

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In this chapter, the researcher presents review of related theories and review of related research which based on the analysis. The researcher uses discourse analysis and more specific using the theory of cooperative principle and focus on the flouting of maxims.

#### **2.1 Review of Related Theories**

In order to give a comprehensible understanding about the ground in which this research focuses on, the theory of cooperative principle as created by Grice (1975) is used the term “implicature” to refers to what a speaker can imply, suggest, or mean, as distinct from what the speaker literally says, as stated by Brown and Yule (1983: 31). People sometimes say something that has hidden meaning behind the literal meaning or namely imply something behind the utterance and the speaker wishes to prompt the hearer to look for a meaning which is different from, or in addition to, the expressed meaning. It is called a floating maxim.

##### **2.1.1 Discourse Analysis**

Discourse analysis is the study concern with the way language is used. According to Yule, “discourse” is usually defined as “language beyond the sentence” and the analysis of discourse is typically concerned with the study of language in the text and conversation. McCarthy states (1991: 5), discourse analysis is concerned with the study of the relationship between language and

the contexts in which it is used. Discourse analysis study language in use: written texts of all kinds, and spoken data, from conversation to highly institutionalised forms of talk.

According to Stubbs (1983: 1 in Lestari, 2004: 15), Stubbs states that discourse analysis is concerned with:

1. language use beyond the boundaries of a sentence/ utterance,
2. the interrelationship between language and society, and
3. the interactive or dialogic properties of everyday communication.

From his statements, it can be concluded that a discourse analysis is not only study about how the way we organize the sentences and utterances but also we have to study the linguistics units such as conversational exchanges or written discourse which are usually used in the society. It is very clear that discourse analysis concerned with the language which is used in a social context in particular with interactions or dialogues between speakers. After learning the relationship between language and text or the way language is used, we have to know the meaning of the language. All of the conversations always have the meaning behind that. So, it is time for learning Pragmatics.

### **2.1.2 Pragmatics**

Pragmatics is the study of language usage. It is a part of linguistics study which learns how language as a code relating to its context helps the hearer in interpreting what the speaker implies. In Leech point of view (1983), people cannot really understand the nature of the language itself unless they understand pragmatics. According to Searle, Kiefer & Bierwisch (1980: viii in Levinson, 1983: 6), they suggest that Pragmatics is one of those words

(societal and cognitive are others) that give the impression that something quite specific and technical is being talked about when often in fact it has no clear meaning. With the result that one of the linguistics purposes of pragmatics is the study of meaning in relation to speech situation. Based on this purposes, speaker can choose the language for social interaction and understand the effect of their choice. In Levinson's definition (1983: 21), he says;

Pragmatics is the study of the relations between language and context that are basic to an account of language understanding.

Pragmatics is talking about the understanding language or the meaning of utterance. It studies of the meaning in units of linguistic externally and it is seen how the units communicated. This is same as Parker's explanation (1986: 11 in Wijana, 2004: 42), he says that Pragmatics is the study of how language is used to communicate. One of the subjects or one of the single most important ideas in pragmatics is conversational implicature by performing action is cooperative principle.

### **2.1.3 The Cooperative Principle**

In order to explain the mechanisms by which people interpret conversational implicature, in 'Logic and Conversation' Grice (1975) defines implicature as a term to account for what a speaker can imply, suggest or mean, as distinct from what the speaker literally says. Of much greater interest to discourse analysis is the notion of conversational implicature which is derived from a general principle of conversation plus a number of maxims

which speaker normally obey. The general principles are called Cooperative Principles which Grice (1975: 45), in Brown and Yule's book (1983: 31), presents in the following terms:

Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

A conversational maxim is any of four rules which were proposed by Grice 1975, stating that a speaker is assumed to make a contribution in maxim of quantity, maxim of quality, maxim of relevance and maxim of manner. These are the explanation about maxim of quantity, maxim of quality, maxim of relevance and maxim of manner.

### **2.1.3.1 Maxim of Quantity**

The first maxim of the cooperative principle is the maxim of quantity.

According to Thomas (1995: 63), maxim of quantity;

- (i) Make your contribution as informative as is required (for the current purpose of the exchange).
- (ii) Do not make your contribution more informative than is required.

In Cutting's explanation (2002: 34), maxim of quantity which says that speakers should be as informative as is required, that they should give neither too little information nor too much. This is the example of obeying the principles.

A : How did Harry fare in court the other day?

B : Oh he got fine

(Levinson, 1983: 106)

If it later transpires that Harry got a live sentence too, then B certainly be guilty of misleading A, for he has failed to provide all the information that

might reasonably be required in the situation, but in this example, B gives enough information that A needs.

### **2.1.3.2 Maxim of Quality**

The second maxim of the cooperative principle is the maxim of quality. According to Thomas (1995: 63), maxim of quality;

- (i) Do not say what you believe to be false.
- (ii) Do not say that for which you lack adequate evidence.

In Cutting's explanation (2002: 35), maxim of quality, which says that speakers are expected to be sincere, to be saying something that they believe corresponds to reality. He explains further that the speakers are assumed not to say anything that they believe to be false or anything for which they lack evidence. The followings are the examples of obeying the principles.

A : Does your farm contain 400 acres?  
 B : I don't know that it does, and I want to know if it does.

(Levinson, 1983: 105)

The example simply extends the scope of Quality by viewing truth as a special sub-case of sincerity applied to assertions. When one asks a question, one may standardly be taken to be asking sincerely and hence to be indeed lacking and requiring the requested information.

### **2.1.3.3 Maxim of Relevance**

The third is the maxim of relation or relevance, which says that speakers are assumed to be saying something that is relevant to what has been said before. According to Thomas (1995: 63), maxim of relevance;

- (i) Be relevant

This is the example of obeying the principle.

A : Where is my box of chocolate?

B : it is in your room.

(Leech, 1983: 94)

B's remark is relevant to A's question since B knows the answer and his answer relates to the question, not talking about something else.

#### **2.1.3.4 Maxim of Manner**

The last is the maxim of manner. In Thomas's explanation (1995: 64),

He states that maxim of manner is;

- (i) Avoid obscurity of expression.
- (ii) Avoid ambiguity.
- (iii) Be brief (avoid unnecessary prolixity).
- (iv) Be orderly.

This is same as cutting's argument (2002: 35) maxim of manner which says that we should be brief and orderly, and avoid obscurity and ambiguity. This is the examples of obeying the principle.

Friend : Where was Alfred yesterday?

Mother : Alfred went to the store and bought some whisky.

(Levinson, 1983: 108)

The answer of mother obeys the maxim of manner "be orderly" since she gives a clear explanation where Alfred was.

#### **2.1.4 The Flouting of Cooperative Principle**

Maxims is a rule that people must fulfill in a good conversation, but in communication the speaker utterances usually do not always follow the

rules. There might be flouting of cooperative principles. According to Curse (2000: 360) the other ways in which implicature arise are through deliberate flouting of maxims in circumstances in which:

- a. It is obvious to the hearer that the maxims are being flouted.
- b. It is obvious to the hearer that the speaker intends to hearer to be aware that the maxims are being flouted.
- c. There are no signs that the speaker is opting out of the cooperative principle.

These are the explanations and the examples about the flouting of maxim of quantity, maxim of quality, maxim of relevance and maxim of manner.

#### **2.1.4.1 Maxim of Quantity**

According to Guy (1989: 30) this maxim implies that a speaker should give neither too little information or too much. People who give too little information risk their hearer not being able to identify what they are talking about because they are not explicit enough. Those who give more information than the hearer needs risk boring them.

The speaker who flouts the maxim of quantity seems to give too little or too much information. For example:

- A : Well, how do I look?  
 B : Your shoes are nice . . .

(Cutting, 2002: 37)

B does not say that the sweatshirt and jeans do not look nice, but he knows that A will understand that implication, because A asks about his whole appearance and only gets told about part of it.

#### 2.1.4.2 Maxim of Quality

The second maxim is maxim of quality, which says that speakers are expected to be sincere in saying something that they believe corresponds to the reality. Guy (1989: 30) says this maxim can be flouted if the speakers do not tell the truth or the information is lack of evidence and something in the meaning is not literally true. This is the example of the speaker flouting the maxim of quality.

Teacher : What is the capital city of Bali?  
 Andy : Surabaya, sir.  
 Teacher : Very good. Then the capital city of East Java is Denpasar, isn't it?

(Wijana, 1996)

The teacher says that the capital city of East Java is Denpasar, not Surabaya. The teacher reacts this way as a result of Andy's incorrect answer. Andy, as an individual who has communicative competence, will wonder why the teacher gives the wrong answer with different tone of speaking. Through the evidences, Andy realizes that he has given the wrong answer to the question asked by the teacher. Therefore, the teacher does the irony. The teacher does not mean to give a compliment to Andy by saying "very good".

#### 2.1.4.3 Maxim of Relevance

In order to the conversation is always relevant, the speakers must build or construct roughly the same context with the context that is established by his interlocutor. If not, they will be trapped in a misunderstanding. This is same as Sperber & Wilson (1989: 15-16) point of view in Wijana's book (2004: 85). They say;



A speaker who intends an utterance to be interpreted in a particular way must also expect the hearer to be able to supply a context which allows that interpretation to be recovered. A mismatch between the context envisaged by the speaker and the one actually used by the hearer may result in a misunderstanding.

In cutting's point of view (2002: 39), if the speakers flout the maxim of relation, they expect that the hearer will be able to imagine what the utterance did not say, and make the connection between their utterance and the preceding one(s). This is the example of flouting of maxim relevance.

Peter : Do you want some coffee?  
Mary: Coffee would keep me awake

(Sperber & Wilson, 1989: 16)

Peter can interpret Mary's answer into two kinds that depend on the context, especially that is related with mental state the interlocutor. When, at that time Peter knows Mary wants to study until midnight, he will interpret that Mary wants to drink coffee which is offered by Peter. Otherwise, if at that time Peter knows Mary wants to sleep, he will interpret that Mary refuses his offer.

#### **2.1.4.4 Maxim of Manner**

This maxim flouts either for humor, as in the case of puns, and double entendres, where rival meanings are deliberately tolerated, or in order to establish solidarity between the speakers or exclude an over hearer from the conversation. This is the example the flouting of maxim of manner.

*This interaction occurred during a radio interview with an unnamed official from the United States Embassy in Port-au-Prince, Haiti:*

Interviewer : Did the United States Government play any part in Duvalier's

departure? Did they, for example, actively encourage him to leave?  
 Official : I would not try to steer you away from that conclusion.

(Thomas, 1995: 71)

The official could simply have replied: 'Yes'. Her actual response is extremely long-winded and convoluted and it is obviously no accident, nor through any inability to speak clearly, that she has failed to observe the maxim of manner. There is, however, no reason to believe that the official is being deliberately unhelpful (she could, after all, have simply refused to answer at all, or said: 'No comment').

### **2.1.5 Transactional Analysis**

Now that we have developed a language, we come to the central technique: using that language to analyze a transaction. The transaction consists of a stimulus by one person and a response by another, which response in turn becomes a new stimulus for the other person to respond to. According to Solomon (2003: 17), transactions are about how people interact with each other, specifically, which ego state in me is talking to which ego state in you. Everything in transactional analysis stems from the premise that human personality is structured into three separate ego states: *Parent, Adult, and Child* (PAC).

The Parent ego state is a set of thoughts, feelings, and behaviors that are learned or "borrowed" from our parents or other caretakers. According to Solomon (2003: 15), the Parent ego state can be divided into two functions.

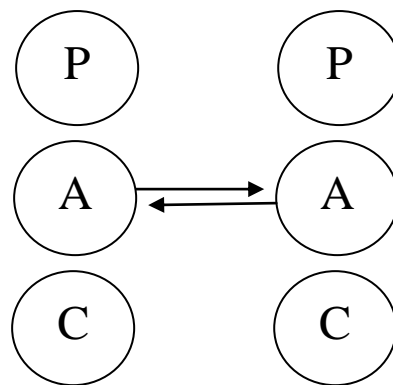
One part includes the nurturing side and can be soft, loving, and permission giving. This is called the Nurturing Parent ego state. It can also set limits in a healthy way. The other side of the Parent ego state is called the Critical Parent (it is also sometimes called the Prejudiced Parent). This part of our personality contains the prejudged thoughts, feelings, and beliefs that we learned from our parents.

The Adult ego state is our data processing center. In Solomon's explanation (2003: 15), the adult ego state is the part of our personality that can process data accurately, that sees, hears, thinks, and can come up with solutions to problems based on the facts and not solely on our pre-judged thoughts (parent ego state) or childlike emotions (child ego state).

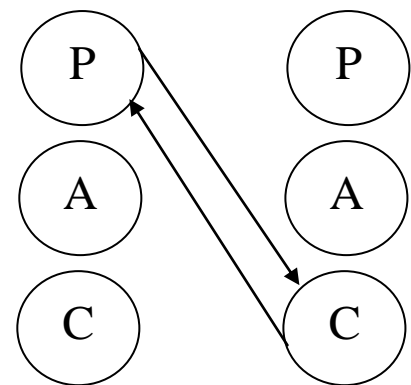
The Child ego state is the part of our personality that is the seat of emotions, thoughts, and feelings and all of the feeling state "memories" that we have of ourselves from childhood. According to Solomon (2003: 16), the Child ego state can also be divided into two parts: the Free Child ego state (also referred to as the Natural Child) and the Adapted Child ego state (which also contains the Rebellious Child ego state). The Free Child is the seat of spontaneous feeling and behavior. It is the side of us that experiences the world in a direct and immediate way. Our Free Child ego state can be playful, authentic, expressive, and emotional. Having good contact with our own Free Child is an essential ingredient for having an intimate relationship. When we adapt in ways that make us less in touch with our true selves (our Free Child), we decrease the amount of intimacy we are able to have in our lives. The Adapted Child is the part of our personality that has learned to

comply with the parental messages we received growing up. We all adapt in one way or another. Sometimes when we are faced with parental messages that are restricting, instead of complying with them, we rebel against them. This becomes our Rebellious Child ego state. This can be seen as an alternative to complying. It is still, however, a response to the parent messages, and so it is a kind of adaptation all its own.

Solomon (2003: 17) explains further that we may have noticed that sometimes communication continues in a straightforward, easy way that seems to go smoothly. But at other times, things seem to get all jumbled up, confusing, unclear, and unsatisfying. An understanding of transactions can help to keep the communication with others as clear as they would like it to be. Solomon gives the example of transaction.



Adult : "Will you tell me  
what time it is?"  
Adult : "Yes, it is four  
o'clock."



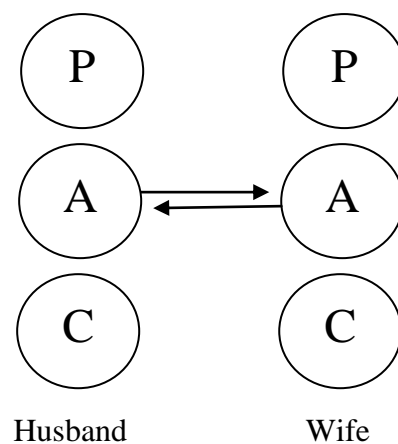
Parent : "You have to go to  
bed right now!"  
Child : "Please... Can't I  
just finish this  
game."

The first example is easy to understand. In the second example the two people are not in agreement, however the communication is clear. Both are examples of straight transactions; the arrows are straight or parallel. When

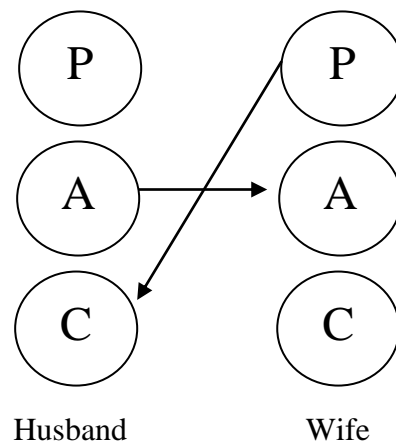
people use straight (or complementary) transactions, communication can continue indefinitely. It is when people cross transactions that communication breaks down.

According to Harris (1969: 55), the kind of transaction that causes trouble is the crossed transaction. It is same as Berne's explanation (1964: 11) that the converse rule is that communication is broken off when a crossed transaction occurs.

According to Harris (1969: 55), Berne gives the example which is the transaction between husband and wife where husband asks: "Dear, where are my cuff links?" (an adult stimulus, seeking information.). A complementary response by wife would be, "In your top left dresser drawer" or "I haven't seen them but I'll help you look". The transaction complementary is like the picture below.



However, if Dear or his wife has had a rough day and has saved up quantity of 'hurt' and 'mad' and she bellows, "Where you left them!" The result is a crossed transaction. The stimulus was adult but wife turned the response over to the parent. It is like the picture below.



When we learn to recognize and differentiate between straight and crossed transactions we increase our ability to communicate clearly with others. Conversations made up of straight transactions are more emotionally satisfying and productive than conversations that have frequent crossed transactions.