines conversation as an essentially interactive and cooperative process. Grice proposed a set of general assumptions to which all conversationalists must subscribe in order to have a coherent conversation (Littlejohn & Foss, 2011). The first assumption is the cooperative principle. Per the Cooperative Principle, the speaker and listener converse with the readiness to deliver and interpret a message. Cooperation in this setting is the willingness of a speaker to make submissions in line with the purpose of a conversation. There are some obligations that speakers are to pay attention to in order to be seen as cooperative in their conversations. Sometimes, non-observance of these rules may lead to confusion on the part of the hearer.

According to Sperber and Wilson (1981), conversation is generally conceived of as a cooperative venture, governed by maxims of truthfulness, relevance, informativeness and manner which may be exploited for particular conversational effects. Cooperation is needed for both the speaker and a hearer to achieve successful communication. In order for participants to fully cooperate, attention should be given to the rules in communication (Isbandi, 2021).

The cooperative principle and its maxims guide conversationalists in communicating effectively. However, people do not always observe the cooperative principle and its maxims for diverse reasons (Yatun, 2019). Non-observance occurs when there is an infringement of the maxims, when there is a violation by a speaker, when a speaker opts out of the maxims, and when the maxims are flouted (Grice, 1975).

The maxim of quality is violated when a speaker tells lies. Also, opting out of a maxim occurs when a speaker explicitly states that they will not comply with any of the maxims.

Non-observance by infringement occurs when a maxim is exploited in order to get a conversational implicature (Safiri et al. , 2014). Flouting a maxim occurs when a speaker purposefully breaks a maxim to communicate a hidden meaning. When a maxim is flouted, listeners are left to deduce implied meanings from flouting the maxim (Irawan, 2019).

Zaidi et al. (2014) conducted an expressive study to compare the violation and adoption of Grice's cooperative principles in political and sports news in American media and classify which of the four principles were broken most and which least. The 100 news stories were casually selected from American newspapers and news agencies and the violation and adoption of these maxims were studied in those stories. The results of the study stated that Grice's cooperative principles were more assumed in political news compared to sports news and among these maxims, the principle of manner was most desecrated in both sports and political news. According to the results, the principle of quality was most approved in sports news, and the principle of relation was most approved in political news.

Li (2015) conducted a study on the observation and non-observation of cooperative principles in English announcements, extended its proper area by connecting it with several English announcements. Based on observation and non-observation of cooperative principles, the author examined a large number of English announcements and determined that it is a principal characteristic of advertising language to produce implicature by deliberately not observing the maxims. Li proposed that advertising, as the

critical part of the social language, has directly affected people's daily lives and work in many ways, and uses all kinds of techniques to induce the customers' attention.

The Day show is a one-hour weekly lifestyle show which focuses on true life stories ranging from health, wealth, fashion, entertainment, cuisine to games. It is a show that highlights all aspects of life and caters for various age brackets depending on their mood and interest.

1.2 Statement of the Problem

Grice's cooperative principle describes how people communicate when they want to make sure that they are properly understood by others. These are guiding principles that can be used intentionally or actively for specific purposes. In a conversation, speakers are expected to observe the maxims as guiding principles. (Loof, 2017).

Studies abound on the forms of non-observance of Gricean maxims in conversational activities. Ayunon (2018) studied Gricean Maxims in Facebook conversations posts and its pedagogical implications. Aporbo (2022) also explored the use of Grice's maxims in facebook conversations through the lens of Gen. Z users. According to Aporbo (2022), conversations were gathered through screenshots with the approval from the identified Facebook users. These were transcribed into written form and selected to fit the objectives of the study and analyzed using Paul Grice's conversational maxims and John Austin's types of illocutionary acts. Although both studies were on facebook conversations, Russel's study revealed that Gen-Z users violated the four conversational maxims which is quantity, quality, relevance and manner and manifested their degree of familiarity towards one another by directly flouting and violating the Gricean maxims

whiles Ayunon contrastingly indicated that people in facebook conversations observe all the four maxims. And again, the messages they intend to convey are not wholly contained in the words they use but may depend on the hearer's interpretation in consideration of the context and implicated meaning.

Similarly, a study by Brumark (2006) addresses the issue of indirect speech and implication in family dinner conversations, from a Gricean perspective. Unlike Ayunom (2018) and Aporbo (2022) study which focused on virtual conversations, Brunmark's study centered on recorded videos of dinner conversations of 19 families focusing on instances of non-observance of maxims. The findings revealed no evidence to suggest the level of non-observance varied between two age groups or between mothers and fathers. This supports Ayunom's assertion that meaning making is dependent on the words and interpretation made by the hearer and not necessarily the gender.

Also, Fadillah and Imperiani (2020) investigated non-observance of maxims among male and female passengers at Indonesia airport while Purnami (2021) made a gender-based analysis on the observance and non-observance of Grice's maxims by front office staff at restaurants in Ubud. Fadillah's and Imperani (2020) study revealed the speakers' tendencies in breaking the maxims. Again, the maxim of quantity was mostly flouted. The reason behind most of the flouts was an attempt to convince the customs officer. On the other hand, Purnami's (2021) study which aimed at finding out how staff observed conversational maxims in table reservations and the types of non-observance that are committed revealed that both females and male front - office staff tend to observe the maxims more than breaking them.

Focusing on reasons for flouting maxims, Al Shboul (2022) investigated how and why Jordanians flout the maxims in everyday conversations. According to Al Shboul's study, disobeying the maxims has nothing to do with how well a speaker contributes to a conversation or how cooperative they are. Al Shboul (2022) maintains that flouting of maxims constitutes an important factor in helping the addressee realize the speaker's intended meaning. Flouting is therefore, an integral aspect of communication in Jordanian communication for many reasons including maintaining social intimacy or harmony. Meanwhile, a study by Limthaworn and Keyuravong (2017) examined the flouting of the maxims and its functions in business E-mail and correspondence and maintains that, correspondents flout the four maxims to serve specific purposes such as prompt actions, to show sincerity, show strong intimacy, and exercise solidarity.

Zebua et al. (2017) in a pragmatic study aimed at investigating the violation and flouting of the cooperative principle used by male and female participants in the "Ellen Degeneres Talk show". In the same way, Sinaga (2020) conducted a study of pragmatics specifically about flouting maxims in the "Ellen Degeneres show". Zebua et al. (2017) differentiated between violation and flouting of maxims but Sinaga's study focused on the types of maxims that were flouted and the reasons why guests flouted the types of maxims on the show. The former authors argued that violation occurs when the maxims are deliberately manipulated in such a way that the speaker misleads the interlocutor, in contrast Sinaga asserts that flouting occurs when individuals intentionally do not apply the maxims to persuade their listeners to derive the hidden meaning behind what is said. Results revealed that male participants mostly did the flouting than violation. From the overall of

violation and flouting, the maxim of quantity is dominantly flouted by participants in both studies.

In a similar vein, Asif et al. (2019) investigated the flouting of maxims with reference to capital talk show on “Geo tv private” channel of Pakistan. The study states that the flouting of maxims on the show was purposefully done to achieve certain conversational ends. Some of the reasons for non-observance of the maxims as indicated by Asif et al. was also mentioned by Virgin and Utami (2016). Although these studies were done in different settings, both were centered on talk shows. Virgin and Utami’s (2016) study sought the dominant maxim violations and their causes in the first segment of the behind-the-lawyer profession in “Hitam Putih” Talk show. The findings of the research work revealed a violation of all the four maxims with the maxim of relevance being the most violated. Violation of the maxims on the show is then attributed to creating humor which is also one of the conversational ends as suggested by Asif et al. (2019) . Adding up to reasons for violation, Mensah (2022), a Ghanaian stated in his study that the reason behind the maxim violation is the need for advice givers to point out the mistakes of advice seekers. This was realized after analyzing the appropriateness of advice given on “sister- sister” on Facebook using the Gricean cooperative principle to highlight the concept of face. The findings of the study revealed a varying degree of maxim violation with the maxim of quality being the most violated maxim.

Not only are there researches on TV shows. Studies abound on movies, plays and dramas using the Cooperative Principle and its maxims. Khosravizadeh and Sadehvandi (2011) for instance analyzed the extent to which the maxim of quantity is flouted and violated by the two main characters of an American movie titled “Dinner for Schmucks”. Juma and

Qadir (2018) similarly analyzed the breaking of the maxims in humorous interactions of a play. The similarities between these studies lie in their areas of focus: a play titled “Major Barbara” and a drama. The results of both studies revealed the maxim of quantity as the most frequently flouted maxim.

In a Ghanaian context, Kaburise and Ramachona (2018) studied ananse stories as examples of conversation pieces focusing on how it has become a timeless conversation piece in accordance with Grice’s maxims. Results gathered from the study showed that, despite the fact that these stories come in short forms, they exhibit some characteristics of a conversation that aid in sustaining humour in making it relevance or timeless.

Although studies have been done on the observance and non-observance of Grice’s cooperative principle on talk shows in other jurisdictions, there seems to be no study that focuses on the use of the cooperative principle and the four maxims in a single study in a Ghanaian talk show. Therefore this study seeks to investigate the observance and non-observance of Gricean cooperative principle on *The Day show*.

1.3 Research Objectives

This study seeks to:

1. Identify the instances of the observance of Grice’s maxims on *The Day Show*.
2. Identify the instances of non-observance of the Grice’s maxims on *The Day Show*.
3. Investigate possible reasons behind the observance and non-observance of the maxims on *The Day Show*.

1.4 Research Questions

1. What are the instances of Grice's maxims observance on *The Day show*?
2. What are the instances of non-observance of the Grice's maxims on *The Day show*?
3. What are the reasons behind the observance and non-observance of the Grice's maxims on *The Day show*?

1.5 Significance of the Study

This research will serve as a reference for other research works. It will also give out information and explanation to readers on Griceans cooperative principle.

This study will equip readers and most especially, interviewees of Tv shows with knowledge on information absorption and will also help in revealing the antics employed by t panelists in promoting their agenda or make them look appealing.

Again, the findings of this research assists students with knowledge on the Grice's maxim and conversational implicature.

1.6 Scope

This study centers on the use of Grice's maxims on *The Day Show*. *The Day Show* is a one-hour weekly lifestyle show which focuses on true life stories ranging from health, business, sports, education, religion and, personal stories. It is a show that highlights all aspects of life and caters for various age brackets depending on their mood and interest. Each episode sees very distinguished personalities as guests who bring their perspectives to the conversation.

The choice for *The Day Show* is primarily because of its exhibition of the basic features of conversation making it appropriate to be used for such an analysis. Again, the show is hosted by an award-winning media personality, and it is telecasted on the most accessible TV station in Ghana.

The selection of these videos was based on the level of interactivity and availability of each of the videos. This is because the nature of the study required a highly interactive conversation in order to achieve the aims of this research. Considering this, it was prudent that the researcher selected highly interactive episodes for analysis. Purposive sampling method was adopted for this study. Also known as judgmental, selective, or subjective sampling, purposive sampling relies on the judgment of the researcher when it comes to selecting the units of analysis. To undertake this research, seven episodes of *The Day Show* are purposefully selected based on their high level of interactivity.

Scouting through the videos, the researcher realized that each episode centered on a theme or topic. These themes ranged from educational stories, social issues, health, entertainment, religion and personal stories. Thereafter, the researcher downloaded videos of seven highly interactive episodes representing each of the themes were purposefully selected and downloaded from google.

This study is delimited to some selected episodes of *The Day Show* on TV3. Episodes for analysis are selected based on the issues discussed within a stipulated period. The selection of "*The Day Show*" is as a result of its exhibition of conversational qualities and a high level of interactivity..

1.7 Outline of the study

This study is structured into five chapters. Chapter one serving as the introductory and presents the background of the study, problem statement as well as the research questions , the significance of the study, the scope, and the outline of the study.

Chapter two contains a discussion of related literature and theoretical framework. Chapter three discusses the methods of obtaining and analyzing data.

Chapter four will outline the outcome of the analysis and also respond to the research questions while chapter five does the conclusion ,recommendations, and limitations of the study.



CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter is in two main sections. The first section provides an overview of literature that informs this study while the second section considers the theoretical framework on which the study is hinged. Reviewed literature is on what Grice's maxims are and what it means to abuse them in conversations. The chapter begins by looking into Grice's Cooperative Principle, as well as its maxims as used in analyzing discourses and some definitions by some scholars. In addition, the theoretical notions that underpin this study are also illustrated.

2.1 Grice's Maxims in Discourses

Conversations form part of the day-to-day activities of human beings. A conversation takes place when utterances from a speaker are interpreted by a listener or hearer and meanings are made and exchanged.

According to Grice (1975), a conversation is a cooperative activity. In other words, a conversation is based on a shared set of assumptions between a speaker and a listener. As a result, the speaker and listener in a dialogue can understand each other, and smoothly share their desires in a cooperative manner.

The cooperative principle, proposed by Paul Grice is a theory on conversations. In pragmatics, it is known that for a conversation to take place successfully, the people involved would have to be cooperative. Per the cooperative principle, interlocutors are

expected to behave in a certain way in terms of utterances in order to be termed as cooperative. This view is affirmed by Loof (2017) who purports that a speaker's contribution should be that which is in line with the purpose of the conversation (Loof, 2017). Likewise, Herewati (2018) maintains that having a successful conversation will depend on participants' compliance to a certain mode of interaction. For this reason, Grice proposed a mode of interaction to ensure successful communication known as cooperative principle. Specifically, the cooperative principle says that conversational contributions are made such as it is required, at the stage in which it occurs, by the accepted purpose or the direction of the talk exchange. This means that, partakers of a conversation need to make needed utterances at the right time when conversing and these utterances must have a link with what is being discussed.

Adel et. al, (2016) are also of the view that Grice's cooperative principle serves as the basis for investigating politeness as it is the rule that governs conversations. Politeness theory, as propounded by Brown and Levinson (1987) dwells on Goffman's (1967) notion of face, politeness strategies, and face-threatening acts. Brown and Levinson's politeness theory splits face into two: positive and negative faces, based on Goffman's idea of face. According to Brown (2015), politeness is taking into consideration the emotions of others or knowing how to treat others when having a conversation. Watt (2003) also defines politeness as the ability to please others through external actions. The theory holds concepts that include; face is public. This means that people can observe actions taken by an individual to determine the kind of person they are rather than the mental description an individual has given to their own selves. secondly, face is social and can be claimed. This is to mean that, a face can be lost, saved, or sustained per the

activities of people involved in the interaction (Goldsmith, 2008). Politeness theory, as propounded by Brown and Levinson (1987) dwells so much on Goffman's (1967) notion of face, politeness strategies, and face-threatening acts where face which forms part of social interaction as "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact". This implies that face is not an eternal image imposed on people, instead, a face is formed when a communicative process is taking place (Agbaglo ,2017).

Usually, conversationalists try as much as possible to maintain each other's face by showing awareness of their faces. This is known as face wants. Face wants to exist in two folds per this theory, thus positive face wants and negative face wants. Negative face want is an individual's desire to be autonomous and free from restrictions while positive face wants refers to the desire to belong and be loved in a social setting (Goldsmith, 2008). Non-acknowledgment of people's faces during a conversation may hinder achieving effective and successful communication and in order to redress the potential threat, the speaker can say something which is called a "face-saving act" (Goldsmith, 2008). Mills (2003, p.6) draws the linkage between politeness and face by stating that, "politeness refers to the declaration of the speaker's intention to lessen face threats carried by certain face threatening acts toward another".

Terada et al. (2021) emphasize the effects of politeness strategies in dialogue on negotiation outcomes and indicate that negotiations are interactions that aim at reaching a mutually beneficial agreement among participants. Politeness strategies are situated in this context by explaining that these strategies are means of communicating one's

demands to a counterpart without threatening the counterpart's "face" through tactical phrasing.

According to Brown and Levinson (1987), politeness strategies are established to save the face of hearers in a conversation. These strategies ensure smoothness and harmony in interpersonal communication and can be applied in both written and oral communication.

The need for cooperation by interlocutors therefore becomes paramount for a successful conversation since it helps both the speaker and hearer gain better understanding. Therefore, during conversation, conversationalists are to make conscious effort to pass remarks and comments that are linked with the topic being discussed (Abidin,1996). The efforts made by interlocutors in order to pass interrelated comments in a conversation is called cooperative efforts.

Ayasreh et al. (2019) have also contributed to the notion that the cooperative principle is a guide for a successful conversation. In their view, achieving conversational success greatly depends on the mode of interaction between the sender and the receiver. In other words, there should be some level of cooperation between interlocutors in order for them to give out and take in messages clearly.

Jorfi and Dolatabadi (2015) conducted a study on violating and flouting the four maxims in a Tv series. The results of the study revealed that the maxim of relevance is the most violated maxim among the four maxims and the most flouted of quality. The authors are of the view that, although Grice's cooperative maxims are there to guide a smooth, unproblematic interaction among interlocutors, sometimes they can be disobeyed for an effect. This study is in line with Khosravizadeh and Sadhevandi's (2011) on investigating

violation and flouting. In another perspective, Khosravizadeh and Sadhevandi (2011) looked at the need for reciprocity in conversation using the cooperative principle. They opine that a conversation is a reciprocal act that retains some rules and regulations and that the principle, in effect restricts participants to adjust their utterances in order to be in line with the demands of the maxims.

Grice (1975) explains four sub principles of the cooperative principle and calls them maxims. These maxims are the maxim of quantity, quality, manner and relation, and indicates that the Observance and non-observance of these maxims are found in all manner of conversations. Gricean's maxims are done differently in different conversations. The four maxims are the basis of conversation as they point out what is of importance to the interlocutors (Loof, 2017).

These maxims according to Irawan (2019) outline what participants must do in order to converse in the most efficient, rational, and cooperative manner possible. To put it another way, interlocutors are supposed to speak with sincerity, relevance, and clarity while delivering adequate information. In this situation, participants of a conversation should make their utterances easily understandable to their listeners in terms of relevancy, amount of information, truthfulness, and clarity of the intended meaning. In Hadi (2012) view, the maxims explain listeners' or hearers' assumptions regarding the way speakers talk rather than being a prescription for talking, while Davies (2008) suggests that the maxims can only be applied to the deeper meaning of utterances. In other words, Hadi (2012) emphasizes the mode of communication, whereas Davies stresses on the meaning of what is communicated. It can therefore be said that although there may be conversational differences, there can be a generic notion as to when an input

is clear, true, adequate and relevant to a conversation. And again, the maxims can be applied to both latent and literal meaning of utterances, as either of them can be used to communicate depending on the direction and state of the conversational process.

Focusing on the use of Grice's maxims among teachers and students, Gultom (2022) sought to analyze the cooperative principle in the written and spoken modes of communication between teachers and students during online learning. Emphasis was laid on the differences in the application of the cooperative principle in written and spoken modes of communication. The results of the analysis were that, both teachers and students in their spoken mode of interaction mostly flouted the maxim of quantity, then the most violated maxim by the teachers is the maxim of quantity while the students violated the maxim of quality mostly in their written mode of interaction. Alternatively, Sari (2019) researched on the use of Grice's maxim by an English teacher in Indonesia. The result of this research shows that the teacher uses the maxim of quality 12.5%, the maxim of quantity 42.5%, the maxim of relevant 42.5%, the maxim of manner 2.5%. Contrary to Gultom's view, the maxim of quantity and the maxim of relation are dominated in English teacher speaking. Thus, the teacher uses the sentences based on her needs, and the sentences of the teacher are related to each other. The lowest maxim of the English teacher speaking is maxim of manner which appeared once from twenty occurrences available. Although both studies are centered on similar samples, the findings made by Gultom is directly opposite to what Sari arrived at. Gultom's findings indicates that the maxim of quantity is mostly flouted and violated by teachers and students while Sari's study shows the maxim of quantity as one of the most observed maxims by a teacher in Indonesia.

Highlighting the importance of violating maxims, Usman (2019) in analyzing Grice's maxims in the speech of prime minister Imran Khan at the un general assembly found out that, the speaker violated the maxims and also had hidden meanings attached to them. The author makes it known that the violation of the maxims was done on purpose in order to highlight the importance of sections of his message to the targeted audience. According to Usman, although the speaker put in the effort to ensure a good delivery of his message there was some form of weakness that came about as a result of observance and non-observance of the maxims. In the same way, Anugrawati et al. (2020) conducted a study to identify the types of Grice's maxims that were observed and violated by students in English as first language classroom interaction. The author realized a positive impact of violating maxims based on the observation made. It is stated that, the students applied the Grice's maxims by observing or violating in certain situation in order to promote students' presentation. From the interview, the students perceived that Grice's maxims not only can be obeyed but also can be violated to achieve successful communication in presentation. Based on the findings, it can be concluded that maxim violation is applied by the English as first language students to promote classroom presentation.

Focusing on Grices maxims in interviews, Muhammad and Karim (2019) investigated Grice's cooperative principle in some selected English TV interviews. The showed that cooperation is needed in order to have a progressive conversation. The study sought to discover the role of language in political and artistic communication in the light of the cooperative principle. The authors emphasize the non-observance of maxims as strategies by politicians to achieve personal interest. In the same manner, Purnami and

Susanto (2008) in investigating the application of Grice's maxims in some selected political interviews also found that, the maxim of quality and quantity are normally violated due to the language of politics. They explained that, the language of politics required certain considerations in communicating any piece of information.

Also, Ayasreh et.al, (2021) examined the geographical differences and linguistic similarities existing in violation of Grice's maxims by political leaders crises communication. The authors are of the view that conversational maxims are fulfilled to avoid misunderstanding and to ensure effective communication. The analysis revealed that politicians violated all the four maxims in critical conditions in order to convey meaning in their favor . Again, Akiley and Massanga (2017) conducted a study that aimed at investigating the observance of Grice's maxims by Tanzanian politicians in T.V hosted interviews. The findings of the study show that politicians did not adhere to these conversational maxims as they responded to questions employing different forms of non-observances like flouting and opting out of maxims as well as maxim clash. These non-observances were meant to persuade the viewers and gain social and political credibility, achieving politeness, imposing and suppressing/avoid any face-threatening, and building the speakers' positive images and that of their parties. The findings of these research works gear towards a similar claim which is, politicians and artist intentionally break the maxims for their personal interest and for diverse reasons.

Again, the importance of cooperative principle in various discourses is outlined by Liang and Du (2019) and Zhu (2009) in two distinct studies. Liang and Du conducted a pragmatic analysis of the impact of the cooperative principle on outpatient discourse while Zhu explored the Cooperative principle in oral English teaching and argues that the

principle could skillfully exemplify what is the literary meaning and its implication in communication. The researchers(Liang and Du) highlighted the importance of institutional discourse and how they are carried out for a common goal. They went ahead and stated that a great conversation between a doctor and a patient goes a long way to help them receive timely treatment. The findings of this research revealed that the maxims are mostly observed by doctors and patients. Again, it was realized that violation of the maxim of relevance was mostly done by the doctors while the patients violated the maxim of quantity the most. Comparatively, Zhu asserts that applying cooperative principle in oral English teaching can be helpful in developing students' communicative ability which is viewed as the final objective of spoken English teaching.

Adebola (2018) examined cooperative principle and its maxims in whatsapp conversations among undergraduate students of the Federal University of Technology Akure, in Ondo State, Nigeria. The outcome of the analysis was that, the level of cooperation was comparatively higher. Also, there was a higher level of non-observance of the maxim of manner and relation which is reflected in the number of deviations and obscurity found in some texts. From a different dimension, Qassemi et. al, (2018) conducted an analysis on the use and violation of Grice's cooperative principle in Tehran Times. Unlike Adebola's findings which had the maxim of manner and relation mostly violated, this study concluded that the maxim of quality was the most violated maxim and the maxim of relation was the least violated. Nabadan and Zainuddin (2014) conducted a study to find out conversational maxims that were used in the "OZ show". In addition to this objective, the study sought to find out maxims that were dominating on the show and the reasons behind the dominance of a particular maxim. As stated by the

author, all four maxims were employed on the show with the maxim of quantity dominating. The reason behind the maxim of quantity being the most observed maxim as stated by the author is because the interviewees were informative as required by the host.

2.2 Non-Observance of Grice's Maxims

The cooperative principle guides conversationalists in communicating effectively. However, people do not always follow the cooperative principle and its maxims for diverse reasons. The term "non-observance of maxims" refers to when speakers fail to follow the maxim's rules. People do not observe the maxims for reasons which include telling lies to avoid hurting the hearer, passing funny comments, or the speaker's inability to communicate clearly (Yatun, 2019). Similarly, Ayasreh et. al, (2019) attribute non-observance of the maxims by speakers to their inability to communicate clearly as a result of nervousness, fear or outrightly telling lies. Paul Grice indicated ways of non-observance of maxims and they are violating a maxim, flouting a maxim, opting out of a maxim, and infringing on a maxim.

Chaipreukkul (2013) conducted a qualitative study to investigate the types of non-observance of Grice's maxims employed in the humor discourse of the sitcom entitled the Big Bang theory and to also find out the rhetorical techniques that are used to help non-observance in provoking humor in the series. Texts from sub-titles were analyzed focusing mainly on that which got humor effects. Per this study, non-observance of the various maxims contributed to creating humor with flouting emerging as the dominant form of non-observance. Alternatively, Al-Zubeiry (2020) explored Madrasat Al-Mushaghbeen, an Arabic comedy to bring out violations of maxims that bring about

humorous effects. The findings of this study, according to the researcher had sixty-one instances of maxims violation with violation of maxim of manner being dominant. Far from the factors indicated in Chaipreukkul's findings as determiners of humour creation, Zubeiry's study attributes cultural and background knowledge as a contributing factor to eliciting humorous implicatures from utterances made by the characters. This is affirmed by Andresen (2014) when an exploration was done on how flouting of maxims is used to create comedy in the TV series *Community*. The findings revealed that maxim flouting was dependent on individual differences with regard to personality. The researcher thus concluded by stating that, humorous implicature is dependent on the conventions of the speakers' community and the language shared among them and it comes about as a result of expressions that are strange with the behavior and concepts established in the culture of conversationalists.

In addition to this, Pratiwi (2008) investigated the non-observance of Grice's cooperative principle in the movie entitled "Before Sunset". The results showed that there were four maxims that were disobeyed in Scenes one and two. Their deceitful response triggered the implicit connotation that speakers used mostly. However, the speaker disobeyed the cooperative principle, and the audience (listeners) still understood the conversation behind the words so most conversations still worked well.

Additionally, Nasution (2014) conducted a study on the flouting of Grice's maxims in Sarah Sechan's talk show. The study focused on finding the maxims that were flouted by both the host and guest, their implication, and the reasons behind flouting them. The findings of the study revealed all maxims were flouted with the maxim of relation

appearing as the most flouted one. According to the author, the maxims were flouted when speakers tried to avoid answering questions explicitly. Furthermore, the flouting of maxims led to the creation of jokes. Wahyuni et. al, (2019) also analyzed the flouting of maxims which was done by the main characters in La La land movie. The authors of this study began by stating that, flouting of conversational maxims does not only happen in daily conversations but also in literary works like movies. As both studies focused on flouting maxims, a common conclusion was arrived at as characters of the movie and the talk show flouted all the four kinds of Grice's maxims and also, the implied meaning of this form of non-observance had either insults, praises, or requests depending on the context. The findings of this study simply attest to the fact that interlocutors do not observe the maxims in order to achieve diverse interests.

Szcepanski (2015) conducted a study on flouting maxims. His study was on a television series titled Firefly. The author stated how television shows reflect everyday conversations but scripted for a particular purpose. The study arrived at a conclusion that flouting maxims followed a recurring pattern and effect. Based on three episodes of the series, the maxim of quality emerged as the most flouted maxim and the author is having the view that, flouting maxims is dependent on the personality of the different characters. Also, Yuvike and Winiharti (2009) also analyzed the non-observance of the Conversational Maxims in Arthur Miller's play titled Crucible. This study focused on instances of non-observance in the dialogue and its occurrence. Similar to Scepanski's study, flouting the maxim of quality emerged as the highest form of non-observance while the least frequent is flouting the maxim of quantity.

Hadi (2015) did an analysis of flouting maxims used by the main character in Homefront movie. This study is aimed at flouting maxims used by the main character in Homefront movie. The writer uses Phil Broker utterances to analyze this study because he is main character in Homefront movie. The purpose of this study is to find out the types of flouting conversational maxim, and context of situation by Hymes used by Phil Broker as the main character in Homefront movie. This study is designed in descriptive qualitative. From the analysis, the writer finds that Phil Broker flouts all the four types of maxims. He mostly flouted the maxim of quantity because he wants to convey his opinion which too strong or more informative. Another study on flouting maxims saw Kurnati and Hanidar (2018) examining flouting of the Gricean maxims in two horror movies “Insidious and Insidious 2” . Their study sought to investigate the functions of the flouting that the characters made when speaking to other characters. The results of this study showed some similarities to Luqman’s in terms of the number of maxims that were flouted in insidious (1) in that, both studies had all the four maxims flouted. The results of the latter shows the characters flouting all the maxims with 23 cases of flouting: 3 cases of the flouting of the maxim of quality (13.1%), 9 cases of the flouting of the maxim of quantity (39.1%), 6 cases of the flouting of the maxim of relation (26.1%), and 5 cases of the flouting of the maxim of manner (21.7%). Adding up to the reasons for flouting, it is stated that characters in Insidious and Insidious 2 flout the maxims for reasons like avoid making the main characters upset, provide comprehensive explanations, convince the hearer, and criticize someone’s action

Another aspect of communication where Grice’s principle can be applied is interviews. A study conducted by Ayarseh et al. (2019) analyzed instances of maxim violation and

flouting by Gadaffi interview during the Arab spring. The authors defined flouting as “a situation where speakers create misunderstanding on the part of their hearers to achieve diverse purposes in a conversation”. Specifically, the research work focused on processes involved in flouting maxims and explaining the causes of maxim violation by Gadaffi during the Arab spring. The outcome of the analysis was that the speaker flouted all the four maxims by playing on words, talking too much or too short, changing the topic, and lying. The main reason for flouting of maxims as indicated in the study was to enable the speaker to communicate meanings in his favor. Again, it is a reflection of how Arab leaders color their choice of words to produce distinguished meanings that are understood by particular groups of people that are being addressed in order to gain their support. Prior to that, Putra (2014) conducted a study to look into the transcript of Beyonce’s interview on Pier’s Morgan tonight under the light of Grice’s cooperative principle. The study aimed at investigating the kinds of non-observance that occurred and to know the meaning behind utterances used in communicating ideas. The findings of this study revealed that opting out of a maxim is the most frequent form of non-observance while suspending maxims appeared to be the least form of non-observance.

The findings of Ayarseh et al.(2019) elaborate on how power is embedded in language and how meanings are carried across to targeted people through the use of the maxims. They explained that, since political messages are normally given to win the support of the masses, the application of Grice’s maxim in this context can be questionable with regard to how political leaders are able to get their messages across to a targeted number of people. On the other hand, The findings of Putra’s study were interpreted by the author as

an indication of good communication skills on the side of the interviewer as implicit meanings were given to gain deeper information from the interviewee.

Focusing on violation of maxims on talk shows, Sri et.al, (2021) in their study sought to discover the kinds of maxim violations done by speakers on Saturday night live talk show. The authors accentuated the importance of the cooperative principle in ensuring that conversations run smoothly. Basing the research on the assumption that the maxims are sometimes not observed in conversations, the research revealed that all the maxims were violated at a point on the show. The reason for maxim violation according to the authors was to avoid offense and embarrassment. Contrary to that, Wati (2015) in investigating maxim violation in daily conversations asserts that cultural and social differences are known to be reasons to cause violations. The results of the study showed all the maxims being violated with the maxim of quantity being the most violated maxim. Also, Irawati (2021) after conducting a study on of maxims violation of maxims in The Powder Room Talk show on You tube presented that ,violating the maxim of quality is the commonest form of non-observance on the show. Again, he maintains that violation of maxims implied a meaningful and interesting conversation in talk-shows.

Meanwhile, a study was conducted on the violation of Grice's maxims and ambiguity in English linguistic jokes by Taghiyev (2017). The researcher had an interest in discovering the connection between the violation of Grice's maxims and the ambiguity that causes humor and laughter. The author began by making it known that, Being English has a linkage with having a sense of humor, bringing out the need for research into everyday things. The study was concluded with the claim that when Grice's maxims

are violated, lexical-semantic or structural-syntactic ambiguity is used to create humor in linguistic jokes. Still on non-observance and creation of humour, Juma and Qadir (2018) investigated breaking Grice's cooperative maxims in humorous interactions of a play. The researcher's focused on how breaking or non- observance of the maxims result in humor creation in conversations. The maxim that is not observed most according to this study is the maxim of quantity. This happens as a result of the characters production of lengthy utterances than necessary. Non -observance of maxims as found in this play is said to help the characters achieve effects like getting other interlocutors to buy their ideas.

An investigation into the reasons behind violating maxims with different characters was also carried out by Tupan and Natalia (2008) in their study of various violations by the characters in the TV series *Desperate Housewives*. When the study was concluded, the authors found that the main reason to violate the maxims was to eliminate the possibility of the speaker's responses but a similar study by Maulin and Sembodo (2021) arrives at a contrary finding with regards to violation of maxims. Maulin and Sembodo in studying violations of Gricean Maxims in the TV Series "You". The outcome of this research work presents that violation of the maxims by the main characters had several reasons ranging from avoiding suspicion, avoiding unwanted responses, making certain impressions, etc. Apparently, these results support the assertion that non-observance of Grice's maxims for diverse reasons.

To add up to the various reasons for violation of maxims, Djatmika et al. (2020) in their study demonstrated how children with autism violated the conversational maxims.

Language and development problems as well as their inability to stay focused came up as the reasons for maxim violation among children with autism.

The universality of application of the Grice's maxims in all kinds of conversational processes is seen in a study on Gricean Maxim's violation in a Javanese song and flouting of maxims on Cak Cuk Surabaya T-shirts. Nahak and Bram's (2021) study was to discover the most dominant maxim violation in slenco, a Javanese song. According to the authors, violating the maxims occasionally to create implicature is an innovative way to get a message across. This assumption can be a basis for questioning the need for proposing these rules since messages can still be given whether or not the conversational maxims are abided by. The findings of the study showed a non-observance of all the conversational maxims. On the other hand, the study by Sari and Al-Shboul (2016) which centered on flouting Grice's maxims on Cak Cuk Surabaya T-shirts sought to describe the expressions of the design that flouts the maxims, their implied meanings, and the reasons behind flouting maxims in the various expressions. After the analysis, the author stated that the maxim of quality came up as the most flouted maxim, and the reason for most of the flouts in the inscription on the shirts was to create emphasis.

In addition to this, the cooperative principle has been found to have a bearing on advertisement as well. Focusing on the media, Li (2016) highlighted the correlation between the cooperative principle and advertising. After analyzing a large number of advertisements, the author found out that, one characteristic of advertising language is to produce implicatures by flouting the maxims. Similar to Liu's study, Aghagolzadeh and Kheirabadi (2012) investigated Grice's cooperative principle as a criterion for news

selectivity. The study was conducted on the basis of news being a conversational activity between the media and its audience. Finally, it was concluded that, the maxims compose a criterion for the journalist and editors to assess the results of their production process.

2.3 Studies on Television Talk Shows

A talk show is a television programming genre in which one person or group of people discuss various topics put forth by a talk show host (Roll & Ross, 2005). Talk programs have been broadcast on television since the earliest days of the television medium. The first television talk programs were hosted by American radio and television celebrity Joe Franklin. Given the development of television and other communication technologies in the country, the history of talk shows is inextricably linked to America (Bruce, 2003). Lie (2001) also presents that Munson traced the beginning of talk shows back to the 1930s, when interactive talk radio first appeared in the United States and listeners were encouraged to call in. Although Talk shows have their roots traced to television, they seem to have recently started to appear on Internet and Radio (Fitch et al., 2011). Typically, guests are a group of individuals with extensive knowledge of the topic being covered in that episode of the show. Sometimes a host or co-host would talk with a single guest about their job or area of expertise.

Again, Lie (2001) asserts that, talk shows, which normally come in the form of interpersonal conversation focus on public discussion utilizing conversational, and institutional discourse patterns and techniques. This entails fusing together disparate concepts like that which exists between public and private, expertise and experience, as well as a collective and individual experience.

According to Brickman (2013), there are several main talk show formats and every subgenre dominates during a particular block of programming throughout the day of transmission. These subgenres include breakfast shows, daytime shows, lifestyle shows, and late-night shows. Lie (2001) also presents that discussion topics (ranging from current political issues to social or moral problems); participant categories, particularly in terms of social and popularity status (celebrities or regular members of the public); broadcasting time (early morning, daytime, or late night); organizational and interactional frameworks (staging conventions and seating configurations for show guests and audience) and ethical considerations (the producers' and hosts moral concerns) have been used by talk show scholars in a variety of ways to identify and distinguish between various talk show formats.

On the other hand, Hetsroni and Lowenstein (2014) explored gender differences in the presentation of experts in talk shows using "Israeli talk show". The study revealed a representation of men experts outnumbering that of women. Again, there were gender stereotyped topics where men experts were made to discuss issues related to politics, security, and the economy while women discussed body grooming and child care. The findings sided with the major claims of feminists in relation to media misrepresentation of scholarly women as against an over-representation of men in higher academic rank. Contrary to the assertions made by Hetsroni and Lowenstein (2014), Qadir and Riaz indicated an increase in female politicians' participation in political talk shows. This was realized after a study was conducted to look into gendered political construction in Pakistani Television Talk Shows.

Another study by Oyeleye (2012) examined turn-taking in three Nigerian talk shows. In identifying turn-taking strategies and their benefits to the management of TV talk shows, the author revealed the existence of Current-Speaker-Selects-Next-Speaker, Next-Speaker-Self-Selects-as-Next, and Current-Speaker-Continues as the management strategies utilized on the show. The advantage of these strategies as stated by the author is the ability to ensure effective interaction management.

Focusing on politeness, Santoso and Musyahda (2013) sought to describe Politeness Strategies used in Hitam Putih Talk Show. The result showed that the host tends to use Bald on Record Strategy to reveal the guest's issue, and the guest tends to use positive Politeness and Off Record Strategy because they tried to encourage and invite the hearer to interpret what they intended to. Thus, the FTA could be minimized because it depends on the hearer's interpretations. The reason why the host uses the bald on Record strategy is that the concept of this talk show is to reveal the celebrity's life issue which is this strategy is appropriate to make the guest unconsciously answer the question without any suspicions of the intended questions.

2.4 Theoretical Framework

2.4.1 Grice's Theory (Grice's cooperative Principle)

According to Grice (1967), it was essential to understand the subtleties of linguistic meaning as well as to distinguish between an utterance's usual interpretation and the meaning the speaker intended to express. This led to devising an approach to language that would incorporate different kinds of language analyses. Grice (1967) asserts that what a speaker means by an utterance can be divided into what the speaker "says" and what the speaker thereby "implicates." This results in what Grice calls Conversational Implicature. The relevance of Grice's theory of implicature lies in the fact that he "suggested that the speaker's meaning was relevant to philosophy and could be properly studied in its own right" (Wilson & Sperber, 2022, p.26).

Along with the conversational maxims, Grice also put out what he called the Cooperative Principle, which served as the foundation for his development of implicature. By recognizing that conversationalists typically have a common goal and adhere to some basic patterns of communication, Grice laid the foundation for the explanation of implicature by describing communication patterns.

The exchange of information is considered the primary goal of communication. In conversations, interlocutors are expected to follow a certain manner of interaction in order to communicate effectively. As a result, Herbert Paul Grice, a linguist, developed the Cooperative Principle (CP) and its maxims based on ordinary language philosophy as a means of interacting to ensure successful communication.

Participants of every communicative venture look forward to achieving effectiveness. This makes conversations cooperative attempts based on common ground and pursuing a shared goal. Hadi, (2012) posits that humans speak with one another in a logical and rational manner and cooperation is embedded in their conversations. In summary, Grice merges cooperativity between interlocutors under this principle “Make your conversational contribution such as is required, at the stage which it occurs by the accepted purpose or direction of the talk exchange in which you are engaged” (Grice 1975).

Herewati (2013) states that, Grice’s theory was developed to explain the steps that interrupted or sustained a spoken conversation. It has its argument based on the assertion that, in order for a conversation to be sustained, participants must cooperate in sustaining the discourse.

The cooperative principle is further broken into four maxims. In the view of Grice, these maxims will help interlocutors in abiding by the principle. These maxims include the maxim of quality, quantity, relation, and manner (Grice, 1975).

The maxim of quantity has to do with giving out the needed information in a conversation (Littlejohn&Foss,2011). This maxim of quantity comprises two sub-maxims that further explain it better. The first sub maxim encourages conversationalists to be informative as possible while the second sub maxim tells conversationalists not to give out more information than what is needed. When having a conversation, one needs to be as informative as possible and the second sub maxim states that contributions to a conversation should not be done with more information than is actually needed to get a

message across. The maxim of quantity is not observed when comments are not enough or too much (Littlejohn & Foss, 2011).

Maxim of quality requires that the speaker and listener to say only what they believe to be true and not say what they lack adequate evidence (Littlejohn & Foss, 2011). In other words, to comply with this maxim, a speaker must speak on the basis of facts, or he/she must have factual evidence which supports what they or say as truth. In Young (1999)'s view. the quality of a textual description is strained when it contains too little information. For instance, providing too little detail may so constrain the interpretation process that the hearer's plan reasoning resources are overburdened. Further, too little detail may result in the hearer inferring a plan that is incompatible with the one that the speaker intends. On the other hand, a description's effectiveness is also strained when it contains too much detail. Providing a hearer with too much detail may needlessly cause her to eliminate from consideration compatible alternate plans or may give her so much information that her attentional constraints are overtaxed.

The maxim of manner tells speakers to be clear and to avoid obscurity when speaking (Littlejohn & Foss, 2011). The last maxim is not about the information that is exchanged, but rather how the information is exchanged (Grice, 1975). Organization of information is key in the maxim of manner, as Grice thinks that order, brevity, and clarity are all essential to satisfying manner. Manner is important to maintaining the cooperative principle because the receiver expects the information to be presented in a clear way that is understandable. It has sub-maxims that tell the speakers that they should avoid obscure expressions when speaking, and also avoid ambiguity in conversation. Again, the maxim of manner states that speakers should be brief and orderly when having a conversation.

To ensure orderliness, conversationalists are to avoid unnecessary prolonging of utterances.

The maxim of relation has only one sub-maxim, which states that when participating in a conversation, we should always endeavor to be relevant (Grice, 1975 p.46). In this maxim, the term relation refers to the relationship between an utterance and its context. When an utterance can be perceived by the hearer as contributing to the conversation's purpose, the maxim of relation is accomplished. To avoid a problem of understanding due to irrelevant comments in a conversation, both the speaker and the listener must keep to the topic of discussion by not stating something irrelevant. The maxim of relation instructs speakers to always be relevant when participating in a conversation. This maxim is not observed when irrelevant comments are made in the course of a conversation. When interlocutors fail to observe this maxim, the discourse may not flow as smoothly as it should. The participants in the conversation are cooperative with one another only by staying on topic, allowing communication to flow effortlessly and naturally.

In as much as these maxims aid conversationalists in achieving effective and successful communication, there are instances where the maxims are not adequately observed to achieve various conversation effects. Nonobservance of the maxims can occur by violating the maxims, opting out, infringement, flouting, or suspension.

Non-observance by Flouting

Flouting the maxim is one of the ways of failing to observe the maxims. According to Grice (quoted in Thomas 1995, p. 65), flouting a maxim is a circumstance in which a speaker blatantly disregards a maxim, not to deceive or mislead the listener, but to drive the listener to look for a meaning that is different from, or in addition to, the given

meaning. This form of non-observance can be applied to all the four maxims. Flouting the maxim of quantity occurs when the speaker gives more information than what is required, when a speaker says something incorrect or contradictory to the facts, he or she is flouting the quality maxim (Bezuidenhout & Cutting, 2002). Moreover, flouting the maxim of relevance occurs when a speaker talks about something unrelated to the concept of speaking at the time and flouting the maxim of manner as when a speaker says anything with numerous meanings (2008, Cutting).

Marlisa and Hidayat (2020) state that flouting of the maxims conceals the speech's true meanings and assists the listener in deducing the inferred meaning from the maxim, when a speaker flouts a maxim, the speaker doesn't mean to mislead the listener; instead, the speaker wants the listener to find the conversational implicature

Flouting the maxims happens when speakers do not appear to follow the maxims but expect the audience to infer the implications from the words rather than taking them at face value. The maxim is divided into four categories: quantity, quality, relation, and manner of flouting (Cutin 2002 as cited in Purnomo 2017). Wahyuni et al. (2019), also avers that flouting of maxims occurs even when it is not part of everyday dialogue, as evidenced by the major characters in the La Land movie. In other words, the flouting maxim can occur in every speaking either formal or informal discussion engagement.

Non-Observance by Violation

Grice(1975) defines a violation as the unostentatious non-observance of a maxim. If a speaker violates one of the maxims, he or she risks misleading the listener. In violating a maxim, the speaker is able to mislead the hearer intentionally (Irma, 2014). According to

Grice (as cited in Parvaneh and Nikan, 2011), a violation occurs when speakers purposefully fail to apply particular maxims in their communication in order to produce misunderstanding among their listeners or to achieve some other goal.

When a speaker in a conversation purposefully intends to cause a certain level of confusion or misunderstanding in the addressee, or when he or she wants to achieve a specific goal in a discourse, violation of maxims takes place. Speakers are said to violate a conversational maxim when utterances are purposefully made to cause a certain level of confusion or misunderstanding in the addressee, or when he or she wants to achieve a specific goal in a discourse. When they know that the listeners will not uncover the truth and will only listen to what they want to hear, they violate maxims (Amianna &Putranti, 2017).

Non -Observance by Infringement

Maxim infringement is one of the non-observance maxims which occurs when the speaker has no intention to make an implicature because the speaker is incapable to speak clearly (Prasojo, 2019).

According to Thomas (1995, p. 74), infringing on the maxim of non-observance might happen when the speaker has a poor command of the language (a young kid or a foreign student), or when the speaker's performance is hampered in some way (nervousness, drunkenness, excitement) or as a result of a cognitive disability or simply because the speaker is unable to express themselves clearly and concisely. In general, infringement is caused by poor linguistic performance or a lack of linguistic performance.

It is stated in Irma (2013) that, infringing on a maxim usually occurs when a speaker has a poor linguistic performance, cognitive disability, or is unable to speak clearly or concisely due to being informatively deficient. Infringing on a maxim can also occur when the speaker lacks the expertise of t According to Grice in (1975) a speaker who opts out of both the maxim and the cooperative principle's operation may express or allow it to become clear that he is reluctant to cooperate in the way the maxim requires.

Non- Observance by Opting out

Latan (2013) states that, when a speaker opts out of a maxim, he is indicating that he is hesitant to participate and provide more information than he already has. The speaker chooses not to observe the maxim and expresses his unwillingness to do so.

When a speaker opts out of a maxim, he or she is expressing a refusal to comply with the maxim's requirements, and this is a common occurrence in public life. When a speaker is unable to respond in an expected manner, he or she opts out of a maxim (Irma, 2013).

Non-Observance by Suspending

Suspending a maxim occurs when there are no expectations from a speaker to observe any of the maxims. When a maxim is suspended, it means that what is said is not absolutely true or there are utterances that are not supposed to be made because they are taboos (Chaipreukkul, 2013).

Implicature

As stated by Grice (1975), observance and non-observance of the maxims can result in creating implicatures. Implicature can be defined as “what is implied by the speaker when

they make an utterance” (Grice, 1975, pp.43-44). He maintains that during a conversation, speakers are able to construct inherent meaning in their utterances and their corresponding listeners are able to infer these hidden meanings. Paltridge (2012) presents three kinds of implicature; conventional, conversational, and particularized or scalar implicature. Conventional implicature is limited to the use of particular words. These words are known to give additional meaning when used. According to Xue (2017), these words are but, therefore, even, and yet. In conventional implicature, there is no need for a particular context to enable the hearer to understand the inherent meaning of an utterance.

On the other hand, conversational implicature comes about when an utterance will have to be situated in a context in order to make meaning from it. The meaning of an utterance is indirectly stated in the course of making inputs in conversation (Xue, 2017). Unlike conventional implicatures, conversational implicatures are determined contextually.

Lastly, Particularized implicature or scalar implicature arises when someone expresses values on a scale. To put it another way, in scalar implicature, the speaker may choose any value from a scale, and the hearer is then required to determine the implied value from the scale that the speaker chose (Paltridge, 2012). Example: *Speaker A: Who ate my food? Speaker B: Cindy ate some of your food.* From this example, speaker B implicates a proposition that Cindy ate some of the food but not everything.

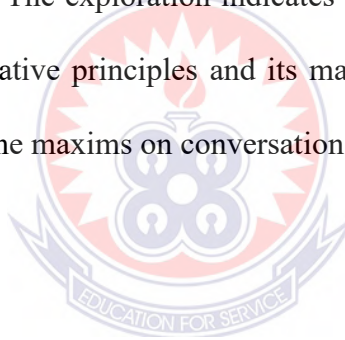
Blome-Tillmann (2013) asserts that usually, conversationalists’ contribution to a discussion goes beyond what is merely said. Basically, the concept of conversational implicature distinguishes between what is said and the meanings that can be inferred

from an utterance as a result of its context. Example: *Speaker A: Do you care for some ice cream? Speaker B: I don't eat sugar.*

The example given attempts to explain the concept of implicature. Ordinarily, the response given by speaker B after being asked a question needed to make some inference in order for speaker A to really understand what is being communicated. Simply put, speaker B is trying to say no to A's offer but it was not explicitly stated.

2.5 Summary

This chapter centered on exploring related literature and the theoretical framework on which the study is hinged. The exploration indicates that a number of studies have been done using Grice's cooperative principles and its maxims with a good number of them focusing on the effects of the maxims on conversations.



CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the research approach, research design, data collection procedures and sample size. sampling, unit of analysis and data analysis procedures. This chapter also discusses justifications for the methodology used, methods in data collection and analysis, and the data collection procedures. Lastly, the ethical issues of the study are highlighted in this chapter.

3.1 Research Approach

To get the most reliable findings, qualitative approach was employed for this study. The use of this approach is based on the assumption that the qualitative approach emphasizes life experiences focusing on the people that bear the experience (Mayring, 2004). Simply put, qualitative research seeks to interpret social realities and make meaning out of them (Mayring, 2004).

Research approach is a group of strategies and procedures that determine how a study is conducted as a whole. The procedures for data collection, analysis, and interpretation are determined by the research approach. The entire research procedure adheres to the research approach paradigm. The choice of a research approach is influenced by numerous variables, including the research purpose, the researcher's background, and the target audience.

Researchers employ qualitative research methods to study human behavior and habits. It is also possible to think of qualitative research as the preliminary phase of quantitative research.

Shank (2002) defines qualitative research as “a form of systematic empirical inquiry into meaning” (p. 5). He uses the phrase "systematic" to denote "planned, ordered, and public," adhering to guidelines approved by the qualitative research community. He uses the term "empirical" to imply that this kind of research is based on actual experience. According to the study of meaning, researchers attempt to comprehend how other people interpret their experiences. According to Denzin and Lincoln (2000), naturalistic and interpretive methods are used in qualitative research: This entails that qualitative researches investigate phenomena in their natural environments while striving to understand or interpret them in terms of the meanings that people attribute to them. Qualitative research further classified into Ethnography, Phenomenology and Case study.

Qualitative research is the systematic inquiry into social phenomena in natural settings (Teherani et al., 2015). Jackson et al. (2007) are of the view that, qualitative research is basically about understanding human experiences in an interpretive approach. (Denzin and Lincoln, 2000) further explain by stating that, the aim of qualitative research is to understand the meaning of human action by describing the vital features of social objects or human experience. Domegan and Fleming (2007) also assert that qualitative research aims to explore and discover issues about a problem at hand when there is little information about the problem. Creswell (2014) also states that the selection of an approach for research is dependent on the nature of the research problem, the researcher's experience, and the audience of the study.

Based on these explanations, this research employs qualitative methods as its approach to analyze the usage of Grice's cooperative principle and its maxims in *The Day show*.

3.2 Research Design

The design selected for this study is qualitative content analysis. Qualitative content analysis is defined by Patton (2002) as any qualitative data reduction and sense-making effort that takes a volume of qualitative material and strives to discover core consistencies and meanings. Also, Hsieh and Shannon (2005) are of the view that qualitative content analysis is a research approach for the subjective interpretation of the content of text data through the systematic classification process of coding and finding themes or patterns.

A research design is “a procedure for collecting, analyzing interpreting, and reporting data in research studies” (Cresswell & Clark, 2007, p. 58). It is further explained that, the design of research work is a type of inquiry that provide a specific direction for procedures in a research work. The goal of the research design is to increase control over the study and its validity by examining the research problem. According to Pawar (2020), the types of research design include exploratory design, experimental, explanatory and descriptive design. It serves as a tool for identifying and gathering data about a specific topic, such as a community, organization, or individual. The Research design that is used to test a Research Design of causal relationship under controlled situation is called experimental design (Akhtar, 2016).

3.2.1 Qualitative Content Analysis

Qualitative content analysis is one of the several qualitative methods available for analyzing data and interpreting its meaning (Schreier, 2012). As a research method, it represents a systematic and objective means of describing and quantifying phenomena.

According to Mayring (2004), Qualitative content analysis is a method of analysis for interpreting qualitative data in a subjective manner. Hsieh and Shannon (2005) posit that Content analysis is done to interpret the meaning of a text from its content by adhering to a naturalistic paradigm. Schreier et al. (2019) assert that, the challenges of quantitative content analysis proposed qualitative content analysis on the basis of the importance of including the hidden meaning in any analysis and also making it known how a single occurrence of a phenomenon in a given text can also make meaning. Again, Schreier (2012) points out that qualitative content analysis goes beyond merely counting words to examining language intensely for the purposes of classification of a larger quantity of texts into groups that exhibit similar meanings. According to the author, the processes involved in qualitative content analysis are always the same, regardless of the source of material or research subject. These processes include choosing a research topic and sources; constructing a coding framework that will often have a number of basic categories, each with a number of subcategories; splitting the content into code units; double-coding to test the coding frame, then discussing the units that were coded differently; assessing the quality and integrity of the coding framework and making appropriate revisions; coding all of the data, translating the data to the case level, and using the updated version of the coding frame; analyzing and presenting the research results. The manner in which this is accomplished shows three crucial aspects of

qualitative content analysis. It is an approach that is systematic, adaptable, and reduces data (Schreier, 2012).

Rowler and Lavrakas (2015) define qualitative content analysis as the process of analyzing content that has been systematically reduced within its natural setting in order to make meaning out of it. Based on all these scholarly assertions, qualitative content analysis was adopted for this study in order to enable the researcher to make meaning of samples of texts (adjacency pairs) drawn from *The Day Show*.

3.3 Site and Sample Selections

3.3.1 Unit of Analysis

The unit of analysis is a key concept in a research endeavor. The selection of the unit of analysis is one of the first steps in the qualitative data analysis process. In Damsa and Jornet (2021)'s view, because the unit of analysis determines the object of inquiry in any research, it forms part of the central piece in any methodology. The term unit of analysis is defined by Dolma (2009) as the entity that is being analyzed in scientific research. Trochim (2006) also avers that the unit of analysis is the primary object of study in a study and also stands for what or who is being studied. Simply put, the unit of analysis is essentially the object that are investigated in order to summarize and make meaning out of them.

According to Roller and Lavrakas (2015), there is no ideal method for every study, but it is generally accepted that researchers should aim for an analytical unit that preserves the context required to interpret the data. Milne and Alder (1999) assert that the unit of analysis in textual content studies may be at the word or sentence level.

The unit of analysis for this research is the adjacency pair of the participants. These pairs include all the questions and responses from participants' conversation. The various adjacency pairs that answered the research questions were selected and analyzed to make meaning out of them. Adjacency pairs that corresponded to the objectives of this study were selected and analyzed based on the research question this study seeks to answer. In total, the transcript of seven episodes produced 450 adjacency pairs from conversations between the host and guests on *The Day Show*. These adjacency pairs served as the determinants of the results of the research analysis.

3.4 Data collection methods

3.4.1 Document Analysis

Bowen (2009) defines document analysis as a systematic procedure for reviewing or evaluating documents both printed and electronic materials. Document Analysis as a kind of analytical method in research necessitates that data is examined and interpreted to elicit meaning, ensure understanding and also aids in the development of empirical knowledge (Corbin & Strauss, 2008). Bryman (2016) asserts that qualitative research questions are more interested in understanding and interpreting the socially constructed world around us. This means that data are collected through documents, observation and interviews, and the latter are often recorded in order to analyze these as documents.

According to Bowen (2009), the systematic methodical approach for extracting meaning from a recorded source is made possible with the help of document analysis and can also be used to gain a holistic understanding of texts, their characteristics, and their formal strategic orientations. Document analysis can be conducted as a stand-alone study or as a component of a larger qualitative or mixed methods study, where it is often used to

triangulate findings gathered from another data source (Bowen, 2009). There are various reasons why academics opt to employ document analysis. First of all, since documents are practical and manageable resources, document analysis is an efficient and effective method of data collection (Bowen, 2009). There is also the issue of how many documents the researcher needs to compile. Although Bowen contends that having a variety of documents is preferable, the issue should really be one of document quality rather than the number. O'Leary (2014) also raises two crucial points to take into account before starting document analysis. The first is the matter of bias, which applies to both the researcher and the document's author or originator.

The Day Show has been airing since 2020. As a result of the period of its commencement, there exist a number of recorded videos of various episodes but for the purposes of this study, seven videos were selected based on their availability and accessibility. The downloaded videos of each episode which lasted for one hour on the average attentively watched and converted into typed texts and used as the data for the analysis.

Managing and recording data

Transcription as a generic term is defined by Kowal and O'Connell (2014) as a graphic representation of selective aspects of details regarding how a verbal utterance has been produced. According to Davidson (2009), there is strong consensus in the transcription literature over the definition of transcription in that, there are typical perceptions of transcribing as a theoretical, selective, interpretive, and representational process.

Transcription, as defined by Halcomb and Davidson (2006), is the conversion of spoken words, such as those from an audiotaped interview, into written text. Evers (2010) states

that, one of the reasons for transcription is that it allows for verbatim recording of what is said, making it a more accurate method of expressing the interview than taking notes. Again, selective phenomena or aspects of communication and interaction are transcribed during the process. Duranti (1997) and Cook (1990) assert that selectivity should not be viewed as a problem to be addressed but rather as a theoretical and practical need because not every aspect of conversation and interaction can be captured all transcripts are selective in one way or another from recordings.

The seven hours videos representing seven episodes of *The Day Show* were played and transcribed into texts. The conversation (questions and answers) that ensued between the host and her guests on each selected episode were transcribed into English excerpts. Transcriptions were done to enable the researcher organize the gathered data into themes in order to make meaning out of it. Again, the transcription helped the researcher to easily identify similar patterns in the data gathered. However, obstructions from the audience were not included in the transcription.

Coding

Building a system of codes to understand data is a common strategy for understanding transcripts and so the data categories and themes that the researcher is interested in therefore make-up the codes. Data are reviewed and sorted for categorization based on commonalities. According to Coffey and Atkinson (1996) coding needs not be seen as merely reducing information to its most basic components. Instead, it may be utilized to enlarge, change, and redefine data, creating a wider range of analytical possibilities. Braun and Clark (2006) argue that researchers are obliged to indicate a clear description

about what their research is about, why it is being done, and a clear description of method of analysis. As a result of this, data gathered was analyzed using Grice's maxims and politeness theory. After series of readings have been done, data categories that represented the researcher's interest were coded according to their similarities. These categories were predetermined by the theory underpinning this study while the rest were generated out of reviewing literature. The first set of data category that is pre-determined by the Grice's theory (Grice's cooperative principle) include Observance of maxim of quantity, quality, relation and, manner. Out of four hundred and ten(410) data gathered from the show, two hundred and fifty-two (252) adjacency pairs fell under observance of maxims. Again, there is a set that considers non-observance of maxims, that is violation, flouting, infringing, suspending, and opting out. There were one hundred and fifty-eight(158) instances of non-observance of maxims in the entire data gathered.

Iterative readings of the transcripts enabled the researcher to identify significant adjacency pairs that supported the various categorization. After the categorization of the major themes outlined, the researcher mapped various adjacency pairs to their significant themes. There were nine major themes in all which corresponded to two of the research objectives. Thus, the first objective centered on observance of Grice's maxims and under these four major categories: quantity, quality, relation and manner adjacency pairs were grouped. Adjacency pairs that fell under this category were those that were neither less informative nor more informative as required(quantity), responses that were relevant to a particular question(relation), responses that were clear and easily understood(manner) and those that are backed by evidence(quality). The second set aided in achieving the data for the research objective two also focused on the non-observance and observance

of maxims. This had five categories comprising flouting maxims, violating, infringing, suspending, and opting out. The category of non-observance by flouting was made up of responses that had hidden meanings or those that needed to be inferred in order to understand. The category of violating the maxims also had responses that were misleading, and sought to achieve other purposes. Some of these purposes included appealing to the emotions of hearers, and emphasis. Again, the category of non-observance by infringement featured responses that were inadequate in answering a question posed as a result of the speaker lacking command of the language used. Non-observance by suspending covers instances where speakers on the show, in passing comments are not expectant of any response from hearers while opting out featured instances where a speaker indicated they are hesitant in progressing with the conversation.

The third category, which aided the researcher in answering research question three centered on the reasons behind observance and non-observance of the Grice's maxims. These reasons were deduced from existing literature and the data gathered.

3.5 Methods of verification

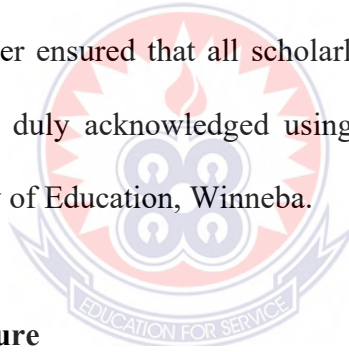
3.5.1 Ethical Issues

Even though the nature of this study did not employ the use of interviews or participants, ethical issues were of great concern to the researcher. According to Bowen (2009) when undertaking any research work, the researcher is expected to be very objective and sensitive in data selection and analysis in order to ensure credibility. Again, in order for other researchers to be able to replicate, critique, or appraise the study, researchers are

required to fully make known all the various steps and procedures used in the study (Vancley et al., 2013).

Based on these assertions, this study is devoid of any form of attempt to manipulate data for diverse reasons. The study was undertaken without prejudices and biases that are capable of affecting the results of the study. Although *The Day Show* used for the study allows people to share their stories of all kinds, the researcher looked at the various episodes with an open mind irrespective of the guests and their perspectives.

Again, the various processes involved in this research have been duly outlined and described to enable other researchers to have a clear understanding of what this study is about. Lastly, the researcher ensured that all scholarly sources and authorities cited for enhancing the study were duly acknowledged using the appropriate referencing style approved by the University of Education, Winneba.



3.6 Data Analysis Procedure

3.6.1 Textual Analysis

According to Smith (2017), Textual analysis is a method of the study utilized by researchers to examine messages as they appear through a variety of mediums. The data generated for textual analysis can come from documents, films, newspapers, paintings, web pages, and so forth. these forms of data serve as the “texts” under study and are used to assess the meanings, values, and messages being sent through them. In the view of Frey et al. (1992), textual analysis is used to assign meaning to the text, understand the influence of variables outside the text, and critique or evaluate the text. Mckee (2001)

posits that, an informed judgment at some of the most plausible interpretations are made of a text when we perform textual analysis.

The sampled seven-hour episodes of *The Day show* had Data gathered from April, 2020 to 2021. The various adjacency pairs gathered summed up to four hundred and ten(410) questions and responses. These questions and answers cover all the selected seven episodes that were used for analysis. In order to ensure easy access to the data to be analyzed, there was a need for the data gathered to be transcribed (Evers, 2004). These episodes which came in a form of videos were played and attentively watched and listened to by the researcher. After this, the various questions and their corresponding responses were transcribed into typed texts. The seven- hour videos of seven episodes of *The Day show* was carefully watched and converted into verbatim typed texts. The transcripts to be used for analysis were made up of 410 adjacency pairs (questions and answers) from all the selected seven episodes.

After transcribing the data, the researcher thoroughly went through the transcripts alongside the recorded videos to ensure that important adjacency pairs needed are duly recorded. After this, all the adjacency pairs (questions and answers) were meticulously grouped under the research questions and research objectives they answer.

Grice (1975) proposed that participants in a communicative action are guided by a principle that determines the way in which language is used to achieve effective communication. This, he called the cooperative principle. The principle encompasses four maxims that aid conversationalists in abiding by the principle. These maxims according to Grice (1975) are the maxim of manner, the maxim of quality, quantity, and

relation. This study aims at achieving three main objectives, reflecting three sets of data analysis.

The first set of analysis was based on the instances of observance of Grice's maxims (maxim of quality, quantity, relation, and manner). Observance of the maxims requires that conversationalists are truthful, informative, clear and orderly and, also make relevant input to a conversation. The second category of analysis focused on non-observance of the maxims comprising violation, flouting, infringement, opting out and suspending. The third category also focused on the reasons behind the observance and non-observance of the maxims. In order to make meaning from the data gathered, frequency tables were used to clearly outline the numerical values involved in the findings.

3.7 Summary of chapter

This chapter contains an overview of the methodology of the study which includes the research approach, research design, processes involved in data gathering and its analysis. The researcher adopted the qualitative approach with qualitative content analysis in undertaking this research. This helped interrogate the conversational excerpts between the host and guests on selected episodes of *The Day Show*. In analyzing data, Grice's theory. Also, the ethical consideration surrounding this study were highlighted in the study.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.0 Introduction

This chapter presents the findings and discussion of the data. The data were analyzed in three stages. The first stage involved instances of observance of the cooperative principle in “The Day Show”. The second, was to identify the instances of non-observance of the maxims in the show and the third stage focused on deducing possible reasons behind the observance and non-observance of the maxims in *The Day Show*.

RQ1. Identify instances of the observance of Grice’s maxims on *The Day Show*.

The research question one sought to identify how participants of *The Day Show* observed the Gricean maxims. Ayunon (2018) agrees to the assertion that, Grice’s cooperative principle and its maxims has been one of the major principles for conversational analysis. This assertion is rooted in Grice’s (1975) cooperative principle which states that, conversational contributions are made such as required, at the stage which occurs by the accepted purpose of the talk exchange in which you are engaged in. This means that participants in a conversation are expected to be informative, truthful, clear and relevant and this translates into observing the maxim of quantity, quality, relation and manner.

Table 1: Frequency distribution table for observance and non-observance of Grice's maxims on *The Day Show*.

Maxims	Total	Freq. of observance	Freq. of non-observance
Quantity	187	92	95
Quality	17	12	5
Relation	58	35	23
Manner	148	113	35
Total	410	252	158

Source: Field data

4.1 Instances of maxim observance on *The Day show*

The first research question sought to find out the instances of maxim observance in *The Day Show*. There was a total of two hundred and fifty-two(252) instances of maxim observance in the show. The findings of this study affirm that conversationalist abide by a principle in order to ensure effective communication. The findings revealed the maxim of manner as the most observed maxim with hundred and thirteen (113) representing 44.84%, followed by the maxim quantity and then relation with 92(36.50%) and 35 (13.88%) occurrences respectively. while the maxim of quality appeared to be the least observed maxim with 12 occurrences and a percentage of 4.76%. The maxim of manner being the most observed maxim can be linked to the ability of the speakers to clearly express themselves in a way that can be easily understood by others. Again, it reflects a higher level of understanding with regards to the issues that were discussed in each episode of the show. As Grice (1975) states, the maxim of manner requires that speakers ensure clarity in their speeches, avoid ambiguity, be orderly and to also avoid obscurity, the emergent of the maxim of manner as the most observed reveals how the guests could

interpret and understand the questions or the topic of discussion to have been able to ensure clarity in their speeches. Also, the maxim of quality being the least observed maxim among the four maxims can also be linked to the speaker's inability to support their assertions with enough evidence and taking decisions based on mere assumptions.

Table 2: Frequency distribution table for instances of maxim observance on *The Day Show*.

Maxim Observance	Frequency	Percentage
Maxim of Quality	12	4.76%
Maxim of Quantity	92	36.50%
Maxim of Relation	35	13.88%
Maxim of Manner	113	44.84%
Total	252	100%
Source: Field data		

4.1.1 Maxim of Quantity

The Maxim of Quantity relates to the amount of information provided in conversations. It is one of the four conversational maxims that make up the Cooperative Principle. The maxim of quantity states; conversational contributions are as informative as is required neither should contribution to a conversation be more informative than is required (Grice, 1975). The Maxim of Quantity requires the people in a conversation to provide the appropriate amount of information when speaking. This means that, conversationalists should not be too brief by providing too little information, or give more information than is required in particular situations. The Maxim of Quantity means that a participant has to give all the information which the hearer looks in order to be understood. The importance

lio of the maxim of quantity is in how the amount of information shared over language really impacts the perception of the receiver. Oversharing or under-sharing violates what the receiver is expecting to get from the sender.

The Maxim of Quantity appeared to be the second most Observed Maxim on *The Day Show*. This maxim is Observed in 65 instances which is 37.57% percentagewise. The adjacency pair that fall under Observance of the maxim of Quantity are responses to questions that are neither more informative or less informative than the question requires. Below are some excerpts from the data on observance of the maxim of quantity.

Excerpts on observance maxim of quantity

1. **Host:** *For how long before you went back to school?*

Guest: *For like six/seven months before I went back to school*

2. **Host:** *Before that what were you doing, were you in school?*

Guest: *Yeah, I'm in school actually.*

3. **Host:** *How many times do you wash it?*

Guest: *It's three times.*

4. **Host:** *Maabena let me bring you because you are a mother of two as well and you have also been exercising, is it even before you started having kids?*

Guest: *I started way before pregnancy*

5. **Host:** *So, you literally are the breadwinner for your family?*

Guest: *Yeah breadwinner*

6. **Host:** *Is this not illegal?*

Guest: *Yes, it's illegal*

7. **Host:** *so, when you finished school, you stopped working as a car wash attendant because you thought you could be a building contractor?*

Guest: *yeah...*

8. **Host:** *so, were you not able to save something to continue your education?*

Guest: *no*

9. **Host:** *what school were you in?*

Guest: *kaneshie international, kateco...*

10. **Host:** *so, was this in primary school, was this in ss?*

Guest: *it was the time I was in shs*

The extracts as stated in example 1 denote an adherence to the maxim of quantity. The maxim of quantity requires that conversationalists are informative as possible in the sense that, conversational contributions are neither less informative nor more informative than required. Per the first instance in extract one, the host sought to know the period within which her guest returned to school after dropping out for some time. This extract is taken from an episode on a social issue (Gender dysphoria). Here, the respondent is expected to cooperate by giving adequate information with respect to a time period. The guest adequately answered by stating the time period within which she stayed home after dropping out of school.

Example 2 is an instance of observance of the maxim of quantity and it is sampled from an episode on entertainment. In this episode, the guests were video vixens and a director. In this instance, the host wanted to find out from one of her guests whether or not she was schooling before becoming a video vixen. Practically, the expected response for such a question is an affirmative or a denial. This adjacency pair can be said to have fulfilled the maxim of quantity because the guest adequately responded that she was in school. The maxim of quantity is fulfilled in the sense that, the guest was informative in answering the question by not adding extra information like where she schools and what she studies there.

This adjacency pair in example 3 can be said to be an instance of observance of the maxim of quantity in the show. The particular episode where this conversation took place was centered on business. The guest was into shea butter production and was taking the host through the processes of production. At this point, the host was inquiring the number of times the shea nuts are washed before processing. The host answered by giving the exact number of times. This can be said to be an observance of the maxim of quantity because the guest gave the exact amount of information needed to answer the question. There were no explanations as to why that number of times but the actual information needed.

There is an observance of the maxim of quantity in of example 4. This excerpt happens to be drawn from an episode of *The Day Show* that centered on health. Here, the host asking about when one of her guests started exercising demanded a response that strictly answers when she started exercising as a mother. In responding to the question, the guest

gave out suitable amount of information that could tell the host when she started exercising.

There is an observance of the maxim of quantity by the guest in example 5 in the sense that, the question from the host demanded a yes or no answer in order to affirm or deny the fact that he is the breadwinner of his family. The guest in responding to the host rightly gave out information that corresponds to what is expected to answer the question well.

Example 6, which is cited as an instance of observance of the maxim of quantity is sampled from an episode on a personal story of a man who doubles as a pimp and a hookup. In this instance, the host questioned him whether he is aware that pimping girls to men is illegal. The guest answered with an affirmation that he is aware that it is illegal. This is regarded as an instance of observance of maxim of quantity as his(guest) response was neither less nor more informative than what is needed in answering the question posed.

From the same episode where a personal story is told, there is an instance of observance of the maxim of quantity as cited in example 7. This instance is classified under observance of maxim of quantity as a concise response is given by the guest in affirming that he stopped working as a car wash attendant because he thought he could become a building contractor after school.

Still on an episode on a personal story of a hookup man, there is an instance of observance of maxim of quantity as stated in the example 8. This happens to fall under the observance of maxim of quantity as the guest in responding whether he was able to save

some amount of money from his previous job to further his education gave an accurate amount of information which could rightly answer the host.

Again, there is an instance of observance of the maxim of quantity in example 9. This example is taken from an episode on a personal story of a hookup man. The maxim of quantity is observed when the guest gave an accurate amount of information by mentioning just the name of his school in his response to the question “what school were you in?” The guest in his response stated the name of the school *kaneshie international, kateco...which is enough in answering the question. Hence, the maxim of quantity is observed.*

There is an observance of the maxim of quantity in excerpt 10. This excerpt is taken from an episode on a personal story of a hookup man. The maxim of quantity is observed in the guest's response to a question on when he was called birdman because he could sing. The host asked if he was given the name Birdman in primary school and he gave the right amount of information in answering by saying that it was given to him when he was in SHS.

These findings confirm Grice (1975) requirements for the maxim of quantity to be observed in a conversation. The findings of observance of the maxim of quantity on *The Day Show* constitute informative adjacency pairs needed for a conversation to progress.

4.1.2 Maxim of Quality

The maxim of Quality requires that speakers do not say what is believed to be false or that which lacks adequate evidence. The maxim of quality requires the speaker to tell the truth because a lying or untruthful statement will disrupt communication and lead to a

misunderstanding. The maxim of quality's importance in conversations shows in the usefulness of the information shared. As an explanation for a certain level of regularity in conversational behavior with regard to the truthfulness of information supplied at each turn of a discussion, Grice offers this maxim. In Qassemi et al. (2018), a speaker should be genuine and sincere, speaking truth or facts if they want to follow the maxim of quality. The Maxim of Quality requires that information provided in conversations are genuine and can be justified.

The gathered data reflects the maxim of quality as the least observed maxim on *The Day Show* with a record of fifteen occurrences and a percentage of 8.76%. The category of adjacency pair that fall under observance of the maxim of quality are those that are generally true and those that are backed by adequate evidence. Below are some excerpts from the data on observance of maxim of quality.

Excerpts on observance of maxim of quality

11. Host: For how long because she stated that she had to wait for a number of months before her system was, okay?

Guest: So, everybody is different, on the average I would give about 3 to 6 months before you can actually start but everybody is different.

12. Host: What other robots have you built?

Guest: A summo robot and the rebel.

13. Host: So, what do you boil with, water?

Guest: *No, you just put it like that and it melts.*

14. **Host:** *what changed, did you eventually become a musician?*

Guest: *No, I found out it's not my talent because I was copying people...*

15. **Host:** *are you pregnant?*

Guest: *No.*

16. **Host:** *So even to fry your fish?*

Guest: *You can use it.*

17. **Host:** *What is pimp job?*

Guest: *Maybe if a guy and you want to see somebody like you want to hook up, they have girls that Like sometimes I help them in that...*

Example 11, which was taken from an episode on health, specifically on maternal health is an example of observance of the maxim of quality. The issue on board had to do with regaining oneself after going through the period of pregnancy. Here, the host was eager to find out how long it takes for mothers to come back in shape and the guest in answering stated *“So, everybody is different, on the average I would give about 3 to 6 months before you can actually start but everybody is different.* With this response, she made it known how different people are and also giving an average period for such a change to occur. This happens to be an observance of the maxim of quantity because the assertions the guest made in her response are true.

There is an observance of the maxim of quality in example 12 which is sampled from an episode on education. Observance of the maxim of quality occurs when the host asked one of her guests who represented their school in a robotic competition what other robots

they have made outside the competition. The guest answered by stating and showing the other projects they had undertaken (summon robot and the rebel). This is an instance of observance of the maxim of quality as the guests had adequate evidence to support their assertions.

Example 13, which is drawn from an episode that centered on business falls under the observance of the maxim of quality. Here, the host was being taken through the processes involved in the production of shea butter. The question “So, what do you boil with, water?” came up at a point when the host wanted to find out if water can be added at that stage of production. There is an observance of the maxim of quality when the guest answered by stating that, “No, you just put it like that and it melts”. This means there is no need for water to be added. This example happens to be a fulfilment of the maxim of quality because the guest was being truthful about not needing water at that stage of production and there existed adequate evidence to show that indeed water has not been added to the processed shea.

There is an observance of maxim of quality in example 14 which is sampled from an episode on a personal story of a hookup guy. The line of conversation centered on the job of the guest. Per the cited example, the host wanted to find the guest’s understanding on a pimp job. The guest answered by saying that, “*like maybe if a guy and you want to see somebody like you want to hook up, they have girls that sometimes I help them in that*”. He (the guest) produced a response that corresponds to the general notion on what pimp job is about. Hence, there is an observance of the maxim of quality.

There is an observance of maxim of quality in example 15 which is cited from an episode on health. Here, the host questioned one of her guests who happens to be a man if he is pregnant. This happens to fall under observance of maxim of quality because he(guest) answered by saying “no” which is the truth because he is a male and cannot carry a pregnancy. Therefore, the maxim of quality is observed.

There is an observance of the maxim of quality in example 16 which is sampled from an episode on business. This episode dealt particularly with shea butter production. The guest in telling her business story took the host through a practical shea butter production process. During the last stage of the process, the host was enlightened on the uses of shea butter aside the common ones. In listing them, the host asked if it can even be used to fry fish. The guest answered with a yes and this is a fulfilment of the maxim of quality because the answer given was true in the sense that shea butter can be used to fry fish.

Example 17 is an instance of observance of maxim of quality. This was drawn from a discussion on a personal story of a hook up man. After highlighting some of the things he does as a pimp and a hook up man, the host asked whether he is aware that all he does is illegal. The guest answered by admitting that his activities are illegal which is the truth in the Ghanaian society, hence observing the maxim of quality.

4.1.3 Maxim of Relation

The Maxim of Relation is one of the four conversational maxims of the Cooperative Principle. As an explanation for a certain level of regularity in conversational behavior with regard to the relevance of information presented at each turn of a discussion; Grice (1975) offers this maxim. The maxim of relation guides conversationalists to ensure that

all the information they offer is pertinent to the current discussion, leaving out any information that isn't relevant. The maxim of relation can be influenced by quantity because it relates to the relevancy of the information being shared (Grice, 1975). Relation is violated by irrelevant information. Based on this maxim; the participant is required to be relevant when speaking in order to adhere to the Maxim of Relation.

The maxim of relation is presented as the third most observed maxim in *The Day Show*. This maxim is observed 25 times in the show. Adjacency pair that are classified as observance of this maxim are inputs that are relevant to a particular question and do not deviate from particular issues raised. Below are some excerpts from the data on observance of maxim of Relation.

Excerpts on observance of the maxim of Relation

18. *Host: Were you seeing a man or a woman?*

Guest: No...there is nothing like that, you don't have like I said no head, no leg.

19. *Host: Were your parents Christians?*

Guest: okay, my father too didn't go to church like me but my mother goes

20. *Host: so, what will go into some of these exercises, I mean when you look at the pregnant woman, what are some of the things you notice that will prevent her from being able to do some of these things?*

Guest: Eerm so basically the most important thing is whether you have an underlying medical problem, a cardiovascular or cardio respiratory problem, if you have some

kind of heart disease or if you have severe hypertension then we would want to ask you to slow a bit.

21. Host: *Behind me I see many other trophies as well can you tell me about a bit history about these trophies and what are the competition they have won in the past?*

Guest: *The school actually is an all-round growing one and these trophies speak for themselves. There are some that came from a group that is also called the sage the one at the top recently came. The urge in them to win at anything is marvelous and I think that it is something worth talking about.*

22. Host: *So how long do you usually give for it to dry?*

Guest: *Eerh if there is sun, or if the way the air is blowing, just give it like 5 to 10mins.*

There is an instance of observance of the maxim of relation in example 18 which is selected from a religious themed episode on the show. Observance of the maxim of relation is realized when the host questioned her guest on who he saw after giving his near-death story. The guest answered by stating that there was nothing like a man or woman at where he went and that creatures that existed there didn't have legs and head. This is a fulfilment of the maxim of relation because all his inputs made were relevant to answering and making the host and listeners his claims.

The maxim of relation is rightly observed in example 19 when the guest was answering a question as to whether his parents go to church. In his response, he stated that his father didn't go to church but his mother goes. Although his responses were broken down but

each was relevant to answering the question in the sense that his response revealed the religious status of his parents.

There is an observance of the maxim of relation in example 20 when the guest attempted to answer the host on what goes into the exercise activities of pregnant women. It is realized that all the inputs made were relevant to answering or commenting on the concerns of the host. The guest answered by stating *“so basically the most important thing is whether you have an underlying medical problem, a cardiovascular or cardio respiratory problem, if you have some kind of heart disease or if you have severe hypertension then we would want to ask you to slow a bit”*. The strings of answers given were all related to what determines the kind of exercise a pregnant woman is allowed to do. Thus, the maxim of relation is observed.

Example 21 falls under an observance of the maxim of relation in the instance where the guest was telling the host about the history of the trophies she was seeing. In responding to the host, the guest stated *“the school actually is an all-round growing one and these trophies speak for themselves. There are some that came from a group that is also called the sage the one at the top recently came...”* The guest in her narration of this history made inputs that were related or had a connection with how the trophies came about. Hence, the maxim of relevance is observed.

Example 22 fulfils the observance of the maxim of relevance on *The Day Show*. This is witnessed in how the guest answered the question on how long shea nuts are left to dry. The guest in answering made it known that *if there is sun, or if the way the air is*

blowing, just give it like 5 to 10mins. The inputs made by the guest were relevant to the determiners of the shea drying; hence the maxim of relation is observed.

The data on observance of the maxim of relation depicts how conversationalists on *The Day Show* cooperate with one another by focusing on a topic and allowing communication to flow effortlessly as Grice (1975) suggests.

4.1.4 Maxim of Manner

The maxim of manner is one of the Gricean conversational maxims which constitute the Cooperative Principle. It makes the following requirements: be perspicuous, avoid obscurity of expression, avoid ambiguity, be brief and be orderly. According to Grice (1975), the maxim of manner thus relates to how utterances are made rather than what is said. In a conversation, a participant who adheres to the Maxim of Manner will be brief, orderly, and clear in his or her contribution to the conversational exchange.

The maxim of manner appeared to be the most observed maxim in *The Day Show*, having a record of 68 occurrences. In this study, the maxim of manner is said to be rightly observed when speakers make clear speeches or inputs that can be easily understood. Below are some excerpts from the data on observance of maxim of manner.

Excerpts on observance of maxim of manner

23. Host: So, you're saying you act like this because its natural?

Guest: it is natural, I can't hide it and I can't throw it away so I'm ready for anything that happens.

Host: What about you Akyere, how did this career start for you?

24. **Guest:** *Well, I was, I have always been a dancer I will say since childhood but then I didn't take it seriously after high school cos I didn't see it going anywhere but then I saw my friends were doing it and were getting the money and all that so I decided to go back to dancing*

25. **Host:** *What were they singing I was trying to understand what they were saying?*

Guest: *The song was eerh a welcome song to welcome you to Saregu particular our processing center.*

26. **Host:** *What are you going to build next, do you have any tricks up your sleeves that you would want to share?*

Guest: *For building, sometimes by ourselves whatever creative idea that you get, you try your hands on it, mostly when there is a competition approaching or other events, it depends on the task you are given, something like if you are given a task to carry something, you have to build something which is like a hand or like a lifter to lift or grab the thing.*

27. **Host:** *And you had to be moved to the second hospital because of what?*

Guest: *Because the first hospital didn't have the equipment or the gadgets to be able to do the surgery.*

28. **Host:** *Is that wrong?*

Guest: *it's not wrong but it is very (like my son will say) dangerous.*

29. **Host:** *Why?*

Guest: *yes its very dangerous because the person who is demonstrating ,one if you have any side effects like you experienced headache or you were dizzy or you were*

nauseous during or after ,you cannot tell them that after i did this exercise that you told me to do, I experienced nausea or i had headaches , so the person can tell you oh you were not breathing right, breath like this or you had to lie down like this it's very important because you are very vulnerable at that time like she said pre-natal, you don't just wake up and do anything

30. Host: so, after school what happened?

Guest: oh, after that I had a contract with a contractor, he was showing me around so we used to construct filling stations and stuff.

There is an observance of the maxim of manner in the example 23 when the host asked one of his guests who is male but behaves like a female whether the way he acts is natural. This example is chosen from an episode on a social issue(gender dysphoria).The guest in responding to whether the way he acts is natural stated clearly without mincing words that whatever he does is natural and this falls under the observance of the maxim of manner.

In example 24 , there is an observance of maxim of manner when the host asked one of her guests how her career as a video vixen started. This example is chosen from an episode on entertainment where video vixens shared their plight. In answering the question, the guest clearly and orderly stated how it started since childhood and how she evolved into a vixen with time. With this explanation, the maxim of manner is observed.

The exchange of information between the host and guest example 25 fulfills the observance of maxim of manner. This example is found in an episode on business: specifically, a shea butter production business. A question was thrown to the guest to find

out the meaning of the song sang to welcome the host to their production site. The guest of the show in explaining the meaning of the song clearly stated what the song is about; a welcome song. With this, the maxim of manner is rightly observed.

The maxim of manner is observed in example 26 where the host sought to find out what her guests who happened to be robotics are going to build next. This is sampled from an episode on education. In responding to that, the speaker clearly made it known that what will be built next as a major task will be dependent on the task in their next competition but they are at liberty to experiment any creative idea that comes to mind. This is an instance of observance of the maxim of manner.

The maxim of manner is observed in this exchange of information between the host and her guest in example 27. This example is taken from an episode on religion where the near-death experience of a man is shared. There is an observance of the maxim of manner when the host sought to find out the reason why the guest was transferred to a different hospital in narrating his near-death encounter. The guest in his response clearly and explicitly stated the reason for his transfer to be the lack of gadgets and equipment and this can be said to be an instance of observance of the maxim of manner.

There is an instance of observance of maxim of manner in example 28 which is sampled from an episode on health. In this example, the host asked one of her guests who happens to be a yoga instructor whether it is wrong for pregnant women to practice some exercises they see on screens. She answered by clearly stating that it is not wrong but rather dangerous to be doing that. The clarity in the response given qualifies this instance as an observance of the maxim of manner.

Subsequently, there is another instance of observance of maxim of manner in example 29 when a follow up question is asked as to why it is dangerous for people to practice virtual exercise routine. This example is sampled from an episode on health. The guest went ahead to give clear reasons as to why it is dangerous to practice that. Her response, devoid of any form of ambiguity and obscurity makes that instance a fulfilment of the maxim of manner.

In an episode which centered on a personal story, there is an instance of observance of the maxim of manner. This is seen in example 30 when the host questioned her guest on what happened to his life after school. He answered by clearly stating that he had a contract with a contractor in constructing filling stations. This excerpt is cited as an instance of observance of maxim of manner based on the clarity in the response of the guest.

4.2 RQ.2 What are instances of the non-observance of Grice's maxims on *The Day*

Show?

Research question two of this study aimed at identifying the instances of non-observance of Grice's maxims in *The Day Show*. According to Loof (2017), there are some guidelines that conversationalists are expected to observe in order to ensure effective communication and these rules are rooted in the Gricean cooperative principle. However, conversationalists do not always observe the cooperative principle and its maxims for diverse reasons (Yaqin, 2018).

Non-observance of Grice's maxims can occur by violation, flouting, suspending, opting out and infringement. Suspending a maxim is a case in which the speaker needs not opt

out of observing the maxim because there is no expectation for the maxim to be observed. Grice in Thomas (1995, p.73) explains that a speaker who opts out from the operation both of the maxim and cooperative principle, he or she may say, indicate or allow it to become plain that he is unwilling to cooperate in the way the maxim requires. Grice as cited in (Thomas 1995, p. 65) explains the flouting a maxim is a situation in which a speaker blatantly fails to observe a maxim, not with any intention of deceiving or misleading, but because the speaker wishes to prompt the hearer to look for a meaning which is different from, or in addition to the expressed meaning. Thomas (1995) explains that infringing maxim of non-observance could occur because the speaker has an imperfect command of the language (a young child or a foreign learner), the speaker's performance is impaired in some way (nervousness, drunkenness, excitement, or because of some cognitive impairment).

4.2.1 Instances of non-observance of maxims on *The Day show*.

Research question two of this study aimed at identifying the kinds of non-observance of Grice's maxims in *The Day Show*. Yaqin (2018) postulates that the cooperative principle guides conversationalists in communicating effectively however conversationalists do not observe the maxims for diverse reasons. Non-observance of Grice's maxims can occur by violation, flouting, suspending, opting out and infringement. Suspending a maxim is a case in which the speaker needs not opt out of observing the maxim because there is no expectation for the maxim to be observed.

Although the conversationalists on *The Day Show* exhibited cooperation in their conversation, the data gathered had instances where non-observance took place.

Throughout the seven selected episodes, there were 158 instances of non-observance of maxims. Flouting of the maxim of quantity took place on (25) occasions, infringement (4), violation (64), opting out (2) and (0) instance of suspension. Maxim of quality also had no instances of flouting, (1) instance of infringement, (4) violations, and no instances of opting out and suspension. The maxim of manner which centers on orderliness, and clarity of inputs had (3) instances of flouting, (11) instances of infringement, (17) violations, (2) instances of opting out and suspension. The maxim of relation had no instances of suspension, flouting, and opting out, (22) instances of violation, and (1) instance of infringement. Specifically, violation of maxim appeared as the commonest form of non-observance with the maxim of manner being the most violated maxim on the show.

Table 3: Frequency distribution of non-observance of the four maxims on *The Day Show*.

Maxim	Flouting	Infringement	violation	Opting out	Suspension	n(%)
Quantity	25	4	64	2	0	95(60.12%)
Quality	0	1	4	0	0	5(3.16%)
Manner	3	11	17	2	2	35(22.15%)
Relevance	0	1	22	0	0	23(14.55%)
Total	28	17	107	4	2	158

Source: Field data

Non-observance of Grice's maxims can occur by violation, flouting, suspending, opting out and infringement. Suspending a maxim is a case in which the speaker needs not opt out of observing the maxim because there is no expectation for the maxim to be observed.

Although the conversationalists on *The Day Show* exhibited cooperation in their conversation, the data gathered had instances where non-observance took place containing all the five kinds of non-observance. Throughout the seven selected episodes, there were 158 instances of non-observance of maxims. Violation of maxims emerged as the most common form of non-observance with 104(66.6%) occurrences out of 158 instances. Flouting of maxims comes next to violation with 30(19.2%) occurrences, infringement 13(8.3%), suspending 6(3.8) and opting out having being the least form of non-observance with 3 occurrences (1.9%).

Table 4: Frequency distribution of kinds of *Non-Observance* of maxims on *The Day show*.

Kinds of Non-observance	Frequency	Percentage
Flouting	25	15.8%
Violation	107	67.7%
Infringement	17	10.7%
Opting out	4	2.5%
Suspending	5	3.1%
Total	158	100%

Source: Field data

4.2 .2 Non-observance by Flouting

According to Grice (1975), a conversationalist may disregard a maxim, and in this situation, he or she may purposefully do so without intending to deceive the hearer for communication purposes. In other words, the speaker is attempting to create a Conversational implicature and the desire for the listener to understand its inferred meaning. Per the data gathered, flouting of maxims appeared to be second in terms of the common kind of non -observance used on *The Day Show*. Flouting of maxims occurred thirty times on the show with a corresponding percentage of 15.8%. Below are some excerpts from the data on flouting.

Excerpts on non-observance by flouting

31. **Host:** *Was it a problem for you?*

Guest: *Me, I like it.*

32. **Host:** *Do you also face discrimination because you're supporting your sister?*

Guest: *My own is 1000.*

33. **Host:** *And they were making a lot of money?*

Guest: *Some were even travelling worldwide.*

34. **Host:** *You didn't even walk?*

Guest: *Ooh walking is just regular, it's not intensive when you are pregnant.*

35. **Host:** *Experience, what kind of experience?*

Guest: *I walk with guys who are pimps, most of my friends do that job.*

36. **Host:** *how were you making money as a young man to pay?*

Guest: yeah, that is the time i was going to school i was also working so

37. Host: is there an opportunity for advanced international education for these children who have won all these trophies for the school, do they have the opportunities for scholarship?

Guest: this one projects them and then whoever is interested can come in, so at this point we are asking for same for them because the previous year we have had issues of students who competed, yet after the whole thing had financial difficulty at the tertiary level....

In example 31, the host was trying to find out whether one of her guests had a problem with his sister being a transgender. This example is taken from an episode on a social issue (gender dysphoria). In responding to that, the guest did not directly state whether it is a problem or not but rather answered by saying he likes it. With this response, the speaker flouts the maxim of quantity and it is up to the host to infer the hidden meaning of his response with regards to the question asked which simply means that his brothers' state is not a problem for him.

There is an instance of flouting maxim in example 32 when the host asked one of her guests whether he faces discrimination in supporting her transgendered sister. The guest answered by saying that *his own is thousand*. This happens to be a flout because the speaker didn't give an expected and direct response, creating the need for inference in order to grasp the hidden meaning of the response. Again, an implicature comes about as a result of the inherent meaning in the guest's response.

Example 33 reflects an instance of flouting of maxim. A maxim is flouted when the host asked a guest how she later got interested in becoming a video vixen. This example is cited from an episode on entertainment where some video vixens shared their plight. The guest narrated how her colleagues in school influenced her. The host went ahead to find out if they were making a lot of money and the guest answered by saying some were even travelling outside. This happens to be a flout because the response from the guest was indirect and there had to be an inference to understand that making travelling worldwide meant they were making a lot of money.

There is an instance of maxim flouting in example 34 which is taken from an episode on health. This happens when the host asked a guest whether she walked as a form of exercise during her pregnancy period. The guest flouted in her response by stating that walking is just regular and that it's not intensive when you are pregnant. This falls under flouting of maxims because there was a need for inference in order to understand that her response *walking is just regular* meant that she was walking during her pregnancy period.

Example 35 falls under non-observance by flouting . It is sampled from an episode on a special story. Flouting occurs when the guest in responding to a question from the host on what kind of experience has, mentioned that he *walks with pimps* and that most of his friends are into that job. Looking at his response, there was a need for inference in order to understand the hidden meaning which is his experience in the pimp business.

Example 36 which is drawn from an episode on a personal story of a hookup man falls under non-observance by flouting. Non-observance by flouting takes place when the host questioned birdman, her guest on how he was making money to pay his school fees. He

answered by stating that he was working at the time he was in school. This is said to be an instance of flouting because the listener had to make an inference to arrive at what the speaker really meant which is; she was able to pay his fees from the money he made from work.

Again, example 37 which is sampled from an episode on education falls under non-observance by flouting. Flouting occurs when the host attempted to find out from the headmistress of Methodist girls if there are scholarship opportunities for the students who partake in competitions. The headmistress answered by revealing the projection the competition gives them in order for potential scholarships to come to their aid. This happens to be a flout because the listener, in order to retain the answer in the response of the guest must deduce the hidden meaning of the answer. The response from the headmistress indirectly meant that there are yet to be scholarship opportunities for the competitors.

In affirmation to Blomme-Tilmann (2013) postulations on inherent meaning in conversations, the data reveals that conversationalist's contribution to a discussion goes beyond what is merely said.

4.2.3 Non-observance by violating

Grice (1975) states that if a speaker violates a maxim, he will be liable to mislead someone or provide improper information, causing a misunderstanding. Violation of maxims occurs when a speaker in a conversation intentionally tries to cause a certain level of confusion or misunderstanding to the addressee or when he or she wants to achieve a particular purpose in a discourse. Violation of maxims, according to the data

gathered is the commonest form of non-observance of maxims on the show. Adjacency pair that violated maxims amounted to hundred and four having a percentage of 67.7%.

Below are some excerpts from the data on violating.

Excerpts on violating maxims

38. **Host:** *So, Moses is it any different for you at church?*

Guest: *Oh no I'm a chorister...you See those people that walk like ladies, we are talented.*

39. **Host:** *But you provide eerh?*

Guest: *Oh, not that, we all prepare because the client is paying for it so you need to factor all this before calling the people and moreover, they have different bodies and different sizes, so if you are really serious with your job you should have your art director, costumeries', makeup person all ready.*

40. **Host:** *Did you think science was difficult before you came here?*

Guest: *We heard rumors.*

41. **Host:** *Okay how patient were you?*

Guest: *Eerm let's just say I really wanted my body back, honestly, I wouldn't lie about that and I remember when I spoke to Akorfa and I told her I didn't use to be this big.*

42. **Host:** *Where were your parents?*

Guest: *Actually, they are in Accra but they don't have money*

43. **Host:** *Growing up were you clubbing a lot?*

Guest: *Yes, I was clubbing, you know I travelled a lot, I was between Washington dc and Ghana like 6/7 times a year, so I was spending a lot of time away from my family, so it was causing a slight distance from me myself and my wife and children and you could tell it was affecting them because I was always gone...*

44. **Host:** *how long has these women being working with you?*

Guest: *I've started this business for like the past nine years now, and they are all in this community working ...*

45. **Host:** *so, we have to wait for this to cool down?*

Guest: *Yes like 15 mins or 20 minutes, it will be cool, then we go to the grinding mill for milling... violating quantity*

Example 38 can be cited as an instance of violating a maxim. This example is picked from an episode on a social issue (gender dysphoria). Violation occurs because the guest in responding to a question on his experience in church gave an answer that is misleading. He answered by stating that people (men) who walk like ladies are talented which is always not the case. Hence non-observance by violation has occurred.

There is a case of non-observance by violation in example 39 which is selected from an episode on entertainment. This episode featured some video vixens and a producer. Violation occurs in one of the guest's (the producer) response to the host as to whether he provides the needs of his hired vixens seem too long and confusing. Also, his lengthy response had a purpose of explaining how he works to the listeners and this is categorized under violation of maxims.

There is an instance of maxim violation in example 40 which is from an episode on education. Maxim violation happens in the guests' response to whether they thought science was difficult before entering senior high school. Their response is; *we heard rumors can be confusing in terms of whether the rumors made them think that science is difficult, resulting in non-observance by violation.*

In example 41 there is a violation of maxim. This example is sampled on an episode on health. when the guest attempted to answer how patient she was in her journey to getting back in shape after delivery, violation of maxim took place. In her response, she was unclear about how patient she was but rather stated other things that had no correlation with the information being sought by the host. Hence, a violation has occurred.

Example 42 falls under an instance of non-observance by violation and it is sampled from an episode on a personal story of a hookup guy. Based on the response from the speaker when he was asked about his parents, violation occurs. The guest in responding to a question on where his parents were ended up by saying *they are in Accra but they don't have money.* With this, he directly gave out more information than needed to buttress his point and this amounts to the violation of the maxim of quantity.

There is an instance of maxim violation in example 43 the guest responding to whether he was clubbing a lot when growing up. This example is sampled from an episode on religion. Although the respondent answered by saying he was clubbing, he went ahead to mention other things like his travelling schedules and how that was affecting his family life of which the question did not demand. Hence, violation of the maxim of quantity occurs.

Example 44 which is cited from an episode on a personal story is an instance of violation of maxim. The maxim of relevance is violated when the host questioned her guest on the number of years she has been working with her employees. The guest gave responses that were misleading. She started by stating the number of years she has been doing her business and ended with where the women live which was not relevant to answering the question. Violation occurs because the guest was not clear in her response as her response could not be easily understood.

Again, there is a violation of the maxim of quantity in example 45 where the host wanted to find out if the final product in the shea butter production must be left to cool down. This example is sampled from an episode on business in shea butter production. In responding to that, the guest added other information that was not needed in answering the question. After answering by saying yes, she went ahead to add the time it needed to be left and the next stage after cooling which is an additional information. Hence, the maxim of quantity is violated.

Irma, (2014) posits that in violating a maxim, the speaker is able to cause a misunderstanding or mislead the hearer. The data presents misleading adjacency pair that brings about misunderstanding to the audience representing how maxims are violated on *The Day Show*.

4.2.4 Non-observance by Infringement

Thomas (1995) explains that infringing maxim could occur because the speaker has an imperfect command of the language (a young child or a foreign learner), the speaker's performance is impaired in some way (nervousness, drunkenness, excitement). (Atika,

2020) also posits that infringement of a maxim is the condition or situation that happens because the speaker has an imperfect command of language. Thomas (1995) states that violating the maxim of non-observance may take place when the speaker (a young kid or a foreign student) has a limited command of the language or when the speaker's performance is otherwise compromised (nervousness, drunkenness, excitement). In all, maxim infringement occurred in thirteen(13) instances representing 10.7%

Excerpts on infringing on maxims

46. Host: You wanted to have sex with someone?

Guest: No like I was finding someone to have sex with, me I don't like going outside

47. Host: Has any pastor approached you trying to preach you against?

Guest: Some pastors when they see you, eei those who walk like ladies, God is coming, he's coming with his judgement. he's coming to your church, are you here to judge me?

48. Host: So how about your extended family, how do they react?

Guest: Oh, they are all good even though when you come to my house and you say you are looking for Nana Bentil... Oh Nana Bentil is there...The way they even pamper me, you cannot say anything.

49. Host: So then why did you decide to come out and tell the world that you were...?

Guest: Yes, the reason that I decide to come out that I have the feeling that I am not a real man because the hormone in me was not a man hormone so I have to do something about it and rush up.

50. **Host:** *When exactly do you harvest the shea nuts?*

Guest: *so, by now, from now to next month it will start.*

51. **Host:** *But why do you think that she doesn't want to listen and accept that you behave differently?*

Guest: *Yeah, I don't know like she sometimes feels very sad because you know how Ghanaians are...I've seen your son somewhere but me I don't even go out, maybe I'm going to the barbering shop but they don't know Ghanaian people they are so like if you act girlish as if you are a demon.*

Example 46 which is sampled from an episode on a personal story of a hookup man can be classified as an instance of infringement. The host sought to find out if the guest was looking for someone to have sex with when he was surfing links for a hookup a girl which was the obvious reason. Birdman, the guest's response was an attempt to affirm that he wanted a hook up girl to have sex with but he doesn't like to go in person but as a result of his deficiency in speaking the English language, he ended up whining and making ambiguous statements by saying "*no I was looking for someone to have sex with, I don't like going outside.*".

Excerpt 47, selected from an episode on a social issue(gender dysphoria) is an instance of non-observance by infringement. There is a case of non-observance by infringement in an attempt by the guest to respond to whether a pastor has ever tried to preach against his nature (girlish) to him. His response indicated that it has ever happened to him but as a

result of his deficiency in expressing himself using the English language, he ended up making obscure statements and this amounts to non-observance by infringement.

Again, there is an instance of non-observance by infringement in example 48 which is also sampled from an episode on a social issue. Non-observance by infringement occurs in responding to a question from the host on her guest's family reaction to his nature. In his response, he attempted to make it known that everything is okay between him and his family but as a result of his inability to express himself well in English language, he ended up whining and making obscure statements. Hence an infringement occurs.

In example 49 which is selected from an episode on a social issue (gender dysphoria), there was an infringement when the guest tried to give explanations as to why she decided to publicize that he is a transgender. His explanations appeared to be ambiguous and unordered, stemming from his inability to express himself well in English.

Another instance of non-observance by infringement happens in example 50. This example is sampled from an episode on business, specifically, a shea butter production business. There is a demonstration of non-observance by infringement based on the response given by the guest when questioned on the period within which shea nuts are harvested. The response given by the guest appeared to be unclear and unordered and this can be attributed to her inability to express herself well or nervousness. Therefore, infringement occurs.

Non-observance by infringement occurs in the exchange of information between the host and guest when she asked her guest in the example 51. Infringement takes place when

the host asked a guest why he thinks his mother doesn't want to accept that he behaves differently. This excerpt is sampled from an episode on a social issue (gender dysphoria). His response geared towards how other people make her feel but presents her reasons in an unclear and unordered manner as a result of his inability to express himself well in English language. Hence, non-observance by infringement occurs.

4.2.5 Non-observance by opting out

Non-observance by Opting out Grice (1989: 30) states that the speaker chooses to opt out of a maxim because he's unwilling to cooperate within the way maxim requires. He may say "I cannot say more" or "My lips are sealed." The speakers intend to avoid causing an implicature or appearing uncooperative for legal or ethical reasons (Thomas, 2014). A speaker opting out the maxim means that he or she is unwilling to cooperate because of certain reasons. Opting out of maxims, which is the least form of non-observance on *The Day Show* appeared only three times 2.5% in of the data. Below are some excerpts from the data on opting out.

The data affirms Irma (2013) assertion on maxims infringement. Infringement occurs when a speaker has a poor linguistic performance, cognitive disability, or is unable to speak clearly or concisely.

Excerpts on opting out

52. Host: So, you face a lot of discrimination from people?

Guest: Hah...

53. **Host:** *Why did you reduce it?*

Guest: *For church matter I don't want to go there oo, because it's something different*

54. **Host:** *What did he look like?*

Guest: *I've tried, my god son has asked me so many times, I've tried to explain, I can't explain.*

55. **Host:** *When you say surgery, so there was a need for surgery ?*

Guest: *Right that I wanted my wife and the cardiologist to speak to it because god made everything impossible*

There is an instance of non-observance by opting out in example 52. This is selected from an episode on a social issue (gender dysphoria). In this example, the host was trying to affirm if the guest really faced discrimination from people. Earlier, he (guest) had already mentioned how he is being treated like an outcast because of his nature. In responding to the host, there was an indication that he really faces discrimination but didn't want to talk about that at that point of discussion and this response is a description of opting out of a maxim.

An occurrence of non-observance by opting out is found in example 53 which is sampled from an episode on a personal story of a hookup man. Opting out occurs when the host wanted to find out why her guest reduced the number of times he goes to church. In responding, he made it known to the host how he uninterested he is in that particular topic. Birdman, the guest stated that the issue is something he would not want to talk about and this is a clear indication of opting out.

Non-observance by opting out occurs in example 54 when the guest was responding to a question on how God looked like when he encountered him in his near- death experience. This excerpt is sampled from an episode on religion. The conversation surrounded a man's encounter with God in his near- death experience. Berla, the host sought to find out how God looked like in the guest's encounter. He (the guest) responded by saying he cannot explain and that he has tried severally but to no avail. The guest stating clearly that he couldn't explain because he just can't is an instance of non-observance by opting out.

Opting out occurred in example 55 which is sampled from an episode on religion. This occurred when the host wanted to find out from her guest if there was a need for surgery after his heart failed. Opting out occurred when the guest made it known that he would not want to talk about that but will rather leave that for her wife .

4.2.6 Non-observance by Suspending

Suspending maxim occurs when the speakers do not comply with one or more maxims in certain occasion. In this case, participants are not expected to observe any of the maxims (Martinich &Stroll, 2007). Suspending as a type of non-observance happens due to cultural differences or events. During these instances, people do not expect others to fulfill the maxim. Therefore, their adjacency pair do not contain implied meaning even if the speakers break the maxim. According to Latan (2013), When one suspends a maxim, it can be implied that what is said is not entirely true or that there are things the speaker should not say such as taboo words. It may be due to cultural differences that a speaker suspends a maxim or to the nature of certain events or situations. Non -observance by

suspension occurred in six adjacency pairs and a percentage of 3.1%. Below are some excerpts from the data on suspending maxims.

Excerpts on suspending maxims

56. Host: So why is mine not making noise?

Guest: laughter...

57. Host: Of what just yoga?

Guest: Laughs

58. Host: Hah, so this is how it looks like?

59. Host: the last time I saw you your stomach was flat you are working, so this is as a result of yoga?

Guest: (laughs and roll eyes...)



The example 56 which happens to be an instance of suspension is selected from an episode on business(shea butter production business).In this scenario, there is an instance of suspension when the host tried mixing the shea butter after seeing someone mix some. She questioned why her hand is not able to produce the noise that shows it is being properly mixed. Although a questioned was raised but there was no vivid response and any form of expectation from the guest in terms of responding to that. Hence, suspension occurs.

This happens to be an instance of non-observance by suspending in example 57 which is sampled from an episode on business(shea butter production).This is so because despite

the fact that the host when passing the comment “ow this is how it looks like” came in a form of a question upon seeing the final product in the production of shea butter, there was no expectation in terms of the question being answered by the guest. This instance can be classified under non observance by suspension.

There is an instance of suspending of maxims in example 58 when the host out of surprise passed a comment after it has been known to her how one of her guests lost weight after delivery. This excerpt is sampled from an episode on health. The guest had indicated that she moved from size 14/16 to size 10/12 within two to three months with the help of yoga. Although she had already stated what it took for her to get there, the host questioned again if it was just yoga but had no expectancy of response from her guest and this can be termed as an instance of suspending maxims.

Example 59 which falls under non-observance by suspension is sampled from an episode on health. Here, the host made it known to one of her guests who was pregnant that, her stomach was flat on their last encounter and ironically asked if her present state is as a result of yoga? Although her comments posed as a question but there was no expectation from the guest to answer. This can be termed as an instance of suspending a maxim.

4.3 RQ.3 What are the reasons behind the observance and non-observance of the Grice’s maxims on *The Day Show*?

From the data analysis, different reasons can be inferred for the observance and non-observance of the cooperative principle and maxims in *The Day Show*. The reasons for observance and non-observance of maxims are: Affirmation, Vivid description, Informing, and Explanatory reasons. As Christoffersen (2005) suggests, avoiding certain

topics, saving face, creating fake truth, and convincing someone came up as the reasons for non-observance of the Grice's maxims on *The Day Show*.

Table 5: Frequency distribution table for the Possible reasons behind observance of maxims on *The Day Show*.

Reasons for observance	Frequency	Percentage(%)
Affirmation	60	23.80%
Vivid description	29	11.50%
Informing	95	37.69%
Explanatory	68	26.98%
Total	252	100%

Source: Field Data

4.3.1 Affirmation

Affirmation as a reason is inferred from the data in instances where a maxim is observed to validate an assertion made. During these instances, a speaker makes adjacency pair that confirms what is being said. Affirmation as a reason for observance 60 times corresponding to 23.80% of the data on observance of maxims on *The Day Show*. Below are excerpts from the Data on affirmation.

Excerpts on affirmation

60. Host: *You have a degree in that?*

Guest: *Yes, I have a degree in that.*

61. Host: *Oh, your school was right here?*

Guest: *Yes.*

62. **Host:** *So, you try to cover up?*

Guest: *Yes.*

63. **Host:** *But he has a church?*

Guest: *Yes.*

Example 60 falls under affirmation as a reason for observance of Grice's maxims in *The Day Show*. This example is sampled from an episode on health which centered on the exercise routine of pregnant women. Here, the guest had indicated that exercising has been a lifestyle even before pregnancy because she has a degree in exercise science. The host out of surprise asked again if she (the guest) has a degree in that and the guest answered affirmatively saying yes, I have a degree in that.

There is an instance of affirmation in example 61 which is sampled from an episode on Business. In this example, the guest narrated how she has been lived all her life. Following the narration, the host asked if her school was right there pointing to a particular school block. The host responded by saying yes to affirm that the building that was been referred to is where she schooled.

There is an instance of affirmation in example 62. This example is taken from an episode on entertainment. In this instance, the guest had indicated how uncomfortable she feels to dress in ways that may expose certain parts of her body . Based on what she said, the host followed up with a question asking if she tries to cover up. The guest answered affirmatively by saying yes.

Affirmation as a reason for the observance of Grice's maxims in *The Day Show* is seen in example 63. This example is sampled from an episode on a social issue(gender

dysphoria). In this example, the host asked a guest who happens to be a transgender and engaged to a pastor whether the pastor owns a church. She(the guest) answered by affirming that indeed the pastor owns a church.

4.3.2 Vivid description

From the data analysis, vivid description emerged as a reason for maxim observance in *The Day Show*. This reason comes about when a speaker tries to give a detailed account on an experience. Vivid description as a reason for observance of Grice's maxims on *The Day Show* occurred 29 times representing 11.5% of the entire data on maxim observance. Below are excerpts from the Data on vivid description.

4.3.3 Excerpts on vivid description

64. Host: *Were you seeing a man or a woman*

Guest: *There is nothing like that, you don't have like I said no head, no leg.*

65. Host: *So, what language were you speaking?*

Guest: *So, everything is a feeling and once i came back, everything downloaded into English.*

Example 64, which falls under vivid description as a reason for observance of the Grice's maxims in *The Day Show* is selected from an episode on religion. The guest gives a detailed account on the creatures he encountered in his near- death experience. This follows a question from the host as to whether he saw a man or a woman. The guest responded by saying "there is nothing like that, you don't have like I said no head, no leg". This comes as a vivid description of the creatures he (the guest) encountered.

Another instance of giving a vivid description is found in example 65. This example is sampled from an episode on religion. A vivid description is given on the mode of communication between the guest and other creatures he(the guest) met in his near-death experience. The description comes after the host asked what language they were speaking. A description of how they communicated followed as the guest made it known that *everything was a feeling and was downloaded into English after he gained consciousness.*

4.3.4 Informing

One of the reasons for observance of the Grice's maxims that can be deduced from the data is to inform. From the data, This reason comes about when a speaker tries to produce facts on a particular topic. Informing as a reason for observance of Grice's maxims on *The Day Show* occurred 95 times representing 37.69 % of the entire data on maxim observance. Below are excerpts from the Data on informing.

Excerpts on informing

66. **Host:** *Now what i want to find out is in 2019 when the students won the trophy, there was a promise that was made to the school that, a classroom block was going to be built and fully furnished and handed over to the school, this promise was made by the current minister of education the then deputy minister how far with that promise*

Guest: *Yes, I think so many other promises also came I am elated to say that the classroom block is over 80 percent complete.*

67. **Host:** *What are you going to build next, do you have any tricks up your sleeves*

that you would want to share?

Guest: *For building, sometimes by ourselves whatever creative idea that you get, you try your hands on it, mostly when there is a competition approaching or other events, it depends on the task you are given, something like if you are given a task to carry something, you have to build something which is like a hand or like a lifter to lift or grab the thing.*

Example 66 which is selected from an episode on education is an instance of informing as a reason for observance of Grice's maxims in *The Day Show*. This reason is realized when the guest responded to a question on how far a promise from the minister to the school had gone. From the discussion, a promise was made to the school after winning a robotics competition. The guest, who happened to be the headmistress of the school provided the host with facts about how far the promise has gone. She provided the host with information on the progress of the project by stating, I am elated to say that the classroom block is over 80 percent complete.

Another instance where informing can be seen as a reason for observance of Grice's maxims in *The Day Show* is in example 67. This example is selected from an episode on education. From the example, the guest tries to give facts about what determines the kind of project they undertake. She made it known that, they try their hands on ideas that come to mind but mostly when there is a competition approaching or other events, it depends on the task they are given, they build accordingly.

4.3.5 Explanatory

Explanatory reason is one of the reasons for observance of the Grice's maxims in *The*

Day Show. From the data, This reason comes about when a speaker tries to ensure clarity through justification. Observance of the Grice's maxims as a result of giving explanations on occurred 68 times representing 26.98 % of the entire data on maxim observance. Below are excerpts from the Data on explanatory reasons.

Excerpts on explanatory

68. **Host:** *But with all these things why do you still link these girls up, if they are being attacked, molested, brutalised, why do you still do it?*

Guest: *I've reduced my line of doing hookup if i don't really know you , and before I meet you and link you up I have to give you a warning that this is my girl if you don't know and anything happen to her, you will bear.*

69. **Host:** *Why don't you want your sister to take part in this?*

Guest: *Eerrm because i know the risk in it, I don't want her to be a victim.*

Observance of the Grice's maxims due to explanation is seen in example 68. This example is taken from an episode on a personal story of a hookup man. The host sought to find out why the hookup guy who doubles as a pimp has not stopped hooking girls up despite the attacks these ladies face in their line of business. The guest explained by saying that he makes his customers aware that he is in charge of the girls so they dare not harm any of them.

Another instance of explanation is seen in example 69 which is taken from an episode on a personal story of a hook up man. Here, the guest who is into hookup whether indicated that he would not allow his sister tow his line in becoming a hookup girl . He explains that he will not allow that because he knows the risk involved and would not

want his sister to be a victim.

4.4 The possible reasons behind the non-observance of the maxims.

There are eight categories of potential reasons why people break the maxims, according to Christoffersen (2005). Some of these reasons for breaking maxims according to the author are, avoiding certain topics, saving face, creating fake truth, and convincing someone. Peculiar to this study are reasons that include emphasis, appealing to the emotions of listeners and face saving.

Table 6: Frequency distribution table for the Possible reasons behind non-observance of maxims in *The Day Show*.

Reason for Non-observance	Frequency	Percentage
Face saving	2	1.26%
Emphasis	70	44.30%
Appealing to emotions	9	5.69%
Convincing	45	28.48%
Avoiding certain topics	28	17.72%
Creating fake truth	4	2.53%
Total	158	100%

4.4.1 Face Saving

According to Brown and Levinson, Face refers to a person's public self-image. undertaking this study, it is realized that one of the probable reasons why speakers fail to fulfil the maxims lies in face saving. In this instance, face-saving -acts are utterances passed to impede threats on either the positive or negative face of a conversationalist. This category of reason can be used by the speaker when the speakers have a purpose to cover themselves from awkwardness (Christoffersen, 2005). Per the analysis, there are two instances representing 1.26% where a speaker failed to observe a maxim in order to save his or her face. Below are some excerpts on face saving.

Excerpts on face saving

70. **Host:** *So, you're saying you act like this because its natural?*

Guest: *It is natural, I can't hide it and I can't throw it away so I'm ready for anything that happens*

71. **Host:** *is that not dangerous as well?*

Guest: *why is it dangerous*

Example 70 which is sampled from an episode on a social issue falls under violation of maxim due to the speaker's urge to save his face. The positive face of the speaker, which deals with a person's desire to belong and to be accepted is being saved in this example. This is so because the guest in answering whether he thinks his acts are natural violated the maxim of quantity by adding extra information that was not needed in answering the question. The possible reason that could be deduced from this instance of non-observance

is to save the positive face of the speaker. That is, an utterance to show the speaker's need or desire to be accepted and belong irrespective of his girlish nature.

In example 71, there is an instance of flouting by the guest in an attempt to save his face. The example is sampled from an episode on a personal story of a hookup man. There is a flout when the guest responded to whether his pimping job is not dangerous. He responded by questioning the host on why it is dangerous. The reason deduced for flouting the maxim of quantity can be linked to the guest's quest to save his negative face, thus his desire or need to be autonomous and free in taking decisions. The guest flouts the maxim in an attempt to resist the idea of his job being dangerous as suggested by the host and this falls under face saving.

4.4.2 Emphasis

Another factor deduced as a reason for non-observance of Grice's maxims by participants of "The Day Show" is to lay emphasis on an assertion. Emphasis is deduced as the most common reason for non-observance of maxims on "The Day show" covering sixty-three instances and with a percentage of 44.30%. Instances that have emphasis as reasons are those that come with explanations after an assertion has been made.

Excerpts on emphasis

72. *Host: So, you actually attempted committing suicide?*

Guest: yes 37 military hospital, I've tried it ...before because of the society, hatred and stuff.so sometimes you don't have to think about what people say, be yourself, do what you want to do, it will help you, when it doesn't help you, it's your own problem,

no one can get up from his house and tell you that Angela I am sending you this amount of money to take care of yourself When you ask they will never give you because you are a transgender/gay or a lesbian. They thought when they give you it's a bad habit.

73. Host: *Does it include finding the right dancers and models for the video?*

Guest: *Yes. that's because to decide on a model the song will demand for that*

74. Host: *So usually how many women do you have working on your factory?*

Guest: *Yeah, so actually this time we are not too much busy but when new have an order of exporting 24 metric tons or 27, you see them here plenty, others are even coming from different communities, to join us work.*

75. Host: *So, what did you have to build before winning the competition here in Ghana before proceeding?*

Guest: *No, it was all virtual, so the whole concept virtual didn't come because of corona virus, let's say you are a doctor in Ghana and you have to perform a surgery on a patient in Australia so you will program the virtual robot then you run assimilation either on screen or you make a hologram of the robot and run it by you when you are done then you send the actual code to the real robot , so you don't need to go there.*

Example 72 falls under non-observance by violating the maxim of quantity. This example is chosen from an episode on a social issue. There is a violation of the maxim of quantity when the guest gave out more information to emphasize incidents on his suicide attempt. In responding to a question on whether the guest has ever attempted suicide, she (the guest) went ahead to mention the name of the hospital he was admitted to and the implications of caring too much about the thoughts of other people. The reason for violating the maxim of quantity or giving out more information than needed can be linked to stressing or laying emphasis on the major happenings that preceded the suicidal thoughts and actions.

In example 73, there is a case of violating the maxim (quantity) which is sampled from an episode on entertainment. Violation occurs when the guest in responding to whether the work of a producer included finding the right dancers and models gave out more information than what is needed in answering the question. The maxim of quantity is violated when the speaker tries to add up reasons to emphasize why the work is done that way. The reason that can be linked to the guest's violation is to emphasize why the work of a producer comes with all those requirements.

In example 74, there was an instance of violation of maxim(relation) when the guest was responding a question which demanded to know the number of women that works in her shea butter factory. This scenario takes place in an episode on business(shea butter production). The entrepreneur's response, which was not directly related to the question asked came in a form of explanation to what determines the number of women at a time and where these women are coming from instead of giving out the numbers.

There is a violation of a maxim in example 75 which is selected from an episode on education. Violation occurs when one of the guests was responding to a question that had to do with what they built in a robotic competition in Ghana before competing with other nations. The speaker's response had additional information that was not relevant to answering the question asked. The response This kind of non -observance happens as a result of the speaker's urge to emphasize and explain how the project went about. In doing so, she swayed from the demands of the question that sought to find what was built but instead focused on how it was built.

4.4.3 Appealing to Emotions

Speakers appealing to the emotions of hearers appeared to be one of the reasons behind non -observance of Grice's maxims in *The day show*. Appealing to emotions as a possible reason occurred nine(9) times, representing 5.69%. Appealing to emotions in this context refers to occasions where speakers make utterances that draws inward feeling of pity from the hearers.

Excerpts on appealing to emotions

76. Host: so, you don't have any problem with women who sell their bodies?

Guest: The system

77. Host: So, what about you how are you able to handle it when people criticize and insult you?

Guest: Let me tell you a secret, yesterday you called me, I was just sitting and I was crying.

78. **Host:** *But why do you think that she doesn't want to listen and accept that you behave differently?*

Guest: *Yeah, I don't know like she sometimes feels very sad because you know how Ghanaians are...I've seen your son somewhere but me I don't even go out, maybe I'm going to the barbering shop but they don't know Ghanaian people they are so like if you act girlish as if you are a demon.*

79. **Host:** *Have you ever advised any of the girls you hookup to stop?*

Guest: *Most of them through my hand they've gotten married and stuff.*

The example 76 which is sampled from an episode on a personal story is an instance of flouting maxim. Flouting occurs when the guest, in trying to respond to whether or not he has a problem with women who sell their bodies made a statement that needed to be inferred by the listener in order to understand what he actually meant. The meaning that could be drawn from his response "The system" is that he has no problem with women selling their bodies because the system is not favorable and has made it so. The reason deduced from his response, which happens to be a flout was to awaken the emotions of listeners to side with such women as it is not their doing to be in such a business but rather the unfavorable system has caused that.

Another instance of non-observance in the show that had its reason to be an appeal to the emotions of listeners is found in example 77 which is sampled from an episode on a social issue (gender dysphoria). The speaker in responding to a question on how he handles criticism and insult violated the maxim of manner by giving out information that did not clearly answer the question asked. The guest sought to get the listeners to pity or

side with him in relation to the discrimination he has faced by appealing to their emotions. This is achieved by bringing up how an experience he had made him cry instead of discussing how he handles discrimination and insults from people.

There is an emotional appeal in the guest responding to why he thinks that his mother doesn't want to listen and accept that he behaves differently. This is found in example 78 which is cited from an episode on a social issue (gender dysphoria). The guest who is a man but behaves like woman was questioned on why he thinks his mother does not want to accept that he behaves differently. He (the guest) answered by making it known that it is as a result of the attitude of Ghanaians towards people of his kind that is making it difficult for his mother to come into terms with his nature. He further stated that he barely goes out and even if he has some needs to attend to, they make seem he is up to something bad and that acting girlish a boy does not make one a demon. His response carried the capability of stirring up emotions of listeners into accepting him as he is.

In example 79, there is an appeal to the emotions of listeners in responding to whether he has ever advised any of his hookup girls to stop. This example is picked from an episode on a personal story. Birdman, the guest in his response made it clear that through him some of the girls are married and doing other better things. This response is presented as an appeal to the emotions of listeners as the speaker attempts to paint a better picture of his pimp business in order to get people against it to side with him on that.

4.4.4 Convincing

Speakers having the tendency to convince their listeners has been found to be one of the reasons for non-observance of maxims in *The Day Show*. This type of reason comes

about by adding some additional information, by the speaker who wants to strengthen their answer so the hearer can trust them. This reason stands out as the second most common reason for speakers not to fulfil the maxims with forty-five(45) occurrences and a percentage of 28.48%. Adjacency pairs that are said to have convincing qualities are those that come with explanations that seek to get the listeners gain insight into a topic.

Excerpts on convincing

80. **Host:** *Is it more about confidence or what exactly is it ?*

Guest: *It's not about confidence, Berla there are certain things that when you are doing you have to sit down and think about it before you do yeah and there are certain things that before you do, you talk to someone before you move on, when you sit down and look at the society, you will kill yourself, I have tried it.*

81. **Host:** *Oh, you still are in school, so this is more like a side thing, or is it a career?*

Guest: *It's actually a career for me, I just want to, you know you can't lay all your eggs in one basket, so I'm reading science laboratory technology in school....*

82. **Host:** *So where are we going to start from?*

Guest: *We will start from washing the nuts because it is actually start from the farm where they pick but this is not the season.*

83. **Host:** *How different is that from your process?*

Guest: *Eerm it's not very different, as she is talking, I am agreeing with her because it's the same You don't just...that's why I cringe whenever new mom just turn to YouTube to try to get back.*

84. **Host:** *So, he only said it, was there oil?*

Guest: *There is nothing like that and I'm telling you that we were speaking but we never spoke English.*

85. **Host:** *And how do they feel about?*

Guest: *They are now okay some of them used to call me ...ei broni now you've changed now` you're now okay are you facing any problem, I say no I'm not facing any problem it depends on the way you carry yourself to people.*

86. **Host:** *Do you think God created you like this?*

Guest: *yes of course because when you be in my house for one week you will be like Akwasi is a nice person. Even when I was auditioned by Yvonne nelson, she told me ah I thought you were faking but as she saw me walking and talking, she realized there was something in me. With me I love acting and entertainment.*

Example 80 which is sampled from an episode on a social issue (gender dysphoria) is an instance of violation of the maxim of manner. as the guest is not very clear on what exactly it is that made him transform from a man into a woman. After stating that doing that is not about confidence, she further tried to explain why certain decisions are to be made without putting other people into consideration which is likely done to convince her listeners that her decision on changing his gender is worth it. Therefore, violation occurred.

There is a violation of the maxim of quantity in example 81 when the guest provided an explanation to why she being a vixen is a career for her. This example is taken from an episode on entertainment, specifically, the plight of video vixens. The guest in explaining why being a vixen is a career for her violated the maxim of quantity by adding extra information like the course she studies in school. The additional information given can be linked to the guest trying to convince the audience that indeed she is practicing not putting all her eggs in one basket; the reason which she gave as to why being a vixen is a career for her.

The maxim of quantity is violated by the guest in example 82 when responding to where they (host and guest) will be moving next in their shea processing. This excerpt is sampled from an episode on business (shea butter production). Violation occurs when the speaker gave out more information than needed by stating the next step together with an explanation. The explanation which caused a violation is as a result of her urge to convince the host on why washing the shea nuts is needed at that stage of production.

An instance of convincing occurs in example 83. There is a violation of the maxim of manner when the guest does not explicitly state how different yoga for pregnant women is to normal exercises for pregnant women. Instead, she makes statements that are to convince the audience and to support or prove that her notion on the similarities between normal exercises and Yoga are true.

There is an instance of violating the maxim of quantity by the guest in an attempt to convince the audience in example 84. This is seen in a response to a question on whether there was oil in Heaven during his near-death encounter. This instance is taken from an

episode with a religious theme. The episode centered on a near death encounter of a man with cardiac issues. The speaker answered by stating that there was nothing like that and that although they were speaking, they never spoke English language. The additional information that led to a violation had the aim of convincing or getting listeners to better understand how things worked in the different world he visited.

Example 85, which is taken from an episode on a social issue (gender dysphoria) is an instance of maxim violation in order to convince the listener. There is a violation of the maxim of quantity by a guest in an attempt to convince hearers. This came about when the host asked how the friends of the guests feel about he being a transgender. He answered by saying they are okay and added further information that indicated that they are indeed okay with his current nature. The additional information given, served as a means to convince the listeners that everything is okay with his friends.

There is a violation of the maxim of quantity due to an attempt to convince in example 86. This example is taken from an episode on a social issue (gender dysphoria). There is an occurrence of maxim violation when the host questioned one guest who is a man but acts like a woman if he thinks that God created him the way he is. Although he answered affirmatively, he went ahead to give extra information as to why he thinks he was created that way by God. The additional information given that caused the violation was as a result of the speaker's quest to get his audience convinced that he was created the way he is by God.

4.4.5 Avoiding Certain topics

Avoiding certain topics has evolved as one of the reasons why panelists on *The Day Show* do not abide by Grice's maxims. According to Christoffersen (2005), this type of reason is classified when the speaker is likely to respond with a brief statement or to divert the subject entirely by providing irrelevant information. Additionally, the speaker either isn't interested in the issue or purposefully avoids it so that their goal can be accomplished through conversation. Captured under this category are instances where maxims are not observed purposely because a speaker tried to avoid a topic. Twenty-eight (28) adjacency pairs conform to this category per the gathered data.

Excerpts avoiding certain topics

87. **Host:** *Did you have anything to do with her?*

Guest: *Okay, I met her first time at Santa Maria, that was the first day I was hooking up on phone, so he likes my matter because I'm a very good guy.*

88. **Host:** *What did he look like?*

Guest: *I've tried, my god son has asked me so many times, I've tried to explain, I can't explain*

89. **Host:** *Why did you reduce it?*

Guest: *For church matter I don't want to go there oo, because it's something different.*

90. **Host:** *So, you face a lot of discrimination from people?*

Guest: *Hah...hm.*

Example 87 illustrates an occurrence of violating the maxim of relation when the guest responded to a question on whether or not he had something to do with his first hookup girl. The response to this question was diverted to where they met and how the girl liked him until the host probed further to get a suitable response to her question.

Example 88 falls under non-observance by opting out on the side of the guest as he made it known that he was not capable of giving a description of how God looked like during his encounter with him. By making this known to the listeners, he (the guest) avoided the topic on describing how God looks by opting out which is a form of non-observance of maxims.

There is an instance of non-observance by opting out when the guest was responding to a question on why he reduced the number of times he went to church. This is cited in example 89 . The guest in responding to the question on why he reduced the number of times he went to church, he clearly stated that the topic which has been raised is something he does not want to discuss because it is a different issue. His response to that particular question was to avoid the discussion on church related issues. Thus, opting out occurred.

In example 90, there is an illustration of non-observance by opting out. Opting out occurred in the guest's response to a question on whether or not he faces a lot of discrimination from people passed. The guest in response said "*Ha hm*", a short comment that indicated his unwillingness to proceed or provide further information with the topic on discrimination. This question comes after an earlier submission on how badly people in his community treated him because of his nature.

4.4.6 Creating Fake Truth

By creating a fake truth, the speaker creates something that is fake or false to be true based on imaginary truth which the speaker believes and the speaker also persuades the hearer to believe it as a piece of real information (Christofferssen,2005).This reason is found in four(4) instances, corresponding to 2.53%.

Excerpts on creating fake truth

91. *Host: So, Moses is it any different for you at church?*

Guest: Oh no! I'm a chorister, you see those people that walk like ladies, we are talented. Trust me.

92. *Host: You are helping them to do what, sleep around?*

Guest: It's not like sleeping around

93. *Host: What kind of medicine, how would you know what kind of infection you have, you just go to the pharmacy or you go and see the doctor?*

Guest: No, the normal infection so any antibiotic medicine.

94. *Host: But maybe your friends do not understand?*

Guest: Honey they do understand but they are hypocrites and they are backbiting, but me I'm a very smart person because if I ever hear you talking behind my back, I will not be free with you again because you won't like me even if I kill myself for you especially with the boys.

Example 91 reflects a violation of maxim. This example is taken from an episode on a social issue (gender dysphoria) . There is a violation when the guest was responding to a question on his experience in church. He stated that he had no bad experience in church and that he is even a chorister. He concluded by saying, the people(men) that walk like

ladies are talented. This response can be classified as an imaginary assertion since the speaker had inadequate evidence to prove what he is saying. Hence, it becomes a false truth.

In example 92 which is sampled from an episode on a personal story of a hookup man, a violation occurs. The guest, violated the maxim of quality in responding to what he helps his girls to do. Although he had stated that he hooks them up to big men to have sex in exchange of money, his response to the question was not in agreement with what has been already stated by him which is the reality of the situation. Hence, a fake truth is created.

Non-observance by violation occurs in example 93 when the guest was responding to a question on the kind of medicine, he uses to treat infection that comes about in his line of doing business. The speaker ends up violating the maxim of quantity in his response as insufficient information is given which resulted from an imaginary or fake truth he has about infections and their treatment.

In example 94, there is a violation of maxim stemming from the speaker passing out imaginary truth as a response to a question that centered on whether the friends of the guests really understood him and his nature. He responded by stating emphatically that they do understand him but they are just hypocrites and backbiters. This accusation from the guest is a false truth as it only exists in the imagination of the speaker but has no adequate prove or evidence.

These findings attest to the assertion by Yaqin (2018) that although observing the maxims ensure effective communication, there are instances where conversationalists do not abide by the maxims for diverse reasons.

4.5 Summary

This chapter focused on discussing the finding of this study using a combination of qualitative content analysis and textual analysis. Data gathered for analysis is sourced from seven episodes of *The Day Show* on TV3. The selected episodes had the themes of education, religion, entertainment, health, business, social and personal issues. Focusing on the observance, non-observance and probable reasons behind non-observance of Grice's maxims, this chapter provided major findings in *The Day Show* on TV3.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This study centers on the use of Grice's cooperative principle and its maxims in *The Day Show*. The study looked out for observance of Grice's maxims in the show, non-observance and possible reasons for non-observance of maxims in the show. This chapter entails a summary of important issues discovered, draw conclusions and make recommendations. The chapter also presents the limitations of the study and viable suggestions for future research works. This study sought to analyze how conversationalists on *The Day Show* utilize Grice's maxims as a guide to their talk exchange. Data was gathered from seven episodes of *The Day Show* using textual analysis. Grice's cooperative principle was used for analyzing data accurately. The findings of this study are presented as follows:

5.1.1 Summary of findings

The first objective of this study was to find instances of observance of Grice's maxims in *The Day Show*. The data gathered were analyzed based on the maxims proposed by Grice's theory. The maxims that help conversationalists to be cooperative in conversations are the maxim of quantity, maxim of quality, maxim of relation and maxim of manner. Adjacency pairs that were categorized under observance of maxim of quantity are those that were informative enough as responses to a question. Being informative in this study implies that, speakers provide enough information in responding to a question. Observance of the maxim of quality had adjacency pairs that had supporting evidence

and are universally true. Again, adjacency pairs that were categorized as observance of maxim of relation are those that were relevant to answering or adding up to question posed. Finally, clear utterances and utterances that had only one possible interpretation been categorized under maxim of manner.

The findings revealed that, the adjacency pairs that fulfilled the observance of maxims had a total of two hundred and fifty-two (252) occurrences. The most observed maxim is the maxim of manner followed by the maxim of quantity, relation and then the maxim of quality. Observance of the maxim of quantity had a total of ninety-two (92) occurrences representing 36.50%, observance of the maxim of quality had twelve occurrences representing 4.76%. Observance of maxim of manner and relation 113 (44.84%) and 35 (13.88%) respectively. The emergent of the maxim of manner as the most observed maxim on *The Day Show* suggest that conversationalists on the show have a major interest in communicating their thoughts clearly to the audience and it also indicates a higher level of understanding of topics discussed as it is reflected in the number of clearer and orderly responses given.

Another major issue that can be drawn from the findings from the first objective is that the conversationalists made a lot of assertions that were not generally true and lacked adequate evidence. This is deduced from the maxim of quality coming out as the least observed maxim in the show having seventeen occurrences out of a total of two hundred and fifty-two (252).

The second part of the objective sought to find out how conversationalists failed to observe the Grice's maxims in the course of their conversation on *The Day Show*. In

addressing this objective, the researcher referred to Yaqin (2018) assertion on how conversationalists do not always observe the maxims for various reasons. Grice (1975) stipulates five ways in which a speaker fails to observe the maxims in a conversation. The findings affirmed Yaqin's assertion by revealing hundred and fifty-six instances where conversationalists on *The Day Show* failed to observe the Grice's maxims. Out of the 156 instances of non-observance by the participants of the show, hundred and four (66.6%) happened in the form of violation, 30 (19.2%) flouting, 13 (8.3) infringement, 6 (3.8) suspension and 3 (1.9%) instances of opting out. Referring to the gathered data, violation of maxims emerged as the commonest form of non-observance of maxims in the show, followed by flouting, infringement, suspension and then opting out. Opting out of maxims appearing to be the least form of non-observance is an indication of how prepared the conversationalists are in giving out inputs and airing their propositions on areas of discussion. Despite their preparedness to share their views as reflected in the number of times conversationalists opted out of maxims, maxims violation having the highest reveals how speakers sought to achieve personal purposes in making inputs and how these inputs were liable to mislead the audience.

The third objective of this study was to deduce possible reasons for non-observance of Grice's maxims' in *The Day show*. There is a clear indication by Yaqin (2018) on how non-observance of Grice's maxims by conversationalists are always backed by diverse reasons. According to Christoffersen (2005), some of these reasons for breaking maxims are, avoiding certain topics, saving face, creating fake truth, and convincing someone. The researcher also induced reasons from this particular study which include emphasis, appealing to the emotions of listeners and face saving.

In examining data to find out reasons why conversationalists on *The Day Show* failed to observe the Grice's maxims, the results were that non-observance as a result of an attempt to save face occurred two times (1.38%), emphasis 62(43.05%), appealing to emotions 9(6.25%), Convincing 38(26.38%), avoiding certain topics 28(19.44%), creating fake truth 4(2.79%). The possible reason which had the highest number of occurrences is emphasis. This reveals how speakers were focused on getting their audience to understand their points of view.

5.1.2 Conclusion

This study aimed at analyzing the use of Grice's maxims in *The Day Show*. Thus, instances of observance, non-observance and possible reasons behind non-observance of Grice's maxims in the Show. Based on the outcome of the study, the researcher makes these conclusions;

First of all, *The Day Show* is highly conversational, making it appropriate for it to be analyzed using the Grice's cooperative principle and its maxims. Some of the Guests on *The Day Show* were cooperative and observed the Gricean maxims for purposes such as description, informing, and affirmation while some panelists did not observe the Grice's maxims and could be considered as disregarding the cooperative principle. The panelists had diverse reasons for observing or not observing the cooperative principle such as creating fake truth, saving their face, creating vivid descriptions, and convincing.

In conclusion, conversationalists on *The Day Show* exhibited preparedness and willingness to share their experiences with others.

Also, the total number of instances of observance of maxims outnumbering the non-observance buttresses the preparedness of the panelists to cooperate, and share their experiences. Grounded in the findings of this study, a conclusion is made that indeed observance of the cooperative principle and its maxims guides conversationalists in communicating effectively; likewise, non-observance of the maxims in a conversation has an adverse effect on the flow and effectiveness of meaning making in a conversation. Again, non-observance of maxims can be done on purpose or not. Breaking the maxims on purpose is done to achieve certain conversational effects.

5.1.3 Limitations of the study

One limitation faced by the researcher centered on the large size of data needed to be interrogated for analysis despite the time frame within which the research had to be done. Nonetheless, the researcher managed to carefully watch videos to produce transcripts and to correctly code them to avoid any negative effect on the study.

Another factor that placed a limitation on the researcher is the existence of few studies on Grice's maxims in Ghanaian talk shows. Due to this, the researcher had to rely on works from other countries.

Lastly, the researcher faced another limitation that had to do with internet connectivity. There were instances where downloading the videos became a problem probably because of their large sizes and poor internet connectivity. This limitation had no negative influence on the study because the researcher managed to get all needed videos by making sure downloads are done late in the night when internet connection is very strong.

5.1.4 Recommendations

1. Producers of *The Day Show* should invite panelists who would be cooperative as possible and willing to share their candid opinions on selected themes as required at each stage of the conversation. This will ensure that conversations are seen as natural and possible to yield genuine and quality results.

2. Producers of the talk show should ensure that their interview synopsis are pre tested to ensure that they are clear and devoid of ambiguity. This will enable the panelists to be as cooperative as possible.

5.1.5 Suggestions for further studies

Based on the findings from the current study, the researcher suggests that future researchers can focus on analyzing conversations in any of the local dialects. This would help in determining how Grice's cooperative principle and its maxims can be applied and what it means in conversations in the local dialect.

Secondly, a comparative study can be done on a talk show and other Tv shows that exhibit an interactive characteristic. This will aid in enlightening scholars on the differences in usage (observance and non-observance) of the Grice's maxims on different occasions.

Moreover, a comparative study can be done using Grice's cooperative principle on a local talk show and a foreign one focusing on the reasons behind non-observance between either of the two selected shows.

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APPENDIX

EPISODE ON SOCIAL ISSUE.

Host: At what age did you realize you were not comfortable with your body?

Guest: Errm Thank you at the age of 7 to 8years

Host: What did you notice?

Guest: By then I was in school, eerm the society and the community, the way they were treating me was very bad so I even dropped out from school when I was 7 to 8

Host: At the age of 7, people were treating you badly, why?

Guest: Because of the way I was behaving

Host: How were you behaving like a girl?

Guest: I was behaving like a lady (when I go to the washroom, i even weewee as a lady, I do everything as a lady

Host: So from age eight you decided you wanted to be a girl?

Guest: yes...so normally I used to talk to some of my parents about my situation ...

Host: Even at that young age?

Guest: Yeah

Host: So you dropped out of school ...for how long?

Guest: so I completed Emmanuel presby, jss but when I was in faith community Baptist ,I dropped out from school at the age of 8 years

Host: For how long before you went back to school?

Guest: For like 6months,7 months before I went back to school

Host: And your parents understood?

Guest: yes..

Host: At that time did your parents understand that you wanted to be a girl

Guest: no, I didn't decide that with them because I wasn't having any brain about those things

Host: So at what age did you start dressing up as a girl?

Guest: I started dressing up as a girl at the age of 13to 15 years.

Host: And your parents didn't mind?

Guest: Yes everything was cool with me and my parents.

Host: Moses did you notice that change in her?

Guest: Yes...the way she talks, the way she dress...now I will use she because she is she now.

Host: Okay but you used to call her he

Guest :...yh first, he was he...

Host: were you playing football together?

Guest: yes angela was playing football but let's say volley ball is very very most.....

Host: Was she behaving as a boy?

Guest: no no no...

Host: Not at all?

Guest: A lady, girlish...

Host: Was it a problem for you?

Guest: Me, I like it..

Host: Even when you were young?

Guest: Yeah

Host: Were you not confused?

Guest: No..I can never be confused..

Host: Akwasi you also are a little different, How would you describe yourself?

Guest :..I act girlish but I'm he...

Host: Okay so you are male

Guest: yh

Host: At what age did you identify this?

Guest: Oh like since my childhood I normally play with girls a lot

Host: What about your parents?

Guest: My mother, no...

Host: Why?

Guest: I don't know she doesn't like it...

Host: Have you tried talking to her about it?

Guest: No she won't even listen

Host: But why do you think that she doesn't want to listen and accept that you behave differently?

Guest: yeah, I don't know like she sometimes feel very sad because you know how Ghanaians are...

Host: So you face a lot of discrimination from people?

Guest: Hah...hm..

Host: Angela is it the same with you as well?

Guest: Yes it is the same eerm...I will put it at ermm, when I was young...

Host: So then why did you decide to come out and tell the world that you were?

Guest: Yes the reason that I decide to come out that I have the feeling that I am not a real man ...

Host: So hormonally you didn't feel like a man?

Guest: yeah I didn't feel like a man...

Host: And what about physically?

Guest: The same

Host: Were you growing breast at a point?

Guest: yes at appoint I was growing a little breast but it was not all that fit like that so it went back

Host: Okay but What about now, have you had to undergo surgery?

Guest: Now I have to go for a surgery ...

Host: What kind of surgery do you want?

Guest: I was going for breast enlargement...

Host: What about your sexual organ?

Guest: everything is done already...

Host: So you're female?

Guest: yes...

Host: When did you do this?

Guest: oh I did it around eerm somewhere i've forgotten but I did it before coming out...

Host: So that means you're fully a woman now?

Guest: yeah...

Host: Did you have to speak to your parents about it before doing the surgery?

Guest: Yes by then my mom was not feeling well

Host: And your grandma was okay with it?

Guest: Yes, my grandma was a teacher in us so she knew something a little about it...

Host: What about your brother...did you tell him?

Guest: eerh no...by then my brother was not around

Host: Where were you by then, have you lived outside for a while?

Guest: Aaw no...just around...just around Kumasi...

Host: Do you also face discrimination because you're supporting your sister?

Guest: my own is 1000

Host: But it's not just Ghanaians is it not a general thing?

Guest: No no no Ghanaians they talk

Host: So you're saying you act like this because its natural?

Guest: it is natural, I can't hide it and I can't throw it away so I'm ready for anything that happens...

Host: What about your family members as well, So how about your extended family, how do they react?

Guest: Ow they are all good ..

Host: So what about you, how are you able to handle it when people criticize and insult you?

Guest: Let me tell you a secret, yesterday you called me,,I was just sitting and I was crying

Host: You were crying?

Guest: I swear you..

Host: Why were you crying?

Guest: Sometimes when you go out, even your friends, they pretend as if they like you,

Host: I'm sure your friends don't understand

Guest: honey they understand, hey are hypocrites and they are like backbiting...

Host: do you think god created you like this?

Guest: yes of course ...

Host: So, it makes you sad that people don't really accept you and they pretend around you but this is just who you are?

Guest: sometimes when they do that I just sit down and say wow, should I kill myself...

Host: Have you ever thought of that?

Guest: of course, yeah...

Host: Have you ever attempted to ?

Guest: no no no I haven' t ..

Host: But maybe your friends do not understand...

Guest: Honey they do understand but they are hypocrites and they are backbiting...

Host: Do you have male friends?.

Guest: Yes...

Host: Friends that you've known from childhood or these are new friends that you go?

Guest: no...

Host: And how do they feel about?

Guest: They are now okay some of them used to call me ...

Host: I want to find out from you How do you feel when you look in the mirror and realise the changes you have made?

Guest: Berla I feel okay than first...

Host: Is it more about confidence or what exactly is it?

Guest: it's not about confidence

Host: So you actually attempted committing suicide?

Guest: yes 37 military hospital, I've tried it ...

Host: Now let me come to Angela before the surgery, were you nervous, were you scared?

Guest: no I wasn't scared...

Host: And after the change did it take you a while to get used to your new organ?

Guest: yeah...

Host: How long was that?

Guest: almost like 8months or nine month...

Host: Was it uncomfortable?

Guest: yeah I was not even feeling better like that

Host: Okay you were sick for that long?

Guest: yeah..

Host: But now you are okay?

Guest: I'm okay

Host: Let's talk about society, getting a job, going to church, how is it like?

Guest: Akwasi let me ask you...do you go to church by the way...yeah...

Host: what is your situation like in church is it any different from what you are facing outside?

Guest: yeah I had one...

Host: How is it like in church?

Guest: Ow church is church..

Host: What about you?

Guest: Yeah I go to church, Presby...

Host: But he has a church

Guest: Yes..

Host: You are yet to attend the church...are you nervous about it?

Guest: I'm not

Host: And how did this happen?

Guest: It's wonderful...you wouldn't know where your help will come from...

Host: Moses do you also attend church?

Guest: Yes please

Host: So Moses is it any different for you at church?

Guest: Oh no I'm a choirester,...

Host: Has any pastor approached you trying to preach you against?

Guest: some pastors when they see you..eiii those who walk like ladies, God is coming..

EPISODE ON ENTERTAINMENT

Host: ladies tel me how long has it been since you've been video vixens, I will start with AJ...

Guest: well I started eerm in 2018, I started working with Feli Nuna as a personal choreographer and from there I just started working with artistes

Host: before that what were you doing, were you in school?

Guest: Yeah I'm in school actually...

Host: what could you do with that once you are done with school?

Guest: oh I can work in forensics department or biochem, any lab, any science lab or any industry...

Host: what about you Akyere, how did this career start for you?

Guest: well I was, I have always been a dancer I will say since childhood ...

Host: so you had friends who were already video vixens whiles you were in school?

Guest: yes

Host: and they were making a lot of money?

Guest: some were even travelling worldwide...flouting

Host: so that's what attracted you to dancing, has it been good so far?

Guest: there are ups and downs

Host: So you are a creative arts director for photography and film?

Guest: yes

Host: Does it include finding the right dancers and models for the video?

Guest: Yes that's because to decide on a model the song will demand for that.

Host: do you get to negotiate with them are they able to come to you with their figure?

Guest: eerm in order not to disappoint them sometimes i let them send their photographs,

Host: so what kind of videos do you girls send, like dance videos?

Guest: yeah, dance videos

Host: so it's a regular thing for you to do?

Guest: yes

Host: what about how you look and akyereh I'm coming to you how you look in music videos, who decides that?

Guest: the director

Host: you had to walk of, what can't you do?

Guest: eerm maybe some make up, or some dressing or just some uncomfortable move sometimes...

Host: let's talk about some physical looks of vixens in music videos...what's the worse that has ever happened to some of you on set?

Guest: the worse is bikini

Host: sometimes they ask you to wear a bikini?

Guest: yes, sometimes they wouldn't even provide costumes...most times...

Host: Stanley is that true?

Guest: some directors...

Host: when you say impromptu can they actually call you?

Guest: No the very morning...

Host: Did you let them know it was that time of the month and you couldn't do it?

Guest: ..So I just find a tampon...

Host: So you try to cover up?

Guest: yes...

Host: So what if there's a lot of money ...do you have a problem with that?

Guest: sometimes...

Host: is it a personal thing or is it because you have a family that doesn't also approve??

Guest: ooh my family is actually okay but i think it's a personal thing..

Host: Are there times when they suggest that?

Guest: Haven't had such an experience...

Host: Do you know people who have experienced that?

Guest: Yeah there was this director, one kumasi director...

Host: ... are you made to feel like that sometimes ladies?

Guest: Well sometimes yes ...

Host: They actually say that?

Guest: Yeah it makes you feel like, we didn't agree for this .

Host: are you ever able to speak against it whiles on set?

Guest: yes...

Host: And when you do what happens?

Guest: it looks like you are being disrespectful...

Host: For spending how many hours on set?

Guest: A whole day..sometimes its not even planned for,..

Host: what is the least amount you've ever gotten from this?

Guest: 100gh ...

Host: you don't sign contracts?

Guest: No, it's like verbal agreement.

Host: No but who is supposed to put that in place?

Guest: Eerm I do not actually handle the monetary aspect of my production, i have a manager

Host: Do you ever sign contracts with video vixens?

Guest: I sign contract with anybody....

Host: who usually decides how much the models are paid?

Guest: erm I decide...

Host: it is not profitable then why are you still doing it?

Guest: Like I said it's the passion...

Host: So even if you are being disrespected degraded ?

Guest: No its not all sets you get that

EPISODE ON BUSINESS

Host: how are you doing?

Guest: I'm fine

Host: what were they singing i was trying to understand what they were saying?

Guest: the song was eerh a welcome song to welcome you to saregu particular our processing center

Host: you've set up this place how long have you had this place for?

Guest: so this place was built in 2014 but the business was started in 2012 and registered in 2013...

Host: so even before this business from what you are saying you've lived all your life up here in the northern region?

Guest: Yes I grew up here in this particular community but after school i got married in town but I still come here almost every day because my business is here

Host: what was it like back in the days for women like these ...

Guest: not really even myself it was eerr i was fortunate ..

Host: oh your school was right here?

Guest: Yes

Host: ow just this compound?

Guest: yes just this for the primary but the is a bit far

Host: and here you are today?

Guest: Yes

Host: So where are we going to start from?

Guest: we will start from washing the nuts because it is actually start from the farm where they pick but this is not the season.

Host: where do we go, where are we going to be working?

Guest: so this way.

Host: what's going on here ?

Guest: So this is the washing process, they have to wash the nuts ..

Host: they take the black ones out?

Guest: yes...

Host: why?

Guest: so the black ones are the spoil ones, if you want quality shea butter you have to remove all the black ones...

Host: so as for the black you can't use it for anything?

Guest: you can use it for because in the process of going i will show you what you can use the black ones for

Host: so it doesn't go waste?

Guest: no no no there is nothing in waste in shea butter

Host: how many times do you wash it?

Guest: its three times.

Host: so how long do you usually give for it to dry?

Guest: eerh if there is sun, or if the way the air is blowing, just give it like 5 to 10mins.

Host: So usually how many women do you have working on your factory?

Guest: Yeah so actually this time we are not too much busy ..

Host: Isn't that what the roasting will do, it will help take out the excess water?

Guest: yeah, so with this you can't mill it unless you roast it...violating relevance

Host: for how long?

Guest: with this you can use like 15mins, then you start roasting

Host: how long has these women being working with you?

Guest: I've started this business for like the past nine years now, and they are all in this community working .

Host: but what led you into starting this business?

Guest: ..so at first they used to go through a lot of challenges before extracting the butter,

Host: so we have to wait for this to cool down?

Guest: yes like 15 mins or 20 minutes, it will be cool, then we go to the grinding mill for milling...

Host: ooh we have to grind it again?

Guest: yes we have to mill it into paste.

Host: So do you mix it water or something?

Guest: No but it will come out, that's why you roast it., to get it in paste you have to roast it if not it will not come out.

Host: So how do you get it to turn into this?

Guest: So you roast it to make sure that ...

Host: Can she add some extra oil to it then?

Guest: No, you cannot add any oil...

Host: So why is mine not making noise?

Guest: laughter...

Host: So what do you boil with, water?

Guest: nooo you just put it like that and it melts.

Host: you see I can manage in this town, should i stay?

Guest: yes...

Host: Do you have a brother, i will marry your brother?

Guest: A lot of men are here, some of them are my uncles...

Host: So this is the first cooking stage, we have many stages...yes...why and how?

Guest: so why because if you cook it at the first stage you cook it halfway so when it is like this it will settle, so the waste will go down then the oil will come on top...

Host: So you will boil three times before you get the final product?

Guest: no, two times

Host: how many ladies did you start with?

Guest: So I started with two because at first I was doing only the cosmetic..

Host: when exactly do you harvest the shea nuts?

Guest: so by now, from now to next month it will start

Host: So between march and April is when you harvest?

Guest: yes

Host: And so this community is it only shea they farm or you have other?

Guest: no for shea, we don't farm shea, it grows wild but each woman picks from their family farmland, like their husband.

Host: hah..so this is how it looks like?

Host: so even to fry your fish?

Guest: you can use it

EPISODE ON EDUCATION

Host: what did you have to build before winning the competition here in Ghana before proceeding?

Guest: no it was all virtual..

Host: how long have you been doing this, were you doing this before you came to Methodist girls or you learnt it here?

Guest: No we learnt it here...

Host: prior to that did you have any interest in this? Laughter...

Host: did you think science was difficult before you came here?

Guest: we heard rumours....

Host: why did you think it was difficult?

Guests: Having to memorize a lot of formulas ...

Host: what other robots have you built?

Guest: A summo robot and the rebel...

Host: what are you going to build next, do you have any tricks up your sleeves that you would want to share?

Guest: ...something like if you are given a task to carry something, you have to build something which is like a hand or like a lifter to lift or grab the thing....

Host: ..how have you managed all of this in one year?

Guest: ...so I could not deliver any less and the support they needed was all that we offered it is not the robotic team alone when you come to meghis we are a family

Host: what kind of support did the school give them that was a little different from what happened in 2019 that helped them to win this trophy?

Guest: ...as you know it was covid time so at a point they were at home and we had to convey them back to school make sure they are fed and catered for...

Host: how has it impacted the school itself?

Guest: In fact it has raised the level and the image of the school ...

Host: ... this promise was made by the current minister of education the then deputy minister how far with that promise?

Guest: Yes I think so many other promises also came I am elated to say that the classroom block is over 80 percent complete...

Host: Behind me I see many other trophies as well can you tell me about a bit the history about these trophies and what are the competition they have won in the past?

Guest: There are some that came from a group that is also called the sage thee one at the top recently came..

Host: So away from these are there some other trophies for sports?

Guest: ... the last label championship is the one below there which was also by the same group, and then all these artefacts that you see around were by the sage team...

Host: Is there an opportunity for advanced international education for these children ..?

Guest: This one projects them and then whoever is interested can come in,...

EPISODE ON HEALTH

Host: hi darling, how are you?

Guest: good...

Host: the last time i saw you your stomach was flat you are working, so this is as a result of yoga?....laughs and roll eyes...

Host: first of all let me say congratulations, will this be your first?

Guest: my third baby...

Host: and all through that you've been doing yoga?

Guest: eerm with my second and this one...

Host: why did you start so early?

Guest: eerm well exercise has been my journey for almost ten years now, and interestingly i studied sports and exercise science in school, in the uni level...

Host: you have a degree in that?

Guest: yes, I have a degree...

Host: you chose that course?

Guest: yes, I did...

Host: okay how patient were you?

Guest: eerm let's just say i really wanted my body back..

Host: Oh you were big before?

Guest: No ...

Host: Wait tell me the difference, so before pregnancy what size were you?

Guest: I would say I was between eight and ten...

Host: and you are back to 8 and 10?

Guest: yeah...

Host: how long did it take?

Guest: like 2/3 months...

Host: of what just yoga? ...laughs...

Host: Tell me what were you guys doing?

Guest: I was just telling her the first day she came to me and she said lie down with your back and raise your legs...

Host: you are talking about after having a baby?

Guest: yeah...

Host: it's difficult?

Guest: oh yeah ..

Host: why? I don't get it...I need an explanation, what is it about pregnancy that makes it difficult to lift your legs?

Guest: eerm i guess it was more of the weight gain so and i had not exercised in nine months and six months extra...

Host: you didn't even walk?

Guest: ooh walking is just regular, it's not intensive when you are pregnant

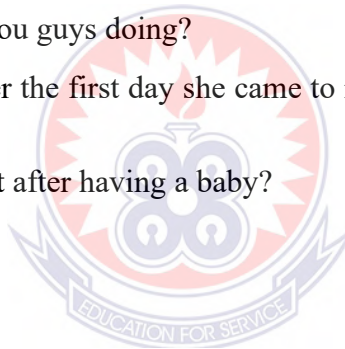
Host: was your pregnancy complicated?

Guest: no, it wasn't...

Host: The yoga you do, is it different from what regular people will do?

Guest: Yeah, eerm we have designed yoga practice for pre-natal and then after you've had a baby ...

Host: How different is that from your process



Guest: eerm it's not very different...

Host: is that wrong?

Guest: it's not wrong but it is very (like my son will say) dangerous...

Host: why?

Guest: yes its very dangerous because the person who is demonstrating ,one if you have any side effects ..

Host: So, did you have to get a clearance from the doctor?

Guest: Yes, with all my pre-natal students ...

Host: but we are tired so we have to rest, aren't you tired?

Guest: I'm just waiting for my kenkey...

Host: so, what am i going to do now?

Guest... I will usually tell you to just take your time and relax, i mean go through your first trimester, when you are just ending and you are sane, we can start doing something...

Host: so, at what point does a doctor give you the go ahead to be able to do some of these exercises?

Guest: So it depends on the time that you will come in and at which point that you are pregnant..

Host: so, what will go into some of these exercises...?

Guest: eerm so basically the most important thing is whether you have an underlying medical problem...

Host: anyway, I want you to come forward a little bit...you want me to exercise?

Guest: yeah....

Host: are you pregnant?

Guest: no

Host: so, are any of these exercises dangerous, just so we limit it?

Guest: yeah, so what you've done so far is perfect, ...

Host: but why do you need to strengthen this part, what exactly does it do?

Guest: so, you have muscles..delivery itself is very strenuous, very stressful, you need the strength, you need the energy in order for it to be successful so you need the strength and the muscles as well as the bones ...

Host: For how long..?

Guest: so, everybody is different, on the average i would give about 3 to 6months ..

Host: Now Akorfa mentioned that ..., what could have gone wrong?

Guest: ...if you gonna have a miscarriage it is possible that you have an underlying medical problem that hasn't already been diagnosed ...

EPISODE ON PERSONAL STORY

Host: what's your name

Guest: Birdman

Host: what school were you in?

Guest: kaneshie international, kateco...

Host: oh you were in kateco, and you used to rap his songs and all that?

Guest: Yeah I used to rap his songs...

Host: were you hoping to becoming a musician?

Guest: Yes somehow because i was doing rapping

Host: what changed, did you eventually become a musician?

Guest: no i found out its not my talent because i was copying people...

Host: So can you give me like a birdman rap or something?

Guest: eerm for now de33...

Host: how long ago was this?

Guest: oh seven years ago...

Host: so what did you study in school?

Guest: actually i was doing technical, i went in for business but that school they were not doing business as a course...

Host: you didn't know they did not offer business as a course?

Guest: No, I went there to find out that they are not doing business in the school so i studied building construction...

Host: s after school what happened?

Guest: oh after that i had a contract with a contractor ...

Host: oh so you are a contractor?

Guest: oh actually I'm a contractor but i didn't use it

Host: why?

Guest: I was learning it but its very hard job

Host: what do you mean by it's a very difficult job?

Guest: like me no na I wanted to be a contractor but I was doing labourer ...

Host: where were your parents?

Guest: actually, they are in Accra but they don't have money...

Host: who paid your school fees in ss?

Guest: ow it's me ...

Host: how were you making money as a young man to pay?

Guest: yeah that is the time i was going to school i was also working so....

Host: as what?

Guest: actually I was doing car washing...

Host: so were you not able to save something to continue your education?

Guest: no...

Host: why how much were you earning as a car wash attendant?

Guest: it depending on how the work comes, if the work comes, you can get like 100gh or 50 gh a day...

Host: so youre not paid monthly you are paid daily?

Guest: yeah that's your own something, you just give out your commission to the shop owner...

Host: so when you finished school you stopped working as a car wash attendant because you thought you could be a building contractor?

Guest: yeah...

Host: So why didn't you find another way of making some money so you can go to school:

Guest: Actually ... I wanted to make business so i stopped ...

Host: what kind of business were you hoping to start?

Guest: eerm actually I was doing some mobile money business until the lockdown came and my business collapsed

Host: but how were you able to set up that business, did you get a loan?

Guest: ... i had an accident so there is an insurance cover ...

Host: ...so why didn't you go back to the mobile money business?

Guest: During that time my parents were not having money so ...

Host: how much was that?

Guest: Oh she was going to shs...

Host: so how much did you have in total that you gave some to your parents and some to support your sister?

Guest: Actually, I don't remember because ...

Host: So you literally are the breadwinner for your family?

Guest: yeah breadwinner

Host: how many siblings do you have?

Guest: we are two....

Host: and you take care of them?

Guest: The time they were kids i was taking care of them ...

Host: so after the mobile money business collapsed, what did you do to survive?

Guest: I actually went for delivery I was a company dispatch rider...

Host: you were a delivery guy?

Guest: yeah...

Host: you stopped that?

Guest: oh like I went for some two years before...

Host: why did you stop?

Guest: because I want to do my own business ...

Host: what kind of business?

Guest: the same delivery service, but I want to open my own company

Host: but you haven't started that?

Guest: no I'm working on it

Host: you don't have a job at the moment?

Guest: for the moment i don't have a job...

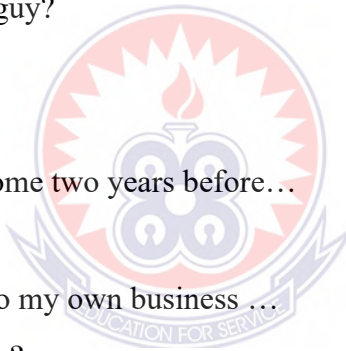
Host: so how do you survive?

Guest: we have so many ways of surviving ...

Host: like what?

Guest: okay I'm not into the dispatch rider ,and sometimes too Ii also do a pimp job...

Host: what is pimp job?



Guest: Like maybe if a guy and you want to see somebody like you want to hook up, they have girls that sometimes I help them in that...

Host: when did you start this?

Guest: oh that one I was doing it, like its' not my usual job, like it's a part time like I'm just helping the girls...

Host: you are helping them to do what, sleep around?

Guest: it's not like sleeping around .

Host: what are you helping them to do?

Guest: maybe someone don't have money and she's into hook up i have to connect the person so that she can get money .

Host: you connect them to who ,to do what?

Guest: ... I just dm everything to you so you select. then I call the girl and tell him that this and this guy will call you for this service ...

Host: at what point did you start doing this?

Guest: ooh for that one I can't tell...

Host: you don't remember how you got into this business, you don't just wake up and connect girls to?

Guest: yeah I know it's per the experience I have

Host: experience, what kind of experience?

Guest: I walk with guys who are pimps, most of my friends do that job ...

Host: these are friends you went to school with?

Guest: no the time I finished and I was doing my construction job and stuff, abi that one the school has passed...

Host: so after school you met these guys, where, how did you meet them?

Guest: most of them if you go to party ah, the admin is there and i will go and friend the admin...

Host: so when you go to parties you meet them and befriend them?

Guest: yeah..

Host: but we all go to parties we don't end up becoming friends with pimps?

Guest: it's not like a normal party maybe you get an advert that they are doing house party, that one abi is a group..

Host: what kind of house party, is it the regular house party we all attend or is this a different kind?

Guest: no its not the regular party, this one the admin is the one going to arrange the party...

Host: but how did you meet the admin, how did you become part of this group?

Guest: actually, a girl that lead me to the admin, i met a girl online, ..

Host: you wanted to have sex with someone?

Guest: no like I was finding someone to have sex with, me I don't like going outside

Host: and you went online?

Guest: yeah online

Host: to find a girl online, in Ghana?

Guest: yeah we have a hookup group online, we have hookup sites

Host: how did you know about it or were you just surfing on the internet?

Guest: ... site until someone create a page as a hookup group, so we went there..

Host: so that's how you met this girl?

Guest: yeah I met the girl online...

Host: did you have anything to do with her ?

Guest: okay I met her first time at santa maria, that was the first day i was hooking up on phone ,so he likes my matter because I'm a very good guy ...

Host: you didn't answer my question, did you do anything with this girl the first time you met her?

Guest: she's a hookup girl so..

Host: it is a hookup so you have to have sex with her?

Guest: yeah...

Host: and you went there the second and third time?

Guest: yeah ...

Host: then she linked you up to the group?

Guest: yes ...

Host: and this is the group where all the pimps are?

Guest: no it's not all the pimps, that was where it started...

Host: so were you the one looking for the girls or you were also selling your body, which is which, were you making money from sleeping around?

Guest: eerm okay I have a friend that do that, it's not like they sell their body..

Host: what do they do?

Guest: eerm, maybe you are a girl, sometimes have girls that approach us that they want to have sex with us, like their husband or something is weak on bed so they want someone naughty to make them happy...

Host: married men whose marriages are not working or whose sexual lives are boring come to you?

Guest: yeah...

Host: and you started doing this when you joined this group?

Guest: yes when I joined this group...

Host: so that means you started of as a hookup person before becoming a pimp?

Guest: yes before you do a hookup pimp unless you do the hookup so that you know plenty girls

Host: so how long did you have to do that?

Guest: eerm for like 2/3 years....

Host: 2/ 3years of sleeping with different women?

Guest: yes...

Host: that exist in Ghana

Guest: yeah

Host: there are men who are doing this?

Guest: yeah

Host: ...Were you not being lazy?

Guest: ... you are having sex and you are being paid also. you are doing business and attaching it to this.

Host: so how much were you charging if you had to sleep with someone?

Guest: for short some can pay like 300//400, and for night too if the person is god you can charge him dollars.

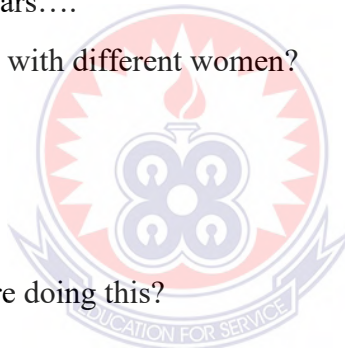
Host: you do overnight with strangers?

Guest: yeah that's the risk of the job.

Host: is that not lazy work?

Guest: ooh if you are not working that you will call it lazy work..but this one is a sexual desire you want to go and meet the person and have sex with the person.

Host: but you can make whatever you are making from sleeping around by doing other work



Guest: no...

Host: you don't think so?

Guest: In Ghana here

Host: so, in a day you can make more than 300cedis?

Guest: that is when you get more customers.

Host: so, in a day you can be with how many people?

Guest: okay you can sleep with 4/5 girls in a day.

Host: and they all pay you?

Guest: yeah, they pay me.

Host:... how did this become, you know where men are the ones getting paid?

Guest: it's not common though...

Host: what kind of adverts do you post?

Guest: like if you want to be licked or fucked, yeah just call this number

Host: is it only women or do men also come in?

Guest: ooh I don't do gay ...

Host: so you don't have any problem with women who sell their bodies,?

Guest: the system...

Host: what do you mean the system?

Guest: they don't have work doing so that is what they use to survive .

Host: do you get people looking down on you for the work you do?

Guest: no it's not like my general work i do, i do work so this one is just a part time and sexual desire so if you look down on me it's your own cup of tea..

Host: you don't care, you don't think that its wrong to sleep with different kinds of women?

Guest: no

Host: birdman what do you mean by when the time comes you will stop?

Guest: if I find a serious relationship, because i know my woman is not going to like that

Host: but why don't you keep yourself till you find someone then you can actually have a real relationship?

Guest: actually no one know where he will meet the partner

Host: would you date someone that's doing hook up?

Guest: why not.

Host: you wouldn't mind what profession they are involved in?

Guest: because I myself I'm a hookup so we are all dating, eventually we will change...

Host: apart from them what kind of women also get in touch with you?

Guest: ooh not that, but younger women too sometimes maybe those who some guys have showed them so they don't want to have any relationship

Host: do you use protection?

Guest: Yes we use protection ...

Host: ...you just go to the pharmacy or you go and see the doctor?

Guest: No, the normal infection so any antibiotic medicine...

Host: Do you just walk to the pharmacy and treat syphilis?

Guest: no, per what you've seen you just explain it to the selling the drug and they give you medicine...

Host: Do you do drugs?

Guest: Actually, I don't like drugs...

Host: Have you had any strange encounter with anybody that you hooked up with...anything that scared you? made you want to stop?

Guest: what will make me stop is the disease, the HIV

Host: But if you are scared of HIV why are you sleeping with multiple people?

Guest: That's why I use protection

Guest: How many people know you do this, is your family aware?

Host: So you are doing this and doing the pimping business as well?

Guest: yes

Host: So you hook up girls to guys?

Guest: yes

Host: Is that not dangerous as well?

Guest: why is it dangerous.

Host: What age ranges are the girls that you hookup?

Guest: oh me if you are a small girl I don't

Host: What do you mean by small?

Guest: someone under 18

Host: What's your reason?

Guest: They are kids so how will i work with them and most of my clients are big men...

Host: Is it big men in the society or grown ups?

Guest: okay not grown ups in the society, sometimes doctors, lawyers

Host: But with all these things why do you still link these girls up..?

Guest: I've reduced my line of doing hookup if I don't really know you , and before i meet you and link you up I have to give you a warning that this is my girl ...

Host: But what you are doing is illegal, do you know that?

Guest: yeah I know...

Host: So why are you still in it ?

Guest: I will stop very soon

Host: If your sister wanted to do this would you let her ?

Guest: I wont..

Host: Why?

Guest: yeah because my sister I won't let someone sleep with her anyhow just for money

Host: So what if your sister comes to you and says I want to do this job, I've heard that you are a pimp, link me because there is no money at home

Guest: I will support her

Host: Why don't you want your sister to take part in this?

Guest: eerrm because I know the risk in it, i don't want her to be a victim

Host: Have you ever advised any of the girls you hookup to stop?

Guest: most of them through my hand they've gotten married and stuff

Host: Have you ever asked them to stop whether or not there is marriage involved?

Guest: me if you are coming to start the job I will tell you the risk involved in the job..

Host: There are some girls who have complained that when they are linked to these guys and they go the guys always want some weird kind of fantasies...

Guest: much of these things do not happen here in Ghana

Host: Have you ever encountered that, where you met a woman who has that kind of sexual fantasies?

Guest: no

Host: You don't know any of your girls who has encountered this?

Guest: okay for Cumming in the mouth and stuff, I have girls but for, like peeing that one I've not heard

Host: Do you do threesomes, oral?

Guest: oh everything about sex

Host: Is this not illegal

Guest: yes it's illegal.

Host: Do you have any regrets for engaging in this business?

Guest: no

Host: You don't think that what you are doing is wrong?

Guest: sometimes friends will advise me that, oh bird chaley this thing you for do and shun oo...

Host: What if your parents find out what you are doing, how do you think they will feel?

Guest: eerm I know they won't like it

Host: Why do you think they won't like it?

Guest: because they know me as a different person so if they find out that I'm doing this they will be shocked

.Host: Why what kind of person are you around your parents?

Guest: I'm very cool guy, i don't go out, I'm always indoor

Host: Ow you used to so you don't go to church anymore?

Guest: I used to go to church but it's not frequently like, sometimes once in a month ...

Host: Why did you reduce it?

Guest: for church matter I don't want to go there oo, because it's something different

Host: What's your last encounter with a fake pastor that made you decide you will not go to church anymore?

Guest: I think one of the pastors slept with one of the members and stuff

Host: Were your parents Christians?

Guest: okay my father too didn't go to church like me but my mother goes...relevance

Host: You said you used to play drums, don't you miss that?

Guest: yeah sometimes I do but before I play unless I take you money

Host: What's your relationship like with god, you do pray often?

Guest: yeah

Host: What's your favorite memory verse?

Guest: eerm proverbs chapter 1:10, my son if sinners entice you, do not consent and psalm 27, the lord is my light and my salvation

Host: Have you been able to get a piece of land to your name?

Guest: actually, I want to hustle and get one

Host: Do you have any shop; do you have any business on the side?

Guest: no, I don't have any business that I'm doing

Host: What are your plans, to expand on this delivery business?

Guest: yeah, I want to get more clients and more customers so that they will call me every day.

Host: So are you working towards it?

Guest: yes I'm working towards it

EPISODE ON RELIGION

Host: But how are you feeling?

Guest: I feel great, I feel awesome

Host: What was life like even before you went through all of this?

Guest: you know I was the normal average guy

Host: Were you naughty?

Guest: yes, I wasn't a perfect guy, I had my faults, wasn't very religious, not spiritual, if you asked me anything about the bible I wouldn't be able to tell you

Host: But at least you went to church

Guest: yes, I did go to church, I was seeking god in my own way but it wasn't that

Host: Why were you seeking god, is there a reason?

Guest: Because for some reason at the back of my mind I knew there was a god

Host: Growing up were you clubbing a lot?

Guest: yes, I was clubbing, you know i travelled a lot..

Host: Was there a reason, why were you running away from something?

Guest: no I was looking at opportunities in Ghana

Host: But even that was causing a risk between you and

Guest: it was because as soon as I get back, within a week or two I'm out again
Host: And I'm sure your wife used to tell you to slow down on your trips

Guest: she always did, because I suffered a heart attack 10 years back so she was always concerned about my up and down.

Host: I would like to know about it, days before, weeks before, did you see any sign of suffering a heart attack?

Guest: no, nothing I mean even the day before it happened I went jogging with the kids , we had just got back from Atlanta, nothing, no signs

Host: So how did it start?

Guest: you know I woke up about 4:30 the next day with severe chest pains..

Host: Over what if I may ask?

Guest: you know marriage kind of things

Host: So at least that day, that was the first time she had spoken to you in two weeks?

Guest: yeah in two weeks...

Host: Why, you wouldn't have gone on?

Guest: I wouldn't have gone on, I would have just told them I'm okay, It's not a big deal

Host: When you say flat lined, what does that means?

Guest: Flatline means your heart has stopped

Host: But it doesn't mean you are dead at that point?

Guest: I don't think that is dead, I don't think you are dead, but is bad you know

Host: Where were you gone?

Guest: I was with god

Host: When you say the earth, so you could see the whole earth or just the operating room?

Guest: the operating room

Host: What were you doing?

Guest: you are a spirit...

Host: But you could see your hands and your legs?

Guest: no, you don't have hands and legs, well I did not have hands and legs

Host: When you say you met him, where did he come from?

Guest: it's difficult to explain, I don't know where he came from but god appeared, and once he appeared I knew that was god.

Host: How did you know?

Guest: I honestly don't know

Host: Were you not scared?

Guest: .so beautiful, trust me i didn't want to come back

Host: What did he look like?

Guest: i've tried, my god son has asked me so many times, I've tried to explain, i can't explain...

Host: Were you seeing a man or a woman?

Guest: no...there is nothing like that, you don't have like i said no head, no leg.

Host: But there was a face?

Guest: There is no face...

Host: Was it just dark around you?

Guest: beautiful, bright.

Host: How old or young are they?

Guest: 12 and 13...

Host: And they held hand and prayed?

Guest: they held hands because ever since they were young, mummy always told them when daddy and mummy are not there, you are not alone god is always with you, so they just stood and prayed and apparently, they prayed for an hour

Host: Praying about what exactly?

Guest: for god to make sure that daddy comes home ...

Host: So he only said it, was there oil?

Guest: there is nothing like that and I'm telling you that we were speaking but we never spoke English...

Host: So what language were you speaking?

Guest: so everything is a feeling and once i came back, everything downloaded into English...

Host: So there is hell for real?

Guest: there is hell for real....

Host: And he said it?

Guest: He said it

Host: Why did he choose you?

Guest: I don't know, i think it has to do with my personality, he feels they are gonna believe me more than if pastor had come to say this had happened to him.....

Host: When you say surgery, so there was a need for surgery ?

Guest: Right that i wanted my wife and the cardiologist to speak to it because god made everything impossible

Host: And you had to be moved to the second hospital because of what?

Guest: because the first hospital didn't have the equipment or the gadgets to be able to do the surgery

Host: So even if you survived, you shouldn't be sitting and talking?

Guest: No, my brain shouldn't be normal.

