

CHAPTER FOUR

CONCLUSION

In this chapter, I present the result of my analysis on the family jokes that I chose from the website *Laughfactory.com* using the non-observance of the Gricean maxims along with Raskin's theory of Script Incongruity.

After analyzing the family jokes from the website *Laughfactory.com*, I find two main possibilities regarding how a family joke can lead to humor. The first possibility that I find, and probably the most obvious one, is by being sarcastic to another family member. It is actually very effective as all of those jokes unexpectedly lead to humor to both the hearer and audience. The second possibility of how a family joke can also lead to humor is by ridiculing someone's appearance. People usually flout the maxims of manner and relation when they are trying to ridicule someone's appearance indirectly, and it is usually very effective. Other possibilities, such as the role of a family member and child's innocence, can also lead a family joke to humor; however, it is not that clear in my analysis.

Even though there are five types of non-observance of the Gricean maxims, there are only a couple of types which can be found in the category of family jokes on the website *Laughfactory.com*. Those types are flouting the maxims and violating the maxims.

From my analysis, I find that the number of flouting the maxims occurs more than violating the maxims. In fact, out of seventeen data, there are thirteen data which are flouting the maxims. The reason could be because flouting the maxims is the most common type to occur in daily life conversations. The speaker may want the hearer to look for the implied meaning of the speaker's utterance on his own.

Based on the analysis, flouting the maxim of manner is the most frequently occurring type. In fact, out of nineteen utterances, there are eight utterances that flout the maxim of manner. In my analysis, flouting the maxim of manner happens because the speaker does not have the courage to say the truth and he may be hiding something from the hearer. Another reason is that their relation is so close that the speaker is sure that the hearer would get his implied meaning even though he does not answer to the question directly.

The second most frequently occurring type is the flouting of the maxim of relation, which occurs four times. From the utterances which flout the maxim of relation, it can be concluded that people usually flout the maxim of relation in family jokes because the speaker thinks that it is unnecessary to reply to the question asked to them.

Next, the flout of the maxim of quality is the third most frequently occurring type, which totally occurs only three times. In a family, people barely

flout the maxim of quality because it is unnecessary for a family member to say things which are untrue to the others to make them understand the real meaning. There are a lot of easier ways such as flouting the maxims of manner or relation.

Last but not least, flouting the maxim of quantity only occurs twice. Flouting the maxim of quantity happens to be the least used among all kinds of flouting the maxims because people usually give the right amount of information in their daily life conversations.

In all the utterances, I personally conclude that all the speakers want the hearers to understand the implied meaning behind their words, and usually it is the implied meaning that leads the joke to humor. The implied meaning can lead a joke to humor because it is somehow unpredictable for both the hearer and the audience.

The other type of non-observance of the Gricean maxims that can be found in this thesis is violation of the maxim. Out of seventeen data, there are only four data that violate the maxim, which proves that misleading the hearer to create humor is less popular than wanting the hearer to find the implied meaning by themselves.

The other types of non-observance of the Gricean maxims, such as infringing the maxim, opting out of the maxim, and suspending the maxim are not analyzed in my thesis as they are not found on the website. The reason why infringing the maxim cannot be found on the website, particularly in the category of family jokes, may be because the speakers use English as their mother tongue; therefore, they rarely infringe the maxim. As for opting out of the maxim, I personally think that it is because people who are in a family prefer to violate or

flout instead of refusing to respond to the other party of the family. Lastly, my analysis does not include suspending a maxim purely because there is no reason for a family member to suspend anything. They are able to speak freely to each other because of they are a family.

The other theory that I apply in this thesis is the theory of Script Incongruity founded by Raskin. I use this theory because I find it helpful in revealing humors of the jokes by having the dramatic switch between the first and second script. I personally believe this theory is applicable for my thesis because the category that I chose is family jokes and the audience may have experienced it in their daily life before; therefore they may have certain expectation for the script. However, the second script of every single joke is always unpredictable and the unpredictability itself also increases the value of every humor that I reveal.

Finally, for further researchers who are interested in the theory of the non-observance of the Gricean maxims, I personally would like to suggest for analyze the category of Wedding Jokes on the website *Laughfactory.com* because there are a lot of jokes which are applicable for the theory. Besides, it is also notable that family jokes on other websites could also be a good material to be analyzed along with the theory of the non-observance of the Gricean maxims. The sarcastic yet humorous side of those jokes is worthy to be analyzed as they all reflect the situation that we may face in our own daily lives.

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