

Flouting Gricean Maxims in High-Context Communication: Evidence from Asian Boss Street Interviews

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Abstract. This study examines how conversational maxims are flouted in high-context cultures through a pragmatic analysis of a YouTube video from Asian Boss Channel. The purpose of this study is to observe how the Gricean Maxims of Quality, Quantity, Relation, and Manner are flouted by the interviewees who originally came from a high-context culture region. This study also observes how these flouted conversations reflect on their communication flows. This study draws on the qualitative approach; data were collected from video transcriptions and observation of the videos containing spontaneous street interviews in the channel. Selected utterances were chosen through purposive sampling based on their maxim violations. The findings reveal that responders often flout maxims, especially those of Quality and Quantity, as a strategy to maintain politeness, avoid directness, and convey implied meanings. Flouting a maxim in such contexts often reflects culturally informed strategies rather than conversational breakdowns, aligning with implicit norms within the speaker's cultural settings. This study reveals that flouting maxims is a common feature of communication in high-context cultures. These findings of the study offer insight into the crossing of pragmatics and cross-cultural communication and may contribute to a deeper understanding of language use in multicultural communication contexts.

Keywords: high-context culture; flouting maxim; pragmatics; communication; cross-cultural

Introduction

Communication, or conversation, always has rules, known as the Cooperative Principle of communication. Grice (1975) presents four cooperative principles in communication known as maxims, which are: Maxim of Quantity, Maxim of Quality, Maxim of Relation, and Maxim of Manner.

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In communication, there are sets of rules to follow as Hossain (2021) suggested that most individuals violate this principle to achieve conversational implicatures.

Therefore, in communication, flouting maxims is used to avoid conflict and make the conversation more interesting and bolder. Sometimes, making sarcasm will offend people. From Malau et al. (2023), violations of the maxim are a way to investigate errors in the use of the maxim. Sometimes, communication contains lies, ambiguity, or irrelevant or uninformative content, which can cause confusion or misunderstanding. These communication discrepancies, although they can be a nuisance, happen because that is the point of communication: to achieve understanding. If in the process there are negotiations and flouted maxims, they are a part of the process.

Gricean Maxim and Literature Review Theory

The theories of Grice's Cooperative Principle (Grice, 1975) and Hall's high-low context theory (Hall, 1976) are commonly used in pragmatic and intercultural studies, respectively, but are rarely combined. This gap is important because cultural context may influence how speakers convey meaning implicitly and how conversational maxims are flouted. Such phenomena can be observed in interviews, where participants from different cultural backgrounds communicate through both direct and indirect messages. Therefore, interviews provide a valuable context for examining the relationship between maxim flouting and high-context cultural communication.

Grice (1975) formulated the Cooperative Principle, a fundamental theory in pragmatics that explains how effective and meaningful communication is achieved in conversation. Based on this principle, people in conversation are expected to contribute to the interaction in ways that are appropriate to the accepted purpose or in accordance with the communication theory put forward by Grice (1975). To implement this principle, Grice (1975) in his theory, he proposed four principles that guide conversational cooperation: speakers are expected to provide relevant information, speak truthfully, and express themselves clearly. These are commonly referred to as the maxim of quantity, quality, relation, and manner. These four maxims serve as implicit guidelines for speakers to follow in order to maintain cooperative and coherent discourse. However, in certain communicative situations, speakers may deliberately violate or flout these maxims.

The confluence of Gricean pragmatics and cross-cultural communication has been widely used in research and has attracted numerous scholarly works. These previous studies provide important theoretical and scholarly grounding for the current research, which focuses on flouting conversational maxims perceived in high-context cultures during spontaneous media interviews.

Communication Culture

Culture deeply influences communication styles. There are two kinds of communication styles: high context and low context cultures, where each of it has different way of conveying meaning. Hall (1976) introduced the significant concepts of communication to explain how cultural background affects the way messages are communicated and interpreted. According to Hall (1976), high-context communication is a method of communication in which meaning is conveyed indirectly. Whether cultural communication becomes violent depends entirely on the context of what is being discussed or what is happening. High-context communication is good when sophisticated, nuanced, and layered

(Nyssen Guillén & Deckert, 2021). Communication within high-context cultures is embedded in shared experiences, symbolic behavior, and contextual interpretations, making verbal clarity less essential than mutual understanding. In these high-context cultures, much of the meaning is implied in the context rather than explicitly stated in the verbal message. Speakers from high-context backgrounds often communicate indirectly, assuming that listeners can understand the intended meaning based on situational or relational social conditions (Gudykunst & Kim, 1992; Harrison et al., 2023). Countries such as India, China, Indonesia, Japan, and many parts of Asia are typically categorized as high-context cultures. High-context culture communicative strategies contain indirectness, ambiguity, and are commonly used with body language.

The second type of communication is the low-context cultures. It prioritizes explicit, direct, comprehensive conversations. Speakers are expected to articulate their thoughts clearly and thoroughly, minimizing ambiguity and the need for countless shared guesses. Low-context culture is the opposite of high-context culture itself. Low-context cultures are those where communication is explicit, direct, and relies less on situational and contextual cues. The following countries are identified as low-context cultures: the United States (Burmah & Semrau, 2022; Richardson & Smith, 2007), Germany (Chen et al., 2025), and South Korea (Ko et al., 2006). Low-context cultures are those where communication is explicit, direct, and relies less on situational and contextual cues. People in low-context cultures believe in personal independence and direct communication. They also prefer lower power distance, thus creating a closer space for people to interact and have less emphasis on hierarchical structures and more on equality and directness in interactions.

In the science of communication, low-context and high-context cultures are of great importance and are often dissected or researched. The distinction between high and low-context communication is central to the field of intercultural communication and the focus of a body of research in pragmatics. It is relevant to note that high-context communications are often evident in a plurality of Asian cultures (including Singapore's multicultural complexity). Also notable is the interaction between the interviewer and the interviewee's responses, shaped by the unique social norms, personal values, and professional identities of each speaker.

When people talk in high-context ways, they often emphasize indirectness, social harmony, and meaning derived from the situation. This can result in frequent and culturally accepted violations of Grice's maxims. Many advances in pragmatic theory, especially in the areas of irony, sarcasm, politeness tactics, and indirect communication, have been based on Grice's theory (Mirayanti et al., 2024). Additionally, it offers a critical perspective on cross-cultural communication, particularly when distinguishing between high- and low-context cultures, where cultural norms may influence how these maxims are adhered to or deviated from.

The reason for choosing this topic is that this study will provide a new angle to perceive the flouting maxim. In this study, this research is situated within the field of pragmatics and intercultural communication, focusing on how flouting of conversational maxims (Lulu, 2019) occurs within high-context cultures (Yang et al., 2021). It examines spontaneous communication in street interviews featured on the

Asian Boss YouTube channel, which represents speakers from Asian cultural backgrounds that typically value indirectness, politeness, and contextual cues. There have been many analyses of flouting the maxim, particularly within Western, low-context environments. Research exploring how these maxims are violated in high-context cultures, such as those in Asia, remains limited and underdeveloped. From the source, the researcher can analyze how many flouting maxims happen in that area, which is a high-context culture. Through this analysis, the study aims not only to examine the types of maxim violations that occur but also to understand how cultural expectations shape the way people communicate indirectly. By examining this research in more depth, the researcher hopes to contribute to the wide-ranging understanding of intercultural pragmatics (McConachy & Spencer-Oatey, 2021) and how the meaning is built not only from the words but also from the way they are said and understood in context.

Flouting is not a sign of conversation and communicative failure but rather a strategic linguistic choice to generate implied meaning, or implicature. Flouting maxims may be used to express sarcasm, criticism, and humor without explicitly stating such intentions. Flouting maxims does not create a gap but instead supports the speaker's talk or communication in a high-context culture. In cross-cultural and high-context settings, meaning relies primarily on shared baseline knowledge and implicit understanding. The flouting of maxims may occur more often and with different purposes compared to low-context.

The relationship between high-context and flouting maxims is very strong because flouting maxims is how speakers violate the principles of conversation put forward by Grice (1975). From (Zelianti, Degaf, Baswarudin, & Guktomo, 2024), The average Southeast Asian person who actually uses a high-context culture often violates these 4 maxims (Quality, Quantity, Relation, and Manner). What makes it even more interesting is that, within the high-context culture conversation, there are flouting maxims. On the one hand, there is a flouting maxim because there are two people talking (the host and the pedestrian speaker), and there is also a high-context culture (Leal et al., 2024).

The host of the *Asian Boss* channel comes from the Western culture, which tends to be low-context, while the source is based on the Asian region, which uses high-context. According to Lulu (2019), speakers from Asian cultures generally prefer indirect and polite forms of expression. Consequently, the *Asian Boss* interviews provide a valuable context for examining how speakers from high-context cultural backgrounds employ maxim flouting and conversational implicatures to communicate meanings indirectly. The diverse cultural backgrounds of the interviewees further enrich the analysis by illustrating how cultural norms shape pragmatic behavior in authentic interactions. The speakers in the video all come from different backgrounds and share their success stories extemporaneously, thereby addressing the interviewer's questions while deliberately offering culture-specific cues, remarks, diffusing statements, and implicit meanings (Würtz, 2005; Yang et al., 2021).

Communication can begin everywhere, every time, and with everyone. It can also be through platforms such as YouTube, Radio, or TV (Azmi & Sabat, 2024). The data information for analysis in this research is some of the street interviews from *Asian Boss*. On every video, interviewees speak with people of different ethnic and national origins—i.e., Japanese or South Korean, Singaporean, and Indian

expatriate citizens—who have achieved financial success as professional or entrepreneurial people. The source was selected as it provides spontaneous, informal, and contextual verbal exchanges, whereby the researcher can observe the phenomenon of flouting the maxim in a high-context culture (You, 2024). Moreover, the social and cultural backgrounds of the interviewees are representative of high-context communication patterns, which are likely to be oriented towards implicit messages, politeness, and social harmony, thus facilitating an intercultural pragmatic analysis (Setiawan et al., 2024).

Asian Boss is a YouTube channel established in 2013 and based in Seoul, South Korea. Stephen Park and Kei Ibaraki founded the channel to bridge the cultural understanding between Asian societies and the Western world through street interviews that explore various social, cultural, and political issues across Asia (Park, 2013). Duration per video on that channel is typically 25 minutes, and uploaded per video 2-3 weeks, though the upload schedule is inconsistent. It's a street video that allows viewers to observe involuntary responses from pedestrians or local people on a wide range of common topics, including: education, economics, gender, and social experiences. Asian Boss has more than three million subscribers, making it one of the most motivational content channels for showing and presenting cross-cultural communication in an authentic, spontaneous, and natural manner. In accordance with this study analysis to examine the flouting maxim perceived from high-context, this content is relevant to pragmatic studies, as it showcases individuals from high-context communication (Azmi & Sabat, 2024).

In high-context cultures, much of the meaning is communicated implicitly rather than explicitly. In various Asian Boss interviews, speakers often or usually exhibit communication with flouting. Therefore, some Asian Boss interviews video offers rich data for analyzing the use of pragmatic strategies in intercultural communication and as a valuable source of content for observing the applications of Gricean and Hall's theories in real-life communications. In the Asian boss channel, most of the videos are in the form of interviewing someone, such as street interviews or in-depth interviews, so on the surface, they are taking the form of listening to the voices of locals through interviews, and they do not directly express their opinions on certain issues. However, it is difficult to see them as neutral because they indirectly reveal their stance through who they choose for interview, the type of material they choose as content, and the direction and editing of the questions that lead the interview.

Broadening the scope of this analysis, Hossain (2021) conducted a pragmatic analysis of real-life conversations, focusing on the practical application of Gricean maxims. He observed that flouting often occurs when speakers want to be humorous, polite, or indirect, mainly in social situations where directness may be seen as impolite. His findings show that culture and context influence whether violations of the maxim are perceived as appropriate or unconventional. This analysis explicitly supports the idea that flouting maxims may be more common and socially acceptable in high-context culture societies, where implicitness and indirectness are used, aligning with the objectives of the current research.

Oktiva et al. (2021) found that conversational maxims were flouted within humorous and informal talk show interactions. Her study reveals that maxim

violations, particularly of quantity and manner, are often strategically conveyed by speakers to create entertainment, express irony, or emphasize some meanings. Although the speakers or situation are situated within a Western, low-context communicative environment, Lestari's findings suggest that maxim flouting plays a pragmatic role rather than a breakdown in Grice's Cooperative Principle. This notion provides a comparative backdrop for analyzing similar flouting in high-context cultures, where such strategies may serve not only humorous but also face-saving and politeness functions.

After some previous studies, Azmi and Sabat (2024) further explored this concept of communication. Through their study of Lay Zhang's responses during an iHeartRadio interview, their research focused on how flouting maxims function in public media interactions. It emphasized that cultural backgrounds play a pivotal role in shaping the speaker's linguistic choices. They found that subjects from high-context cultures often flout maxims to navigate sensitive questions and maintain politeness. The findings support the need to consider both cultural and situational elements when interpreting pragmatic behavior. Azmi and Sabat's work is notable for its emphasis on situational awareness—how public personalities are formed not only by their cultural origins but also by current communicative demands. In this sense, their study provides a critical insight into how flouting maxims works at the nexus of interpersonal civility, media framing, and cultural identity performance. These findings are especially pertinent when investigating impromptu interviews in high-context societies, such as those prevalent in Asian Boss content.

Lulu (2019) compared the use of the Gricean Cooperative Principle and Politeness Principle in utterances produced by English and Chinese commentators. Her study revealed significant pragmatics differences influenced by cultural communication styles. Chinese speakers, who typically use high-context communication, tend to use indirect and euphemistic language to preserve harmony. Meanwhile, he speaks more directly and explicitly to English speakers because their culture is low-context. This comparison is essential for understanding how cultural orientation shapes the way to flout or comply with conversational norms. In the context of the current study, which investigates flouting maxims in Asian Boss street interviews, Lulu's comparative work lends credence to the notion that high-context speakers naturally accept flouting as a communication standard rather than a deviant. Although, previous studies have extensively examined the flouting of Gricean maxims in interviews, talk shows, podcasts, and other media discourses, most of these studies primarily focused on identifying the types and functions of maxim flouting within specific conversational settings. Furthermore, the majority of research has analyzed media interactions without explicitly examining how cultural communication styles influence the occurrence and interpretation of maxim flouting. While some studies acknowledge cultural background as a contributing factor, the integration of Grice's Cooperative Principle with Hall's high-context communication theory remains limited. In addition, studies investigating maxim flouting in spontaneous street interviews involving speakers from diverse Asian high-context cultures are still scarce. Therefore, this study addresses this gap by examining how interviewees from high-context cultural backgrounds in Asian Boss street interviews flout Gricean maxims and how these flouting strategies reflect the

characteristics of high-context communication. By combining pragmatic analysis with intercultural communication perspectives, this study contributes a more culture-oriented understanding of maxim flouting in authentic media interactions. After all the explanations from beginning to end, this study has a three statement problem that must be addressed, such as:

1. What types of maxim flouting are most frequently observed?
2. How are Gricean maxims flouted by interviewees from high-context cultures in the Asian Boss street interviews?
3. How do they reflect high-context cultural communication?

Method

This study used a qualitative descriptive research method. Qualitative research was relevant for examining cultural context because it allows the researcher to analyze data in depth to uncover meaning. This study specifically focused on the analysis of conversational implicature and cultural communication and pays closer attention to the flouting of Gricean maxims as perceived in high-context cultures. By combining the theory of Grice (1975) Cooperative Principle with Hall (1976) and other references on the maxim cooperative principle and high-context cultural communication, this study aimed to uncover how speakers use indirectness, silence, or vagueness to convey implied meanings in a cultural context.

This study utilized publicly accessible videos from the Asian Boss YouTube channel as its primary data source. Since the data were obtained from publicly available digital content intended for public viewing, no direct interaction with participants was involved, and informed consent was not required. Nevertheless, ethical research practices were maintained by using the interviewees' utterances solely for academic purposes, preserving the original context of the conversations, and avoiding any misrepresentation of the speakers' intentions. The analysis focused on linguistic and cultural communication patterns rather than on evaluating or identifying individual participants. All data were cited appropriately and used in accordance with academic standards for research involving publicly available online materials. The duration of those videos: *How do Singaporeans view interracial dating street interview and asking self-made millionaire* each video had a duration of less than 27 minutes and 50 seconds (twenty-seven minutes and fifty seconds). Those videos featured 12 (twelve) people in Singapore participating in unscripted interviews, many of whom answer questions about their work and personal lives. The contextual and spontaneous nature of the interactions, comprising 33 selected utterances, provided a rich setting for observing real-world language use, and most of the interviewees were also from South Asia.

Those videos were selected because they provided spontaneous, informal, and contextual verbal exchanges, allowing the researcher to observe the phenomenon of flouting maxims in a high-context cultural setting. Moreover, the social and cultural backgrounds of the interviewees were representative of high-context communication patterns, which were likely to be oriented towards implicit messages, politeness, and social harmony, thus facilitating an intercultural pragmatic analysis (Rasyid et al., 2025). The target of this study was interviewees who live in Singapore and have achieved financial success as

professional or entrepreneurial individuals. Additionally, these participants' experiences and communicative behaviors provided a rich source of data for exploring how pragmatic variations manifest in real-life interactions, highlighting the dynamic interplay among language, culture, and social status. This enabled a deeper understanding of how conversational norms are adapted and, at times, deliberately challenged to achieve specific interpersonal or professional goals.

The data collection process consisted of several stages. This study used documentary observation and video transcription techniques to collect data. The researcher carefully observed the videos and generated transcripts using TurboScribe. This study was transcribed with specific attention paid to conversational turns that contained potential pragmatic variations or implied meanings. From the full transcript, several quotations were purposively selected based on relevance to the study objectives specifically. Statement that appeared to violate one or more of Grice's conversational maxims. These sections were chosen using purposive sampling, as this technique was relevant for qualitative studies seeking to investigate specific patterns or particular traits in real speech. This study collected qualitative data and analyzed word frequency using MAXQDA; the selected data were then divided and prepared for analysis in terms of both their linguistic content and the larger cultural context. The analysis process involved a thorough examination of these excerpts to identify underlying pragmatic phenomena and their cultural implications. Additionally, the researcher engaged in iterative coding and categorization to ensure the data were interpreted accurately and comprehensively. This approach facilitated a deeper understanding of how conversational maxims are navigated and manipulated in authentic communicative settings.

Findings and Discussion

These findings presented in this section highlight the types and frequency of maxim flouting identified in the interviews. These results show how flouting maxims perceived in a high-context culture influences communication strategies. The data was interpreted and discussed within the Grice (1975) conversational maxim theory and Hall (1976) cultural communication. Further, the findings of this study are linked to previous studies. Below is the comprehensive analysis and presentation of the results. In response to what types of maxim flouting are most frequently observed, this study analyzes in Asian Boss Interview. Each expression identified as a flout was categorized under the Gricean Maxim Theory (Grice, 1975) to identify repetitive patterns of communicative behavior. This categorization enables a systematic analysis of how the subject or perpetrator deliberately violates conversational norms to convey meaning beyond literal expression (Nurhajati et al., 2025). By identifying the most common types of maximal violations, this study aims to reveal the underlying communicative strategies and their functions in the context of interviews. The following sections will discuss the specific adage that is most often violated, examples from the data, and the implications that often arise in these patterns for understanding respondents' interactional and social dynamics.

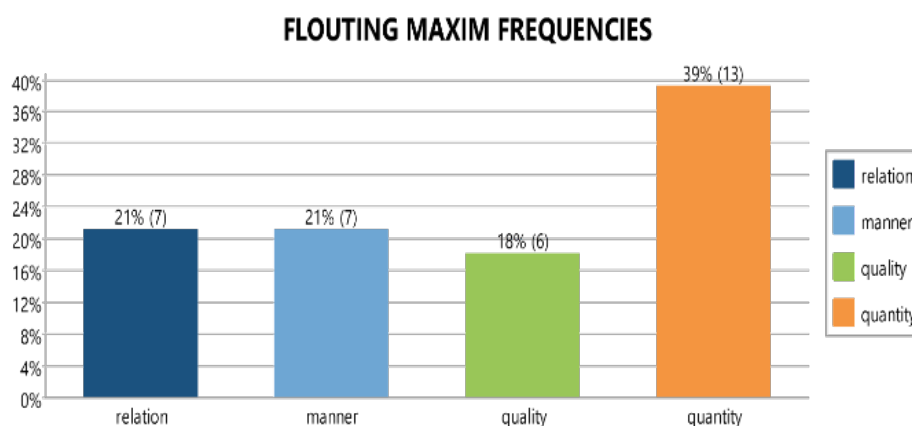


Figure 1. Frequency distribution of Flouted Gricean Maxims identified in the Asian Boss Interviews

The figure above illustrates the frequency distribution of the types of maxim flouting frequently observed in the Asian Boss street interviews. As shown in that picture, the Maxim of Quantity is most frequently flouted, highlighting participants' tendency to provide either more or less information than the interviewer expected. Following this, the Maxim of Quality is also notably flouted, reflecting the use of ambiguity, exaggeration, or indirect speech. The Maxim of Relation appears less often but still represents a significant pattern where interviewees divert from the direct topic to maintain politeness or manage face-saving. Lastly, the Maxim of Manner is flouted with the same frequency as the Maxim of Relation frequency on analysis, indicating occasional use of ambiguity or unclear expression as a pragmatic strategy. This observation of analysis reinforces the cultural inclination toward indirect communication in high-context culture societies, where implicitness and contextual cues play a vital role in interaction (Ramadhanti & Heryono, 2024).

To see more details, this study analyzes the frequency of flouting maxim and is divided into the table below:

Table 1 Flouting maxim frequencies

Flouting of Maxim	Frequency	Percentage
Relation	7	21.21 %
Manner	7	21.21 %
Quality	6	18.18 %
Quantity	13	39.39 %
TOTAL	33	100.00 %

A high-context culture has strong tendencies to use implicature. Speakers will not directly elaborate their intention in their speech. Rather, they expect that the hearer understands their intention from what they speak about. Example of the case of implicature perceived from high-context culture on first video on Asian Boss, the title is *“Asking Self-Made Millionaire”* is can be seen in this table:

Table 2 Samples of implicature

Title of Video	Duration per minute	Types of Flouting	Phrase	Interpretation of meaning
Asking Self-Made Millionaire	0.14- 0.30	Quantity	Q: What kind of business do you do? A: I run a speaker bureau. We represent experts from all around Asia and our job is to help monetize Asian experts across globally. We are at a mid-seven figures last year for revenue.	The implied message from this utterance is that the speaker wants to emphasize and tell to the hearer how important they are, that their business is big and influential
Asking Self-Made Millionaire	0:31 - 0:52	Quantity	Q: What did you build? A: I built an e-commerce company that does economic chairs and tables and I sold it off two years ago. Company at its peak was doing 20 million in revenue.	The implied message from this utterance is that the speaker wants to emphasize and tell to the hearer, that the speaker is an experienced and reliable person who has achieved success in the past. This reflecting for modesty and relational harmony
Asking Self-Made Millionaire	2.50- 3.11	Quantity	Q: Do you personally follow a budget or track your spending? A: I'm very bad with money initially, so I used to spend everything that I have. Right now, I have like different cards for different things. So, I have two cards that I can use. One card is for my daily expense. One card is to buy me things that I love. Everything else is managed by my financial advisor and my business partner.	The implied message from this utterance is that the speaker wants to emphasize and tell to the hearer, that the speaker intends to portray a sense of maturity and credibility while maintaining modesty. By admitting their past weakness in money management and later describing a structured financial system involving a financial advisor and a business partner, the speaker indirectly conveys responsibility and success.
Asking Self-Made Millionaire	3.11-3.35	Quantity	Q: Do you personally follow a budget or track your spending? A: At the start, you cannot really take loans from the banks because nobody wants to loan you money, right? But banks created this product for you to extend	seeks to express appreciation for modern financial systems while maintaining respect for traditional cultural values. This indirect approach reflects a high-context communication style, in which persuasion is achieved through shared understanding and relational sensitivity rather than explicit

			that 30 days credit. So I think that's amazing. Everybody should use credit cards. But I think as Asian Chinese, you're not used to owing people money.	argumentation.
Asking Self-Made Millionaire	26.07-26.28	Quantity	Q: What's one thing you wish more people understood about you as a millionaire? A; I think it's a cliché of people think that I have everything solved just because I'm a millionaire. But I think having money magnifies the good and the bad in your life. And the problems that I had before, if I didn't resolve them, they wouldn't be resolved by money. So I still go through these challenges, and there are some things that just can't be solved by money.	The implied message from these utterances is that the speaker seeks to construct an image of humility and moral awareness despite their material success. This indirect expression of modesty aligns with high-context communication norms, where self-presentation and social harmony are maintained through subtle cues rather than explicit self-praise.
Asking Self-Made Millionaire	23.31-24.04	Quality	Q: If you lost everything today, how would you rebuild from scratch? A: So, the first thing I'll do is to learn the skill sets of what AI, what I can do with AI and to use that and arbitrage to actually sell this information to businesses. I think we're in this age of exponential information arbitrage. The people who actually know their stuff in AI are so far ahead of people who have no freaking clue. So there are a ton of businesses around which have no clue how to create a website, which you can get done in like	The implied message from these utterances is that the speaker seeks to express confidence and visionary thinking without appearing boastful. This form of indirect self-assertion reflects a high-context communication style, where exaggeration serves as a rhetorical device to convey motivation and foresight while maintaining relational harmony and humility.

			five minutes a day. So that is absolutely what I'll do today if I were to start off from scratch and I would probably make millions of dollars. I'm not joking.	
Asking Self-Made Millionaire	21.03	Quality	Q: In your opinion, can people still become millionaires just working regular nine to five jobs and saving in 2025? A: But I would say with inflation and with retrenchment, very risky, very risky.	The implied message from this utterance is that the speaker intends to express doubt about the possibility of becoming a millionaire through regular employment, yet chooses to do so indirectly.
Asking Self-Made Millionaire	3.35-3.45	Relation	Q: At the start, you cannot really take loans from the banks because nobody wants to loan you money, right? A: But I think as Asian Chinese, you're not used to owing people money. So, I do have very strong discipline in paying back.	The statement functions as both a moral positioning and a relational alignment with the listener, reinforcing social harmony and collective identity. The implied message from these utterances is that the speaker seeks to present themselves as financially responsible while maintaining humility through cultural association.
Asking Self-Made Millionaire	13.35-13.44	Manner	Q: Decided to use my brains instead, right? A: And I remember the next day, I couldn't sleep, but eventually I managed to sleep. And then I woke up in the morning. And you know, in Singapore, if you wake up, you hear birds chirping. And that's when you know that it's morning. And there was a very short moment of a few seconds where I totally forgot I was in debt.	The implied message from these utterances is that the speaker attempts to express a moment of emotional relief and inner peace after experiencing financial stress. Such communicative style aligns with high-context norms that value emotional restraint, contextual symbolism, and relational sensitivity over explicit verbalization.

Table 2 above shows that the maxim of quantity is the most frequently flouted. The speakers did respond to the questions by exaggerating their explanations that did not require explanations. Firda et al. (2021) argues that every interaction does not always follow the Grice rules, and the number of submissions of excessive or irrelevant responses causes the flouting maxim, and also in terms of high-context culture, excessive explanations are used to cover up the truth or provide subtle meanings so that respondents are motivated. The second video also the same as the first video, the title is: *How Do Singaporeans View Interracial Dating Street Interview*. From the two videos, it was discovered that maxim of quantity was the most frequently observed. The table below is the analysis of the data:

Table 3 Data analysis

Title of video	Duration per minute	Types of flouting	Phrase	Interpretation of meaning
How do Singaporeans view interracial dating street interview	0.20-0.30	Quantity	Q: Random question, are you single? A: Because it's very difficult to find somebody that you love. Everybody's out, like just having one-night stands and so on, so I need to keep my options higher a few.	The implied message from these utterances is that the speaker attempts to highlight their personal values regarding love and relationships while implicitly criticizing the superficiality of modern dating culture.
How Do Singaporeans View Interracial Dating Street Interview	0.20-0.34	Quantity	Q: Then how easy do you think it is in Singapore to find someone to date? A: I think right now in Singapore, it's very difficult. That's why I'm always travelling. So I go to like China, Korea, Japan and Thailand.	The implied message from these utterances is that the speaker indirectly expresses dissatisfaction with the social or relational environment in Singapore while simultaneously highlighting a cosmopolitan and open-minded identity.
How Do Singaporeans View Interracial Dating Street Interview	7.38-8.02	Quantity	Q: Is there like the most common mix of interracial couples, or like the most uncommon? A: And we don't have to, we won't have disagreements on the kind of, like our interaction, we	The implied message from these utterances is that the speaker values relational harmony and shared cultural understanding as essential components of a successful relationship. The

			won't have disagreements in our interactions. Like, let's say religion related, or meeting our families. Because we, since we are of the same culture, we understand like expectations and norms that our families would want from us. It's not so much about the race, per se, but the thing is race and religion, there is a correlation to it. And I think when it comes to a different religion, it gets a little bit more complicated than that.	utterance reflects the speaker's effort to align personal opinions with collective values, illustrating how high-context communicators rely on elaboration and ambiguity to convey emotional nuance and moral stance indirectly.
How Do Singaporeans View Interracial Dating Street Interview	4.54-5.52	Quantity	Q: How common is interracial dating in Singaporean society? How common? A: They may not say it out loud. It may not be overthinking, but covertly sudden, at least certain judgments about 80s couples and different ways, yeah. What kind of stigmas are there? Me tell you a crazy story. I think you'll be aware of this. A couple of years back, there was a qualified poly lecturer that went up to an interracial couple and said, you shouldn't be dating.	The implied message from these utterances is that the speaker seeks to highlight the persistence of social stigma toward interracial relationships, particularly among the older generation, while maintaining politeness and empathy. This demonstrates how high-context communicators use storytelling and elaboration to express moral stance, emotion, and critique implicitly rather than through direct assertion.

How Do Singaporeans View Interracial Dating Street Interview	8.31-8.47	Quantity	He's crazy, and I'm an educator, right? So I understand how their standards are very strict for the government, qualified as an educator. So to him to go out and say that, right, is mind-blowing. And many people reacted the same way. But here's the thing. I think that these attitudes are not uncommon, actually. Because if you look at the oldest generation, there is overt and covert stigma towards. If you bring home someone of a different race, their parents might be like, oh, yeah, are you sure? And they might say it out loud, or they might not say it out loud, but at the back of their mind, they'll be like, are you sure?	The implied message from these utterances is that the speaker intends to convey that love and personal commitment can overcome social or familial restrictions. By describing how couples with large age gaps are willing to "leave the family" or "run away," the speaker implies that emotional bonds are
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			even in my experience, sometimes like even 10 years age gap, when they want to be together, they will make it happen. They will leave the family, they will run away and do.	more powerful than societal expectations. This communication strategy reflects a high-context communication style, where sensitive ideas are conveyed through implication, emotional tone, and contextual subtlety rather than direct verbal expression.
How Do Singaporeans View Interracial Dating Street Interview	3.30-3.45	Quality	Q:What kind of guys are popular with women? A: In between, I don't know, in between, they probably get married. I think the in between are probably married.	These implied meanings indirectness reflects a polite strategy to avoid overstatement and maintain social harmony. The speaker implies that those “in between” stages are likely to get married, but conveys it tentatively to show modesty and respect.
How Do Singaporeans View Interracial Dating Street Interview	0.44-0.58	Quality	Q:Do you go there to find people to date? A: Usually they come and find me. If I just stand there and like, they come up. So really depends on what type of man, you know, you never know.	this implied meaning indirectness functions as a strategy to avoid appearing self-centered or overly assertive.
How Do Singaporeans View Interracial Dating Street Interview	6.28-6.43	Relation	Q: Why would you say that? A: Because a lot of my friends, and Muslim get into Chinese converts, Muslim, or in Singapore,	This digressive and elaborative style reflects an effort to provide contextual background and emotional nuance, which are valued forms of meaningful

			particularly people, I don't think a color or a religion stops them from loving each other.	communication.
How Do Singaporeans View Interracial Dating Street Interview	8.48-9.01	Manner	Q: I have friends that I witnessed their wedding. Like the previous generation, things were not like this? A: The previous generation can tend to be stubborn sometimes...	This implied meanings indirectness functions as a polite strategy to avoid offending older people by making an explicit judgment.

The interviewees from high-context cultures flouted the Gricean maxims through indirect, elaborative, and polite communication strategies. Their responses often contained implied meanings, showing that flouting was not accidental but a deliberate way to maintain social harmony and express respect. The flouting of the maxim of quantity was evident in extended explanations or storytelling that conveyed emotions or modesty indirectly. The maxim of quality was flouted through exaggeration or cautious statements to avoid direct disagreement. Meanwhile, the maxims of relation and manner were flouted when the interviewees shifted topics or used vague expressions to maintain politeness and avoid sensitive issues.

These patterns reflect the characteristics of high-context communication, where meaning is derived from context, shared understanding, and relational sensitivity rather than from direct verbal messages. According to Al-Mazari and Rababah (2024), interlocutors used these tactics to expand on topics, maintain social relationships, preserve images, express agreement or disagreement, emphasize importance, or refrain from providing sensitive information.

The structures of flouting maxim observed in Asian Boss street interviews strongly reflect the principles of high-context cultural communication. Many implicit understandings, social harmony, and indirectness are characteristic of high-context culture, and these are the communicative strategies used by interviewees. In this analysis, the Maxim of Quantity is often used and is found in Asian Boss street interview videos. For example, aligns with the high-context preference for holding information based on social culture and relational context, rather than providing explicit, comprehensive details. In the picture of Figure 1, the examiner is giving some proof of this conversation, and most of the respondents flout this Maxim of Quantity.

Similarly, the frequencies of Maxim of Quality also indicate a cultural inclination towards ambiguity expression, hesitation, and indirect messages. These strategies of communication help individuals avoid direct confrontation or bluntness, thereby preserving face and politeness values when interpersonal communication often outweighs the information (Mbisike, 2021).

The less frequent but significant flouting of the Maxim of Relation demonstrates a tendency for digressions or indirect topic shifts. These ways of speaking show a clear preference for being wise and careful when talking about sensitive topics. They highlight how people value keeping relationships balanced, sometimes more than being completely direct.

Sometimes, people ignore the Maxim of Manner and end up saying things in ways that are a bit vague or unclear. This fits with a style of communication that uses hints and context, letting meaning be more subtle rather than always being crystal clear.

Collectively, these findings reveal that maxim flouting is not a sign of communicative failure but instead a culturally informed pragmatic strategy. The interviewees' conversational behaviors align with Hall (1976) who explain and give a theory about high-context cultural communication, and combine with Grice (1975) who triggers the Gricean Maxim Theory as an effective language or conversational mechanism through which high-context cultural communication is expressed, enabling speakers to navigate social interactions. This analysis directly explains the three research questions above, starting from how they violate the maxim as a high-context cultural person, how many violations and violations often occur, and also explains how this flouting maxim is reflected in the high-context culture.

The objective of this study was to identify four maxims that are flouted and to determine the reasons for their flouting, as perceived by street people in *Asian Boss: Street Interview*. In this study, the flouting maxim is not simply a matter of word violation; in the high-context culture, it serves as a distinctive and strategic communication strategy. Through the application of the Grice (1975) Maxim Theory and Hall (1976) In a high-context culture, this study finds that most interviewees use the flouting maxim to maintain social harmony. Furthermore, these findings contribute to intercultural pragmatics by showing that cultural norms influence how implicatures are interpreted and created (Al-Sawaer et al., 2022). Speakers from high-context cultures often expect context, tone, and shared cultural knowledge to communicate meaning. This insight is the most crucial for cross-cultural communication studies.

The study also suggests pedagogical implications for English as a Foreign Language (EFL) setting. Considering how understanding of speakers from high-context cultures flouts maxims intentionally can help language learners and teachers recognize that pragmatic competence involves cultural sensitivity, not only linguistic accuracy (Hamdi, 2024). Acknowledging flouting as a strategic tool may help prevent miscommunication in intercultural interactions.

In summary, this research shows that uses that violate the maxim in a high-context culture are not random but systematic and meaningful. It reflects the interplay between linguistic choices, cultural values, and interpersonal ethics. Showing that in high-context cultures word of silence, elaboration languages, and ambiguity can speak louder than words.

Conclusion

The findings reveal that the flouting of Gricean maxims by speakers from high-context cultures reflects a distinctive communication pattern shaped by cultural values and pragmatic awareness. The frequent flouting of the Maxim of Quantity and Quality demonstrates that indirectness, elaboration, and contextual dependence function as

strategies for maintaining politeness, respect, and relational harmony rather than as failures of cooperation. From a pragmatic viewpoint, cooperation in conversation must be understood within its cultural framework. High-context communication operates through implication, shared understanding, and sensitivity to social relationships. Meaning is therefore not confined to literal expression but is constructed through context, silence, and subtle cues. Such insight enriches the field of intercultural pragmatics by emphasizing that conversational principles are culturally variable and contextually defined.

In the realm of language education, these insights highlight the importance of developing pragmatic competence alongside linguistic proficiency. Learners and teachers of English as a foreign language can benefit from understanding that successful communication often requires cultural appropriateness and awareness of indirect speech acts rather than mere grammatical correctness. All research objectives have been fulfilled: the patterns of maxim flouting have been identified, their underlying cultural motivations analyzed, and their pragmatic implications clarified. Nevertheless, further exploration is encouraged. Broader investigations across different high-context cultures such as Japanese, Korean, or Indonesian contexts or comparative studies with low-context communication could deepen understanding of how culture influences pragmatic behavior. Future studies may also examine variables such as gender, age, and discourse topics to capture more nuanced patterns of cross-cultural communication. Ultimately, the phenomenon of flouting maxims in high-context communication illustrates how meaning and cooperation transcend words. It reveals that effective interaction depends not on explicitness but on empathy, relational awareness, and the ability to interpret what is left unsaid. It reveals that effective interaction depends not on explicitness but on empathy, relational awareness, and the ability to interpret what is left unsaid. It reveals that effective interaction depends not on explicitness but on empathy, relational awareness, and the ability to interpret what is left unsaid. Communication, therefore, becomes a culturally negotiated act, where silence, indirectness, and elaboration serve as powerful tools for expressing solidarity and maintaining social balance.

In high-context settings, speakers rely on shared knowledge, emotional sensitivity, and non-verbal signals to construct mutual understanding. These subtle mechanisms demonstrate that linguistic meaning is never entirely contained within words but emerges from the interplay between culture, context, and intention. Such awareness challenges the universal application of Grice's maxims and invites a broader interpretation that accounts for cultural diversity in pragmatic behavior. Recognizing these dynamics contributes not only to the field of intercultural pragmatics but also to the broader understanding of human communication. It reminds scholars and practitioners alike that linguistic principles must always be viewed through the lens of cultural variation, and that communicative success often lies in the capacity to adapt, infer, and empathize. In essence, flouting maxims in high-context cultures is not an act of breaking conversational rules but an affirmation of cultural intelligence a testament to how language, culture, and meaning continuously shape one another in the pursuit of harmony and understanding language meaning.

For future researchers are suggested to enhance this research by applying a comparative study between high-context and low-context cultures due to the inability of amount analysing flouting maxims based on either culture. Further research may also expand the types of data by including classroom interactions, workplace

communication or language use in digital environments to determine if pragmatic strategies are consistent across contexts. Future studies can extend this further by studying variables (like age, gender and social status) in more detail as well as the situational context to illustrate more specific patterns of maxims flouting. Furthermore, future mixed-method designs or quantitative validation accompanied by qualitative analyses may enhance the reliability and breadth of findings, thus facilitating a deeper understanding of intercultural pragmatics in relation to its development and implementation in English language teaching (ELT) and cross-cultural communication practices.

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