

CHAPTER FOUR

CONCLUSION

In this Chapter, I am going to conclude the findings which have been obtained in Will and Grace TV series. Having analysed twenty four data, I conclude that this TV series can arouse the comical atmosphere in order to make the audience laugh from the non-observance of the Gricean Maxims. I sum up that there are twenty-three speech events indicated that disobey the maxims of Quality, fourteen speech events that fail to observe the maxim of Relation, eight failures to observe the maxim of Manner, and six speech events which deviate from the maxim of Quantity.

In this case, the most dominant Gricean Maxim not observed well is Maxim of Quality. There are many reasons why speakers of the conversation fail to observe the maxim of Quality. The basic principle of Quality elaborated in Chapter Two is that *“he or she is supposed to say what they believe to be true”*. On the other hand, the speaker may stray from the maxim of Quality, which evokes the comical effects to take place. He may insist on covering his opinion or feelings from the hearer. Probably he will utter foolish or ridiculous statements about himself in order to fulfill a certain goal by giving an untrue statement. Another purpose is to show off the speaker’s ability. On the contrary, the speaker may take a side route from the maxim of Quality when he does not have the ability to respond to the questions asked by the

hearer. The same case will occur when the speaker pretends he confidently knows about the topic he is discussing. Another important factor is when the speaker is unwilling to care about the third party in order to accomplish his or her aim regarding the second party. The speaker may break this maxim when he is trying hard to make the hearer give really needed information. The last and probable reason is when the speaker tries to convince the hearer about his action or utterances.

The second prominent maxim often disobeyed is Relation. One of the reasons that the speaker contravenes the maxim of Relation is because he does not want to be blamed for the mistakes that he has made. When the person is continually asked uninteresting questions, he may give an irrelevant answer in order to stop the topic in the conversation. This means the speaker is not interested in the conversation. Other reasons why the speaker deviates from the maxim of Relation are because he wants to show off his ability or things: this could be for a number of purposes, such as to accomplish his goal, or to ask for someone's opinion about his or herself. He may also try to shift the hearer's question in order to save his face. If he feels cornered by the hearer's question, he will not know what to say anymore. That is why he tries to change the topic. Everyone is entitled not to answer a question. Therefore, the speaker chooses to 'oppose' the maxim. The last reason is when the speaker feels afraid of being suspected by the hearer.

The third maxim often 'encroached' upon is Manner. This may happen when the speaker does not want to answer the question directly or deliberately gives an ambiguous statement. He will choose not to obey the maxim of Manner when he thinks that the question is unnecessarily asked. Besides, he will decide not to answer clearly when he is trying to give hints to the hearer. The other reasons are when he is

confused to make a right decision. The speaker feels as if he is the most-needed person by the hearer or gives two or more contradictory statements, caused by impairment, such as nervousness. These are some reasons why the deviation from the maxim of Manner is likely to happen.

The last maxim that is often not observed is Quantity. The speaker may fail to observe the maxim of Quantity because he is confused in making a choice. He may also feel that the hearer needs his help. Therefore, the speaker is going to give more information than required. On the other hand, the speaker can also disobey the maxim of Quantity by refusing to answer the hearer's question or by giving less information than required.

Moreover, I also conclude that there are four types of non-observance that often appear: there are nineteen conversations that flout the maxims, fourteen conversations which violate the Gricean Maxims, six conversations that opt out of the maxims, and one conversation that infringes the maxims.

In this case, the speaker may flout the maxims for different reasons. The reason why the speakers often do the flouting is because he has the intention not to be asked certain questions. If the conversation is not expected by the speaker, he will probably do the flouting as the sign that he does not want to extend the conversation or he is not interested in having the conversation. Flouting can also be done when a speaker tries to get the hearer's attention by pretending to understand the topic being discussed, whereas the hearer may not understand the topic being discussed when he is asked for an opinion. As a result, he will probably flout the maxims. It may also happen when the speaker is faced with two choices: he may flout the maxims when he feels confused to choose between options. Flouting is also valid if the speaker tries

hard to refuse the hearer's suggestion indirectly. This is likely to happen when he is unwilling to give responses directly because of his prestige. When the speaker hopes that his ability will be recognized by another party, he is able to create an utterance indirectly. Sometimes, when the speaker hopes for something from the hearer, or to remind the speaker of something, he flouts a maxim in order to accomplish his goal.

The second non-observance of the Gricean Maxims that often occurs is violation. When the speaker has done something wrong, he attempts to cover his mistake so as not to make the hearer get angry. Therefore, the speaker is liable to mislead the hearer. It may also happen when the speaker does not want to be underestimated. Consequently, he pretends to be knowledgeable. On the other side, the speaker can shock the hearer by stating falsehood. A speaker may be faced with a situation in which he cannot afford to accomplish the hearer's request. As a result, he tends to lie to them. When someone else starts being suspicious of the speaker, he will probably commit a violation.

Other non-observances of the Gricean Maxims that are also possible to occur are Opting out and Infringing. Some speakers may find it hard to reveal their feelings to the hearer. That is why the speaker uses Opting out to cover his true feeling, as he does not want to hurt the hearer. The speaker may undergo nervousness when he faces a sudden question in a live performance on the television, or in other situations of public speaking; as a result, an infringement will take place.

I hope this thesis is able to give a useful contribution to linguistics, particularly to develop the discussion of the Non-Observance of the Gricean Maxims, give clear illustrations about the theory of Non-Observance of the Gricean Maxims to the readers, and encourage them to pay more attention to this topic. If I may make a

suggestion to the readers who are interested in taking this topic for their thesis, they could possibly discuss the disobedience of the Non-Observance of the Gricean Maxims that give rise to conflicts.