

CHAPTER FOUR

CONCLUSION

According to the findings in the all fourteen data which mainly focus on the non-observance of Gricean maxims, I would like to present some concluding points. The first concerns with the kind of non-observance found in the data. Based on the findings, I can find that there are two kinds of non-observance used in the data namely, flouting and violating the maxim. Mostly, flouting the maxim happens when the characters involved in the conversation do not have an equal status, for example, in the conversation between Niles and C.C. or C.C. and Fran. Thus, I can conclude that in situations when the speaker and hearer are of different statuses and the speaker wants to tease the hearer, they can use flouting in order not to be straight forward in the conversation.

The next point is about the kinds of maxim that are being non-observed. I find the four maxims: manner, quantity, quality, and relation are flouted. However, concerning maxim violation there is only one kind of maxim violated, the maxim of quantity. The non-observance of Gricean maxims that mostly emerges in the fourteen data is flouting the maxim of manner, in which flouting the maxim of manner encloses six data. While, the other four data related to flouting the maxim of quantity. Furthermore, there are three data consist of flouting the maxim of relation. In addition, the other two data refers to flouting the maxim of quality.

There is only one data which refers to violating the maxim of quantity. In my data analysis, flouting of manner happens because the characters' utterance is not to the point as in data (1), (3), (4), (6), (8) and (9). On the other hand, the maxim of quantity is not obeyed because there is a situation in which it is difficult to give the right amount of information, especially when the speaker tries to conceal information or deliberately choose to lie as found in data (4), (10), (13), (14). I can see that flouting the maxim of manner may occur at the same time with flouting the maxim of quantity and quality like in data (4) and (8).

In addition, in data (5), (11), and (12) since the character gives irrelevant response to other, the maxim of relation comes out as the last non-observance of the maxims which mostly appears in this television series. The flouting of the maxim of relation is done when the speaker wants to mock or to criticize the hearer, but do not do it straight-forwardly.

On the other hand, there is only one data of violating the maxim of quantity. It happens when the speaker intends to mislead the hearer. The speaker speaks the truth but implies what is false as in data (7).

Concerning the implicatures in the data, I find that in some data the hearer does not recognize the implicature. This happens because the hearer is not smart or the speaker deliberately chooses to lie, as in scene (2), (4), (6) and (7). However, when the implicature is understood, sometimes the hearer keeps being non-observant to the maxim especially when he or she produces an utterance which contains satirical words to reply to the speaker, as in scene (1) or (7). When the hearer gives a response in a satirical way, it may be assumed that the hearer hates the person he or she is talking to, for example, in the conversation between Niles and C.C. who do not like each other like in the scene (1) and (8). As a result, the implicature is used to tease or even to deceive and mislead each other.

In this thesis, the humorous effect in each scene analyzed is caused by the non-cooperation between the characters. The non-cooperation is found surprising by the audience, as it violates the cooperative principles. In this case, the humor in all the analyzed scenes is in accordance with the Incongruity resolution theory. However, the scene may not be considered funny by some audience since people can have different sense of humor. Another thing that can make the audience think that the scene is not funny is the condition when the element of surprise cannot be found within the scene. In this case, the rule of the incongruity cannot be found and the context of the humor is still confusing. Thus, I can say that the audience's background knowledge is important to understand the humor.

After doing the analysis, I do believe that the non-observance of Gricean maxims is tricky to recognize. It is because sometimes people do maxim non-observance accidentally. It happens when people do not have any implied meaning in their utterance, but their response to an utterance does not seem to obey the maxim. Occasionally, an utterance may have one or more types of the non-observance. This usually happens in certain situation, for example when the speaker wants to conceal a lie or the speaker and the hearer have an unequal status. Besides, when people try to criticize other in a more polite way, they also tend to be non-observant to the maxim.

Indeed, the awareness of the hearer may help him or her to interpret the same context with the speaker's utterance. As a hearer, one has to understand what the speaker means first even if it is not explicitly stated. In other words, when the speaker try to contribute a meaningful or productive utterance in a conversation, then it should be followed with the hearer's proper response. In this case, we assume that the conversational partners are being cooperative and

observant to the maxims. Generally, it is safe to assume that the speaker and the hearer are trying to be cooperative.

However, a hearer does not always understand what the speaker means. It can be seen when they are not cooperating in giving a response to the speaker's utterance. When this happens, the conversation can end in a misunderstanding because there is a gap between the speaker and the hearer. The ability to understand the implied meaning in an utterance is important to make people able to react properly to the speaker. It is interesting to find out that in the television series, inability to understand implicature is often exploited to create humorous scenes.

The non-observance is not only found in the dialogues of a film. Actually, it is common for us to find in daily situations. There are some circumstances when the speaker and the hearer do not want to cooperate. It happens when the speaker does want to hurt someone's feeling, states a lie, and deliberately mocks the hearer. In other words, the speaker is in a situation where he or she cannot give clear and accurate information.

Personally, I consider that my thesis is still imperfect. The study of the non-observance of Gricean maxims in *The Nanny* television series can be developed for a better finding. In most scenes that I analyze, I provide data in which the characters have unequal status. I suggest that further researchers can find the non-observance of Gricean maxims of the other characters that have an equal status. Besides, some other theories of humor may also be applied to analyze other data from this television series.

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