

**ANALYSIS OF MADONNA AND JOHN MC CAIN'S
CONVERSATIONAL IMPLICATURE THROUGH NON-
OBSERVANCE OF THE MAXIMS IN THE FULL TRANSCRIPT OF
THE LATE SHOW OF DAVID LETTERMAN INTERVIEW WITH
MADONNA AND JOHN MC CAIN
A STUDY OF PRAGMATICS**

**This Term Paper is submitted in Part-Fulfillment of the Requirements for the Degree
of *Sarjana Sastra***

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JAKARTA
2013**


PRONOUNCEMENT

The writer hereby declare truthfully that this term paper is compiled by him without taking the result from other researches in any universities, both in S1 degree or in Diploma degree. Besides, the writer ascertains that all the sources quoted or referenced have been stated correctly.

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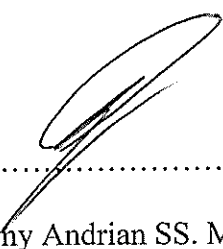
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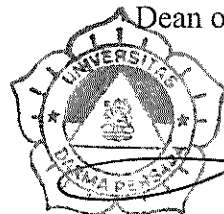
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Accepting Life's Challenges

“The brick walls are there for a reason. The brick walls are not there to keep us out. The brick walls are there to give us a chance to show how badly we want something. Because the brick walls are there to stop the people who don't want it badly enough. They're there to stop the other people.”

—Randy Pausch

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The writer realizes that this term paper still has many weaknesses and it is far from being perfect. Hence, criticisms, and suggestions would be appreciated in the purpose to make it better. Finally, the writer expects that this term paper can give advantages to all the readers.

Jakarta, July 2013

Adrey Nugroho

ABSTRACT

The term paper entitled 'Analysis of Madonna and John Mc Cain's Conversational Implicature through Non-Observance of the Maxims in the Full Transcript of the Late Show of David Letterman Interview with Madonna and John Mc Cain - a Study of Pragmatics'. The purpose of this term paper is to comprehend the conversational implicature which is generated from what is said by participant of conversation that happens in our life everyday. I take the full transcript conversation between David Letterman and Madonna and also John Mc Cain in the late show of David Letterman as the source of this term paper. I use some theories and ideas from linguists concerning Cooperative Principle, conversational maxims, non-observance of the maxims, and conversational implicature. According to Thomas (1995) theory to arrive at speaker's conversational implicature, I first analyze the non-observance of the maxims through the conversation. After non-observance of the maxims approved in Madonna and John Mc Cain assertions, therefore, I can hint and deduce from the evidence of Madonna and John Mc Cain's intended meaning according to Yule (1996) theory. In the end of the research, I conclude that conversational implicature will generate various aspects that are either the speakers do not obey the conversational maxims or we call it non-observance of the maxims, both participants have different share of knowledge or intellectual background, and context as the parts of an utterance which play the role in the conversation.

Key words: Cooperative Principle, conversational maxims, non-observance of the maxims, conversational implicature, pragmatics.

ABSTRAK

Skripsi berjudul '*Analysis of Madonna and John Mc Cain's Conversational Implicature through Non-Observance of the Maxims in the Full Transcript of the Late Show of David Letterman Interview with Madonna and John Mc Cain - a Study of Pragmatics*'. Tujuan dari skripsi ini adalah untuk memahami implikatur percakapan yang dihasilkan dari apa yang dikatakan oleh peserta percakapan yang terjadi dalam kehidupan kita sehari-hari. Saya mengambil transkrip percakapan antara David Letterman dan Madonna dan juga John Mc Cain dalam acara '*The Late Show of David Letterman*' sebagai sumber dari penelitian ini. Saya menggunakan beberapa teori dan ide dari filsuf linguistik mengenai Prinsip Kerjasama, maksim percakapan, ketidakpatuhan terhadap maksim-maksim, dan implikatur percakapan. Menurut teori Thomas (1995) untuk sampai pada implikatur percakapan dari peserta percakapan, pertama kali saya menganalisis dari ketidakpatuhan terhadap maksim-maksim melalui percakapan tersebut. Setelah ketidakpatuhan terhadap maksim-maksim tersebut diakui lewat pernyataan Madonna dan John Mc Cain, kemudian menurut teori Yule (1996) saya bisa memberikan petunjuk dan kesimpulan dari bukti yang didapat dari makna yang dimaksudkan oleh Madonna dan John Mc Cain. Pada akhir penelitian, saya menyimpulkan bahwa implikatur percakapan akan menghasilkan berbagai aspek yaitu apakah peserta pembicaraan tidak mematuhi maksim percakapan atau yang kita sebut ketidakpatuhan terhadap maksim-maksim, peserta pembicaraan memiliki pengetahuan atau latar belakang intelektual yang berbeda, dan konteks sebagai bagian dari ucapan yang berperan dalam percakapan.

Kata Kunci: Prinsip Kerjasama, maksim percakapan, ketidakpatuhan terhadap maksim percakapan, implikatur percakapan, pragmatik.

TABLE OF CONTENTS

PAGE OF TITLE.....	0
PRONOUNCEMENT.....	i
TEST FEASIBILITY APPROVAL PAGE.....	ii
APPROVAL PAGE.....	iii
QUOTES.....	iv
ACKNOWLEDGEMENT.....	v-vi
ABSTRACT.....	vii
<i>ABSTRAK</i>	viii
TABLE OF CONTENTS.....	ix
CHAPTER 1 INTRODUCTION.....	1
1.1 Background.....	1-5
1.2 The Identification of the Problem.....	5
1.3 The Limitation of the Problem.....	5
1.4 The Formulations of the Problem.....	6
1.5 The Objectives of the Research.....	6
1.6 Methodology.....	6
1.7 The Significance of the Research.....	6-7
1.8 Systematic Organization of the Research.....	7-8
CHAPTER 2 FUNDAMENTAL THEORIES, AND CONCEPTUAL FRAMEWORK	
.....	9
2.1 Fundamental Theories.....	9
2.1.1 Cooperative Principle.....	9
2.1.2 Conversational Maxims.....	9-10
2.1.3 Observing the Maxims.....	10
2.1.4 Non-Observance of the Maxims.....	11

2.1.4.1 Flouting a Maxim.....	11-15
2.1.4.2 Violating a Maxim.....	15-16
2.1.4.3 Infringing a Maxim.....	16-17
2.1.4.4 Opting Out of a Maxim.....	17
2.1.4.5 Suspending a Maxim.....	17
2.1.5 Conversational Implicature.....	18
2.2 Conceptual Framework.....	18-19

CHAPTER 3 ANALYSIS OF MADONNA AND JOHN MC CAIN'S CONVERSATIONAL IMPLICATURE THROUGH NON- OBSERVANCE OF THE MAXIMS

.....	20
3.1 The analysis of the non-observance of the maxims that is done by Madonna and John Mc Cain	20
3.1.1 Observing the Maxims.....	20-25
3.1.2 Non-Observance of the Maxims.....	26
3.1.2.1 Flouting a Maxim.....	26
3.1.2.1.1 Flouts necessitated by a clash between maxim	26-29
3.1.2.1.2 Flouts which exploit a maxim.....	30
a. Flouts exploiting maxim of quality.....	30-31
b. Flouts exploiting maxim of quantity.....	32-35
c. Flouts exploiting maxim of relation.....	35-37
d. Flouts exploiting maxim of manner.....	37-40
3.1.2.2 Violating a Maxim.....	40
3.1.2.3 Infringing a Maxim.....	41-42
3.1.2.4 Opting Out a Maxim.....	43-44
3.1.2.5 Suspending a Maxim.....	44-46

3.2	The analysis of Conversational Implicature generated by Madonna and John Mc Cain	46-47
3.2.1	Finding Non-Observance of the maxims.....	47-48
3.2.2	Finding Conversational Implicature.....	48-51
3.2.3	Analysis Conversational Implicature generated by Madonna and John Mc Cain	51-53
CHAPTER 4 CONCLUSION.....		54-55
REFERENCES.....		56-57
ENCLOSURES:		
	<ul style="list-style-type: none"> • Full Transcript of The Late Show of David Letterman interview Madonna and John Mc Cain. • Short biography of David Letterman • Short biography of Madonna • Short biography of John Mc Cain • Biodata 	

CHAPTER 1

INTRODUCTION

1.1 BACKGROUND

People need to communicate with others, as we can see everywhere in our life. From this phenomenon, we can set our paradigm that people need others and can not living alone to fulfill their needs in their life, so, then they are called social creature. In performing communication between them, people also need what is called a tool to convey anything they want. Therefore, they find what we call a language. Language is the tool for people to communicate with others, and language is an instrument with which objectives can be achieved and that this instrument can not consider to be separated from speakers and listeners, or writers and readers, in performing communicative acts (Renkema, 2004:12). Beside that, a language has a major role for human activities, and it is difficult to think of many human activities that do not involve communication. We communicate with friends and with strangers, at work and at play, in public and in private. We communicate our knowledge and our ignorance, our anger and our pleasure, our needs and our intensions. Just as communication serves a variety of purposes it assumes a variety of forms (Blakemore, 1992:3).

The easiest way to make a communication with others is to build a conversation. A conversation happens in our daily life, but sometimes it does not always end well. In conversation, people do not always or even usually say what they mean. Speakers frequently mean much more than their words actually say. People can mean something quite different from what their words say, or even just the opposite (Thomas, 1995:1).

In conversation, speakers and hearers are involved to cooperate with each other (Yule, 1996:35), but in fact, the misunderstanding between them often occurred when they utter something. For example, let see the conversation and the optional answers below:

- A : Where's my box of chocolate?*
B : a. Where are the snows of yesteryear?
b. I was feeling hungry.
c. I've got a train to catch.

d. Where's your diet sheet?

e. The children were in your room this morning (Renkema, Ibid:21).

What are the points and the effects of the conversation above? In B's optional answer, you must say that some of B's answers are not related to A's question. But here is the explanations about B objective's answers (a-e) below:

- a. B is not just quoting poetry; B is not really asking a question. B, by reacting the way he does, is simply making clear that the chocolates, like the snows of the past, have gradually disappeared and that there is no good answer to A's question.*
- b. B is making clear that he has eaten A's chocolates.*
- c. B does not want to answer the question because he is in a hurry. Or, B is evading the question with an excuse; he knows more than he is letting on.*
- d. B is postponing giving an answer; first he wants to know whether or not A should be eating chocolate.*
- e. B is suggesting that the children ate the chocolates. Or, B is suggesting that the children know where the chocolates are (Renkema, Ibid:21).*

Obviously, numerous other possible reactions for B are conceivable, and gives vary effect to A, whether he clearly understand or not about B's answers. Furthermore, the example of the conversation above has its own concept and theory in the area of linguistic known as pragmatics. 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 might mean by themselves. Pragmatics is also the study of speaker meaning, contextual meaning, how more gets communicated than is said, and the expression of relative distance. (Yule, *Ibid:3*).

One of the subject of pragmatics that will be discussed as for the conversation above is Cooperative Principle by Herbert Grice which has proved to be one of the most influential theories in the development of pragmatics. Grice's theory is an attempt at explaining how a hearer gets from what is said to what is meant, from the level of expressed meaning to the level of implied meaning (Thomas, *Ibid:56*).

Furthermore, I want to explain first about the difference between implicature and inference, implying and inferring. There are two reasons for doing this. The most important reasons is that it is the confusion of these two levels of interpretation which is at the root of

Some misunderstandings of Grice's theory. The second is that on Britain, if not in other parts of the English-speaking world, there is widespread misuse of the terms themselves—people frequently say inferring when they really mean implying. To imply is to hint, suggest or convey some meaning indirectly by means of language. We can see how this operates in example below:

'we must remember your telephone bill', she said, hinting that Louise had talked long enough. 'Goodbye', said Louise, ringing off. It takes the rich to remind one of bills, she thought (Thomas, Ibid:55).

The example above shows us that the speaker hints or indicates indirectly that she wants to finish the telephone conversation; an implicature is generated intentionally by the speaker and (or may not) be understood by the hearer.

To infer is to deduce something from evidence (this evidence may be linguistic, paralinguistic or non-linguistic). An inference is produced by the the hearer. Let us see how it operates as the example below:

The following extract is taken from a children's book, set in Holland under William the Silent, during the wars with Spain. Maurice was a boy caught up in the events; Theo was his manservant:

Tears filled his eyes; he cried easily in these days, not having full control of himself, and Theo's fate caused him great grief. The Duchess had told him that she had been able to discover nothing, and therefore it was assumed that he had been released as entirely innocent. Maurice was convinced that nothing of the kind had happened, and assumed that the Duchess had found out that Theo was dead and had invented the agreeable solution in order not to distress him. He could not do anything about it and had accepted the statement in silence, but he fretted a great deal over Theo's death (Thomas, Ibid:58).

From the example above, illustrates neatly the distinction between implicature and inference. The Duchess implied that Theo was all right. Maurice understood what she had implied, but nevertheless inferred the opposite (that Theo was dead).

In this research, I am focusing on non-observance of the maxim and conversational implicature. According to Grice's book 'Logic and Conversation', Grice tried to explain the

mechanisms by which people interpreted conversational implicature and he introduced four conversational maxims and the Cooperative Principle.

Grice was suggesting that in conversational interaction people work on the assumption that a certain set of rules is in operation, unless they receive indications to the contrary. Thomas (1995:62) states that there will be times when we may suspend our assumption that our interlocutor is operating according to the same conversational norms as we are. There will be times when our assumptions are wrong and then mistakes and misunderstandings occur, or when we are deliberately misled by our interlocutor. Grice simply noting that, on the whole, people observe certain regularities in interaction and his aim was to explain one particular set of regularities-those governing the generation and interpretation of conversational implicature (Thomas, *Ibid*:62).

As I stated above that Grice proposed four conversational maxims which are maxims of quantity, quality, relation, and manner. From this conversational maxims, helps us establish what that implicature might be.

In my research project, I take full transcript of the Late Show of David Letterman which interview (1) Madonna, and (2) John Mc Cain as his guest on CBS station of television in America. This both late show occurred on March 31, 1994 for Madonna based on http://en.wikipedia.org/wiki/Madonna_on_Late_Show_with_David_Letterman, last updated: Saturday, June 29, 2013, 13:04 WIB, and on October 16, 2008 for Mc Cain based on <http://politicalhumor.about.com/od/johnmccain/a/mccain-trnsrpt.htm>, last updated: Saturday, June, 29, 2013, 13:06 WIB.

I choose those interview because the first reason is airing live, it means the show is real and spontaneous conversation, and also each person in the show has different intellectual background. According to <http://www.imdb.com/name/nm0001468/bio>, last updated: Saturday, June 29, 2013, 13:11 WIB, the host who is Letterman is a talk show host and also as an active producer. Meanwhile, on the other sides according to the sites <http://www.imdb.com/name/nm0000187/bio>, last updated: Saturday, June 29, 2013, 13:14 WIB, Madonna is a great singer and also as an actress, and the next according to http://en.wikipedia.org/wiki/John_McCain, last updated: Saturday, June 29, 2013, 13:16 WIB, John Mc Cain is a politician and also as a senator from Republican Party.

The second of my reason why I choose those interview is based on <http://www.poetv.com/showvotes.php?vid=54008&what=showrating>, last updated: Saturday, June, 29, 2013, 13: 19 WIB has shown that the rating when Madonna is interviewed by David Letterman has a great result, and it marks with full five star on every institution. For John Mc Cain, according to the sites <http://www.people.com/people/article/0,,20234090,00.html>, last updated: Saturday, June 29, 2013, 13:24 WIB, has shown that Mc Cain gives rating boost for David Letterman's show.

The third reason why I choose those interview is according to the sites http://en.wikipedia.org/wiki/Late_Show_with_David_Letterman, last updated: Saturday, June 29, 2013, 13:28 WIB, the late show of David Letterman has won many Primetime Emmy from the first year appearance until now.

1.2. The Identification of the Problem

Based on the background of the problem above, I identify the problem of the research that there are many occasions when people fail to observe the maxims. I find out the failure in observing the maxims in the full transcript of the Late Show of David Letterman interview (1) Madonna on CBS on March 31,1994, and (2) John Mc Cain on CBS on October 16, 2008. I assume that from the non-observance of the maxims would generate the conversational implicature.

1.3 The Limitation of the Problem

Based on the identification of the problem above, I restrict my research in non-observance of the maxims and conversational implicature in the full transcript of the Late show of David Letterman interview (1) Madonna, and (2) John Mc Cain. The research is conducted based on the pragmatics approach.

1.4 The Formulation of the Problem

Based on the limitation of the problem above, I formulate the points of the research in questions below:

- 1.4.1 Whether the non-observance of the maxims done by (1) Madonna, or (2) John Mc Cain can be proved through the interview.
- 1.4.2 Whether conversational implicature generated by (1) Madonna, or (2) John Mc Cain can be proved in the interview.

1.5 The Objectives of the Research

From the questions that I formulate above, I have an objective to prove my assumption that from the non-observance of the maxims, it will generate conversational implicature. The next my objective of the research, in the next stage I conduct analysis steps as follow:

- 1.5.1 Analyzing non-observance of the maxims done by (1) Madonna, and (2) John Mc Cain in the interview, and conversational implicature generated by (1) Madonna, and (2) John Mc Cain in the interview.
- 1.5.2 Proving from the non-observance of the maxims done by (1) Madonna, and (2) John Mc Cain generates conversational implicature.

1.6 Methodology

Based on the objectives of the research above, I analyze non-observance of the maxim and conversational implicature using the qualitative research method.

1.7 The Significance of the Research

Through this project, I hope that this research will give a new perception “interesting subject” to the students in learning linguistic especially in the subject of pragmatic. Within pragmatics, they can play with words that they usually say when they have a conversation among them. It also means that they are more intellectual when they try to use the implicit meanings in their conversation.

The other significance of the research is in the real life, when we communicate with others, we can recognize a great deal of what is unsaid as part of what is communicated or implicitly.

1.8. Systematic Organization of the Research

This writing of term paper has paper organization the writer arranges it to be some sections that consist of four chapters.

Chapter 1 Introduction

This chapter is about the research sequences, such as background, the identification of the problem, the limitation of the problem, the formulation of the problem, the objectives of the research, methodology, significance of the research, and systematic organization of the research.

Chapter 2 Fundamental Theories

This chapter contains of the definition of cooperative principle, four conversational maxims including the applications of each maxims, five non-observance of the maxims including the application, conversational implicature including the application, and conceptual framework.

Chapter 3 Analysis of Madonna and John Mc Cain's conversational implicature through Non-Observance of the Maxims.

This chapter consists of analysis of non-observance of the maxims by Madonna and John Mc Cain, and analysis of Madonna and John Mc Cain's conversational implicature.

Chapter 4 Conclusion

This is the last chapter that contains of conclusion of the research.

Full Transcript of the Late Show of David Letterman interview Madonna, and John Mc Cain.

References

Biography of David Letterman

Biography of Madonna

Biography of John Mc Cain

Attachment