

An Analysis of the Flouting of Conversational Maxims by Grice on 'A Clean, Well-Lighted Place' Short Story

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Abstract. This study aimed to analyze the use of flouted conversational maxims found in "A Clean, Well-lighted Place" short story by Ernest Hemingway. This is qualitative research with content analysis research design. The results of the study reveal two main findings. First, from the total data of 50, 27 (54%) data contain the flouted conversational maxims. The highest frequency of flouting is found in the maxim of relevance in which there are 11 data (40.74%) and 4 data (14.81%) represent the lowest frequency which is the flouting of the maxim of manner. The number of flouting in the maxim of quantity and quality is 7 (25.93%) and 5 (18.52%) respectively. Second, those maxims are flouted for certain reasons such as avoiding the speaker to be direct and impolite when talking about darkness and loneliness, being old and nothingness as the themes of the short story. By flouting the maxim of quality, the speaker tries to keep a secret. The speaker avoids responding to negative opinions or showing his disagreement by flouting the maxim of quantity. The speaker's flouting on the maxim of quality is done to maintain the conversation and to keep a secret the speaker the maxim of manner is flouted. Thus, flouting the conversational maxims is sometimes done by the interlocutors which does not necessarily mean that they do not want to maintain the conversation, yet it is another way to avoid the conversation breakdowns. Based on the result of the research, the study implies that it is important for both interlocutors to have common belief that successful communication requires them to cooperate and maintain the communication either by adhering the conversational maxims or even flouting the maxims due to certain reasons.

Keywords: *conversational maxims, the maxim of manner, the maxim of relevance, the maxim of quantity, the maxim of quality*

INTRODUCTION

Communication is an inevitable part of human life. Every day people communicate with each other to share information, feelings, or ideas. They communicate both in written and spoken forms. In spoken language, people usually engage in the communication process through a conversation. A conversation involves two main interlocutors, the speaker, and the hearer that take a turn in exchanging information. Therefore, to maintain the conversation flows smoothly the speaker and the hearer will try to cooperate to keep certain rules in mind. This cooperation will also help them to keep the conversation effective and efficient to meet the conversational goals.

These rules are called 'Cooperative Principle' (CP) by Grice. Grice (as cited in Finegan, 2011) suggests that in conversations, people are needed to contribute efficient information according to the goal of the conversation. Further, Leech (1983, p. 83) argues that "the CP enables one participant in a conversation to communicate on the assumption that the other participant is being cooperative. CP has a function to regulate what we say so that it contributes to some assumed illocutionary or discursal goal(s)." In other words, in a conversation, the interlocutors are expected to give their meaningful contributions into it to keep engaged in the conversation and to achieve the conversational goals. To obey this principle, the interlocutors must follow four conversational maxims consisting of maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner.

Fromkin, Rodman & Hyams (2014) define each maxim by outlining some indicators as follows. First, the maxim of quantity deals with how much information is given by the interlocutors. It requires the interlocutors to share a sufficient amount of information as needed in the conversation they engaged. For example:

A : May I borrow your pencil?

B : Yes, sure.

In the conversation above, A requests to borrow B's pencil, and B answers it with a sufficient answer by accepting A's request. That example shows that B obeys the maxim of quantity by giving an appropriate amount of information as needed by A. Second, the maxim of quality reflects the 'truth'. The interlocutors are expected to be honest when giving the information and to be based on appropriate evidence. For example:

A : Do you think Jane can win this competition?

B : I think so. I saw her practice a lot last week.

When A asks B's opinion whether Jane can pass the competition or not, B answers that Jane will win and this answer is based on evidence because B saw Jane's practice last week. Thus, B's answer is a truth based on certain evidence. Third, to adhere to the maxim of relevance, the interlocutors need to give suitable information or to 'be relevant'. Here is the example:

A : Where is my car key?

B : It's in the drawer.

In the conversation, B provides suitable information to A's question by telling A about the location of the car key. Fourth, the maxim of manner requires interlocutors to provide 'clarity' in their contribution. It means that the interlocutors need to give brief and logical information to avoid ambiguity.

A : Do you know when the graduation is?

B : It is on Monday next week.

B obeys the maxim of manner by giving a clear and brief answer to A's question. When A asks about the day for the graduation, B says that it is on Monday next week, not this week or even next month. Thus, the word 'next week' helps B to give clearer information for the word 'Monday'.

Though both interlocutors believe that cooperating well during the conversation by obeying the cooperative principle is important to maintain and to reach the goals of the conversation, sometimes they still violate the cooperative principle. However, here the violation cannot be assumed that they are not trying to maintain the conversation. Instead, it is also another way to maintain it.

In certain cases, it is closely related to politeness (Politeness Principle). Sometimes people prefer to use indirect utterances to avoid being impolite, misunderstanding, and even threatening others' faces. Therefore, the speaker sometimes uses what Grice calls as 'Conversational Implicature'. Grice (as cited in Igwedibia, 2017) states that conversational implicature refers to the implication of something which is implicitly stated in the use of language. Implicature shares explicit clues on how to understand the meaning of the speaker's actual statement. Mey (as cited in Diningrum & Musyahda, 2016) also adds that in daily conversations people frequently share indirect utterances implying certain propositions. Davis (as cited in Saul, 2001) classifies implicature into two: speaker implicatures and sentence implicatures. The former refers to the intended meanings that the speaker is trying to implicate by what she or he said. On the other hand, the latter deals with the conventionally used meaning from the expression uttered by the speaker. Therefore, implicature needs the hearer's interpretation on the meaning of what the speaker utters. For instance, an utterance 'Oh, the weather is so hot recently' has the illocutionary act of requesting the hearer to give a drink. Thus, rather than saying 'Can I have a glass of water?' the speaker prefers to say 'Oh, the weather is so hot recently' which is more indirect and the hearer will surely understand what the speaker implies. In this context, the indirectness of the speaker is chosen because he probably thinks that it is more polite than directly requesting the hearer to give him a glass of water.

Some interlocutors sometimes violate the maxims in certain contexts for some reasons which do not necessarily mean that they fail to communicate. For example, the hearer responds insufficiently towards the speaker's question or gives indirect responses requiring the speaker to interpret it by himself. This violation is called by the flouting of the maxim. According to Birner (2013), the speaker usually shows four main behaviors regarding the and may observe the maxim, violate the maxim, flout the maxim, or opt out of

the maxim. When the speaker observes the maxim, he or she directly adheres to the maxim by giving the appropriate amount of information and being honest, relevant, and clear. Violating the maxim means the speaker fails to observe the maxim and expects that the hearer will not know about the violation made. Flouting the maxim happens when the speaker purposely does the violation and expects the hearer to be aware of it. Finally, opting out of the maxim indicates that the speaker prefers not to get involved in the conversation. By flouting a maxim, the speaker decides not to obey the maxim as the implication of something (Fromkin et al., 2014). Thomas (as cited in Noertjahjo, Arifin & Ariani, 2017) argues that the speaker flouts the maxim due to the failure in observing the maxim at the literal level so the speaker purposefully intends to implicate something. In other words, flouting the maxim can be understood as the speaker's choice to intentionally disobey the maxim to implicate something.

The flouting of the maxims can occur in the four maxims of the Cooperative Principle. In the maxim of quantity, the interlocutors need to contribute sufficiently to the conversation. Therefore, the violation of this maxim can be seen from too little or too much information given by the interlocutors. People who violate this maxim by giving too much information may be labeled as garrulous people. On the other hand, giving less information will characterize the people as dour, cagey, or quiet (Finegan, 2011). The flouted maxim of quantity happened when the speaker shares responses that are too much or less (Thomas, as cited in Noertjahjo et al., 2017). The following example taken from the exchange between Polonius and Hamlet will show the flouting of the maxim of quantity.

Polonius : What do you read, my lord?

Hamlet : *Words, words, words.*

(Fromkin et al., 2014: 172)

The conversation above indicates that Hamlet does the flouted maxim of quantity by answering Polonius with an insufficient response. Hamlet intentionally gives insufficient information to Polonius because he does not want to share what he reads with Polonius.

The flouted maxim of quality can be seen from lies or invalid information given by the speaker without sufficient proof (Ibrahim, Arifin & Setyowati, 2018). It will be exemplified in the following exchange.

A : *Teheran's in Turkey isn't it, teacher?*

B : *And London's in Armenia I suppose.*

(Brown, & Levinson, 1987: 110)

Both speakers violate the maxim of quality by providing false information. A's statement is incorrect because Teheran is in Iran, but A uses a question tag as if A checks B's understanding of it. B responds by also giving false information that London is in Armenia. That is incorrect because London is in England.

The flouting of the maxim of relevance can be seen in the speaker's statement which is not relevant to the conversation. This violation requires the

hearer to struggle in guessing the relevant statement (Finegan, 2011). The flouted maxim of relevance occurs when the hearer is required to relate and infer from what is not explicitly stated in the speaker's statement (Cutting, 2002). Here is the example:

Zane : How's the weather outside?

Zora : There's a great movie on HBO Thursday night.

(Finegan, 2011, p. 309)

If seen at a glance, it is clear that Zora gives an irrelevant answer to Zane's question because Zane asks about the weather, while Zora answers it by talking about a movie on HBO. However, it may be understood that the implicit meaning of Zora's answer is probably she does not want to go out and prefers to watch TV at home. Zora probably recognizes that Zane's intention of asking about the weather is actually to invite Zora to go outside and she tries to reject the invitation.

The flouted maxim of manner can be seen from when the speaker's ambiguous or disorderly utterances which may make the hearer difficult to understand them. The speaker's flouting on the maxim of the manner can also be done producing obscurity in his or her utterances because they attempt to avoid other people from knowing what is being discussed by the interlocutors (Cutting, 2002). The following example will show the flouting of the maxim of the manner in terms of orderliness.

A birthday cake should have icing; use unbleached flour and sugar in the cake; bake it for an hour; preheat the oven to 325 degrees; and beat in three fresh eggs.

(Finegan, 2011, p. 309)

From the example above, it is clear that it violates the maxim of manner by describing the procedure of baking a cake that is not orderly. The steps are disorderly and the hearer may be confused to follow them.

The studies on the flouting of the cooperative principle have been previously conducted by some scholars. Here is the review of the previous research. First, (Manurung, 2019) studied the most dominant type of flouting of maxims in an Indonesian Talk Show, *Hitam Putih*, and the reasons why the speakers flout the maxim. The result shows that the most dominant maxim flouted is the maxim of quality. The speakers mostly flouted the maxim to make jokes. Second, Nasution (2014) examined the flouting of maxims in *Sarah Sechan* Talk Show, especially in *Fitri Tropica* Episode on Net TV. It mainly tried to know what maxims were flouted and to what extent was the violation done by the host and the guest. The result indicates that all maxim types are flouted in 46 utterances and the maxim of relation is the most common type. The flouting of the maxim is often done to avoid the speaker from talking explicitly about personal matters and making jokes. Third, Jiwarno, Valiantien & Setyowati (2020) investigated the kinds of maxims flouted by the characters in *Jackie's* Movie and the reasons for the flouting. The result of the study reveals that the four maxims are flouted by the characters in the movie and the motivation behind the flouting includes competitive and collaborative

motivation. Fourth, Pradika & Rohmanti (2018) analyzed the maxims flouted in *COCO* movie. The result shows that the movie presents the violation of the of quantity, the maxim of relation, the maxim of manner, and the maxim of quality with the percentage of 45%, 27%, 18%, and 10% respectively.

Fifth, Fitri & Qodriani (2016) studied the flouting maxims in *Divergent* Novel focusing on revealing the types and reason of flouting the maxims. The result indicates that only three types of maxims are flouted in the novel, namely the maxim of quantity, the maxim of quality, and the maxim of relevance. The maxim of quantity is flouted to elaborate the topic, emphasize something and avoid cooperation. The maxim of quality is flouted to express panic, to assure the hearer about something, and to conceal something. The flouting of the maxim of relevance is done to talk about a different topic and to refuse to discuss certain things. Sixth, Prativi (2012) examined the flouting of maxims in "*Uncle Tom's Cabin*" novel by Harriet Beecher Stowe. The result shows flouting maxims in 27 data namely the flouting clash between maxims, the flouting maxim of quality, the flouting maxim of quantity, the flouting maxim of relevance, and the flouting maxim of manner. The flouting clash between maxims is the most dominant type found. Besides, the study shows that the novel shows six types of implicature, namely convincing, expressing feeling and condition, showing refusal, clarifying something, looking for certainty, and hiding feeling and condition. Last but not least, the study also figures out the reason why the maxims are flouted which include assuring someone, showing disagreement and politeness, keeping a relationship, sharing ideas and conditions, providing a clear explanation, maintaining self-esteem, and expressing feelings and condition. Seventh, a study was conducted by Al-Qaderi (2015) to scrutinize the implementation of Gricean implicature in Arabic. The study shows that Gricean implicature can be used in Yemeni dialect of Arabic and the flouting is frequently found in the maxim of quantity. Finally, an analysis conducted by (Handayani, 2005) entitled, "The Flouting of Conversational Maxim in Javanese Short Story *Pacarku Ngandheg*." The result shows that the maxim of relevant frequently flouted but the flouting can lead to a more varied conversation.

The current studies that researching types of maxims have been myriadly conducted. Yet, those of studies that provided extent analysis to indicate how successful a communication through maxims were found to be limited. Thus, this study had an objective to study the flouting of conversational maxims found in the short story entitled '*A Clean, Well-Lighted Place*' by Ernest Hemingway and to figure out why the flouting was done by the speakers. Besides, this study also attempted to identify the implication of this study on speaker's attitudes towards the flouting.

RESEARCH METHOD

This research is qualitative research with content analysis design. Qualitative content analysis is a kind of qualitative methods used to analyze data and interpret their meaning (Schreier, 2012). Similarly, Shava et al.

(2021) points out that qualitative content analysis is carried out by subjectively interpreting data which have been systematically coded and identified into categories. Weber (as cited in Sándorová, 2014) argues that content analysis employs some stages to make 'valid' conclusion from the data.

This research was conducted using qualitative content analysis design because it focused on giving detailed descriptions and making inferences of the phenomena of flouting maxims in the short story and the reasons for the flouting based on the coded data.

The research data were the utterances spoken by the characters in 'A Clean, Well-Lighted Place' short story. The researcher read the short story before identifying the utterances containing the flouting maxims of quantity, quality, relevance, and manner. Then, the researcher coded the data according to the types of maxims which included Maxim of Quantity (MQT), Maxim of Quality (MQL), Maxim of Relevance (MR), and Maxim of Manner (MM). After coding the data, the researcher analyzed the maxims flouted based on Cooperative Principle by Grice and the reasons why the characters in the short story. A conclusion was drawn at the end of the analysis.

RESULT AND DISCUSSION

Before the short story was analyzed, 50 data were coded into the four types of maxims in the cooperative principle. However, this research only focused on the flouting of conversational maxims found. There were 27 data containing the flouting of conversational maxims. The distribution of the flouting of conversational maxims will be presented in table 1.

Table 1. *The distribution of the Flouting of Conversational Maxims in the Short Story*

No	Cooperative Principle	Frequency	Percentage
1.	Maxim of Quantity (MQT)	7	25.93%
2.	Maxim of Quality (MQL)	5	18.52%
3.	Maxim of Relevance (MR)	11	40.74%
4.	Maxim of Manner (MM)	4	14.81%
	Total	27	100%

The table shows that more than half of the data contain the flouting of the conversational maxims. The highest number of the flouting is the flouting of the maxim of relevance (11 or 40.74%) and the least frequent one is the maxim of manner (4 or 14.81%). Other types of violations are found in the maxim of quantity and maxim of quality occurring at 25.93% and 18.52% respectively.

The flouting of the maxim of relevance

In the short story, there are 11 or 40.74% data indicating the flouting of the maxim of relevance. They are common in the forms of avoiding to talk about a certain topic, changing the topic, producing unmatched (irrelevant) responses, and keeping secrets.

The speaker flouts the maxim of relevance to avoid talking about a certain topic.

Younger waiter : What did he want to kill himself for?

Older waiter : ***How should I know?***

(ACWLP, p. 17)

The speaker is curious about why the old man wants to commit suicide but the older waiter refuses to talk about this by saying, "How should I know?" The older waiter flouts the maxim of relevance by implying that the reason is not his business. Besides that, the speaker flouts the maxim of relevance by altering the conversation topic.

Younger waiter : How do you know it was nothing?

Older waiter : ***He has plenty of money.***

(ACWLP, p. 6)

Because the younger waiter does not get a satisfying answer to his previous question, he tries to urge the older waiter to tell him the reason why the old man wants to kill himself because he believes that the older waiter knows the reason. Again, the older waiter does not want to talk about it and he changes the topic by talking that the man has plenty of money. In addition, the speaker produces unmatched statements in flouting the maxim of relevance.

Younger waiter : I wish he would go home. I never get to bed before three o'clock. What kind of hour is that to go to bed?

Older waiter : ***He stays up because he likes it.***

(ACWLP, p. 23)

The hearer's answer becomes irrelevant to the younger waiter's question because he states an opposite statement of what the younger waiter says. The older waiter actually insists that the reason why he has not gone home yet is because he likes to stay up late. He lives alone. He does not need to go home earlier since no one waits for him, so he prefers in the café than at home alone.

To keep a secret, the speaker flouts the maxim of relevance. Here is the example.

Barman : What's yours?

Older waiter : ***"Nada."***

(ACWLP, p. 49)

When the older waiter talks to himself in unclear utterances, the barman hears it. One of the older waiter's points is the man needs a clean and well-lighted place. The barman asks him what he needs, but the older waiter simply answers it with "Nada" in Spanish meaning "nothing". It indicates that the older waiter does not want to talk about what he feels and what he wants and he rather keeps it as a secret.

Thus, the maxim of relevance is mostly flouted by the older waiter because he does not want to talk about being old and lonely which becomes the main theme of the story. He tries to understand the old man's feeling of being old and lonely. Therefore, he does not want to talk about the reasons why the old man becomes so desperate and he himself also starts to realize that he gets older and starts feeling what the old man feels.

The flouting of the maxim of quantity

There are 7 (25.93%) data containing the flouting of the maxim of quantity. The flouting is commonly done in the form of speakers' uninformative contributions towards the conversation. The speakers share information that is too little or too much.

The maxim of quantity is flouted by the speaker by giving an uncommunicative contribution to the conversation.

Younger waiter : He must be eighty years old.

Older waiter : **Anyway I should say he was eighty.**

(ACWLP, p. 22)

The speaker does not really give any informative contribution to the conversation related to the age of the old man. He only produces a similar statement previously uttered by the younger waiter that the man is eighty years old. The older waiter wants to show his agreement and emphasizes that the age of the man is eighty.

The speaker flouts the maxim of quantity by giving too little or too much information than it is needed. It can be seen in these examples.

Younger waiter : His niece looks after him. You said she cut him down.

Older waiter : **I know.**

(ACWLP, p. 26)

The speaker does not really respond to the younger waiter's statement, and he prefers to just show his agreement. It is not enough to respond to the younger waiter's statement.

Younger waiter : I wouldn't want to be that old. An old man is a nasty thing.

Older waiter : **Not always. This old man is clean. He drinks without spilling. Even now, drunk. Look at him.**

(ACWLP, p. 27)

The older waiter gives too much information about the old man and it shows that he flouts the maxim of quantity. He wants to show his disagreement toward the younger waiter's opinion that being old is nasty but he gives more information on his own opinion about the man.

In other words, the speaker's flouting on the maxim of quantity can be in the form of uninformative or insufficient responses because he does not want to respond to the younger person's opinion of what being old is like since he believes that the younger person will not understand how it actually feels. In addition, giving too much information indicates that the older waiter sometimes does not agree about the negative assumptions about elders.

The flouting of the maxim of quality

There are 5 (18.52%) data containing the flouted maxim of quality. This type of flouting can be seen when the speakers use a metaphor, irony, and false information or a lie.

Younger waiter : Why did they do it?

Older waiter : ***Fear for his soul.***

(ACWLP, p. 20)

In the conversation, the older waiter uses a metaphor to answer the question about the suicide tried to be committed by the old man. He says "Fear for his soul" instead of "fear of being old". In this case, the older waiter avoids saying the direct statement.

Older waiter : An hour is the same.

Younger waiter : ***You talk like an old man yourself. He can buy a bottle and drink at home.***

(ACWLP, p. 34)

The younger waiter responds to the older waiter's opinion about the word "an hour" by being ironic to the man and saying "*You talk like an old man yourself.*" Here, the young waiter actually attempts to make the older waiter stop arguing about the time by insulting him. His indirect statement is considered more polite than saying directly "*You are also an old man*" to the older waiter.

Older waiter : It's not the same.

Younger waiter : ***No, it is not. (He did not wish to be unjust. He was only in a hurry.)***

(ACWLP, p. 35)

This conversation is still related to the previous topic talking about the word "an hour", yet this time the younger waiter changes his opinion by agreeing with the older waiter's opinion because he does not want to continue the argument with the older waiter. He prefers agreeing with him to stop the debate. The speaker flouts the maxim of quality because the younger waiter shares false information (a lie).

In short, the flouting of the maxim of quality is used by the speakers to maintain the conversational flow and to avoid disputes in the conversation. Sometimes people do not give true information because they want to be polite and avoid insulting others.

The flouting of the maxim of manner

There are 4 (14.81%) data indicating the maxim of manner which is flouted. In the short story, some ambiguous statements and other statements using a foreign language indicate the flouted maxim of manner. The speakers sometimes produce complex and ambiguous utterances and use a foreign language (Spanish) or the combinations of both (English and Spanish).

Older waiter: ***Some lived in it and never felt it but he knew it all was nada y pues nada y nada y pues nada. Our nada who art in nada, nada be thy name thy kingdom nada thy will***

be *nada* in *nada* as it is in *nada*. Give us this *nada* our daily *nada* and *nada* us our *nada* as we *nada* our *nadas* and *nada* us not into *nada* but deliver us from *nada*; *pues nada*. Hail nothing full of nothing, nothing is with thee. He smiled and stood before a bar with a shining steam pressure coffee machine.

(ACWLP, p. 46a)

In the short story, the older waiter replaces the Spanish word "*nada*" meaning "nothing" with the Lord's prayer (Mather 6, pp. 17-19) he recites. If it is linked to everything that surrounds the older waiter which has no meaning, it also indicates that the older waiter's life also means nothing. It can be seen from these verses.

		(Mathew 6, pp. 17-19)	but deliver us from <i>nada</i>; <i>pues nada</i>.
<u>Our Father</u>	Our <i>nada</i> who art in		
who is in	<i>nada</i>,		
<u>heaven,</u>			
<u>hallowed</u> be	<i>nada</i> be thy name.		
your name.			
Your kingdom	thy kingdom <i>nada</i>,		
<u>come,</u>			
your will be	thy will be <i>nada</i> in		
<u>done, on</u>	<i>nada</i> as it is in		
<u>earth,</u> as it is	<i>nada</i>.		
in <u>heaven.</u>			
Give us this	Give us this <i>nada</i>		
<u>day</u> our daily	our daily <i>nada</i>,		
<u>bread,</u>			
and forgive us	and <i>nada</i> us our		
our <u>debts,</u>	<i>nada</i>,		
as we <u>have</u>	as we <i>nada</i> our		
<u>forgiven</u> our	<i>nadas</i>		
<u>debtors.</u>			
but deliver us	and <i>nada</i> us not		
from <u>evil.</u>	into <i>nada</i>		

Those replacements show that the darkness or nothingness which he feels has caused him to lose his faith in God. The older waiter believes that life is about and means nothing. This belief is known as nihilism. According to Reginster (as cited in Tartaglia, 2016, p. 36), nihilism is "the belief that existence is meaningless." He also argues that 'despair' is a crucial indicator of nihilism. The speaker's utterance shows the futility of prayer of religion as the core of life which means nothing to him. Actually, the Lord's prayer is used by a person as a prayer to give meaning to his or her life, but since the older waiter changes the important words in the prayer to '*nada*' the meaning becomes pointless. This reveals that as people get older, they may lose what they had when they were younger. They feel more lonely, bored, anxious, and worthless. This leads them to believe in nothing.

While the speaker is talking to himself, his statement uses some foreign words in Spanish like '*nada*', '*y pues nada*', and '*pues nada*' which mean 'nothing'. Those words are repeated and they may make the hearer confused. Thus, the maxim of manner is flouted by using the foreign language and repetitions which make his statement ambiguous.

To sum up, the speaker's flouting on the maxim of manner avoids the hearer understanding his message easily or to keep a secret. For example, he uses foreign language or repetitions which make the statement ambiguous.

Based on the result of identifying the maxims above, it can be implied that at a key for successful communication is the interlocutors' cooperation to avoid the conversation breakdowns. This can be done by either obeying or flouting the conversational maxims because sometimes flouting the maxims is unavoidable for certain reasons. In case the interlocutor flouts the maxims because of certain reasons, it should be understood as an effort to maintain the communication itself.

CONCLUSION

In conclusion, the interlocutors share a common assumption that they cooperate to achieve the goals of the conversation. They do it by adhering to the cooperative principle proposed by Grice which include the four maxims. However, sometimes they tend to be indirect in expressing their thoughts, ideas, and feelings. In this case, they flout the conversational maxims. When they do the flouting, it cannot simply be implied that they are not trying to maintain the conversational flow and achieve the goal of the conversation, rather they do it in different ways. That is through flouting the maxims.

In the short story, all maxims are flouted and the speakers do it for some reasons. The flouting of the maxim of relevance is done because the speaker tries to understand the feeling of the old man by avoiding to talk about being old and lonely which is the main theme of the short story. The flouted maxim of quantity is done to avoid responding to a negative opinion about being old and disagree with it. The flouted maxim of quality is done to maintain the conversation and avoid the conversation breakdown. Last but not least, the speaker's flouting on the maxim of manner is because the speaker tries to keep a secret for himself. The flouting is mostly done by the older waiter because he tries to understand the old man's feelings of darkness, loneliness, and nothingness, so he refuses to talk about these things.

Thus, it can be concluded that people are not only able to maintain the conversation by obeying the cooperative principle. Sometimes they also need to flout the cooperative principle to maintain it, such as for politeness reason. Last but not least, the analysis of flouted conversational maxims in this short story is very helpful and useful to understand the deeper meaning of the short story and reveal some underlying themes of the story.

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