



GOMBE SAVANNAH

**JOURNAL OF LANGUAGE, LITERATURE AND
COMMUNICATION STUDIES (GOSAJOLLCOS)**

DEPARTMENT OF ENGLISH
GOMBE STATE UNIVERSITY

Volume 5 Number 2
December, 2024



Savannah Journal of Language, Literature and Communication Studies (SAJOLLCOS)
Vol. 5 No. 2 December, 2024 ISSN: 2787-0286 & 2811-2261 (Online & Print)

**SAVANNAH JOURNAL OF LANGUAGE, LITERATURE AND COMMUNICATION
STUDIES (SAJOLLCOS)**

DEPARTMENT OF ENGLISH GOMBE STATE UNIVERSITY



VOLUME 5, NO. 2, DECEMBER 2024

ISSN: ONLINE: 2811-2261, PRINT: 2787-0286

A Publication of Department of English Gombe State University, Gombe State

**Copyright © 2024 SAVANNAH JOURNAL OF LANGUAGE, LITERATURE AND
COMMUNICATION STUDIES**
(SAJOLLCOS) Gombe State University, Gombe State. Volume 5, No. 2 December, 2024.





© Department of English, 2024
Gombe State University,
Tudun-wada Jauro Abare,
Gombe - Nigeria.

All rights reserved.

No part or whole of this Journal is allowed to be reproduced, stored in a retrieval system or transmitted in any form or by any means, without prior permission of the Copyright owner.

ISSN: 2787-0286 Print & 2811-2261 Online

Printed in Nigeria @Six-Sweet Printers and Publishers

GSU, Gombe, Gombe State.

Phone No: +2348039511789

E-mail: alameenalfira@gmail.com

The Journal

Gombe Savannah Journal of Language, Literature and Communication Studies (GOSAJOLLCOS) is a peer-reviewed journal of the Department of English, Gombe State University. The journal is committed to the development of communication arts through researches in Language, Linguistics, Literature, Theatre Arts, Cultural Studies, Creative Arts, Media and Communication Studies. It has both print and online versions. The Editorial board hereby calls for thoroughly researched papers and articles on the subject areas already mentioned. Submissions of papers are accepted all year round but publication is expected to be done in May/June annually. All manuscripts should be accompanied with the sum of ten thousand (10,000) naira only. On acceptance of any manuscript, contributors will pay the sum of twenty five thousand (25,000) naira only as publication fee.



Editorial Committee

Dr. Abubakar Mohammed Gombe
Dr. Leah I. Jalo
Mrs. Fatima Shuaibu Gara
Fatima M. Gurama
Mohammad Abubakar Musa

Editor-in-chief
Editor
Member
Member
Editorial Secretary

Advisory Board

Professor Saleh Abdu

Department of English,
Federal University Kashere

Professor Emmanuel S. Dandaura

Department of Theatre and
Cultural Studies, Nasarawa
State University

Professor Muhammad Dahiru

Department of Languages,
Yobe State University

Professor A. S. Abdulsalam
Languages,

Department of Linguistics and Nigerian
University of Ilorin

Professor E. U. Ahidjo

Department of English, University of Jos

Professor Nahum Upah Butari

Department of English and Drama,
Kaduna State University

Professor Nesther Alu

Department of English, University of Jos

Editorial Policy

Savannah Journal of Languages, Literature and Communication Studies is Produced by the department of English and Literary Studies, Gombe State University, Gombe Nigeria. It invites scholarly and well researched articles on any topic related to language, literary and communication studies. Authors of article(s) should adhere to the following requirements:

- Manuscript(s) should be double spaced on A4 paper with 12 points, Times New Roman.
- Manuscript(s) length should not exceed 5000 words, including titles,

- references and/or notes.
- Abstract(s) should not be more than 250 words, followed by four to five keywords.
 - Manuscript(s) sent to SAJOLLCOS must be original and previously unpublished.
 - Manuscript(s) should adopt either the APA 7th edition or MLA 8th edition format
 - Title(s) and subtitles should conform to the adopted referencing style.
 - Manuscript(s) would be subjected to editing and peer reviews prior to acceptance and publication.
 - Author(s) should provide a bio-data of not more than three sentences at the end of their paper stating their rank, affiliation, research interest and email address.
 - All Manuscript(s) for consideration should be accompanied with non-refundable sum of ₦6,000.00 assessment fee.
 - On acceptance of any manuscript, author(s) will pay the publication fee of ₦25,000.00
 - Creative work publication fee of ₦5,000.00
 - All editorial correspondences should be directed to:

The Editor,

Savannah Journal of Language, Literary and Communication Studies, Department of English,

Gombe State University, Gombe.

Email: sajollicos@gmail.com

Website: <https://gombesavannahjournal.com>

For further enquiries, please contact: Editor-in-Chief

SAJOLLCOS, HOD's Office,

Faculty of Arts and Social Sciences Gombe State University, Gombe

sajollicos@gsu.edu.ng,

C/o: amgombe2@gsu.edu.ng

CONTENT

SECTION A: LANGUAGE

Pragmatic Analysis of Tones and Tonal Patterns in Igala Language Abdul, Mohammed Adem	1
Process Choice Analysis of President Muhammadu Buhari's 2015 Inauguration Speech Mohammed Maikiyari, Ph.D and Ramatu Tijani Oziti	12
Quantifiers in English and Izhia: A Minimalist Investigation Maria-Helen Ekah, Ph.D and Chibueze Egbe Aleke	26
A Multimodal Discourse Analysis of Images of Banditry in <i>Daily Trust Newspaper</i> Cartoons Umar Uba Abubakar, Ph.D., Benjamin Iorbee, Ph.D and Queen Nguhemem Jebe-Tume	42
Critical Discourse Analysis of Persuasion in Donald Trump's 2024 Victory Speech Hauwa Giwa-Ali, Ph.D	60
Political Discourse Analysis of Selected Plenary Speeches of Nigeria's Senate President Godswill Akpabio Ahmad Musa Saleh and Abdul'aziz Bako, Ph.D	73
Rethinking Social Order: Racism within and After Covid-19 Pandemic Abaya, Henry Demenongo	84
Irregularities In The Grammar of the English Language: Blindspots for Pedagogical Attention in ESL Classrooms Cecilia Folasade Ojetunde, Ph.D and Osipeju, Babasola Samuel	105
An Analysis of Lexical Cohesive Devices in Governor Ahmadu Fintiri's Inauguration Speech Muazu Hassan and Hauwa Giwa-Ali, Ph.D	121
Non-observance of Grice's Maxims: A Study of Some Selected Dialogues in the Play – Harvest of Corruption Abdulkadir Adamu and Usman Maigari Malala	140
The Morphology of Personal Names in English and Ebira Languages Amina Salisu Aliyu, Ph.D, Ahmadu Mohammed Dauda, Ph.D and James Jarafu Jawur	153
Impact of Gamification on Vocabulary Acquisition and Retention among Private Secondary School English Learners In Lagos State, Nigeria Adedokun, James Adekunle and Olabode, Adeyinka Ayoola, Ph.D	169

The Expansionist Approach to the Teaching of the English Grammatical Categories: Examples with the Naming Category Khabyr Fasasi	187
Digital Media Learning and Postmodernist Classroom Innovations in Nigerian Universities Maggai Tsokwa and Fatima Inuwa	201
The Pronunciation of the New English Native Speakers in Nigeria Ngor, Cornelius Iko-awaji	210
Lexico-Semantic Analysis of ASUU-FGN Impasse In Nigerian Newspapers Awoniyi Olalekan Ogundeji and Happiness Uduk, Ph.D	222
A Critical Stylistic Analysis of a Channels Television Show, 'Politics Today' Waliyah A. Akeju and Muhyideen Kolawole Ayuba	237
An Investigation on Functionality and Usage of Language Laboratories for Teaching Oral English in Colleges of Education in Bauchi State Bakoji Mohammed Fema, PhD, Alhaji Abubakar, PhD and Fatima Mohammed	249
A Pragmatic Investigation of the Speech of Former President Muhammadu Buhari on Covid-19 Pandemic in 2020 Habu Yusuf	262
Rhetoricity In Orality: An Analysis of Muhammadu Dan’Anace’s “Shagon Mafara” Garba Adamu, Ph.D and Ashiru Abdullahi	277
A Semantic Analysis of Selected Mwaghavul Proverbs Danji Sabo and Kyetu Mandyen Danlami	286
Investigating Linguistic Features of North-East Nigerian Suicide Notes Yunana Ahmed, Ph.D and Danladi, Daniel Boyi	300
A Morphological Study of Derivational Patterns In Android Smartphone Terminologies Ahmadu Mohammed Dauda, Ph.D and Abdulkarim Musa Yola	315
Lexical choices and Ideology in Nigeria’s Security and Development Discourse in the Nigeria’s Media Murjanatu Sulaiman-Shika	326
Syntax and Semantics Interface Mohammed Gambo, Ph.D	346
Colonial Legacy in Tunde Kelani's <i>Saworoide</i> : Language, Power, and Resistance Okunnuwa, Sunday J. Ph.D, Ibrahim, Wahab Adegbayi, and Sobande, Olukayode Olukemi	355

SECTION B: LITERATURE

- An Appraisal of Cult Symbols In The Selected Songs of American POP Artists
Tanimu, Abubakar (Prof) and Adekunle, Joseph 365
- Enlightenment for Empowerment: A Feminist Reading of Safiya Yero'S Najah
Manta G. Yadok and Ishaya: Bilyaminu Salman 380
- Arab-Muslim Immigrants and the Limits of Cultural Citizenship in H.M. Naqvi's *Home Boy*
Olamiposi Oyeleye, Ph.D., Oladiran Damilola Peju, Ph.D. and PatrickbCharles Alex, Ph.D. 395
- The Artist and Leadership Failure In Africa: A Study of Ngugi Wa Thiong'O'S Wizard of The Crow
Dr. Manasseh Terwase Iortyer, Prof. Jeff Godwin Doki and Bizuum Godwill Yadok 411
- Narratives of Conflict: A Literary Exploration of Boko Haram's Impact in Politics and Security in Nigeria's Northeast Since 2009
Markus Ishaku 421
- Literary Creativity and the Condition of the Nigerian Writer in the Age of Globalization and Capitalist Economy
Adebayo, Abidemi Olufemi, PhD and Bukola, Olubunmi Iyabo, M.A 431
- Amali's Faces of Shame as Reflection of Leadership at the Altar of Ethics and Decorum
Isah Ibrahim PhD 442
- Of Mothers as Mistresses: Jocasta Complex and Transference in Abubakar Adam Ibrahim's Season of Crimson Blossoms.
David Mikailu Ph.D. 452
- Stylistic Explorations of Love: Conceptual Metaphor In Mariama Bâ'S So Long a Letter and Zaynab Alkali'S The Virtuous Woman
Anwar Danjuma, Maryam Mukhtar Abdullahi, Muntari Babangida and Sulaiman Harisu 462
- The Influence of Nigerian Folktales on National Identity and Values
Jimoh, Olumide Yusuf, Ph.D. and Adedokun, James Adekunle 474
- Discontents and the Quest for National Rebirth in Karen King-Aribisala's Kicking Tongues
Okache C. Odey 487
- An Assessment of Performance of Bauchi State Senior Secondary School Students in Literature-In-English
Professor Asabe Sadiya Mohammed, Dr Alhaji Abubakar and Haruna Shuaibu Hardawa 496

Betwixt And Between Colonial Hegemony and Contemporaneity: Examining The Voyage of Transmutation In African Drama

Andrew Aondofa Nyikyaa 508

Investigating the Educational Advisory Roles of Tera Proverbs

Alheri Bulus 527

SECTION C: COMMUNICATION

The Media Influence on Economic Development Through Addressing Gender-Based Violence (GBV)

DANGO, Salamatu Eshi and ABDULLAHI, Hussaina Abaji 535

Social Media Discourse and Peace Negotiations in Contemporary Nigeria

Peter Ochefu Okpeh, Ph.D., Theodore Shey Nsairun and Okpeadua Sony Okpeadua, PhD 546

When Robots take over Journalism: systemic Considerations for Artificial Intelligence and Practical Realities in Nigerian Television Newsroom

Maggai Tsokwa and Tebrimam Useni Andefatso 560

Mitigating Fake News Through Media Literacy Education: The Perception and Experience of Masaka Market Traders in Karu

Ben Ita Odeba, Ayuba Ummah Ibrahim and Desmond Onyemechi Okocha, PhD. 574

An Assessment of Adherence to Journalism Code of Conduct among Journalists in Plateau State

Dorcas Agabison, Prof. Greg H. Ezeah, Maggai Tsokwa and Orya Theophilus Tertsea 597

An Assessment of the Two-Way Communication Model of Public Relations Used During the University of Jos School Fees Increase in 2023

James E. Amad, Evaristus J. Ugboma and Chidimma Precious Okechukwu 616

An Assessment of the Use of Artificial Intelligence in Business Communication in Lafia, Nasarawa state and Makurdi, Benue state, Central Nigeria

EIMOGA Audu 632

SECTION D: CREATIVE WORKS/BOOK REVIEW

Poems for Savannah Journal of Language, Literature and Communication Studies

Ismail Bala 647

The Loss-Land

Fatima Inuwa 652



Dustbins and Dreams Abdulkadir Mubarak	657
The Desperate: Desire of a Feminine Soul Faith Nkeri Aliyu	664
Gumakan Zamani: A Book Review Mohammad Abubakar M.	667



Non-observance of Grice's Maxims: A Study of Some Selected Dialogues in a Play – Harvest of Corruption

Abdulkadir Adamu

Department of Linguistics, University at Buffalo, U.S.A and Department of English, Gombe State University, Nigeria
aadamu@buffalo.edu, abduladamu@gsu.edu.ng

Usman Maigari Malala

Department of English and Literary Studies, Yusuf Maitama Sule University, Kano

Abstract

his research aims to study the non-observance of Grice's maxims in a play – Harvest of Corruption. The objectives of the study are to analyze the extent to which Grice's maxims are not observed in the play; examine the effects of the non-observance of the maxims on communication; and investigate how flouting these maxims creates implicature. Thus, the research uses Grice's maxims as its theoretical framework. Eight (8) excerpts, throughout the eight scenes of the play, are purposively selected and analyzed based on the observance of some of the maxims – violation, flouting, and opting-out. Findings of the research show that two instances flout some of the maxims; two instances violate the maxims; two instances opt-out the maxims. Lastly, two instances, which show the impact of non-observance on communication, are also analyzed.

Introduction

Conversation, as a way of conveying information among people, has a set of rules that, though not always observed, helps people to communicate with one another effectively. These principles operate as a guidance for speakers and hearers to follow so as to be cooperative (Grice, 1975). One of the sets of rules is the “conversational maxims” proposed by Paul Grice. These maxims, also known as Grice's maxims, are maxim of quality, maxim

of quantity, maxim of relation, and maxim of manner (Grice, 1975). Each of the maxims has a criterion that people have to, though not necessarily or always, follow or observe in order to achieve mutual and effective communication. The maxims are quality, quantity, manner and relation. However, people may, in some circumstances, deliberately or unintentionally shun the observance of the maxims, and this situation is known as non-observance of maxims. There are several types of non-



observance of a maxim, some of them include flouting, violating, opting out, infringing. Each type of non-observance of maxim occurs in a different condition and has different effects on communication.

Several studies have been conducted on Grice's maxims using several materials as case studies. Some conducted on observance, while some on non-observance and some on both. The maxims have been studied using newspapers, movies, casual conversations, court sessions, and literary texts. However, none of these studies, to my knowledge, uses *Harvest of Corruption* as its object of study, despite how some of its characters do not observe the maxims. As such, this study intends to reveal how these maxims are not observed in the text in order to show how non-observance of the maxims operate and the effect of that on communication.

The paper intends to examine and answer the extent to which Grice's maxims are not observed in *Harvest of Corruption*, and to examine the effects of the non-observance of the maxims on communication and how flouting creates implicature.

the research covers the non-observance of Grice's maxims by some of the characters in some of their dialogues in the play *Harvest of Corruption*, which is the source of the

data. Eight (8) excerpts, throughout the eight scenes of the play, were purposively selected and analyzed based on the non-observance of some of the maxims – violation, flouting and opting-out.

Methodology

This study was conducted based on non-observance of Grice's maxims. Randomly, the research collected 8 dialogues from the play – *Harvest of Corruption*. As the analysis is inexhaustible, qualitative method is used as a research design to analyse the data for violation of the maxims, flouting of the maxims and how this creates implicature, opting out and impact of non-observance of the maxims on communication. I have not come across any instance of infringing throughout the play.

Conceptual framework

It is important to note that these maxims (Grice's maxims) are not proposed by Grice as a code of conduct, which speakers have a moral obligation to always obey. Communication takes place either by an observance or non-observance of a maxim, so long as a listener is able to understand which strategy is used. However, we, sometimes, mean more than what we say; thus, the maxims are not always observed. The non-observance of the maxims occurs at



four different levels. They are flouting, violating, opting out and infringing.

Flouting

A speaker/writer who fails to observe one of these maxims; and s/he has no intention of deceiving or misleading his/her audience is said to have flouted a maxim. Usually, when a maxim of quantity is flouted, it creates what Grice calls "implicature". This means that there is a distinction between what is said and what is meant. In other words, the utterance receives an interpretation that goes beyond the uttered words. Laurence (2006, p.3) describes this as "the-meant-but-unsaid". It is speakers who implicate while listeners infer. Flouting a maxim, for instance, occurs when a speaker blatantly fails to fulfill a maxim (Grice, 1975). By flouting a maxim, a speaker has conveyed an additional meaning which is what Grice (1975) coined as implicature (Yule, 1996). The below analogy, as given by Kroeger (2018, p. 138), buttresses how we mean more than what we say. In other words, what Laurence (2006, p.3) describes as "the-meant-but-unsaid".

Let us begin by considering this, as given by Yule (1996), simple conversation below:

Leila: *Whoa! Has your boss gone crazy?*

Mary: *Let's go get some coffee.*

(Yule 2010, p. 43)

Yule, here, presents how Mary intentionally flouts the maxim of Relevance to make an implicature in her answer to Leila's question. There are certain reasons that make Mary reply to Leila's question with an unrelated answer and Leila has to make some inference from Mary (for example, the boss might be nearby) and she understands why Mary makes an apparently non-relevant remark. The implicature here is that Mary cannot answer the question in that context.

Violating

In this case, a speaker makes a deliberate attempt to deceive or mislead the listener by violating one of the maxims, particularly the maxim of quality. When a speaker violates a maxim, the utterance is intended to mislead the hearer(s) (Grice, 1975).

Example:

Mother: Did you study all day?

Son who has been playing all day long: Yes, I have been studying all day.

In the above discourse, the boy is not truthful. He lies in order to avoid being punished or forced to study all day.



Opting out

A speaker opts out a maxim when s/he seems unwilling to cooperate in the way maxim requires. In other words, opting out occurs when a speaker is indisposed to cooperate or to observe the maxim (Grice, 1975). People often opt out in public life, when the speaker refuses to give information, perhaps because of legal or ethical reasons s/he opts out. Thus, brings an end to the conversation. For instance, a speaker may say "Sorry, I cannot answer" or "I am afraid, I cannot give you the information".

Infringing

This is when a speaker has imperfect knowledge of how a language is used. This usually happens with children or a learner of foreign language. Also, people that have speech disorder, impairment do infringe.

Empirical review

It is important to review some previous studies conducted in the area. Similar studies, especially on Grice's maxims, have been conducted on cooperative principle. Some of these research include: Al-Aameri and Jamil's (2020), Nugroho (2019), Pertiwi (2013), among others too numerous to mention here. Al-Aameri and Jamil (2020) examine Grice's maxims and explain how they (the maxims) are violated and flouted in literary texts. The data of their

study are selected dialogues from a play *Death of the Salesman* by Arthur Miller. Their findings, as analyzed qualitatively, reveal how all the Grice's maxims are frequently violated and flouted in the play.

On the contrary, Nugroho (2019) reveals how Grice's maxims were frequently flouted in the subtitling of a movie – *Central Intelligence*. The objectives of the study are to identify the pragmatic equivalence and types of the flouting in the subtitling of the movie as well as describe the strategies used in flouting the maxims. Thus, the research uses Grice's maxims as the theoretical framework. Flouting maxims is one of the forms of the non-observance of the maxims. The findings show the achievement of pragmatic equivalence in the subtitling of the Grice's maxims flouting in the movie – *Central Intelligence*.

Similarly, Pertiwi (2013) studies the violation of maxims in literary texts where it was revealed that some utterances in the tales grouped in the teddy bear tales, fairy tales, and animal tales. Both narration and conversation are flouting the four maxims of conversation. The purpose of flouting maxims is to encourage the readers' imagination towards the tales. It is developed by six other functions such as generating specific situations, developing the plot, enlivening the characters' utterance,

implicating message, indirectly characterizing characters, and creating an ambiguous setting.

This research, in a similar manner, intends to study how the Grice's maxims are not observed in a dramatic text – *Harvest of Corruption*.

Theoretical framework

The Cooperative Principle

This study is anchored on the Gricean cooperative principle (conversational maxims) as its theoretical framework. H.P Grice (1975) proposes that participants in any conversation obey a general Cooperative Principle (CP), which is expected to be in force whenever a conversation unfolds. He argues that a speaker and a hearer are engaged in an invisible direction while conversing. Whenever people engage in a conversation, they engage in a cooperative activity. In order to have an intelligible conversation, each party must assume that the other is trying to participate in a meaningful way. This is true even if the parties involved are debating or quarreling; they are still trying to carry on a conversation. Grice proposes that there are certain default assumptions about how conversation works (Kroeger, 2018). He then provides four maxims that interlocutors are expected to observe while conversing with one another. The maxims are:

- a. Quantity maxim
- b. Quality maxim
- c. Relation
- d. Manner

a. Maxim of Quantity:

This maxim deals with the amount of information speaker gives to hearer. The interlocutors (speaker and hearer) are required to provide right amount of information; not more or less than required. When conversing, the speaker should adequately share enough information to the hearer. Therefore, the speaker could not speak more or less than what the hearer needs. It can be, as given by Wati (2015), seen in the example below:

A: *Is there ketchup on the table?*

B: *Yes, there is. Oh, here's a fun fact. Ketchup started out as general term for sauce, typically made of mushrooms or fish brine with herbs and spices. Some popular early main ingredients include blueberry, anchovy, oyster, kidney bean, and grape.*



From the example above, it can be interpreted that A wants to know whether there is a ketchup or not on the table. However, B does not only tell A about the information required. B also tells A about a fact or a history about ketchup, by which B indirectly violates the maxim of quantity. According to Grice, the speaker should only speak on the right amount of information. Therefore, B's utterances should be:

A: *Is there ketchup on the table?*

B: *Yes. There is.*

The amount of information is as informative as required. It is because A only wants to know whether there is a ketchup or not. And the allowed answer based on Gricean maxim of quantity is "Yes. There is". According to Grice, this happens blatantly and intentionally but with no intention to deceive or mislead the other party involved in the conversation.

b. Maxim of Quality:

The second maxim emphasizes on truthfulness of the contribution; it requires the interlocutors to be

truthful. In other words, they should not say what they believe to be false or what they lack adequate evidence of. It can be seen in the example below:

A: *Would you like something to drink?*

B: *Yeah, please. I'm dying for a coke.*

From the example above, maxim is being deliberately flouted to produce a special effect. In this case, speaker B is not really dying, (s)he is just very thirsty, but he makes the assumption that B is familiar with the principle of cooperation and that, therefore, (s)he will interpret this non-observance as an attempt to increase the effectiveness of A's message. Principally, according to Alduais (2012), a maxim of quality is violated when a speaker provides either untrue information or information of which he or she lacks an adequate evidence.



c. Maxim of Relevance:

In short, this maxim is responsible for reproducing implicatures. For example,

A: *Would you like to go camping this weekend?*

B: *You're again forgetting it final exams period.*

(Adapted Josep Maria Cots (1996). If it follows strictly the rules of grammar it can be said that B's utterance is not correct as an answer to a yes/no question which is asked by speaker A. However, if people consider that B wants to cooperate with A, the hearer B will make an effort to discourse the relevance of his/her utterance and they will interpret it as a refusal of the invitation which, at the same time, succeeds in increasing the dynamism of the interaction. In principle, a maxim of relation is violated when a speaker changes the main topic of the conversation by saying something irrelevant to the main topic of the conversation. Non-observance of a maxim, flouting usually, creates an Implicature. For instance, a dialogue

between X and Y below shows how Implicature is created through flouting the maxim of relation.

X: *Will you visit my house tomorrow in the morning?*

Y: *I have exams.*

Y's response seems to flout the maxim of relation; it is irrelevant to the question Y is being asked. However, the response means 'no', because having exams tomorrow by Y implicates that Y will not be visiting X's house tomorrow.

d. Maxim of Manner:

Speakers contribution should avoid ambiguity; it should be brief, unequivocal and straight to the point. Fundamentally, a maxim of manner is flouted when a speaker is being disorderly, vague, ambiguous, or wordy in his or her reply to the other party. Once again, as it has been mentioned above, this happens purposefully and the result is a generated Implicature or an additional meaning rather than the communicated meaning.

An example of violation of manner:



A: *I heard you went to the opera last night; how was the lead singer?*

B: *The singer produced a series of sounds corresponding closely to the score of an aria from "Rigoletto."*

However, it is important to note that these maxims (Gricean maxims) are not proposed by Grice as a code of conduct, which speakers have a moral obligation to obey. Communication takes place either by an observance or non-observance of a maxim, so long a listener is able to understand which strategy is used.

It is on this note that this research is aimed to study the non-observance of the maxims in the play. The non-observance of the maxims occurs at four different levels. They are:

- a. Flouting
- b. Violating
- c. Opting out
- d. Infringing

Data Analysis

The study is conducted based on non-observance of Grice maxims. The research collects thirty-four dialogues from the play – *Harvest of Corruption*.

The paper analyzes two instances of each type of non-observance of the maxims and how this impacts communication.

From the research I have conducted throughout the play, no instance of infringing is found.

Flouting

Two instances of flouting are randomly selected and analyzed below:

Excerpt1: flouting of quantity maxim

THE JUDGE: Is the prosecutor in court?

REGISTRAR: The Prosecutor is not here but the defendant's counsels are in court.

THE JUDGE: Look here, Mr. Registrar! Next time when I ask a question, I expect a direct answer. I know the difference between a prosecutor and a defense counsel, do you understand?

(Ogbeche,
2005, p.53 Scene 3)

The registrar flouts the maxim of quantity by giving a piece of



information that is not required. He is only asked about the prosecutor but goes further to give information on the unasked defense counsel. The flouting becomes obvious when the judge cautions the registrar that whenever he (the Judge) asks him (the Registrar) he should answer the question without giving any unnecessary information.

Excerpt 2: flouting of manner and quantity maxims

DOCTOR CHUKWUMA: ...May I be personal with you, please?

ALOHO: (taken aback). On what? (shrugs her shoulders). Well, okay about what?

(Ogbeche, 2005, p.69 scene 5)

Doctor Chukwuma here, flouts the maxims of manner by providing a piece of information that is unclear. The use of the word “personal” makes the contribution vague. This is further substantiated by Aloho’s question [to be personal with me] “...about what?” because by being personal with her, she does not understand what he means and thus needs a clearer (manner) information.

Violating

In this case, there is a deliberate attempt to deceive or mislead the listener. Four instances of violation of

quality maxim are randomly selected and analyzed. They are:

Excerpt 3: violating quality maxim

OCHUOLE: (Draws closer to her hand and places her hands on her should[er] tenderly). Aloho! Your trip to U.S is part of your protocol schedules. You wanted a job and here is one please do not throw it away. My dear, I shall never do anything to hurt you. All I am doing is for your own good. You will not regret it. After all, many girls are looking for these opportunities, especially to travel out of the country to USA...

(Ogbeche, 2005, p.42 scene 3)

Ochuole’s claim that she will never do anything to hurt her friend (Aloho) is untrue; thus, she violates the quality maxim. Ochuole, in a conversation with Madam Hoha, admits that the job which Aloho will be given is as usual a cover up. Ochuole’s and Madam Hoha’s conversation below:



OCHUOLE: Ehen! Madam Hoha! That reminds me, one of my friends is in town. She needs a job very desperately. I have asked her to come to Chief tomorrow. You know now. As usual, the job stunt is just a cover up. The real thing is how useful she can be to us...

(Ogbeche,
2005, p.13 scene 1)

Excerpt 4: violating quality maxim

ADELEYE: I put it to you that you were only jealous of the fact that your friend was always coming home with plenty of money and gifts from Chief, the Honorable Minister and so you tried to get rid of her so that you can take over the relationship.

(Ogbeche,
2005, p.105 scene 8)

Adeleye's contribution violates quality maxim; he lacks adequate evidence. What he says is just a mere allegation that he fails to substantiate. In fact, Ogeyi warns Aloho to be

careful with Chief. This is proved in a dialogue between the duo:

OGEYI: ...Be careful! I am warning you. All that glitters is not gold. Do not say I do not warn you.

(Ogbeche,
2005, p.9 scene 1)

Opting out

This happens when a speaker indicates he/she is unwilling to cooperate with a maxim by deliberately avoiding giving an answer to a question. Kroeger (2018) portrays how people often opt out in public life when the speaker refuses to give information, perhaps because of legal or ethical reasons. Three instances selected and analyzed.

Excerpt 5:

THE JUDGE: Then what have you to say on these evidences before the Court. Remember the exhibits are still in the court. Now what about the vouchers for instance?

ADE-AMAKA: My lord, I think I want to see a doctor. I am not feeling well.

(Ogbeche, 2005, p.110 scene 8)

This is an instance of opting out, Chief does not answer the question he is asked instead his response seems irrelevant. When a speaker opts out, usually that brings the end of the conversation, or the speaker does not want the questioning to be continued, as done in the above by the chief.

Excerpt 6:

DETECTIVE INSPECTOR
INAKU: (Ignoring his question). Are you aware of the one point two billion embezzlement scandal going on in your Ministry?

AYO: No Sir (pretending). I am not aware... (Ogbeche, 2005, p.27 scene 1)

Infringing

This refers to when a speaker fails to follow observe a maxim without any intention to deceive his/her audience. This is because the speaker has imperfect knowledge of how a language is used. This usually happens with children or a learner of foreign language. Also, people that have speech disorder or impairment do infringe. No instance of infringing has thus far been found.

The impact of non-observance of the maxims on communication

When a maxim is not observed, the effectiveness of communication will certainly be affected. Thus, this results to ambiguity and/or deceit.

Deceit

Whenever the maxim of quality is violated, the aim is to deceive the hearer(s) into believing what is false. Take the below instance:

OCHUOLE: (Draws closer to her hand and places her hands on her shouldertenderly). Aloho! Your trip to U.S is part of your protocol schedules. You wanted a job and here is one please do not throw it away. My dear, **I shall never do anything to hurt you.** All I am doing is for your own good. You will not regret it. After all, many girls are looking for.

(Ogbeche, 2005, p.105 scene 8)

Ochuole's claim that she does not intend to hurt her friend, Aloho, is untrue, and is just an attempt to lure the friend, thus, the quality maxim is violated. But Ochuole, in a



conversation with Madam Hoha, admits that the job is just a cover. The conversation between Madam Hoha and Aloho is found below:

OCHUOLE: Ehen! Madam Hoha! That reminds me, one of my friends is in town. She needs a job very desperately. I have asked her to come to Chief tomorrow. You know now. As usual, **the job stunt is just a cover up**. The real thing is how useful she can be to us. The Chief will be over himself when he sees her. The old crook, he will want her immediately even right there in the office. You know the Gagoon has no scruples especially with women. Indeed, I have never seen his type.

(Ogbeche,
2005, p.13 scene 1)

Ambiguity and Vagueness

For instance, when a maxim of quantity is flouted, it often generates implicature. And the effect of the implicature is that, it is the speaker who implicates while the listener

infers, so, the inference (what is understood by the hearers) made by the listener may be something different from what the speaker implicates (what the speaker means). Example from the play:

LAWRENCE: Thank you, my lord. Now young lady, if you don't know this man, why did you go to the Police to accuse him of USING your friend.

This expression is vague and flouts the maxim of Manner; it does convey an unclear word "using" which may connote so many (un)godly things. Say, the speaker uses the word to mean that she is used as cocaine pusher while the listener infers that the speaker means she is used for ritual or the chief is using her for extramarital affair then the meaning is affected. This is, in fact, argued during court session where Adeleye (a defendant) calls the attention of the court about the word used by his colleague. He says:

ADELEYE: (Jumps up) Objection my lord. Can my learned colleague expatiate what he means by 'using' as ordinarily it can connote so many things.



The judge cautions the lawyer (Lawrence) to be unequivocal in his choice of words:

THE JUDGE: Please go on, but please try to be explicit in your choice of word.

Conclusion

From the analysis of the data, the findings show that there are two instances of flouting, two instances of violation, two instances of opting-out the maxims are found. The study has presented a pragmatic analysis of the play *Harvest of Corruption* to highlight the violation and flouting of the maxims of the cooperative principle by the major characters. It is hoped that the analysis would improve the reader's knowledge of how the different characters violated and flouted maxims and then they understand quite well the speakers' intended meanings in their conversation. This has a relation to the plot of the drama in which the characters mean more than what they utter.

References

- Al-Aameri, B.F.K and Abdulkareem Fadhil Jamil. (2020). "Violating and flouting Grice's Cooperative Principles in Miller's play Death of the Salesman". *International Journal of Research in Social Sciences and Humanities*, 10 (IV), pp. 2454-4671.
- Grice, H. P. (1975). *Logic and Conversation*. Cambridge: Cambridge University Press. Pp.45-46.
- Herawati, A. (2013). "The cooperative principle: is Grice's theory suitable to Indonesian language culture?" *Jurnal Lingua Cultura*, 7 (1) pp. 43-48.
- Kroeger, P.R. (2018). *Analyzing meaning: An introduction to semantics and pragmatics*. Language Science Press.
- Levinson, S. C. (1983). *Pragmatics*. Cambridge University.
- Nugroho. A. (2019). *Application of the Grice's Maxim Flouting in the Subtitling of Central Intelligence Movie* [Undergraduate]. Universitas Negeri Semarang.
- Ogbeche, F.O. (2005). *Harvest of Corruption*. Almaz Book Ltd.
- Yule, G. (2010). *The Study of Language* (4th ed.). Cambridge University Press.