



Violation of Grice Maxims to Create Humor: An Analysis of Sitcom "khaber daar"

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ARTICLE INFO

Article History:

Received: May 18, 2023

Revised: June 20, 2023

Accepted: June 21, 2023

Available Online: June 25, 2023

Keywords:

Maxim

Implication

Verbal Humor

Irony

Funding:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

ABSTRACT

Pragmatics is a branch of linguistics that studies how context affects meaning and how human language can be perceived differently. All of our communications rely on the compatibility of interpreters and interpreted. Communication issues can be resolved by improving speaker and listener interaction. Therefore, by working together, the speaker and the listener can comprehend two meanings in a single phrase. The more comprehensive intercultural aspect of language is shown through pragmatics. Grice (1975) introduced the idea of the Cooperative Maxims Principles, which aids in conversation analysis. The current study examines instances of Grice conversational maxim violations in the well-known sitcom "Khaberdar," which is broadcasted on Express news. It is a comedic television program in Urdu and Panjabi. The anchor person introduces the subject or an issue in the first part. The actor-comedian introduces themselves as a parody guest, puts on a little skit, or makes fun of prominent people by dressing up as athletes, politicians, or actors. The researcher discovers that humor arises anytime the speakers violate any one of four maxims. In this study, it is also examined how verbal humor in the sitcom "Khaberdar" is produced via maxim violations. Therefore, this sitcom also has a message in addition to its humor. The researcher concludes after studying four episodes of the sitcom "Khaberdar" that the maxim of relevance is the one that is most frequently broken, followed by the maxims of quality, manners, and quantity. The researcher discovers that the speaker effectively communicates his point while breaking the conversational rules. By appropriately violating Grice maxims that make listeners laugh as well as cry, social issues can be subtly brought to the listeners' attention.

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1. Introduction

The ability to speak or use language is a gift to humans. We must adhere to certain conventions and regulations that govern our speech in order for our language to work effectively. Conversational maxims are the set of principles for having productive conversations with other people. According to "cooperative principles" put forward by Grice (1969, 1989), it is important to provide information as needed to achieve the goal of a conversation in order for it to flow well. It is also true that we frequently disobey or disregard adages while maintaining fruitful and profitable conversations. Grice (1989) distinguished between explicit meaning (what is said) and implicit meaning (what is implicated). The second type of meaning theory is known as "conversational Implication" (Grice, 1975). The literal interpretation of the remark "serves as a basis for understanding indirect meanings" (Pop 2010). These subversive or intentional violations of social conventions produce these indirect meanings. Thus, intended meaning (indirect meaning) and literal meaning (direct meaning) can occasionally be diametrically opposed. I chose "Khabardaar" to showcase how the Grecian standards of discourse are broken. This program is

chosen as the data because, in my opinion, the Grice maxims are violated in order to produce amusing consequences.

1.1. Humor and Laughter

"Laughter was long viewed as a direct outcome of humor," says Brock (2008). He claimed that studies on humor and laughter were treated equally. In support of this claim, Brock (2008) and Attardo, Attardo, Baltes, and Petray (1994) both suggested a Bergson article. His best-known work is titled "Laughter: An Essay on the Meaning of Humor."

1.2. Pragmatics

The two facets of pragmatics are meaning in use and meaning in context. If the speaker's meaning or speech interpretation is the primary concern, then there are two categories of pragmatics (O'Brien, Thomas, Nicholson, Lamb, & Tait, 1995). The phrase "speaker's meaning" denotes a focus on utterance mechanisms and several levels of meaning. The second term, "utterance interpretation," is used to explore the cognitive process through which the recipient of an utterance interprets its meaning (O'Brien et al., 1995).

1.3. Genre of sitcom

Situational comedy, more commonly referred to as sitcoms, is one of the most well-liked, amusing television genres. According to Rose (1998), 24.5 million viewers saw the final episode of the BBC sitcom "Only Fools and Horses," which aired for several seasons. According to a popular saying, "Television sitcoms had viewers' attention from the start; one example will be the American sitcom 'I Love Lucy' from the 1950s" (Carine, 2003). One important characteristic that differentiates situational comedy from some other types of television genre is its narrative. The other feature of sitcom described by Rose (1998) is the usage of a laugh track, which is also known as fake laughter or canned laughter. As Rose (1998) said, "people laugh in company," it is rather apparent why these laugh tracks were used. He claimed that "seeing your favorite comedy in the company of folks who keep a straight face can stop you from finding it so hilarious" (Rose 1998, p. 1).

1.4. Research Objectives

- To pinpoint the specific Grice maxims that the "khaberdar" series has violated.
- To classify the verbal comedy produced by breaking the Grice Maxims in "kheberdar."

1.4. Purpose of selecting Sitcom for Research Work

Up until roughly two years ago, I watched sitcoms. I found it to be pretty instructive and intriguing. I thought there were some fresh ways of presenting news and current events. I was really captivated by the characters' hilarious antics and sincere performances. The viewers and listeners were profoundly affected by the way they employed language and by every word they said. The primary feature of the sitcom Kaberdar is that it makes references to many persons, events, goods, and societal topics that other programs typically ignore. The comedies' humorous and engaging depictions of social issues help viewers grasp them without becoming despondent. Therefore, sitcoms help me comprehend pragmatics more deeply.

1.5. Framework of the Research

Maxims are routinely broken and disregarded in order to establish various interpretations that are similar to their original meanings. Grice includes several types, including irony, meiosis, metaphor, and hyperbole (Brumark, 2006). According to Colston and Gibbs Jr (2002), irony is a figure of speech in which purposefully different meanings are created for particular objectives. According to conventional definitions, it is "saying something that conveys additional meanings through context" (Attardo, 2001). Attardo has made the observation that conversations become ironic when cooperative values are broken and disregarded. When one of the four maxims is misused or rejected, a mistake or accusation is made, which can lead to folly. Pakistani sitcoms have not yet included the meaning-based breach of Gricean maxims. The current study will classify the maxims and identify the most frequently broken maxims to produce humor. It will also concentrate on the irony that is produced when maxims are disregarded, or pragmatic meaning.

1.6. Significance of the study

The study has a goal and serves as a useful instrument for both theoretical and practical assessments of Pakistani media comedies. The study's findings are anticipated to aid in

understanding the hypothesis that humor is produced when Grice maxims are violated. Therefore, maxims are broken not only for comic effect but also because they convey hidden meanings. Practically speaking, the study's findings should provide researchers and educators with new avenues for using comedy language to comprehend pragmatics, particularly in Urdu and Punjabi.

1.7. Delimitation

It would be fascinating to investigate why people watch a popular comedy in subsequent research. It would be fascinating to investigate why some sitcoms, like "khaberdaar," "khabernaak," or "Mazaq Raat," are successful while others may not be. The current study only looks at how Grice maxims are violated in sitcoms; it ignores additional factors like rhetorical devices, speech acts, and hedges.

2. Literature Review

The problems with humor's relationship to incongruity can be traced back to Aristotle's early views of comedy. Schopenhauer understands the core of this philosophy and defines laughing.

According to Schopenhauer (1819), "The cause of laughter in every case is simply the sudden perception of the incongruity between a concept and the real objects which have been thought through it in some relation, and laughter itself is just the expression of this incongruity." Numerous articles and studies have covered Grice's Cooperative Principles. Some of these research looked at whether Grice maxims were accepted in a linguistic corpus, while some of them were carried out to demonstrate that these maxims are insufficient and need to be changed.

2.1. Conversational Implication

Conversational and traditional implications are the two categories into which implication may be separated. "Words having conventional implication have implication within a phrase. For instance, but, even, thus, and yet (Thomas, 1995). She was saddled with a stammer, unmarried, but far from stupid, as Thomas (1995) put it. However, this remark serves to express the contrary of the expectations, i.e., that unmarried people are typically stupid. Conversely, a conversational Implausibility adds to the conversation's meaning.

Thomas (1995), gave another illustration of an ambulance driver who stated, "Amazing, that's really great!" after some patients vomited on his lap. That brightened my Christmas. Here, he spoke more than just what he said. The man is demonstrating his inability to enjoy or feel well by throwing up all over his lap.

This subject is covered by Khosravizadeh and Sadehvandi (2011) in their film, *That Dinner for Schmucks*. The two main characters' dialogue "Tim and Barry", serves as the study's central focus. This study's main focus was on the character's social standing and how much he talked. Berry was a representation of the lower social class; his discourse made a big deal out of the Maxim's transgression and drifting.

2.2. The Violation of Grice Maxims in Jokes

In a text when maxims are violated the aim is to mislead the hearer into believing that normal reliable information is being provided, in fact the text is rigged (Montreal 1983, p.79-82). The violation of maxims in jokes are through a process and we have to go through the process in order to "get the joke." The script theory proposed by Ruskin (1985) presented these phenomena as the imposition of a second "script". The structuralize based theories summarized Attardo as the discovery of a second "isotropy" (Grimes 1966 and references in a Attardo (1988).

Jokes perform communicative functions as well discussed several "uses" of joking; he proved by humorous conversation, the speaker can unveil the bitter realities of our society. The listener take it in light note but can understand the intentions of the speaker.

According to Ruskin (1985) if the speaker is faced with trance, which content match with his knowledge of the world, the speaker will try to adjust it, either by including the new information in his world representation or by refusing the conflicting information status of reliable

knowledge. The joking mood "are you kidding" seems the first option which shows that joking is socially acceptable then lying (Ruskin, 1985). According to Ruskin two things are very clear;

- 1: Speakers use humorous text cooperatively; they rely on the sub version of the maxim.
- 2: To achieve socially desirable effects.

"The act of finding the solution of quality in humor involves mental expenditure" (Freud, 1905). It means that the hearer of a joke must have to perform some cognitive task in order to infer some implicit information. In jokes the punch line comes words the end of the text (Ascari, Attardo-Parrinello, & Merlini, 1989).

The joke teller avoids to tell the punch line otherwise the joke loses the humor and fun. Dora sky (1991) mentions that in the description of a joke, all the information is not part of the joke. The part of the information is present in the implicit part of the joke that is one of the characteristics of the joke. In other words some information is left unsaid to create interest and fun as well. So the violation of maxim of quantity is expected.

"The act of finding the solution of quality in humor involves mental expenditure" (Freud, 1905) It means that the hearer of a joke must have to perform some cognitive task in order to infer some implicit information. In jokes the punch line comes words the end of the text (Ascari et al., 1989).

For example: Young lady was talking to the doctor who had operated upon her.

2.3. Violating and Flouting of Maxims in "Friends" the American TV Series

The research is carried out by Leyli Jirfi and Hamid Reza Dowlatabadi and was published in International Review of Social Sciences Vol.3 Issue 8 in August 2015.

The study focused on the instances of violation and flouting of Grice maxims in the TV series "friends" and proved that violation and flouting of maxims create comedy and fun. It is true that for successful conversation the persons have to cooperate and understand what they say and what they mean. Grice (1975) called it "cooperative principles". It is also fact that these rules cannot be followed in some cases (Grice, 1975). So the violation of maxims can carry a successful and meaningful conversation as well (Levison, 1983, p.109). The violation of maxims is deliberate ignoring the maxims to mislead the interlocutor as;

Mummy tells her children "mummy has gone on little holiday because she needs a rest" (Partridge 2006, p.65). The mother is not direct telling about her divorce. For flouting of maxims, the example is;

Husband: "your nagging goes right in one ear and out the other.

Wife: That's because there is nothing between to stop it (Kotthoff, 2006).

In above example wife flouts the maxim and gives Implication that her husband has no brain. The main purpose of violating and flouting the maxims is to create humor and comedy. Humor is define as "the quality in something that makes it funny or amusing; the ability to laugh at things that are amusing". (Oxford advance learner English dictionary, sixth edition, and p.863). One of the highest rated sitcom is "the friends" telecasted from 1994 to 2004. The story revolves around six friends (Joey, Ross, Monica, Phoebe, and Rachel). They are friends for more than a decade. Himes and Mara (2002) discovered that maxims are mostly violated in the conversation between friends and colleagues. In this study it is proved that maxims are violated to create humor.

Kalliomäki (2005) studied that language play and language misuse is done by violating the maxims by a language technique called repartee lies etc.

3. Methodology

The researcher has gone over the process she has used to identify the issue or response to the study question. A research design, research sampling, research instrument, data source, data collecting, and data analysis are all components of this procedure. Grice (1989) discusses

five point when we fail to notice the maxims. First is flouting the maxim when the speaker fails to give the clue to the hearer to pick the hidden meaning. Second is violating the maxim when the speaker intentionally hides the meanings. Second is violating of a maxim, in which a speaker does not want a hearer to understand the reality. Third is infringing of a maxim, when the speaker is unable to follow the maxims due to nervousness, fear or excitement. Fourth is opting out of a maxim, when speaker try to save others feelings and ignores the maxims. Fifth is suspending of maxim, in which the speaker's statement is not true or he is using off limits language such as taboos or offensive language.

However, the researcher has chosen to use the term "violation" of maxim in this work in order to include the five categories of Grice's violation of maxims. According to the researcher, any disregard for or partial observance of the conversational maxims might be characterised as a "violation" of the principle. Maxim violation includes all of these many manifestations, including disobeying a maxim, violating a maxim, choosing to ignore a maxim, and suspending a maxim entirely. Thus, this study focuses on how "khaberdar" the sitcom violates principles.

The study is qualitative by nature. The researcher focuses on analysis of script of "khaberdar" sitcom. Here the focus is on utterances that violate or flout the maxim of quality, quantity, manner and relevance.

The main instrument is closely observation and transcription of selected episodes of sitcom.

The researcher gets the data source from the script of selected episodes of "khaberdar" Pakistani sitcom presented on express news channel on Friday, Saturday and Sunday at 11 pm. The data is taken from the dialogues that have clear violation of Grice maxims due to different reasons. The process of gathering data include carefully watching a chosen episode before transcribing the entire program to gain a thorough grasp of it. The researcher then determines which discussions involve violations and disregard for Grecian maxims. The following criteria are used to judge the violation of maxims.

3.1. Violating the Maxims of Quantity

- If the speaker is uninformative.
- If the speaker talks excessively.

3.2. Violating the Maxim of Quality

- If the speaker misdirects ions, tell a lie or says something false
- If the speaker puts forth unexpected and mocking expression

3.3. Violating the Maxim of Relevant

- If the speaker abruptly changes the topic of discussion.
- If the speaker hides the reality.
- If the speaker relates wrong association.

3.4. Violating the Maxim of Manner

- If the speaker uses ambiguous language.
- If the speaker uses slangs before the listener who don't know it.

4. Analysis

4.1. Episode: Parliament Cafeteria 10 March 2017

Conversation 1(in Urdu language)

The violation of maxim of truthfulness always results in irony. It means what is said is quite contrary to what is meant. So maxim of quality is violated when speaker's literal meaning is different from intended meanings.

Aftab Iqbal: *(to Imran khan) Es mulk me accountability nahi hay. Ye baten leader sekhata hy khan sahib, ap ko btana chahey.*

Hamza sharif: *Ye baat thek hy mugar khan sab ko kon samjay ga. Unho ne bhi odaon siyasat shoroo ki jado zindagi dia akhri reelan chal rai hein..*

Imran khan: *Aur ye fazool si baat kia thi, "akhri reelan". Muji kuch samaj nai ai Aftab Sab.*

Aftab Iqbal: Khan sab ye film industry ki phrase hy ,ap ko samaj nai ay gi. Pehly log ye nai bataty thy k kitny minute ki film reh gai hy bus ye kehty thy k akhri teen reelan reh gai hein.

3rd Man: *(To Imran) bus tuhadian wi akhri teen reelan reh gai hein.*

Imran khan: *Aftab meri tai akhri teen reelan chal rai hn na .En ki akhri reel teen din me khatam ho jani hy. Tum dekh lena Aftab.*

Paraphrase (in English language)

Aftab: (to Imran khan) there is no accountability in this country. A leader teaches such lessons (guides) to nation Khan Sab, you should do it.

Hamza sharif: This is right but who will teach this to Khan Sab?. He has started his political career at the last scene of his life.

Imran khan: Oh what is this rubbish talk "last scene"? What's this mean Aftab?

Aftab: (To Imran khan) Its film industry phrase, you will not get it.

3rd man: (To Imran) now your last three scenes are going to end.

Imran: Aftab if my last three scenes are going to finish, their (noon league) last scene is going to end in three days, Aftab you will witness it.

4.2. Analysis: Violation of Maxim of Quantity and Relevance

Above data is a conversation between Aftab Iqbal (host), Imran Khan (the chairman Tehreek -e - Insaaf), Hamza Shehbaz and his secretary (Pakistan Muslim League). The politicians mentioned above are being parodied by actors. The subject of *Jawaid Latif and Murad Saeed* is being discussed. When Aftab Iqbal uses the word "leader," it implies that people view Imran Khan as the national leader. He also suggests that Imran Khan should direct his party's officials to act in a way that is appropriate for an educated and civilized population. It demonstrates that Imran Khan is more of a leader than a politician, and that people look to him for positive outcomes. Once more, words (*as mulk me accountability nahi hay*) illustrate the corrupt and unhappy state of the nation as well as the failure of the current administration. Hamza Sharif breaks the rule of relevance in dialogue 2 by criticising his age, making fun of Imran for entering politics at the end of his life, and using the word "akhri reelan" to create comedy and ambiguity. This also breaks the rule of manner. Aftab violates the relevance and quantity maxima in dialogue 4. He doesn't explain it; he just says you won't get it. When Imran employs the same terminology as the Noon league administration and declares that it is not the end of his life but rather the end of the Noon league government, the situation turns comical.

Conversation 2

MNA (KPK): *Aftab sab mera ta'aluk KPK se hy , mein wahan ka parliamentarian hoon .hum bhi Jawaid Latif and Mudar Saeed k waqay ki muzamat kerty hein.*

Aftab Iqbal: *Janab her sensible person muzamat kerta ay.(ambiguity)*

3rd Man: *Lekin hum noon league waly nai kerty.*

Aftab Iqbal: *Mein sensible logo ki baat kr raha hoon. Ar noon league me jo sensible log hein wo es ki muzat kerty hein.*

Aftab Iqbal: Dono leaders ko awam se maafi mangni chahy es sharam naak herkat k liy. Khan sab hafta das din mein ap bhi aa jaen ar mian sab bhi aen.

Imran Khan: Aftab mein tao aa jao ga lekin mian saab hafta das din nikalty bhi hein k (Exaggerates)

Paraphrasing

MNA KPK: Aftab sab I belong to KPK.im parliamentary of that province. We also condemn the sad incident of Jawaid latif and Mudasar Saeed.

Aftab: every sensible person condemns it.

3rd man: But we (Noon league) don't condemn it.

Aftab: I'm talking about sensible people .people that is sensible they have to condemn it. Both leaders should apologize for this shameful behavior. Khan Sab you and Mian Sab both should do it within a week.

Imran: Aftab I will do it but Mian Sab has no time even for his apologies.

4.3. Analysis: violation of maxim of manners and maxim of relevance

Both the humor and the underlying messages in this exchange are very evident and immediately grab the audience's attention. The Imran Khan administration and the MNA he chose are both extremely capable and have the ability to view the situation clearly. Second, the Noon league exhibits rigidity. When Aftab Iqbal argues that every intelligent person will oppose this matter, the word "sensible" produces comedy because it might indicate either PTI members or the people who condemn this issue, creating ambiguity. Line 3 is where Aftab breaks the relational principle. The verbal irony and implied meanings are conveyed when Butt Sab said "we do not condemn it". It shows PMLN has no sensible person and the people who do not condemn it are also not sensible.

Conversation 3

In one scene conversation exchange between Hamza Sharif, his manager and a waiter is quite ironical and shows verbal comedy as well.

Hamza: Waiter ko bulao.
(Waiter comes)

Hamza: Humain ye waiter nai chahey. (to manager) .mein ne keha bhi tha eski chuti kerwao.

Waiter: Lo chute ki bat kon kr raha hy jin ki apni chute hony wali hay.

Nagi: (to Hamza) puter ye itwar ki chutti ki baat kr raha hy.

Waiter: Wesy chuti jadon wi honi hy itwar waly din nai honi.

Paraphrasing:

Hamza (to waiter): Waiter, waiter. (Waiter comes)

(To manager) I don't want this waiter; I've already told you to dismiss this waiter.

Waiter: Look, who is talking about my termination? Whose own termination is going to be done.

Nagi (to Hamza): My son, he is talking about weekend "Sunday" as termination of weekly work. (Lying) (Face saving)

Waiter: I told you this "termination "or (off timing) will not be connected to weekends. (Ambiguity)

5. Analysis

The word "chutti" is crucial to this conversation's verbal hilarity. "Chutti" here refers to a governmental collapse. Hamza Sharif talks about the end of other people's jobs (such as waiters), but in reality, everyone has predicted the end of their own, and he admits his ignorance while acting normally. Therefore, termination refers to the ending of the government, the waiter, and the weekly burden all at once. By providing uncertain meaning in line 3, line 3 violates the quality maxim. Mr. Naggi is lying in this instance since he is aware that the waiter is discussing resignations. Ironically, the country's prime minister, who is tasked with keeping informed of all important and minor concerns, is illiterate. Ironically, the prime minister is unaware of his own termination despite being in charge of keeping the public informed about all important and minor concerns facing the nation.

Atab Iqbal: Ge janab kia haal chaal hay?

Hamza Sharif: Hum ne Pakistan me taraki k aik nay daor ka aghaaz kr dia hay.

Paraphrasing:

Aftab : How are you?

Hamza: We opened new ways of development in Pakistan.

5.1. Analysis: violation of maxim of relevance

Maxim of Relevance is violated by Hamza as Aftab asks him about his own condition. He turns the topic and starts discussing his services for Pakistan. Police Werdian (31 March 2017)

Introduction

In this conversation, the host Aftab Iqbal discusses a wedding invitation card and some unacceptable words written on it. Guests were attracted to join "Tunn" program on "mehndi" event.

Dialogue:

Aftab: je haan es pe bakaida likha hoa hay, Rasme Hina, rawangi, mehndi aur sath "Tunn" programme. Sharab ki boottlen bani hoi hein. Ye doob merny ka makam hay es pooray khandaan k liy jis ne ye kaam kai. Ap band kamroom me, chardewari me jo kerna chahen krein, agar ap Allah se nahi derty tao qanoon se kia drein gay laikin sharam ka mukam hay be-ghariati ka level dekhen kehan tak panch gia hay k ap ne ye "sadma_e_ Jaria" poory muashary me taqseem kerna shoro kr dia hay

Paraphrase:

Aftab: Yes there was written the timings of all program, departure and "Tunn" program (alcoholic drinking party). They have printed wine bottles also on the card. The family should die with shame on this action. You can do this secretly as you don't have fear of Allah, you should have fear of Laws. Why you invite others to join your sins.

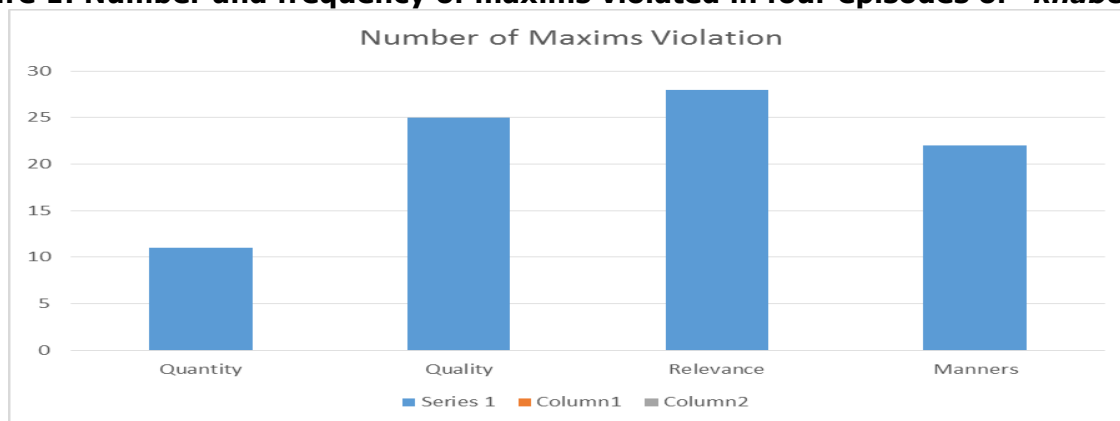
5.2. Analysis: violation of maxims of quality and quantity

Maxims of quality and quantity have been violated and flouted to create irony. The host describes present condition of our society where people feel proud to break laws and norms of the society. The lexeme "sadma-e - jaria" depicts poor and condemnable picture of society. It is a painful to admit that we invite people to join us in socially forbidden activities. He says "Allah se nahi derty tao qanoon se dro", actually this is not true guidance as you are not fearful to God (the most merciful), you should have fear of your own social rules that are made to protect you and you are punished in this world for it.

6. Research Findings

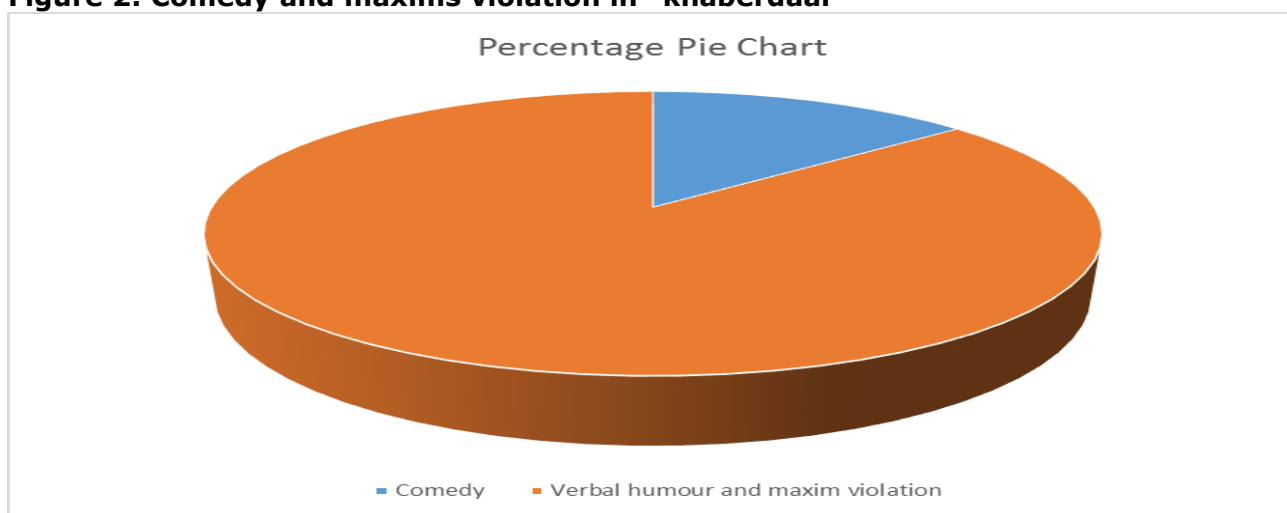
In the study of maxims violation in "khabardaar" sitcom presented on Express News, the researcher watched analysed and transcribed four programs. In the study eighty nine (89) dialogues are identified as violating maxims. The frequency of violation varies from episode to episode. It is also noted that some maxims are violated more than others.

Figure 1: Number and frequency of maxims violated in four episodes of "khaberdaar"



It is also noted by the researcher that in sitcom "khaberdaar" sometimes comedy is created for no reasons but laughter. It is observed that maxims are violated to create verbal humor (fig. 2). The researcher identifies that mostly maxims are violated to create verbal humor and conveyed hidden meanings too. At some points, maxims are violated just for creating fun and humor.

Figure 2: Comedy and maxims violation in "khaberdaar"



7. Conclusion and Suggestion

The purpose of the study is to demonstrate that comedy is produced by breaking several conversational rules through the analysis of the dialogue of the characters in the sitcom "khaberdaar." This study shows that, despite breaking the rules, the characters are highly successful at getting their points through and conducting fruitful conversations. After doing analysis of different characters and their dialogues, it is noted that principles of Grice (1975) are very basic for a successful conversation but sometimes people ignore these maxims willingly or unwillingly. It is a reality that people violate the maxims having different reasons. Here in the sitcom "Khabar Daar" the researcher finds out that mostly maxims are violated to create irony or convey hidden meanings of what they deliver.

The given data is collected from the four famous and high rated episodes of sitcom "khaberdaar". The researcher has pointed out eighty six (86) dialogues that violated different maxims. The mostly violated maxim is maxim of relevance. It is violated twenty eight times at different points and in different situations. The maxim of quality is violated twenty five times resulting in verbal humor and irony. The ambiguity is created by violating the maxim of relevance. The least violated maxim in selected episodes of the sitcom is maxim of quantity. The Grice maxims violation in the sitcom "khabardaar" was the first research question that needed to be looked at. The findings demonstrated that many characters violated the four Grice maxims of quantity, quality, manner, and relevance in various episodes. The important thing to remember is that maxims vary in how frequently they are broken, not all maxims being broken equally.

The purpose of the second study question was to identify any hidden messages in the amusing discourse. The examination and results demonstrated that it was not merely comedy, but rather that linguistic humor was mostly used in comic and humorous dialogues to convey a message or other information. In our chosen comedy, "khaberdaar," humor is developed to expose societal animosity and current events in a very lighthearted and humorous way. Every joke that is crafted by disregarding certain maxims carries a secret message. Verbal humor is made by making fun of various prominent celebrities and politicians, which is a great technique to make people laugh while also exposing the truth. It is expected that this study would make the concept of maxim violation more understandable and demonstrate the motivation for maxim violation in discussion.

7.1. Suggestion

Analyzing Grice maxim violations in well-known Urdu dramas can make for an intriguing topic for future research. There are many well-known and prize-winning novels in Urdu literature, thus my recommendation is to read any book or novel by a well-known author in order to identify violations of Grice's conversational maxims and explain why they occurred. Since there hasn't been much research on Grice maxim violations in Urdu, my additional recommendation is to examine any well-known Urdu film and note where and when characters break the maxims, as well as why they do it. Now days, our politicians are delivering speeches that can be analyzed from different angles. We all know, they violate maxims and make fake promises. The analysis of such speeches can enhance the real picture of them.

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