

CHAPTER I

INTRODUCTION

1.1 The Background of Study

A very simple and general way of defining communication is to view it as an information process going on between at least two human communicators (not necessarily two person as long as one can communicate with oneself) embedded in a context and situation (Jacob L.Mey,1998:140). Furthermore, communication can also be conceived as inherent in the linguistic message. The situation, the context, and the communicators involved in communication make the mark in the content and expression planes of the message. To make communication with others, one should know the speaker's aim or intention, so it can be understood properly. The speaker must also understand the appropriateness between the use of language and context. It deals with one branch of linguistics, namely pragmatics. Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of language (Levinson, 1983:9).

Language as a means of communication can be realized in many ways such as by gestures, visual signs, scientific symbols, sounds and music or dance, but the most effective of all is still by words, either spoken or written.

Tsai Chich Chung in *Flowering of Zen in China: The Origin of Zen* (1990) states that the writer may give not only information about what Zen is, but also messages and suggestion. The participants in the comic may want the readers to

do something, or at least may drive the readers to have the same opinion as what the writer suggests. In other words, it can be said that the messages also function to influence the readers by driving their opinions. In conveying intentions or giving suggestions the writer does not write information explicitly. Instead, the writer tells the readers a kind of information implicitly.

The messages conveyed by the writer through his work can be called additional meanings. Additional meanings can be revealed through Grice's theory of implicature, which consists of Cooperative Principle and its Maxims. They are maxim of quantity, maxim of quality, maxim of relevance and maxim of manner.

For example:

E: "What does the divination reveal? ..."

A: "It's favourable. This signifies that a man ..."

E: "Will it have any effect on my control ..."

A: "No... However, probably a thousand years from now, this great ..."

(Chung, 1990:2)

The conversation shows that the Cooperative Principle is adhered in the conversation. This fact is evident in the mutual understanding between E (the Emperor) and A (the Advisor). The Cooperative Principle adhered in the conversation above includes maxim of quality, maxim of relevance and maxim of manner. In terms of maxim of quality, A who is questioned by E has given the true answer of the fact. It can be seen when E asks about prediction which is related with E's territory. A has given the true answer and it is supported by adequate evidence. It can be seen from A's answer "*No... However, probably a thousand years from now, this great man's teaching will filter into our country.*"

In terms of maxim of relevance, E and A exchange information clearly. A responds all inquiries by arranging the utterance in such a manner that it could be understood well by E.

In fact, the maxim of manner can be seen from the conversation containing the question and answer just well done between E and A. There is no ambiguity in the utterances expressed by the two interlocutors. There is no clarification or repair to correct any utterances. Both understand each other instantly.

On the other hand, the conversation above does not adhere maxim of quantity, because A's utterance gives the contribution more informative than required. It can be seen from A's answer "*It's favourable. This signifies that a man or profound wisdom will be born somewhere in the westerly region.*" Actually, it is enough just to say "*It's favourable*", because E just asks A whether it is *an auspicious or inauspicious event*. And the second answer from A is "*No... However probably a thousand years from now, this great man's teaching will filter into our country.*" It should be "*No*"; enough, because E just asks A whether someone's birth somewhere in the westerly region has any effect on E's territory or not.

This research is reasonable to carry out in order to find whether the ideas are clear and relevant to the subject matter told, so that the writer will not lead the readers to misunderstand the conversations, for this comic is full of jokes that are intended to entertain and give better point of view to the readers after having busy days. It is due to the fact that additional meanings conveyed by the writer would be very important to convey what he may mean and suggest.

The evidence above proves that it is very interesting to know what the writer may imply, suggest, or mean in connection with the ideas expressed in *Flowering of Zen in China: The Origin of Zen* written by Tsai Chih Chung as the object of analysis in this research.

1.2 The Reason of Choosing the Topic

The research is based on a reason that in comprehending English, the learners often face many problems, especially those concerning pragmatics. Therefore, the research is still regarded as a relevant study for the researcher and other readers.

Besides, the present topic, that is, the use of Cooperative Principle and its maxims to convey implicit messages in Chung's comic *Flowering of Zen in China: The Origin of Zen* is so far never discussed as a material of thesis by the students of the English Department of Widya Mandala University. That is why, the researcher is quite interested in doing a research on the topic.

In addition, the topic contains a lot of problems to investigate, therefore the researcher decides to discuss the topic above in order to get the alternative solution on the problems.

1.3 The Statement of the Problems

In line with the topic of the study, that is, the implicit messages found in Tsai Chih Chung's comic *Flowering of Zen in China: The Origin of Zen*, the researcher finds three problems to discuss. They are as the following:

1. What implicit messages does the writer of the comic want to convey through the utterances spoken by the participants in their conversations?
2. How is the Cooperative Principle applied in the conversations?
3. What maxims are violated in the conversations?

1.4 The Objective of the Study

In order to answer the problems about the implicit messages found in Tsai Chih Chung's comic *Flowering of Zen in China: The Origin of Zen* above, the researcher determines three aims of this study, namely:

1. To describe the implicit messages the writer of the comic wants to convey through the utterances spoken by the participants in their conversations.
2. To observe the way the Cooperative Principle is applied in the conversations.
3. To determine the maxims which are violated in the conversations.

1.5 The Scope of the Study

Grice (in Levinson 1983:97) proposes that there are two types of implicature - conventional implicature and conversational implicature. The former reveals an implicit meaning which can be generally or conventionally accepted by all people. On the other hand, the latter is derived from a general principle of conversation plus a number of maxims which speakers will normally obey. The general principle is called the Cooperative Principle. The conversational conventions, or

maxims which support this principle are as follows: (1) maxim of quantity; (2) maxim of quality; (3) maxim of relevance; and (4) maxim of manner. This research, however, chooses only conversational implicature to discuss.

This study limits its scope of discussion to reveal implicit messages through the use of Cooperative Principle and its maxims and the way how the Cooperative Principle and its maxims are applied as well as the violation of the Cooperative Principle and its maxims in Tsai Chih Chung's comic *Flowering of Zen in China: The Origin of Zen*.

1.6 The Significance of the Study

This topic seems interesting to study, that is, to know the implicit messages in Tsai Chih Chung's comic *Flowering of Zen in China: The Origin of Zen (1990)*. By analyzing it, the researcher hopes that she can dig the implicit messages which are described in the comic.

Besides, this topic may enrich linguistics itself, especially pragmatics. In addition, the researcher hopes that the result of this research may contribute something valuable for the readers. Moreover, it is hoped that the other researchers who are interested in pragmatics will do better and deeper research on the same topic.

1.7 The Method of the Study

The researcher applies the descriptive method in analyzing the data. It is used to solve the problems of the study through some steps: collecting,

classifying, and analyzing the data as stated by Surakhmad in *Dasar dan Teknik Research: Pengantar Metodologi Research* that descriptive method is a way used to solve the problems by collecting, classifying, and analyzing the data (1978:132).

In this case the researcher just describes the data based on the Cooperative Principle and its maxims in Tsai Chih Chung's comic *Flowering of Zen in China: The Origin of Zen*. Consequently, the result of this research is applicable only for this study. In other words, the result of the research cannot be generalized