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he is an Englishman, and said that he is brave, I do not want to say that I have SAID (in the favored sense) that it follows from his being an Englishman that he is brave, though I have certainly indicated, and so implicated, that this is so. I do not want to say that my utterance of this sentence would be, STRICTLY SPEAKING, false should the consequence in question fail to hold. So SOME implicatures are conventional, unlike the one with which I introduced this discussion of implicature.

I wish to represent a certain subclass of nonconventional implicatures, which I shall call CONVERSATIONAL implicatures, as being essentially connected with certain general features of discourse; so my next step is to try to say what these features are.

The following may provide a first approximation to a general principle. Our talk exchanges do not normally consist of a succession of disconnected remarks, and would not be rational if they did. They are characteristically, to some degree at least, cooperative efforts; and each participant recognizes in them, to some extent, a common purpose or set of purposes, or at least a mutually accepted direction. This purpose or direction may be fixed from the start (e.g., by an initial proposal of a question for discussion), or it may evolve during the exchange; it may be fairly definite, or it may be so indefinite as to leave very considerable latitude to the participants (as in a casual conversation). But at each stage, SOME possible conversational moves would be excluded as conversationally unsuitable. We might then formulate a rough general principle which participants will be expected (ceteris paribus) to observe, namely: **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. One might label this the COOPERATIVE PRINCIPLE.**

One might formulate that some such general principle at this is

implicatures is concerned it seems to play a role not totally different from the other maxims, and it will be convenient, for the present at least, to treat it as a member of the list of maxims.

There are, of course, all sorts of other maxims (aesthetic, social, moral in character), such as 'Be polite', that are also normally observed by participants in talk exchanges, and these may also generate nonconventional implicatures. The conversational maxims, however, and the conversational implicatures connected with them, are specially connected (I hope) with the particular purposes that talk (as so, talk exchange) is adapted to serve and is primarily employed to serve. I have stated my maxims as if this purpose were a maximal effective exchange of information; this specification is, of course, too narrow, and the scheme needs to be generalized to allow for such general purposes as influencing or directing the actions of other

As one of my avowed aims is to see talking as a special case or variety of purposive, indeed rational, behavior, it may be worth noting that the specific expectations or presumptions connected with at least some of the foregoing maxims have their analogues in the sphere of transactions that are not talk exchanges. I list briefly on such analog for each conversational category.

1. **Quantity.** If you are assisting me to mend a car, I expect your contribution to be neither **more nor less** than is required; if, for example, at a particular stage I need four screws, I expect you to hand me four, rather than two or six.

2. **Quality.** I expect your contributions to be genuine and non-spurious. If I need **sugar** as an ingredient in the cake you are assisting me to make, I do not expect you to hand me salt; if I need **spoon**, I do not expect a trick spoon made of rubber.

3. **Relation.** I expect a partner's contribution to be appropriate immediate needs at each stage of the transaction; if I am mixing ingredients for a cake, I do not expect to be handed a good book, even an oven cloth (though this might be an appropriate contribution at a later stage).

4. **Manner.** I expect a partner to make it clear what contribution he is making, and to execute his performance with reasonable dispatch.

These analogies are relevant to what I regard as a fundamental question about the CP and its attendant maxims, namely, what the basis is for the assumption which we seem to make, and on which (I hope) it will appear that a great range of implicatures depend, that talkers will in general (ceteris paribus and in the absence of indic

(The second maxim is disputable; it might be said that to be overinformative is not a transgression of the CP but merely a waste of time. However, it might be answered that such overinformativeness may be confusing in that it is liable to raise side issues; and there may also be an indirect effect, in that the hearers may be misled as a result of thinking that there is some particular POINT in the provision of the excess of information. However this may be, there is perhaps a different reason for doubt about the admission of this second maxim, namely, that its effect will be secured by a later maxim, which concerns relevance.)

Under the category of QUALITY falls a supermaxim—'Try to make your contribution **one that is true**'—and two more specific maxims:

1. Do not say what you believe to be false.
2. Do not say that for which you lack adequate evidence.

Under the category of RELEVANCE I place a single maxim, namely, 'Be relevant.' Though the maxim itself is terse, its formulation conceals a number of problems that exercise me a good deal: questions about what different kinds and focuses of relevance there may be, how these shift in the course of a talk exchange, how to allow for the fact that subjects of conversation are legitimately changed, and so on. I find the treatment of such questions exceedingly difficult, and I hope to revert to them in a later work.

Finally, under the category of MANNER, which I understand as relating not (like the previous categories) to what is said but, rather, to HOW what is said is to be said, I include the supermaxim—'Be perspicuous'—and various maxims such as:

1. Avoid obscurity of expression.
2. Avoid ambiguity.
3. Be brief (avoid unnecessary prolixity).
4. Be orderly.

And one might need others.

It is obvious that the observance of some of these maxims is a matter of less urgency than is the observance of others; a man who has expressed himself with undue prolixity would, in general, be open to milder comment than would a man who has said something he believes to be false. Indeed, it might be felt that the importance of at least the first maxim of Quality is such that it should not be included in a scheme of the kind I am constructing; other maxims come into operation only on the assumption that this maxim of Qual-

#### 4.1.1 Grice's theory of conversational implicature

In order to solve the problem of how we understand speakers to mean things that they don't actually say, we need first to draw a distinction between what the linguistic philosopher Paul Grice (1967a) called the 'natural' and the 'non-natural' meanings of utterances like

- (7) Manchester United won.

The natural meaning is that Manchester United scored at least one goal more than the team they were playing against. We call this kind of meaning an entailment, a meaning that is present on every occasion when an expression occurs. So when you are talking about football, you can never say that a team 'won' without it entailing that they scored at least one goal more than their opponents. Unlike the entailment, the 'non-natural' meaning is variable and on different occasions (7) could convey the meaning that Manchester United played particularly well or only rather modestly. This 'non-natural' meaning is only sometimes associated with the sentence from which it may be inferred and is therefore not part of the entailment.

Grice argued that speakers intend to be cooperative when they talk. One way of being cooperative is for a speaker to give as much information as is expected. So an addressee who knew that Manchester United were playing a top team in a European competition might be expecting the speaker to say that they had done reasonably well considering the circumstances. Since *Manchester United won* would be more than was expected, the speaker would imply that they had done brilliantly. Conversely, an addressee who knew that Manchester United were playing a non-league side might be expecting the speaker to say that they had scored several goals or that they had wiped out the opposition. Hearing only *Manchester United won*, less than might be expected, the hearer would draw the inference that they had played rather poorly. Because *Manchester United won* in the first context is more than the addressee was expecting and in the second less, in each case it gives rise to a non-conventional meaning. This kind of meaning was called an 'implicature' by Grice. He deliberately chose this word of his own coinage to cover any meaning that is implied, i.e., conveyed indirectly or through hints, and understood implicitly without ever being explicitly stated.

#### 4.1.2 Flouting maxims

The implicatures that arise from examples (12)–(18) arise because the addressee assumes that the speaker is abiding by Grice's maxims, i.e. (12) is as informative as required, (14) is well founded, (16) is maximally relevant in its context and (18) is to be read in a way that assumes its perspicuity. But the thought has probably already gone through your mind that speakers do not always abide so rigorously by these maxims. For example, if I say, as I

hat count for or against the applicability of the expression being analyzed. Moreover, while it is no doubt true that the formal devices are especially amenable to systematic treatment by the logician, it remains the case that there are very many inferences and arguments, expressed in natural language and not in terms of these devices, that are nevertheless recognizably valid. So there must be a place for an unsimplified, and so more or less unsystematic, logic of the natural counterparts of these devices; this logic may be aided and guided by the simplified logic of the formal devices but cannot be supplanted by it; indeed, not only do the two logics differ, but sometimes they come into conflict; rules that hold for a formal device may not hold for its natural counterpart.

Now, on the general question of the place in philosophy of the reformulation of natural language, I shall, in this article, have nothing to say. I shall confine myself to the dispute in its relation to the alleged divergences mentioned at the outset. I have, moreover, no intention of entering the fray on behalf of either contestant. I wish, rather, to maintain that the common assumption of the contestants that the divergences do in fact exist is (broadly speaking) a common mistake, and that the mistake arises from an inadequate attention to the nature and importance of the conditions governing conversation. I shall, therefore, proceed at once to inquire into the general conditions that, in one way or another, apply to conversation as such, irrespective of its subject matter.

#### IMPLICATURE

Suppose that A and B are talking about a mutual friend, C, who is now working in a bank. A asks B how C is getting on in his job, and B replies, *Oh quite well, I think; he likes his colleagues, and he hasn't been to prison yet.* At this point, A might well inquire what B was implying, what he was suggesting, or even what he meant by saying that C had not yet been to prison. The answer might be any one of such things as that C is the sort of person likely to be lured to the temptation provided by his occupation, that C's colleagues are really very unpleasant and treacherous people, and so forth. It might, of course, be quite unnecessary for A to make such an inquiry of B, the answer to it being, in the context, clear in advance. I think it is clear that whatever B implied, suggested, meant, etc., in this example, is distinct from what B said, which was simply that C had not been to prison yet. I wish to introduce, as terms of art, the verb *implicate* and

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# Pragmatics

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## 1

### Definitions and background

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Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). It has, consequently, more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. *Pragmatics is the study of speaker meaning.*

This type of study necessarily involves the interpretation of what people mean in a particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with who they're talking to, where, when, and under what circumstances. *Pragmatics is the study of contextual meaning.*

This approach also necessarily explores how listeners can make inferences about what is said in order to arrive at an interpretation of the speaker's intended meaning. This type of study explores how a great deal of what is unsaid is recognized as part of what is communicated. We might say that it is the investigation of invisible meaning. *Pragmatics is the study of how more gets communicated than is said.*

This perspective then raises the question of what determines the choice between the said and the unsaid. The basic answer is tied to the notion of distance. Closeness, whether it is physical, social, or conceptual, implies shared experience. On the assumption of how close or distant the listener is, speakers determine how much needs to be said. *Pragmatics is the study of the expression of relative distance.*

These are the four areas that pragmatics is concerned with. To understand how it got to be that way, we have to briefly review its relationship with other areas of linguistic analysis.

## Syntax, semantics, and pragmatics

One traditional distinction in language analysis contrasts pragmatics with syntax and semantics. **Syntax is the study of the relationships between linguistic forms, how they are arranged in sequence, and which sequences are well-formed.** This type of study generally takes place without considering any world of reference or any user of the forms. **Semantics is the study of the relationships between linguistic forms and entities in the world; that is, how words literally connect to things.** Semantic analysis also attempts to establish **the relationships between verbal descriptions and states of affairs in the world as accurate (true) or not,** regardless of who produces that description.

**Pragmatics is the study of the relationships between linguistic forms and the users of those forms.** In this three-part distinction, only pragmatics allows humans into the analysis. The advantage of studying language via pragmatics is that one can talk about **people's intended meanings, their assumptions, their purposes or goals, and the kinds of actions** (for example, requests) that they are performing when they speak. The big disadvantage is that **all these very human concepts are extremely difficult to analyze in a consistent and objective way.** Two friends having a conversation may imply some things and infer some others without providing any clear linguistic evidence that we can point to as the explicit source of 'the meaning' of what was communicated. Example [1] is just such a problematic case. I heard the speakers, I knew what they said, but I had no idea what was communicated.

[1] Her: So—did you?  
Him: Hey—who wouldn't?

Thus, pragmatics is appealing because it's about how people make sense of each other linguistically, **but it can be a frustrating area of study because it requires us to make sense of people and what they have in mind.**

## Regularity

Luckily, people tend to behave in fairly regular ways when it comes to using language. **Some of that regularity derives from the fact that people are members of social groups and follow general**

### 4 SURVEY

**1** to mean **2** something that is accepted as true without proof **3** the act of copying something as had proof **4** the act of assuming in other cases **5** examples of **6** from Latin examples

## 5

## Cooperation and implicature

In much of the preceding discussion, we have assumed that speakers and listeners involved in conversation are generally cooperating with each other. For example, for reference to be successful, it was proposed that collaboration was a necessary factor. In accepting speakers' presuppositions, listeners normally have to assume that a speaker who says 'my car' really does have the car that is mentioned and isn't trying to mislead the listener. This sense of cooperation is simply one in which people having a conversation are not normally assumed to be trying to confuse, trick, or withhold relevant information from each other. In most circumstances, this kind of cooperation is only the starting point for making sense of what is said.

In the middle of their lunch hour, one woman asks another how she likes the hamburger she is eating, and receives the answer in [1].

[1] A hamburger is a hamburger.

From a purely logical perspective, the reply in [1] seems to have no communicative value since it expresses something completely obvious. The example in [1] and other apparently pointless expressions like 'business is business' or 'boys will be boys', are called **tautologies**. If they are used in a conversation, clearly the speaker intends to communicate more than is said.



# PRAGMATICS

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interpretation of the words *I* and *you* relies on the identification of particular participants (or 'users') and their role in the speech event, so the words *here* and *now* rely for their interpretation on the place and time of the speech event. Therefore Carnap's definition might be amended to something like: 'those linguistic investigations that make necessary reference to aspects of the context', where the term **context** is understood to cover the identities of participants, the temporal and spatial parameters of the speech event, and (as we shall see) the beliefs, knowledge and intentions of the participants in that speech event, and no doubt much besides.

To summarize, a number of distinct usages of the term *pragmatics* have sprung from Morris's original division of semiotics: the study of the huge range of psychological and sociological phenomena involved in sign systems in general or in language in particular (the Continental sense of the term); or the study of certain abstract concepts that make reference to agents (one of Carnap's senses); or the study of indexicals or deictic terms (Montague's sense); or finally the recent usage within Anglo-American linguistics and philosophy. This book is concerned exclusively with the last sense of the term, and it is to an explication of this particular usage that we should now turn.

## 1.2 Defining pragmatics

The relatively restricted sense of the term *pragmatics* in Anglo-American philosophy and linguistics, and correspondingly in this book, deserves some attempt at definition. Such a definition is, however, by no means easy to provide, and we shall play with a number of possibilities each of which will do little more than sketch a range of possible scopes for the field. This diversity of possible definitions and lack of clear boundaries may be disconcerting, but it is by no means unusual: since academic fields are congeries of preferred methods, implicit assumptions, and focal problems or subject matters, attempts to define them are rarely wholly satisfactory. And indeed, in one sense there is no problem of definition at all: just as, **traditionally**, syntax is taken to be the study of the combinatorial properties of words and their parts, and semantics to be the study of meaning, so pragmatics is the study of language usage. Such a definition is just as good (and bad) as the parallel definitions of the sister terms, but it will hardly suffice to indicate what the practitioners

GEORGE YULE

# PRAGMATIK



## PRAGMATIK

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Pada saat makan siang bersama, seorang wanita bertanya kepada wanita lain sejauh mana ia menyukai hamburger yang sedang ia makan, dan menerima jawaban dalam (1).

(1). A hamburger is a hamburger.  
(Hamburger ya hamburger).

Dari perspektif logika murni, jawaban dalam (1) tampak tidak memiliki nilai komunikatif karena menyatakan sesuatu yang sangat jelas. Contoh dalam (1) dan ungkapan-ungkapan lain yang sepertinya tidak berujung yaitu 'bisnis ya bisnis' atau 'anak laki-laki ya tetap anak laki-laki' disebut **Tautologi** (pengulangan kata tanpa menambah kejelasan). Jika ungkapan-ungkapan itu dipakai dalam percakapan, dengan jelas penutur bermaksud untuk menyampaikan informasi yang lebih banyak dari pada yang dikatakan.

Jika seorang pendengar mendengar ungkapan dalam (1), pertama-tama dia harus berasumsi bahwa penutur sedang melaksanakan kerja sama dan bermaksud untuk menyampaikan informasi. Informasi itu tentunya (memiliki makna) lebih banyak dari pada sekedar kata-kata itu. Makna ini merupakan makna tambahan yang disampaikan, yang disebut dengan implikatur. Dengan mengatakan (1), penutur berharap pendengar akan mampu menentukan implikatur yang dimaksud dalam konteks berdasarkan pada apa yang sudah diketahui.

Setelah diberi kesempatan untuk menilai hamburger itu, penutur (1) telah menanggapi tanpa penilaian, jadi dia tidak memiliki satu implikatur untuk diutarakan baik atau buruk. Berdasarkan aspek-aspek lain dalam

konteks itu, mungkin disimpulkan sebagai **implikatur tambahan** (misalnya, penutur mengira semua hamburger itu sama)

Implikatur adalah contoh utama dari banyaknya informasi yang disampaikan dari pada yang dikatakan. Supaya implikatur-implikatur tersebut dapat ditafsirkan maka beberapa prinsip kerja sama dasar harus lebih dini diasumsikan dalam pelaksanaannya.

### Prinsip Kerja Sama

Pikirkan adegan berikut. Ada seorang perempuan sedang duduk di bangku taman dan seekor anjing besar sedang menelungkup di depan bangku itu. Kemudian seorang laki-laki datang dan duduk di bangku itu.

(2). Man : 'Does your dog bite?'  
(Apakah anjingmu galak?)

Woman : 'No'.  
(Tidak).

(Pria itu menggapai ke bawah untuk membelai anjing itu. Dan anjing itu menggigit tangannya).

Man : 'Ouh! Hey! You said your dog doesn't bite'.  
(Oh! Hai! Kamu berkata bahwa anjingmu tidak galak).

Woman : 'He doesn't. But that's not my dog'.  
(Memang tidak. Yang itu bukan anjingku).

Salah satu masalah dalam adegan ini berhubungan dengan komunikasi. Secara khusus tampaknya masalah disebabkan oleh asumsi laki-laki yang lebih banyak menerima informasi dari pada yang dikatakan. Masalah ini



bukanlah masalah yang berkaitan dengan presupposisi sebab asumsi di dalam 'anjingmu' (yakni; perempuan itu memiliki seekor anjing) memang benar bagi kedua penutur. Masalahnya adalah asumsi laki-laki itu bahwa pertanyaannya 'Apakah anjingmu menggigit (galak)?' dan jawaban perempuan itu "Tidak" keduanya mengacu pada anjing di depan mereka. Dari sudut pandang laki-laki itu, jawaban perempuan itu memberikan informasi yang kurang dari pada informasi yang diharapkan. Dengan kata lain, perempuan itu mungkin diharapkan untuk memberikan informasi yang dinyatakan dalam baris terakhir. Tentu saja jika dia telah menyebutkan informasi ini lebih dulu, ceritanya tidak akan sedemikian lucu. Supaya kejadian itu menjadi lucu, perempuan itu harus memberikan informasi yang kurang dari informasi yang diharapkan.

Konsep tentang adanya sejumlah informasi yang diharapkan terdapat dalam suatu percakapan hanya merupakan salah satu aspek gagasan yang lebih umum bahwa orang-orang yang terlibat dalam suatu percakapan akan bekerja sama satu sama lain. (Tentu saja perempuan dalam [2] mungkin sebenarnya akan menunjukkan bahwa dia tidak ingin mengambil bagian dalam interaksi kerja sama dengan orang asing). Pada banyak kesempatan, asumsi kerja sama itu begitu meresap sehingga asumsi kerja sama dapat dinyatakan sebagai suatu prinsip kerja sama percakapan dan dapat dirinci ke dalam empat sub-prinsip, yang disebut dengan maksim, seperti yang ditunjukkan dalam tabel 5.1.

**Prinsip kerja sama;** Buatlah percakapan Anda sendiri seperti yang diminta, pada taraf di mana percakapan itu terjadi, dengan maksud atau arah pergantian bicara yang dapat diterima di mana Anda terlibat di dalamnya.

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sejelas mungkin. Karena prinsip-prinsip ini diasumsikan dalam interaksi normal, maka penutur jarang menyebutkan mereka. Akan tetapi ada beberapa jenis ungkapan tertentu yang dipakai oleh penutur untuk menandai bahwa ungkapan-ungkapan itu berbahaya bila tidak sepenuhnya mengikuti prinsip-prinsip itu. Jenis ungkapan-ungkapan ini disebut pembatas.

#### Pembatas.

Yang penting dalam maksim kualitas untuk interaksi kerja sama dalam bahasa Inggris mungkin paling baik diukur dengan sejumlah ungkapan-ungkapan yang kita gunakan untuk menunjukkan bahwa apapun yang sedang kita katakan mungkin tidak sepenuhnya tepat. Frasa-frasa pembuka dalam (3 a. - c.) dan frasa akhir dalam (3 d.) merupakan catatan bagi pendengar yang ada hubungannya dengan ketepatan dari pernyataan utama.

- (3) a. As far as I know, they're married.  
(Sejauh yang aku ketahui, mereka telah menikah).
- b. I may be mistaken, but I thought I saw a wedding ring on her finger.  
(Mungkin saya salah, tapi saya kira saya melihat sebuah cincin kawin di jarinya).
- c. I'm not sure if this is right, but I heard it was a secret ceremony in Hawaii.  
(Saya sendiri kurang yakin apakah berita ini benar atau tidak, saya dengar ada sebuah upacara yang dirahasiakan di Hawaii).
- d. He couldn't live without her, I guess.  
(Saya kira dia tidak dapat hidup tanpa dia).

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Konteks percakapan dari contoh dalam (3) mungkin hanya sekedar desas-desus terbaru yang melibatkan pasangan yang dikenal penutur. Catatan yang hati-hati, atau pembatas, dari tipe ini juga dapat dipakai untuk menunjukkan bahwa penutur sadar tentang maksim kuantitas, seperti dalam frasa-frasa pembuka dalam (4 a. - c.) yang dihasilkan dalam rangkaian catatan penutur tentang liburannya yang terakhir.

- (4) a. As you probably know, I'm terrified of bugs.  
(Mungkin Anda tahu bahwa saya takut terhadap kutu busuk).
- b. So, to cut a long story short, we grabbed our stuff and run.  
(Jadi, singkat cerita, kami sambar barang-barang kami dan lari).
- c. I won't bore you with all the details, but it was an exciting trip.  
(Saya tidak ingin membosankan Anda dengan keterangan-keterangan ini, karena perjalanan ini sangat menggembirakan).

Tanda-tanda yang terkait dengan harapan relevansi (dari maksim relasi) dapat ditemukan di tengah-tengah pembicaraan ketika penutur mengatakan sesuatu seperti 'Oh, omong omong' dan terus menyebutkan beberapa informasi yang tidak tepat selama proses percakapan. Penutur juga tampak menggunakan ungkapan seperti 'bagaimanapun juga', atau 'baiklah, namun', untuk menunjukkan bahwa mereka telah menyimpang ke dalam suatu pembahasan tentang beberapa materi yang kemungkinan tidak relevan dan ingin berhenti dari pem-

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bahasan tersebut. Beberapa ungkapan yang bisa bertindak sebagai pembatas tentang harapan relevansi ditunjukkan sebagai frasa pembuka dalam (5 a. – c.), dalam suatu pertemuan pegawai kantor.

- (5) a. I don't know if this is important, but some of the files are missing.  
(Saya tidak tahu apakah arsip-arsip ini penting atau tidak, karena ada beberapa arsip yang hilang).
- b. This may sound like a dumb question, but whose hand-writing is this?  
(Mungkin pertanyaan ini terdengar tolol, tetapi tulisan tangan siapa ini?)
- c. Not to change the subjects, but is this related to the budget?  
(Tanpa bermaksud mengganti persoalan, tetapi apakah persoalan ini terkait dengan anggaran belanja?).

Kesadaran tentang tingkah laku yang diharapkan mungkin juga menuntun penutur untuk menghasilkan tipe pembatas yang ditunjukkan dalam frasa-frasa pembuka dalam (6 a. – c.), yang terdapat dalam peristiwa tabrakan mobil.

- (6) a. This may be a bit confused, but I remember being in a car.  
(Kejadian ini sedikit membingungkan, saya berada di dalam mobil).
- b. I'm not sure if this makes sense, but the car had no light.  
(Saya tidak yakin apakah kejadian ini masuk akal, karena mobil itu tanpa lampu).



# Doing Pragmatics

Second Edition

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## 76 Doing Pragmatics

(20) Well, it is a university

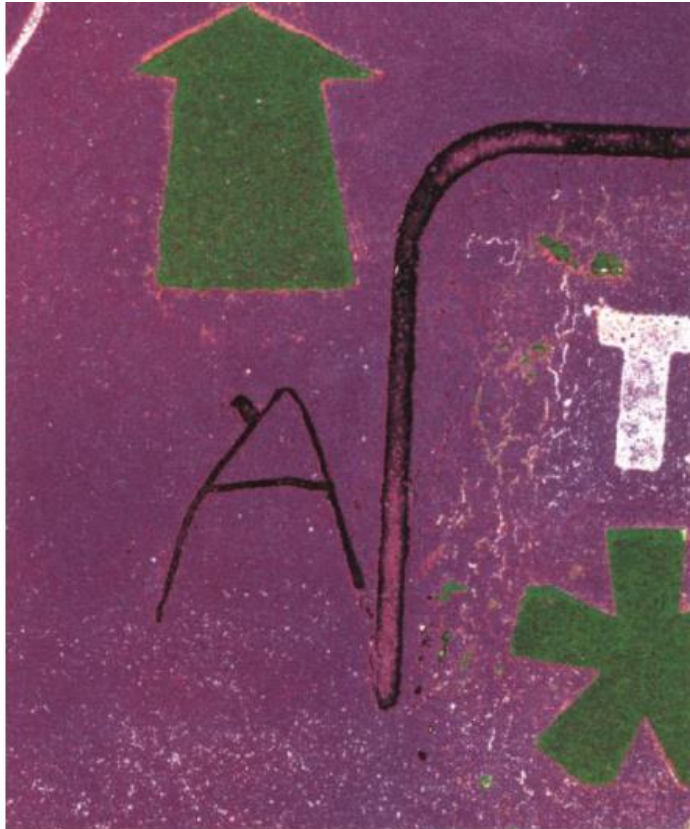
Although (20) flouts a maxim, notice that there is still an implicature. The addressee will assume that, despite flouting a maxim, the speaker is essentially cooperative and must therefore be intending to convey a meaning. I cannot sensibly be intending to convey the entailment of *Well, it is a university* since this meaning is already known to the addressee.

In fact, whenever a maxim is flouted there must be an implicature to save the utterance from simply appearing to be a faulty contribution to a conversation. In the case of (20), the addressee will try to work out what I am intending to convey in addition to the information that was already known to them (i.e. that we are in a university) – perhaps that there is no point in complaining since what the complainant has noticed is to be expected. This is the implicature, what is implicit in (20) but nowhere explicitly stated.

When you stop to think about it, it's obvious that statements that are self-evidently true or self-evidently false must be uttered for some other purpose than to convey merely their stated meaning. Such utterances will be especially obvious invitations to look for an implicature. As we noted in Chapter 1, utterances like

(71) I'm a man

According to Grundy (2000: 98-99), rhetorical strategies include tautology, metaphor, overstatement, understatement, rhetorical question, and irony.



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When speakers appear not to follow the maxims but expect hearers to appreciate the meaning implied, as in the case of the dress shop assistant, the romantic date and the chilly room, we say that they are 'flouting' the maxims. Just as with an indirect speech act, the speaker implies a function different from the literal meaning of form; when flouting a maxim, the speaker assumes that the hearer knows that their words should not be taken at face value and that they can infer the implicit meaning.

### Flouting quantity

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

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

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. If we look again at the old lady in the sheltered home, in the example that started this unit, we see that she flouts the maxim of quantity when she says, 'Oh yes, you will get other opinions, but that's my opinion.' The interviewer knows that she is not giving all the information that he needs in order to fully appreciate what is being said. This will be why he later asks 'What would the other people say?' The old lady knew that the interviewer would know that she had more information, but maybe she wanted to be pressured for it. It is similar to 'I had an amazing time last night', which invites 'Go on – tell me what happened then!'

### Flouting quality

The speaker flouting the maxim of quality may do it in several ways. First, they may quite simply say something that obviously does not represent what they think. We saw an incidence of this in Sir Maurice's 'I think you would be happier in a larger – or a smaller – college', which flouts the maxim if he knew that the student would understand what he was getting at, and hear the message behind his words.

### Flouting relation

If speakers flout the maxim of relation, they expect that the hearers will be able to imagine what the utterance did *not* say, and make the connection between their utterance and the preceding one(s). Thus, in

- A So what do you think of Mark?

### Flouting manner

Those who flout the maxim of manner, appearing to be obscure, are often trying to exclude a third party, as in this sort of exchange between husband and wife:

- A Where are you off to?  
B I was thinking of going out to get some of that funny white stuff for somebody.  
A OK, but don't be long – dinner's nearly ready.

B speaks in an ambiguous way, saying 'that funny white stuff' and 'somebody', because he is avoiding saying 'ice-cream' and 'Michelle', so that his little daughter does not become excited and ask for the ice-cream before her meal. Sometimes writers play with words to heighten the ambiguity, in order to make a point, as in Katherine Whitehorn's comments in *Sunday Best* on 'Decoding the West':

It is an exaggeration to say that adults are *never* happy to hear that the phone is for them, even though this may often be the case. Anybody reading this humorous line would know not to take it at its face value.

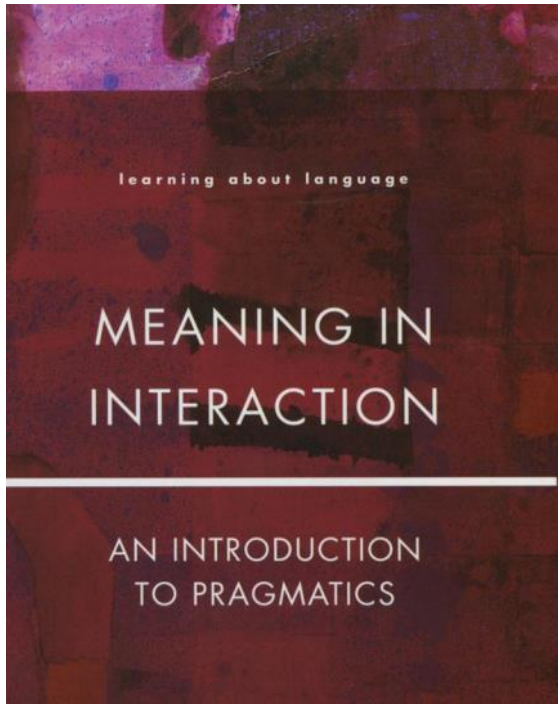
Similarly, a speaker can flout the maxim of quality by using a **metaphor**, as in 'My house is a refrigerator in January' or 'Don't be such a wet blanket – we just want to have fun.' Here again, hearers would understand that the house was very cold indeed, and the other person is trying to reduce other people's enjoyment. Similarly, we all know how to interpret the meaning behind the words 'Love's a disease. But curable' from *Crewe Train* (Macaulay 1926) and 'Religion . . . is the opium of the people' (Marx 1818–83). Conventional euphemisms can also be put into this category too. When people say 'I'm going to wash my hands' meaning 'I'm going to urinate', and when they say 'She's got a bun in the oven' meaning 'She's pregnant', or 'He kicked the bucket' meaning 'He died', the implied sense of the words is so well-established that the expressions can only mean one thing.

The last two main ways of flouting the maxim of quality are **irony** and **banter**, and they form a pair. As Leech (1983: 144) says, 'While irony is an apparently friendly way of being offensive (mock-politeness), the type of verbal behaviour known as "banter" is an offensive way of being friendly (mock impoliteness).'

Thus, in the case of irony, the speaker expresses a positive sentiment and implies a negative one. If a student comes down to breakfast one morning and says 'If only you knew how much I love being woken up at 4 am by a fire alarm', she is being ironic and expecting her friends to know that she means the opposite. **Sarcasm** is a form of irony that is not so friendly; in fact it is usually intended to hurt, as in 'This is a lovely undercooked egg you've given me here, as usual. Yum!' or 'Why don't you leave *all* your dirty clothes on the lounge floor, love, and then you only need wash them when someone breaks a leg trying to get to the sofa?'

Banter, on the contrary, expresses a negative sentiment and implies a positive one. It sounds like a mild aggression, as in, 'You're nasty, mean and stingy. How can you only give me one kiss?' but it is intended to be an expression of friendship or intimacy. Banter can sometimes be a tease, and sometimes a flirtatious comment. The following example contains a slightly different example of banter: BM has just told AF that his wife has got a job teaching English as a Foreign Language, and AF, herself a teacher of EFL pretends to be angry:





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## Conversational implicature 65

### 3.6 Flouting a maxim

The situations which chiefly interested Grice were those in which a speaker **blatantly** fails to observe a maxim, not with any intention of deceiving or misleading, but because the speaker wishes to prompt the hearer to look for a meaning which is different from, or in addition to, the expressed meaning. This additional meaning he called 'conversational implicature' and he termed the process by which it is generated 'flouting a maxim'.

A flout occurs when a speaker **blatantly** fails to observe a maxim at the level of what is said, with the deliberate intention of generating an implicature. I shall give examples of flouts of each of the maxims in turn and at the same time review Grice's discussions of the reasons for flouting a maxim.

#### 3.6.1 Flouts necessitated by a clash between maxims

A speaker flouts the maxim of Quantity by blatantly giving either more or less information than the situation demands.

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### 3.6.2 Flouts which exploit a maxim

According to Grice's theory, interlocutors operate on the assumption that, as a rule, the maxims will be observed. When this expectation is confounded and the listener is confronted with the blatant non-observance of a maxim (i.e. the listener has discounted the possibility that the speaker may be trying to deceive, or is incapable of speaking more clearly, succinctly, etc.), he or she is again prompted to look for an implicature. Most of Grice's own examples of flouts involve this sort of 'exploitation'.

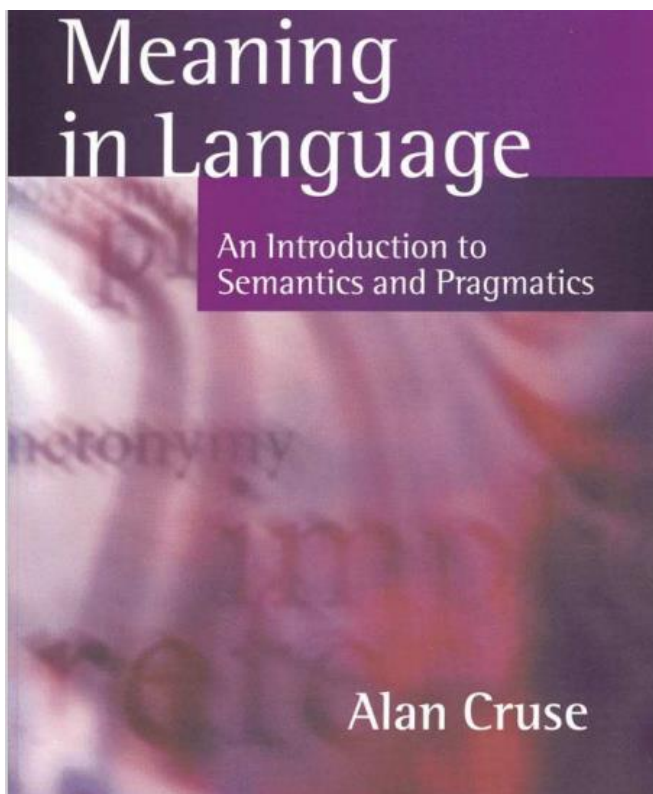
#### 3.6.2.1 Flouts exploiting maxim of Quality

Flouts which exploit the maxim of Quality occur when the speaker says something which is blatantly untrue or for which he or she lacks adequate evidence. In the 'ambulance man' example I gave (example 3), an implicature is generated by the speaker's saying something which is patently false. Since the speaker does not appear to be trying to deceive the listener in any way, the listener was forced to look for another plausible interpretation. According to Grice, the deductive process might work like this:

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### 3.6.2.3 Flouts exploiting the maxim of Relation

The maxim of Relation ('Be relevant') is exploited by making a response or observation which is very obviously irrelevant to the topic in hand (e.g. by abruptly changing the subject, or by overtly failing to address the other person's goal in asking a question). Examples of **flouting** the maxim of Relation by changing the subject (example 18) or by failing to address the topic directly are encountered very frequently, and the examples which follow are typical:



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towards the machine. Take a 20p coin, holding it vertically between thumb and forefinger. Insert the coin carefully into the slot indicated, and release it when inserted more than half-way. The ticket will appear in the lower left-hand slot of the machine.

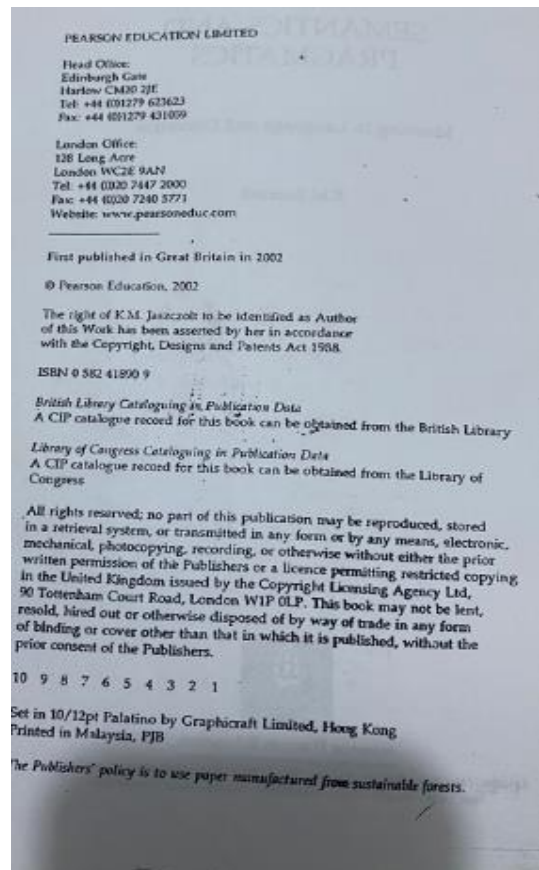
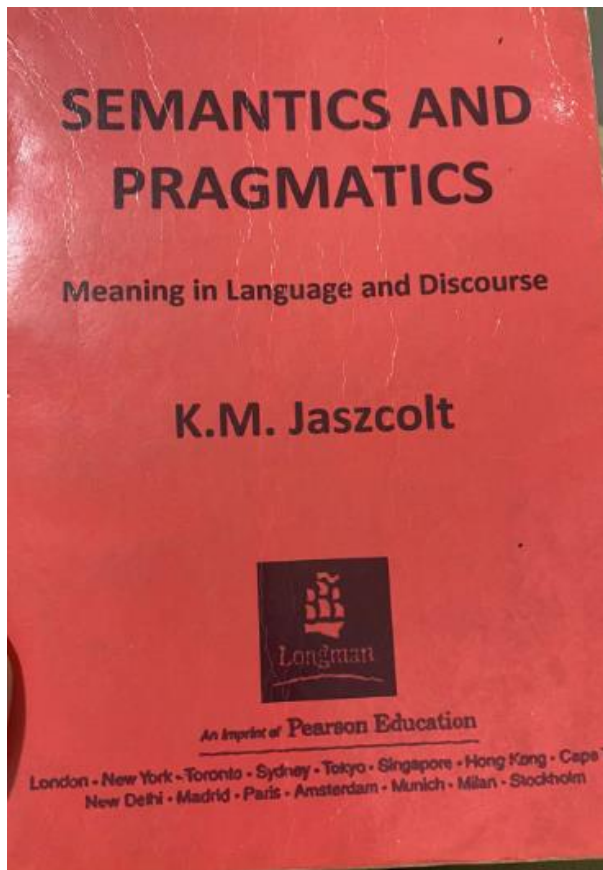
(45) To obtain a ticket, insert a 20p coin into the machine.

Under normal circumstances, (44) is far more detailed than is required ((45) would be enough), and thus apparently infringes the 'avoid unnecessary proximity' injunction. However, assuming the speaker is obeying the co-operative principle, and is not given to verbosity, a possible reason for going against the relation maxim is that what is, at first sight, redundant information is, in fact, relevant, and hence a likely implicature is that the situation is not normal, and the instructions must be followed to the letter, otherwise unpleasant consequences (or some such) may ensue.

### 17.2.3.2 Flouting the maxims

The other way in which implicatures arise is through deliberate **flouting** of the 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 the hearer to be aware that the maxims are being flouted, and (c) there are no signs that the speaker is opting out of the co-operative principle. The hearer is thus given a signal that the utterances are not to be taken at face value, and that some sort of extra processing is called for. A weakness of these proposals is that no explanation or motivation is provided with respect to the exact nature of the extra processing. Any of the maxims may be violated in this benign way.





Implicature

1. Meaning<sub>sw</sub>

We have observed that certain aspects of meaning are not explained by truth-conditional semantics. For example, sentential connectives, definite descriptions and quantifiers seem to be used in English in a way that is not adequately captured by this semantic analysis. We have also discussed referring expressions, such as pronouns and demonstrative noun phrases, that heavily rely on context for the identification of the referent. There are two options to follow: we can either (i) reject truth-conditional semantics as inadequate or (ii) supplement it with another theory, perhaps a theory of language use. In other words, we may try to find a pragmatic explanation of these phenomena and merge this explanation with the semantic analysis. This amounts to finding out how it is possible that people can mean more than, or something different from, what the uttered sentence actually expresses. For example, in (1), speaker B managed to communicate more than just the content of the sentence. It is clearly implied in the answer that Smith may have a girlfriend in New York:

(1) A: Smith doesn't seem to have a girlfriend these days.  
 B: He has been paying a lot of visits to New York lately.

(from Grice 1975: 32). No semantic theory would handle such a response as relevant and informative and no semantic theory would allow us to conclude that the speaker B communicated his or her knowledge (or suspicion) that Smith has a girlfriend in New York. So, we can conclude that utterances have

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sentence-based meaning which is relevant to the concept of intentional meaning which is relevant to the concept of intentional meaning. First of all, it is necessary to ensure that the truth-conditional meaning used in pragmatics is compatible with the truth-conditional concept of meaning. Paul Grice in his seminal paper 'Meaning' (1957), distinguishes *sentence meaning* and *speaker's meaning*. Words mean and refer, but what is more important, people mean and refer by using these words in conversation. Grice calls this *non-natural meaning* (meaning<sub>sw</sub>) to differentiate it from the meaning *natural meaning* where 'A meant that p' entails p. For example, in (2), the link between the type of spots and measles is fixed; we cannot meaningfully say (3):

(2) Those spots meant measles.  
 (3) Those spots meant measles, but he hadn't got measles.

(from Grice 1957: 213). Meaning as in (2) and (3) is of little interest to pragmatics. On the contrary, non-natural meaning, as in (4), is interesting. The distinction is akin to that between natural and conventional signs, as the comparison between (3) and (5) demonstrates:

(4) Those three rings on the bell (of the bus) mean that the bus is full.  
 (5) Those three rings on the bell (of the bus) mean that the bus is full. But it isn't in fact full - the conductor has made a mistake.

(from Grice 1957: 214). According to Grice, for the speaker to mean something by x, the speaker must intend to induce by x a belief in the hearer. Moreover, the speaker must intend his or her utterance to be recognized as so intended:

'A meant<sub>sw</sub> something by x' is roughly equivalent to 'A uttered x with the intention of inducing a belief by means of the recognition of this intention.' Grice (1957: 219)

Intending means acting out of one's beliefs and desires. In his paper 'Utterer's Meaning and Intentions', Grice develops the intention-based account of meaning as follows:

'U meant something by uttering x' is true iff, for some audience A, U uttered x intending:

(1) A to produce a particular response r  
 (2) A to think (recognize) that U intends (1)  
 (3) A to fulfill (1) on the basis of his fulfillment of (2). Grice (1969: 92)

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(from van Kuppevelt 1996: 425). Scales can also use other principles for their construction, such as the degree of seniority, social status or some other ranking. They can also be created *ad hoc*, for the purpose of the particular conversation. For example, in (23), speaker B implies that he or she does not know the Queen of England:

- (23) A: Do you know the Queen of England?  
B: I know the Prince of Wales.

(see also Hirschberg 1985 for the principles of creating scales). Sentential connectives, discussed in Chapter 4, also benefit from an analysis in terms of implicature. In sentence (24), 'and' is understood as consequential ('and then') thanks to the maxim in manner which says that speakers are normally orderly, that is they preserve the temporal order of events in their narration.

- (24) He broke his arm and went to the hospital.

The consequential ('and therefore') meaning of 'and', as in (25), is, however, more difficult to explain.

- (25) I picked up the baby and it stopped crying.

Scalar implicature allows us to classify utterances according to their strength. When the speaker utters (26), then he or she also semantically implies (27).

- (26) All people came.  
(27) Somebody came.

But by uttering (27) the speaker pragmatically implies that the stronger statement does not hold: not all of the people came. Therefore, 'all' and 'some' constitute a scale and the use of a weaker element of the scale implies that the stronger does not hold. The strength of the quantifiers allows us to construct the scale in (28).

- (28) <all, most, many, some, few, ...>

There are many more such scales for expressions of natural languages. Similarly, there are degrees of strength in clausal implicatures: <know, believe> constitute such a scale of predicates. 'Know' is stronger in the sense that it is a factive verb, that is it presupposes the truth of the embedded sentence, while 'believe', a non-factive verb, does not carry such a presupposition. Uttering the expression on the right implies that the stronger one

Implicatures from the logical form rather than from the underdetermined, appearance of the sentence. For example, (32) may implicate (33) when negation takes a wide scope (over 'many arrows'). On the narrow scope reading, the implicature is unlikely to arise. This is due to the fact that it is compatible with 'many arrows' not hitting the target that still many *did* hit it – if there were, let us suppose, a great number of arrows altogether.

- (32) Many arrows didn't hit the target.  
(33) Few arrows hit the target.

In other words, we have to know the semantic representation in order to compute the pragmatic inferences. This order of proceeding will prove very important when we consider the semantics/pragmatics interface in Chapter 11.

To sum up, Grice distinguished two kinds of conversational implicature: generalized conversational implicature, derivable without any help of the context, such as the meaning of 'some', 'these', etc., and particularized conversational implicature, derivable with the help of the context, such as (10). Generalized implicatures are closer to the semantic content of an utterance than the particularized ones. For example, the sequential sense of 'and' ('and then') can be intuitively regarded as an extension of meaning of the connective 'and'. On the contrary, (10) is rather remote from the semantic content of (8).

Grice also proposed that there has to be another type of implicature that bridges the gap between the inadequate truth-conditional semantics and the implicatures derivable from the Cooperative Principle. This implicature is associated with particular words such as *but*, *therefore*, *manage*, and thus is non-conventional implicature. For example, the meaning of contrast is to be implied in the word *but* rather than semantically present in it. This move is motivated by the desire to preserve the truth-conditional semantic analysis of sentences and relegate to conversational implicatures all the aspects of meaning that are left unaccounted for. On this analysis, (34) and (35) are synonymous and are both explained by the logical form in (36).

- (34) This is a poodle but he is quite intelligent.  
(35) This is a poodle and he is quite intelligent.  
(36)

placed to the left of the scalar word, has a clausal implicature as in (30).

- (29) I believe that John won the race.  
(30) The speaker does not know whether John won the race.

There are many such pairs of stronger and weaker constructions where if the one which presupposes the embedded sentence is not used, then it is implicated that only the weaker statement holds. Naturally, a speaker may use 'believe' rather than 'know' for politeness purposes when he or she knows that John won the race. But the fact that this 'weakening' is used for politeness is additional evidence in favour of such scales.

Another example of a scalar implicature is the pair <and, or> as in 'p and q' and 'p or q'. When the speaker utters the latter, the hearer infers that the speaker is not in a position to utter the first, stronger statement. In other words, the 'total' meaning of 'p or q' is as in (31).

- (31)  $(p \vee q) \& \neg(p \& q)$

This exclusive meaning of 'or' is obtained by means of combining the inclusive, logical disjunction with the scalar implicature arising out of the maxim of quantity.

As we know from Chapter 4, disjunction in English can be used both exclusively and inclusively. Similarly, conjunction 'and' can be either logical conjunction, temporal 'and then' or consequential 'and therefore', 'and as a result'. The question arises as to whether it would not be more appropriate to admit lexical ambiguity of words such as 'or' or 'and'. Intuitions are not clear in this matter. After all, these connectives are unlike genuinely ambiguous lexical items such as 'bank' or 'pen'. While the latter have independent concepts as their meanings, the connectives have a range of associated concepts. Grice (1978: 47) advocates the principle that disallows the proliferation of senses, called *Modified Occam's Razor (MOR)*:

*Senses are not to be multiplied beyond necessity.*

This methodological principle is the foundation stone of the contemporary approaches to meaning where semantic ambiguity is shunned and instead the various related senses are accounted for by a general, underspecified logical form, further elaborated by means of pragmatic processes. This is the topic of Chapter 11.

This is the meaning of conventional semantics that relies on logic-conditional semantics (and for truth-conditional semantics that renders the difference between the fact that truth-conditional semantics had to be sacrificed. Some logical form is in itself inadequate to preserve these intuitions without sacrificing truth-conditional semantics are introduced in Chapter 11. However, we can attempt to defend conventional implicature by demonstrating that generalized quantity implicatures and conventional implicatures are alike. They both seem to belong to the domain of semantics more than to the domain of pragmatics and they both exhibit degrees of conventionality of meaning:

The difference between 'conventional' and 'conversational' implicatures at the level of sentences lies in the nature of the conventions involved. Both are semantic conventions, but only the former are first-order conventions. The contrastive implication is part of the meaning of *but*. The nonuniversal implication is no part of the meaning of *some*. W.A. Davis (1998: 157)

This is not a very strong argument in support of conventional implicature, though. By stretching the use of the term 'convention', we can make it incorporate lexical meaning at one end, which is arbitrary but conventional, and particularized conversational implicatures, such as those arising out of (37), at the other, because it is a 'conventional' way of giving advice to point at the location of the desired shop:

- (37) A: I am out of petrol.  
B: There is a garage round the corner.

(from Grice 1975: 32).

On this reasoning, conventional implicatures, and perhaps also generalized conversational implicatures, might equally well be conventional concepts, part of what is said rather than what is implicated. The claim that generalized quantity implicatures are part of the semantics of the scalar words is well supported. Allan (2000: 212) suggests the following move:

semantic specification in the lexicon should incorporate default (probable) meaning of a lexicon item together with the logically necessary components of lexical meaning. The default is clearly meaning is a conversational implicature. ... Despite the fact that conversational implicatures are pragmatic entities, generalized quantity implicatures ... are readily included in a lexicon entry.



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...conveyed that she endorsed adding to that knowledge that it was an insect. It's not a question here about you that the thing which information: 'I could add to what I know about you is whether that would be his you: was an insect. I'd like an indication as to whether that would be true or false. There are other kinds of speech act too – many of them, advice, threats, apologies and so on.

**8.1 Conversational implicature**

Conversational implicatures are inferences that depend on the existence of norms for the use of language, such as the widespread agreement that communicators should aim to tell the truth. (It is for historical reasons that *conversational* is part of the label. Implicatures arise as much in other speech genres and in writing as they do in conversation, so they are often just called *implicatures*.) Speakers, writers and addressees assume that everyone engaged in communication knows and accepts the communicational norms. This general acceptance is an important starting point for inferences, even if individuals are sometimes unable to meet the standards or occasionally cheat (for instance, by telling lies). Chapter 5 has already shown that apparent violations of the norm of truthfulness (as already shown that apparent violations of the norm of truthfulness are referred to below as the "quality maxim") can invite metaphorical interpretation, as when a reader finds a way to reconcile the real-world unlikelihood of someone's face curdling with an assumption that Jenny's aim was to make a true statement when she wrote 'my mother's face curdled'.

The inferences called implicatures are ever-present in language use, and, unlike entailments, they are not guarantees. In (8.1) I could have been wrong in my guess – an implicature – that A did not know quite as much as had bitten her in the zoo, or over the further implicature that it was an insect that had bitten her.

Grice (1975 and elsewhere) identified some of the communicational maxims and showed how they are involved in the reasoning that makes possible for utterances to convey rather more than is literally encoded in the underlying sentences. He proposed that four "maxims" – listed and glossed in (8.2) – could be regarded as the basis for co-operative communication.

**Quality** – try to be truthful when communicating.  
**Quantity** – give appropriate amounts of information, not too little and not too much.  
**Manner** – utterances should be clear: brief, orderly and not obscure.

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The naturalness of the inference (8.3a, b) shows that the quantity maxim is indeed a factor in communication. General agreement – an implicature – is supposed to be truthful leads to an inference – otherwise how could speakers have justifications for what they assert – that in some situations they hope to fulfil the quality requirement. In many situations a few people at a locutor is free to ask about the supporting evidence, and (8.3b) is one way of doing that. The evidence that X cites need not come from statistical analysis of political poll data. It could be based on what a few people at the hairdresser's said. (It is another matter, outside the scope of semantics and pragmatics, whether Y will rate X's reason(s) as persuasive.)

In (8.3c) Y can, quite naturally, report to someone else, Z, what X said as something that X believes, even though X did not say in (8.3a) 'It is my belief that ...'. This, too, is an implicature deriving from the maxim of quality. Truthfulness is the norm, so speakers making statements should express only propositions that they themselves believe. Thus, in the absence of indications that X was dragged up, talking ironically or telling a joke, it is a fair assumption that X believed the proposition carried by the statement in (8.1a).

In (8.4) Levinson's notation is used to show, in a generalised way, the two quality-maxim implicatures that were exemplified in (8.3).

(8.4) X stating "U"  $\Rightarrow$  'X has evidence for the proposition expressed by the utterance U'  
 X stating "U"  $\Rightarrow$  'X believes the proposition expressed by the utterance U'

What the kind of uttering called *stating* amounts to will be examined, along with other speech acts, in Section 8.3. Examples of implicatures grounded in the other maxims of (8.2) are discussed next.

**8.1.1 Implicatures from the quantity maxim**

An implicature relating to the low end of the quantity maxim – giving too little information – is illustrated in (8.5).

(8.5) a. "Are you from America?"  
 b. "No" followed by silence  $\Rightarrow$  'I am not willing to talk to you any further'

In Japan, (8.5a) is a fairly common conversation opener addressed to me. The rude implicature is the reason why I have never stopped with the simple answer in (8.5b). "No" would be true, but insufficient; so I go on to say where I am from.

It is not the case that an unadorned "No" is always rude. The preamble

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...from the words of (8.5) into a different context, one where the implicature from an unelaborated "No" does not arise.

a. "That is an interesting accent. Let me guess where you are from. Are you from America?"  
 b. "No."

...the guessing game can continue without offence given or taken. Implicatures depend on context, which is why they belong in a study of pragmatics.

...There are sets of words that can be ranked according to informativeness. The scale *excellent > good > OK*, used in an example in Chapter 1, is one such scale. It supports one-way entailment, as in (8.7), where the scale items are identified by being printed in italics.

(8.7) It was *excellent*  $\Rightarrow$  It was *good*  $\Rightarrow$  It was *OK*  
 We brought *three* spare mugs  $\Rightarrow$  We brought *two* spare mugs  $\Rightarrow$  We brought *one* spare mug  
 There was an *earthquake*  $\Rightarrow$  There was an *earth tremor*  
 I *love* that we've met before  $\Rightarrow$  I *believe* that we've met before  
 He *hates* being corrected  $\Rightarrow$  He *dislikes* being corrected  
 You are allowed to ask for cereal *and* fruit juice  $\Rightarrow$  You are allowed to ask for cereal *or* fruit juice

Scales like these regularly invite quantity-maxim implicatures going in the reverse direction of the entailment arrows. Implicatures arrived at in this way are always negative. See (8.8).

(8.8) We brought a spare mug  $\Rightarrow$  'We did not bring more than one spare mug'  
 There was an earth tremor  $\Rightarrow$  'It was not violent enough to be called an earthquake'  
 I believe ...  $\Rightarrow$  'I'm not certain enough to say that I know ...'  
 He dislikes ...  $\Rightarrow$  'It would be too strong to say that he hates being corrected'

(First line of breakfast menu) CEREAL OR FRUIT JUICE  $\Rightarrow$  'You mustn't choose both cereal and fruit juice'

The possibility of cancellation without contradiction, as in (8.9), confirms their status as implicatures rather than entailments.

(8.9) We brought a spare mug, or perhaps even two or three of them. I believe we've met before, in fact I'm certain of it. He dislikes being corrected; as a matter of fact he hates it. Waiter (brushing aside an implicature from the menu's CEREAL

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OR FRUIT JUICE: 'You'd like both cereal and fruit juice – not a problem.'

Implicatures can derive from the other end of the quantity maxim – avoid giving too much information – as illustrated in (8.10).

(8.10) A. "Can anyone use this car park?"  
 B. "It's for customers of the supermarket."  $\Rightarrow$  'No'

If the car park was for the use of everyone, then that would include the supermarket's customers and there would be no need to mention them; so B's utterance appears to offer *superfluous* information. An assumption that B is abiding by the quantity maxim – and therefore not giving more information than needed – invites an implicature that it is necessary to specify supermarket customers – it is for them and not for other motorists, which amounts to an informative negative answer to A's question.

Two features of implicature can be observed in (8.10). Firstly, implicatures provide ways of communicating indirectly, and indirectness can be employed for politeness. B's answer is polite, whereas just saying "No" would have been rude (see the discussion of (8.5)). Secondly, being based on an implicature – rather than an entailment – the 'no' meaning conveyed by B's answer is not guaranteed to be true; it could be overridden, for instance, by B adding 'but when it's only half full, like today, we never make an issue over anyone else parking here'.

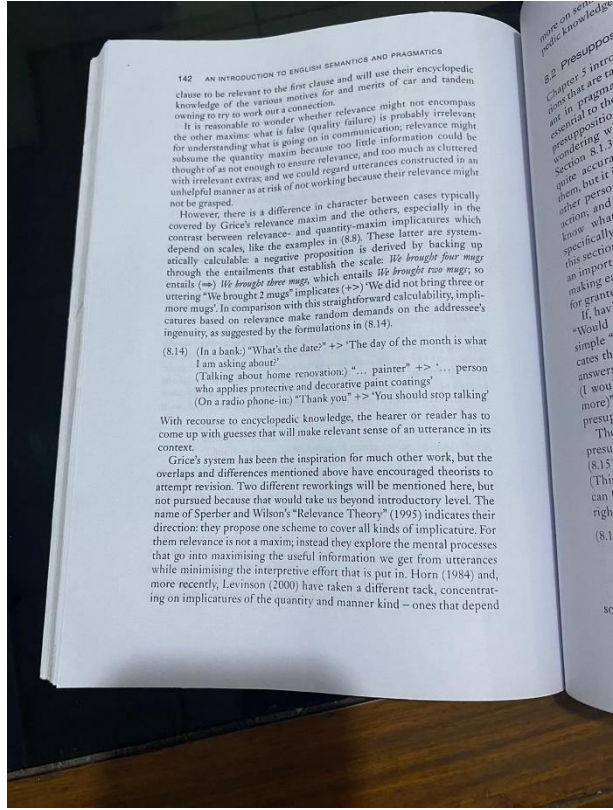
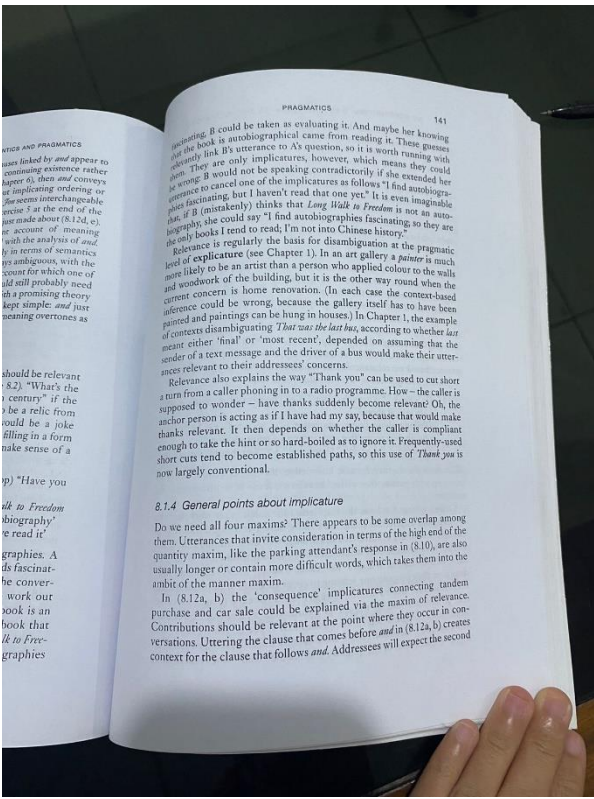
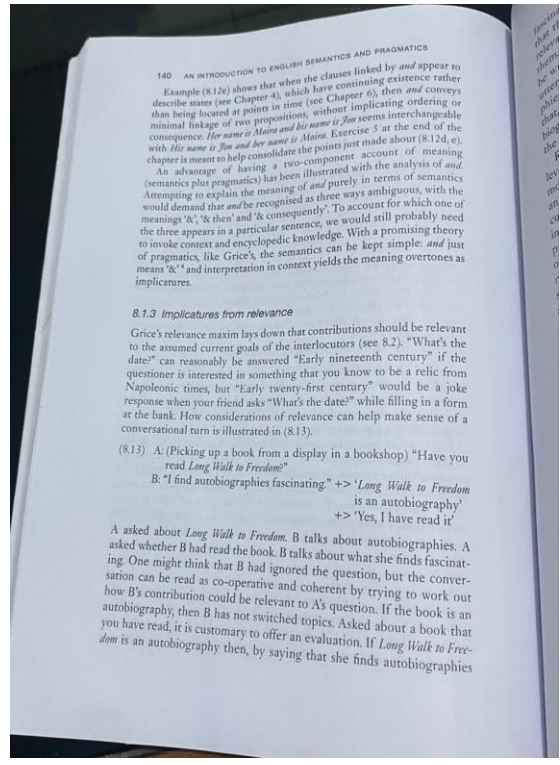
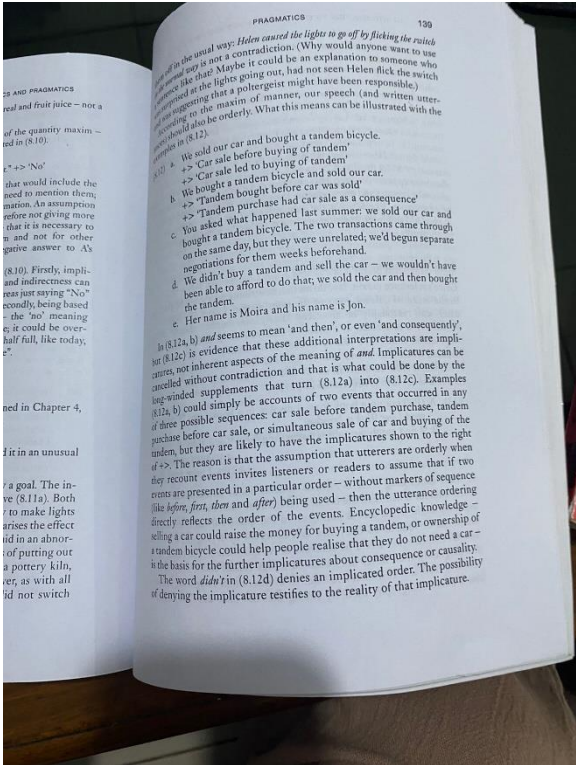
**8.1.2 Implicatures from manner**

The sentences in (8.11) illustrate a distinction mentioned in Chapter 4, between direct causation (a) and indirect causation (b).

(8.11) a. Helen switched the lights off.  
 b. Helen caused the lights to go off.  $\Rightarrow$  'She did it in an unusual way'

Part of Grice's maxim of manner (see 8.2) makes brevity a goal. The indirect causative (8.11b) is longer than the direct causative (8.11a). Both sentences entail that the lights went off. The normal way to make lights go off is to operate the switch. Levinson (2000: 136) summarises the effect of departing from the manner norms as follows: 'What is said in an abnormal way indicates an abnormal situation ...'. Unusual ways of putting out the lights include overloading the circuits by starting up a pottery kiln, or singing a high enough note to shatter the bulbs. However, as with all implicatures, it is merely a reasoned guess that Helen did not switch





PRAGMATICS AND PRAGMATICS  
 and will use their encyclopedic  
 and merits of car and tandem

reference might not encompass  
 (failure) is probably irrelevant  
 automatically, relevance might  
 so little information could be  
 We, and no much as cluttered  
 because their relevance might

age between cases typically  
 be others, especially in the  
 main implicatures which  
 (These later are systematic  
 is denied by lacking up  
 able. *He thought four was  
 he thought two was*; so  
 We did not bring three or  
 and calculability, impli-  
 cations on the addressee's  
 [14]

of the month is what  
 inder" +> "... person  
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include all semantic distinctions encoded in the language than on encyclo-  
 pedic knowledge—and trying to specify in detail how they are calculated.

#### 4.2. Presuppositions

Chapter 1 introduced presuppositions, the shared background assump-  
 tions that we take for granted when we communicate. These are impor-  
 tant in pragmatics because (as will be shown in Chapter 9) they are  
 essential to the construction of connected discourse. Shared background  
 presuppositions are also the obvious starting point for a reader or listener  
 wondering what the author of a message might regard as relevant (see  
 section 8.13, above). People who know each other well can build up  
 quite accurate impressions of what assumptions are shared between  
 them, but it is harder to be aware of which aspects of that information the  
 other person is thinking about at any point in a communicative inter-  
 action, and for communications between strangers it is even harder to  
 know what is presupposed. Presupposition is also employed more  
 specifically as the term for a particular kind of inference to be set out in  
 this section. Inferences in this class are of interest here because they are  
 an important way for speakers and writers to give hints, in the process of  
 making each utterance, as to what assumptions they are currently taking  
 for granted.

If, having missed out on the first distribution of dessert, you are asked  
 "Would you like some more dessert?" you cannot really answer with a  
 simple "Yes, please" or "No, thank you". The problem is that *more* indi-  
 cates that the questioner presupposes you have already had some. Both  
 answers would pick up and preserve part of the question: "Yes, please  
 (I would like some more)" and "No, thank you (I would not like any  
 more)". That means that *more* is still in there pointing to the same false  
 presupposition that you have already had some dessert.

The pronoun gender distinction of English (*she-he, her-him, hers-his*) is  
 presuppositional. This is illustrated in the exchange between A and B in  
 (815). The presuppositions are on the right, following the symbol +<.  
 (This symbol is meant to be easy to remember: the material on the left  
 can be appropriately added to contexts in which the proposition to the  
 right is true.)

- (815) A: "Where is the head of department's office? I want to speak to  
 him." +< "The HoD is male"  
 B: "She is female." +< "The HoD is female"

What is presupposed is background information. It is not asserted,  
 so it does not count as the overtly presented information carried by an



**FLOUTING MAXIM ANALYSIS ON DIALOGUE OF CHARACTERS IN PITCH PERFECT MOVIE**

SEKARAYU NURINGTYAS

A320140220

Accepted by:

The Board by Examiners of School of Teacher Training and Education  
Muhammadiyah University of Surakarta



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Surakarta, July 2018

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School of Teacher Training and Education

Deag,



Prof. Dr. Harun Joko Pravitno, M.Hum

NIP: 19650428 199303 1 001

Submitted as a Partial Fulfillment of the Requirements for Getting Bachelor Degree of Educational in English Department

Written by

SEKARAYU NURINGTYAS

The focus of this research is the flouting maxim which are used by the characters in Pitch Perfect movie. This research aims at: (1) describing the kinds of maxims flouted by the characters in Pitch Perfect movie and (2) revealing the reasons of flouting maxim showed by characters in Pitch Perfect movie. The techniques of collecting data are documentation and observation. To describe the flouting maxim, the researcher uses the theory of Flouting Maxim (1975) and reveal the classification of the reason, the researcher uses Christoffersen in Tupan&Natalia classification (2008). The results show that (1) the flouting maxim which are flouted the most by the characters are maxim of quantity 39,2%, maxim of relation 34,8%, maxim of quality 21,7%, and maxim of manner 4,3% (2) the most dominant reason of flouting maxim of maxim quantity is building one's believe 5 times, maxim of relation is cheering the hearer 4 times, maxim of quality is hiding the truth 2 times and maxim of manner is hiding the truth 1 times. The new findings are that others reason for flouting maxim to (1) mocking the hearer and (2) for teasing the hearer.

## Tingkat Pengetahuan *Self-Esteem* Remaja Pasca Menonton Film *Imperfect: Karir, Cinta & Timbangan*

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Sebagai teori komunikasi, terdapat kelebihan dan kekurangan pada teori ini. Penerapan teori S-O-R untuk mewujudkan komunikasi yang efektif menjadi cukup efektif dalam hal persuasif karena seperti yang dijelaskan, S-O-R terjadi karena sesuatu. Lalu, kemungkinan keberhasilan teori ini cukup tinggi terutama jika terjadi antara antarpribadi yang memiliki komunikasi dan topik diskusi yang intens. S-O-R juga digunakan untuk memprediksi respon yang timbul, berdasarkan stimulus dan data karakteristik komunikasi yang dimiliki. Namun, di sisi lain juga terdapat kekurangan dari penggunaan teori S-O-R, diantaranya teori ini tidak menjamin apabila *stimuli* yang diberikan akan mempersuasi seseorang atau sekelompok orang. Gagasan yang diutarakan

### Teori Film

Film merupakan gambar hidup atau *moving picture*. Menurut Arsyad (2003) film merupakan kumpulan dari beberapa gambar yang berada di dalam *frame*, di mana *frame* demi *frame* diproyeksikan melalui lensa proyektor secara mekanis sehingga pada layar terlihat gambar itu menjadi hidup. Menurut Ayoana (2010), film adalah gambar hidup juga sering disebut *movie*. Film dianggap sebagai komunikasi massa yang menjadi gabungan dari berbagai teknologi seperti fotografi dan rekaman suara, kesenian baik seni rupa, teater, sastra, dan arsitektur serta seni musik. Dari kedua pendapat ahli tersebut, dapat disimpulkan bahwa film merupakan salah

## AN ANALYSIS OF FLOUTING MAXIM IN “THE B.F.G” MOVIE

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### Abstract

This research studies about flouting maxim in The B.F.G movie. The research concerns on finding the flouting maxims in The B.F.G movie. This research employed mainly descriptive qualitative method to support in interpreting and analysing the data. The data of this research were utterances produced by Sophie and BFG as main characters in *The B.F.G movie*. The context of the research was the dialogues of the movie. The data sources of this research were *The B.F.G and its script*. Meanwhile, the primary instrument of this research was the researcher ourselves. The data were collected by downloading the movie and the script, watching the movie, and then collecting the data which reflects the phenomena of maxim flouting. The paper examines the use of flouts in different situations and explores in what situations the different characters flout the maxims for any conversation. The results show that there were 10 flouting maxims of quantity (42%); 10 flouting maxims of relevance (42%); 2 flouting maxims of quality (8%); and 2 flouting maxims of manner (8%). Hence the total number of flouting maxims is 24. These results suggest that the use of flouts has to do with their different personalities and communities.

## AN ANALYSIS OF MAXIM FLOUTING IN POKÉMON: DETECTIVE PIKACHU MOVIE

Havika Hariyani<sup>1</sup>, Fendy Aji Setiawan<sup>2</sup>

<sup>1</sup> IKIP Siliwangi

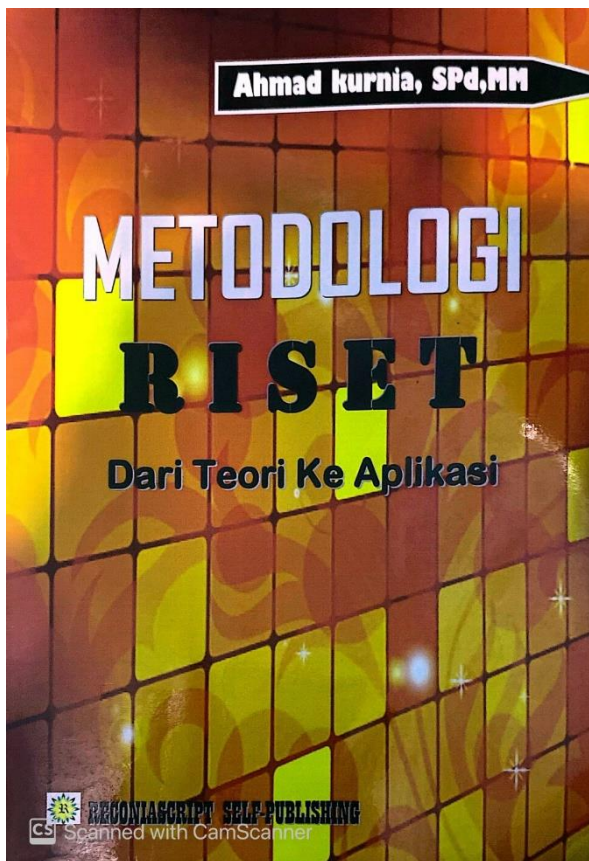
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### Abstract

This study aimed to analyse the use of floating maxim in the Pokémon: Detective Pikachu movie (2019), directed by Rob Letterman. The subject of the research is the conversation between the main character Tim Goodman (Justice Smith) and second character Pikachu (Ryan Reynolds). Pikachu himself is a Pokémon (pocket monster). Barely, a human can talk to a Pokémon, though they live coexist in a harmony. However, surprisingly the main character of the movie is able to communicate to a Pokémon, though, only Pikachu-the one and only Pokémon he is able to communicate with. The theory used in this research is a theory by Grice about cooperative principle, whereas through the theory, Grice assumes that a good communication must obey to the rule of the principle. Through the research, there are 8 cases (22.22%) flouting maxim of quantity, 13 cases (36.11%) flouting maxim of quality, 8 cases (22.22%) flouting maxim of relevance and 7 cases (19.44%) flouting maxim of manner. There are four motives found in flouting the maxim, there are competitive motive 16 cases (45.71%). Convivial motive 4 cases (11.42%). Collaborative motive 6 cases (17.14%), and conflictive motive 9 cases (25.71%).





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## Bab Satu

### HAKIKAT DASAR RISET

#### A. DEFINISI RISET

Penelitian dalam bahasa Inggris diistilahkan 'Research' berasal dari kata *re* yang berarti kembali dan *search* yang berarti mencari, sehingga *research* atau penelitian dapat didefinisikan sebagai mencari kembali atau sebagai suatu usaha untuk mengembangkan dan mengkaji kembali kebenaran suatu pengetahuan.

Ada beberapa definisi Riset antara lain :

1. *National Science Foundation* (1956) memberikan pengertian bahwa riset itu adalah usaha pencarian secara sistematis dan mendalam untuk mendapatkan ilmu pengetahuan yang lebih luas dan lebih sempurna tentang subyek yang sedang dipelajari. Uraian yang lebih jelas kiranya dapat diperoleh dari uraian
2. *The Advanced Learner's Dictionary of Current English* (1961) ialah penyelidikan atau pencarian yang seksama untuk memperoleh fakta baru dalam cabang ilmu pengetahuan. Sedangkan menurut Fellin, Tripodi dan Meyer (1969) riset adalah suatu cara sistematis untuk maksud meningkatkan, memodifikasi dan mengembangkan pengetahuan yang dapat disampaikan (dikomunikasikan) dan diuji (diverifikasi) oleh peneliti lain.
3. *The New Horizon Ladder Dictionary* (2007) *research* ialah a *careful study to discover correct information*, yang artinya, suatu penyelidikan yang dilakukan secara hati-hati untuk memperoleh informasi yang benar. Menurut kamus Webster New Internasional,

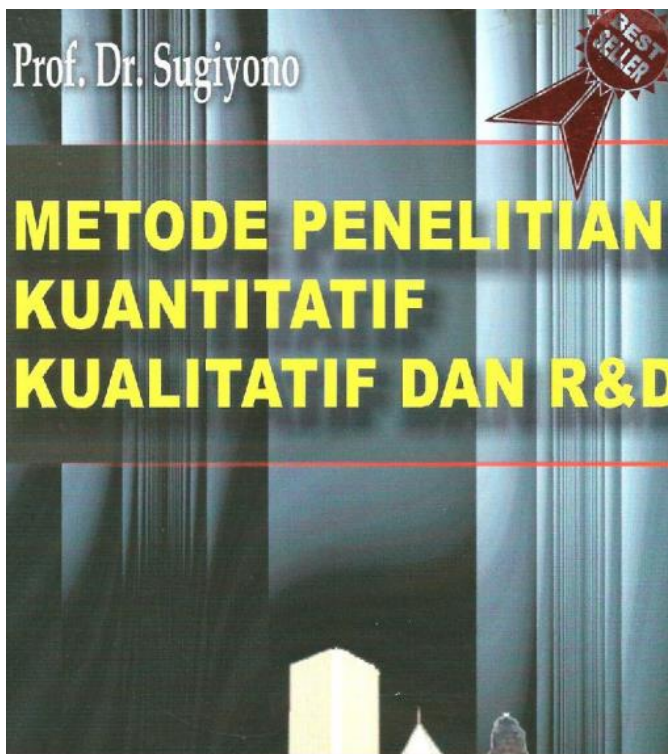
Terdapat dua hal utama yang mempengaruhi kualitas data hasil penelitian yaitu kualitas instrumen penelitian dan kualitas pengumpulan data. Kualitas instrumen berhubungan dengan dengan validitas dan reliabilitas instrumen dan kualitas pengumpulan data berkenaan ketepatan cara-cara yang digunakan untuk mengumpulkan data.

Oleh karena itu instrumen yang telah teruji validitas dan reliabilitasnya belum tentu dapat menghasilkan data yang valid dan reliabel, apabila instrumen tersebut tidak digunakan secara tepat dalam pengumpulan datanya. Data dapat digolongkan menjadi dua macam yaitu, data kualitatif dan data kuantitatif. Pada pembahasan teknik pengumpulan data kali ini akan lebih mengarah pada teknik pengumpulan data kualitatif. Data kualitatif yaitu data yang tidak bisa diukur atau dinilai dengan angka secara langsung.

Penelitian kualitatif pada dasarnya merupakan suatu proses penyelidikan, yang mirip dengan pekerjaan detektif (Miles, 1992). Dari sebuah penyelidikan akan dihimpun data-data utama dan sekaligus data tambahannya. Sumber data utama dalam penelitian kualitatif adalah kata-kata dan tindakan. Sedangkan data tertulis, foto, dan statistik adalah data tambahan (Moleong, 2007:157).

Pengumpulan data dapat dilakukan dalam berbagai setting, berbagai sumber dan berbagai cara. Bila dilihat dari setting-nya data dapat dikumpulkan pada setting alamiah (natural setting), pada laboratorium dengan metode eksperimen, dirumah dengan berbagai responden, pada suatu seminar, diskusi, di jalan, dll. Bila dilihat dari sumber datanya, maka pengumpulan data dapat menggunakan sumber primer dan skunder. Sumber primer adalah sumber data yang langsung memberikan data kepada pengumpul data dan sumber sekunder merupakan sumber tidak langsung memberikan data kepada pengumpul data. Misalnya lewat orang lain atau lewat dokumen.

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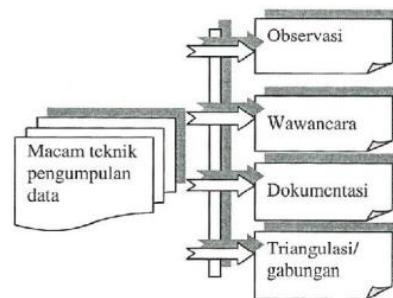
Anggota Ikatan Penerbit Indonesia (IKAPI)

### A. pengertian

Dalam penelitian kuantitatif, **teknik** analisis data yang digunakan sudah jelas, yaitu diarahkan untuk menjawab rumusan masalah atau menguji hipotesis yang telah dirumuskan dalam proposal. Karena datanya kuantitatif, maka **teknik** analisis data menggunakan metode statistik yang sudah tersedia. Misalnya akan menguji hipotesis hubungan antar dua variabel, bila datanya ordinal maka statistik yang digunakan adalah Korelasi Spearman Rank, sedang bila datanya interval atau ratio digunakan Korelasi Pearson Product Moment. Bila akan menguji signifikansi komparasi data dua sampel, datanya interval atau ratio digunakan t-test dua sampel, bila datanya nominal digunakan Chi Kuadrat. Selanjutnya bila akan menguji hipotesis komparatif lebih dari dua sampel, datanya interval, digunakan Analisis Varian.

Dalam penelitian kualitatif, data diperoleh dari berbagai sumber, dengan menggunakan **teknik** pengumpulan data yang bermacam-macam (triangulasi), dan dilakukan secara terus menerus sampai datanya jenuh. Dengan pengamatan yang terus menerus tersebut mengakibatkan variasi data tinggi sekali. Data yang diperoleh pada umumnya adalah data kualitatif (walaupun tidak menolak data kuantitatif), sehingga **teknik** analisis data yang digunakan belum ada polanya yang jelas. Oleh karena itu sering mengalami kesulitan dalam melakukan analisis. Seperti dinyatakan oleh Miles and Huberman (1984), bahwa "The most serious and central difficulty in the use of qualitative data is that methods of analysis are not well formulate". Yang paling serius dan sulit dalam analisis data kualitatif adalah karena, metode analisis belum dirumuskan dengan baik. Selanjutnya Susan Stainback menyatakan: "There are no guidelines in qualitative research for determining how much data and data analysis are necessary to support and assertion, conclusion, or theory". Belum ada panduan dalam penelitian

Dalam penelitian kualitatif, pengumpulan data dilakukan pada *natural setting* (kondisi yang alamiah), sumber **data primer**, dan teknik pengumpulan data lebih banyak pada observasi berperan serta (*participan observation*), wawancara mendalam (*in depth interview*) dan dokumentasi. Catherine Marshall, Gretchen B. Rossman, menyatakan bahwa "the fundamental methods relied on by qualitative researchers for gathering information are, participation in the setting, direct observation, in-depth interviewing, document review"



Gambar 12.1 Macam-macam Teknik Pengumpulan data



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**PENGARUH *BRAND IMAGE*, HARGA, DAN LOKASI TERHADAP KEPUTUSAN PEMBELIAN KONSUMEN PADA RUMAH MAKAN IKAN BAKAR GATSU PROBOLINGGO****Mufid Andrianata**

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**Sumber Data**

Dilihat dari sumber datanya, maka pengumpulan data dapat dibagi menjadi sumber data primer dan sumber data sekunder.

**a. Sumber Data Primer**

Sumber data yang langsung memberikan data kepada pengumpulan data (Sujarweni, 2018:73). Data primer yang digunakan dalam penelitian ini adalah kuisioner tentang *brand image*, harga, lokasi, dan keputusan pembelian yang nantinya dibagikan kepada konsumen yang melakukan pembelian di Rumah Makan Ikan Bakar Gatsu Probolinggo.

**b. Data Sekunder**

Data yang diperoleh dari data sekunder ini tidak perlu diolah lagi. Sumber yang tidak langsung memberikan data pada pengumpulan data (Sujarweni, 2018:74). Data sekunder yang digunakan dalam penelitian ini adalah jurnal, buku, data SDM, dll.

**Populasi**

Menurut Sujarweni (2018:65) "Populasi adalah keseluruhan jumlah yang terdiri atas obyek atau subyek yang mempunyai karakteristik dan kualitas tertentu yang ditetapkan oleh peneliti untuk diteliti dan kemudian ditarik kesimpulannya". Populasi dari penelitian ini adalah konsumen yang melakukan pembelian produk Ikan Bakar Gatsu Probolinggo pada bulan Februari 2022 sebanyak 502 orang.

**Sampel**

Menurut Sujarweni (2018:65) "Sampel adalah bagian dari sejumlah karakteristik yang dimiliki oleh populasi yang digunakan untuk penelitian". Sampel dalam penelitian ini adalah sebanyak 50 responden.

**Teknik Sampel**

Teknik pengambilan sampel dalam penelitian ini menggunakan "*Purposive Sampling* yaitu responden yang terpilih menjadi anggota sampel atas dasar pertimbangan peneliti sendiri, Darmawan

**2. Data Sekunder**

Menurut Sugiyono (2018:456) data sekunder yaitu sumber data yang tidak langsung memberikan data kepada pengumpul data, misalnya lewat orang lain atau lewat dokumen. Dalam penelitian ini yang menjadi sumber data sekunder adalah sesuai dengan Undang-Undang Ketenagakerjaan, buku, jurnal, artikel yang berkaitan dengan topik penelitian mengenai sistem pengendalian internal atas sistem dan prosedur penggajian dalam usaha mendukung efisiensi biaya tenaga kerja.



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FIFTH EDITION  
**RESEARCH  
DESIGN**  
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## Chapter 1 The Selection of a Research Approach

**Research approaches** are plans and **the procedures for research** that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation. This plan involves several decisions, and they need not be taken in the order in which they make sense to us and the order of their presentation here. The overall decision involves which approach should be used to study a topic. Informing this decision should be the philosophical assumptions the researcher brings to the study; procedures of inquiry (called **research designs**); and specific **research methods** of data collection, analysis, and interpretation. The selection of a research approach is also based on the nature of the **research problem** or issue being addressed, the researchers' personal experiences, and the audiences for the study. Thus, in this book, *research approaches*, *research designs*, and *research methods* are three key terms that represent a perspective about research that presents information in a successive way from broad constructions of research to the narrow procedures of methods.

TYPES AND STRATEGIES OF FLOUTING MAXIM IN  
"JUSTICE SOCIETY WORLD WAR II" (2021) MOVIE:  
PRAGMATICS APPROACH

THESIS



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2.1.3.1. Strategy to Flout Maxim of Quantity

A. Giving too Little Information

The first strategy to flout maxim is giving too little information. The strategies of flouting maxim happen when people give too little information or too much information particularly in flouting maxim of quantity. Cutting (2002) stated that this flouting maxim of quantity happens by giving unsuitable information when in conversation.

Po's dad : "The dram. What were you dreaming about?"  
Po : "What was L.. eh, I was dreaming about uh.. beh.. noodles"  
(Hamani & Puluhalawa, 2019)

It can be seen from above utterances that the speaker gave too little information. The speaker didn't finish his utterances which made him didn't give much contribution in that utterances

B. Giving too Much Information

The second strategy to flout maxims is giving too much information. Giving too much information is the strategy to flout maxims of quantity. This strategy makes the speakers give details, information, and knowledge in utterances more than it asked (Cutting, 2002).

Mother : "Last time we time to tried to take a trip will had a problem just like this"  
Kevin : "I don't care for your choice of words that's not what happened buzz apologize to you" (Lestari, 2019)

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Batam, 21 Januari 2022

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From above utterances, the hearer was considered had flouted maxim of quantity. Therefore, the hearer gave too much information as the strategy to flout the maxim. Kevin uttered information more than he was asked from the speaker.

2.1.3.2. Strategy to Flout Maxim of Quality

A. Using Hyperbole

The third strategy is the strategy to flout maxim of quality. There are banter, irony, metaphor, and hyperbole as strategies to flout maxim of quality (Cutting, 2002). For doing this strategy, the interlocutors utter something that they know with another statement or in simple way they don't say the truth. Simply put, to do that speakers amplify, exaggerate, and embellish their statements.

Po : "Dad, dad, dad, it was just a dream"  
Po's dad : "No, it was the dream. We are noodle folk. Broth runs through our veins" (Hamani & Puluhalawa, 2019)

In above conversation, Po's dad was considered to use hyperbole as the strategy to flout maxim of quality. By saying broth runs through our veins, the speaker exaggerated the context and with no proof.

B. Using Metaphor

The fourth one is also used as the strategy to flout maxim of quality. If one wants to compare two unlike things, ideas, or statements that have same typical, that's when speakers used metaphor as the strategy to flout maxim of quality. It can be said that a speaker describes one thing with another thing that has same characteristic. The example of this strategy can be seen below

Kevin : "I'm not gonna apologize to Buzz. I'd rather kiss a toilet seat!"  
 Mother : "Yeah get your wish last years may be you with this year"  
 Kevin : "I hope so!" (Lestari, 2019)

From above utterances, it can be seen that the speaker (Kevin) compared two different things which were Buzz and toilet seat. According to Kevin both of them had one thing that typical. In the end, the speaker finally chose the toilet seat than Buzz.

### C. Using Irony

The fifth strategy is irony. Irony is used as the strategy to flout maxim of quality. According to Leech (2014), irony is a way to be rude in a less way. Cutting (2002) explained that irony is typical when a speaker displays a favorable attitude while implying a negative one. Simply put, it is used by interlocutors to utter something different from the real fact, condition, and feelings. This can be also said that speakers utter nice and lovely about things but not true in real condition and fact.

Anna : "You've got to help. Jesse got arrested"  
 Campbell : " I'm not his lawyer"  
 Anna : " But can't you be?"  
 Campbell : "Why don't you call your mother, I heard she's taking new clients" (Noertjahjo et al, 2017)

In above utterances, the speaker (Campbell) had flouted maxim of quality. The speaker tried to be rude and didn't want to show it. Therefore, the speaker used irony strategy. His utterance implied that he tried to insult the hearer's mother that she was the opponent party.

### D. Using Banter

The next strategy is contrast with previous strategy which was irony. Banter strategy is used by interlocutors to utter something that is offensive but the intention is being friendly (Leech as cited in Cutting, 2002). This means the interlocutors try to show intimacy between them. Their utterances can imply many things like compliment, courage, and the opposite utterances. If the interlocutors are close friends, they can banter easily with each other back and forth. Additionally, banter can be used with siblings, parents, and relative.

James Rhodes : "Well. You guys really look like crap. Must've been a rough couple of years"  
 Sam Wilson : "Yeah well, the hotels weren't exactly five star" (Nurjannah et al, 2020)

It is clear from above utterances that the hearer used banter to reply from the speaker. His utterances indicated opposite meaning from what he had said. The hearer's utterance meant that the hotel was not uncomfortable.