

## CHAPTER I

### INTRODUCTION

#### 1.1. Background of the Study

People in the world, whatever their sex, age, education, and social class, spoke a language. Even though they spoke the same language (for example, English), sometimes there was miscommunication in the conversation. This might be caused by several factors, and the gender factor could become one of the influential factors.

Some experts believed that the ways men and women spoke were different because of their biological, social-political, and cultural differentiation which usually had tight relationship with power issue. Although they spoke the same language, men and women had different features of language when they spoke. The difference was not only on their voice quality (e.g. men had lower tone, while women had higher tone) but also on the use and the choice of word, the use and the choice of sentence, and pragmatic problems (the way they stated a meaning of a language). It was also claimed that women were more linguistically polite than men and that women and men emphasized different speech functions (Holmes, 1992:164). Those examples could be the causes why men and women sometimes experienced miscommunication when they conversed.

Kramer (1974) analyzed cartoon taken from thirteen issues of *The New Yorker* magazine published between February and May 12, 1973. The analysis showed that, when both genders were represented in the cartoon, men spoke twice

as much as women. In the cartoons men and women also spoke on different topics, with men holding forth on such topics as business, politics, legal matters, taxes, and sports, and women on social life, books, food and drink, and lifestyle. Women spoke less forcefully than men, and men swore much more than women. Men were also more blunt and to the point in their speaking.

Conversation was any interactive spoken exchange between two or more people and could be: Face-to-face exchanges: these could be private conversation, such as talk at home between the family, or more public and ritualized conversations such as classroom talk or question time in the house of parliament. Non-face-to-face exchanges: such as telephone conversation; or Broadcast materials: such as a live radio phone or a television chat show.

In conversations involving both men and women many researchers agreed that men spoke more than women did. Some researchers also found that when men talked to men, the content categories of such talk focused on competition and teasing, sports, and doing things. On the other hand, when women talked to women, the equivalent categories were the self, feelings, affiliation with others, home, and family (Wardhaugh, 1998:322). When the two genders interacted, men tend to take the initiative in conversation, but there seemed to be a desire to achieve some kind of accommodation so far as topics were concerned.

In cross-gendered conversation men frequently interrupted women but women much less frequently interrupted men (Zimmerman and West, cited in Wardhaugh, 1998:323). Another evidence was in cross-gendered conversation women asked more question than men, encouraged others to speak, used more

signals like *mhmm* to encourage others to continue speaking, and did not protest as much as men when they were interrupted. On the other hand, men interrupted more, challenged a quarrel, ignored more, and tried to control what topics were discussed. In other words, men and women seemed often to demonstrate the power relationship that existed in society, with men dominant and women subservient. The kinds of evidence above strongly suggested that men and women differed in the kinds of language they used because men and women often filled distinctly different roles in society. It might be expected that the more distinct the roles, the greater the differences.

In a conversation the speaker usually had intended meaning when s/he talked. To know what was meant by a speaker, the listener should know a study which was called Pragmatics. Pragmatics was the study of speaker meaning. It was the study of meaning as communicated by a speaker and interpreted by a listener (Yule, 1996:3). So it was the analysis of what people meant by their utterances than what the words or phrases in the utterances might mean by themselves. Pragmatics as a study of the meaning of a language might be influenced by gender since the speaker or the listener could be a woman or a man. For that reason, their intended meaning would be different.

Based on that fact, the writer was inspired to do a study which related language and gender using Grice theory. In this study the writer used the theory of Grice to analyze the different usage of cooperative principle of female and male broadcasters in the dialogues spoken in the ISTARA FM radio broadcasting, sited in Surabaya. The writer wanted to know whether there were any differences in

cross gender conversation using pragmatics study. The writer decided to pick the dialogues in ISTARA FM radio broadcasting broadcasted by two broadcasters of different sexes as the corpus of the study because as broadcasters they had to be cooperative in the conversation but there was a possibility where the conversation might not go properly because one of them became uncooperative in conversation for some purposes such as to create humor or something else.

### **1.2. Statements of the Problems**

Based on the background of the study, the statements of the problems in this study were as follow:

1. Was there any difference in the use of maxims by male and female broadcasters in 'Club 69' program of ISTARA FM?
2. Which type of obeyed and flouted maxims occurred most frequently in the speech of male broadcaster of ISTARA FM and why?
3. Which type of obeyed and flouted maxims occurred most frequently in the speech of female broadcaster of ISTARA FM and why?

### **1.3. Objectives of the Study**

Based on the statements of the problems above, the objectives of this study were:

1. To find out was there any difference in the use of maxims by male and female broadcasters in 'Club 69' program of ISTARA FM radio broadcasting.
2. To find out the type of obeyed and flouted maxims which occurred most frequently in the speech of male broadcaster in ISTARA FM radio broadcasting
3. To find out the type of obeyed and flouted maxims which occurred most frequently in the speech of female broadcaster in ISTARA FM radio broadcasting

#### **1.4. Significance of the Study**

The writer did this study because of two reasons. First, this study was expected to give meaningful contribution to linguistic studies, especially sociolinguistics and pragmatics studies. It might become an input or side reading for linguists and provide useful information for the people who were interested in studying and analyzing the phenomena of cooperative principle, or language and gender in particular. By reading this paper, the writer hoped that the readers would be more aware with the issue in language and gender, especially the cooperative principle in male and female language.

Second, this study was expected to provide useful information for English Department Students, so that by reading this paper, the students would understand more about language and gender and their cooperative principle, especially the

types of maxims defined by Grice which were shown in the dialogues of ISTARA FM radio broadcasting.

### **1.5. Scope and limitation**

To be more focused and able to provide a deep analysis, the writer picked the dialogues on ISTARA FM radio broadcasting as the corpus of his study. Next, he chose one program of the ISTARA FM radio broadcasting which was broadcasted by two broadcasters (male and female) to be analyzed. The name of the program was 'Club 69'. It was broadcasted everyday from 6 a.m. until 9 a.m.

### **1.6. Definition of Key Terms**

To avoid misunderstanding, the writer defined the following key terms:

Cooperative principle: The principle that governed conversations, like other human interactions that told people to make the conversational contribution such as was required, at the stage at which it occurred, by the accepted purpose or direction of the talk exchange in which they were engaged" (Grice, 2002, p. 26).

Conversational Maxim: four sub-principles which were: the maxim of quality, the maxim of quantity, the maxim of relevance, and the maxim of manner, that must be

obeyed in conversation in order to be cooperative.

(Yule, 1996:37)

Maxim of quality: The maxim of quality was a matter of giving the right information. The speaker said nothing that s/he knew to be false or for which s/he lacked sufficient evidence (Grice in Thomas, 1995:67)

Maxim of quantity: The maxim of quantity required the speaker to give the right amount of information when s/he spoke, which meant not to be too brief or to give more information than the situation required. (Grice in Thomas, 1995:63)

Maxim of relevance: The maxim of relevance required the speaker to be relevant to the context and situation in which the utterance occurred (Grice in Thomas, 1995:70).

Maxim of manner: The maxim of manner was a matter of being clear and orderly when conversing. The speaker described things in the order in which they occurred and avoided ambiguity and obscurity (Grice in Thomas, 1995:64).

Gender The physical and/or social condition of being male or female:

[\(Cambridge Advanced Learner's Dictionary](#)

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<http://dictionary.cambridge.org/define.asp?key=28444&dict=CALD>

Male :

Describes men or boys, or the sex that [fertilizes](#) eggs, and does not produce babies or eggs itself

[\(Cambridge Advanced Learner's Dictionary](#)

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<http://dictionary.cambridge.org/define.asp?key=28444&dict=CALD>

Female:

Belonging or relating to women, or the sex that can give birth to young or produce eggs:

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