

CHAPTER FOUR

CONCLUSION

In this chapter, I would like to present my conclusion based on my findings. Having analyzed the data, I can find that there are a number of factors which can create humor in *How I Met Your Mother* TV series season 1, especially from non-observance of the maxims. This happens because there are many conversations that contain non-observance of the maxims.

In my data analysis, I focus on the failure to observe non-observance of Gricean maxims in conversation. I find out that the main type of failure in observing the non-observance of Gricean maxims in *How I Met Your Mother* TV series season 1 is flouting the maxim. I think the purpose of using flouting of the maxim in *How I met Your Mother* TV series season 1 is the speaker wishes to prompt the hearer to look for a meaning which is different from or in addition to the expressed meaning. Besides this, the speaker is unwilling to cooperate with the hearer.

This is seen from all the conversations discussed in the analysis. The failures to observe the Gricean maxims in the conversations create a humorous atmosphere. In flouting the maxims, I find all the four maxims: quality, quantity, relation, and manner, are flouted. The non-observance of Gricean maxims which mostly appear in the seventeen data are flouting the maxim of relation, while flouting the maxim of quality only emerges in one data. Flouting the maxim of manner and quantity relate to two data for each type. In my data analysis, flouting the maxim of relation is conducted when there is an implicature of avoiding the topic, which makes the characters give irrelevant responses. It is seen in several data, such as in data (2), (3), (4), (6), (7), (8) and (11). In my opinion, it may also happen when the speaker has the wrong perception of what the hearer says and when the speaker does not understand what the hearer intend to say.

In addition, flouting the maxim of quality is conducted when there is an implicature because the speaker feels pressured by the hearer's question. From data (1), (5), (8), and (12), I can conclude that the speaker gives a response which is untrue and wishes the hearer to look for another interpretation.

Humor that occurs because of flouting the maxim of manner is conducted when there is an implicature because the speaker is not straight to the point in giving a response. It is found in data (9) and (10); I find here that the speaker gives a long-winded response in replying to the previous utterance. Furthermore, flouting the maxim of quantity is conducted when there is an implicature which is produced when the speaker finds it hard to give the right amount of information that the situation demands, which occurs in data (9), (10) and (11). Thus, I can

conclude that the speaker flouts the maxim of quantity because he/she tries to cover the real information. In addition, I find that flouting the maxim of quantity may emerge at the same time as flouting the maxim of relation and manner in these data.

After analyzing the data, the non-cooperation between the characters causes the humorous effect. The audience finds the non-cooperation as a surprise in each scene. Besides, the humor which emerges in the data is in accordance with the Incongruity Resolution theory and Raskin's theory of script incongruity.

The scene would not be considered funny by several audiences because people may have a different sense of humor. And, another reason is also the situation when the audience finds the surprise within the scene. In these cases, the incongruity case cannot be found if the context of the humor is confusing. Therefore, the important thing for a person to understand the humor is the audience's background knowledge.

Through the data analysis, I also discover that the non-observance of Gricean maxims seems quite difficult to acknowledge. This happens because sometimes people do non-observance of the maxims accidentally. This is found when people's utterances do not have any implied meaning, but their response to an utterance does not seem to observe the maxim. In certain cases, an utterance may have one or more types of the non-observance, for example, when the speaker gives more or less information than the situation demands and the response is irrelevant with the topic.

Actually, the hearer has to be aware of the speaker's utterance because it may help the hearer to understand the context which is being talked about. When a person becomes a hearer, he or she has to understand what a speaker means through the utterance even if it is implicitly said. Besides, if the speaker and the hearer are trying to cooperate in a conversation, the speaker will produce a meaningful utterance, then the hearer should give a proper response. In other words, the speaker and the hearer are being cooperative and observant of the maxims.

But this does not always happen in a conversation. There are some hearers who have difficulties in understanding what a speaker utters. This may be found when they do not cooperate in giving a proper response to the speaker's utterance. If this happens, the conversation can stop, caused by a misunderstanding among the speaker and the hearer, and it will create a space between them. As mentioned previously, it is very important that the hearer has an ability to understand the implied meaning in an utterance, because the hearer will be able to give an appropriate response to the speaker. In creating humorous scenes, most of the television series uses dialogues which show failure to understand implicature.

In relation to script ambiguity, it can be concluded that the scene is humorous because we, as the audience, are dragged into thinking that the participants are discussing a certain topic. This happens, for example, in data (1), in which Marshall is talking about proposing but suddenly at the end the topic is changed to cooking. This unexpected twist of topics is what makes the joke humorous according to Raskin's theory of script incongruity. The same thing also

applies to scene 5 in which the topic about complimenting each other experiences has a twist into the statement of love. Thus, I can conclude that the humorous element in this television series occurs due to the unexpected / hidden script within.

In relation to misunderstanding, the humorous scene that occurs because of the misunderstanding is due to the insistence of the speaker and hearer for their topic to be listened to and talked about. What is also humorous is that the conversation still runs seriously despite the different topics discussed. As a result, I can conclude that the misunderstanding occurs when the speaker and hearer are not aware of his/her partner's topic which is being discussed. And yet, the misunderstanding also happens when the speaker utters something to the hearer and the hearer cannot catch what the speaker actually means.

In relation to incongruity, it can be concluded that the incongruity actually centers on the utterance, which if communicatively understood, carries an implicature which is different from what is seen on the surface. An example is from the utterance *we are now*. The utterance carries communicative meaning. Thus, I can conclude that the incongruity is resolved if the hearer has the same perception and resolution with the speaker, which falls into the category of pragmatics.

Humor also occurs due to the superiority theory, as can be seen in data (5) and (6), which on the whole centres on laughing at someone's weakness. In the data, the humorous atmosphere is created when the speaker does not speak perfectly, because of his nervousness. Therefore, I can conclude that one of the

humorous elements used in this television series relies on laughing at someone's nervousness and weakness.

Actually, the non-observance of Gricean maxims is not only found in the dialogues of a film, but it also can be found in our daily situations. It often happens when there is a situation when the speaker and the hearer do not want to cooperate. This situation may be found, for example, when the speaker tries to cover something by uttering a lie and the speaker does not want to hurt someone's feeling.

Personally, I wish that my thesis which is the study of the occurrence of humor due to the non-observance of Gricean maxims in *How I Met Your Mother* television series can be useful as a reference for further researchers about maxims. I suggest that the further researchers may find the data which contain the non-observance of Gricean maxims from other kind movies or television series.

(1280 words)