



**THE USE OF GRICEAN COOPERATIVE PRINCIPLES
IN THE RADIO PROGRAM
PRO 2 ENGLISH TIME OF PRO 2 FM RRI SEMARANG**

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submitted in partial fulfillment of the requirement
for the degree of *Sarjana Pendidikan*
in English

by
Dewi Ayu Purwaningsih
2201404603

**ENGLISH DEPARTMENT
FACULTY OF LANGUAGES AND ARTS
SEMARANG STATE UNIVERSITY**

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PERNYATAAN

Dengan ini saya:

Nama : Dewi Ayu Purwaningsih

NIM : 2201404603

Prodi/Jurusan : Pendidikan Bahasa Inggris

Fakultas Bahasa dan Seni Universitas Negeri Semarang, menyatakan bahwa
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Semarang, 19 Agustus 2011

Pembuat pernyataan

Dewi Ayu Purwaningsih

NIM 2201404603

APPROVAL

This final project has been approved by the Board of Examiners of the English Department of the Faculty of Languages and Arts of Semarang State University on 19th August 2011.

Board of Examiners

1. Chairperson,
Prof. Dr. Agus Nuryatin, M.Hum
NIP 196008031989011001 _____
2. Secretary,
Dra. Rahayu Puji H. M.Hum
NIP 196610201997022001 _____
3. First Examiner,
Dra. Dwi Anggani L.B., M.Pd
NIP 195901141989012001 _____
4. Second Examiner/ Second
Advisor,
Rohani, S.Pd, MA
NIP 197903122003121002 _____
5. Third Examiner/ First Advisor,
Drs. Ahmad Sofwan, Ph.D
NIP 196204271989011001 _____

Approved by

Dean of Faculty of Languages and Arts,

Prof. Dr. Agus Nuryatin, M.Hum

NIP 196008031989011001

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Dewi Ayu Purwaningsih

Carpe diem, quam minimum credula postero –

"Seize the Day, putting as little trust as possible in the future"

Horace



ABSTRACT

Purwaningsih, Dewi Ayu. The Use of Gricean Cooperative Principles in the Radio Program *PRO 2 English Time of PRO 2 FM RRI Semarang*. A Final Project. English Department. Faculty of Languages and Arts, Semarang State University. First Advisor: Drs. Ahmad Sofwan, Ph.D. Second Advisor: Rohani, S.Pd, MA.

Key Words: Gricean Cooperative Principles, Maxims, Radio Talk Show.

The purpose of this study was to answer the question about the existence of Gricean cooperative principles maxims in the conversations in the Pro 2 English Time of Pro 2 FM RRI Semarang and how the conversation in the above program employed and deviated the Gricean cooperative principles maxims. The data were taken from PRO 2 FM RRI Semarang station talk show namely *PRO 2 English Time* particularly in the edition titled *Ingrid from Holland*.

This study applied pragmatic approach based on Gricean cooperative principles theory. Total sampling technique which included 335 utterances was used in this study. In order to ease the analysis, those 335 utterances were broken down into 391 clause forms. Those clauses later were classified based on the observation and the non observation of Gricean maxims point of view. From the analysis, there were 583 observations of Gricean cooperative principles maxims in the conversation. The observation of Gricean cooperative principles maxims was divided into 4 sub-categories with their each frequency of occurrence; they were maxim of quantity (23.68%), maxim of quality (22.98%), maxim of relation (16.98%) and maxim of manner (36.36%). Meanwhile, the second category was 198 non-observations of Gricean cooperative principles maxims in data. Non-observation of Gricean cooperative principles was divided into 8 sub-categories with their each frequency of occurrence; they were flouting of maxim of quantity (22.72%), flouting of maxim of quality (6.56%), flouting of maxim of relation (2.02%), flouting of maxim of manner (61.61%), violating (0%), infringing (6.06%), opting out (1.01%) and suspending (0%).

By conducting this research, it is expected that the final project can provide empirical evidence of the application of Gricean cooperative principles maxims in the conversation in the radio, because the conversation more or less reflects the real life situation. The conversation also describes about the observation and non-observation of the maxims and it will be beneficial to understand the way people converse to each other. This information later will also help us understand how to do effective and cooperative communication through conversation.

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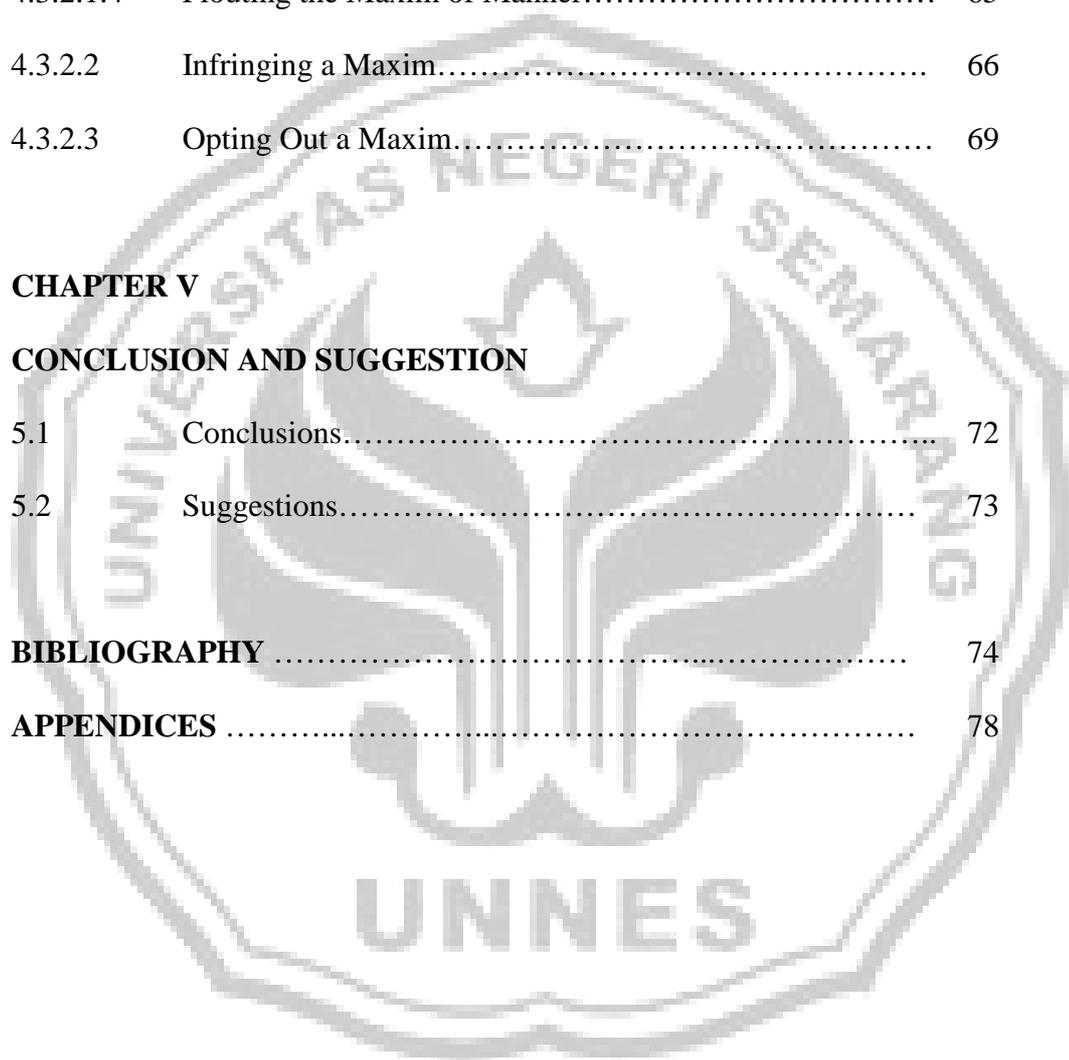
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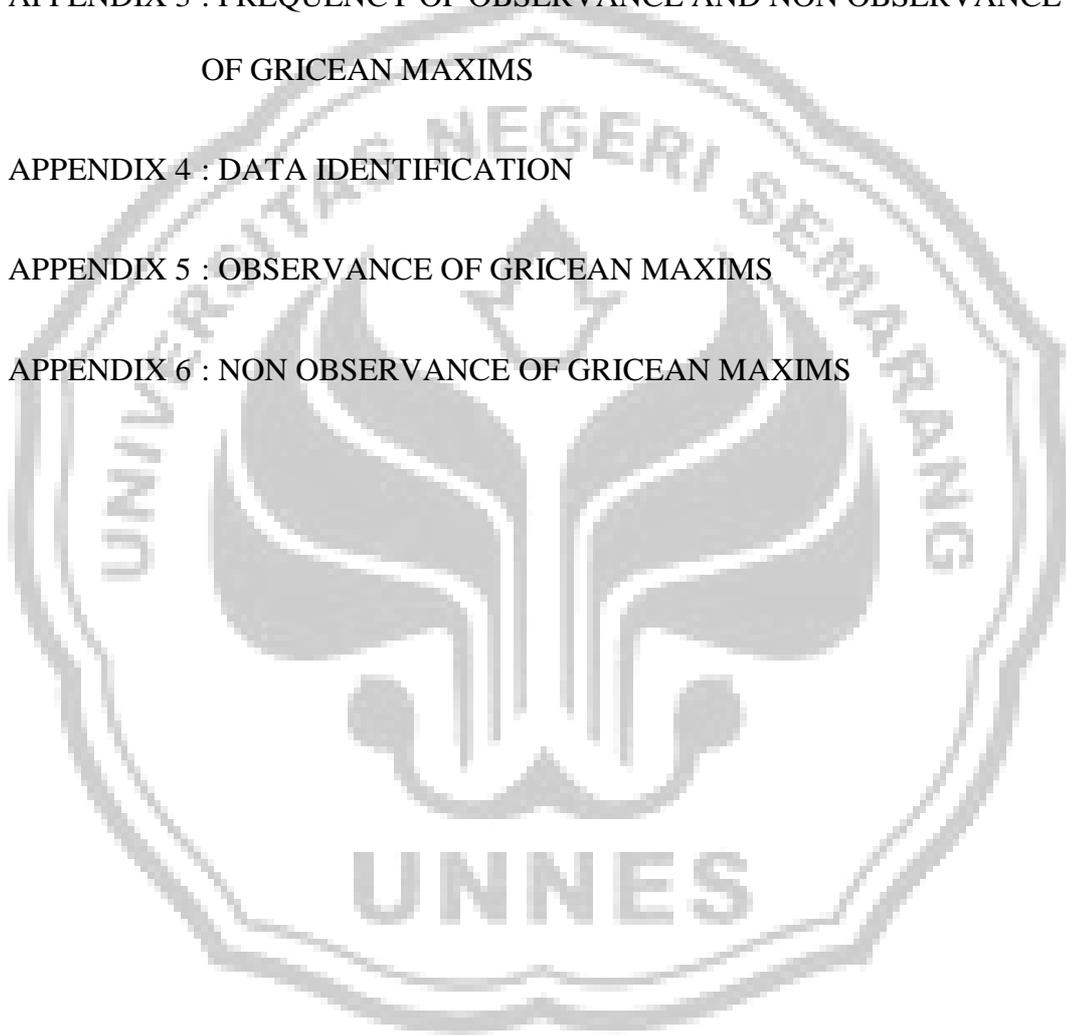
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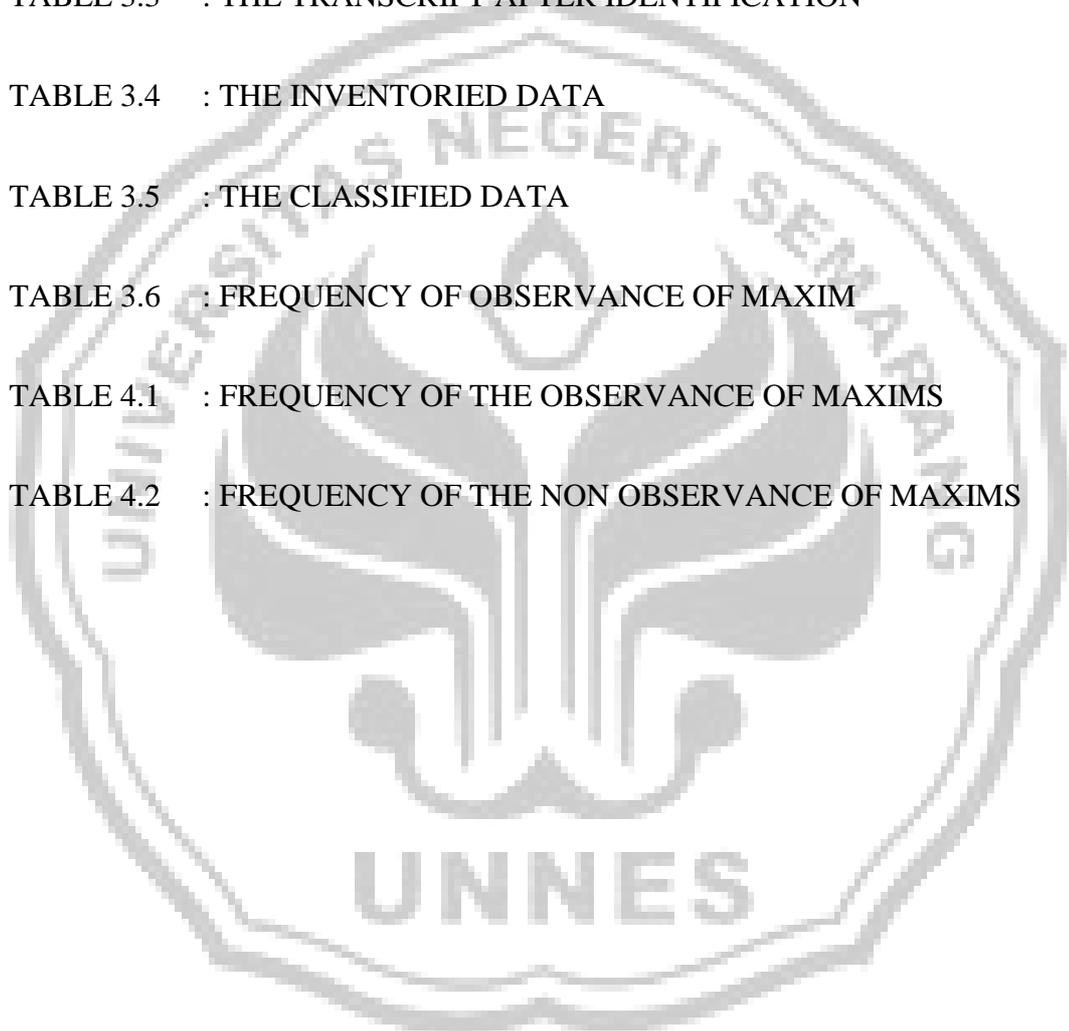
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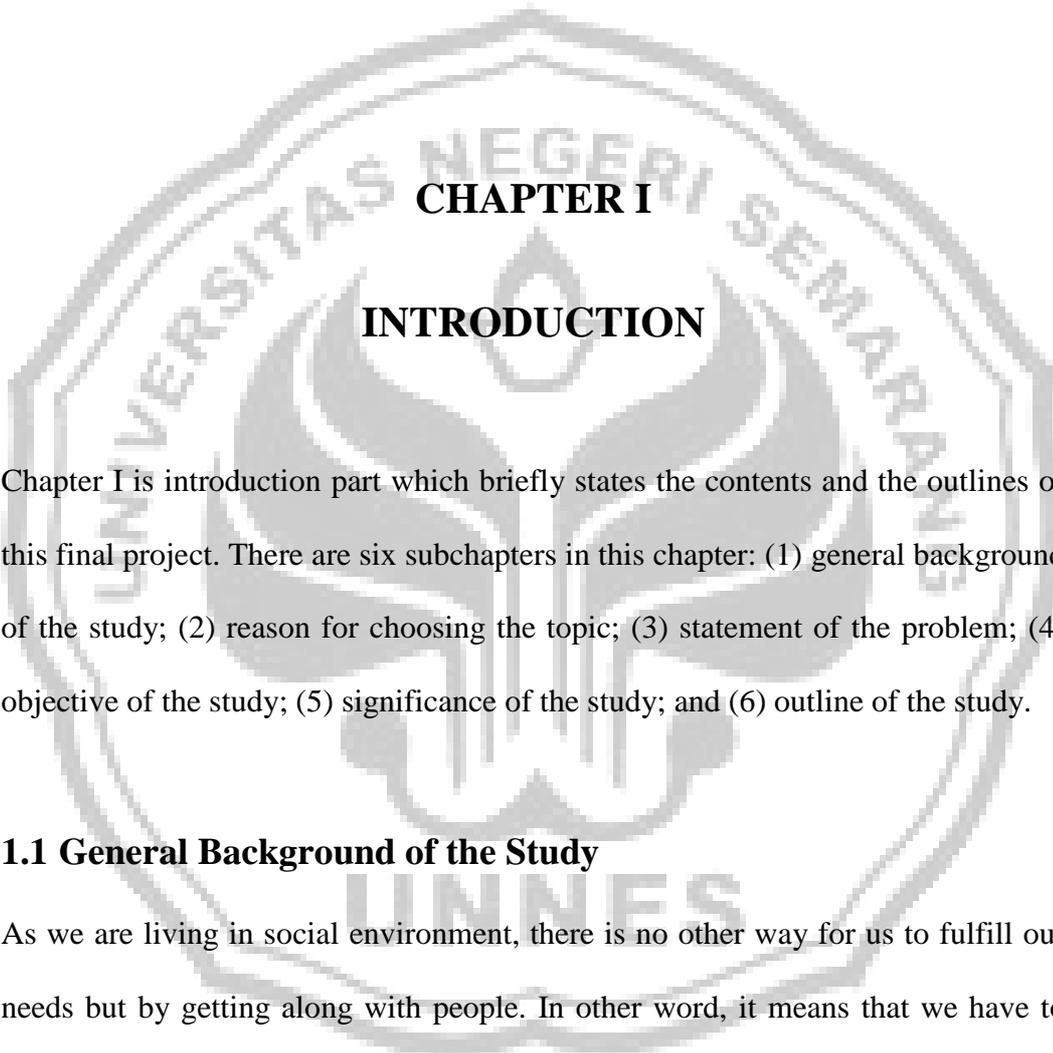
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CHAPTER I

INTRODUCTION

Chapter I is introduction part which briefly states the contents and the outlines of this final project. There are six subchapters in this chapter: (1) general background of the study; (2) reason for choosing the topic; (3) statement of the problem; (4) objective of the study; (5) significance of the study; and (6) outline of the study.

1.1 General Background of the Study

As we are living in social environment, there is no other way for us to fulfill our needs but by getting along with people. In other word, it means that we have to socialize our self with people surround us. In order to show our existence, there is a way which is so called communication. Generally, people communicate their idea or request by doing spoken language through conversation.

Conversation involves participants as speaker and addressee who communicate to each other in a conversational situation. Both the speaker and addressee communicate cooperatively in order to achieve a mutual understanding, so that each participant are able to understand their ideas, feelings, and thoughts, for instance talking about music concert will be different from talking about politics. If someone tends to show his impression about the performance of a rock band, he discusses music and stage performance instead of telling an inflation issue. In other word, each individual has to consider who his/her addressee is and what situation he/she is faced so they could communicate cooperatively.

A common assumption which arises when we engage in a conversation is that we try to cooperate with one another to construct meaningful conversations. This assumption is much alike the Gricean Cooperative Principles. As stated by Grice (1975: 45), make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

In other words, we as speakers try to contribute meaningful, productive utterances to further the conversation. It then follows that, as listeners, we assume that our conversational partners are doing the same.

Radio as one of the mass communication channel provides a wide and an interactive communication among people. Considering the potency of a radio program show, there is a possibility for people to take a part in its interactive program. Programa Dua 95.3 FM RRI Semarang (for the next in this final project it is called as Pro 2) is one of radio station which exists in Semarang. This radio

station provides an interactive program called Pro 2 English Time. The program is conducted in English language format by Indonesian announcers and Indonesian listeners. As a matter of fact, the conversations in Pro 2 English Time more or less reflect the real life situation. The conversations with certain topics in the program are conducted by participants. The continuity of dynamic conversations in the program does not only depend on the topic, but also because of a mutual communication among all participants. This study discusses how the conversations in Pro 2 English Time are analyzed based on Gricean cooperative principles point of view. One of the standing points which can be used to analyze the conversations in the above program is Gricean maxims. It is interesting to see how the conversation in Pro 2 English Time reflects the observance or deviation of Gricean cooperative principles maxims.

1.2 Reasons for Choosing the Topic

Language plays several functions such as answering question, arguing, giving opinion, etc. The way people - as speakers and addressees - use language depends on the situation. As social human being, it is natural for speakers and addressees to communicate as clear as possible. However, there is a situation when speakers just imply what they say, although they expect their addressees to be able to recognize and understand what we say. Therefore, addressees may not and/or did not understand what the speakers mean. From the situation illustrated above, there is an assumption which says that there is a set of rules, called as Gricean cooperative principles maxims that organize conversations to be cooperative.

Conversations in interactive radio program show us an example of spoken language and communication among people. They share story, thought and opinion through dialogues. In conversations, people in the program sometimes imply their ideas so that the real messages are hidden. In order to know whether people communicate cooperatively or not, we could analyze the conversations based on the Gricean cooperative principles theory.

1.3 Statement of the Problems

This final project is meant to address the following statement: (1) Do the Gricean cooperative principles maxims exist in the conversations in the Pro 2 English Time of Pro 2 FM RRI Semarang; (2) How do the conversations in the above program employ and deviate the Gricean cooperative principles maxims.

1.4 Objective of the Study

This final project is intended to analyze the existence of Gricean cooperative principles maxims in the conversations in the radio program Pro 2 English Time of Pro 2 FM RRI Semarang, and to find out how the conversations in the above program employ or deviate the Gricean cooperative principles maxims.

1.5 Significance of the Study

It is expected that the final project can provide empirical evidence of the application of Gricean cooperative principles in the conversation in the radio talk program, because the conversation more or less reflects the real life situation. The

conversation also describes about the observance, deviation, and flouting of the maxims and it will be beneficial to understand the way people converse to each other. This study later will also help us to conduct effective communication through conversation.

1.6 Outline of the Study

The final project is divided into five chapters, they are:

Chapter one is introduction that contains background of the study, reason for choosing the topic, statement of the problem, objectives of the study, the significance of the study and outline of the study.

Chapter two is the review of related literature which contains the definition of Gricean cooperative principles, observance of Gricean cooperative principles maxims, non observance of the maxims, radio talk show, and framework of the study.

Chapter three is the methodology of research. In this chapter, the writer discussed about research design, source of the data, roles of the researcher, method of data collection, and method of data analysis.

Chapter four is the research finding and the discussion of the research.

Chapter five is the conclusion and suggestion.

CHAPTER II

REVIEW OF RELATED LITERATURE

The aim of this study is to gain an understanding about the existence of the Gricean cooperative principles maxims in the conversations in the Pro 2 English Time of Pro 2 FM RRI Semarang and how the conversations in the above program employ and deviate the Gricean cooperative principles maxims. In order to achieve that purpose, some related literatures which more or less can be used as standing points for this study are taken by the writer. Some works and literatures which are mentioned in this chapter talked about Gricean cooperative principles maxims and radio talk show.

2.1 Gricean Cooperative Principles

In our daily life, we use language to share ideas, thoughts, experiences and feelings. We also argue, answer, and ask or even command by using language. In normal situation, both the speaker and listeners say something directly and indirectly. While we speak directly, we use language explicitly. Conversely, when we speak indirectly we use language implicitly and we may hide the real message. There is a situation when speakers intend something to get across to the listener in order to get some effects. In this case, Hofman (1993: 273) says that whenever

language is used, there is a speaker's intention beyond the literal meaning of what is said.

As Grice (1975: 44) outlines an approach to what he termed conversational implicature – how hearers manage to work out the complete message when speakers mean more than they say. The conversational implicature is a message that is not found in the plain sense of the sentence. The speaker implies it, while listener is able to infer (work out, read between the lines) this message in the utterance, by appealing to the rules governing successful conversational interaction. While communicating, people choose appropriate contexts of a conversational interaction in order to talk cooperatively. Otherwise, they may fail to present ideas and experiences.

Mey as quoted by Hidayani (2003: 5) states that language is the chief means by which people communicate. The use of language, for various purposes, is governed by the conditions of society, in as much as these condition determine the users' access to, and control of, their communication means. A language can only live if there are people using it, otherwise it dies. No matter what we are, where we live and how we are doing, using language is very much a part, of what it is to be human and live the life of human being (Langford 1994: 1). As a matter of fact, for most of us the use of language is a crucial part of our daily lives. People use language for various purposes such as for teaching, trading etc. governed by the condition that determines and controls their speech.

We use language based on what topic that we discussed, for example talking politics will be different from discussing economics. Each individual has to consider who his/her listener is and what situation he/she faces, therefore both participants can achieve their purposes and the communication runs well. A basic underlying assumption we make when we speak to one another is that we are trying to cooperate with one another to construct meaningful conversations. This assumption is known as the cooperative principle. As stated by Grice (1975: 45) make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

In other words, we as speakers try to contribute meaningful, productive utterances to further the conversation. It then follows that, as listeners, we assume that our conversational partners are doing the same. We can think of reasons why someone might be uncooperative in conversation, but in the vast majority of conversations, it is safe to assume that both participants are trying to be cooperative.

Many people do not realize that there is a set of principles, called the Gricean cooperative principles that determine and influence the way that we understand the speaker's meaning. Gricean cooperative principle focuses on how people operate their utterances. Schiffrin (1994: 191) points out that it is important for us to understand the first concept of Gricean principle relating to a speaker's meaning in which case not only focusing on the distinction between two

kinds of meaning – semantics and pragmatics – but also concerning on human communication.

The principle first arises from Grice's idea about literal and non-literal meaning of a speaker's meaning since we, as speakers, do not always convey our ideas straightforward as our listener may require. Intentions are sometimes expressed indirectly. That is why sometimes people do not fully catch and understand what we are talking about for the reason that we have different way in revealing our intention and answering people's questions or requests.

Grundy (2000: 71) points out that every utterance, whether it abides the maxims, has both natural meaning (entailment) and non-literal meaning (implicature). It means that an utterance does not only have literal meaning, but also have a non-literal meaning, which has a hidden message. It is normal for us to know and recognize a hidden message beyond the speakers' utterances directly or indirectly since not all people have the same experiences, culture, and ideas to express their ideas. We can identify whether people talk cooperatively or not depending on the participant and the situation.

According to Purwo (1993: 26), Hymes stated that a number of contexts influence the meaning of utterance in an interaction. It helps us to interpret the speaker's intention. There are some kinds of context such as place, time, and topic. Time and place will influence what and how people use their languages. Choosing a certain topic makes our interaction go smoothly. So, it is important for us to consider the context in order to make a cooperative communication.

According to Holloway (1996: 192), researchers should consider the context in which the participants act and feel but must take account of their own location in time, space, and culture to understand the characters' intention.

There is a set of conversational rules, which govern our conversations. According to Grice (1975: 45), they are called maxims. Hoffman (1993: 274) pointed out that while communicating, the conversational maxims provide some clues to make a good exchange of information. But, when one violates them, the addressee attempts to find some non-literal meanings called conversational implicatures.

2.2 Observance of Gricean Maxims

A basic underlying assumption we make when we speak to one another is that we are trying to cooperate with one another to construct meaningful conversations. This assumption is known as the cooperative principle as stated by Grice (1975: 45) in the following terms:

Make your conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

In realizing the cooperative principle, Grice (1975: 45) comes up with the following maxims of conversation. A maxim is kind of like a rule of thumb. But these rules are not as hard and fast as the cooperative principle.

- Quantity : Make your contribution as informative as is required (for the current purpose of the exchange).
Do not make your contribution more informative than is required.
- Quality : Do not say what you believe to be false.
Do not say that for which you lack adequate evidence.
- Relation : Be relevant.
- Manner : Avoid obscurity of expression.
Avoid ambiguity.
Be brief (avoid unnecessary prolixity).
Be orderly.

The least interesting case (Thomas 1995: 64) is when a speaker observes all the maxims as in the following example:

Husband : Where are the car keys?

Wife : They're on the table in the hall.

The wife has answered clearly (Manner) truthfully (Quality), has given just the right amount of information (Quantity) and has directly addressed her husband's goal in asking the question (Relation). She has said precisely what she meant, no more and no less, and has generated no implicature (i.e. there is no distinction to be made here between what she says and what she means, there is no additional level of meaning).

The simplest way to think of Grice's maxims is general rules we follow in conversation. In short, those maxims specify what participants have to do in order to converse in maximally efficient, rational, co-operative way: they should speak sincerely, relevantly and clearly, while providing sufficient information (Levinson 1983: 102).

Grundy (2000: 101) says that hearers are able to infer meanings as a result of the extent to which speakers' utterances appear to satisfy their expectations with respect to informativeness (quantity), well-founded-ness (quality), relevance (relation) and clarity (manner). What is conveyed, therefore, consists of what is said (entailments), and what is implied (implicatures).

2.2.1 Maxim of Quantity

The maxim of Quantity relates to the amount of contribution to the coherence of conversation. Grice (1975: 45) clarifies that the maxim of Quantity has sub-maxims, i.e.: “Make your contribution to the conversation as informative as necessary!” and “Do not make your contribution to the conversation more informative than necessary!”

Grice (1975: 47) briefly gives the example of observance of the maxim of Quantity as in the following illustration:

If you are assisting me to mend a car, I expect your contribution to be neither more nor less than is required, at a particular stage I need four screws, I expect you to hand me four, rather than two or six.

The observance of the maxim of Quantity is exemplified in the following example (Thomas 1995: 64).

Husband : Where are the car keys?

Wife : They're on the table in the hall.

The wife, Thomas (1995: 64) further explains, has given just the right amount of information. She has said precisely what she meant, no more and no less, and has generated no implicature (i.e. there is no distinction to be made here between what she says and what she means, there is no additional level of meaning).

2.2.2 Maxim of Quality

The maxim of Quality suggests to the speakers to valid contribution with certain evidence. Grice (1975: 46) suggests that a conversation should be genuine and

sincere and speak the “truth” or facts. He formulates this maxim as; “Do not say what you believe to be false!” and “Do not say that for which you lack adequate evidence!” On the other words, both sub-maxims require the conversational members only say the truth.

Grice (1975: 47) briefly gives the example of observance of the maxim of Quality as in the following illustration:

I expect your contribution to be genuine and not spurious. If I need sugar as an ingredient in the cake you are assisting me to make, I do not expect you to hand me salt; if I need a spoon, I do not expect a trick spoon made of rubber.

2.2.3 Maxim of Relation

The maxim of Relation suggests that utterances should be relevant to the context of the conversation. In Grice’s (1975: 46) outlines that, speakers should “be relevant”, i.e. say things related to the current topic of the conversation.

Grice (1975: 47) briefly gives the example of observance of the maxim of Relation as in the following illustration:

I expect a partner’s contribution to be appropriate to immediate needs each stage of the transaction; if I am mixing ingredients for a cake, I do not expect to be handled a good book, or even an oven cloth (though this might be an appropriate contribution at a later stage).

Thomas (1995: 70) confirms that the maxim of Relation is exploited by making a response and observation which is very obviously irrelevant to the topic in hand e.g. by abruptly changing the subject, or by overtly failing to address the person’s goal in asking a question.

2.2.4 Maxim of Manner

The maxim of Manner suggests that speakers have to try presenting meaning clearly, concisely orderly, and avoid ambiguity and obscurity of expression. Grice (1975: 46), then, breaks it down into four subordinates: (1) avoid obscurity of expression; (2) avoid ambiguity; (3) be brief (avoid unnecessary wordiness) and; (4) be orderly. Shortly, this Manner requires the speakers to speak directly, orderly, not ambiguous and not exaggerating.

Grice (1975: 47) briefly gives the example of observance of the maxim of Manner as in the following illustration:

I expect partner to make it clear what contribution he is making, and to execute his performance with reasonable dispatch.

2.3 Non Observance of Gricean Maxims

Although Grice is well aware and presents the theory of four conversational maxims, there are very many occasions when people fail observing the maxims. The interesting thing about those rules is that often, we do not follow them. Thomas stated (1995: 64) there are five ways of failing to observe a maxim, they are (1) flouting a maxim, (2) violating a maxim, (3) infringing a maxim, (4) opting out a maxim and (5) suspending a maxim.

2.3.1. Flouting the Maxim

Grice (1975: 49) explains the flouting a maxim is a situation in which a speaker blatantly fails to observe a maxim, not with any intention of deceiving or misleading, but because the speaker wishes to prompt the hearer to look for a

meaning which is different from, or in addition to, the expressed meaning. Such an additional meaning Grice calls ‘conversational implicature’ and he terms the process by which it is generated ‘flouting a maxim’.

2.3.1.1 Flouting the Maxim of Quantity

A flout of the maxim of Quantity occurs when a speaker blatantly gives more or less information than the situation requires. An example of flouting of the maxim Quantity can be seen as follows (Thomas, 1995: 69).

A : How are we getting there?

B : Well, we’re getting there in Dave’s car.

Thomas (1995: 69) points out further that in the above interaction, B gives less information than A needs, thereby generating the implicature that, B and B’s friends (Dave) have a plan to go together, and A will not be travelling with them.

2.3.1.2 Flouting the Maxim of Quality

Flouts which exploit the maxim of Quality occur when the speaker says something which is blatantly untrue or for which he or she lacks adequate evidence. The following is an example of the flouting of the maxim of Quality (Thomas 1995: 67).

Elizabeth : A lot of people are depending on you.

Meredith : Thanks, that really takes the pressure off.

Thomas (1995:67) explains further that knowing ‘a lot of people are depending on you’ does not take the pressure off. Meredith is saying something

obviously untrue. By saying something clearly untrue, Meredith is implying that the opposite is true (sarcasm). The true meaning being expressed here is probably more like ‘That really puts a lot of pressure on me’ and perhaps, by extension, ‘Stop pressuring me’.

2.3.1.3 Flouting the Maxim of Relation

The maxim of Relation (‘be relevant’) is exploited by making a response or observation which is very obviously irrelevant to the topic in hand (e.g. by abruptly changing the subject, or by overtly failing to address the other person’s goal in asking a question). The following example is the flouting of the maxim of Relation by changing the subject or by failing to address the topic directly which are encountered very frequently (Thomas 1995: 70).

Anna : You really love me?
John : I like Ferris wheels, and college football, and things that go real fast.

In the example above, John is changing the topic. Therefore, he tends to flout the maxim of Relation. The implication is that John does not want to respond to Anna, perhaps he has problems discussing his feelings or the answer is “No”.

2.3.1.4 Flouting the Maxim of Manner

Flouts which exploit the maxim of Manner occur when speakers are unable to speak directly, orderly, not ambiguous and not exaggerating. (Grice 1975) gives an example of a flout of the maxim of Manner as follows.

Simon : When are you coming home?

Elizabeth : I will codify that question to my superiors and respond at such a time as an adequate answer is preparable.

In the example above, Elizabeth is using unnecessarily complicated and confusing words and construction. The implication is that Elizabeth does not wish to give answer to the question.

2.3.2 Violating the Maxim

Many commentators incorrectly use the term 'violate' for all forms of non-observance of the maxims. But in his first published paper on conversational cooperation (1975: 49), Grice defines 'violation' very specifically as the unostentatious non observance of a maxim. If a speaker violates a maxim s/he 'will be liable to mislead' (1975: 49). Below is an example of violating a maxim (Thomas 1995: 73),

An English athlete, Dianne Modahl, the defending Commonwealth Games 800 metres champion, pulled out of her opening race and returned to England. Caroline Searle, press officer for the England team, said:

'She has a family bereavement; her grandmother has died.'

The next day it was announced that Ms Modahl had been sent home following a positive test for drugs.

What Ms Searle had said was true, but the implicature (that the reason for Modahl's returning home was bereavement) was false.

2.3.3 Infringing the Maxim

A speaker who, with no intention of generating an implicature and with no intention of deceiving, fails to observe a maxim is said 'infringe' the maxim. In

other words, the non-observance stems from imperfect linguistic performance rather than from any desire on the part of the speakers to generate a conversational implicature (Thomas 1995: 74). Infringing a maxim could occur because the speaker has an imperfect command of the language (a young child or a foreign learner), because the speaker's performance is impaired in some way (nervousness, drunkenness, excitement), because of some cognitive impairment, or simply because the speaker is constitutionally incapable of speaking clearly, to the point, etc.

In accordance with Thomas, Mooney (2004: 910) points out that “infringing occurs when the speaker does not know the culture or does not master the language well enough, as when he or she is incapable of speaking clearly, as for example, when drunk”. The following is an example of infringing a maxim when someone learning English as a second language speaks to native speaker (Mooney 2004: 910).

English speaker : *Would you like ham or salad on your sandwich?*
Non-English speaker : *Yes.*

The interlocutor has not intentionally generated an implicature, he or she has not understood the utterance. However, the answer might be interpreted as non-operative. “This is a case of social implication in the absence of implicature (Mooney 2004: 910).”

2.3.4 Opting Out the Maxim

A speaker opts out of observing a maxim by indicating unwillingness to cooperate in the way the maxim requires. Examples of opting out occur frequently in public life, when the speaker cannot, perhaps for legal or ethical reasons, reply in the way normally expected (Thomas 1995: 74-75). On the other hand, the speaker wishes to avoid generating a false implicature or appearing uncooperative. Examples of such cases could include a priest, counselor or even an investigative journalist refusing to relay information given in confidence, or a police officer refusing to release the name of an accident victim until the victim's relatives have been informed.

A typical example in which the reason of opting out is that giving the requested information might hurt a third party or put them in danger is shown below. Here is a chunk of radio chat show (Thomas 1995: 75).

The first speaker is a caller to a radio chat show. The second speaker is the host, Nick Ross:

Caller : ... um I lived in uh a country where people sometimes need to flee that country.

Ross : uh, where was that?

Caller : it's a country in Asia and I don't want to say any more.

2.3.5 Suspending the Maxim

Suspensions of the maxims may be culture-specific or specific to particular events. It is a case in which the speaker needs not opt out of observing the maxim because there is no expectation for the maxim to be observed, e.g. during

proceedings in a court of law (Mey 1998:). This category is necessary to respond to criticisms of the type made by Keenan (1976: 70) who proposed as a counter-example to Grice's theory of conversational implicature the fact that in the Malagasy Republic participants in talk exchanges:

... regularly provide less information than is required by their conversational partner, even though they have access to the necessary information. (Keenan 1976: 70)

Keenan's example does not falsify Grice's theory if it is seen as a case where the maxim of Quantity is suspended. There is no expectation at all on the part of interactants that speakers will provide precise information about their relatives and friends, in case they draw the attention of evil spirits to them. Although the Malagasy speaker may appear to be underinformative at the level of what is said, the uninformative is nevertheless systematic, motivated and generates no conversational implicature for members of that community. Here is an example taken from a novel set on a Navajo reservation, which make explicit to the suspension of a maxim,

The speaker in this example and the next is the daughter of a murdered man. She is talking to Officer Jim Chee of the Navajo Tribal Police:

'Last time you were with that FBI man – asking about the one who got killed,' she said, respecting the Navajo taboo of not speaking the name of the dead. 'You find out who killed that man?'

'...they told him he could not be cured, 'Bistie's daughter said in a shaky voice. She cleared her throat, wiped the back of her hand across her eyes. 'That man was strong,' she continued. 'His spirit was strong. He didn't give up on things. He didn't want to die. He didn't hardly say anything at all. I asked him. I said, "My father, why - "'She stopped

Never speak the name of the dead, Chee thought. Never summon the chindi to you, even if the name of the ghost is Father.

Thomas (1995: 76-77) explains that from example above, we can see that on the first occasion she refers vaguely to 'the FBI man', thereby generating the true implicature that she does not know his name. Then she refers in a similar vague fashion to 'the one who killed' and 'that man'. Further, Thomas explains that among the Navajo, mentioning the name of the dead is taboo. In this case the non-observance of the maxim of Quantity generates no implicature because all the participants know that it is suspended.

2.4 Radio Talk Show

When studying mass media one can examine a medium whether it could be radio, television, newspaper, or magazine. Broadcast media could be defined as encompassing the mediums of radio and television (Pohjola 2008: 8). Each type can be further subdivided into formats. Within each format one may be able to make further distinctions within a particular genre. For example, radio has several formats including news, country western, soft rock, and call-in radio talk. Radio is an integral part of our lives. For many of us it serves as our wake-up call in the morning and our companion during drive time. We use radio while we work and while we play.

Radio is our portable friend (Dominick, 1974: 161-169). As Altheide et. al. (1986: 273) state that radio's appeal is that it serves both utilitarian or practical tasks and playful moods without immobilizing the listener. In addition, it has the

ability to serve specialized audiences, one of these being the enormous group of call-in radio talk listeners.

According to Ian Hutchby (2006: 273), the concept of broadcast talk is based on the idea that talk is always situated somewhere, it never occurs in a total vacuum. Hutchby claims that these kinds of situational contexts can range from conversations between friends to institutional contexts such as TV studios, thus broadening conversation analysis' sense of the immediate sequential context. According to conversation analysis institutional interaction is characterized by speech exchange systems through which people orient themselves in interactional situations. Hutchby states that media talk should be seen as a non-conversational or institutional form of talk.

Why are individuals so attracted to this medium? Radio stands out for several reasons. First, radio is the only mass medium that follows an exact linear progression of time, keeping pace with the listener's sense of real time throughout the day (Altheide et. al. 1986: 273). Therefore, listeners can always tune in to hear the latest music, news, weather, and traffic report.

Second, through specialized programming, radio has specific appeals to different groups of people. Radio has developed a diverse range of radio formats to satisfy almost every one's preferences. With so many different radio formats, listeners have the opportunity to choose to tune to those stations and programs that reflect their individual interests. Listeners may have similar reasons for listening to different radio formats, but demographic, social, and psychological

dimensions may influence an individual's decision to listen to a specific radio format.

Third, radio has the ability to affect community behavior (Crittenden: 1971). This is especially true when talking about the political behavior of audience members. Radio has the ability to become an open mike forum where individuals within a society can express opinions, legitimize actions, and mobilize fellow listeners (Crittenden: 1971). Lastly, radio is a versatile medium. Not only does radio speak to users, but it also speaks with listeners. The reasons people do or do not listen to this medium may be linked to the unique attributes of radio.

Mendelsohn (1964: 274) stated that, the importance of radio lies more in its ability to fulfill certain psychological needs than in the amount of time that is spent with the medium. Mendelsohn found that radio serves several important functions for listeners. People listen to the radio to bracket their day or as a part of their daily routine. Others listen for companionship, while they complete boring tasks or to combat loneliness. People also listen to enhance or change their moods. Radio acts as a social lubricant because it provides something for listeners to talk about with others. Also, radio serves the function of conveying news and information to its audience. People use the radio to be informed of the important events of the day as an outlet for vicarious participation in newsworthy happenings.

Mendelsohn (1964: 274) also stated that individual stations can serve one of four basic functions: utilitarian information and news, active mood accompaniment, release from psychological tension and pressure, and friendly

companionship. He maintained that when a person listens to a station for one of these needs it is likely that he or she will not listen to that station for the other functions. His assertion may lend support to the idea that individuals are goal oriented in selecting specific media content to fulfill certain needs. The motivation to select particular radio content will influence the stations and program to which a person tunes. Listening to the radio is an individual experience. So, individual characteristics such as demographics, social, and psychological factors influence a person's motivation to use radio.

In the past, radio stations believed that in order to be successful using the call-in talk format it was necessary to carry only local programs and air them during the day time (Marr, et. al: 1993). Today with more than 1,000 stations using this format and airing nationally broadcast programs 24 hours a day, talk stations have found that they can successfully attract large listening audiences (Fineman: 1993).

Herbst (1995) found four main motivations for listening to call-in programs dealing with public affairs. Several listeners stated that they called in to transmit their own opinion and to disseminate knowledge. Other callers were motivated by a need to engage in some sort of dialogue. Some individuals telephoned programs because they sought advice, information, or clarification of some issue. A small percentage of people felt a need to "police" the public sphere and so called in to correct a bias of a host or caller and to broaden discussion topics.

In Indonesia, there are numbers of radio station with their own radio talk program, and one of the radio talk programs is Pro 2 English Time of RRI Semarang which its genre information program. The program conducted for about an hour in English language and divided into two sections, there are English news and talk show with certain topic. Audience members are encouraged by the host to call in with opinions and questions. Often, outside guests are invited on these programs to lend expertise to the exchange of ideas (Andreasen: 1985).

2.4.1 Definition of Radio Talk Show

Talk shows are unique. They are not like daily news journalism which pursues facts and balances statements against each other, seeking a clear record of events. A talk show can consist of invited guests insisting on their facts and their positions, and arguing about the truth. Or it can consist of the presenter encouraging random callers to express themselves on what they have heard on the program, or on a particular issue. Often talk shows are a mixture of both formats (Howard & Rolt, 2006: 14).

The importance of talk shows in contemporary culture is undeniable. Today talk shows have become everyday political instruments as well as advice givers, entertainers, barometers of public opinion etc. The term talk show itself seems to link two communicative paradigms. A talk show combines the pre-modern oral tradition of interpersonal conversation and the modern mass-mediated spectacle (Munson 1993: 36).

A talk show as a type of a program is quite difficult to define because of this variable nature. However, it could be claimed that a talk show has more of an entertaining value and is not so strict in pattern, in a talk show the pattern has more to do with the dynamics of the conversation itself. (Nuolijärvi 2000: 80-88). When it comes to the different kinds of formats of the talk show genre, one can say that there are almost as many of those as there are talk shows airing locally, nationally and internationally every week. The talk show genre can be regarded to encompass formats such as news talk, calling and interview shows and different combinations of these as well as various service or advice programs etc. Whatever the format may be, the talk show genre promotes itself as user friendly and easily accessible even though the media frame in which it operates is highly complex.

Talk shows, whether on television or radio, are excellent vehicles for covering a wide variety of topics. Unlike news reports, talk shows are dynamic, evolving through the program as viewpoints are expressed and values debated. On talk shows, people talk, they express their opinions, they are in conflict with each other. But it is the impact of the program on the listeners which matters most, not the status of the guests or the personality of the presenter. What is important is how the listeners are affected by what they hear (Howard & Rolt, 2006: 14).

The programs in the talk show genre can also be distinguished according to how the general public appears on them. Five different categories have been found that range from an audible public providing laughter and applause to a protagonist public that actively participates in conversing and debating

(Livingstone 1994: 37-38). While, according to Rubin & Rubin (1993), call-in radio talk, has five genres: issue-oriented, information-oriented, sports talk, sex talk, and health and medical.

Below is an example of conversation of radio talk show. The name of the talk show is Pro 2 English Time RRI Semarang and its genre is information-oriented talk show. In this talk show, Ingrid a foreign tourist from Holland was being interviewed by the host, Rosalind. Rosalind asked about Ingrid's activities while she was visiting Indonesia and Ingrid's activities as a teacher and radio announcer in Holland. Due to the fact that Pro 2 English Time is a call-in radio talk show, the host also invited listener to join the program either via telephone or via short message service text (SMS).

R : OK, hello good evening listeners, so welcome to Pro 2 English time an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang... OK. welcome back here. but I'm not alone I was mm- I'm accompanied by somebody. beautiful girl coming from...mm- Holland. if I'm not- mm- yes I think. Mm- you can introduce yourself first Ingrid-

I : =Yes good evening and thank you for having me here. my name is Ingrid. I was born and raised in Surabaya and I went to Holland when I was 21. I was educated Dutch school and later on to SMA so always say I got the best of both world

R : So. for your information listeners, Ingrid is originally from Holland yeah first was born in Surabaya. OK well- first of all I would like to invite you if you want to join in this program don't forget to dial the number in 8316502, once again in 8316502 or you can send your text message to 0813251155 and 77. OK. welcome to Ingrid first and that you know Tuesday edition is about education. right yeah- and I think first off all I'm curious to know about your activity in Indonesia now

I : Actually I'm traveling with a friend a journalist she's writing a book about Indo Dutch people who live in Indonesia and since it's the first time for her to be in Indonesia and I was born and raised here she said it would be nice if you come along. I do my thing you do yours so we started in Jakarta then to Bandung-Semarang and tomorrow we'll leave for Surabaya and everywhere we come she interviews Indo Dutch people

R : YES- I'm interesting to know about Indo Dutch people. SO- Indo Dutch meaning that mm- years maybe hundreds of years ago or not so long ago Indo Dutch always means that you have European for father. grand father. great grand father or father and Indonesian mother. great grand mother or the other way around but mostly is father from Europe and mother from here and so mix blood mix you=

I : =mix inside=

R : =yes –

I : =off course you're attracted to both world the western world and the eastern world

R : Like mm- combine. I mean- merge or something?

I : YES. we mix blood

R : OK. beside. I'm interesting to know about your activity in Holland also you are a broadcaster but not broadcasting in Dutch but in *bahasa* Indonesia and -mm- perhaps you can show it to us little bit=

I : = YEAH. the first I was teacher of English and then very later I became a journalist and I always kept up my knowledge of Indonesia and when I had the chance to get an hour for broadcast in especially for Indo Dutch people I took the chance and I have a format in which I tell about Indonesia now. or I tell about long houses in Borneo I tell about things that happened in what I called Indo Dutch world in Holland. you know we have our own culture in the middle of the Dutch culture- we have our traditions with a partly from Indonesia and partly from Holland because- you know. there's always this mix in us and the music I play in my program is can be from *gamelan*, *keroncong* to modern pop

2.4.2 Characteristics of Radio Talk Show

Rubin & Rubin (1993) defines radio talk is a radio format containing discussion about topical issues. Most shows are regularly hosted by a single individual, and often feature interviews with a number of different guests. Radio talk typically includes an element of listener participation, usually by broadcasting live conversations between the host and listeners who "call in" (usually via telephone) to the show. Several different genres of call-in radio talk exist including: issue-oriented shows, radio psychology and health, sex talk, sports, and business and information programs.

Stokkink (1997) states that the talk show genre encompasses a number of different formats, but all talk shows share certain characteristics; (1) talk shows are (almost) exclusively nonfiction, (2) talk shows feature a guest or guests who are invited on a per-episode basis to discuss topics with permanent hosts, and (3) all talk shows are ephemeral in that they are created, shown, and then discarded or shelved, except in rare circumstances, reruns are not shown.

Audience contributions are usually screened by a show's producer(s) in order to maximize audience interest and, in the case of commercial radio talk, attract advertisers. Generally, the shows are organized into segments, each separated by a pause for advertisements; however, in public or non-commercial radio, music is sometimes played in place of commercials to separate the program segments. Although numerous issue-oriented programs discuss topics ranging from community problems to national concerns, many are political in nature (Fineman: 1993).

2.5 Framework of the Study

Conversation analysis enables the study of broadcast talk by offering tools with which it is possible to draw out its unique features and understand the important role of the participants of the interaction in maintaining the characteristic forms of radio and television broadcasting talk. In short, broadcast talk could be defined through three characteristics: it is closely related to the structures and patterns of ordinary talk, it should still be seen as an institutional form of discourse and besides the participants, it is primarily meant to be heard by an audience (Hutchby 2006: 24-26).

The analysis of the conversation, of the chosen radio talk, as to maxims from Gricean cooperative principles, will search for situations where these were violated and if so to what extent. The question that can be raised here is if the Gricean cooperative principles can be applied on radio talk conversation at all. In this study, the term 'implicature' which is introduced by Grice (1975: 45) becomes one of tools of analysis to describe what speakers and hearers are doing especially to account for what a speaker can imply, suggest, or mean, as distinct from what the speaker literally say.

The discussion of the research contain of research problems which formed into issues kinds of maxims were mostly violated and observed by participants in the related radio talk. The conversation in radio talk show has an ability to violate and observe the maxims in Gricean cooperative principle. However, it does not mean that the conversation avoid the possibility of the other kind of infringements the maxims to be occurred, such flouting a maxim, opting out a maxim, and

suspending a maxim. Refer to the limitation of the study, the research only analyzes the conversation in Gricean cooperative principle whether it was violating or observing the maxims.



CHAPTER III

METHOD OF INVESTIGATION

The third chapter focused in methodology that was used to analyze Gricean Cooperative Principles in the conversation of radio talk show of Pro 2 English Time. There were four subchapters; (1) research design, (2) source of the data, (3) roles of the researcher, (4) method of data collection and (5) method of data analysis.

3.1 Research Design

As indicated in Chapter I, the study focused on the dialogues of English program Pro 2 English Time RRI Semarang. In order to answer the statement of the problem, the writer applied the qualitative method. The qualitative research described people's situation and feeling, therefore it did not relate to numeral data. Berg (1989: 2) said that qualitative term did not relate to the numeral data, but it related to the meanings, concepts, definitions, and descriptions of things. So, it was better for the writer to analyze dialogues containing meanings, concepts, and characteristics with a qualitative research design.

As defined by Miles and Huberman (1994: 429), qualitative data analysis consisted of three concurrent flows of activity which so called interactive model.

The interactive model was as follows:

- (1) Data display
The data were displayed in a data table.
- (2) Data reduction
The data were identified and classified based on Gricean Cooperative Principles.
- (3) Conclusion
The conclusions were drawn as the result of analyzing data reductions.

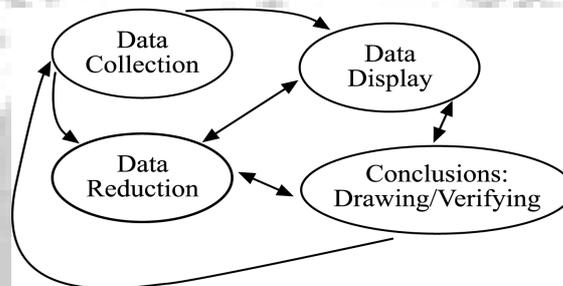


Figure 3.1 Component of Data Analysis: Interactive Model

Miles and Huberman (1994: 429)

To further enhance the analysis, some quantification was employed. This procedure involved some descriptive statistics covering frequency and percentage of occurrence of the observance and the non observance of Gricean cooperative principles maxim.

3.2 Source of the Data

The source of data referred to the subject from which all the data of a research were obtained (Arikunto, 2002:107). The data may appear in the form of discourse, sentence, clause, phrase, word or even morpheme (Subroto, 1992:7). The data in this research were dialogues uttered by the participants of Pro 2 English Time in one of its edition that was “Ingrid from Holland”.

Pro 2 English Time was a talk show program which is conducted every day at 6 pm until 7 pm on 95.3 FM Pro 2 RRI Semarang. Pro 2 English Time which has tagline “*Improving Your Smart Talent*” is an English languages interactive program, in which its participants are supposed to talk in English during on air. The genre of the program is an information-oriented talk show which means there are topic and information to be discussed. The conversation has different topic every day, and in one day there were about 4 to 5 callers, joining the program.

The participants of this program are radio announcers and listeners with various ages, occupation, and education background, yet they have a similar thing that is their willingness to speak in English. Although the participants are non native English speakers, they try to build conversation always in English, as possible as they can do. Sometimes, there were foreigners or native English speakers who become guest announcers and present information and invite listeners to have conversation with them.

The purposes of the program are to inform factual, actual topic to listeners and interactively discuss it with them by using telephone and short message service (SMS). In every edition of Pro 2 English Time, the announcers provide a topic and several supporting information and they will invite listeners to participate the program by calling the phone line and/or sending SMS. During the conversation and SMS session listeners get an opportunity to have discussion with announcers, to speak up their mind, and to give their opinion and criticism related to the recent topic in program.

The conversations in the program do not always run well due to some factors. Sometimes technical factors such as phone line and low communication signal disturbance affected the audio quality which cause participants hardly hear the sound from the radio and telephone, so that they can not build a dynamic conversation. Besides, there are also non-technical factors that make the conversation not to be dynamic and even come to a dead end. It happens when participants can not speak up their mind properly because they lack of vocabulary, they hardly catch the point of discussion, and they can not provide some clues to make a good exchange of information.

Here, the writer got an interesting conversation in Pro 2 English Time edition which titled “Ingrid from Holland” on August 2008. The conversation was among Indonesian speakers of English, a native English speaker from Holland and listeners who joined the program via telephone line. In this edition, Rosalind (the announcer) and Ingrid (the guest announcer who comes from Holland) presented a topic about Ingrid activities’ in Holland. A topic about Ingrid’s life and Holland

might attract listeners to discuss it. During the interactive phone in session, they asked about Ingrid's life, her activities' as a teacher and announcer in Holland, the activities' during her trip in Indonesia and many things about Holland. Often, listeners also spoke up their mind, opinion and their wishes of being in Holland and how Indonesia's development someday could be like Holland as well. Finally, by the end of the program, Rosalind asked Ingrid to close the program by making a statement and message for listeners to always keep up their motivation to speak in English, listen to the program, and to love Indonesia cultures.

3.3 Roles of Researcher

Particularly in qualitative research the role of the researcher as the primary data collection instrument necessitates the identification of personal values, assumptions and biases at the outset of the study (Creswell, 1994:163). In this study, the writer had some functions, such as:

- (1) Data collector. The writer collected as many as possible the data for the object of the study.
- (2) Data classifier. Here, the writer classified the data which were collected.
- (3) Data analyzer. This means that the writer analyzed the classified.
- (4) Data interpreter. In this case, the writer gave my comments and suggestions based on the findings of the research.

3.4 Method of Data Collection

The procedure of collecting the data in this final project was divided into several steps, they are.

3.4.1 Recording the Radio Talk Show Program

The writer found interesting English conversation in Pro 2 English Time edition which titled “Ingrid from Holland”, the conversations were among Indonesian speakers of English, a native English speaker from Holland and listeners who join the program via telephone line. The data observed here was audio data which taken from recorded radio program. According to Wray et al. (1998: 153), audio and video recording was a support to many types of work, where it may save researcher from having to make frantic notes at the time and risk missing important information. Hence, in order to provide a good quality recorded audio data, the Adobe® Audition™ 1.5 program which was connected to a radio device was used. Later, the audio data was saved in an MP3 format and in order to support the process of transcribing, the data was listened as frequent as possible.

3.4.2 Transcribing the Dialogues in the Radio Talk Show Program

The data of this final project was a non-scripted conversation of radio talk show. Meanwhile, according to Wray et al. (1998: 201) for an analysis to be valid, the transcription of the data must be accurate. In order to fulfill to gain the purpose of this final project, the conversations in Pro 2 English Time were transcribed. Here,

the utterances, the initial name of speaker, indicated a pause in the conversation and indicated standard intonation patterns were written down. The example of this step was seen as follows:

Table 3.1 Transcript of Conversation

264.	E.2 :	Ehm – OK, I just mm (++) what (++) I have a question for you about your job, you are a journalist, RIGHT?
265.	I :	YES, I am
266.	E.2 :	You have invited many places in Indonesia, and I want to know what are impression, your mm (++) your own impression about <u>Indonesian - Indonesian people</u>
267.	R :	PARDON, Eni...can you speak LOUDER?
268.	E.2 :	OK, I just want to know your impression, your impression about Indonesian people
269.	I :	IMPRESSION? My IMPRESSION?
270.	E :	AHA yes

3.5 Method of Data Analysis

The data were in the form of conversation transcripts of Pro 2 English Time of RRI Semarang edition “Ingrid from Holland”. In accordance with Miles and Huberman (1994: 429) interactive model which consisted of data display, data reduction and conclusion, the data then analyzed by using these following steps:

3.5.1 Identifying the Transcript

Identifying means that the activity of separating the data by marking and numbering. Here, the data were in clause forms. The marking activity was done

by noticing the clauses dealing with the research problem. The purpose of this activity was to enable the writer to review the datum for the inventorying process.

The step was to find parts of the participants' clauses which were going to be analyzed. Identifying the transcript was done by underlining the relevant data, which had some correlation with the statements of the problems. After the process of identifying had been completed, 335 data in clause forms were collected. Those data were later broken down into 391 data in clause forms which would be classified and analyzed based on Gricean cooperative principles theory. In order to ease the process of classifying and analyzing, those clauses were coded with the number of speaker's turn taking in conversation (T) and the number of clause (C) – although some of the data were not kind of completed clause. Each datum classified and analyzed in this final project was coded in a format T.XX/C.XX. The process was seen as follows:

Table 3.2 The transcript before identification

1.	R:	<p>OK, hello good evening listeners – so welcome to Pro 2 English Time - an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang – OK welcome back here with Rosalind here - but I'm not alone I was –mm (+++) I'm accompanied by somebody - beautiful girl coming from mm (++) Holland If I'm not - mm (++) YES - I think mm - you can introduce yourself first Ingrid</p>
----	----	--

Table 3.3 The transcript after identification

Turn Number (T)	Participant	Clause Number (C)	Data
1.	R:	1.	OK, hello good evening listeners – so welcome to Pro 2 English Time - an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang –
		2.	OK welcome back here with Rosalind here - but I'm not alone I was –mm (+++) I'm accompanied by somebody - beautiful girl coming from mm (++) Holland If I'm not - mm (++)
		3.	YES - I think mm - you can introduce yourself first Ingrid

3.5.2 Inventorying

Inventorying the data was the fourth step in collecting the data. It referred to the activity of listing the data into column in several variables. It meant that the writer classified the overall data in several appendices.

In order to make it easier, the use of table was needed in this step. The table consisted of the data which were identified before. In this step the writer just filled the data and type of data columns. The column of answering question number and time were still blank. The writer did it later, in the next step.

While making the script, the writer began inventorying like the time table below. The complete time table can be found in appendix 4. The process of inventorying was illustrated as follows:

Table 3.4 The inventoried data

Turn Number (T)	Participant	Clause Number (C)	Data	Observing the CP Maxim	Non Observing the CP Maxim
1.	R:	1.	OK, hello good evening listeners – so welcome to Pro 2 English Time - an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang –	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Manner 	-
		2.	OK welcome back here with Rosalind here - but I'm not alone I was –mm (+++) I'm accompanied by somebody - beautiful girl coming from mm (++) Holland If I'm not - mm (++)	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of manner
		3.	YES - I think mm - you can introduce yourself first Ingrid	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity 	<ul style="list-style-type: none"> • Flouting maxim of manner

3.5.3 Classifying the Data

The next step was classifying. When the data were well arranged, they were classified into dialogues or sentences that included in the appendix 5 and 6 of this final project. The example of classification can be seen as follows:

Table 3.5 The classified data

No.	Observation of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
1.	Maxim of Quantity	R	T.1/C.1	OK, hello good evening listeners – so welcome to Pro 2 English Time - an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang –	Rosalind as the host opened the program and informed listener the program. She briefly explained what the program was. Here, she said what she believed as proper information about the program.
		R	T.1/C.3	YES - I think mm - you can introduce yourself first Ingrid	Here, the way Rosalind invited Ingrid to introduce herself was presented in a proper way, she did not take a long words and directly asked Ingrid to welcome listeners.

3.5.4 Finding the Result of Analysis

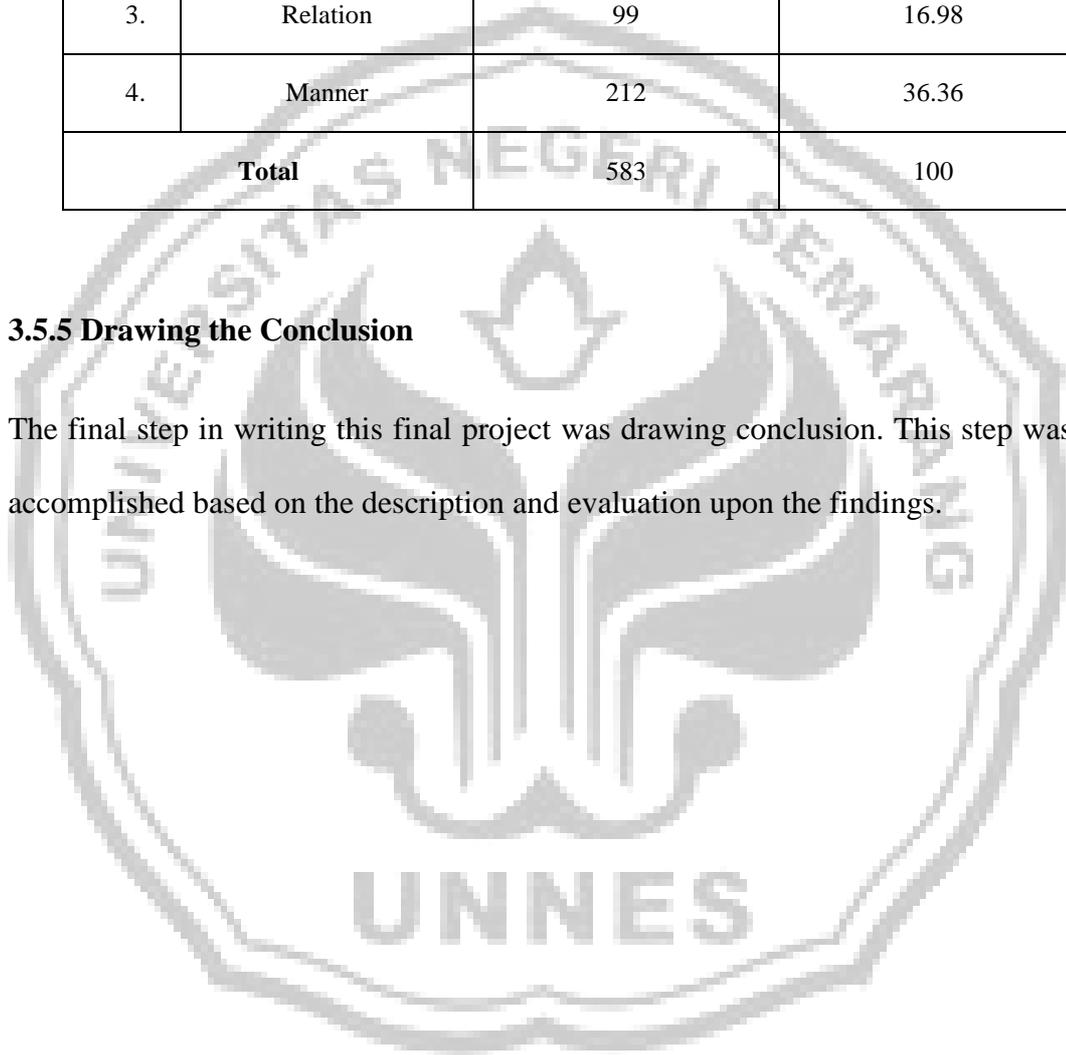
The result of analysis was found after the writer finished the analysis of the data and the calculation of the amount of frequency of each Gricean cooperative principles maxims in the transcript of conversation as seen in appendix 6. The result found that the type of Gricean cooperative principles maxims were employed and violated during the conversations in Pro 2 English Time program.

Table 3.6 Frequency of Observance of Maxim

No.	Maxim	Frequency	Percentage (%)
1.	Quantity	138	23.68
2.	Quality	134	22.98
3.	Relation	99	16.98
4.	Manner	212	36.36
Total		583	100

3.5.5 Drawing the Conclusion

The final step in writing this final project was drawing conclusion. This step was accomplished based on the description and evaluation upon the findings.



CHAPTER IV

FINDING AND DISCUSSION

This chapter provides analysis, finding and discussion to answer these question of how the Gricean cooperative principles maxims applied in conversation in the radio talk program Pro 2 English Time of RRI Semarang edition Ingrid from Holland, and how the conversation in the related program employ or deviate the Gricean cooperative principles maxims. Several examples were displayed in this chapter, while the complete data were explained in the Appendix 5 for the observance of Gricean cooperative principles maxims and in the Appendix 6 for the non observance of Gricean cooperative principles.

4.1 Analysis

This final project employed descriptive qualitative analysis to observe the data. After being proceed with the steps such as identifying the transcript, inventorying and classifying, the data then analyzed and recapitulated in the table as follow.

Table 4.1

FREQUENCY OF THE OBSERVANCE OF MAXIMS

No.	Maxim	Frequency	Percentage (%)
1.	Quantity	138	23.68
2.	Quality	134	22.98
3.	Relation	99	16.98

	Manner	212	36.36
	Total	583	100

Table 4.2

FREQUENCY OF THE NON OBSERVANCE OF MAXIMS

No.	Non Observance	Frequency	Percentage (%)
1.	Flouting of Maxim of Quantity	45	22.72
2.	Flouting of Maxim of Quality	13	6.56
3.	Flouting of Maxim of Relation	4	2.02
4.	Flouting of Maxim of Manner	122	61.61
5.	Infringing	12	6.06
6.	Opting Out	2	1.01
	Total	198	100

4.2 Finding

From the analysis above, there are findings which could be drawn.

- (1) From 391 clauses analyzed, there were 2 categories found: observance of maxims (583 clauses), and non observance maxims (198 clauses).
 - a. The first category, observance of maxims was divided into 4 sub-categories, they were maxim of quantity (138 clauses or 23.68 % of total clauses), maxim of quality (134 clauses or 22.98 % of total clauses), maxim of relation (99 clauses or 16.98 % of total clauses) and maxim of manner (212 clauses or 36.36 % of total clauses).

b. The second category, non observance of maxims was divided into 6 sub categories, they were flouting the maxim of quantity (45 clauses or 22.72 % of total clauses), flouting the maxim of quality (13 clauses or 6.56 % of total clauses), flouting the maxim of relation (4 clauses or 2.02 % of total clauses), flouting the maxim of manner (122 clauses or 61.61 % of total clauses), infringing (12 clauses or 6.06 % of total clauses) and opting out (2 clauses or 1.01 % of total clauses).

(2) Based on the analysis, it can be concluded that the Gricean cooperative principles maxims were not completely applied by the participants in the related radio talk show program. Although the Gricean cooperative principles maxims were not completely applied by the participants in the conversation of the related radio talk show program, the participants of the conversation observed certain regularities in interaction. The addresses of the conversation got almost no problem interpreting the speakers' utterances.

(3) The reasons why the participants employed and broke the Gricean cooperative principles maxims were depend on the context of situation. Context of situation played an important role in the employing and breaking of Gricean cooperative principles maxims. The data analysis also revealed that the use of an implicature in the dialogue among the participants in the Pro 2 English Time depend on the context of situation which shows the reason why the character flout a maxim.

When the speaker could not say the sufficient information directly because of any consideration they tend to flout the maxims of quantity.

When the speaker could not say directly the truth or sincerely because of any consideration related to the context of situation they tend to flout the maxim of quality. When the speaker could not say the relevance answer or information in order to shows their intended meaning indirectly, they tend to flout the maxim of relevance. When the speaker could not say clearly the information to the information to the hearer because of any consideration related to the context of situation, they tend to flout the maxim of manner. When the speaker had an imperfect command of the language, because the speaker's performance was impaired in some way (nervousness, drunkenness, excitement), because of some cognitive impairment, or simply because the speaker was constitutionally incapable of speaking clearly, to the point they tend to infringe the maxim. And when the speaker could not, perhaps for legal or ethical reasons, reply in the way normally expected they tend to opt out the maxim.

4.3 Discussion

4.3.1 Observance of Gricean Maxims

The observance of Gricean cooperative principles maxims in this final project consisted of 4 categories they were observance of maxim of quantity (138 clauses or 23.68 % of total clauses); maxim of quality (134 clauses or 22.98 % of total

clauses); maxim of relation (99 clauses or 16.98 % of total clauses) and maxim of manner (212 clauses or 36.36 % of total clauses). The data below were the examples.

4.3.1.1 Observance of Maxim of Quantity

As mentioned previously in chapter 2, maxim of quantity required speakers to make their contribution as informative as required (for the current purpose of the exchange) and not to make their contribution more informative than what was required.

(1) R : OK, hello good evening listeners – so welcome to Pro 2 English Time - an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang – OK welcome back here with Rosalind here - but I'm not alone I was –mm (+++) I'm accompanied by somebody - beautiful girl coming from mm (++) Holland If I'm not - mm (++) OK welcome back here with Rosalind here - but I'm not alone I was –mm (+++) I'm accompanied by somebody - beautiful girl coming from mm (++) Holland If I'm not - mm (++) **YES - I think mm - you can introduce yourself first Ingrid**

I : **YES good evening and thank you for having me here – my name is Ingrid - I was born and raised in Surabaya - and I went to Holland when I was 21 – I was educated Dutch school and later on to SMA – so I always say I got the best of both world**

The example above was as seen in Appendix 5 data number T.1/C.1; T.1/C.3 and T.2/C.4. Rosalind as the host opened the program and informed listener the program. She briefly explained what the program was. Here, she said what she believed as proper information about the program. Rosalind properly invited Ingrid to introduce herself, she did not take a long words and directly asked Ingrid to welcome listeners. Later, Ingrid introduced her self and here, she

gave enough information. Since it was not a radio program which focused on figure's life story, Ingrid did not have to give more detail introductory. From that analysis, the data above were considered as an application of maxim of quantity.

(2) R : **OK, how is their opinion about Indonesian culture?**

I : **Very refined, sophisticated**

In these words, in Appendix 5 data number T.19/C.26 Rosalind directly and efficiently asked Ingrid about people's opinion toward Indonesian culture. Here, she employed maxim of quantity. Meanwhile, on Appendix 4 data number T.20/C.27 Ingrid gave brief answer for Rosalind's question, yet it might represent both her personal thinking and people's opinion about Indonesian culture. Here, she still upheld maxim of quantity.

(3) P : **Good evening**

R : **Good evening** – who's speaking please?

The example above was a chunk of conversation between Rosalind and Paryono. The whole utterance was in Appendix 5 numbers T.28/C.41 and T.29/C.42. Paryono was one of the callers in the program. Here, he greeted audience by saying "good evening". What Paryono did to greet others was effective enough and it could be categorized into maxim of quantity. On the other hand, Rosalind welcomed Paryono and she also asked his name. She did it as effective as she could do and she employed maxim of quantity. The pattern which was used by both speakers was adjacency pair, in which one speaker said greeting and the other one gave response.

(4) P : Good evening...**ARE you FINE?**

I : **I'm very fine** thank you- and **enjoying being here in Semarang-** thank you

The example above was taken from data in Appendix 5 number T.41/C.54 and T.42/C.55. Here, Paryono seemed to be both nervous and excited so that he greeted Ingrid for about three times or more. He sounded like someone who could not speak English well, yet he tended to trigger himself to learn it. For that reason, it was understood when he greeted Ingrid once again. Nonetheless, later he directly and efficiently asked Ingrid's condition. I considered his last question for Ingrid as an application of maxim of quantity. Meanwhile, Ingrid answered Paryono's question, said that she was very fine and she enjoyed Semarang. She said it efficiently and she still upheld maxim of quantity.

(5) R : OK, NICE – this is the message coming from Breno - back again to Breno. [reading SMS] good evening, I'm Breno - sorry before - before ask this - I've ever heard about homosexual community, gay or *lesbi* - how about the opinion from people around? Because it quite unusual in my country – so, **in this country being a gay or lesbian people is unusual** (++) **YES, and how about in your country?**

I : In Holland **you can talk freely about it, you can be opened about it** and mm (++) WELL say, I'm a gay or mm (++) people accept it, it's even possible now that you **make a sort of marriage contract and live together and people accept it, I mean I'm not saying** it's good or bad, **I'm just saying it's accepted in Holland**, they don't - **you're free** –

The example above was taken from data in Appendix 5 numbers T.174/C.203 and T.175/C.205. Rosalind represented Breno (one of listeners) asked Ingrid about homosexual issue in Holland. In order to ask the question, Rosalind did not beat around the bush and she still upheld maxim of quantity.

Meanwhile, the other speaker, Ingrid, answered Breno's question which was sent via SMS. Breno questioned Ingrid about homosexuality in Holland. Ingrid wisely answered Breno's question that being homosexual in Holland was a right which reserved by legal law and it was accepted there. Here, Ingrid gave her answer as informative, no more and no less. From that analysis, the data above were considered as an application of maxim of quantity.

4.3.1.2 Observance of Maxim of Quality

The observance of maxim of quality meant that speakers were supposed not to say what they believe to be false and not to say something for which they lack adequate evidence.

- (1) R : **YES I'm interesting to know about Indo Dutch people –**
 I : **so Indo Dutch meaning that mm (++) years maybe hundreds of years ago or - not so long ago Indo Dutch always means that you have European for father, grand father, great grand father or father and Indonesian mother, great grand mother or the other way around but mostly is father from Europe and mother from here and so mix blood mix you mix inside = =**

In the dialogue in the Appendix 5 numbers T.7/C.12 and T.8/C.13 between Rosalind and Ingrid, they talked about Indo Dutch people. Rosalind asked Ingrid to explain about Indo Dutch people. Here, Ingrid answered Rosalind's question by telling what she knew about Indo Dutch people, with her own terms "mix blood Indonesian-European" Ingrid clearly answer those question. Hence, the interaction in the dialogue was categorized into observance of maxim of quality.

(2) R : So how do you find Indonesian people?

I : **They are still refined they are still sophisticated** and I do hope that they younger Indonesian boys and girls will keep up their tradition **you know and you have a wonderful culture and tradition of your own** - and off course **you should develop and grow and learn from other cultures but try but try to keep very, very might much to yourself** from yourself from yourself

In the example above which taken from the Appendix 5 in data number T.23/C.31 and T.24/C.32, Rosalind directly and efficiently asked Ingrid about her opinion toward Indonesian people. Here, she employed maxim of quantity. Meanwhile, Ingrid confirmed Rosalind's question, she believed that Indonesian people was still refined and sophisticated. In this case, Ingrid answer was considered as an application of maxim of quality.

(3) R : Like one of our what we call it every body I mean **the youth people in Indonesia said think global act local ==**

I : == That's wonderful - **I remember that that's mm think global so look around you what is happening and what's new what's good for me but yeah act local – like mm (++) Indonesian people keep up your tradition yeah there's nothing wrong with them**

The example here was taken from Appendix 5 from the data numbers T.25/C.35; T.26/C.36 and T.26/C.37. Rosalind tried to remind Ingrid and listeners to a proverb “think global act local”, she believed that proverb was fit to the situation in which the Indonesian people were supposed to keep and to safe their traditions even though many Indonesian people recently tried to get along with foreign cultures. Rosalind opinions and beliefs could be said employed maxim of quality. Meanwhile, Ingrid in her utterances, she well accepted what Rosalind

already said about the proverb “*think global act local*”. She believed there was nothing wrong with the effort to keep and safe tradition of a nation.

(4) R : Good evening – who’s speaking please?

P : I want to speak to Ingrid.

R : Oh yes - **your name please-**

P : **OK, my name is Mr. Paryono.**

Here, the example was taken from Appendix 5 from data numbers T.29/C.42; T.30/C.43; T.31/C.44 and T.32/C.45. Rosalind welcomed Paryono and she also asked his name. She did it as effective as she could do. Meanwhile, Paryono – the caller –answered Rosalind’s question properly and efficiently. In this case, Paryono employed maxim of quantity.

(5) P : == YES- and **you have been long in Borneo?**

I : **NO - I haven’t been in Borneo – when I was trying I was telling that I choose my topics from all of over of Indonesia and this was just an example** - for instance I tell about long houses if I have much information about it - because I wanted to tell about Indonesia and Indonesia is so big I picked a small part of it every time

The example above was taken from Appendix 5 from data numbers T.45/C.58; T.46/C.59 and T.46/C.60. Paryono asked whether or not Ingrid had been in Borneo for a long time. Paryono’s question in this case employed maxim of manner since he asked his question by using simple word and there was no ambiguity in that question. Ingrid’s answers in dialogue no. T.46/C.59 and no. T.46/C.60 was responses to Paryono’s question (see no. T.45/C.58). She explained that she did not live in Borneo. Instead of living there, Ingrid only took Borneo and other part of Indonesian archipelago as the examples and topics

discussed in her radio program. What she said was right and was necessary to avoid misunderstanding. It still employed maxim of quality.

4.3.1.3 Observance of Maxim of Relation

The observance of maxim of quality meant that speakers were supposed to be relevant.

(1) R : = = yeah and I think first off all **I'm curious to know about your activity in Indonesia now**

I : Actually I'm **traveling with a friend - a journalist - she's writing a book about Indo Dutch people who live in Indonesia – and since it's the first time for her to be in Indonesia and I was born and raised here she said “it would be nice if you come along - I do my thing you do yours”** so we started in Jakarta then to Bandung, Semarang and tomorrow we'll leave for Surabaya and everywhere - we come she interviews Indo Dutch people

Here, the example was taken from Appendix 5 data numbers T.5/C.9; T.6/C.10 and T.6/C.11. Rosalind conveyed her curiosity. She wanted to know what Ingrid did while she was in Indonesia. Here, I assumed that Rosalind still spoke efficiently. Ingrid answered Rosalind's question that she was travelling with a friend of hers. Ingrid's answer at the beginning was more or less enough to encounter Rosalind's question. She then extended the answer by telling her experiences while she was in Indonesia. Later, Ingrid explained her experience while she was in Indonesia. Ingrid in this case still gave necessary information and it still had relation with the question. Hence, the data above was classified into the observance of maxim of relation.

(2) R : Like mm (++) combine - I mean merge or something?

I : **YES, we mix blood**

The example above was taken from Appendix 5 data numbers T.11/C.16 and T.12/C.17. Rosalind asked Ingrid about her feeling of being Indo Dutch people. Rosalind wanted to know whether Ingrid felt like having affiliation with both western and eastern cultures. Later, Ingrid surely affirmed that she felt like having mixed blood. This short statement meant that she felt being both an Indonesian and a Dutch. It was a simple and relevant answer. Here, Ingrid employed maxim of relation.

(3) R : OK, beside, **I'm interesting to know about your activity in Holland - also you are a broadcaster but not broadcasting in Dutch but in *bahasa* Indonesia and mm – perhaps you can show ? =**

I : == YES ==

R : == it to us little bit –

I : Yeah the first I was teacher of English and then very later I became a journalist and I always kept up my knowledge of Indonesia – **and when I had the chance to get an hour for broadcast in especially for Indo Dutch people I took the chance - and I have a format in which I tell about Indonesia now - or I tell about long houses in Borneo – I tell about things that happened in what I called Indo Dutch world in Holland** – you know we have our own culture in the middle of the Dutch culture - we have our traditions with a partly from Indonesia and partly from Holland because you know there's always this mix in us and the music I play in my program is can be from *gamelan*, *keroncong* to modern pop

The example here was still taken from Appendix 5 data numbers T.13/C.18; T.14/C.19; T.15/C.20; T.16/C.21 and T.16/C.22. Rosalind asked Ingrid to talk about her activity as a radio announcer in Holland. Ingrid briefly shared her story of life. She explained what she had been doing in her life. All things she said was still relevant and supporting her answer and she employed

maxim of relation. Later, Ingrid also told Rosalind and listeners about what she did to run her radio program in Holland. There were many Indo Dutch things which she presented in her program. So far, what Ingrid already mentioned in her answer was still relevant and she employed maxim of relation.

(4) R : Traditional instruments...

I : Also **traditional whenever I can and I can buy the CD and I have the explanation** - I can tell about this - I will do it but I also play the music from the 50'ies like Elvis Presley - also I mean it's a mix like yeah...it's a mix of music it's a mix of topics because we are mix the Indo Dutch people yeah that's why Indo Dutch people

The example above was taken from Appendix 5 data numbers T.17/C.23; T.18/C.24 and T.18/C.25. Rosalind tried to complete Ingrid's answer by simply and spontaneously saying "traditional instruments". What Rosalind said was still relevant and she still upheld maxim of relation. On the other hand, Ingrid also completed her previous answer (see appendix 4 datum no. T.16/C.22). What she mentioned here was still necessary and relevant to the topic and she already employed maxim of relation. Ingrid completed her answer by talking about mixed music and mixed topic in her radio program. Her answer was still relevant and she upheld maxim of relation.

(5) R : It's a traditional song - it's a traditional song from Solo - **can you sing?**

I : **Mm (++) just a small part is that OK?**

P : OK –

The example here was taken from Appendix 5 from data numbers T.59/C.75; T.59/C.76; T.60/C.77 and T.61/C.78. Rosalind told Ingrid that *Bengawan Solo* was a song from Solo. What Rosalind said here still had

correlation and she made her answer corresponded to maxim of relation. Later, Ingrid said that she would like to sing *Bengawan Solo*, yet she would do it only for some part of the song. She asked Rosalind and Paryono if that would be ok for them or not. What Ingrid said here was still relevant and she employed maxim of relation.

4.3.1.4 Observance of Maxim of Manner

The observance of maxim of manner meant that speakers were supposed to avoid obscurity of expression, avoid ambiguity, be brief (avoid unnecessary prolixity) and be orderly.

- (1) R : YES I'm interesting to know about Indo Dutch people –
 I : so Indo Dutch meaning that mm (++) years maybe hundreds of years ago or - not so long ago Indo Dutch always means that you have European for father, grand father, great grand father or father and Indonesian mother, great grand mother or the other way around but mostly is father from Europe and mother from here and so mix blood mix you mix inside ==
 R : == ehmm...yes ?
 I : == **yes off course – you're attracted to both world the western world and the eastern world**

The example above was taken from Appendix 5 in data numbers T.7/C.12; T.8/C.13; T.9/C.14 and T.10/C.15. Previously Ingrid talked about Indo Dutch people (see no. T.6/C.11) and then Rosalind said that she wanted to know more about Indo Dutch people. Ingrid answered Rosalind's question by telling what she knew about Indo Dutch people, with her own terms "mix blood Indonesian-European" Ingrid clearly answer those question. Rosalind responded Ingrid's answer. Ingrid said as an Indo Dutch descent, she felt part of her soul belonged to

both Indonesia and Dutch, and she loved it. Rosalind agreed what Ingrid said by saying “yes?” Ingrid spontaneously said that Indo Dutch people belonged to both western and eastern world and they were attracted to both worlds. Ingrid in this case already employed maxim of manner because she was straight forward saying her opinion about Indo Dutch people to answer Rosalind’s question.

- (2) R : OK, beside, I’m interesting to know about your activity in Holland - also you are a broadcaster but not broadcasting in Dutch but in *bahasa* Indonesia and mm – **perhaps you can show =**
 I : == YES ==
 R : == it to us little bit –
 I : **Yeah the first I was teacher of English and then very later I became a journalist** and I always kept up my knowledge of Indonesia – and **when I had the chance to get an hour for broadcast in especially for Indo Dutch people I took the chance**

The example above was still taken from Appendix 5 in data numbers T.13/C.18; T.14/C.19; T.15/C.20 and T.16/C.21. Previously, Rosalind was interested to know about Ingrid’s activity as an announcer in Holland. Rosalind asked Ingrid to share a little bit of her story especially the part when Ingrid spoke Indonesian language in her radio program in Holland. Ingrid then told Rosalind and listeners about her experience. Ingrid in this case upheld maxim of manner since she convey her story briefly and orderly.

- (3) R : OK, **how is their opinion about Indonesian culture?**
 I : **Very refined, sophisticated**

The example here was taken from Appendix 5 in data numbers T.19/C.26 and T.20/C.27. Rosalind asked Ingrid her opinion about Indonesian culture. Here,

the data could be classified as an application of maxim of manner since Rosalind straightly and simply conveyed her question. What Rosalind asked could be easily understood by Ingrid and it did not make any ambiguity. Meanwhile, as the response, Ingrid answered Rosalind's question. She simply and spontaneously said that Indonesian culture was very refined and sophisticated. From the pattern on the example above, the writer assumed that Ingrid's answer employed maxim of manner since it was informative and it did not make any ambiguity.

(4) P : **Good evening**

R : **Good evening – who's speaking please?**

P : I want to speak to Ingrid.

R : **Oh yes - your name please-**

P : **OK, my name is Mr. Paryono.**

The example above involved the data in Appendix 5 numbers T.28/C.41; T.29/C.42; T.30/C.43; T.31/C.44 and T.32/C.45. Paryono was one of the callers in the program. Here, he greeted audience by saying "good evening". What he did was enough and it could be categorized into maxim of manner. Rosalind welcomed Paryono and she also asked his name. She did it as effective as she could do and she employed maxim of manner. In this case, previously Rosalind already asked caller's name (see no. T.29/C.42). Yet, for some reason the caller did not notice Rosalind question and gave improper answer (see no. T.30/C.43). Rosalind then repeated her question. Here, she did not take too much word and still applied maxim of manner. Ultimately, Paryono heard Rosalind's question and he could answer it properly and efficiently. In this case, Paryono employed maxim of manner.

(5) P : == I'm in Semarang now – **OK, you say you speak German, do you still speak German?**

I : **YES, I do for the special occasion I think**

The example above involved the data from Appendix 5 numbers T.164/C.189; T.164/C.190 and T.165/C.191. Previously Paryono asked whether Ingrid how often Ingrid still spoke in German. Later, Ingrid answered that she still occasionally spoke in German. She surely conveyed her answer without using any complicated words and she employed maxim of manner.

4.3.2 Non Observance of the Maxim

The observance of Gricean cooperative principles maxims in this final project consisted of 6 categories they were flouting of maxim of quantity (45 clauses or 22.72 % of total clauses); flouting of maxim of quality (13 clauses or 6.56 % of total clauses); flouting of maxim of relation (4 clauses or 2.02 % of total clauses); flouting of maxim of manner (122 clauses or 61.61 % of total clauses); infringing (12 clauses or 6.06 % of total clauses) and opting out (2 clauses or 1.01 % of total clauses).

4.3.2.1 Flouting the Maxim

Grice (1975: 71) explains the flouting a maxim is a situation in which a speaker blatantly fails to observe a maxim, not with any intention of deceiving or misleading, but because the speaker wishes to prompt the hearer to look for a meaning which is different from, or in addition to, the expressed meaning. Such

an additional meaning Grice calls ‘conversational implicature’ and he terms the process by which it is generated ‘flouting a maxim’.

4.3.2.1.1 Flouting the Maxim of Quantity

A flout of the maxim of Quantity occurs when a speaker blatantly gives more or less information than the situation requires.

(1) R : OK, beside, **I’m interesting to know about your activity in Holland - also you are a broadcaster but not broadcasting in Dutch but in *bahasa Indonesia* and mm – perhaps you can show =**

I : == YES ==

The example above was taken from data in appendix 6 number T.13/C.18 and T.14/C.19. The data here were classified into flouting of maxim of quantity since the way Rosalind asked about Ingrid’s activity as an announcer in Holland was a bit complicated. Rosalind asked Ingrid to share a little bit of her story especially the part when Ingrid spoke Indonesian language in her radio program in Holland. In this case, Rosalind’s question sounded a bit complicated and confusing. Actually, it was enough for her to briefly ask Ingrid and did not employ too much word in her question.

(2) R : OK, beside, **I’m interesting to know about your activity in Holland - also you are a broadcaster but not broadcasting in Dutch but in *bahasa Indonesia* and mm – perhaps you can show =**

I : == YES ==

R : == it to us little bit –

I : Yeah the first I was teacher of English and then very later I became a journalist and I always kept up my knowledge of Indonesia – and when I had the chance to get an hour for broadcast in especially for Indo Dutch people I took the chance -and **I have a format in which I tell about**

Indonesia now - or I tell about long houses in Borneo – I tell about things that happened in what I called Indo Dutch world in Holland – you know we have our own culture in the middle of the Dutch culture - we have our traditions with a partly from Indonesia and partly from Holland because you know there’s always this mix in us and the music I play in my program is can be from *gamelan*, *keroncong* to modern pop

The example above involved the data in appendix 6 number T.13/C.18; T.14/C.19; T.15/C.20; T.16/C.21 and T.16/C.22. Previously, Rosalind asked about Ingrid’s activity as a radio announcer in Holland. Ingrid then answered Rosalind’s question by orderly telling of how she became a radio announcer. Actually, those answers were enough to inform Rosalind and listeners. However, Ingrid then added her answer by telling about the topic which was presented in her radio program. Ingrid’s second answer about the topic in her radio program could be categorized into flouting of maxim of quantity since Ingrid gave more information than the situation required.

4.3.2.1.2 Flouting the Maxim of Quality

Flouts which exploit the maxim of Quality occur when the speaker says something which is blatantly untrue or for which he or she/he lacks adequate evidence.

(1) I : Sing...sing it? - and **WHAT...what is the NAME?**

R : What’s the name of the song? - **Mm – (+++) I don’t know perhaps you can help (++) - You can...Ingrid – mm - to remember what is the name you want to request?**

The example above was taken from the data in Appendix 6 numbers T.54/C.59; T.55/C.70 and T.55/C.71. Previously, Paryono - one of the listeners – asked Ingrid to sing a *keroncong* song since Ingrid said that she often listened to Indonesian *keroncong* song. However, both Ingrid and Rosalind seemed like hardly remember the song. Rosalind was not sure about the title of the song which was requested by the caller. Here, she tried to mention the title of the song but she failed. From the data mentioned above, the writer assumed that Rosalind broke maxim of quality because she said something which she did not know well.

(2) E.2: **OK, I want to know what - is there any different with mm (++) what nurses - nursing academy in Indonesia and in Dutch?**

R : She doing nursing- you're doing nursing?

I : WELL, I'll tell you that until years ago the training of nurses in Holland and Germany where is possibly to be the best in the world, **that's what - what I know, - I don't know about now** - what I know about college ad academy in Holland is that the standards are - are high - but I think that the students are sometimes a bit spoiled, mm (++) you know? (++) here - they get - they have so many chances to do what they want to do to study what they want to - but sometimes they tend to be a bit sloppy [laughing]

The example was taken from the data in Appendix 6 numbers T.280/C.320; T.281/C.321; T.282/C.322 and T.282/C.323. Eni asked Ingrid about the differences between nursing in Indonesia and in Holland. Later, Ingrid answered Eni's question about the quality of nursing education in Holland. However, Ingrid was not really sure about the quality of nursing education in Holland recently, since she did not really follow the development of nursing education in Holland. From the data above, the writer assumed that Ingrid broke the maxim of quality since she did not really believe in what she said.

4.3.2.1.3 Flouting the Maxim of Relation

The maxim of relation ('be relevant') was exploited by making a response or observation which was very obviously irrelevant to the topic in hand (e.g. by abruptly changing the subject, or by overtly failing to address the other person's goal in asking a question).

(1) E.1 : I think this is very special for me I think, to talk with a foreigner, I think YEAH?... **what - what the plans you do in here?**

I : My plans here?

E.1 : YEAH

I : I'm (++) WELL tomorrow I will be leaving for Surabaya and I'm accompanying a girl of - a girl, a friend of mine, a journalist, which going to interview mm (++) people, Indo Dutch people - and since it's the first time for her in Indonesia, I'm accompanying her and while she is interviewing people, - **I do what I want to do, and what I have seen first, that I passed this building of the RRI, the Radio Republik Indonesia, which I remembered from years ago**

The example above involved the data from Appendix 6 numbers T.84/C.103; T.84/C.104; T.85/C.105; T.86/C.106; T.87/C.107 and T.87/C.108. Edi asked about Ingrid's plans while she was in Indonesia. Ingrid then answered Edi's question by telling her plan to go to Surabaya. However, in this case, the writer assumed that Ingrid mentioned too much things which was not really necessary and was not really related to the question. Ingrid's answer flouted the maxim of relation.

(2) R : **Is there any special act control or rule the action of being gay or lesbian special bill?**

I : **NO NO - I think that gay people act very politely when in public -** and, I mean mm (++) I have gay friends and I say I like them very much

because they are very (+++) I think they are very nice people, that I think it's important are you good inside

The example was taken from the data on Appendix 6 number T.176/C.207 and T.177/C.208. Rosalind asked Ingrid about certain bill which rule homosexual's life. What she meant here, a bill which tightly ruled homosexual for what may or may not be done by them. Later, Ingrid answered Rosalind's question about legal law which reserved homosexual in Holland. Instead of telling Rosalind about the related legal law, Ingrid telling Rosalind about her experience of having gay friend. Here, Ingrid's answer implied that homosexual was well accepted in Holland, yet she did not mention it directly. She mentioned something which was not relevant with the question and she flouted maxim of relation.

4.3.2.1.4 Flouting the Maxim of Manner

Flouts which exploit the maxim of Manner occur when speakers are unable to speak directly, orderly, not ambiguous and not exaggerating.

(1) R : **YES I'm interesting to know about Indo Dutch people –**

I : so Indo Dutch meaning that mm (++) years maybe hundreds of years ago or - not so long ago Indo Dutch always means that you have European for father, grand father, great grand father or father and Indonesian mother, great grand mother or the other way around but mostly is father from Europe and mother from here and so mix blood mix you mix inside = =

The example here was taken from the data on Appendix 6 numbers T.7/C.12 and T.8/C.13. Previously Ingrid talked about Indo Dutch people (see no. T.6/C.11) and then Rosalind said that she wanted to know more about Indo Dutch people. Ingrid then answered Rosalind's question by telling about Indo Dutch history. However, Ingrid's answer in this case was a bit complicated since she

repeated too much word about parents and grandparents. The way Ingrid answered Rosalind's question was not really effective and tent to flout the maxim of manner.

(2) R : What's the name of the song? - **Mm – (+++) I don't know perhaps you can help (++) ... You can...Ingrid – mm - to remember what is the name you want to request?**

P : YEAH...*Bengawan Solo* maybe = =

The example here involved the data from Appendix 6 numbers T.55/C.70; T.55/C.71 and T.56/C.72. Rosalind was not sure about the title of the song which was requested by the caller. Here, she tried to mention the title of the song but she failed. On the other hand, Paryono was unable to answer Rosalind's question directly and clearly. Both of Rosalind's question and Paryono's answer tent to flout the maxim of manner.

4.3.2.2 *Infringing the Maxim*

A speaker who, with no intention of generating an implicature and with no intention of deceiving, fails to observe a maxim is said 'infringe' the maxim. In other words, the non-observance stems from imperfect linguistic performance rather than from any desire on the part of the speakers to generate a conversational implicature (Thomas 1995: 74). Infringing a maxim could occur because the speaker has an imperfect command of the language (a young child or a foreign learner), because the speaker's performance is impaired in some way (nervousness, drunkenness, excitement), because of some cognitive impairment,

or simply because the speaker is constitutionally incapable of speaking clearly, to the point, etc.

- (1) R : OK welcome to Ingrid first and that **you know Tuesday edition is about education= =**
 I : = = **right yea -**

The example above was taken from Appendix 6 numbers T.3/C.7 and T.4/C.8. A speaker who, with no intention of generating an implicature and with no intention of deceiving, fails to observe a maxim is said 'infringe' the maxim. Previously, Rosalind said that Ingrid knew what the edition was about. Meanwhile, Ingrid as a matter of fact knew almost nothing about the edition since she was only a guest in the program. Here, the reason why the data were classified into infringing the maxim because Ingrid actually only answered Rosalind's question (no. T.3/C.7) spontaneously and with less information about what she said.

- (2) R : **Good evening – who's speaking please?**
 P : **I want to speak to Ingrid.**

The example was taken from the data in Appendix 6 numbers T.29/C.42 and T.30/C.43. Rosalind greeted Paryono and asked his name. The interaction in this example was actually a kind of adjacency pairs. However, due to some factors, Paryono could not catch Rosalind's question. Paryono responded Rosalind's words with an inappropriate answer. The problems might be technical problem (i.e error in radio signal, error in telephone line, etc) or it might be because Paryono – as a non native English speaker – hardly understand what

Rosalind already said. The situation which was caused by lower language competency could be categorized as infringing a maxim. Here, Paryono was actually supposed to mention his name as Rosalind already asked him to do that. Somehow, instead of mentioning his name, Paryono spontaneously said that he wanted to talk to Ingrid.

(3) I : Good evening, Mr. Paryono.

P : **Purwodadi**

The example above was taken from the data in Appendix 6 numbers T.34/C.47 and T.35/C.48. Previously Rosalind and Ingrid greeted Paryono. However, Paryono simply and spontaneously said “*Purwodadi*” which was not asked neither by Rosalind nor Ingrid. In this case, Paryono maybe did not really hear the sound from his radio so that he could not understand what Rosalind and Ingrid said. The other problem, Paryono was nervous so that he could not catch what Rosalind and Ingrid said. Here, Paryono was supposed to greet Rosalind and Ingrid as well by saying at least “good evening”. Yet, he did not do that and he infringed the maxim.

(4) E.1: It connected with the probably with the green what the green topic probably...mm ==

R : == What the warming global warming ==

E.1: == global warming I think? [laughing]

R : Yea?

I : Ehemmm?

E.1: **According according to me I think this will be related with the global warming...global warming** –

The example above involved the data in Appendix 6 numbers T.96/C.117; T.97/C.118; T.98/C.119; T.99/C.120; T.100/C.121 and T.101/C.122. A speaker

who, with no intention of generating an implicature and with no intention of deceiving, fails to observe a maxim is said 'infringe' the maxim. In this case, because of his lack of vocabulary, Edi could not convey his meaning well and he could not continue his utterance. Edi probably wanted to ask a question about Ingrid's concern on environment, yet he could not do that.

(5) R : == Ok, anything else?

E.1: **I want to ask again (++) - language is Indonesia probably is your countrical miss or where I don't know**

The example was still taken from Appendix 6 numbers T.111/C.134 and T.112/C.135. Here, Edi probably tried to ask Ingrid something about Indonesian language, yet he could not arrange the utterance well. Instead of making his partner understand what he said, Edi made his partner felt confused with his question. Somehow, if we look up on the meaning of "infringe" in Grice definition, we could somehow understand that Edi's behavior here was caused by his lack of language competence.

4.3.2.3 Opting Out the Maxim

A speaker opts out of observing a maxim by indicating unwillingness to cooperate in the way the maxim requires. Examples of opting out occur frequently in public life, when the speaker cannot, perhaps for legal or ethical reasons, reply in the way normally expected.

(1) R : OK, NICE – this is the message coming from Breno - back again to Breno. [reading SMS] good evening, I'm Breno - sorry before - before ask this - I've ever heard about homosexual community, gay or *lesbi* - how about the opinion from people around? Because it quite unusual in my

country – so, in this country being a gay or lesbian people is unusual (++) YES, and how about in your country?

I : In Holland you can talk freely about it, you can be opened about it and mm (++) WELL say, I'm a gay or mm (++) people accept it - it's even possible now that you make a sort of marriage contract and live together and people accept it, **I mean I'm not saying it's good or bad, I'm just saying it's accepted in Holland**, they don't - you're free –

The example above was taken from the Appendix 6 numbers T.174/C.203; T.174/C.204; T.175/C.205 and T.175/C.206. In this case, due to some ethical consideration, Ingrid did not clearly say her own opinion about gay and lesbian. As a matter of fact, in some European countries included in Holland, being gay and lesbian was appreciated and protected by legal law. Yet, that fact did not automatically lead people to generally accept the phenomenon. While, in Indonesia, due to ethical consideration and religious reason, being homosexual was still considered as a behavior which cannot be accepted both by social norms and legal law. So, in order to keep herself to be neutral and not to be tendentious, she chose to say she felt comfort having gay friends instead of judging “right or wrong” toward gay and lesbian.

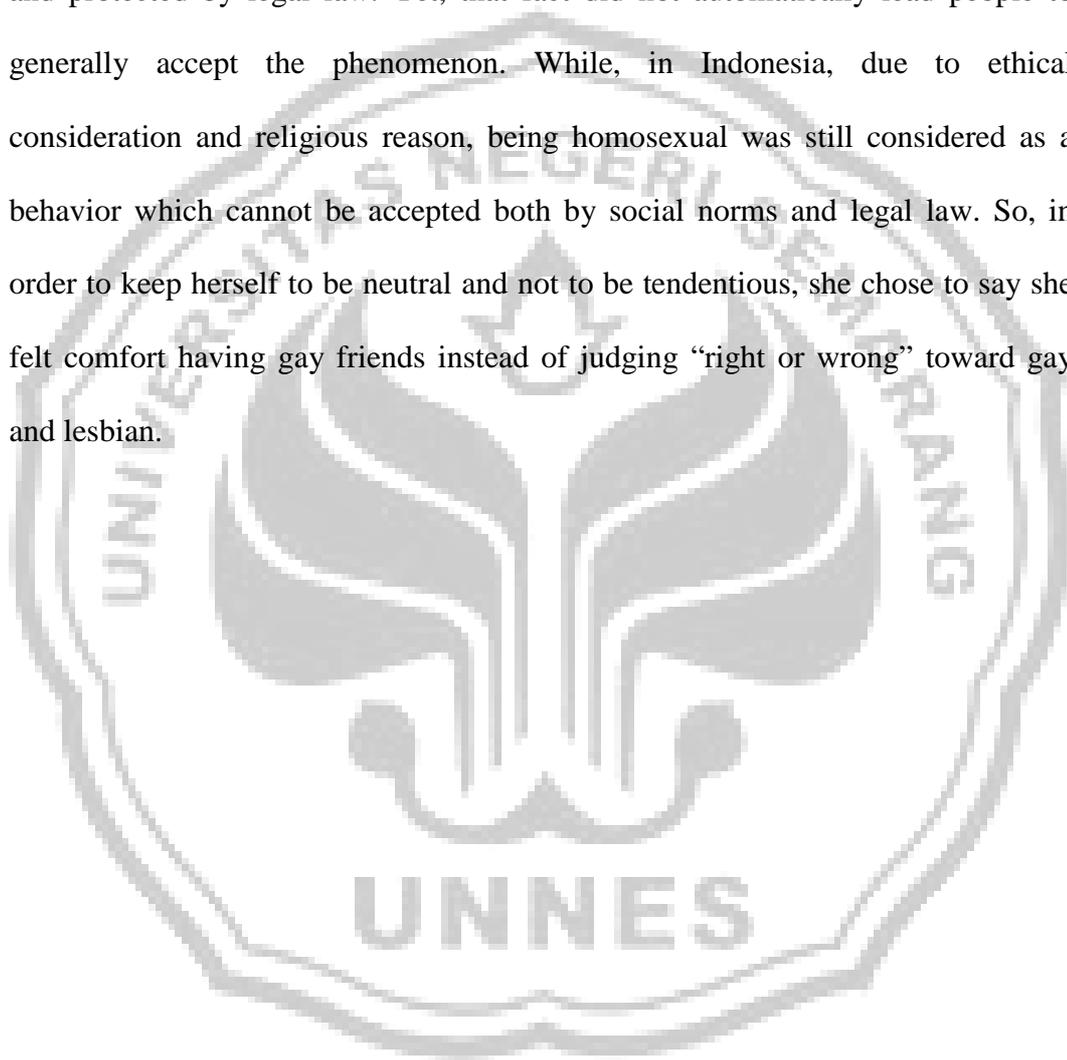
(2) R : Is there any special act control or rule the action of being gay or lesbian special bill?

I : NO NO - I think that gay people act very politely when in public - and, I mean mm (++) I have gay friends and I say I like them very much because they are very (+++) I think they are very nice people, that I think it's important are you good inside

R : == Oh yes

I : **I think that is important, it's my personal opinion, I'm not –**

The example above was taken from Appendix 6 numbers T.176/C.207 and T.177/C.208. In this example, due to some ethical consideration, Ingrid did not clearly say her own opinion about gay and lesbian. As a matter of fact, in some European countries included in Holland, being gay and lesbian was appreciated and protected by legal law. Yet, that fact did not automatically lead people to generally accept the phenomenon. While, in Indonesia, due to ethical consideration and religious reason, being homosexual was still considered as a behavior which cannot be accepted both by social norms and legal law. So, in order to keep herself to be neutral and not to be tendentious, she chose to say she felt comfort having gay friends instead of judging “right or wrong” toward gay and lesbian.



CHAPTER V

CONCLUSION AND SUGGESTION

This chapter aimed to sum up the result and the finding of the research in chapter IV and to deliver suggestion generally for reader who use radio talk show program as a means to accommodate their thirst for practical language learning.

5.1 Conclusion

There are two conclusions which sum up the analysis of conversations in the radio program Pro 2 English Time of Pro 2 FM RRI Semarang.

- (1) There were Gricean cooperative principles maxims in the conversations in the radio program Pro 2 English Time of Pro 2 FM RRI Semarang.
- (2) The conversations in the above program employed the Gricean cooperative principles in the form maxims of quantity, maxims of quality, maxims of relation and maxims of manner. On the other hand, the conversations deviated the Gricean cooperative principles maxims in the form of flouting maxims of quantity, flouting maxims of quality, flouting maxims of relation, flouting maxims of manner, infringing and opting out.

5.2 Suggestions

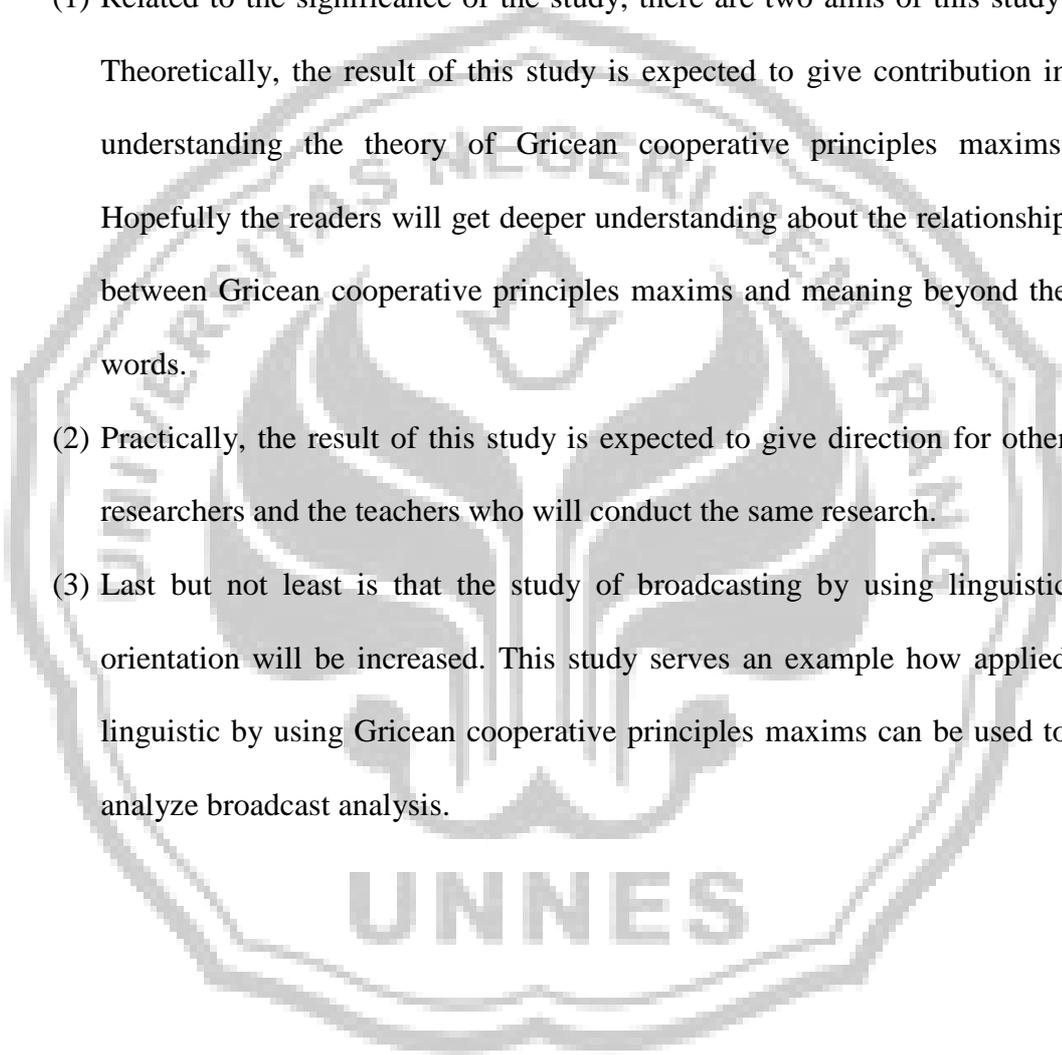
There are several suggestions dealing with the conclusion of the analysis of the use of Gricean maxims in the conversations in the radio program Pro 2 English Time of Pro 2 FM RRI Semarang.

(1) Related to the significance of the study, there are two aims of this study.

Theoretically, the result of this study is expected to give contribution in understanding the theory of Gricean cooperative principles maxims. Hopefully the readers will get deeper understanding about the relationship between Gricean cooperative principles maxims and meaning beyond the words.

(2) Practically, the result of this study is expected to give direction for other researchers and the teachers who will conduct the same research.

(3) Last but not least is that the study of broadcasting by using linguistic orientation will be increased. This study serves an example how applied linguistic by using Gricean cooperative principles maxims can be used to analyze broadcast analysis.



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APPENDIX 1

TRANSCRIPTION KEY

Symbol	Meaning
no end of turn punctuation	certainty, completion (typically falling tone) implies no termination (no final intonation)
.	parceling of talk: breathing time (silent beats in Halliday's 1985a/94 system)
?	uncertainty (rising tone, or wh-interrogative)
!	"surprised" intonation (rising-falling tone 5 in Halliday's 1994 system)
WORDS IN CAPITALS	emphatic stress and, or increased volume
" "	change in voice quality in reported speech
()	untranscribable talk
(words within parentheses)	transcriber's guess
[words in square brackets]	non-verbal information
= =	overlap (contiguity, simultaneity)
...	short hesitation within a turn (less than three seconds)
[pauses – 4 secs]	indication of inter-turn pause length
dash-then talk	false start/restart
T./C.	Turn number/Clause number
R	Rosalind
I	Ingrid
E.1	Edi
E.2	Eni
H	Hurry
P	Paryono

APPENDIX 2

TRANSCRIPT OF CONVERSATION

PRO 2 ENGLISH TIME “INGRID FROM HOLLAND”

1. R: OK, hello good evening listeners –
so welcome to Pro 2 English Time - an English interactive program
broadcast live to you from the news, information and music channel of
pro 2 RRI Semarang –
OK welcome back here with Rosalind here -
but I'm not alone I was –mm (+++) I'm accompanied by somebody -
beautiful girl coming from mm (++) Holland If I'm not - mm (++)
YES - I think mm - you can introduce yourself first Ingrid
2. I: YES good evening and thank you for having me here –
my name is Ingrid - I was born and raised in Surabaya - and I went to
Holland when I was 21 –
I was educated Dutch school and later on to SMA –
so I always say I got the best of both world
3. R: Ehmm - SO - for your information listeners - Ingrid is originally from
Holland – YEAH - first was born in Surabaya
ok well first of all I would like to invite you if you want to join in this
program don't forget to dial the number in 8316502 once again in
8316502 or you can send your text message to 0813251155 and 77 –
OK welcome to Ingrid first and that you know Tuesday edition is about
education= =
4. I: = = right yea –
5. R: = = yeah and I think first off all I'm curious to know about your activity
in Indonesia now
6. I: Actually I'm traveling with a friend - a journalist
she's writing a book about Indo Dutch people who live in Indonesia –
and since it's the first time for her to be in Indonesia and I was born and
raised here she said “it would be nice if you come along - I do my thing
you do yours”
so we started in Jakarta then to Bandung, Semarang and tomorrow we'll
leave for Surabaya and everywhere - we come she interviews Indo Dutch
people
7. R: YES I'm interesting to know about Indo Dutch people -
8. I: so Indo Dutch meaning that mm (++) years maybe hundreds of years ago
or - not so long ago Indo Dutch always means that you have European
for father, grand father, great grand father or father and Indonesian
mother, great grand mother or the other way around but mostly is father
from Europe and mother from here and so mix blood mix you mix inside
= =

9. R: == ehmm...yes –
10. I: == yes off course –
you're attracted to both world the western world and the eastern world
11. R: Like mm (++) combine - I mean merge or something?
12. I: YES, we mix blood
13. R: OK, beside, I'm interesting to know about your activity in Holland
also you are a broadcaster but not broadcasting in Dutch but in *bahasa*
Indonesia and mm –
perhaps you can show =
14. I: == YES ==
15. R: == it to us little bit –
16. I: Yeah the first I was teacher of English and then very later I became a
journalist and I always kept up my knowledge of Indonesia –
and when I had the chance to get an hour for broadcast in especially for
Indo Dutch people I took the chance
and I have a format in which I tell about Indonesia now - or I tell about
long houses in Borneo –
I tell about things that happened in what I called Indo Dutch world in
Holland –
you know we have our own culture in the middle of the Dutch culture
we have our traditions with a partly from Indonesia and partly from
Holland because you know there's always this mix in us and the music I
play in my program is can be from *gamelan*, *keroncong* to modern pop
17. R: Traditional instruments...
18. I: Also traditional whenever I can and I can buy the CD and I have the
explanation
I can tell about this
I will do it but I also play the music from the 50'ies like Elvis Presley
also I mean it's a mix like yeah...it's a mix of music it's a mix of topics
because we are mix the Indo Dutch people yeah that's why Indo Dutch
people
19. R: OK, how is their opinion about Indonesian culture?
20. I: Very refined, sophisticated
21. R: SOPHISTICATED?

22. I: Although in the beginning when I started work in working as a teacher of English at a school in Holland they are very, very careful with me, not knowing if they did well
for instance the way they call you it in Holland is like this which is rude in Indonesia
so I was you know I said shocked
I said you don't call me like that what did I do wrong is that you call me like that yeah –
in Indonesia it is a rule it's a rule I know
so they said - yeah you are from Indonesia the people there are refined and very sophisticated
23. R: So how do you find Indonesian people?
24. I: They are still refined they are still sophisticated
and I do hope that they younger Indonesian boys and girls will keep up their tradition
you know and you have a wonderful culture and tradition of your own
and off course you should develop and grow and learn from other cultures but try but try to keep very, very might much to yourself from yourself from yourself
25. R: Like one of our what we call it every body I mean the youth people in Indonesia said think global act local ==
26. I: == That's wonderful
I remember that that's mm think global so look around you what is happening and what's new what's good for me but yeah act local –
like mm (++) Indonesian people keep up your tradition yeah there's nothing wrong with them
27. R: YEAH RIGHT
I think everybody interested in our program,
OK [pick up the phone] HALLO, HALLO –
28. P: Good evening
29. R: Good evening –
who's speaking please?
30. P: I want to speak to Ingrid.
31. R: Oh yes - your name please-
32. P: OK, my name is Mr. Paryono.
33. R: Mr. Paryono.
34. I: Good evening, Mr. Paryono.
35. P: Purwodadi
36. R: At Purwodadi - GREAT near Semarang-
37. I: Near Semarang- ok-

38. R: OK- go ahead –
you...you are talking to Ingrid
39. P: Yeah, HALLO Ingrid-
40. I: HALLO, good evening-
41. P: Good evening...ARE you FINE?
42. I: I'm very fine thank you-
and enjoying being here in Semarang- thank you
43. P: I want to know...mm- you were born in Surabaya? ==
44. I: == yes –
45. P: == YES- and you have been long in Borneo?
46. I: NO - I haven't been in Borneo –
when I was trying I was telling that I choose my topics from all of over
of Indonesia
and this was just an example
for instance I tell about long houses if I have much information about it,
because I wanted to tell about Indonesia and Indonesia is so big I picked
a small part of it every time
47. R: AHA...because it consists of thousand islands=
48. I: = YES thousand islands-
49. P: = YEA...AHA- you said that you like Indonesia culture-
50. I: Oh YES
51. P: You play for me to sing about *keroncong* from Solo maybe?
You know *keroncong*-
52. I: Yeah...AHA...I do =
53. P: = Can you sing?
54. I: Sing...sing it?
and WHAT...what is the NAME?
55. R: What's the name of the song?
Mm – (+++) I don't know perhaps you can help (++)
You can...Ingrid – mm - to remember what is the name you want to
request?
56. P: YEAH...*Bengawan Solo* maybe = =
57. R: = = *Bengawan Solo* - do you know *Bengawan Solo*?

58. I: Yeah –
59. R: It's a traditional song. it's a traditional song from Solo-
can you sing?
60. I: Mm (++) just a small part is that OK?
61. P: OK –
62. I: YES...[Ingrid's singing Bengawan Solo] ... and so on and SO ON = =
63. R: = = BEAUTIFUL...beautiful voice.
you did your job well-
64. I: Thank you- ok Pak Paryono?
65. P: OK Ingrid- bye bye.
66. R: THAT'S IT? Ok- [the phone line was cut]
67. I: Thank you so much Pak Paryono –
and keep listening to this program
68. R: And for you listeners - if you want to know more about our topic for
today - we have a very special guest this evening- Ingrid from Holland-
if you are curious to know about her...so hurry up - just dial the number
- 8316502 ONCE again - in 8316502 or you can send your text message
to 0813251155 and 77 –
OK - well Ingrid, back to your program, your radio program - do you
have a certain topic to be discussed in every you broadcast every
Monday?
If I'm not mistaken from 8 to 9 pm – RIGHT
69. I: Yeah –
70. R: Do you have a certain topic to be discussed?
71. I: Mm (++) I always have special format and one of them is for instance
Indonesian words but always = = [the phone's ringing]
72. R: = = OH YEAH - we have a caller again - the caller again - let's (++++)
YEAH – [pick up the phone] good evening - Good EVENING –
73. E.1: Good evening I'm Edi.
74. R: EDI? how are you today, Edi?
75. E.1: YEAH- just fine
76. R: Mm - we have a very special guest today, Ingrid –
OH yes...wanna talk to her?
77. E.1: YEAA –
78. R: OK go ahead

79. I: Hello, Edi
80. E.1: Hello too, this is miss Ingrid?
81. I: Yeah...right –
82. E.1: Miss or misses? [laughing]
83. I: Misses [laughing] YES misses -
84. E.1: I think this is very special for me I think, to talk with a foreigner, I think YEAH?
what - what the plans you do in here?
85. I: My plans here?
86. E.1: YEAH
87. I: I'm (++) WELL tomorrow I will be leaving for Surabaya and I'm accompanying a girl of - a girl, a friend of mine, a journalist, which going to interview mm (++) people, Indo Dutch people – and since it's the first time for her in Indonesia, I'm accompanying her and while she is interviewing people, I do what I want to do, and what I have seen first, that I passed this building of the RRI, the Radio Republik Indonesia, which I remembered from years ago
88. R: SO, it was COINCIDENCE?
89. I: It was coincidence and I've said, it is not really coincidence, I was led to be here,
SO here I am, Edi, in the studio in Semarang, in RRI - yeah...in RRI Semarang
90. E.1: Yeah - the plan to go to Surabaya I think you broadcast in RRI too I think
91. I: PARDON?
92. E.1: You will be broadcast in RRI too.
93. I: Right NOW? Yes ==
94. R: == No, I mean mm (++) you plan to go to Surabaya and will you broadcast in Surabaya –
95. I: OH...in Surabaya as well also? mm (++) if you give their address I will go there and maybe we can,
the people from RRI here in Semarang can give me some information, so that I can go there will be wonderful Edi,
because I can talk about what I'm doing with my mm (++) heritance Indonesian heritage and culture that I brought with me in my heart and in my mind
96. E.1: It connected with the probably with the green what the green topic probably...mm ==

97. R: == What the warming global warming ==
98. E.1: == global warming I think? [laughing]
99. R: Yea?
100. I: Ehemmm?
101. E.1: According according to me I think this will be related with the global warming...global warming –
102. R: OK WELL, we talk about global warming is that you have a correlation with the global warming? ==
103. I: == OK YES, I'm very wait about this - and actually I am also wait about what's happening to our gorillas and *orang utan* and everything- and I'm working together now with ... [mention a name of Holland NGO] which is protecting the animals and I'm writing a book about gorillas mm...*orang utans* now and will be published in Dutch, English and in Indonesia, because I really worried about it, I am very worried, and mm (++) we should all put in an effort to make to stop it, because what is left for our great grand children for our what is that *cucu* yeah – so, we must be careful, we must take care of the world
104. E.1: I think it related I think it is still connection – I (++) one probably about forest, about something I think, it related I think it still (++) I want to ask are you a journalist?
105. I: Yeah, I am a journalist...
106. E.1: What about – YEAH - you speaking is well I think. [laughing] AHA - usually there probably (++) you always use English probably –
107. I: WELL, you heard it, and Dutch and German and well you know
108. E.1: == Where you – how many languages is can...I mean you master?
109. I: == Six
110. R: SIX? Six languages?
WONDERFUL!
111. R: == Ok, anything else?
112. E.1: I want to ask again (++) language is Indonesia probably is your countrical miss or where I don't know
113. R: PARDON?
In what part or in what aspect?

114. E.1: NO NO –
I want to ask here that where do you did Indonesian probably you (++)
you have mastered Indonesia probably -
115. I: NO I know – no - I went to Dutch school and to SMA
116. R: SMA?
117. I: And I did SMP in 1 year and did SMA in 3 years -
and so that's why I learned the Indonesian language and literature and
culture
and you know, and another parts and raised in here
118. E.1: SO, in what in your country I think or in where?
In your country?
119. R: In my COUNTRY?
120. I: In my country –
121. R: SO, there's an Indonesian school THERE?
122. I: Mm (++) NO, there's no Indonesian school but many places where you
can learn Indonesian but you can also study Indonesian in Leiden
123. E.1: OH, in Leiden?
124. I: South East Asian culture, which is very popular with students
125. E.1: Oh yes –
126. I: Yes, you can study it in Leiden
127. E.1: The student the most come from Indonesia ==
128. R: == from Indonesia? ==
129. I: == NO NO NO - they come from all over the world
130. R: ALL?
131. I: Yeah
132. R: They are curious about our country, about our culture ==
133. I: == RIGHT! Yes –
134. E.1: YEAH I think, you are good personal I think
you have master many many language –
so I think for me it's a got teach –mm (++) good teacher for me, I want
to teach from you how to learn -
135. I: A LANGUAGE?

136. E.1: YES a language.
137. I: It's taft, it's taft!
I – I when I'm studying a language
I study it 4 hours a day, and I do it for two years, and then I think, I know it little bit, and I start from there, I'm stubborn, Edi. [laughing]
you know...if I want something I do it - OPTIMISTIC!
138. E.1: [laughing] I think you always come in a native language I think maybe
139. I: Next year I will come to Indonesia for two months, and I will give mm - a grade up lectures to teachers,
I was invited to do that - and WELL I'll give you the information up to the Radio Republik Indonesia in Semarang and they will tell about it
140. R: We wait for your information
141. E.1: OK, thank you, I think in Semarang I think - thank you so much.
142. I: Thank you
143. E.1: Thank you Ingrid, and probably I will see you next time I think.
144. I: YES, hope to see you, bye bye - thank you
145. R: Bye...bye, OK well that was Edi
146. I: Edi, ehemmm –
147. R: Well - well Ingrid, we have a nice message coming from Breno – Breno, HALLO Breno – [the phone rang] OH my goodness! We have a caller again - it's ok – AHA (++) [calling caller in phone line] HALLO – HALLO - HALLO – HALLO good evening = =
148. P: = = Good evening
149. R: Who's speaking please?
150. P: My *nama* is pak Paryono
151. R: Pak PARYONO? Pak Paryono AGAIN?
152. P: YEAH –
153. R: OK, anything else? Perhaps you wanna say to Ingrid?
154. P: OK, Ingrid, I want to say in Deutschland maybe.
155. R: Ok, please do
156. P: Ingrid ----- [speak in Deutch]
157. I: Ingrid ----- [in German it means *what's your name*] Ingrid.

158. P: Ingrid
159. I: YES, [speak in German]--- PARDON?
160. P: OK!
161. R: OK, Pak Paryono
162. P: You in Semarang now?
163. I: == I'm in Semarang now ==
164. P: == I'm in Semarang now – OK, you say you speak German, do you still speak German?
165. I: YES, I do for the special occasion I think
166. R: Now you greet him - YES in Dutch - in Dutch first and in German
167. I: Good evening [speak in Deutch] *goede nacht* in Deutch -
[speak in German] *gute nacht* German –
OK, [speak in France] in France *bon joir* –
[speak in Spanish] in Spanish *buenos noche*
168. P: OK, YES, Ingrid - YES I can speak German but a little because what
(++) I was a teacher ten years ago I try to teach German ==
169. I: == ehemmm? ==
170. P: == AHA? until now - until now I try to mm (++) to study German -
but I don't have anything in my country here
171. I: Yeah - it's true it's nice if you can talk the language that you're learning
it's true yea –
it would make that easier
172. P: YEAH OK, thank you Ingrid
173. I: Thank you for calling again, good evening, bye
174. R: OK, NICE –
this is the message coming from Breno - back again to Breno. [reading
SMS] good evening, I'm Breno - sorry before - before ask this - I've ever
heard about homosexual community, gay or *lesbi* - how about the
opinion from people around? Because it quite unusual in my country –
so, in this country being a gay or lesbian people is unusual (++)
YES, and how about in your country?
175. I: In Holland you can talk freely about it, you can be opened about it and
mm (++) WELL say, I'm a gay or mm (++) people accept it,
it's even possible now that you make a sort of marriage contract and live
together and people accept it,
I mean I'm not saying it's good or bad, I'm just saying it's accepted in
Holland, they don't - you're free –
176. R: Is there any special act control or rule the action of being gay or lesbian
special bill?

177. I: NO NO - I think that gay people act very politely when in public and, I mean mm (++) I have gay friends and I say I like them very much because they are very (+++) I think they are very nice people, that I think it's important are you good inside
178. R: == Oh yes
179. I: I think that is important, it's my personal opinion, I'm not –
180. R: == That's why we say, we don't judge the book by its cover
181. I: Don't don't, so that's the question is answered I hope
182. R: Mm (++) and, this is coming from... adik Yaya from Jepara. [pick up the phone] OH OH OK, wait (+) HALLO – OH HALLO
183. R: Good evening
184. H: YES?
185. R: Good evening, who's speaking, please?
186. H: Mm (++) I'm Hurry.
187. R: HURRY?
188. H: YES!
189. R: Hurry, how are you today?
190. H: I'm sorry?
191. R: How are you today, Hurry?
192. H: OH, I'm fine, thanks, and what about you?
193. R: Fine, thank you
194. H: Yeah, may I ask misses Ingrid?
195. I: Hallo...
196. H: HALLO Ingrid, did you born in mm (++) Holland or in Indonesia?
197. I: Yeah I was born in Surabaya, I'm what you called an *arek Suroboyo*.
198. H: OH YES, so your parents is mm from Indonesia or –
199. I: NO, you know, my parents both mm...mix have partly Dutch German and Indonesia, but they're living in mm (++) now in mm (++) Holland? My parents lived in Holland, but they passed away, but, YES, they lived in Holland.
200. H: So, you with friend, mm (++) how long have you been in Indonesia?
201. I: NOW you mean?

202. H: Yeah
203. I: Yeah now, it is (++) this is my sixth day
204. H: O...six day?
205. I: Yeah and I will be here for mm...for seventeen days,
and then I will flying back to Holland, because I have to work also
206. H: You're working in Holland?
207. I: Yeah...yeah
208. H: As a journalist in Holland?
209. I: YES, I am a journalist and a writer...mm...and I was a teacher of English,
but then - you know, I thought I must do something with my life, and I changed my profession
210. H: YES - what something that reminds we reminds you from Indonesia when you're in Holland?
211. R: == What something unique that reminds you of Indonesia, perhaps a traditional food or -
212. I: Oh YES, I'm very happy that nowadays, you know, you ca buy the Indonesian *bumbu* in Holland,
it used to be very difficult, and Dutch people really love Indonesian food, if I invite friends offer to my house, they all say don't cook anything else except Indonesian food,
and I must tell you, honestly, I'm not such a good cook but I try
213. R: What is your favorite food? I mean from Indonesia
214. I: From Indonesia, *lontong*
215. R: *Lontong*?
216. I: YES! I have it this afternoon for lunch, with *opor*
217. H: Do you have a children?
218. R: == Do you have a children?
219. I: I have one son and I have one grand son
220. R: == OK
221. I: Very happy to have them
222. H: OK, I think that's all
223. I: OK, thank you very much for calling, bye bye

224. H: Bye bye
225. R: BYE, back again to the messenger have coming from...ok adik Yaya from Jepara, do you know Jepara?
226. I: Yes I do. Yes, Booth Caffé? ==
227. R: == YES –
228. I: Sure, Kartini write about it –
229. R: == Yeah, exactly
230. I: == Ehmm yes
231. R: [read SMS] “Is gamelan attract you miss Ingrid? how much attract you? I myself dislike it” OH MY GODNESS [laughing]
232. I: == [laughing] ==
233. R: == I cannot enjoy it at all
234. I: Mm - let me tell you that I love gamelan, especially gamelan from Solo - it makes me feel quiet and at peace - you know when I play gamelan, when I have to for instance rearrange my book shelf, or I have to make clean my room - my rooms – then I play gamelan and it makes me feel calm and relaxing, and I want to know more about the rhythms and about the instruments, so I asked friends of mine in Holland, because you can learn gamelan in Holland - mm - to tell me more about it and they do. I like it so you think it's boring - [laughing]
235. R: That's perhaps something trouble. AHA?
236. I: NO - I think it not everyday but I really like it, yeah ==
237. R: == Every body has different - like mm (++) preferences to choices ==
238. I: == SURE - off course off course – yeah, it's ok
239. R: [pick up the phone] OK, HALLO
240. E.2: Hallo, good evening.
241. R: Good evening who is speaking?
242. E.2: I'm Eni.
243. R: EMI?
244. E.2: ENI!
245. R: ENI?
246. E.2: YES.
247. R: YES, ENI, how are you today?

248. E.2: FINE, thank you and how about you?
249. R: Ehmm, we're both fine I think ==
250. I: == I think yea –
251. E.2: OK, I want to say hello to Ingrid, HELLO Ingrid ==
252. I: == HELLO, how are you, *apa kabar?* ==
253. E.2: *Apa kabar? Aku baik-baik saja* ==
254. R: == OK ==
255. I: == OK ==
256. E.2: == OK, Ingrid, how do you feel now?
I mean mm (++) join with mm broadcasting with RRI is it enjoyable for you, or maybe do you have a sadly feeling now?
257. I: You mean being here in Indonesia?
258. E.2: OH NO, being broadcasting with RRI
259. I: OH it's wonderful, it's a great experience and I have such a lovely host, you're – [telling the announcer] - very good
260. R: AHA?
261. I: I say she - she - you know, she really sticks to what she's doing, it's great, because I'm doing in radio myself, so I see what you're doing, I think hmm (++) I can learn from her, I note it, I do really love it –
262. R: == I learn from you also
263. E.2: Ehm – OK, I just mm (++) what (++) I have a question for you about your job, you are a journalist, RIGHT?
264. I: YES, I am
265. E.2: You have invited many places in Indonesia, and I want to know what are impression, your mm (++) your own impression about Indonesian - Indonesian people
266. R: PARDON, Eni...can you speak LOUDER?
267. E.2: OK, I just want to know your impression, your impression about Indonesian people
268. I: IMPRESSION? My IMPRESSION?
269. E.2: AHA yes

270. I: You know I love at here,
I love being among people who are partly my blood,
and then, I recognize myself and I find back part of myself that I tend to
loose when I'm in Holland, and you know - you know in Holland,
I tend to be hurrying and running, and here I slow down, I remember that
there's time to be nice and polite and friendly and helpful,
you know, it's I like looking at part of myself when I'm here,
OK, it's home, feeling like home YES, it's home to me
271. E.2: YEAH, how about your child? You say that you have a child
272. I: A son, I have one son,
my son wants to know everything about me and my background
but mm (++) he says you know mom if you're mix and I'm even more
mix because I was born in Holland,
is it I must try to find out who I am myself before I can go and visit the
country where you were born
273. E.2: OH so - have you ever asked your son to inviting Indonesia?
274. I: Oh yes, I said buy a ticket anytime you want but until now and he says
I'll tell you when and I will wait, and I will wait too [laughing] OK
275. R: OK, Eni, if you don't mind, you're a student?
276. E.2: Oh yes, I'm a college student
277. R: OH, college student, so, perhaps you wanna know more about students -
college students in Holland perhaps to us to Ingrid?
278. E.2: OH YES. Mm (++) how about the (++) because I'm study in mm (++) a
what is it mm (++) a nursing academy
279. I: YEAH?
280. E.2: OK, I want to know what - is there any different with mm (++) what
nurses - nursing academy in Indonesia and in Dutch?
281. R: She doing nursing- you're doing nursing?
282. I: WELL, I'll tell you that until years ago the training of nurses in Holland
and Germany where is possibly to be the best in the world, that's what -
what I know,
I don't know about now, what I know about college ad academy in
Holland is that the standards are - are high
but I think that the students are sometimes a bit spoiled, mm (++) you
know? (++) here - they get - they have so many chances to do what they
want to do to study what they want to -
but sometimes they tend to be a bit sloppy [laughing]
283. R: == [laughing] YEAH -

284. I: I was a teacher so - so I'm looking at them -
and I say there are countries in the world where you really have to work hard for, to have an education and here you can have it but you and so use your chances yeah -
285. E.2: So, is it possible for mm (++) maybe a nurse from Indonesia to go abroad especially in the Dutch maybe working there?
286. I: Working will be I don't think that will be very easy
and for one think you have to be able to speak Dutch fluently because if you misunderstand the doctor or some order that you're given that might off course not be very good for the patient
so one thing is that you have to be very fluent in Dutch,
so there are no places where you can talk English but for instances if you want to study abroad I will tell you I think your English is - is very finer, try and find work in a country where they speak English
287. E.2: OK
288. I: There would be a better chance I think for you
289. E.2: O YEAH, thank you - thank you so much, Ingrid
290. I: Yeah, my big pleasure and I wish you all the best Eni
291. E.2: O YEAH, thank you
292. I: Take care - thank you for calling
293. R: OK, WELL, back again here, so many callers I think and love it ==
294. I: == O YES, they are listening ==
295. R: == Yes, they are listening and interested
296. I: Interested!
297. R: YEAH! So nice! Yeah, so nice. So do I - OK - well the next message coming from [read SMS] ok, hello Ingrid, *goede nacht* do I pronounce well? *goede nacht*, auf---? Pardon, pardon. It's gone. Would you like to send me the program of the Radio Netherland and Radio Deutch Welle in Indonesian program to me?
298. I: I would do my very best.
I will send it to RRI in Semarang or I will send it straight to your house if I have it.
My pleasure to do it. Thank you.
299. R: Thank you, and well, next coming from Taufik 19 years old from Purbalingga - HELLO Taufik - [read SMS from Taufik] how is Indonesian people according to foreign people side? (++) how is Indonesian people?

300. I: Mm (++) I think they like Indonesian people,
 mm - although like I said before, mm - you have a different way of
 behaving - your behavior is different,
 it's calm it's relax and your recent people tend to be hearing of-
 SO I know for instance from friend that they are used to it now - but it
 then begin they use to say COME ON Ingrid HURRY UP Ingrid -
 you know -
 but now they use it so YES they like - they like us - they like Indonesian
 people
301. R: SO, I'm curious to know about what is the uniqueness of Indonesian
 people ==
302. I: == Mm (++) I think that they are Indonesian but it depends on where do
 you born which islands which part this still have their owners -
 I'm sure that if you go to middle java or if you go to Medan they are both
 Indonesian men or women but they have their own thing that they still
 keep to themselves that you cannot say they are all the same all over
 Indonesia -
303. R: That's why we can easily recognize where they come from ==
304. I: == Yeah -
305. R: For example me, I'm coming from central java and I went to Jakarta I
 think some people can recognize where I come from -
306. I: == SURE, for instance like girls from Sunda, I think they laugh their
 mouth opened they laugh with wide very happily, but middle Java smile,
smile she smiles you see?
 Something like that there's what I notice and I like that they never smile
 loudly they never laugh with *hahaha* like - it's about behavior yea -
307. R: == yea ==
308. I: == yeah sure ==
309. R: == It's not too polite,
 yea yea OK, next coming from (++) OK, I don't know I can see you I
 singing a song for you ...*als de orchideen bloeien*, that song?
 It's Dutch song? *als de orchideen bloeien*
310. I: NO, it's some from maybe 60 or 70 years ago
311. R: And it is 60, mm (++) around 60 now-
312. I: == YES, must be, so that's why she knows the song
313. R: Yeah, *keroncong* with Jembatan Merah [singing Jembatan Merah]
sarinah de girl from--- [and so on].
314. I: I play all those songs in my program every time,
 YEA, in my time program in Holland, that's why I know them==
315. R: == Yea ==

316. I: == Yes, I know
317. R: OK, WELL from Uncle Jazi, [read SMS] when you come back to Indonesia what did you feel about the weather?
Because every country have different weather perhaps you must adapt what will --- [some SMS text missed] so (++) what –
318. I: I know that Indonesia is very warm,
when I left Indonesia it was zero degree, SO, meaning it's a different of 30 degrees,
it's very warm here but I like it,
it's for me it's always too cold in Holland, even in summer, it's not always like that,
it's ok living in Holland I am not complaining, but you know it's always cold, I love it here
319. R: So – so Semarang is quite hot I think.
320. I: It's ok.
321. R: It's OK?
322. I: I was surprised about my friend, I told it, that Semarang would be very hot, but she said I love it, OK
323. R: OK, that's nice, you know some of them I mean mm (++) Semarang people Semarang is complaining about the weather, it's too hot it can reach 38 degrees
324. I: I know, I read about it in Holland, that's I said OH GOD, I cannot imagine anymore with 38 degrees is like ==
325. R: == It means human temperature, yeah –
326. I: == YES, off course
327. R: I think WELL, Ingrid we have to rebate the show -
OK, we have no time again, perhaps you wanna say something too before closing the program today?
328. I: == Yes, there's so much I want to talk about and tell, but I thank you all for calling and interacting because I really love talking to you hope to come back and hope to see you again, bye bye, God bless
329. R: OK, bye bye, Ingrid
330. I: Thank you very much for have been here
331. R: Thank you, OK, WELL and enjoy your journey here.
332. I: == OK ==
333. R: == Ok, and hopefully someday you can come back here again and sharing your experience to us

334. I: I will thank you for having me Radio Republik Indonesia Semarang.
335. R: YES, thank you so much, WELL, listeners that's all for today, I'm Rosalind, good bye, *wassalamu'alaikum wr. wb.*



APPENDIX 3

TABLE

FREQUENCY OF THE OBSERVANCE OF MAXIMS

No.	Maxim	Frequency	Percentage (%)
4.	Quantity	138	23.68
5.	Quality	134	22.98
6.	Relation	99	16.98
7.	Manner	212	36.36
Total		583	100

TABLE

FREQUENCY OF THE NON OBSERVANCE OF MAXIMS

No.	Non Observance	Frequency	Percentage (%)
7.	Flouting of Maxim of Quantity	45	22.72
8.	Flouting of Maxim of Quality	13	6.56
9.	Flouting of Maxim of Relation	4	2.02
10.	Flouting of Maxim of Manner	122	61.61
11.	Violating	-	-
12.	Infringing	12	6.06
13.	Opting Out	2	1.01
14.	Suspending	-	-
Total		198	100

APPENDIX 4

DATA IDENTIFICATION

Turn Number (T)	Participant	Clause Number (C)	Data	Observing the CP Maxim	Non Observing the CP Maxim
1.	R:	4.	OK, hello good evening listeners – so welcome to Pro 2 English Time - an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang –	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Manner 	-
		5.	OK welcome back here with Rosalind here - but I'm not alone I was –mm (+++) I'm accompanied by somebody - beautiful girl coming from mm (++) Holland If I'm not - mm (++)	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of manner
		6.	YES - I think mm - you can introduce yourself first Ingrid	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity 	<ul style="list-style-type: none"> • Flouting maxim of manner
2.	I:	7.	YES good evening and thank you for having me here – my name is Ingrid - I was born and raised in Surabaya - and I went to Holland when I was 21 – I was educated Dutch school and later on to SMA – so I always say I got the best of both world	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
3.	R:	8.	Ehmm - SO - for your information listeners - Ingrid is originally from Holland – YEAH - first was born in Surabaya	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity 	-
		9.	ok well first of all I would like to invite you if you want to join in this program don't forget to dial the number in 8316502 once again in 8316502 or you can send your text	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation 	-

			message to 0813251155 and 77 –	• Maxim of Manner	
		10.	OK welcome to Ingrid first and that you know Tuesday edition is about education= =	-	• Flouting maxim of Quality
4.	I:	11.	= = right yea -	• Maxim of Quantity • Maxim of Manner	• Infringing
5.	R:	12.	= = yeah and I think first off all I'm curious to know about your activity in Indonesia now	• Maxim of Quantity • Maxim of Manner	-
6.		13.	Actually I'm traveling with a friend - a journalist	• Maxim of Quantity • Maxim of Manner	-
	I:	14.	she's writing a book about Indo Dutch people who live in Indonesia – and since it's the first time for her to be in Indonesia and I was born and raised here she said “it would be nice if you come along - I do my thing you do yours” so we started in Jakarta then to Bandung, Semarang and tomorrow we'll leave for Surabaya and everywhere - we come she interviews Indo Dutch people	• Maxim of Quality • Maxim of Relation	• Flouting maxim of Manner • Flouting maxim of Quantity
7.	R:	15.	YES I'm interesting to know about Indo Dutch people -	• Maxim of Quality • Maxim of Quantity	
8.	I:	16.	so Indo Dutch meaning that mm (++) years maybe hundreds of years ago or - not so long ago Indo Dutch always means that you have European for father, grand father, great grand father or father and Indonesian mother, great grand mother or the other way around but mostly is father from Europe and mother from here and <u>so mix blood mix you mix inside</u> = =	• Maxim of Quality • Maxim of Relation	• Flouting maxim of Manner • Flouting maxim of Quantity
9.	R:	17.	= = ehmm...yes -	• Maxim of Quantity	-
10.	I:	18.	= = yes off course – you're attracted to both world the western world and the eastern world	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-

11.	R:	19.	Like mm (++) combine - I mean merge or something?	-	• Flouting maxim of manner
12.	I:	20.	YES, we mix blood	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	
13.	R:	21.	OK, beside, I'm interesting to know about your activity in Holland - also you are a broadcaster but not broadcasting in Dutch but in <i>bahasa</i> Indonesia and mm - perhaps you can show =	-	<ul style="list-style-type: none"> • Flouting maxim of manner • Flouting maxim of quantity
14.	I:	22.	= = YES = =	-	-
15.	R:	23.	= = it to us little bit -	-	-
16.	I:	24.	Yeah the first I was teacher of English and then very later I became a journalist and I always kept up my knowledge of Indonesia - and when I had the chance to get an hour for broadcast in especially for Indo Dutch people I took the chance	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
25.		and I have a format in which I tell about Indonesia now - or I tell about long houses in Borneo - I tell about things that happened in what I called Indo Dutch world in Holland - you know we have our own culture in the middle of the Dutch culture - we have our traditions with a partly from Indonesia and partly from Holland because you know there's always this mix in us and the music I play in my program is can be from <i>gamelan</i> , <i>keroncong</i> to modern pop	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner 	
17.	R:	26.	Traditional instruments...	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Relation 	• Flouting maxim of Manner
18.	I:	27.	Also traditional whenever I can and I can buy the CD and I have the explanation - I can tell about this - I will do it but I also play the music from the 50'ies like Elvis Presley	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	• Flouting maxim of Quantity
28.		also I mean it's a mix like yeah...it's a mix of music it's a mix of topics because we are mix the Indo Dutch people yeah that's why Indo Dutch people	• Maxim of Relation	• Flouting maxim of Manner	

19.	R:	29.	OK, how is their opinion about Indonesian culture?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
20.	I:	30.	Very refined, sophisticated	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
21.	R:	31.	SOPHISTICATED?	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
22.	I:	32.	Although in the beginning when I started work in working as a teacher of English at a school in Holland they are very, very careful with me, not knowing if they did well - for instance the way they call you it in Holland is like this which is rude in Indonesia	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Manner • Flouting maxim of Quantity
		33.	so I was you know I said shocked I said you don't call me like that what did I do wrong is that you call me like that yeah - in Indonesia it is a rule - it's a rule I know so they said - yeah you are from Indonesia the people there are refined and very sophisticated	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Manner • Flouting maxim of Quantity
23.	R:	34.	So how do you find Indonesian people?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
24.	I:	35.	They are still refined they are still sophisticated	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
		36.	and I do hope that they younger Indonesian boys and girls will keep up their tradition	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Manner • Maxim of Relation 	-
		37.	you know and you have a wonderful culture and tradition of your own - and off course you should develop and grow and learn from other cultures but try but try to keep very, very	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Manner • Flouting maxim of

			might much to yourself from yourself from yourself		Quantity
25.	R:	38.	Like one of <u>our</u> what we <u>call</u> it every body I mean the youth people in Indonesia said think global act local ==	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Manner
26.	I:	39.	== That's wonderful	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
		40.	I remember that that's mm think global so look around you what is happening and what's new what's good for me but yeah act local – like mm (++) Indonesian people keep up your tradition yeah there's nothing wrong with them	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of manner
27.	R:	41.	YEAH RIGHT	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
		42.	I think everybody interested in our program,	-	-
		43.	OK [pick up the phone] HALLO, HALLO -	-	-
28.	P:	44.	Good evening	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
29.	R:	45.	Good evening – who's speaking please?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner • Maxim of Relation 	-
30.	P:	46.	I want to speak to Ingrid.	-	<ul style="list-style-type: none"> • Infringing
31.	R:	47.	Oh yes - your name please-	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner • Maxim of Relation 	-
32.	P:	48.	OK, my name is Mr. Paryono.	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	
33.	R:	49.	Mr. Paryono.	-	-
34.	I:	50.	Good evening, Mr. Paryono.	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-

35.	P:	51.	Purwodadi	-	<ul style="list-style-type: none"> • Infringing • Flouting maxim of Manner
36.	R:	52.	At Purwodadi - GREAT near Semarang-		<ul style="list-style-type: none"> • Flouting maxim of Manner
37.	I:	53.	Near Semarang- ok-	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
38.	R:	54.	OK- go ahead – you...you are talking to Ingrid	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
39.	P:	55.	Yeah, HALLO Ingrid-	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
40.	I:	56.	HALLO, good evening-	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
41.	P:	57.	Good evening...ARE you FINE?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
42.	I:	58.	I'm very fine thank you- and enjoying being here in Semarang- thank you	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
43.	P:	59.	I want to know...mm- you were born in Surabaya? ==	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
44.	I:	60.	== yes -	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
45.	P:	61.	== YES- and you have been long in Borneo?	<ul style="list-style-type: none"> • Maxim of Manner 	
46.	I:	62.	NO - I haven't been in Borneo – when I was trying I was telling that I choose my topics from all of over of Indonesia and this was just an example	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner

		63.	for instance I tell about long houses if I have much information about it - because I wanted to tell about Indonesia and Indonesia is so big I picked a small part of it every time	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	• Flouting maxim of Quantity
47.	R:	64.	AHA...because it consists of thousand islands=	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation • Maxim of Quantity 	-
48.	I:	65.	= YES thousand islands-	<ul style="list-style-type: none"> • Maxim of Quantity 	-
49.	P:	66.	= YEA...AHA- you said that you like Indonesia culture-	<ul style="list-style-type: none"> • Maxim of Manner 	-
50.	I:	67.	Oh YES	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
51.	P:	68.	You play for me to sing about <i>keroncong</i> from Solo maybe?	-	• Flouting maxim of Manner
		69.	You know <i>keroncong</i> -	<ul style="list-style-type: none"> • Maxim of Quantity 	-
52.	I:	70.	Yeah...AHA...I do =	<ul style="list-style-type: none"> • Maxim of Quantity 	-
53.	P:	71.	= Can you sing?	<ul style="list-style-type: none"> • Maxim of Quantity 	-
54.	I:	72.	Sing...sing it? and WHAT...what is the NAME?	<ul style="list-style-type: none"> • Maxim of Manner 	-
55.	R:	73.	What's the name of the song?	<ul style="list-style-type: none"> • Maxim of quantity 	-
		74.	Mm - (+++) I don't know perhaps you can help (++) You can...Ingrid - mm - to remember what is the name you want to request?	-	<ul style="list-style-type: none"> • Flouting maxim of Quality • Flouting maxim of Manner
56.	P:	75.	YEAH... <i>Bengawan Solo</i> maybe ==	<ul style="list-style-type: none"> • Maxim of Quantity 	• Flouting maxim of Manner
57.	R:	76.	== <i>Bengawan Solo</i> - do you know <i>Bengawan Solo</i> ?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	•
58.	I:	77.	Yeah -	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity 	• Flouting maxim of Manner
59.	R:	78.	It's a traditional song - it's a traditional song from Solo-	<ul style="list-style-type: none"> • Maxim of Relation 	-

		79.	can you sing?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
60.	I:	80.	Mm (++) just a small part is that OK?	<ul style="list-style-type: none"> • Maxim of Relation • Maxim of Manner 	-
61.	P:	81.	OK -	<ul style="list-style-type: none"> • Maxim of Quantity 	-
62.	I:	82.	YES...[Ingrid's singing Bengawan Solo] ... and so on and SO ON = =	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
63.	R:	83.	= = BEAUTIFUL...beautiful voice - you did your job well-	<ul style="list-style-type: none"> • Maxim of Manner 	-
64.	I:	84.	Thank you- ok Pak Paryono?	<ul style="list-style-type: none"> • Maxim of Manner 	-
65.	P:	85.	OK Ingrid- bye bye.	<ul style="list-style-type: none"> • Maxim of Manner 	-
66.	R:	86.	THAT'S IT? Ok- [the phone line was cut]	<ul style="list-style-type: none"> • Maxim of Manner 	-
67.	I:	87.	Thank you so much Pak Paryono – and keep listening to this program	<ul style="list-style-type: none"> • Maxim of Manner 	-
68.	R:	88.	And for you listeners - if you want to know more about our topic for today - we have a very special guest this evening- Ingrid from Holland- if you are curious to know about her...so hurry up - just dial the number - 8316502 ONCE again - in 8316502 or you can send your text message to 0813251155 and 77 –	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
		89.	OK - well Ingrid, back to your program, your radio program - do you have a certain topic to be discussed in every you broadcast every Monday?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
		90.	If I'm not mistaken from 8 to 9 pm - RIGHT	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Manner 	-
69.	I:	91.	Yeah -	<ul style="list-style-type: none"> • Maxim of Quantity 	-
70.	R:	92.	Do you have a certain topic to be discussed?	<ul style="list-style-type: none"> • Maxim of Manner 	-
71.	I:	93.	Mm (++) I always have special format and one of them is for instance Indonesian words but always = = [the phone's ringing]	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Manner • Flouting maxim of Quantity

72.	R:	94.	= = OH YEAH - we have a caller again - the caller again - let's (+++++) YEAH - [pick up the phone] good evening - Good EVENING -	<ul style="list-style-type: none"> • Maxim of Manner 	-
73.	E.1:	95.	Good evening I'm Edi.	<ul style="list-style-type: none"> • Maxim of Manner 	-
74.	R:	96.	EDI? how are you today, Edi?	<ul style="list-style-type: none"> • Maxim of Relation • Maxim of Manner 	-
75.	E.1:	97.	YEAH- just fine	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
76.	R:	98.	Mm - we have a very special guest today, Ingrid - OH yes...wanna talk to her?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
77.	E.1:	99.	YEAA -	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
78.	R:	100.	OK go ahead	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
79.	I:	101.	Hello, Edi	<ul style="list-style-type: none"> • Maxim of Manner 	-
80.	E.1:	102.	Hello too, this is miss Ingrid?	<ul style="list-style-type: none"> • Maxim of Relation • Maxim of Manner 	-
81.	I:	103.	Yeah...right -	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
82.	E.1:	104.	Miss or misses? [laughing]	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
83.	I:	105.	Misses [laughing] YES misses -	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
84.	E.1:	106.	I think this is very special for me I think, to talk with a foreigner, I think YEAH?	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of

					Manner
		107.	<u>what</u> - <u>what</u> the plans you do in here?	<ul style="list-style-type: none"> • Maxim of Quantity 	<ul style="list-style-type: none"> • Flouting maxim of Manner
85.	I:	108.	My plans here?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
86.	E.1:	109.	YEAH	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
87.	I:	110.	I'm (++) WELL tomorrow I will be leaving for Surabaya and I'm accompanying a girl of - a girl, a friend of mine, a journalist, which going to <u>interview mm</u> (++) people, Indo Dutch people – and since it's the first time for her in Indonesia, I'm accompanying her and while she is interviewing people,	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
		111.	I do what I want to do, and what I have seen first, that I passed this building of the RRI, the Radio Republik Indonesia, which I remembered from years ago	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Relation • Flouting maxim of Manner
88.	R:	112.	SO, it was COINCIDENCE?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
89.	I:	113.	It was coincidence and I've said, it is not really coincidence, I was led to be here, SO here I am, Edi, in the studio in Semarang, in RRI - yeah...in RRI Semarang	<ul style="list-style-type: none"> • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quality • Flouting maxim of Quantity • Flouting maxim of Manner
90.	E.1:	114.	Yeah - the plan to go to Surabaya I think you broadcast in RRI too I think	-	<ul style="list-style-type: none"> • Flouting maxim of Quality • Flouting maxim of Manner
91.	I:	115.	PARDON?	<ul style="list-style-type: none"> • Maxim of Manner 	-

92.	E.1:	116.	You will be broadcast in RRI too.	-	Flouting maxim of Manner
93.	I:	117.	Right NOW? Yes ==	• Maxim of Manner	-
94.	R:	118.	== No, I mean mm (++) you plan to go to Surabaya and will you broadcast in Surabaya -	• Maxim of Manner	-
95.	I:	119.	OH...in Surabaya as well also? mm (++) if you give their address I will go there and maybe we can - the people from RRI here in Semarang can give me some information, so that I can go there will be wonderful Edi, because I can talk about what I'm doing with my mm (++) <u>heritance Indonesian heritage</u> and culture that I brought with me in my heart and in my mind	• Maxim of Quality • Maxim of Relation	• Flouting maxim of Quantity • Flouting maxim of Manner
96.	E.1:	120.	It connected with the probably with the green what the green topic probably...mm ==	-	• Flouting maxim of Manner
97.	R:	121.	== What the warming global warming ==	• Maxim of Relation	-
98.	E.1:	122.	== global warming I think? [laughing]	-	• Flouting maxim of Manner
99.	R:	123.	Yea?	-	• Flouting maxim of Manner
100.	I:	124.	Ehemmm?	-	• Flouting maxim of Manner
101.	E.1:	125.	<u>According according to me</u> I think this will be related with the global warming...global warming -	-	• Infringing • Flouting maxim of Manner
102.	R:	126.	OK WELL, we talk about global warming is that you have a correlation with the global warming? ==	• Maxim of Relation	• Flouting maxim of Manner
103.	I:	127.	== OK YES, I'm very wait about this -	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-

		128.	and actually I am also wait about what's happening to our gorillas and <i>orang utan</i> and everything- and I'm working together now with ... [mention a name of Holland NGO] which is protecting the animals and I'm writing a book about gorillas mm... <i>orang utans</i> now and will be published in Dutch, English and in Indonesia, because I really worried about it, I am very worried, and mm (++) we should all put in an effort to <u>make to stop it</u> , because what is left for our great grand children for our what is that <i>cucu</i> yeah – so, we must be careful, we must take care of the world	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
104.	E.1:	129.	<u>I think it related I think it is still connection – I (++) one probably about forest, about something I think,</u>	-	• Flouting maxim of Manner
		130.	it related I think it still (++) I want to ask are you a journalist?	-	<ul style="list-style-type: none"> • Flouting maxim of Relation • Flouting maxim of Manner
105.	I:	131.	Yeah, I am a journalist...	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
106.	E.1:	132.	What about – YEAH - you speaking is well I think. [laughing] AHA - usually there probably (++) you always use English probably -	-	• Flouting maxim of Manner
107.	I:	133.	WELL, you heard it, and Dutch and German and well you know	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
108.	E.1:	134.	== Where you – how many languages is can...I mean you master?	-	• Flouting maxim of Manner
109.	I:	135.	== Six	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity 	-

				<ul style="list-style-type: none"> • Maxim of Relation • Maxim of Manner 	
110.	R:	136.	SIX? Six languages? WONDERFUL!	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
111.	R:	137.	== Ok, anything else?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	
112.	E.1:	138.	I want to ask again (++) - language is Indonesia probably is your countrical miss or where I don't know	-	<ul style="list-style-type: none"> • Infringing • Flouting maxim of Manner
113.	R:	139.	PARDON? In what part or in what aspect?	<ul style="list-style-type: none"> • Maxim of Relation • Maxim of Manner 	-
114.	E.1:	140.	<u>NO NO</u> -	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
		141.	I want to ask here that where do you did Indonesian probably you (++) you have mastered Indonesia probably -	<ul style="list-style-type: none"> • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
115.	I:	142.	<u>NO I know</u> - no - I went to Dutch school and to SMA	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
116.	R:	143.	SMA?	<ul style="list-style-type: none"> • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Manner
117.	I:	144.	And I did SMP in 1 year and did SMA in 3 years - and so that's why I learned the Indonesian language and literature and culture - and you know, and another parts and raised in here	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
118.	E.1:	145.	SO, <u>in what in your country I think</u> or in where? In your country?	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
119.	R:	146.	In my COUNTRY?	-	<ul style="list-style-type: none"> • Flouting maxim of

					Manner
120.	I:	147.	In my country -	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation 	• Flouting maxim of Manner
121.	R:	148.	SO, there's an Indonesian school THERE?	<ul style="list-style-type: none"> • Maxim of Manner 	-
122.	I:	149.	Mm (++) NO, there's no Indonesian school but many places where you can learn Indonesian but you can also study Indonesian in Leiden	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
123.	E.1:	150.	OH, in Leiden?	-	• Flouting Maxim of Manner
124.	I:	151.	South East Asian culture, which is very popular with students	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
125.	E.1:	152.	Oh yes -	-	• Flouting maxim of Manner
126.	I:	153.	Yes, you can study it in Leiden	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation • Maxim of Manner 	-
127.	E.1:	154.	The student the most come from Indonesia ==	<ul style="list-style-type: none"> • Maxim of Relation • Maxim of Manner 	-
128.	R:	155.	== from Indonesia? ==	-	• Flouting maxim of Manner
129.	I:	156.	== NO NO NO - they come from all over the world	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
130.	R:	157.	ALL?	-	• Flouting maxim of Manner
131.	I:	158.	Yeah	<ul style="list-style-type: none"> • Maxim of Quality 	-

				<ul style="list-style-type: none"> • Maxim of Manner 	
132.	R:	159.	They are curious about our country, about our culture ==	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
133.	I:	160.	== RIGHT! Yes -	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
134.	E.1:	161.	YEAH I think, you are good personal I think you have master <u>many many language</u> – <u>so I think for me</u> it's a got teach –mm (++) good teacher for me, I want to teach from you how to learn -	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
135.	I:	162.	A LANGUAGE?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
136.	E.1:	163.	YES a language.	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
137.	I:	164.	<u>It's taft, it's taft !</u> I – I when I'm studying a language I study it 4 hours a day, and I do it for two years, and then I think, I know it little bit, and I start from there, I'm stubborn, Edi. [laughing] you know...if I want something I do it - OPTIMISTIC!	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
138.	E.1:	165.	[laughing] I think you always come in a native language I <u>think maybe</u>	-	<ul style="list-style-type: none"> • Infringing • Flouting maxim of manner
139.	I:	166.	Next year I will come to Indonesia for two months, and I will give mm - a grade up lectures to teachers, I was invited to do that - and WELL I'll give you the information up to the Radio Republik Indonesia in Semarang and they will tell about it	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
140.	R:	167.	We wait for your information	<ul style="list-style-type: none"> • Maxim of Relation • Maxim of Manner 	-
141.	E.1:	168.	OK, thank you, <u>I think in Semarang I think</u> - thank you so much.	<ul style="list-style-type: none"> • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Manner

142.	I:	169.	Thank you	• Maxim of Manner	-
143.	E.1:	170.	Thank you Ingrid, and probably I will see you next time I think.	• Maxim of Manner	-
144.	I:	171.	YES, hope to see you, bye bye - thank you	• Maxim of Manner	-
145.	R:	172.	Bye...bye, <u>OK well</u> that was Edi	• Maxim of Manner	-
146.	I:	173.	Edi, ehemm -	-	-
147.	R:	174.	Well - <u>well Ingrid</u> , we have a nice message coming from Breno – Breno,	• Maxim of Quantity	-
175.		HALLO Breno – [the phone rang] OH my goodness! We have a caller again - <u>it's ok</u> – AHA (++) [calling caller in phone line] HALLO – HALLO - HALLO – <u>HALLO good evening</u> =	• Maxim of Manner	-	
148.	P:	176.	= = Good evening	• Maxim of Manner	-
149.	R:	177.	Who's speaking please?	• Maxim of Manner	-
150.	P:	178.	My <i>nama</i> is pak Paryono	-	• Infringing
151.	R:	179.	Pak PARYONO? Pak Paryono AGAIN?	-	• Flouting maxim of Manner
152.	P:	180.	YEAH -	-	• Flouting maxim of Manner
153.	R:	181.	OK, anything else? Perhaps you wanna say to Ingrid?	• Maxim of Quantity • Maxim of Manner	-
154.	P:	182.	OK, Ingrid, I want to say in Deutschland maybe -	-	• Flouting maxim of Quality
155.	R:	183.	Ok, please do	• Maxim of Quantity • Maxim of Manner	-
156.	P:	184.	----- [speak in Deutch]	-	-
157.	I:	185.	Ingrid ----- [in German it means <i>what's your name</i>] Ingrid.	-	-
158.	P:	186.	Ingrid	-	• Flouting maxim of Manner
159.	I:	187.	YES, [speak in German]--- PARDON?	-	-
160.	P:	188.	OK!	-	-

161.	R:	189.	OK, Pak Paryono	• Maxim of Manner	-
162.	P:	190.	You in Semarang now?	-	• Flouting maxim of Manner
163.	I:	191.	== I'm in Semarang now ==	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-
164.	P:	192.	== I'm in Semarang now -	-	• Flouting maxim of Manner
		193.	OK, you say you speak German, do you still speak German?	• Maxim of Manner	
165.	I:	194.	YES, I do for the special occasion I think	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-
166.	R:	195.	Now you greet him - YES in Dutch - in Dutch first and in German	• Maxim of Quantity • Maxim of Manner	-
167.	I:	196.	Good evening [speak in Deutch] <i>goede nacht</i> in Deutch -	• Maxim of Quality	-
		197.	[speak in German] <i>gute nacht</i> German -	• Maxim of Quality	-
		198.	OK, [speak in France] in France <i>bon joir</i> -	• Maxim of Quality	-
		199.	[speak in Spanish] in Spanish <i>buenos noche</i>	• Maxim of Quality	-
168.	P:	200.	OK, YES, Ingrid - <u>YES I can</u> speak German but a little because what (++) I was a teacher ten years ago I try to teach German ==	-	• Flouting maxim of Quality
169.	I:	201.	== ehemmm? ==	-	• Flouting maxim of Manner
170.	P:	202.	== AHA? <u>until now - until now I try to</u> mm (++) to study German - but I don't have anything in my country here	-	• Flouting maxim of Quality
171.	I:	203.	Yeah - it's true it's nice if you can talk the language that you're <u>learning it's true</u> yea - it would make that easier	• Maxim of Quality • Maxim of Relation	-
172.	P:	204.	YEAH OK, thank you Ingrid	• Maxim of Quantity • Maxim of Manner	-

173.	I:	205.	Thank you for calling again, good evening, bye	• Maxim of Manner	-
174.	R:	206.	OK, NICE – this is the message coming from Breno - back again to Breno. [reading SMS] good evening, I'm Breno - sorry <u>before - before</u> ask this - I've ever heard about homosexual community, gay or <i>lesbi</i> - how about the opinion from people around? Because it quite unusual in my country –	• Maxim of Manner	-
		207.	so, in this country being a gay or lesbian people is unusual (++) YES, and how about in your country?	• Maxim of Quality • Maxim of Manner	-
175.	I:	208.	In Holland you can talk freely about it, you can be opened about it and mm (++) WELL say, I'm a gay or mm (++) people accept it - it's even possible now that you make a sort of marriage contract and live together and people accept it,	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-
		209.	<u>I mean I'm not saying</u> it's good or bad, I'm just saying it's accepted in Holland, they don't - you're free -	-	• Opting Out
176.	R:	210.	Is there any special act control or rule the action of being gay or lesbian special bill?	• Maxim of Quantity • Maxim of Manner	-
177.	I:	211.	NO NO - I think that gay people act very politely when in public - and, I mean mm (++) I have gay friends and I say I like them very much because they are very (+++) I think they are very nice people, that I think it's important are you good inside	• Maxim of Quality	• Flouting maxim of Quantity • Flouting maxim of Relation • Maxim of Manner
178.	R:	212.	== Oh yes	• Maxim of Manner	-
179.	I:	213.	I think that is important, it's my personal opinion, I'm not -	-	• Opting Out
180.	R:	214.	== That's why we say, we don't judge the book by its cover	• Maxim of Relation • Maxim of Manner	-
181.	I:	215.	<u>Don't don't</u> , so that's the question is answered I hope	• Maxim of Quantity • Maxim of Manner	-
182.	R:	216.	Mm (++) and, this is coming from...adik Yaya from Jepara. [pick up the phone] OH OH OK, wait (+) HALLO – OH HALLO	• Maxim of manner	-

183.	R:	217.	Good evening	• Maxim of Manner	-
184.	H:	218.	YES?	-	• Flouting maxim of Manner
185.	R:	219.	Good evening, who's speaking, please?	• Maxim of Manner	-
186.	H:	220.	Mm (++) I'm Hurry.	-	• Flouting maxim of Manner
187.	R:	221.	HURRY?	-	• Flouting maxim of Manner
188.	H:	222.	YES!	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-
189.	R:	223.	Hurry, how are you today?	Maxim of Manner	-
190.	H:	224.	I'm sorry?	-	• Flouting maxim of Manner
191.	R:	225.	How are you today, Hurry?	• Maxim of Manner	-
192.	H:	226.	OH, I'm fine, thanks, and what about you?	• Maxim of Quality • Maxim of Quantity • Maxim of Manner	-
193.	R:	227.	Fine, thank you	• Maxim of Quality • Maxim of Quantity • Maxim of Manner	-
194.	H:	228.	Yeah, may I ask misses Ingrid?	• Maxim of Manner	-
195.	I:	229.	Hallo...	• Maxim of Manner	-
196.	H:	230.	HALLO Ingrid, did you born in mm (++) Holland or in Indonesia?	• Maxim of Quantity • Maxim of Manner	-
197.	I:	231.	Yeah I was born in Surabaya, I'm what you called an <i>arek Suroboyo</i> .	• Maxim of Quality • Maxim of Relation	• Flouting maxim of Quantity • Flouting maxim of Manner
198.	H:	232.	OH YES, so your parents is mm from Indonesia or -	-	• Infringing • Flouting maxim of

					Manner
199.	I:	233.	NO, you know, my parents both mm...mix have partly Dutch German and Indonesia, but they're living in mm (++) now in mm (++) Holland? My parents lived in Holland, but they passed away, but, YES, they lived in Holland.	• Maxim of Quality	• Flouting maxim of Quantity • Flouting maxim of Manner
200.	H:	234.	So, you with friend, mm (++) how long have you been in Indonesia?	• Maxim of Manner	-
201.	I:	235.	NOW you mean?	• Maxim of Manner	-
202.	H:	236.	Yeah	-	• Flouting maxim of Manner
203.	I:	237.	Yeah now, it is (++) this is my sixth day	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-
204.	H:	238.	O...six day?	-	• Flouting maxim of Manner
205.	I:	239.	Yeah and I will be here for mm...for seventeen days, and then I will flying back to Holland, because I have to work also	• Maxim of Quality	• Flouting maxim of Quantity • Flouting maxim of Manner
206.	H:	240.	You're working in Holland?	• Maxim of Manner	-
207.	I:	241.	Yeah...yeah	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-
208.	H:	242.	As a journalist in Holland?	• Maxim of Manner	-
209.	I:	243.	YES, I am a journalist and a writer...mm...and I was a teacher of English, <u>but then - you know</u> , I thought I must do something with my life, and I changed my profession	• Maxim of Quality	• Flouting maxim of Quantity • Flouting maxim of Manner
210.	H:	244.	YES - what something that reminds we reminds you from	-	• Flouting maxim of

			Indonesia when you're in Holland?		Manner
211.	R:	245.	== What something unique that reminds you of Indonesia, perhaps a traditional food or -	<ul style="list-style-type: none"> • Maxim of Manner 	-
212.	I:	246.	Oh YES, I'm very happy that nowadays, you know, you can buy the Indonesian <i>bumbu</i> in Holland,	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
		247.	it used to be very difficult, and Dutch people really love Indonesian food, if I invite friends offer to my house, they all say don't cook anything else except Indonesian food,	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting Maxim of Quantity • Flouting maxim of Manner
		248.	and I must tell you, honestly, I'm not such a good cook but I try	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Manner 	-
213.	R:	249.	What is your favorite food? I mean from Indonesia	<ul style="list-style-type: none"> • Maxim of Manner 	-
214.	I:	250.	From Indonesia, <i>lontong</i>	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
215.	R:	251.	<i>Lontong?</i>	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
216.	I:	252.	YES! I have it this afternoon for lunch, with <i>opor</i>	<ul style="list-style-type: none"> • Maxim of Quality 	
217.	H:	253.	Do you have a children?	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
218.	R:	254.	== Do you have a children?	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
219.	I:	255.	I have one son and I have one grand son	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
220.	R:	256.	== OK	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
221.	I:	257.	Very happy to have them	<ul style="list-style-type: none"> • Maxim of Quality 	-

222.	H:	258.	OK, I think that's all	• Maxim of Manner	-
223.	I:	259.	OK, thank you very much for calling, bye bye	• Maxim of Manner	-
224.	H:	260.	Bye bye	• Maxim of Manner	-
225.	R:	261.	BYE, back again to the messenger have coming from...ok adik Yaya from Jepara,	• Maxim of Quantity • Maxim of Manner	-
		262.	do you know Jepara?	• Maxim of Manner	-
226.	I:	263.	Yes I do. Yes, Booth Caffé? ==	• Maxim of Quantity • Maxim of Manner	-
227.	R:	264.	== YES -	• Maxim of Quantity • Maxim of Manner	-
228.	I:	265.	Sure, Kartini write about it -	• Maxim of Quality	
229.	R:	266.	== Yeah, exactly	• Maxim of Quality	• Flouting maxim of Manner
230.	I:	267.	== Ehmm yes	• Maxim of Quantity	-
231.	R:	268.	[read SMS] "Is gamelan attract you miss Ingrid? how much attract you? I myself dislike it" OH MY GODNESS [laughing]	• Maxim of Manner	-
232.	I:	269.	== [laughing] ==	-	-
233.	R:	270.	== I cannot enjoy it at all	• Maxim of Quality • Maxim of Manner	-
234.	I:	271.	Mm - let me tell you that I love gamelan, especially gamelan from Solo	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-
		272.	- it makes me feel quiet and at peace - <u>you know</u> when I play gamelan, when I have <u>to for instance</u> rearrange my book shelf, or I have to make clean <u>my room - my rooms</u> – then I play gamelan and it makes me feel calm and relaxing, and I want to know more about the rhythms and about the instruments, so I asked friends of mine in Holland, because you can learn gamelan in Holland- mm - to tell me more about it and they do.	• Maxim of Quality • Maxim of Relation	• Flouting maxim of Quantity • Flouting maxim of Manner

		273.	I like it so you think it's boring - [laughing]	• Maxim of Quality	-
235.	R:	274.	That's perhaps something trouble. AHA?	• Maxim of Manner	-
236.	I:	275.	NO - I think it not everyday but I really like it, yeah ==	-	• Flouting maxim of Manner
237.	R:	276.	== Every body has <u>different - like mm</u> (++) preferences to choices ==	• Maxim of Quality • Maxim of Manner	-
238.	I:	277.	== SURE - <u>off course off course</u> - yeah, it's ok	• Maxim of Manner	-
239.	R:	278.	[pick up the phone] OK, HALLO	• Maxim of Manner	-
240.	E.2:	279.	Hallo, good evening.	• Maxim of Manner	-
241.	R:	280.	Good evening who is speaking?	• Maxim of Manner	-
242.	E.2:	281.	I'm Eni.	• Maxim of Quantity • Maxim of Manner	-
243.	R:	282.	EMI?	-	• Flouting maxim of Manner
244.	E.2:	283.	ENI!	-	• Flouting maxim of Manner
245.	R:	284.	ENI?	-	• Flouting maxim of Manner
246.	E.2:	285.	YES.	• Maxim of Quality • Maxim of Quantity • Maxim of Manner	-
247.	R:	286.	YES, ENI, how are you today?	• Maxim of Quantity • Maxim of Manner	-
248.	E.2:	287.	FINE, thank you and how about you?	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-
249.	R:	288.	Ehmm, we're both fine I think ==	• Maxim of Quality • Maxim of Manner	-
250.	I:	289.	== I think yea -	• Maxim of Quality • Maxim of Manner	-

251.	E.2:	290.	OK, I want to say hello to Ingrid, HELLO Ingrid ==	• Maxim of Manner	-
252.	I:	291.	== HELLO, how are you, <i>apa kabar?</i> ==	• Maxim of Quantity • Maxim of Manner	-
253.	E.2:	292.	<i>Apa kabar? Aku baik-baik saja</i> ==	• Maxim of Quality • Maxim of Relation	-
254.	R:	293.	== OK ==	-	• Flouting maxim of Manner
255.	I:	294.	== OK ==	-	• Flouting maxim of Manner
256.	E.2:	295.	== OK, Ingrid, how do you feel now?	• Maxim of Manner	-
		296.	I mean mm (++) <u>join with mm broadcasting with RRI</u> is it enjoyable for you, or maybe do you have a sadly feeling now?	-	• Flouting maxim of Quantity • Flouting maxim of Manner
257.	I:	297.	You mean being here in Indonesia?	• Maxim of Manner	-
258.	E.2:	298.	OH NO, being broadcasting with RRI	• Maxim of Manner	-
259.	I:	299.	<u>OH it's wonderful</u> , it's a great experience and I have such a lovely host, you're – [telling the announcer] - very good	• Maxim of Quality	• Flouting maxim of Quantity • Flouting maxim of Manner
260.	R:	300.	AHA?	-	• Flouting maxim of Manner
261.	I:	301.	I say she - <u>she - you know</u> , she really sticks to what she's doing,	• Maxim of Quality • Maxim of Manner	-
		302.	it's great, because I'm doing in radio myself, so I see what you're doing - I think hmm (++) I can learn from her, I note it, I do really love it -	• Maxim of Quality	• Flouting maxim of Quantity • Flouting Maxim of Manner
262.	R:	303.	== I learn from you also	• Maxim of Quality • Maxim of Manner	-
263.	E.2:	304.	Ehm – OK, I just mm (++) what (++) I have a question for	-	• Flouting maxim of

			you about your job, you are a journalist, RIGHT?		Manner
264.	I:	305.	YES, I am	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
265.	E.2:	306.	You have invited many places in Indonesia, and I want to know what are impression, your mm (++) your own impression about <u>Indonesian - Indonesian people</u>	-	• Flouting maxim of Manner
266.	R:	307.	PARDON, Eni...can you speak LOUDER?	• Maxim of Manner	-
267.	E.2:	308.	OK, I just want to know your impression, your impression about Indonesian people	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
268.	I:	309.	IMPRESSION? My IMPRESSION?	-	• Flouting maxim of Manner
269.	E.2:	310.	AHA yes	• Maxim of Manner	-
270.	I:	311.	You know I love at here, I love being among people who are partly my blood,	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
		312.	and then, I recognize myself and I find back part of myself that I tend to loose when I'm in Holland, and <u>you know - you know in Holland</u> , I tend to be hurrying and running, and here I slow down, I remember that there's time to be nice and polite and friendly and helpful, you know, it's I like looking at part of myself when I'm here, OK, it's home, feeling like home YES, it's home to me	• Maxim of Quality	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
271.	E.2:	313.	YEAH, how about your child? You say that you have a child	• Maxim of Manner	-
272.	I:	314.	A son, I have one son,	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-

		315.	my son wants to know everything about me and my background but mm (++) he says you know mom if you're mix and I'm even more mix because I was born in Holland, is it I must try to find out who I am myself before I can go and visit the country where you were born	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
273.	E.2:	316.	OH so - have you ever asked your son to inviting Indonesia?	<ul style="list-style-type: none"> • Maxim of Manner 	-
274.	I:	317.	Oh yes, I said buy a ticket anytime you want but until now and he says I'll tell you when and I will wait, and I will wait too [laughing] OK	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
275.	R:	318.	OK, Eni, if you don't mind, you're a student?	<ul style="list-style-type: none"> • Maxim of Manner 	-
276.	E.2:	319.	Oh yes, I'm a college student	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
277.	R:	320.	OH, college student, so, perhaps you wanna know more about students - college students in Holland perhaps to us to Ingrid?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
278.	E.2:	321.	OH YES. Mm (++) how about the (++) because I'm study in mm (++) a what is it mm (++) a nursing academy	-	<ul style="list-style-type: none"> • Flouting maxim of Manner
279.	I:	322.	YEAH?	-	-
280.	E.2:	323.	OK, I want to know what - is there any different with mm (++) what <u>nurses - nursing academy</u> in Indonesia and in Dutch?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
281.	R:	324.	She doing nursing- you're doing nursing?	<ul style="list-style-type: none"> • Maxim of Manner 	-
282.	I:	325.	WELL, I'll tell you that until years ago the training of nurses in Holland and Germany where is possibly to be the best in the world, that's <u>what - what I know</u> . I don't know about now -	-	<ul style="list-style-type: none"> • Flouting maxim of Quality • Flouting maxim of Quantity • Flouting maxim of Manner

		326.	what I know about college ad academy in Holland is that the standards <u>are - are high</u> - but I think that the students are sometimes a bit spoiled, mm (++) you know? (++) here - <u>they get - they have so many chances</u> to do what they want to do to study what they want to - but sometimes they tend to be a bit sloppy [laughing]	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
283.	R:	327.	== [laughing] YEAH -	-	-
284.	I:	328.	I was a teacher <u>so - so I'm looking at them</u> - and I say there are countries in the world where you really have to work hard for, to have an education and here you can have it but you and so use your chances yeah -	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
285.	E.2:	329.	So, is it possible for mm (++) maybe a nurse from Indonesia to go abroad especially in the Dutch maybe working there?	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
286.	I:	330.	Working will be I don't think that will be very easy	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Manner 	-
331.		and for one think you have to be able to speak Dutch fluently because if you misunderstand the doctor or some order that you're given that might off course not be very good for the patient	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner 	
332.		so one thing is that you have to be very fluent in Dutch,	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-	
333.		so there are no places where you can talk English but for instances if you want to study abroad I will tell you I think your English <u>is - is very finer</u> , try and find work in a country where they speak English	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner 	
287.	E.2:	334.	OK	<ul style="list-style-type: none"> • Maxim of Manner 	-
288.	I:	335.	There would be a better chance I think for you	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-

289.	E.2:	336.	O YEAH, thank you - thank you so much, Ingrid	• Maxim of Manner	-
290.	I:	337.	Yeah, my big pleasure and I wish you all the best Eni	• Maxim of Manner	-
291.	E.2:	338.	O YEAH, thank you	• Maxim of Manner	-
292.	I:	339.	Take care - thank you for calling	• Maxim of Manner	-
293.	R:	340.	OK, WELL, back again here, so many callers I think and love it ==	• Maxim of Manner	-
294.	I:	341.	== O YES, they are listening ==	• Maxim of Quality • Maxim of Quantity	-
295.	R:	342.	== Yes, they are listening and interested	• Maxim of Quality • Maxim of Quantity	-
296.	I:	343.	Interested!	• Maxim of Manner	-
297.	R:	344.	YEAH! So nice! Yeah, so nice. So do I – OK - well the next message coming from [read SMS] ok, hello Ingrid, <i>goede nacht</i> do I pronounce well? <i>goede nacht</i> , auf----? Pardon, pardon. It's gone.	-	• Flouting maxim of Quality • Flouting maxim of Manner
345.		Would you like to send me the program of the Radio Netherland and Radio Deutch Welle in Indonesian program to me?	• Maxim of Quantity • Maxim of Manner	-	
298.	I:	346.	I would do my very best.	• Maxim of Quality • Maxim of Quantity • Maxim of Manner	-
347.		I will send it to RRI in Semarang or I will send it straight to your house if I have it. My pleasure to do it. Thank you.	• Maxim of Quantity • Maxim of Relation • Maxim of Manner	-	
299.	R:	348.	Thank you, and well, next coming from Taufik 19 years old from Purbalingga - HELLO Taufik – [read SMS from Taufik] how is Indonesian people according to foreign people side? (++) how is Indonesian people?	• Maxim of Quantity • Maxim of Manner	-
300.	I:	349.	Mm (++) I think they like Indonesian people,	• Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner	-

		350.	<u>mm</u> - <u>although like I said before</u> , mm - you have a different way of behaving - your behavior is different, it's calm it's relax and your recent people tend to be hearing of-	<ul style="list-style-type: none"> • Maxim of Manner • Maxim of Relation 	-
		351.	SO I know for instance from friend that they are used to it now - but it then begin they use to say COME ON Ingrid HURRY UP Ingrid - you know - but now they use it so YES they like - they like us - they like Indonesian people	-	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
301.	R:	352.	SO, I'm curious to know about what is the uniqueness of Indonesian people ==	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
302.	I:	353.	== Mm (++) I think that they are Indonesian but it depends on where do you born which islands which part this still have their owners -	-	<ul style="list-style-type: none"> • Flouting maxim of Relation • Flouting maxim of Manner
		354.	I'm sure that if you go to middle java or if you go to Medan they are both Indonesian men or women but they have their own thing that they still keep to themselves that you cannot say they are all the same all over Indonesia -	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
303.	R:	355.	That's why we can easily recognize where they come from ==	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity 	-
304.	I:	356.	== Yeah -	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of manner 	-
305.	R:	357.	For example me, I'm coming from central java and I went to Jakarta I think some people can recognize where I come from	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	-
306.	I:	358.	== SURE, for instance like girls from Sunda, I think they laugh their mouth opened they laugh with wide very happily, but middle Java smile, <u>smile she smiles you see?</u>	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Manner
		359.	Something like that there's what I notice and I like that they never smile loudly they never laugh with <i>hahaha</i> like - it's about behavior yea -	<ul style="list-style-type: none"> • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
307.	R:	360.	== yea ==	-	<ul style="list-style-type: none"> • Flouting maxim of

					Manner
308.	I:	361.	== yeah sure ==	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
309.	R:	362.	== It's not too polite,	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Manner 	-
		363.	yea yea OK, next coming from (++) OK, <u>I don't know I can see you</u> I singing a song for you ... <i>als de orchideen bloeien</i> , that song?	-	<ul style="list-style-type: none"> • Infringing • Flouting maxim of Quality • Flouting maxim of Manner
		364.	It's Dutch song? <i>als de orchideen bloeien</i>	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
310.	I:	365.	NO, it's some from maybe 60 or 70 years ago	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity 	-
311.	R:	366.	And it is 60, mm (++) around 60 now-	-	<ul style="list-style-type: none"> • Flouting maxim of Quality • Flouting maxim of Manner
312.	I:	367.	== YES, must be, so that's why she knows the song	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
313.	R:	368.	Yeah, <i>keroncong</i> with Jembatan Merah [singing Jembatan Merah] <i>sarinah de girl from---</i> [and so on].	<ul style="list-style-type: none"> • Maxim of Relation 	<ul style="list-style-type: none"> • Flouting maxim of Manner
314.	I:	369.	I play all those songs in my program every time, YEA, in my time program in Holland, that's why I know them==	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
315.	R:	370.	== Yea ==	<ul style="list-style-type: none"> • Maxim of Manner 	-
316.	I:	371.	== Yes, I know	<ul style="list-style-type: none"> • Maxim of Manner 	-
317.	R:	372.	OK, WELL from Uncle Jazi, [read SMS] when you come back to Indonesia what did you feel about the weather?	<ul style="list-style-type: none"> • Maxim of Manner 	-

		373.	Because every country have different weather perhaps you must adapt what will --- [some SMS text missed] so (++) what	-	• Infringing
318.	I:	374.	I know that Indonesia is very warm,	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
375.		when I left Indonesia it was zero degree, SO, meaning it's a different of 30 degrees, it's very warm here but I like it,	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	• Flouting maxim of Manner	
376.		it's for me it's always too cold in Holland, even in summer, it's not always like that, it's ok living in Holland I am not complaining, but you know it's always cold, I love it here	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner 	
319.	R:	377.	So – so Semarang is quite hot I think.	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Manner 	-
320.	I:	378.	It's ok.	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
321.	R:	379.	It's OK?	-	• Flouting maxim of Manner
322.	I:	380.	I was surprised about my friend, I told it, that Semarang would be very hot, but she said I love it, OK	<ul style="list-style-type: none"> • Maxim of Quality 	<ul style="list-style-type: none"> • Flouting maxim of Quantity • Flouting maxim of Manner
323.	R:	381.	OK, that's nice, you know some of them I mean mm (++) Semarang people Semarang is complaining about the weather, it's too hot it can reach 38 degrees	-	<ul style="list-style-type: none"> • Flouting maxim of Quality • Flouting maxim of Manner
324.	I:	382.	I know, I read about it in Holland, <u>that's I said</u> OH GOD, I cannot imagine anymore with 38 degrees is like ==	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Relation 	• Infringing

325.	R:	383.	== It means human temperature, yeah -	<ul style="list-style-type: none"> • Maxim of Relation • Maxim of Quantity 	<ul style="list-style-type: none"> • Flouting maxim of Quality
326.	I:	384.	== YES, off course	<ul style="list-style-type: none"> • Maxim of Manner 	-
327.	R:	385.	<u>I think WELL</u> , Ingrid we have to rebate the show -		<ul style="list-style-type: none"> • Infringing
		386.	OK, we have no time again - perhaps you wanna say something too before closing the program today?	<ul style="list-style-type: none"> • Maxim of Manner 	-
328.	I:	387.	== Yes, there's so much I want to talk about and tell, but I thank you all for calling and interacting because I really love talking to you - hope to come back and hope to see you again, bye bye, God bless	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Relation • Maxim of Manner 	-
329.	R:	388.	OK, bye bye, Ingrid	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
330.	I:	389.	Thank you very much for have been here	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
331.	R:	390.	Thank you, OK, WELL and enjoy your journey here.	<ul style="list-style-type: none"> • Maxim of Manner 	-
332.	I:	391.	== OK ==	<ul style="list-style-type: none"> • Maxim of Manner 	-
333.	R:	392.	== Ok, and hopefully someday you can come back here again and sharing your experience to us	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-
334.	I:	393.	I will thank you for having me Radio Republik Indonesia Semarang.	<ul style="list-style-type: none"> • Maxim of Quality • Maxim of Quantity • Maxim of Manner 	-
335.	R:	394.	YES, thank you so much, WELL, listeners that's all for today, I'm Rosalind, good bye, <i>wassalamu'alaikum wr. wb.</i>	<ul style="list-style-type: none"> • Maxim of Quantity • Maxim of Manner 	-

APPENDIX 5

OBSERVANCE OF GRICEAN MAXIMS

No.	Observation of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
1.	Maxim of Quantity	R	T.1/C.1	OK, hello good evening listeners – so welcome to Pro 2 English Time - an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang –	Rosalind as the host opened the program and informed listener the program. She briefly explained what the program was. Here, she said what she believed as proper information about the program.
		R	T.1/C.3	YES - I think mm - you can introduce yourself first Ingrid	Here, the way Rosalind invited Ingrid to introduce herself was presented in a proper way, she did not take a long words and directly asked Ingrid to welcome listeners.
		I	T.2/C.4	YES good evening and thank you for having me here – my name is Ingrid - I was born and raised in Surabaya - and I went to Holland when I was 21 – I was educated Dutch school and later on to SMA – so I always say I got the best of both world	Ingrid introduced her self and here, she gave enough information. Since it was not a radio program which focused on figure's life story, so Ingrid did not have to give more detail introductory. Here, I assumed that Ingrid already employed maxim of quantity.
		R	T.3/C.5	Ehmm - SO - for your information listeners - Ingrid is originally from Holland – YEAH - first was born in Surabaya	Rosalind in this part repeated some of Ingrid's introduction. Here, she emphasized more the information where Ingrid came fro. Maybe she wanted to attract listeners by telling them that the guest was a foreigner who could share interesting story from

				different country and could be a partner for those who was keen on practicing English. Rosalind in this case, she still applied maxim of quantity.
		R	T.3/C.6	ok well first of all I would like to invite you if you want to join in this program don't forget to dial the number in 8316502 once again in 8316502 or you can send your text message to 0813251155 and 77 -
		I	T.4/C.8	= = right yea -
		R	T.5/C.9	= = yeah and I think first off all I'm curious to know about your activity in Indonesia now
		I	T.6/C.10	Actually I'm traveling with a friend - a journalist
		R	T.7/C.12	YES I'm interesting to know about Indo Dutch people -
		R	T.9/C.14	= = ehmm...yes -
				Here, Rosalind told listeners how to join the program. She invited them and informed them the phone number and the SMS line. She was informative and she hold maxim of quantity.
				Previously, Rosalind welcomed and told Ingrid about the current edition (see no. T.3/C.7). Ingrid just answered with a brief response. With her brief answer, Ingrid also tried to adjust and to blend herself with to the program. Here, Ingrid employed maxim of quantity.
				Rosalind conveyed her curiosity. She wanted to know what Ingrid did while she was in Indonesia. Here, I assumed that Rosalind still spoke efficiently, so she still employed maxim of quantity.
				Ingrid answered Rosalind's question (see no. T.5/C.9) that she was travelling with a friend of hers. That answer at the beginning was more or less enough to encounter Rosalind's question. She then extended the answer by telling her experiences while she was in Indonesia. Here, she still hold maxim of quantity.
				Previously Ingrid talked about Indo Dutch people (see no. T.6/C.11) and then Rosalind said that she wanted to know more about Indo Dutch people. Since she said that directly and efficiently, I assumed that Rosalind employed maxim of quantity.
				This was Rosalind's response toward Ingrid's answer. Ingrid said as an Indo Dutch descent, she felt part of her soul belonged to both Indonesia and Dutch, and she loved it. Rosalind agreed what Ingrid said by

				saying “yes”. It was an application of maxim of quantity.
I	T.10/C.15	= = yes off course – you’re attracted to both world the western world and the eastern world		Here, Ingrid said that she was attracted to both western and eastern worlds. She did not take to much word to say it and she employed maxim of quantity.
I	T.12/C.17	YES, we mix blood		Ingrid agreed what Rosalind said (see no. T.11/C.16), she felt like being a mix blood person. She said it directly as informative as well. So she still hold maxim of quantity.
I	T.16/C.21	Yeah the first I was teacher of English and then very later I became a journalist and I always kept up my knowledge of Indonesia – and when I had the chance to get an hour for broadcast in especially for Indo Dutch people I took the chance		Previously, Rosalind (see no. T.13/C.18) asked Ingrid about her activity as a broadcaster. Ingrid later answered that and she made it as informative as required. She employed maxim of quantity.
R	T.17/C.23	Traditional instruments...		Here, Rosalind reminded Ingrid the terminology for the music Ingrid played on her radio program. She just completed everything Ingrid already mentioned and she did not take too much word. In this case, Rosalind still applied maxim of quantity.
R	T.19/C.26	OK, how is their opinion about Indonesian culture?		In these words, Rosalind directly and efficiently asked Ingrid about people’s opinion toward Indonesian culture. Here, she employed maxim of quantity.
I	T.20/C.27	Very refined, sophisticated		Ingrid gave brief answer for Rosalind’s question (see no. T.19/C.26), yet it might represent both her personal thinking and people’s opinion about Indonesian culture. Here, she still upheld maxim of quantity.
R	T.23/C.31	So how do you find Indonesian people?		In these words, Rosalind directly and efficiently asked Ingrid about her opinion toward Indonesian people. Here, she employed maxim of quantity.
I	T.24/C.32	They are still refined they are still sophisticated		Ingrid gave brief answer for Rosalind’s question (see no. T.23/C.31), yet it might represent both her personal thinking and people’s opinion about

				Indonesian people. Here, she still upheld maxim of quantity.
I	T.24/C.33	and I do hope that they younger Indonesian boys and girls will keep up their tradition		In these words (see no. T.24/C.33) Ingrid extended her opinion she already mentioned previously (see no. T.24/C.32). She hoped that Indonesian youth would maintain their genuine tradition. So far, she said it effectively and she still employed maxim of quantity.
I	T.26/C.36	== That's wonderful		Here, Ingrid affirmed Rosalind's opinion (see no. T.25/C.35). It seemed like she said it spontaneously and she did not take any longer words. So, I assumed that Ingrid upheld maxim of quantity.
R	T.27/C.38	YEAH RIGHT		Rosalind agreed what Ingrid already affirmed previously (see no. T.26/C.37) that Indonesian people needed to both look around the world and kept up their genuine tradition because it would be good for them. Rosalind in this case only said "yeah right", yet she already applied maxim of quantity to convey her meaning.
P	T.28/C.41	Good evening		Paryono was one of the callers in the program. Here, he greeted audience by saying "good evening". What he did was enough and it could be categorized into maxim of quantity.
R	T.29/C.42	Good evening – who's speaking please?		Here, Rosalind welcomed Paryono and she also asked his name. She did it as effective as she could do and she employed maxim of quantity.
R	T.31/C.44	Oh yes - your name please-		In this case, previously Rosalind already asked caller's name (see no. T.29/C.42). Yet, for some reason the caller did not notice Rosalind question and gave improper answer (see no. T.30/C.43). Rosalind then repeated her question. Here, she did not take too much word and still applied maxim of quantity.
P	T.32/C.45	OK, my name is Mr. Paryono.		Here, Paryono – the caller – finally caught Rosalind's question and he could answer it properly and efficiently. In this case, Paryono employed maxim of

			quantity.
I	T.34/C.47	Good evening, Mr. Paryono.	In this dialogue Ingrid greeted Paryono efficiently and she employed maxim of quantity.
R	T.38/C.51	OK- go ahead – you...you are talking to Ingrid	Here, Rosalind allowed Paryono to have a talk with Ingrid. She told him directly and properly, so she still upheld maxim of quantity.
P	T.39/C.52	Yeah, HALLO Ingrid-	Paryono greeted Ingrid by saying “hello” to her. It might be just a short greeting, yet it was nice to begin a chat. Here, I classified Paryono’s greeting as the application of maxim of quantity.
I	T.40/C.53	HALLO, good evening-	Ingrid welcomed Paryono’s greeting by saying the same “hello”. Here, she also applied maxim of quantity because she could greet properly even though she did not take any longer words.
P	T.41/C.54	Good evening...ARE you FINE?	Here, Paryono seemed to be both nervous and excited so that he greeted Ingrid once again. He sounded like someone who could not speak English well, yet he tended to trigger himself to learn it. For that reason, it was understood when he greeted Ingrid once again. Nonetheless, later he directly and efficiently asked Ingrid’s condition. I considered his last question for Ingrid as an application of maxim of quantity.
I	T.42/C.55	I’m very fine thank you- and enjoying being here in Semarang- thank you	Ingrid answered Paryono’s question, said that she was very fine and she enjoyed Semarang. She said it efficiently and she still upheld maxim of quantity.
P	T.43/C.56	I want to know...mm- you were born in Surabaya? ==	Here, Paryono directly asked where Ingrid came from. I assumed that he still employed maxim of quantity.
I	T.44/C.57	== yes -	It was Ingrid’s answer for Paryono’s question (see no. T.43/C.56). Since Paryono already asked whether or not Ingrid was born in Surabaya, she could simply say “yes”. Her answer was short, yet that was enough. Here, I assumed that Ingrid employed maxim of quantity.
R	T.47/C.61	AHA...because it consists of thousand	Previously, Ingrid said that Indonesian archipelago

		islands=	had great amount of islands (see no. T.46/C.59 and no. T.46/C.60). Later, Rosalind agreed Ingrid's opinion. She did not take too much words and she upheld maxim of quantity.
I	T.48/C.62	= YES thousand islands-	Here, Ingrid with her simple words agreed what Rosalind said (no. T.47/C.61). She employed maxim of quantity.
I	T.50/C.64	Oh YES	Here, Ingrid affirmed that she liked Indonesian culture. After Rosalind asked Ingrid whether she liked Indonesian culture (no. T.49/C.63). Ingrid answered that question just by saying "yes". Of course, it was so simple, yet it was also acceptable and it could be the application of maxim of quantity.
P	T.51/C.66	You know <i>keroncong</i> -	Paryono directly and simply asked Ingrid whether or not she knew <i>keroncong</i> . Here, he employed maxim of quantity.
I	T.52/C.67	Yeah...AHA...I do =	Answering Paryono's question in no. T.51/C.66, here Ingrid said "yea" and "I do". It was simple, yet already fulfilled what Paryono asked. Here, I assumed that Ingrid employed maxim of quantity.
P	T.53/C.68	= Can you sing?	Paryono simply asked if Ingrid could sing. He took simple way and he upheld maxim of quantity.
R	T.55/C.70	What's the name of the song?	Here, Rosalind asked Paryono what song he wanted Ingrid to sing? Here, she still applied maxim of quantity.
P	T.56/C.72	YEAH... <i>Bengawan Solo</i> maybe = =	Paryono mentioned a title of <i>keroncong</i> song, <i>Bengawan Solo</i> . Although he did not take too much, yet his answer was acceptable and communicative, especially for Ingrid and Rosalind as his partner in the discussion.
R	T.57/C.73	= = <i>Bengawan Solo</i> - do you know <i>Bengawan Solo</i> ?	Rosalind asked Ingrid whether or not she knew a <i>keroncong</i> song <i>Bengawan Solo</i> .
I	T.58/C.74	Yeah -	Ingrid answered Rosalind's question (see no. T.57/C.73). She was sure that she knew the song

				<i>Bengawan Solo</i> . She just said “yeah”, yet it already showed that Ingrid was able to sing the song. Here, she employed maxim of quantity.
	R	T.59/C.76	can you sing?	Rosalind asked Ingrid to sing <i>Bengawan Solo</i> . She employed maxim of quantity since she did not take complicated word to ask Ingrid.
	P	T.61/C.78	OK -	Here, Paryono answered Ingrid’s question (see no. T.60/C.77). Ingrid asked Paryono what if she only sang just some parts of <i>Bengawan Solo</i> song. Paryono then answered Ingrid’s question by saying “OK”. It was just a short answer, yet it was enough to show that Paryono agreed what Ingrid said. Paryono already used maxim of quantity.
	I	T.62/C.79	YES...[Ingrid’s singing <i>Bengawan Solo</i>] ... and so on and SO ON = =	Here, Ingrid sang <i>Bengawan Solo</i> , one of keroncong songs. Perhaps, considering the duration of the program, Ingrid only sang half part of <i>Bengawan Solo</i> . She, in this case still employed maxim of quantity.
	R	T.68/C.85	And for you listeners - if you want to know more about our topic for today - we have a very special guest this evening- Ingrid from Holland- if you are curious to know about her...so hurry up - just dial the number - 8316502 ONCE again - in 8316502 or you can send your text message to 0813251155 and 77 -	Rosalind invited listeners to join the program. She informed listeners how to call and to send SMS to the program. She also informed that Ingrid the guest announcer from Holland was still with them. Here, she did not take complicated way to talk to listeners and she employed maxim of quantity.
	R	T.68/C.86	OK - well Ingrid, back to your program, your radio program - do you have a certain topic to be discussed in every you broadcast every Monday?	Here, Rosalind asked Ingrid how her radio program in Holland was and asked her about the content of her program. She did that well and she still employed maxim of quantity.
	I	T.69/C.88	Yeah -	Previously, Rosalind said that Ingrid’s radio program in Holland was from 8 to 9 pm, and then Ingrid answered that question just by saying “yeah”. It was an informative short answer. Here, Ingrid employed maxim of quantity.

		E.1	T.75/C.94	YEAH- just fine	Edi simply answered Rosalind's question (see no. T.74/C.93). His answer and Rosalind's question was a kind of adjacency pair pattern, in which Edi was cooperative enough by answering the question "how are you today, Edi?" with "yea just fine". For his answer, I considered Edi's answer into maxim of quantity.
		R	T.76/C.95	Mm - we have a very special guest today, Ingrid – OH yes... wanna talk to her?	Here, Rosalind told Edi that Ingrid was there and she was pleased to talk with him. Here, Rosalind was still employing maxim of quantity since she told Edi only the necessary thing.
		E.1	T.77/C.96	YEAA -	Answering Rosalind's question (see no. T.76/C.95), Edi only said "yea". It was really a simple answer, yet it was to show Edi's interest to have a talk with Ingrid. So, here, Edi still employed maxim of quantity.
		R	T.78/C.97	OK go ahead	Here, Rosalind allowed Edi to talk to Ingrid. She did not use complicated words and still upheld maxim of quantity.
		I	T.81/C.100	Yeah...right -	In dialogue no. T.80/C.99, Edi greeted Ingrid and he ensured himself that the woman whom he talked to was Ingrid by asking "... <i>this is miss Ingrid?</i> " Ingrid then answered Edi's question by simply said as seen in no. T.81/C.100. Here, she applied maxim of quantity.
		I	T.83/C.102	Misses [laughing] YES misses -	Previously, Edi asked Ingrid how she was supposed to be called (see no. T.82/C.101). Then she simply answered by saying "misses". It was short, yet it still represented the answer. Here, she employed maxim of quantity.
		E.1	T.84/C.104	<u>what</u> - what the plans you do in here?	Edi was not an English native speaker and he might be lack of vocabulary, yet he tried to eager himself to speak in English. Here, he wanted to know Ingrid's plan during her trip in Indonesia. Although grammatically he might improperly convey the question, yet he still employed maxim of quantity by

				not taking complicated word.
I	T.85/C.105	My plans here?		Here, Ingrid confirmed Edi's question in order to know more about what Edi wanted to know. She did not ask Edi with complicated words, she only emphasized the word "plan". Here, I assumed that she still applied maxim of quantity.
E.1	T.86/C.106	YEAH		Edi answered Ingrid's question (see no. T.85/C.105) shortly by saying "yea". He used a short answer, yet it was still acceptable. Here, I assumed that Edi employed maxim of quantity.
R	T.88/C.109	SO, it was COINCIDENCE?		Previously, Ingrid said that when she saw RRI building, she was curious and was interested in broadcasting in RRI. Rosalind asked Ingrid whether or not that was really a sort of coincidence. Rosalind's excitement made her spontaneously asked without using complicated words. Here, Rosalind employed maxim of quantity.
I	T.103/C.124	== OK YES, I'm very wait about this -		Here, Ingrid answered Rosalind's question (see no. T.102/C.123). Rosalind questioned Ingrid about global warming topic in Ingrid's radio program. Ingrid answered that she had that topic and she was very keen on presenting topic about global warming and environment in her radio program. Ingrid's answer was simple, yet it fulfilled what Rosalind meant in the question and she employed maxim of quantity to make it. Later, Ingrid also talked about her concern toward animal and environment (see no. T.103/C.124)
I	T.105/C.128	Yeah, I am a journalist...		Previously, Edi asked about Ingrid's profession as a journalist (see no. T.104/C.127). Ingrid then simply answered that she was a journalist. It was a simple and right answer which employed maxim of quantity.
I	T.107/C.130	WELL, you heard it, and Dutch and German and well you know		This was Ingrid's answer for Edi's question (see no. T.106/C.129). Edi said that Ingrid spoke English fluently even though she was living in Holland and he

				also asked whether Ingrid always spoke in English while she was doing her thing in Holland. Ingrid said that she spoke in English and she also spoke in some languages such as Dutch and German and English as well. She simply asked Edi's question and she still upheld maxim of quantity.
I	T.109/C.132	== Six		Here, Ingrid answered Edi's question (see no. T.108/C.131) that she acquired six languages. She just answered the question by saying a word "six", yet it was a simple, informative and acceptable answer. Ingrid already employed maxim of quantity.
R	T.110/C.133	SIX? Six languages? WONDERFUL!		Rosalind appreciated Ingrid's ability. She showed her appreciation by excitedly saying "wonderful". That was simple and was an example of maxim of quantity.
R	T.111/C.134	== Ok, anything else?		Rosalind asked Edi whether he still had any question. She talked as efficient as possible and she employed maxim of quantity.
I	T.115/C.139	<u>NO I know</u> - no - I went to Dutch school and to SMA		Previously, Edi asked Ingrid (see no. T.112/C.135 and no. T.114/C.138). Actually Edi's question was not clear since he could not speak English fluently, yet Ingrid tried to catch what Edi meant in his question. She assumed that Edi might want to ask where Ingrid studied languages. Here, she still upheld maxim of quantity.
I	T.117/C.141	And I did SMP in 1 year and did SMA in 3 years - and so that's why I learned the Indonesian language and literature and culture - and you know, and another parts and raised in here		Ingrid completed her answer in no. T.115/C.139. She told Edi the way she studied Indonesian language and cultures. Here, she only said what she meant, no more, no less and she still employed maxim of quantity.
I	T.120/C.144	In my country -		Here, Ingrid emphasized that she learnt Indonesian language and cultures while she was growing up in Indonesia. She did not take to much word to emphasize it and she still upheld maxim of quantity.
I	T.122/C.146	Mm (++) NO, there's no Indonesian school		Here, Ingrid answered Rosalind's question in (see no.

			but many places where you can learn Indonesian but you can also study Indonesian in Leiden	T.121/C.145). Ingrid said there was no school in Holland which taught only Indonesian cultures, yet there were many schools and colleges in Holland which provided Indonesian cultures as one of the curriculums.
	I	T.124/C.148	South East Asian culture, which is very popular with students	Ingrid in this case completed her answer in no. T.122/C.146 by giving an example. She mentioned South East Asian culture, as one of places where people could learn some of Indonesian cultures. Here, Ingrid was still efficiently saying what she meant and she still employed maxim of quantity.
	I	T.129/C.153	== NO NO NO - they come from all over the world	Here, Ingrid emphasized that the students who learnt Indonesian cultures in Holland were multinational and multicultural. Ingrid said the fact without taking too much word and she upheld maxim of quantity.
	R	T.132/C.156	They are curious about our country, about our culture ==	Here, Rosalind conveyed her thinking in order to respond Ingrid's answer. She believed that those students who learnt Indonesian study were keen on Indonesian cultures. She conveyed her opinion in a simple way and she still employed maxim of quantity.
	I	T.133/C.157	== RIGHT! Yes -	Ingrid affirmed what Rosalind already said (see no. T.132/C.156). She spontaneously and simply said that and she employed maxim of quantity.
	I	T.135/C.159	A LANGUAGE?	Here, Ingrid tried to help Edi completing his question, because Edi sounded like hardly to speak in English. Ingrid completed Edi's question in a simple way, yet it was effective and meaningful. I assumed that Ingrid already applied maxim of quantity.
	E.1	T.136/C.160	YES a language.	Here, with a help from Ingrid (see no. T.135/C.159), Edi figured out the word he tried to say. He excitedly affirmed what Ingrid already said and he upheld maxim of quantity.

		R	T.148/C.173	Well - <u>well Ingrid</u> , we have a nice message coming from Breno – Breno,	Rosalind represented a listener known as Breno, who sent an SMS. Here, she was going to read the Breno's message, yet she ought to hold it over since there was a telephone call and she had to pick up the phone first. Here, Rosalind still upheld maxim of quantity.
		R	T.153/C.178	OK, anything else? Perhaps you wanna say to Ingrid?	In this dialogue, Rosalind was talking to a caller, Paryono. It was the second call from Paryono and he wanted to talk to Ingrid once again. Rosalind then asked whether Paryono had anything else to say. She did not use complicated words and she still employed maxim of quantity.
		R	T.155/C.180	Ok, please do	Here, Rosalind allowed Paryono to have a chat with Ingrid once again. She used simple way and she upheld maxim of quantity.
		I	T.163/C.188	== I'm in Semarang now ==	Ingrid answered Paryono's question (see no. T.162/C.187), she simply said that she was in Semarang at the moment. Here, she employed maxim of quantity to answer Paryono's question.
		I	T.165/C.191	YES, I do for the special occasion I think	Previously, Paryono asked whether Ingrid still spoke German. Ingrid answered that she occasionally spoke German. She surely said that without using any complicated words and she employed maxim of quantity.
		R	T.166/C.192	Now you greet him - YES in Dutch - in Dutch first and in German	Here, Ingrid was being asked by Rosalind to greet in Dutch and German. Rosalind asked Ingrid in a simple way and she employed maxim of quantity.
		P	T.172/C.201	YEAH OK, thank you Ingrid	Here, Paryono agreed Ingrid's opinion about the nice way of learning a language and he also thanked Ingrid for her suggestion. Paryono simply showed that and he upheld maxim of quantity.
		I	T.175/C.205	In Holland you can talk freely about it, you can be opened about it and mm (++) WELL say, I'm a gay or mm (++) people accept it - it's even possible now that you make a sort of	Ingrid answered Breno's question which was sent via SMS. Breno questioned Ingrid about homosexuality in Holland. Ingrid diplomatically answered Breno's question that being homosexual in Holland was a right

			marriage contract and live together and people accept it,	which reserved by legal law and it was accepted there. Here, Ingrid gave her answer as informative, no more and no less. I assumed that she employed maxim of quantity.
R	T.176/C.207		Is there any special act control or rule the action of being gay or lesbian special bill?	Here, Rosalind directly asked Ingrid about certain bill which rule homosexual's life. What she meant here, a bill which tightly ruled homosexual for what may or may not be done by them. She employed maxim of quantity.
I	T.181/C.212		<u>Don't don't</u> , so that's the question is answered I hope	Ingrid agreed Rosalind's opinion (see no. T.180/C.211). Rosalind said not to judge a book by its cover, meant that someone may not judge else by its appearance and physical look. Here, Ingrid directly showed that she had the same thinking as well. In this case, she upheld maxim of quantity.
H	T.188/C.219		YES!	Here, Hurry responded to Rosalind's question (see no. T.187/C.218). He affirmed his name was Hurry simply by just saying "yes" and he employed maxim of quantity.
H	T.192/C.223		OH, I'm fine, thanks, and what about you?	Here Hurry answered Rosalind's greeting. He simply said that he was fine. Hurry did not take too much word and he still employed maxim of quantity.
R	T.193/C.224		Fine, thank you	Rosalind answered Hurry's question (see no. T.192/C.223). Here, the question and answer between Hurry and Rosalind was an example of adjacency pair. Rosalind answered the question with simple and informative word and she employed maxim of quantity.
H	T.196/C.227		HALLO Ingrid, did you born in mm (++) Holland or in Indonesia?	Hurry asked where Ingrid was born. He used simple utterance to ask the question and he upheld maxim of quantity.
I	T.203/C.234		Yeah now, it is (++) this is my sixth day	Here, Ingrid answered Hurry's question (see no. T.200/C.231) about how long she had been in Indonesia. She said that she had been in Indonesia for

				six days. Here, I assumed that she still employed maxim of quantity.
I	T.207/C.238	Yeah...yeah		Ingrid answered Hurry's question (see no. T.206/C.237). He asked whether or not Ingrid was working in Holland. Since Hurry's question was a kind of yes no question, Ingrid was simply answered the question just by saying "yea". It was a short answer, yet it already gave information which Hurry needed. So, I assumed that Ingrid's answer was still upheld maxim of quantity.
I	T.212/C.243	Oh YES, I'm very happy that nowadays, you know, you can buy the Indonesian <i>bumbu</i> in Holland,		Here, Ingrid answered Hurry's question (see no. T.211/C.242) about Indonesian thing which was remembered by Ingrid. Ingrid said that she was keen on Indonesian seasoning that so called as <i>bumbu</i> . She simply answered it and still employed maxim of quantity. Later, she also said more about her excitement of Indonesian <i>bumbu</i> .
I	T.214/C.247	From Indonesia, <i>lontong</i>		Here, Ingrid answered Rosalind's question (see no. T.213/C.246) about Ingrid's Indonesian favorite food. She spontaneously and simply said <i>lontong</i> , one of Indonesian traditional foods. Her answer was short and spontaneous, yet it was informative enough. So, I assumed that Ingrid still upheld maxim of quantity.
I	T.219/C.252	I have one son and I have one grand son		Ingrid answered Hurry's question (see no. T.217/C.250) about Ingrid's child. Here, she simply said that she had a son and a grand son. She, in this case still employed maxim of quantity.
R	T.225/C.258	BYE, back again to the messenger have coming from...ok adik Yaya from Jepara,		Here, Rosalind greeted Hurry and ended the conversation with him. She then told Ingrid and listeners that there was a message from one of listeners. I assumed that Rosalind in this case still employed maxim of quantity because so far she only said things which were necessary.
I	T.226/C.260	Yes I do. Yes, Booth Caffé? ==		Ingrid answered Rosalind's question (see no.

				T.225/C.258 and T.225/C.259). She surely said that she knew Jepara and also mentioned a name which she believed was located in Jepara. Here, Ingrid still employed maxim of quantity.
R	T.227/C.261	== YES -		Here, Rosalind affirmed what Ingrid said about Jepara. So, by saying a simple word “yes”, Rosalind already showed similar understanding between Ingrid and her.
I	T.230/C.264	== Ehmm yes		Rosalind agreed what Ingrid said (see no. T.228/C.262). She only said “yes”, but it already conveyed what she meant. Here, she employed maxim of quantity.
I	T.234/C.268	Mm - let me tell you that I love gamelan, especially gamelan from Solo		Here, Ingrid surely expressed her love to gamelan, especially gamelan from Solo. She employed maxim of quantity.
E.2	T.242/C.278	I'm Eni.		Eni answered Rosalind's question (see no. T.241/C.277). Rosalind previously greeted Eni and asked for Eni's name. Eni then simply said her name. Here, I assumed Eni still upheld maxim of quantity since she did not say too much word, yet she already informed Rosalind with right amount of information, no less and no more.
E.2	T.246/C.282	YES.		Previously, due to some technical problem Rosalind could not hear Eni's voice clearly and she keep asking Eni's name. Rosalind finally could hear Eni's voice and Eni then answered Rosalind's question by simply saying “yes”. It was a simple answer, but it was effective. Here, Eni still employed maxim of quantity.
R	T.247/C.283	YES, ENI, how are you today?		Here, Rosalind greeted Eni. She did not take too much word and she simply employed maxim of quantity.
E.2	T.248/C.284	FINE, thank you and how about you?		Eni answered Rosalind's question. Here, both of them used what so called adjacency pair pattern, and they efficiently said what they need to say. I assumed that Eni's answer in this case still upheld maxim of quantity.

		I	T.252/C.288	== HELLO, how are you, <i>apa kabar?</i> ==	Here, Ingrid greeted Eni and she did it both in English and Indonesian language. Maybe, Ingrid talked in Indonesian language in order to attract and to impress Eni and other listeners. The way she talked in Indonesia was a kind of variation and it may impress others to pay attention. Ingrid in this case still employed maxim of quantity.
		I	T.264/C.302	YES, I am	Ingrid answered Eni's question (see no. T.263/C.301). Previously, Eni asked whether or not Ingrid was a journalist. It was a kind of yes no question and Ingrid simply answer it by saying "yes". Here, she still employed maxim of quantity.
		E.2	T.267/C.305	OK, I just want to know your impression, your impression about Indonesian people	Here, Eni asked about Ingrid's impression about Indonesian people. She did not take too much word to ask the question and she employed maxim of quantity.
		I	T.270/C.308	You know I love at here, I love being among people who are partly my blood,	Ingrid answered Eni's question (see no. T.267/C.305). She told Eni how she love being at Indonesia. She did not take too much and complicated word to convey her feeling and she employed maxim of quantity.
		I	T.272/C.311	A son, I have one son,	Here, Ingrid answered Eni's question (see no. T.271/C.310). Eni asked about Ingrid's child and Ingrid said that she had a son. Later, she also told Eni how her son was always curious to know about his family's background (see no. T.272/C.312).
		E.2	T.276/C.316	Oh yes, I'm a college student	Previously (see no. T.275/C.315) Rosalind asked whether Eni was a student. Eni then affirmed that she was a college student. Here, to answer Rosalind's question, Eni did not use complicated word and she upheld maxim of quantity.
		R	T.277/C.317	OH, college student, so, perhaps you wanna know more about students - college students in Holland perhaps to us to Ingrid?	Here, Rosalind invited Eni to ask Ingrid about education, especially education in college. The way Rosalind talked here was not complicated and acceptable. I assumed that Rosalind employed maxim of quantity.

		E.2	T.280/C.320	OK, I want to know what - is there any different with mm (++) what <u>nurses - nursing academy</u> in Indonesia and in Dutch?	Here, even though Eni was a non native English speaker, she tried to make an answer which could be easily understood. She made an example of maxim of quantity.
		E.2	T.285/C.326	So, is it possible for mm (++) maybe a nurse from Indonesia to go abroad especially in the Dutch maybe working there?	Eni asked if there was any possibility for her to go abroad for working or studying. Here, she use simple word to ask a question to Ingrid and she employed maxim of quantity.
		I	T.286/C.329	so one thing is that you have to be very fluent in Dutch,	Here, Ingrid emphasized the importance of speaking Dutch fluently in order to live in Holland. Ingrid emphasized her suggestion in a simple word and she upheld maxim of quantity.
		I	T.288/C.332	There would be a better chance I think for you	Here, Ingrid believed there would be a nice chance for Eni to chase her dream to study and work overseas. She simply showed her belief and she still upheld maxim of quantity.
		I	T.294/C.338	== O YES, they are listening ==	Ingrid agreed Rosalind's opinion (see no. T.293/C.337). She agreed that there might be lot of people listening to their program and they were interested to join it. Here, Ingrid only said simple but acceptable word, yet she still employed maxim of quantity.
		R	T.295/C.339	== Yes, they are listening and interested	Rosalind again said that there were many listeners who were interested to join the program. Here, Rosalind only said simple but acceptable word, yet she still employed maxim of quantity.
		R	T.297/C.342	Would you like to send me the program of the Radio Netherland and Radio Deutch Welle in Indonesian program to me?	Here, Rosalind asked whether it was possible for Ingrid to send Rosalind program documentation. Rosalind in this case, she asked simply and efficiently and she still upheld maxim of quantity.
		I	T.298/C.343	I would do my very best.	Ingrid answered Rosalind's question (see no. T.297/C.342). In her question, Rosalind asked Ingrid to send her the record of Netherland and Deutch Welle radio program. Ingrid did not take any longer word to

				answer Rosalind's question, yet it was enough to say Ingrid's willingness.
I	T.298/C.344	I will send it to RRI in Semarang or I will send it straight to your house if I have it. My pleasure to do it. Thank you.		Ingrid already said that she would do her best to send Rosalind got the file of radio program. She then said she would address the file to RRI Semarang or to Rosalind's house. She said she would be happy to do that. Here, she still upheld maxim of quantity.
R	T.299/C.345	Thank you, and well, next coming from Taufik 19 years old from Purbalingga - HELLO Taufik - [read SMS from Taufik] how is Indonesian people according to foreign people side? (++) how is Indonesian people?		Here, Rosalind represented a listener who sent an SMS, Taufik. Taufik asked how foreigners looked at Indonesian. The whole SMS which Taufik used to convey his question might not be clearly seen by listener, yet Rosalind as the host simply read the substance and she did well. Here, she employed maxim of quantity.
I	T.300/C.346	Mm (++) I think they like Indonesian people,		Ingrid simply answered Edi's question by saying that foreigners liked Indonesian people. She did not use any complicated words and she upheld maxim of quantity.
R	T.301/C.349	SO, I'm curious to know about what is the uniqueness of Indonesian people ==		Here, Rosalind asked Ingrid what was the uniqueness of Indonesian. She simply asked it and she applied maxim of quantity.
R	T.303/C.352	That's why we can easily recognize where they come from ==		Here, Rosalind affirmed Ingrid's opinion (see no. T.302/C.350 and no. T.302/C.351). She agreed that Indonesian people was distinguishable from the way they behaved. Here, Rosalind was still efficiently saying her opinion and she still upheld maxim of quantity.
I	T.304/C.353	== Yeah -		Ingrid agreed Rosalind's opinion by simply saying "yea". It was only a short and simple answer, yet it employed maxim of quantity.
I	T.308/C.358	== yeah sure ==		Here, Ingrid agreed Rosalind's opinion (see no. T.305/C.354). She did not say too much word to show her opinion, yet it was acceptable. Ingrid still upheld

			maxim of quantity.
R	T.309/C.361	It's Dutch song? <i>als de orchideen bloeien</i>	Rosalind in this case represented a listener who sent an SMS and asked Ingrid a song titled <i>als de orchideen bloein</i> . Rosalind simply and efficiently asked the question.
I	T.310/C.362	NO, it's some from maybe 60 or 70 years ago	Here, Ingrid said what she knew about the song mentioned by Rosalind (see no. T.309/C.361). She said that the song was not a song genuinely from Holland. She employed simple and informative explanation to answer Rosalind's question and she upheld maxim of quantity.
I	T.312/C.364	== YES, must be, so that's why she knows the song	Ingrid affirmed Rosalind's answer (see no. T.311/C.363). She did not take complicated word and she employed maxim of quantity.
I	T.314/C.366	I play all those songs in my program every time, YEA, in my time program in Holland, that's why I know them==	Here, Ingrid simply affirmed that in her radio program, Ingrid played some songs which were famous in Indonesia. Here, she did not take any complicated words and still employed maxim of quantity.
I	T.318/C.371	I know that Indonesia is very warm,	Ingrid simply and efficiently agreed that Indonesia's temperature was warm. She, in these words, still upheld maxim of quantity.
I	T.320/C.375	It's ok.	Here, Ingrid responded Rosalind's opinion about the weather in Semarang. Simply Ingrid said that she somehow still felt fine with the weather in Semarang. She said it shortly but clearly and she upheld maxim of quantity to say that.
R	T.325/C.380	== It means human temperature, yeah -	Here, Rosalind simply said her opinion that the temperature in Semarang felt like human temperature. Rosalind in this case also upheld maxim of quantity.
I	T.328/C.384	== Yes, there's so much I want to talk about and tell, but I thank you all for calling and interacting because I really love talking to you - hope to come back and hope to see you again, bye bye, God bless	In this utterance, Ingrid said her gratitude and her hope. I assumed that she still efficiently conveyed her hopes and she employed maxim of quantity.

		R	T.329/C.385	OK, bye bye, Ingrid	Saying bye was an informal way to say goodbye. It was the part of closing session. Rosalind simply said bye to Ingrid and she employed maxim of quantity.
		I	T.330/C.386	Thank you very much for have been here	Here, Ingrid thanked Rosalind for the chance to broadcast in the program. She did it in a simple way and she applied maxim of quantity.
		R	T.333/C.389	Ok, and hopefully someday you can come back here again and sharing your experience to us	Rosalind thanked Ingrid for her willingness to be the guest. She hoped Ingrid could be in the program and shared more stories. Here, Rosalind simply said what she felt and she employed maxim of quantity.
		I	T.334/C.390	I will thank you for having me Radio Republik Indonesia Semarang.	Here, Ingrid showed her gratitude to RRI as the radio which allowed her to be a guest and shared her experience. She did not use any complicated words to thanked RRI and she upheld the maxim of quantity.
		R	T.335/C.391	YES, thank you so much, WELL, listeners that's all for today, I'm Rosalind, good bye, <i>wassalamu'alaikum wr. wb.</i>	It was the last part of the program, the closing part by Rosalind. As usual to close the program a host thanked all participants (listeners and guests). She did it well without taking complicated and too much word. She applied maxim of quantity.

No.	Observation of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
2.	Maxim of Quality	R	T.1/C.1	OK, hello good evening listeners – so welcome to Pro 2 English Time - an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang –	Rosalind as the host opened the program and informed listener the program. She briefly explained what the program was. Here, she said what she believed as proper information about the program.
		R	T.1/C.2	OK welcome back here with Rosalind here - but I'm not alone I was –mm (+++) I'm accompanied by somebody - beautiful girl coming from mm (++) Holland If I'm not - mm (++)	Rosalind definitely told listeners that she was not solo doing her broadcast; she was accompanied by a female guest. It was true that her friend was not an Indonesian, but she was from Holland, and Rosalind believed that her guest represented a sort of good looking female.
		R	T.1/C.3	YES - I think mm - you can introduce yourself first Ingrid	Rosalind openly let her guest to introduce herself with her own way. She might believe that it would attract both her guest and listeners to pay attention and stick with the show.
		I	T.2/C.4	YES good evening and thank you for having me here – my name is Ingrid - I was born and raised in Surabaya - and I went to Holland when I was 21 – I was educated Dutch school and later on to SMA – so I always say I got the best of both world	Ingrid, the guest from Holland confirmed Rosalind's invitation and introduced herself with no hesitation. She absolutely believed to let every listener know her and she believed that she already got the best thing from her study time half in Indonesia and the rest in Holland. She ensured herself by saying “got the best of both worlds”.
		R	T.3/C.5	Ehmm - SO - for your information listeners - Ingrid is originally from Holland – YEAH - first was born in Surabaya	Rosalind said the truth from what she heard that Ingrid was from Holland. Those employed maxim of quality in which Rosalind said what she believed as truth.
		R	T.3/C.6	ok well first of all I would like to invite you if	Rosalind informed listeners the way to join the

			you want to join in this program don't forget to dial the number in 8316502 once again in 8316502 or you can send your text message to 0813251155 and 77 –	program. As a host, she cooperatively told the right step and did not lead listeners to a wrong and confusing way. Here, she simply employed maxim of quality.	
		I	T.6/C.11	she's writing a book about Indo Dutch people who live in Indonesia – and since it's the first time for her to be in Indonesia and I was born and raised here she said "it would be nice if you come along - I do my thing you do yours" so we started in Jakarta then to Bandung, Semarang and tomorrow we'll leave for Surabaya and everywhere - we come she interviews Indo Dutch people	In those words, Ingrid replied Rosalind's question (see dialogue no. T.5/C.9). Ingrid told her activities while she was travelling in Indonesia. She said what she exactly was doing with her friend. Her statement employed maxim of quality.
		R	T.7/C.12	YES I'm interesting to know about Indo Dutch people -	In the dialogue no. T.7/C.12 and T.8/C.13 between Rosalind and Ingrid, they talked about Indo Dutch people. Rosalind asked Ingrid to explain about Indo Dutch people. Here, Ingrid answered Rosalind's question by telling what she knew about Indo Dutch people, with her own terms "mix blood Indonesian-European" Ingrid clearly answer those question. I supposed that the interaction in the dialogue employed maxim of quality.
		I	T.8/C.13	so Indo Dutch meaning that mm (++) years maybe hundreds of years ago or - not so long ago Indo Dutch always means that you have European for father, grand father, great grand father or father and Indonesian mother, great grand mother or the other way around but mostly is father from Europe and mother from here and <u>so mix blood mix you mix inside</u> = =	
		I	T.10/C.15	= = yes off course – you're attracted to both world the western world and the eastern world	Ingrid surely said the fact of being Indo Dutch would attract the Indo Dutch people to both western and eastern world. It simply employed maxim of quality.
		I	T.12/C.17	YES, we mix blood	In this dialogue, Ingrid confirmed Rosalind's opinion (see no. T.11/C.16). She definitely said an Indo Dutch person was mix blood.

		I	T.16/C.21	Yeah the first I was teacher of English and then very later I became a journalist and I always kept up my knowledge of Indonesia – and when I had the chance to get an hour for broadcast in especially for Indo Dutch people I took the chance	Ingrid answered Rosalind’s question (see no. T.13/C.18), the question was about Ingrid’s activity as a broadcaster in Holland. Ingrid not only gave a simple answer by saying yes, yet she also told Rosalind her experience as a teacher, a journalist, and lately her experience as a broadcaster.
		I	T.16/C.22	and I have a format in which I tell about Indonesia now - or I tell about long houses in Borneo – I tell about things that happened in what I called Indo Dutch world in Holland – you know we have our own culture in the middle of the Dutch culture - we have our traditions with a partly from Indonesia and partly from Holland because you know there’s always this mix in us and the music I play in my program is can be from <i>gamelan</i> , <i>keroncong</i> to modern pop	Here, Ingrid extended her answer that she was a broadcaster by telling listeners of what she always did in order to run her broadcast. She said what she believed as the way to grab listener’s attention. In this case, she employed Gricean maxim of quality by saying what she actually did.
		I	T.18/C.24	Also traditional whenever I can and I can buy the CD and I have the explanation - I can tell about this - I will do it but I also play the music from the 50’ies like Elvis Presley	In this utterance, Ingrid’s answer still employed maxim of quantity, since she told the fact about her effort in doing her broadcast. She said simply what she could do and how she tried to work on it.
		I	T.20/C.27	Very refined, sophisticated	By simply confirmed Rosalind’s question (see no. T.19/C.26) Ingrid’s answer obeyed maxim of quantity. She surely said that Indonesian culture was very refined and sophisticated as how people obviously can see in Indonesian social living.
		I	T.22/C.29	Although in the beginning when I started work in working as a teacher of English at a school in Holland they are very, very careful with me, not knowing if they did well - for instance the way they call you it in Holland is like this which is rude in Indonesia	The statement in no. T.22/C.29 was the extent answer which explained how sophisticated Indonesian culture was. The fact that supported that assumption was Ingrid’s story when she started her life in Holland, whereas people in Holland thought that to interact with Ingrid was not as easy as to interact with people in Holland society.

		I	T.22/C.30	so I was you know I said shocked I said you don't call me like that what did I do wrong is that you call me like that yeah – in Indonesia it is a rule - it's a rule I know so they said - yeah you are from Indonesia the people there are refined and very sophisticated	The dialogue in no. T.22/C.30 still had correlation with the one in no. T.22/C.29. Here, Ingrid gave example of how people in Holland behaved to her when she was a new comer in Holland. So I supposed that it still employed Gricean maxim of quality.
		I	T.24/C.32	They are still refined they are still sophisticated	Ingrid confirmed Rosalind's question (see no. T.23/C.31), she believed that Indonesian people was still refined and sophisticated.
		I	T.24/C.33	and I do hope that they younger Indonesian boys and girls will keep up their tradition	This part was still related to the utterance in no. T.24/C.32; Ingrid hoped Indonesian youth would keep their tradition.
		I	T.24/C.34	you know and you have a wonderful culture and tradition of your own - and off course you should develop and grow and learn from other cultures but try but try to keep very, very might much to yourself from yourself from yourself	In this case, Ingrid believed the truth that Indonesian culture was wonderful, as the fact indeed. She assured listeners to keep and to develop it.
		R	T.25/C.35	Like one of our what we call it every body I mean the youth people in Indonesia said think global act local ==	Here, Rosalind tried to remind Ingrid and listeners to a proverb "think global act local", she believed that proverb was fit to the situation in which the Indonesian people were supposed to keep and to safe their traditions even though many Indonesian people recently tried to get along with foreign cultures. Rosalind opinions and beliefs could be said employed maxim of quality.
		I	T.26/C.37	I remember that that's mm think global so look around you what is happening and what's new what's good for me but yeah act local – like mm (++) Indonesian people keep up your tradition yeah there's nothing wrong with them	Ingrid in this utterance, she well accepted what Rosalind already said in no. T.25/C.35. She believed there was nothing wrong with the effort to keep and safe tradition of a nation.
		P	T.32/C.45	OK, my name is Mr. Paryono.	This answer was a respond given to Rosalind's question (see no. T.31/C.44). Here, the caller simply

				mentioned his name and by doing that he already employed maxim of quality in his answer.
I	T.42/C.55	I'm very fine thank you- and enjoying being here in Semarang- thank you		Ingrid responded Paryono's question, she said she was fine. Those responses were just like an answer which was commonly seen in adjacency pairs, and it employed Gricean maxim of quality. Ingrid tried to convey what she was feeling while having herself as a guest in the program.
I	T.44/C.57	== yes -		The brief answer "yes" might be very simple and short, yet in this case Ingrid already confirmed Paryono's question (see no. T.43/C.56) about where she were born. It was the fact that Ingrid was born in Surabaya. So, it can be assumed that in this case Ingrid still held the maxim of quality.
I	T.46/C.59	NO - I haven't been in Borneo - when I was trying I was telling that I choose my topics from all of over of Indonesia and this was just an example		Ingrid's answers in dialogue no. T.46/C.59 and no. T.46/C.60 was responses to Paryono's question (see no. T.45/C.58). She explained that she did not live in Borneo. Instead of living there, Ingrid only took Borneo and other part of Indonesian archipelago as the examples and topics discussed in her radio program. What she said was right and was necessary to avoid misunderstanding. It still employed maxim of quality.
I	T.46/C.60	for instance I tell about long houses if I have much information about it - because I wanted to tell about Indonesia and Indonesia is so big I picked a small part of it every time		
R	T.47/C.61	AHA...because it consists of thousand islands=		Here, Rosalind still confirmed the truth that Indonesia consisted of thousand islands. That statement still held maxim of quality.
I	T.50/C.64	Oh YES		This brief response truly confirmed Rosalind's statement (see no. T.47/C.61). Although it was just a simple answer, I classified it as a response which still employed maxim of quality.
I	T.58/C.74	Yeah -		This simple response was addressed to Rosalind's question (see no. T.57/C.73), in which Rosalind asked whether or not Ingrid knew <i>Bengawan Solo</i> song. Ingrid simply answered "yeah" and as a matter of fact

				she knew it. So, I consider that brief answer as the one which employed maxim of quality.
I	T.62/C.79	YES...[Ingrid's singing Bengawan Solo] ... and so on and SO ON = =		Here, Ingrid welcomed Paryono's challenge to sing <i>Bengawan Solo</i> . She tried to do her best to take that challenge, even though she did not sing the whole song she already showed that she knew the song.
R	T.68/C.87	If I'm not mistaken from 8 to 9 pm - RIGHT		From what Rosalind said in this dialogue, it seemed like she already collected some information about Ingrid's activity as a radio broadcaster. Here, she tried to confirm it once more to Ingrid. For what Rosalind did in this phase, I assumed that she still held maxim of quality, in which she said what she believed as the right information.
I	T.71/C.90	Mm (++) I always have special format and one of them is for instance Indonesian words but always = = [the phone's ringing]		Here, I classified Ingrid's answer (see Rosalind's question no. T.70/C.89) into maxim of quality. Ingrid already answered and informed the actual fact of what she always did in order to run her radio program. She also tried to give examples, even though she could not complete her story because she was interrupted by phone call from listener.
E.1	T.75/C.94	YEAH- just fine		Edi simply answered Rosalind's question (see no. T.74/C.93). His answer and Rosalind's question was a kind of adjacency pair pattern, in which Edi was cooperative enough by answering the question "how are you today, Edi?" with "yea just fine". For his answer, I considered Edi's answer into maxim of quality.
E.1	T.77/C.96	YEAA -		Edi simply answered Rosalind's question (see no. T.76/C.95). Edi was cooperative enough by taking the chance given by Rosalind to talk with Ingrid. For his answer, I considered Edi's answer into maxim of quality.
I	T.83/C.102	Misses [laughing] YES misses -		This part was Ingrid's answer when Edi asked how he supposed to call Ingrid, by saying miss or misses. Due

				to a fact that Ingrid was a married woman, Ingrid let Edi to call her misses. Here, I considered that Ingrid was cooperative so that I put Ingrid short answer into maxim of quality category.
		E.1	T.84/C.103	I think this is very special for me I think, to talk with a foreigner, I think YEAH? Here, Edi, a listener tried to convey his feeling. He was so excited talking with a foreigner. He believed what he called as special opportunity when he found himself had a chat with Ingrid.
		I	T.87/C.107	I'm (++) WELL tomorrow I will be leaving for Surabaya and I'm accompanying a girl of - a girl, a friend of mine, a journalist, which going to <u>interview mm</u> (++) people, Indo Dutch people – and since it's the first time for her in Indonesia, I'm accompanying her and while she is interviewing people, The dialogue in no. T.87/C.107 was an answer to Edi's question (see no. T.84/C.104). Ingrid tried to answer the question and made her plan as well. From her utterance, I assumed that she did not try to deceive listener or mislead them. Although she did not said the detail of the plan, but it was enough to tell listener the next destination of the trip and the research.
		I	T.87/C.108	I do what I want to do, and what I have seen first, that I passed this building of the RRI, the Radio Republik Indonesia, which I remembered from years ago This part was the extent of Ingrid's previous answer (see no. T.87/C.107), Ingrid told how she saw RRI and then decided to come to RRI.
		I	T.95/C.116	OH...in Surabaya as well also? mm (++) if you give their address I will go there and maybe we can - the people from RRI here in Semarang can give me some information, so that I can go there will be wonderful Edi, because I can talk about what I'm doing with my mm (++) <u>heritance Indonesian heritage</u> and culture that I brought with me in my heart and in my mind Here, Ingrid answered Edi's question whether she would broadcast in RRI Surabaya or not. She told Edi and listeners that she might do that if she knew the address. In this case, I assumed that Ingrid still held maxim of quality, she was cooperative and she tried to say what she could do.
		I	T.103/C.124	== OK YES, I'm very wait about this - It was Ingrid's response to Edi's question (see no. T.101/C.122). Ingrid said she was very waiting the moment to discuss about global warming. It was like what she usually did in Holland. Due to her consistency of saying what she did and what she said, I categorize this part into maxim of quality.

		I	T.103/C.125	and actually I am also wait about what's happening to our gorillas and <i>orang utan</i> and everything- and I'm working together now with ... [mention a name of Holland NGO] which is protecting the animals and I'm writing a book about gorillas mm... <i>orang utans</i> now and will be published in Dutch, English and in Indonesia, because I really worried about it, I am very worried, and mm (++) we should all put in an effort <u>to make to stop it</u> , because what is left for our great grand children for our what is that <i>cucu</i> yeah – so, we must be careful, we must take care of the world	Ingrid explained what she did in Holland and whom she did her activity with. She told listeners that she was working on an effort to save gorillas and <i>orang utan</i> . Here, she said the fact and also explained it as well.
		I	T.105/C.128	Yeah, I am a journalist...	Here, Ingrid confirmed Edi's question. She said the fact that she was a journalist. It was already said previously and it was true that she run her activity as a journalist.
		I	T.107/C.130	WELL, you heard it, and Dutch and German and well you know	Ingrid answered Edi's question (see no. T.106/C.129) about languages which Ingrid spoke in her daily life. Ingrid said she spoke in English and some other languages. Ingrid said what she really knew, so that Ingrid's answer still employed maxim of quality.
		I	T.109/C.132	== Six	Ingrid told that she mastered six languages. Her answer employed maxim of quality because she said the fact.
		R	T.110/C.133	SIX? Six languages? WONDERFUL!	Rosalind said that the ability of mastering six languages was wonderful. She appreciated it and gave an appropriate response.
		I	T.115/C.139	<u>NO I know</u> – no - I went to Dutch school and to SMA	Here, Ingrid said the right fact that she learned Indonesian language while she was living in Indonesia and the fact that she later on continued her study to Dutch school.

		I	T.117/C.141	And I did SMP in 1 year and did SMA in 3 years - and so that's why I learned the Indonesian language and literature and culture - and you know, and another parts and raised in here	Ingrid shared her story how long she had studied in SMP and SMA. She believed that she learned many things about Indonesia while she was having her study time in Indonesia. Since Ingrid said what she knew and what she believed, I put her answer into maxim of quality.
		I	T.120/C.144	In my country -	Here, Ingrid said that she took the rest experience of hers in Holland. As a matter of fact, people could also study some Indonesian culture in Holland.
		I	T.122/C.146	Mm (++) NO, there's no Indonesian school but many places where you can learn Indonesian but you can also study Indonesian in Leiden	Ingrid answered Rosalind's question (see no. T.121/C.145) that there were many places in where people could learn Indonesian culture. Her answer was supported by an example by mentioning Leiden university as the place where people could go to study Indonesian culture. She said the fact, so that I assumed it still employed maxim of quality.
		I	T.124/C.148	South East Asian culture, which is very popular with students	Here, Ingrid said that South East Asian culture was one of popular studies in Leiden University. Since Ingrid said the factual information, it could be said that she still employed maxim of quality.
		I	T.126/C.150	Yes, you can study it in Leiden	Here, in this brief answer, Ingrid assured Edi that in Holland, people who concerned with Indonesian culture could study it in Leiden. She said the right thing, so it still employed maxim of quality.
		I	T.129/C.153	== NO NO NO - they come from all over the world	In this statement, Ingrid confirmed that the students who studied South East Asian culture in Leiden were not only from Indonesia but even from all over the world. That was right, so Ingrid still held maxim of quality.
		I	T.131/C.155	Yeah	Although it was just a short answer, yet it still employed maxim of quality since Ingrid answered Rosalind's question (see no. T.130/C.154).

		E.1	T.134/C.158	YEAH I think, you are good personal I think you have master <u>many many language</u> – <u>so I think for me</u> it's a got teach –mm (++) good teacher for me, I want to teach from you how to learn -	Edi conveyed his thinking that Ingrid was a nice person and she might be a good language teacher for other people who wanted to study foreign language. It was true that Ingrid was able to speak in several languages, and since she was also a teacher she might be also able to teach language.
		I	T.137/C.161	<u>It's taft, it's taft !</u> I – I when I'm studying a language I study it 4 hours a day, and I do it for two years, and then I think, I know it little bit, and I start from there, I'm stubborn, Edi. [laughing] you know...if I want something I do it - OPTIMISTIC!	Here, Ingrid told Edi how she must study hard in order to master numbers of languages she already mastered. It was true that in order to reach an achievement, someone must do a hard work. Since Ingrid's answer was matched with the reality, so it still held maxim of quality.
		I	T.139/C.163	Next year I will come to Indonesia for two months, and I will give mm - a grade up lectures to teachers, I was invited to do that - and WELL I'll give you the information up to the Radio Republik Indonesia in Semarang and they will tell about it	Ingrid informed Edi and listeners about her plan on the next two months. Her information was an answer for Edi's question (see no. T.138/C.162). Although Edi could not properly conveyed what he wanted to ask, yet Ingrid tried to catch the meaning of Edi's question and she was cooperative by giving an information that she would participate a lecture with Indonesian teachers.
		I	T.163/C.188	== I'm in Semarang now ==	Ingrid confirmed Paryono's question (see no. T.162/C.187) that she was doing her activity recently in Semarang. That was the fact, so Ingrid still employed maxim of quality.
		I	T.165/C.191	YES, I do for the special occasion I think	In the dialogue no. T.164/C.190, Paryono asked whether Ingrid still spoke German. Ingrid surely answered it, that she occasionally still spoke German. Here, she still held maxim of quality.
		I	T.167/C.193	Good evening [speak in Deutch] <i>goede nacht</i> in Deutch -	In these answers (see no. T.167/C.193; T.167/C.194; T.167/C.195 and T.167/C.196) Ingrid gave examples of greetings in several languages she already mastered. Here, she answered Paryono's question
		I	T.167/C.194	[speak in German] <i>gute nacht</i> German –	
		I	T.167/C.195	OK, [speak in France] in France <i>bon joir</i> –	

		I	T.167/C.196	[speak in Spanish] in Spanish <i>buenos noche</i>	well, so she still employed maxim of quality.
		I	T.171/C.200	Yeah - it's true it's nice if you can talk the language that you're <u>learning it's true</u> yea - it would make that easier	Here, she said it was nice when someone could practice a language that he/she studied. It was obviously right, so she still held maxim of quality.
		R	T.174/C.204	so, in this country being a gay or lesbian people is unusual (++) YES, and how about in your country?	Rosalind, represented listener's message, said that in Indonesia being a gay or lesbian was still unusual. It was the fact that could be found in Indonesia. Since the statement was factual so it employed maxim of quality.
		I	T.175/C.205	In Holland you can talk freely about it, you can be opened about it and mm (++) WELL say, I'm a gay or mm (++) people accept it - it's even possible now that you make a sort of marriage contract and live together and people accept it,	The answer given by Ingrid here was true, in Holland anyone could talk freely about homosexuality. The legal law already reserved and protected it. So Ingrid's answer still employed maxim of quality.
		I	T.177/C.208	NO NO - I think that gay people act very politely when in public - and, I mean mm (++) I have gay friends and I say I like them very much because they are very (+++) I think they are very nice people, that I think it's important are you good inside	In this phase, Ingrid tried to convey her personal opinion about homosexuality. She found herself feeling comfort and undisturbed got along with some of her gay friends. She supported her answer by saying that her gay friends still behaved nice so far. She said what she believed and she could see.
		H	T.188/C.219	YES!	This short answer was given to answer Rosalind's question (see no. T.185/C.216 and no. T.187/C.218). Previously Rosalind asked the name of the caller (Hurry). Due to some technical disturbance, she might not be able to hear the answer well. Finally, after repeating asked the caller's name, she could hear it. Hurry, the caller confirmed that Rosalind already mentioned his name well. Here, I assumed that Hurry employed maxim of quality.
		H	T.192/C.223	OH, I'm fine, thanks, and what about you?	This was the answer for Rosalind's question (see no. T.191/C.222). It was like adjacency pair, in which Hurry's response was cooperative. I classified Hurry's answer as the application of maxim of quality because

				he said what he believe as what he felt at the moment.
R	T.193/C.224	Fine, thank you		As well as Hurry's answer in previous number, here, Rosalind also gave answer for Hurry's question (see no. T.192/C.223). It was an adjacency pair application, and Rosalind was cooperative by answering it and conveying what she felt at the moment.
I	T.197/C.228	Yeah I was born in Surabaya, I'm what you called an <i>arek Suroboyo</i> .		Here, Ingrid confirmed Hurry's question by saying that she was born in Surabaya and she claimed herself as what so called <i>arek-arek</i> (Surabayanese). She said the right thing, so I classified her answer into maxim of quality.
I	T.199/C.230	NO, you know, my parents both mm...mix have partly Dutch German and Indonesia, but they're living in mm (++) now in mm (++) Holland? My parents lived in Holland, but they passed away, but, YES, they lived in Holland.		In this case, Ingrid answered Hurry's question (see no. T.198/C.229). She explained that both her parents were Indo Dutch people. Later, she also said that her parents already passed away. Her answer was true and it employed maxim of quality.
I	T.203/C.234	Yeah now, it is (++) this is my sixth day		Ingrid answered Hurry's question (see no. T.200/C.231). She told him and listeners that she had already been six days in Indonesia.
I	T.205/C.236	Yeah and I will be here for mm...for seventeen days, and then I will flying back to Holland, because I have to work also		Ingrid completed her answer by telling Hurry and listeners about her plan. She said that she would be in Indonesia for seventeen days and finally would be back to Holland. It made sense because she had to run her activity there.
I	T.207/C.238	Yeah...yeah		In this brief answer, Ingrid confirmed Hurry's question, said that she was working in Holland. As a matter of fact, she said the truth by saying short answer "yeah" since actually she already said it before.

		I	T.209/C.240	YES, I am a journalist and a writer...mm...and I was a teacher of English, <u>but then - you know</u> , I thought I must do something with my life, and I changed my profession	Here, Ingrid answered Hurry's question (see no. T.208/C.239) that she was a journalist. She also added her answer with some story about her experience. She employed maxim of quality.
		I	T.212/C.243	Oh YES, I'm very happy that nowadays, you know, you can buy the Indonesian <i>bumbu</i> in Holland,	In this answer, Ingrid admitted that she loved Indonesian <i>bumbu</i> as a unique culinary richness. She was happy that she could buy it in Holland. She said the right fact and she obeyed maxim of quality.
		I	T.212/C.244	it used to be very difficult, and Dutch people really love Indonesian food, if I invite friends offer to my house, they all say don't cook anything else except Indonesian food,	Here, Ingrid said that Dutch people really loved Indonesian food and she proved it by telling her experience when she invited her friends. They, Ingrid's friends asked her to cook anything but Indonesian food. Here, her answer still employed maxim of quality.
		I	T.212/C.245	and I must tell you, honestly, I'm not such a good cook but I try	Ingrid in her statement confessed that she was really not a good cook, yet she tried to do her best in cooking. The way she openly confessed her inability led her statement into the maxim of quality.
		I	T.214/C.247	From Indonesia, <i>lontong</i>	Here, Ingrid simply answered Rosalind's question (see no. T.213/C.246) about her favorite Indonesian cuisine. She said she liked <i>lontong</i> . Her answer might be short and simple, yet it employed maxim of quality.
		I	T.216/C.249	YES! I have it this afternoon for lunch, with <i>opor</i>	In this answer, Ingrid once again stated that she liked eating <i>lontong</i> , she even said that she had it for her lunch. Here, she said what she did and she employed maxim of quality.
		I	T.219/C.252	I have one son and I have one grand son	When Hurry asked (see no. T.217/C.250) Ingrid about her child, Ingrid cooperatively answered it. She said that she had a son and a grand son. Here, she held maxim of quality.
		I	T.221/C.254	Very happy to have them	Ingrid said how happy she had her family. It was obvious and it made sense that someone would be

				happy when they talked about their family. Here, she employed maxim of quality.
I	T.228/C.262	Sure, Kartini write about it -		Ingrid in this answer confirmed Rosalind's question (see no. T.225/C.259) whether she knew Jepara or not. She said she knew it and even said that she knew it from R.A. Kartini's book. She said the right thing and here, she employed maxim of quality.
R	T.229/C.263	== Yeah, exactly		With her brief response, Rosalind agreed Ingrid answer (see no. T.229/C.263). She employed maxim of quality.
R	T.233/C.267	== I cannot enjoy it at all		Here, Rosalind represented listener's opinion; the opinion was from Yaya and was sent by SMS. Yaya said that she could not enjoy gamelan at all. The opinion here might be negative opinion, yet she conveyed what she actually felt and she employed maxim of quality as well.
I	T.234/C.268	Mm - let me tell you that I love gamelan, especially gamelan from Solo		Ingrid conveyed how she loved gamelan. That was the fact that she loved gamelan Solo and she confessed it, so she employed maxim of quality.
I	T.234/C.269	- it makes me feel quiet and at peace - <u>you know</u> when I play gamelan, when I have to for <u>instance</u> rearrange my book shelf, or I have to make clean <u>my room - my rooms</u> - then I play gamelan and it makes me feel calm and relaxing, and I want to know more about the rhythms and about the instruments, so I asked friends of mine in Holland, because you can learn gamelan in Holland- mm - to tell me more about it and they do.		Here (see no. T.234/C.268 and no. T.234/C.269), Ingrid shared her experience every time she played gamelan and listened to the rhythm of it. She said she could feel the relaxing nuance and the excitement. It was true that for those who already felt in love with gamelan he/she could sink into the atmosphere of gamelan. What Ingrid said was obviously right. So, I assumed that Ingrid employed maxim of quality.
I	T.234/C.270	I like it so you think it's boring - [laughing]		
R	T.237/C.273	== Every body has <u>different</u> - like <u>mm</u> (++) preferences to choices ==		Here Rosalind said that every body had different choices. It was true, so that Rosalind here employed maxim of quality.
E.2	T.246/C.282	YES.		Eni, the caller, confirmed when Rosalind repeated

				asking and mentioning her name (see no. T.245/C.281). Although she just gave a short answer by saying “yes”, she still employed maxim of quality.
E.2	T.248/C.284	FINE, thank you and how about you?		Eni answered Rosalind’s question (see no. T.247/C.283). It was an adjacency pair pattern. She gave a positive response by saying that she was fine. Here, she held maxim of quality.
R	T.249/C.285	Ehmm, we’re both fine I think ==		Rosalind answered Eni’s question, it was an example of adjacency pair. Rosalind was cooperative and she said that both of Ingrid and her were fine as the fact at the moment. She employed maxim of quality to answer Eni’s question (see no. T.248/C.284).
I	T.250/C.286	== I think yea -		Here, Ingrid agreed that Rosalind and she were fine. She held maxim of quality since she said the fact about the circumstances.
E.2	T.253/C.289	<i>Apa kabar? Aku baik-baik saja ==</i>		The answer here was in Indonesian language. It happened when Ingrid greeted Eni in Indonesian language and Eni answered it in Indonesian language as well. It was interesting and was matched, so that I assumed it as a part of maxim of quality.
I	T.259/C.296	<u>OH it’s wonderful</u> , it’s a great experience and I have such a lovely host, you’re – [telling the announcer] - very good		Here, Ingrid admitted that she found a great moment of broadcasting in Rosalind’s program. She felt like being welcomed by the host and listener. It could be seen from the program. So, here, I classified Ingrid’s statement as maxim of quality.
I	T.261/C.298	I say she - <u>she - you know</u> , she really sticks to what she’s doing,		Ingrid gave compliment to Rosalind. She said that Rosalind was stick with her radio program. It meant that Rosalind kept her focus and tried to be a communicative host who can bridge the interaction between Ingrid as the guest and listeners. Here, she applied maxim of quality.

		I	T.261/C.299	it's great, because I'm doing in radio myself, so I see what you're doing - I think hmm (++) I can learn from her, I note it, I do really love it -	Here, Ingrid shared a few of her experience as a radio broadcaster. She knew well how a broadcaster must be dynamic and be stick with the program. She said the fact and she employed maxim of quality.
		R	T.262/C.300	== I learn from you also	Rosalind answered Ingrid's compliment and said that she also learn good things from Ingrid experience. Here, she applied maxim of quality.
		I	T.264/C.302	YES, I am	Here, once again Ingrid answered a question about her job in Holland. Eni (see no. T.263/C.301) asked Ingrid what she was. Although Ingrid already mentioned it in the previous session, she tried to be cooperative by answering Eni's question, since Eni maybe just listening to the program and she did not listen to the previous session. Considering that, I assumed that Ingrid employed maxim of quality.
		I	T.270/C.308	You know I love at here, I love being among people who are partly my blood,	Ingrid answered Eni's question about her impression while she was in Indonesia. Previously, Ingrid already answered almost the same question. However, here, she said to be cooperative and said that she loved being in Indonesia because she believed herself as the part of Indonesia too. She held maxim of quality.
		I	T.270/C.309	and then, I recognize myself and I find back part of myself that I tend to loose when I'm in Holland, and <u>you know - you know in Holland</u> , I tend to be hurrying and running, and here I slow down, I remember that there's time to be nice and polite and friendly and helpful, you know, it's I like looking at part of myself when I'm here, OK, it's home, feeling like home YES, it's home to me	Here, she added her previous answer by telling listeners her experience. She compared how she ran her life when she was in Holland and in Indonesia. It was different, that living in Holland most activities were done fast and people tend to be hurry, while in Indonesia people did their activity more slowly. It was true that people in Holland were more workaholic than people in Indonesia. Yet, in Indonesia Ingrid got more time to get along with friends and families. In her statement, Ingrid still employed maxim of quality.
		I	T.272/C.311	A son, I have one son,	Previously, Eni asked Ingrid about her son (see no.

		I	T.272/C.312	my son wants to know everything about me and my background but mm (++) he says you know mom if you're mix and I'm even more mix because I was born in Holland, is it I must try to find out who I am myself before I can go and visit the country where you were born	T.271/C.310). Here, Ingrid told Eni and listeners about her son who actually really wanted to know about Ingrid and her background as an Indo Dutch person. He said that if Ingrid had mixed blood, so did he since he was the descent of Ingrid and his father. Yet, he had a thinking that he had to look into himself before he decided to visit Indonesia. It made sense that Ingrid's son tried to look into himself before he saw the other world. Here, Ingrid said something which was reasonable and was true, so she employed maxim of quality.
		I	T.274/C.314	Oh yes, I said buy a ticket anytime you want but until now and he says I'll tell you when and I will wait, and I will wait too [laughing] OK	Here, Ingrid confirmed that she already asked her son to visit Indonesia. She even facilitated her son by buying a ticket anytime her son wanted to visit Indonesia. Yet, her son had not told her yet, he had not given any sign when he would visit Indonesia. Ingrid was clear enough answered Eni's question (no. T.273/C.313) and she still held maxim of quality.
		E.2	T.276/C.316	Oh yes, I'm a college student	This brief answer was a confirmation that Eni was really a college student. Since she said the fact, I assumed that Eni employed maxim of quality.
		I	T.282/C.323	what I know about college academy in Holland is that the standards <u>are - are high</u> - but I think that the students are sometimes a bit spoiled, mm (++) you know? (++) here - <u>they get - they have so many chances</u> to do what they want to do to study what they want to - but sometimes they tend to be a bit sloppy [laughing]	In this answer, Ingrid was cooperative. She told Eni and listeners about what she knew. As far as she knew that Holland was one of the countries where education was highly standardized, including the college academy. She also said that students were sometimes a bit spoiled. It was obvious that students were sometimes reckless and spoiled, so her answer still employed maxim of quality.
		I	T.284/C.325	I was a teacher <u>so - so I'm looking at them</u> - and I say there are countries in the world where you really have to work hard for, to have an education and here you can have it	Here, Ingrid shared her experience as a teacher in which she often reminded her students to remember how they were. She said there were many countries where students must do a hard work to get an

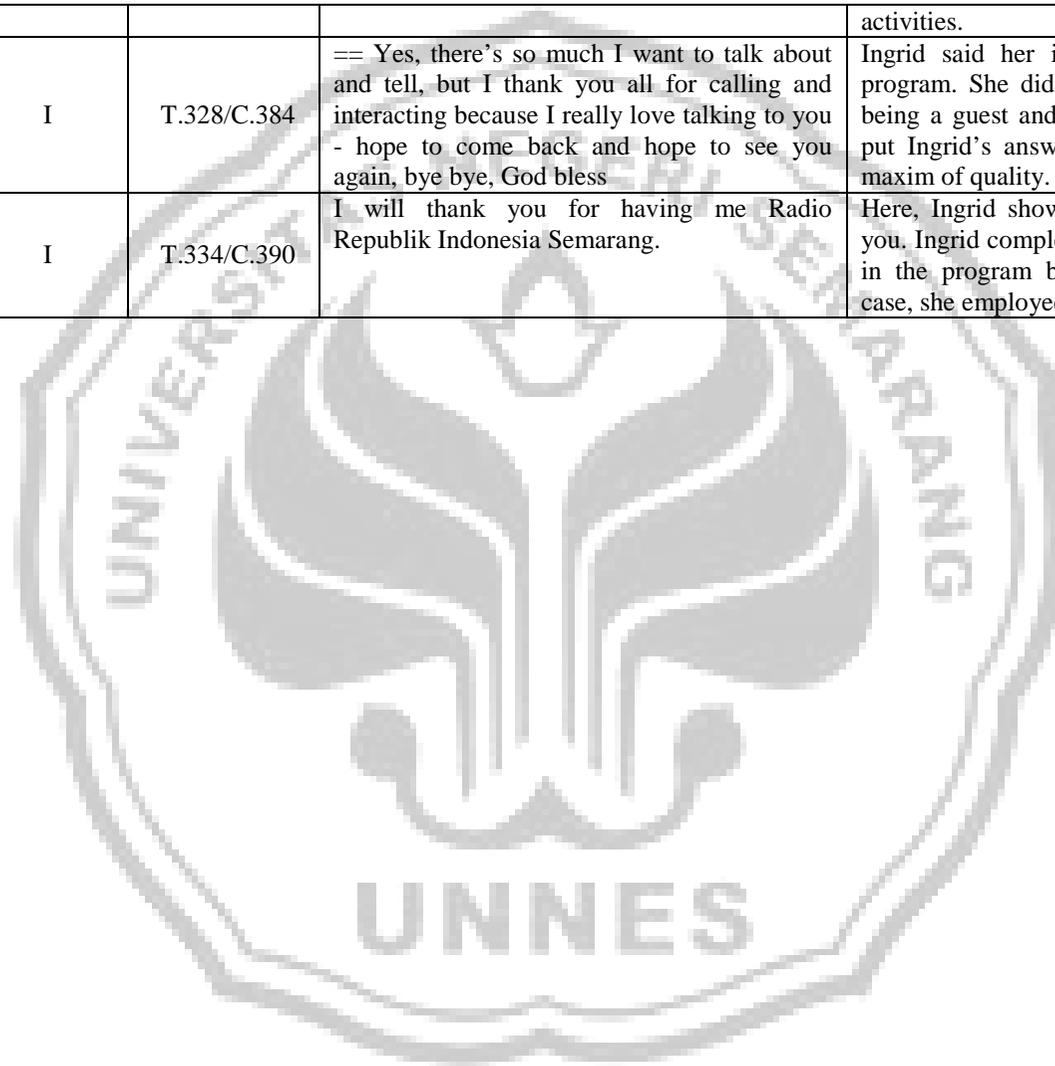
			but you and so use your chances yeah -	adequate education. What she said was true and she held maxim of quality.	
		I	T.286/C.327	Working will be I don't think that will be very easy	Ingrid said there might be less possibility live in Holland for someone who could not speak Dutch well.
		I	T.286/C.328	and for one thing you have to be able to speak Dutch fluently because if you misunderstand the doctor or some order that you're given that might off course not be very good for the patient	Ingrid said that one thing which must be remembered by anyone who wanted to get a job in Holland was the ability to speak Dutch language fluently. She said that the language was needed in order to support the interaction while doing activities, for instance when someone worked in health services. In order to understand the doctor and to read medical order or medicine prescription, someone must be able to know Dutch language. Here, she said the truth and for that, she deserved to be classified into maxim of quality.
		I	T.286/C.329	so one thing is that you have to be very fluent in Dutch,	Here, Ingrid assured Eni that one of the most important thing to be prepared if she wanted to work in Holland was the ability to speak in Dutch. Ingrid's answer was relevant and true, it meant that in this case she employed maxim of quality.
		I	T.286/C.330	so there are no places where you can talk English but for instances if you want to study abroad I will tell you I think your English <u>is - is very finer</u> , try and find work in a country where they speak English	In this part, Ingrid emphasized that it would be a bit difficult for someone who could not speak in Dutch, to find a place in Holland where he/she could socialize. Ingrid assumed that mastering Dutch language was important, yet it would not be a big deal if someone wanted to go to other countries while he/she only mastered English language. Here, Ingrid still employed maxim of quality.
		I	T.288/C.332	There would be a better chance I think for you	Here, Ingrid believed there would be a better chance for Eni and those who wanted to go abroad and study overseas. She said what she believed and she applied maxim of quality.
		I	T.294/C.338	== O YES, they are listening ==	Ingrid believed that the callers and participants in the program were listening to their talk show and they

				wanted to take part. Here, she employed maxim of quality.
R	T.295/C.339	== Yes, they are listening and interested		Rosalind confirmed Ingrid's opinion (see no. T.294/C.338) that listeners were listening and were interested to the program, so that they joined the program by calling via telephone and by sending SMS.
I	T.298/C.343	I would do my very best.		Here, Ingrid responded Rosalind's question whether she would like to send the documentation of Netherland radio program and Deutch Welle program. She said that she would do her very best to fulfill Rosalind's request. Here, she still employed maxim of quality.
I	T.300/C.346	Mm (++) I think they like Indonesian people,		In this part, Ingrid once again answered the question of how people in foreign country especially in Holland saw Indonesian people. She said that they liked Indonesian people. Previously, Ingrid said that people from foreign country liked Indonesian people and Indonesian culture. Here, she held maxim of quality.
I	T.302/C.351	I'm sure that if you go to middle java or if you go to Medan they are both Indonesian men or women but they have their own thing that they still keep to themselves that you cannot say they are all the same all over Indonesia -		Here, Ingrid tried to describe the uniqueness of Indonesian people according to her point of view. She could not generalize and stereotyped all Indonesian people, because she believed that everyone coming from different cultural background also bringing their own character. It was true that we could not generalize all people. According to Ingrid's answer. I classified the answer into maxim of quality.
R	T.303/C.352	That's why we can easily recognize where they come from ==		Rosalind agreed what Ingrid said, that everyone was different, yet we might recognize them from their gestures, dialects, gimmicks, and some other habits.
R	T.305/C.354	For example me, I'm coming from central java and I went to Jakarta I think some people can recognize where I come from		Here, Rosalind gave an example of how people living in Jakarta might easily recognize her. It was obvious since everyone brought their own innate character and

				it was shown in their behavior. Rosalind, in this case said the obvious fact and she employed maxim of quality.
I	T.306/C.355	== SURE, for instance like girls from Sunda, I think they laugh their mouth opened they laugh with wide very happily, but middle Java smile, <u>smile she smiles you see?</u>		Ingrid shared her opinion that Sundanese girls would be different from Javanese girls. Here, she talked about the way of laughing. Ingrid thought that Sundanese girls were a bit loose, while Javanese girls tended to be calm.
R	T.309/C.359	== It's not too polite,		Here, Rosalind agreed that it was a bit impolite for a girl who laughed with mouth wide opened. In Indonesian culture it might be true and it became an unwritten moral value. So, here, I classified Rosalind's response into maxim of quality.
I	T.310/C.362	NO, it's some from maybe 60 or 70 years ago		Previously, Rosalind read an SMS from listener (T.309/C.360 and T.309/C.361). The content of the SMS was about a song in Dutch language. Rosalind did not know the song well and Ingrid said that it was actually not a song from Holland. The song might be popular around 60 or 70 years ago. Here, she clarified Rosalind's assumption by seeing the fact. The song was actually composed by an Indonesian who lived around the Dutch occupation era in Indonesia and it meant around 60 or 70 years ago. The lyrics of the song were in Indonesian titled <i>Bunga Anggrek</i> and Dutch language titled <i>Als de Orchideen Bloein</i> . In this case, Ingrid employed maxim of quality.
I	T.312/C.364	== YES, must be, so that's why she knows the song		Here, Ingrid thought it might be possible that the SMS sender knew the song (T.310/C.362 and T.311/C.363), because the song was also popularized by Indonesian singer and musician. Ingrid still held maxim of quality.
I	T.314/C.366	I play all those songs in my program every time, YEA, in my time program in Holland, that's		In the dialogue no. T.313/C.365, Rosalind mentioned some titles of <i>keroncong</i> songs. Later, in these words no. T.314/C.366 Ingrid said that she knew those songs

			why I know them==	since she played them in her radio program. Here, she said what she believed as a fact and she knew it well, so it could be said that she employed maxim of quality.
		I	T.318/C.371 I know that Indonesia is very warm,	Ingrid said the right fact that the temperature in Indonesia was warm since the country was a tropical climate country. Here, she held maxim of quality.
		I	T.318/C.372 when I left Indonesia it was zero degree, SO, meaning it's a different of 30 degrees, it's very warm here but I like it,	Ingrid's dialogue in no. T.318/C.372 well informed listeners about the cold temperature when she was leaving Holland. Here, she also said her impression while she was staying in Indonesia. She said that the temperature between Holland and Indonesia was absolutely different, yet she liked staying in Indonesia somehow.
		I	T.318/C.373 it's for me it's always too cold in Holland, even in summer, it's not always like that, it's ok living in Holland I am not complaining, but you know it's always cold, I love it here	Ingrid said that Holland had cold climate. The temperature in Holland was proximately cold even in summer. Yet, people living in Holland had already been accustomed to the situation there. Ingrid said the fact and she employed maxim of quality.
		R	T.319/C.374 So – so Semarang is quite hot I think.	Here, Rosalind compared the temperature in Holland and in Semarang. It was obvious off course that the temperature in Semarang was hot. Rosalind's opinion was true and she employed maxim of quality.
		I	T.320/C.375 It's ok.	Ingrid agreed the temperature in Semarang was hot, yet she felt OK with the situation. She also supported her opinion by telling Rosalind and listeners about her friend's impression. Ingrid's friend still felt comfortable with the weather temperature while they were in Semarang. Here, Ingrid employed maxim of quality.
		I	T.322/C.377 I was surprised about my friend, I told it, that Semarang would be very hot, but she said I love it, OK	Ingrid's friend still felt comfortable with the weather temperature while they were in Semarang. Here, Ingrid employed maxim of quality.
		I	T.324/C.379 I know, I read about it in Holland, <u>that's I said</u> OH GOD, I cannot imagine anymore with 38 degrees is like ==	In this statement, Ingrid surely said what she already knew from the news that the temperature in Indonesia was getting hotter so that she could not imagine anymore how the temperature would affect people's

					activities.
		I	T.328/C.384	== Yes, there's so much I want to talk about and tell, but I thank you all for calling and interacting because I really love talking to you - hope to come back and hope to see you again, bye bye, God bless	Ingrid said her impression of having time in the program. She did not try to deny the excitement of being a guest and of sharing her experience. Here, I put Ingrid's answer into the category of employing maxim of quality.
		I	T.334/C.390	I will thank you for having me Radio Republik Indonesia Semarang.	Here, Ingrid showed her politeness by saying thank you. Ingrid completed her excitement of being a guest in the program by giving her appreciation. In this case, she employed maxim of quality.



No.	Observation of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
3.	Maxim of Relation	I	T.2/C.4	YES good evening and thank you for having me here – my name is Ingrid - I was born and raised in Surabaya - and I went to Holland when I was 21 – I was educated Dutch school and later on to SMA – so I always say I got the best of both world	It was Ingrid’s introduction. What she said in her introduction was basically still relevant and she employed maxim of relation.
		R	T.3/C.6	ok well first of all I would like to invite you if you want to join in this program don’t forget to dial the number in 8316502 once again in 8316502 or you can send your text message to 0813251155 and 77 –	Here, Rosalind informed listener the way to join the program. What Rosalind said was still relevant and she still upheld maxim of relation.
		I	T.6/C.11	she’s writing a book about Indo Dutch people who live in Indonesia – and since it’s the first time for her to be in Indonesia and I was born and raised here she said “it would be nice if you come along - I do my thing you do yours” so we started in Jakarta then to Bandung, Semarang and tomorrow we’ll leave for Surabaya and everywhere - we come she interviews Indo Dutch people	Ingrid explained her experience while she was in Indonesia. Ingrid in this case still gave necessary information and it still had relation with the question. So, here, I assumed that Ingrid still employed maxim of relation.
		I	T.8/C.13	so Indo Dutch meaning that mm (++) years maybe hundreds of years ago or - not so long ago Indo Dutch always means that you have European for father, grand father, great grand father or father and Indonesian mother, great grand mother or the other way around but	Here, Ingrid explained the meaning of Indo Dutch people. She did not explain it with the definition as mentioned in dictionary or something like that, yet with her own terminology she succeeded explaining the meaning of Indo Dutch people. Ingrid’s explanation was still relevant and she still employed

			mostly is father from Europe and mother from here and <u>so mix blood mix you mix inside</u> = =	maxim of relation.
I	T.10/C.15		= = yes off course – you’re attracted to both world the western world and the eastern world	Ingrid affirmed that as an Indo Dutch people she felt like being attracted to both eastern and western world. What Ingrid said here was still relevant and she employed maxim of relation.
I	T.12/C.17		YES, we mix blood	Ingrid surely affirmed that she was mix blood. This short statement meant that she felt being both Indonesian and Dutch. It was a simple word and was relevant. Here, Ingrid employed maxim of relation.
I	T.16/C.21		Yeah the first I was teacher of English and then very later I became a journalist and I always kept up my knowledge of Indonesia – and when I had the chance to get an hour for broadcast in especially for Indo Dutch people I took the chance	Ingrid briefly shared her story of life. She explained what she had been doing in her life. All things she said was still relevant and supporting her answer and she employed maxim of relation.
I	T.16/C.22		and I have a format in which I tell about Indonesia now - or I tell about long houses in Borneo – I tell about things that happened in what I called Indo Dutch world in Holland – you know we have our own culture in the middle of the Dutch culture - we have our traditions with a partly from Indonesia and partly from Holland because you know there’s always this mix in us and the music I play in my program is can be from <i>gamelan</i> , <i>keroncong</i> to modern pop	Here, Ingrid told Rosalind and listeners about what she did to run her radio program in Holland. There were many Indo Dutch things which she presented in her program. So far, what Ingrid already mentioned in her answer was still relevant and she employed maxim of relation.
R	T.17/C.23		Traditional instruments...	Here, Rosalind tried to complete Ingrid’s answer by simply and spontaneously saying “traditional instruments”. What Rosalind said was still relevant and she still upheld maxim of relation.
I	T.18/C.24		Also traditional whenever I can and I can buy the CD and I have the explanation - I can tell about this - I will do it but I also play the	Here, Ingrid completed her previous answer (see no. T.16/C.22). What she mentioned here was still necessary and relevant to the topic and she already

			music from the 50'ies like Elvis Presley	employed maxim of relation.
I	T.18/C.25		also I mean it's a mix like yeah...it's a mix of music it's a mix of topics because we are mix the Indo Dutch people yeah that's why Indo Dutch people	Ingrid completed her answer by talking about mixed music and mixed topic in her radio program. Her answer was still relevant and she upheld maxim of relation.
I	T.20/C.27		Very refined, sophisticated	Here, Ingrid answered Rosalind's question. She said that Indonesian people were still very refined and sophisticated. It might be a simple answer, but it was still relevant. Ingrid still employed maxim of relation.
I	T.22/C.29		Although in the beginning when I started work in working as a teacher of English at a school in Holland they are very, very careful with me, not knowing if they did well - for instance the way they call you it in Holland is like this which is rude in Indonesia	Here, Ingrid said her story when she started living in Holland. She said how people in Holland looked at her as a new comer who still preserved her own way as an eastern people. Here, Ingrid still mentioned relevant things which support her answer and she employed maxim of relation.
I	T.24/C.32		They are still refined they are still sophisticated	Ingrid said that Indonesian people were still refined and sophisticated. Here, she still said relevant thing and she applied maxim of relation.
I	T.24/C.33		and I do hope that they younger Indonesian boys and girls will keep up their tradition	Here, Ingrid completed her answer by saying her hope for Indonesian youth. She still mentioned relevant thing and still employed maxim of relation.
I	T.24/C.34		you know and you have a wonderful culture and tradition of your own - and off course you should develop and grow and learn from other cultures but try but try to keep very, very might much to yourself from yourself from yourself	Ingrid surely said that Indonesian people had a wonderful culture which should be developed. What she said here was right and was relevant with the topic which being discussed. Here, I assumed that she employed maxim of relation.
I	T.26/C.37		I remember that that's mm think global so look around you what is happening and what's new what's good for me but yeah act local - like mm (++) Indonesian people keep up your tradition yeah there's nothing wrong with	Ingrid agreed Rosalind's statement "think global act local" (see no. T.25/C.35). She agreed with that and later explained that. Her explanation was still relevant and she still employed maxim of relation.

			them	
R	T.29/C.42	Good evening – who’s speaking please?		Here, Rosalind greeted a listener and asked for listener’s name. What Rosalind did here was still relevant and she still upheld maxim of relation.
R	T.31/C.44	Oh yes - your name please-		
P	T.32/C.45	OK, my name is Mr. Paryono.		Paryono, one of listeners greeted Rosalind, Ingrid and other listeners. He then mentioned his name. What Paryono did in this case was still relevant and he employed maxim of relation.
I	T.40/C.53	HALLO, good evening-		Here, Ingrid greeted Paryono. What she did here was still relevant as a part of introduction and she still employed maxim of relation.
I	T.42/C.55	I’m very fine thank you- and enjoying being here in Semarang- thank you		Ingrid answered Paryono’s question (see no. T.41/C.54). She said that she was fine. Here, Ingrid only said what she was supposed to say and she employed maxim of relation.
I	T.44/C.57	== yes -		Ingrid answered Paryono’s question (see no. T.43/C.56). She affirmed that she was born in Surabaya. Her short answer “yes” was still relevant and she already applied maxim of relation.
I	T.46/C.59	NO - I haven’t been in Borneo – when I was trying I was telling that I choose my topics from all of over of Indonesia and this was just an example		Here, Ingrid told Paryono what she actually did when she had her radio program. Ingrid corrected what Paryono said. So far, what Ingrid said here, was still relevant and made sense and she employed maxim of relation.
I	T.46/C.60	for instance I tell about long houses if I have much information about it - because I wanted to tell about Indonesia and Indonesia is so big I picked a small part of it every time		Here, Ingrid completed her answer by giving explanation which still had relation with the topic. I assumed that Ingrid still employed maxim of relation.
R	T.47/C.61	AHA...because it consists of thousand islands=		Rosalind completed Ingrid’s opinion about how various Indonesia was. She told Ingrid that Indonesia

				consisted of thousand islands. What Rosalind said here was still relevant and she still employed maxim of relation.
I	T.50/C.64	Oh YES		Ingrid answered Rosalind's question (see no. T.49/C.63). She affirmed that she loved Indonesian cultures by simply saying "yes". That was a short answer, yet it made sense and relevant. Here, Ingrid employed maxim of relation.
R	T.59/C.75	It's a traditional song - it's a traditional song from Solo-		Rosalind told Ingrid that <i>Bengawan Solo</i> was a song from Solo. What Rosalind said here still had correlation and she made her answer match with maxim of relation,
I	T.60/C.77	Mm (++) just a small part is that OK?		Here, Ingrid said that she would like to sing <i>Bengawan Solo</i> , yet she would do it only for some part of the song. She asked Rosalind and Paryono if that would be ok for them or not. What Ingrid said here was still relevant and she employed maxim of relation.
I	T.62/C.79	YES...[Ingrid's singing Bengawan Solo] ... and so on and SO ON = =		Here, Ingrid tried to sing <i>Bengawan Solo</i> . She made it and she employed maxim of relation.
I	T.71/C.90	Mm (++) I always have special format and one of them is for instance Indonesian words but always = = [the phone's ringing]		Ingrid was trying to tell listeners about her radio program, when suddenly there was a phone call. Here, she still said a relevant answer and she employed maxim of relation.
R	T.74/C.93	EDI? how are you today, Edi?		Rosalind greeted a caller named Edi. Rosalind said an obvious question by asking Edi's condition. What Rosalind did was obvious and relevant, and she still employed maxim of relation.
E.1	T.75/C.94	YEAH- just fine		Here, Edi answered Rosalind's question (see no. T.74/C.93) by simply saying that he was fine. Edi still upheld maxim of relation.
E.1	T.77/C.96	YEAA -		Edi simply and spontaneously answered Rosalind's question (see no. T.76/C.95). He said "yes" to show that he wanted to talk to Ingrid. His answer was relevant and he employed maxim of relation.

		E.1	T.80/C.99	Hello too, this is miss Ingrid?	Here, Edi greeted Ingrid back. It was a kind of adjacency pair and Edi did a relevant thing and he also employed maxim of relation.
		I	T.83/C.102	Misses [laughing] YES misses -	Ingrid answered Edi's question by saying "misses". Here, she simply informed Edi and listeners that she was a married woman and people were supposed to call her misses Ingrid. It was a short answer and it was relevant with the question so that I assumed Ingrid's answer employed maxim of relation.
		I	T.87/C.107	I'm (++) WELL tomorrow I will be leaving for Surabaya and I'm accompanying a girl of - a girl, a friend of mine, a journalist, which going to <u>interview mm</u> (++) people, Indo Dutch people - and since it's the first time for her in Indonesia, I'm accompanying her and while she is interviewing people,	Here, Ingrid told Edi and listeners about her plan in Indonesia. In her answer, Ingrid still mentioned relevant things which supported her previous statement. I assumed that Ingrid employed maxim of relation.
		I	T.89/C.110	It was coincidence and I've said, it is not really coincidence, I was led to be here, SO here I am, Edi, in the studio in Semarang, in RRI - yeah...in RRI Semarang	Ingrid answered Rosalind's question (see no. T.88/C.109). She said that her coming to RRI Semarang was actually not a coincidence since she already noticed RRI Semarang. Here, Ingrid still mentioned relevant things and she still upheld maxim of relation.
		I	T.95/C.116	OH...in Surabaya as well also? mm (++) if you give their address I will go there and maybe we can - the people from RRI here in Semarang can give me some information, so that I can go there will be wonderful Edi, because I can talk about what I'm doing with my mm (++) <u>heritance Indonesian heritage</u> and culture that I brought with me in my heart and in my mind	Here, Ingrid answered Edi's question (see no. T.92/C.113). She explained that there might be any possibility for her to broadcast in radio in Surabaya. Yet, she also said that she needed some information to get there. Ingrid's answer was still relevant and she employed maxim of relation.
		R	T.97/C.118	== What the warming global warming ==	Here, Rosalind tried to help Edi to complete his question (see no. T.96/C.117 and T.102/C.122).
		R	T.102/C.123	OK WELL, we talk about global warming is that you have a correlation with the global	Rosalind simply mentioned global warming. What she

			warming? ==	did was relevant and she upheld maxim of relation.
			== OK YES, I'm very wait about this -	Ingrid answered Edi's question (see no. T.96/C.117 and T.102/C.112). She spontaneously and simply said how she was attracted to that topic. What Ingrid said was not out of the context of the question and she still employed maxim of relation.
		T.103/C.124		
I		T.103/C.125	and actually I am also wait about what's happening to our gorillas and <i>orang utan</i> and everything- and I'm working together now with ... [mention a name of Holland NGO] which is protecting the animals and I'm writing a book about gorillas mm... <i>orang utans</i> now and will be published in Dutch, English and in Indonesia, because I really worried about it, I am very worried, and mm (++) we should all put in an effort to make to stop it, because what is left for our great grand children for our what is that <i>cucu</i> yeah – so, we must be careful, we must take care of the world	Here, Ingrid completed her previous answer (see no. T.103/C.124). She explained her activities of saving animals' life and wrote book about gorilla and <i>orang utan</i> species. In her answer, Ingrid mentioned things which were supporting and still relevant with her previous answer. I assumed that Ingrid still employed maxim of relation.
I		T.105/C.128	Yeah, I am a journalist...	Previously, Edi asked Ingrid's occupation (see no. T.104/C.127), whether she was a journalist or not. Then, Ingrid simply affirmed that she was a journalist. Here, Ingrid's answer was relevant and she employed maxim of relation.
I		T.107/C.130	WELL, you heard it, and Dutch and German and well you know	Here, Ingrid told Edi and listeners that she spoke in some languages such as English, Dutch and German. That answer was certainly relevant with Edi's question (see no. T.106/C.129) and I assumed that she still upheld maxim of relation.
I		T.109/C.132	== Six	Ingrid spontaneously and simply answered Edi's question (see no. T.108/C.131). She said that she mastered at least six different languages. Here, she

				mentioned a short and appropriate answer and she employed maxim of relation.
R	T.110/C.133	SIX? Six languages? WONDERFUL!		Rosalind showed her response by spontaneously said “wonderful”. That response still made sense with the context and she employed maxim of relation.
R	T.113/C.136	PARDON? In what part or in what aspect?		Here, Rosalind tried to help Edi asking his question for Ingrid (see no. T.112/C.135). Edi found him self hardly conveyed his meaning. Even though Rosalind had not got what Edi meant, yet her effort was still relevant in the conversation to help a non native English speaker to speak up his mind. Here, I assumed that Rosalind still upheld maxim of relation.
E.1	T.114/C.138	I want to ask here that where do you did Indonesian probably you (++) you have mastered Indonesia probably -		Here, slowly but sure, Edi could convey what he wanted to say. He asked Ingrid where she studied the languages that she mastered. Edi in this case said relevant word and he employed maxim of relation.
I	T.115/C.139	<u>NO I know</u> – no - I went to Dutch school and to SMA		Ingrid already caught what Edi actually wanted to say and she simply said that she studied Indonesian cultures while she was in Indonesian school and Dutch school. Here, she gave a relevant answer and she employed maxim of relation.
I	T.117/C.141	And I did SMP in 1 year and did SMA in 3 years - and so that's why I learned the Indonesian language and literature and culture - and you know, and another parts and raised in here		Here, Ingrid completed her previous answer (see no. T.115/C.139). She told listeners how she passed her days as a student at Indonesian school so that she could learn Indonesian culture. Her answer was relevant and in this case she upheld maxim of relation.
I	T.121/C.146	In my country -		Here, Ingrid answered Edi's question (see no. T.119/C.144) and emphasize that answer. She surely stated that she got the rest of Indonesian lesson in Holland. She did not use too much word to emphasize her answer, yet she succeeded answering Edi's curiosity and she employed maxim of relation.
I	T.122/C.146	Mm (++) NO, there's no Indonesian school but many places where you can learn		Ingrid later said that there was no school in Holland where Indonesian culture was the only lesson which

			Indonesian but you can also study Indonesian in Leiden	exclusively was taught. She gave an example and she made her answer become informative as well. Here, I assumed that Ingrid still employed maxim of relation.
	I	T.124/C.148	South East Asian culture, which is very popular with students	Ingrid said that Asian culture was one of popular subjects in Holland's college. What Ingrid said here was still related and relevant. She still employed maxim of relation.
	I	T.126/C.150	Yes, you can study it in Leiden	Here, Ingrid emphasized her previous statement that people could study about Indonesian and Asian culture in Leiden university. Her answer was still relevant and she still upheld maxim of relation.
	E.1	T.127/C.151	The student the most come from Indonesia ==	Edi asked Ingrid about the students who studied Indonesian culture. He wanted to know where those students came from, whether they were only from Indonesia or were also from other countries. His question still had correlation with his talk with Ingrid and I assumed that Edi upheld maxim of relation.
	I	T.129/C.153	== NO NO NO - they come from all over the world	Here, Ingrid answered Edi's question (see no. T.127/C.151). She spontaneously said that the students who learnt Asian and Indonesian cultures were from all over the world. Ingrid's answer was still relevant and she still upheld maxim of relation.
	I	T.135/C.159	A LANGUAGE?	Rosalind tried to help Edi completed his question. Previously, Edi asked Ingrid about how many languages mastered by Ingrid. Yet, due to his lack of English vocabulary, Edi could not complete his question well. Rosalind then helped Edi to complete his question. What Rosalind said in this case was still relevant and that employed maxim of relation.
	I	T.138/C.163	<u>It's taft, it's taft !</u> I - I when I'm studying a language I study it 4 hours a day, and I do it for two years, and then I think, I know it little bit, and I start from there, I'm stubborn, Edi.	Ingrid told Edi her experience of learning languages. She said that she work hard to achieve her purposes. Ingrid told Edi that she always push herself by practicing every day. All the things that Ingrid already said in her answer still made sense and Ingrid still

			[laughing] you know...if I want something I do it - OPTIMISTIC!	employed maxim of relation.
R	T.140/C.164		We wait for your information	Here, Rosalind gave response for Ingrid's statement. Ingrid (see no. T.139/C.163) said that she would come to Indonesia and she would also inform listeners about her next project. Here, Rosalind still gave relevant response and she employed maxim of relation.
E.1	T.142/C.167		OK, thank you, <u>I think in Semarang I think</u> - thank you so much.	Here, Edi responded Ingrid's statements. Previously (see no. 140/165) said that she would visit Indonesia and probably she would also inform listener about her next project. Edi then welcomed Ingrid's statement
I	T.164/C.190		== I'm in Semarang now ==	Ingrid answered Paryono's question (see no. T.163/C.189). She told Paryono that she was in Semarang at the moment. Here, she gave a simple, informative and relevant answer. Ingrid employed maxim of relation to answer Paryono's question.
I	T.165/C.191		YES, I do for the special occasion I think	Here, Ingrid answered Paryono's question (see no. T.165/C.192). She said that she spoke in various languages depended on the occasion which she was in. Her answer was simple and relevant. I assumed that Ingrid in this case still upheld maxim of relation.
I	T.172/C.202		Yeah - it's true it's nice if you can talk the language that you're <u>learning it's true</u> yea - it would make that easier	Here, Ingrid affirmed Paryono's statement (see no. T.171/C.201) by saying how nice if someone could meet a partner to learn and to practice foreign language. Ingrid's answer made sense and it was relevant with the topic which was discussed. Ingrid in this case still employed maxim of relation.

		I	T.175/C.205	In Holland you can talk freely about it, you can be opened about it and mm (++) WELL say, I'm a gay or mm (++) people accept it - it's even possible now that you make a sort of marriage contract and live together and people accept it,	Ingrid answered Breno's question (see no. T.174/C.204). She said that being gay and lesbian in Holland was acceptable and was protected with legal law. Ingrid's answer was relevant with the topic and she upheld maxim of relation.
		R	T.180/C.211	== That's why we say, we don't judge the book by its cover	Rosalind affirmed Ingrid's answer about homosexuality in Holland (see no. T.176/C.207; T.176/C.208 and T.178/C.210). She showed her response by saying a proverb. Her response in this case was still relevant and she still employed maxim of relation.
		H	T.188/C.219	YES!	Hurry answered Rosalind's greeting (see no. T.187/C.218). His response was short and spontaneous, yet it was relevant. Here, Hurry still employed maxim of relation.
		I	T.198/C.230	Yeah I was born in Surabaya, I'm what you called an <i>arek Suroboyo</i> .	Ingrid answered Hurry's question (see no. T.197/C.229). She surely said that she was born in Surabaya an <i>arek-arek Suroboyo</i> . Her answer here was closely relevant with the question and she employed maxim of relation.
		I	T.203/C.234	Yeah now, it is (++) this is my sixth day	Here, Ingrid answered Hurry's question (see no. T.200/C.231) about how long she had been in Indonesia. Ingrid then said that she had been six days in Indonesia. Her answer was simple, yet it was relevant with Hurry's question. Here, Ingrid employed maxim of relation.
		I	T.207/C.238	Yeah...yeah	Ingrid answered Hurry's question (see no. T.206/C.237). Hurry asked whether or not Ingrid was working in Holland. Ingrid spontaneously and simply said "yea". It was a short answer, yet it already fulfilled what Hurry wanted to know. I assumed that Ingrid in this case still employed maxim of relation.
		I	T.212/C.243	Oh YES, I'm very happy that nowadays, you	Ingrid answered Rosalind's question (see no.

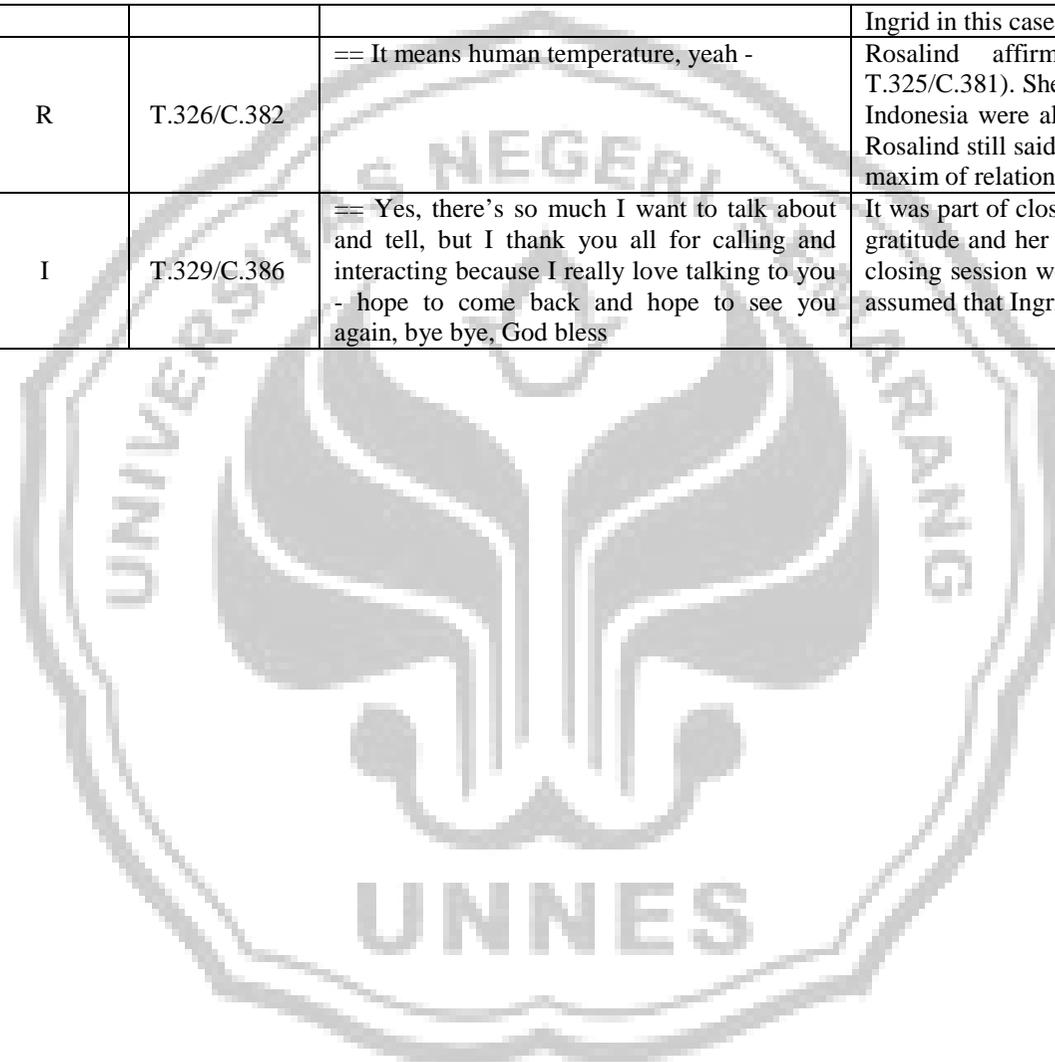
			know, you can buy the Indonesian <i>bumbu</i> in Holland,	T.211/C.242). Rosalind asked Ingrid about Indonesian unique traditional food which Ingrid remembered. Ingrid said that she liked Indonesian seasoning which was called <i>bumbu</i> . Ingrid's answer was informative and it employed maxim of relation.	
		I	T.214/C.247	From Indonesia, <i>lontong</i>	Ingrid answered Rosalind's question (see no. T.213/C.246) about Ingrid's Indonesian favorite food. Ingrid then spontaneously and simply answered that she liked eating <i>lontong</i> . Ingrid's answer was simple, yet it was informative and was relevant. Here, I assumed that Ingrid still employed maxim of relation.
		I	T.219/C.252	I have one son and I have one grand son	Ingrid answered Hurry's question (see no. T.217/C.250). Hurry asked Ingrid about her child and Ingrid said that she had a son and a grand son. Here, she still gave a relevant answer and she employed maxim of relation.
		I	T.234/C.268	Mm - let me tell you that I love gamelan, especially gamelan from Solo	Here, Ingrid answered Rosalind's question (see no. T.232/C.267). She said that she loved gamelan. She gave a relevant answer and she still upheld maxim of relation.
		I	T.235/C.271	- it makes me feel quiet and at peace - <u>you know</u> when I play gamelan, when I have <u>to for instance</u> rearrange my book shelf, or I have to make clean <u>my room - my rooms</u> - then I play gamelan and it makes me feel calm and relaxing, and I want to know more about the rhythms and about the instruments, so I asked friends of mine in Holland, because you can learn gamelan in Holland- mm - to tell me more about it and they do.	Ingrid shared her experience of playing gamelan. She surely said how she felt relaxed while she was playing and listening to gamelan. She also told listeners her experience of learning gamelan instruments with her friends in Holland. The things she said were still relevant and it still employed maxim of relation.
		E.2	T.248/C.284	FINE, thank you and how about you?	Here, Eni gave response to Rosalind's greeting (see no. T.248/C.285). Rosalind and Eni's greeting in that case was like adjacency pair. Both of them said relevant question and answer words. Here, I assumed

				that Eni still upheld maxim of relation.
E.2	T.253/C.289		<i>Apa kabar? Aku baik-baik saja ==</i>	Eni answered Ingrid's greeting (see no. T.252/C.289). Perhaps, in order to attract listeners and to refresh the discussion, Ingrid greeted Eni by using Indonesian language. Eni then replied it by using the Indonesian language as well. In this case, Eni's answer could be categorized as a response which still employed maxim of relation.
I	T.264/C.302		YES, I am	Here, Ingrid answered Eni's question (see no. T.263/C.301). She surely affirmed that she was a journalist in Holland. Her answer was simple just by saying "yes, I am". Although it was a simple answer, it still upheld maxim of relation.
I	T.270/C.308		You know I love at here, I love being among people who are partly my blood,	Here, Ingrid surely said that she loved being at Indonesia and she felt like having a family in Indonesia. Ingrid's word was relevant to answer Eni's question (see no. T.267/C.305) about Ingrid's impression toward Indonesia. here, I assumed that Ingrid still also employed maxim of relation.
I	T.272/C.311		A son, I have one son,	Ingrid answered Eni's question. She simply said that she had a son. The answer was simple but informative enough. Here, the answer still made sense and Ingrid still upheld maxim of relation.
I	T.273/C.314		my son wants to know everything about me and my background but mm (++) he says you know mom if you're mix and I'm even more mix because I was born in Holland, is it I must try to find out who I am myself before I can go and visit the country where you were born	Here, Ingrid answered Eni's question about her son. Ingrid said that her son actually was keen on his multicultural background. Ingrid said that her son realized that he belonged to Indo Dutch family and he really wanted to visit his mother's homeland. Yet, Ingrid's son also needed to learn more about the country where he was born. Ingrid's answer was relevant and she employed maxim of relation.
E.2	T.276/C.316		Oh yes, I'm a college student	Here, Eni answered Ingrid's question. She simply said that she was a college student. Her answer here was simple and relevant. Eni employed maxim of relation.

		I	T.286/C.329	so one thing is that you have to be very fluent in Dutch,	Ingrid surely said that speak Dutch fluently was one of prior requirements for persons who wanted to make life in Holland. Here, Ingrid's statement was relevant and she employed maxim of relation.
		I	T.288/C.332	There would be a better chance I think for you	Ingrid surely said that there would be a good chance for everyone to study and to work in Holland. Here, she supported her previous answer with relevant opinion. Ingrid still upheld maxim of relation.
		I	T.298/C.344	I will send it to RRI in Semarang or I will send it straight to your house if I have it. My pleasure to do it. Thank you.	Here, Ingrid said that she would be glad to send Rosalind some of the documentation of Netherland radio program. Ingrid's statement here was still relevant with the talk and she upheld maxim of relation.
		I	T.300/C.346	Mm (++) I think they like Indonesian people,	Ingrid answered Taufik's question (see no. T.299/C.345). She said that foreigner liked Indonesian people. Ingrid's answer was relevant and it made sense. Here, she employed maxim of relation.
		I	T.300/C.347	mm - although like I said before, mm - you have a different way of behaving - your behavior is different, it's calm it's relax and your recent people tend to be hearing of-	Ingrid completed her answer by saying how she thought about Indonesian behavior. Here, Ingrid still mentioned relevant things and she employed maxim of relation.
		R	T.305/C.354	For example me, I'm coming from central java and I went to Jakarta I think some people can recognize where I come from	Here, Rosalind tried to support Ingrid's answer (see no. T.302/C.350). She gave relevant examples and she still upheld maxim of relation.
		I	T.307/C.357	== SURE, for instance like girls from Sunda, I think they laugh their mouth opened they laugh with wide very happily, but middle Java smile, <u>smile she smiles you see?</u>	Ingrid gave example about different behavior as seen by girls from two different cultural traditional backgrounds those were Sunda and Java. Her example in this case was still relevant to support Ingrid's previous answer. Here, Ingrid still employed maxim of relation.
		I	T.307/C.358	Something like that there's what I notice and I like that they never smile loudly they never laugh with <i>hahaha</i> like - it's about behavior yea -	
		I	T.313/C.366	== YES, must be, so that's why she knows the	Here, Ingrid affirmed that listener who mentioned

			song	some keroncong songs must know the song, at least few part of the song. What Ingrid said here still made sense and she employed maxim of relation.
		R	T.314/C.367 Yeah, <i>keroncong</i> with Jembatan Merah [singing Jembatan Merah] <i>sarinah de girl from---</i> [and so on].	Rosalind mentioned some titled of <i>keroncong</i> songs. She represented a listener who sent SMS and asked Ingrid about songs in Dutch language. The things Rosalind already mentioned in her statement were still relevant with the topic and she still employed maxim of relation.
		I	T.315/C.368 I play all those songs in my program every time, YEA, in my time program in Holland, that's why I know them==	Here, Ingrid affirmed Rosalind's statement (see no. 314/367) by saying that she played the songs which were mentioned by Rosalind previously. Ingrid's answer made sense and she upheld maxim of relation.
		I	T.319/C.373 I know that Indonesia is very warm,	Ingrid affirmed listener's question which was conveyed by Rosalind (see no. 318/371 and no. 318/372). Ingrid said that she knew the fact that Indonesia was a country with warm temperature because of its tropical climate. Here, she could catch listener's meaning and she gave a clear and relevant answer. In this case, Ingrid still employed maxim of relation.
		I	T.319/C.374 when I left Indonesia it was zero degree, SO, meaning it's a different of 30 degrees, it's very warm here but I like it,	Here, Ingrid said how she still enjoyed the situation in Indonesia, although it was completely different with the situation she found in Holland. The things that Ingrid said here was still relevant and she still employed maxim of relation.
		I	T.320/C.375 It's ok.	Here, Ingrid surely said that everything she did in Indonesia still run well, although Indonesia was completely different than the place where she lived before. So far, by saying that simple answer, Ingrid still upheld maxim of relation.
		I	T.325/C.381 I know, I read about it in Holland, <u>that's I said</u> OH GOD, I cannot imagine anymore with 38 degrees is like ==	Ingrid said that she already knew about the temperature Indonesia. Here, Ingrid tried to support her previous answer by saying relevant information.

				Ingrid in this case still upheld maxim of relation.
R	T.326/C.382		== It means human temperature, yeah -	Rosalind affirmed Ingrid's answer (see no. T.325/C.381). She said that the weather temperature in Indonesia were almost like human temperature. Here, Rosalind still said relevant opinion and she still upheld maxim of relation.
I	T.329/C.386		== Yes, there's so much I want to talk about and tell, but I thank you all for calling and interacting because I really love talking to you - hope to come back and hope to see you again, bye bye, God bless	It was part of closing session. Here, Ingrid showed her gratitude and her hopes. The things Ingrid said in that closing session were still relevant with the topic and I assumed that Ingrid still upheld maxim of relation.



No.	Observation of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
4.	Maxim of Manner	R	T.1/C.1	OK, hello good evening listeners – so welcome to Pro 2 English Time - an English interactive program broadcast live to you from the news, information and music channel of pro 2 RRI Semarang –	R as the host opened the program and informed listener the program. She briefly explained what the program was. Here, she said what she believed as proper information about the program. R said what she supposed to say in an acceptable way and she employed maxim of manner.
		I	T.2/C.4	YES good evening and thank you for having me here – my name is Ingrid - I was born and raised in Surabaya - and I went to Holland when I was 21 – I was educated Dutch school and later on to SMA – so I always say I got the best of both world	Ingrid introduced herself and she also mentioned some information to support her introduction. Here, she did not take too much word and no complicated way. Ingrid in this case still employed maxim of manner.
		R	T.3/C.6	ok well first of all I would like to invite you if you want to join in this program don't forget to dial the number in 8316502 once again in 8316502 or you can send your text message to 0813251155 and 77 –	Here, R told listeners how to join the program. She invited them and informed them the phone number and the SMS line. She was informative and she hold maxim of manner.
		I	T.4/C.8	= = right yea -	Previously, R welcomed and told Ingrid about the current edition (see no. T.3/C.7). Ingrid just answered with a brief response. With her brief answer, Ingrid also tried to adjust and to blend herself with to the program. Here, Ingrid employed maxim of manner.
		R	T.5/C.9	= = yeah and I think first off all I'm curious to know about your activity in Indonesia now	R conveyed her curiosity. She wanted to know what Ingrid did while she was in Indonesia. Here, I assumed that R still spoke efficiently, so she still employed maxim of manner.

		I	T.6/C.10	Actually I'm traveling with a friend - a journalist	Ingrid simply answered R's question by saying that she was travelling with a friend of hers. Ingrid employed words which were simple, informative and she talk clearly without using any complicated words, yet she succeeded making R catch the information that Ingrid already mentioned.
		I	T.10/C.15	= = yes off course - you're attracted to both world the western world and the eastern world	Ingrid spontaneously said that Indo Dutch people belonged to both western and eastern world and they were attracted to both worlds. Ingrid in this case already employed maxim of manner because she was straight forward saying her opinion about Indo Dutch people to answer R's question.
		I	T.12/C.17	YES, we mix blood	Ingrid simply and spontaneously affirmed that she belonged to both western and eastern world. I assumed that Ingrid employed maxim of manner since she said informative answer in a simple way.
		I	T.16/C.21	Yeah the first I was teacher of English and then very later I became a journalist and I always kept up my knowledge of Indonesia - and when I had the chance to get an hour for broadcast in especially for Indo Dutch people I took the chance	Here, Ingrid told R and listeners about her experience. Ingrid in this case upheld maxim of manner since she convey her story briefly and orderly.
		R	T.19/C.26	OK, how is their opinion about Indonesian culture?	R asked Ingrid her opinion about Indonesian culture. Here, the data could be classified as an application of maxim of manner since R straightly and simply conveyed her question. What R asked could be easily understood by Ingrid and did not make any ambiguity.
		I	T.20/C.27	Very refined, sophisticated	Here, Ingrid answered R's question (see no. T.19/C.26). She simply and spontaneously said that Indonesian culture was very refined and sophisticated. I assumed that Ingrid's answer employed maxim of manner since it was informative and it did not make any ambiguity.
		R	T.23/C.31	So how do you find Indonesian people?	In these words, R directly and efficiently asked Ingrid

				about her opinion toward Indonesian people. Here, she employed maxim of manner since she made no ambiguity in her question.
I	T.24/C.32	They are still refined they are still sophisticated		Ingrid gave brief answer for R's question (see no. T.23/C.31), yet it might represent both her personal thinking and people's opinion about Indonesian people. Here, she still upheld maxim of manner.
I	T.24/C.33	and I do hope that they younger Indonesian boys and girls will keep up their tradition		In these words (see no. T.24/C.33) Ingrid extended her opinion she already mentioned previously (see no. T.24/C.32). She hoped that Indonesian youth would maintain their genuine tradition. So far, she said it effectively and she still employed maxim of manner.
I	T.26/C.36	== That's wonderful		Here, Ingrid affirmed R's opinion (see no. T.25/C.35). It seemed like she said it spontaneously and she did not take any longer words. So, I assumed that Ingrid upheld maxim of manner.
R	T.27/C.38	YEAH RIGHT		R agreed what Ingrid already affirmed previously (see no. T.26/C.37) that Indonesian people needed to both look around the world and kept up their genuine tradition because it would be good for them. R in this case only said "yeah right", yet she already applied maxim of manner to convey her meaning.
P	T.28/C.41	Good evening		Paryono was one of the callers in the program. Here, he greeted audience by saying "good evening". What he did was enough and it could be categorized into maxim of manner.
R	T.29/C.42	Good evening – who's speaking please?		Here, R welcomed Paryono and she also asked his name. She did it as effective as she could do and she employed maxim of manner.
R	T.31/C.44	Oh yes - your name please-		In this case, previously R already asked caller's name (see no. T.29/C.42). Yet, for some reason the caller did not notice R question and gave improper answer (see no. T.30/C.43). R then repeated her question. Here, she did not take too much word and still applied

			maxim of manner.
P	T.32/C.45	OK, my name is Mr. Paryono.	Here, Paryono – the caller – finally caught R’s question and he could answer it properly and efficiently. In this case, Paryono employed maxim of manner.
I	T.34/C.47	Good evening, Mr. Paryono.	In this dialogue Ingrid greeted Paryono efficiently and she employed maxim of manner.
R	T.38/C.51	OK- go ahead – you...you are talking to Ingrid	Here, R allowed Paryono to have a talk with Ingrid. She told him directly and properly, so she still upheld maxim of manner.
P	T.39/C.52	Yeah, HALLO Ingrid-	Paryono greeted Ingrid by saying “hello” to her. It might be just a short greeting, yet it was nice to begin a chat. Here, I classified Paryono’s greeting as the application of maxim of manner.
I	T.40/C.53	HALLO, good evening-	Ingrid welcomed Paryono’s greeting by saying the same “hello”. Here, she also applied maxim of manner because she could greeted properly even though she did not take any longer words.
P	T.41/C.54	Good evening...ARE you FINE?	Here, Paryono seemed to be both nervous and excited so that he greeted Ingrid once again. He sounded like someone who could not speak English well, yet he tended to trigger himself to learn it. For that reason, it was understood when he greeted Ingrid once again. Nonetheless, later he directly and efficiently asked Ingrid’s condition. I considered his last question for Ingrid as an application of maxim of manner.
I	T.42/C.55	I’m very fine thank you- and enjoying being here in Semarang- thank you	Ingrid answered Paryono’s question, said that she was very fine and she enjoyed Semarang. She said it efficiently and she still upheld maxim of manner.
P	T.43/C.56	I want to know...mm- you were born in Surabaya? ==	Here, Paryono directly asked where Ingrid came from. I assumed that he still employed maxim of manner.
I	T.44/C.57	== yes -	It was Ingrid’s answer for Paryono’s question (see no. T.43/C.56). Since Paryono already asked whether or not Ingrid was born in Surabaya, she could simply say

				“yes”. Her answer was short, yet that was enough. Here, I assumed that Ingrid employed maxim of manner.
P	T.45/C.58	== YES- and you have been long in Borneo?		Paryono asked whether or not Ingrid had been in Borneo for a long time. Paryono’s question in this case employed maxim of manner since he asked his question by using simple word and there was no ambiguity in that question.
P	T.49/C.63	= YEA...AHA- you said that you like Indonesia culture-		Here, Paryono said that Ingrid liked Indonesian culture. It was a kind of response which Paryono said as Ingrid told that she liked to present some of Indonesian culture in her radio program. Paryono’s utterance in this case could be classified into maxim of manner since paryono did not take any complicated words to convey his opinion.
I	T.50/C.64	Oh YES		Here, Ingrid affirmed that she liked Indonesian culture. After R asked Ingrid whether she liked Indonesian culture (no. T.49/C.63). Ingrid answered that question just by saying “yes”. Off course, it was so simple, yet it was also acceptable and it could be the application of maxim of manner.
I	T.54/C.69	Sing...sing it? and WHAT...what is the NAME?		Ingrid answered Paryono’s question (see no. T.53/C.68). She was sure that she could fulfill Paryono’s request, yet firstly she needed to know about the title of the song requested by Paryono. Here Ingrid employed simple words and she also upheld maxim of manner to convey her meaning.
R	T.57/C.73	= = <i>Bengawan Solo</i> - do you know <i>Bengawan Solo</i> ?		R asked Ingrid whether or not she knew a keroncong song <i>Bengawan Solo</i> .
R	T.59/C.76	can you sing?		R asked Ingrid to sing <i>Bengawan Solo</i> . She employed maxim of manner since she did not take complicated word to ask Ingrid.
I	T.60/C.77	Mm (++) just a small part is that OK?		Here, Ingrid said that she would like to sing <i>Bengawan Solo</i> , yet she would do it only for some part

				of the song. She asked R and Paryono if that would be ok for them or not. What Ingrid said here was still relevant and she employed maxim of manner.
I	T.62/C.79	YES...[Ingrid's singing Bengawan Solo] ... and so on and SO ON = =		Here, Ingrid sang <i>Bengawan Solo</i> , one of keroncong songs. Perhaps, considering the duration of the program, Ingrid only sang half part of <i>Bengawan Solo</i> . She, in this case still employed maxim of manner.
R	T.68/C.85	And for you listeners - if you want to know more about our topic for today - we have a very special guest this evening- Ingrid from Holland- if you are curious to know about her...so hurry up - just dial the number - 8316502 ONCE again - in 8316502 or you can send your text message to 0813251155 and 77 -		R invited listeners to join the program. She informed listeners how to call and to send SMS to the program. She also informed that Ingrid the guest announcer from Holland was still with them. Here, she did not take complicated way to talk to listeners and she employed maxim of manner.
R	T.68/C.86	OK - well Ingrid, back to your program, your radio program - do you have a certain topic to be discussed in every you broadcast every Monday?		Here, R asked Ingrid how her radio program in Holland was and asked her about the content of her program. She did that well and she still employed maxim of manner.
R	T.68/C.87	If I'm not mistaken from 8 to 9 pm - RIGHT		From what R said in this dialogue, it seemed like she already collected some information about Ingrid's activity as a radio broadcaster. Here, she tried to confirm it once more to Ingrid. For what R did in this phase, I assumed that she still held maxim of manner, in which she said what she believed as the right information.
R	T.74/C.93	EDI? how are you today, Edi?		R greeted a caller named Edi. R said an obvious question by asking Edi's condition. What R did was obvious and relevant, and she still employed maxim of manner.
E.1	T.75/C.94	YEAH- just fine		Edi simply answered R's question (see no. T.74/C.93). His answer and R's question was a kind of adjacency pair pattern, in which Edi was cooperative enough by answering the question "how are you today, Edi?"

				with “yea just fine”. For his answer, I considered Edi’s answer into maxim of manner.
R	T.76/C.95	Mm - we have a very special guest today, Ingrid – OH yes...wanna talk to her?		Here, R told Edi that Ingrid was there and she was pleased to talk with him. Here, R was still employing maxim of manner since she told Edi only the necessary thing.
E.1	T.77/C.96	YEAA -		Answering R’s question (see no. T.76/C.95), Edi only said “yea”. It was really a simple answer, yet it was to show Edi’s interest to have a talk with Ingrid. So, here, Edi still employed maxim of manner.
E.1	T.80/C.99	Hello too, this is miss Ingrid?		Here, Edi greeted Ingrid back. It was a kind of adjacency pair and Edi did a relevant thing and he also employed maxim of manner.
I	T.81/C.100	Yeah...right -		In dialogue no. T.80/C.99, Edi greeted Ingrid and he ensured himself that the woman whom he talked to was Ingrid by asking “... <i>this is miss Ingrid?</i> ” Ingrid then answered Edi’s question by simply said as seen in no. T.81/C.100. Here, she applied maxim of manner.
I	T.83/C.102	Misses [laughing] YES misses -		Previously, Edi asked Ingrid how she was supposed to be called (see no. T.82/C.101). Then she simply answered by saying “misses”. It was short, yet it still represented the answer. Here, she employed maxim of manner.
I	T.85/C.105	My plans here?		Here, Ingrid confirmed Edi’s question in order to know more about what Edi wanted to know. She did not ask Edi with complicated words, she only emphasized the word “plan”. Here, I assumed that she still applied maxim of manner.
E.1	T.86/C.106	YEAH		Edi answered Ingrid’s question (see no. T.85/C.105) shortly by saying “yea”. He used a short answer, yet it was still acceptable. Here, I assumed that Edi employed maxim of manner.
R	T.88/C.109	SO, it was COINCIDENCE?		Previously, Ingrid said that when she saw RRI building, she was curious and was interested in

				broadcasting in RRI. R asked Ingrid whether or not that was really a sort of coincidence. R's excitement made her spontaneously asked without using complicated words. Here, R employed maxim of manner.
I	T.103/C.124	== OK YES, I'm very wait about this -		Here, Ingrid answered R's question (see no. T.102/C.123). R questioned Ingrid about global warming topic in Ingrid's radio program. Ingrid answered that she had that topic and she was very keen on presenting topic about global warming and environment in her radio program. Ingrid's answer was simple, yet it fulfilled what R meant in the question and she employed maxim of quantity to make it. Later, Ingrid also talked about her concern toward animal and environment (see no. T.103/C.124)
I	T.105/C.128	Yeah, I am a journalist...		Previously, Edi asked about Ingrid's profession as a journalist (see no. T.104/C.127). Ingrid then simply answered that she was a journalist. It was a simple and right answer which employed maxim of manner.
I	T.107/C.130	WELL, you heard it, and Dutch and German and well you know		This was Ingrid's answer for Edi's question (see no. T.106/C.129). Edi said that Ingrid spoke English fluently even though she was living in Holland and he also asked whether Ingrid always spoke in English while she was doing her thing in Holland. Ingrid said that she spoke in English and she also spoke in some languages such as Dutch and German and English as well. She simply asked Edi's question and she still upheld maxim of manner.
I	T.109/C.132	== Six		Here, Ingrid answered Edi's question (see no. T.108/C.131) that she acquired six languages. She just answered the question by saying a word "six", yet it was a simple, informative and acceptable answer. Ingrid already employed maxim of manner.
R	T.110/C.133	SIX? Six languages? WONDERFUL!		R appreciated Ingrid's ability. She showed her

			appreciation by excitedly saying “wonderful”. That was simple and was an example of maxim of manner.
R	T.111/C.134	== Ok, anything else?	R asked Edi whether he still had any question. She talked as efficient as possible and she employed maxim of manner.
R	T.113/C.136	PARDON? In what part or in what aspect?	Here, R tried to help Edi asking his question for Ingrid (see no. T.112/C.135). Edi found him self hardly conveyed his meaning. Even though R had not got what Edi meant, yet her effort was still relevant in the conversation to help a non native English speaker to speak up his mind. Here, I assumed that R still upheld maxim of manner.
I	T.115/C.139	<u>NO I know</u> – no - I went to Dutch school and to SMA	Previously, Edi asked Ingrid (see no. T.112/C.135 and no. T.114/C.138). Actually Edi’s question was not clear since he could not speak English fluently, yet Ingrid tried to catch what Edi meant in his question. She assumed that Edi might want to ask where Ingrid studied languages. Here, she still upheld maxim of manner.
I	T.117/C.141	And I did SMP in 1 year and did SMA in 3 years - and so that’s why I learned the Indonesian language and literature and culture - and you know, and another parts and raised in here	Ingrid completed her answer in no. T.115/C.139. She told Edi the way she studied Indonesian language and cultures. Here, she only said what she meant, no more, no less and she still employed maxim of manner.
R	T.121/C.145	SO, there’s an Indonesian school THERE?	Here, R wanted to know about the existence of Indonesian school in Holland. She briefly asked Ingrid about that and she still upheld maxim of manner.
I	T.122/C.146	Mm (++) NO, there’s no Indonesian school but many places where you can learn Indonesian but you can also study Indonesian in Leiden	Here, Ingrid answered R’s question in (see no. T.121/C.145). Ingrid said there was no school in Holland which taught only Indonesian cultures, yet there were many schools and colleges in Holland which provided Indonesian cultures as one of the curriculums.
I	T.124/C.148	South East Asian culture, which is very	Ingrid in this case completed her answer in no.

			popular with students	T.122/C.146 by giving an example. She mentioned South East Asian culture, as one of places where people could learn some of Indonesian cultures. Here, Ingrid was still efficiently saying what she meant and she still employed maxim of manner.
		I	T.126/C.150 Yes, you can study it in Leiden	Here, Ingrid emphasized her previous statement that people could study about Indonesian and Asian culture in Leiden university. Her answer was still relevant and she still upheld maxim of manner.
		E.1	T.127/C.151 The student the most come from Indonesia ==	Edi asked Ingrid about the students who studied Indonesian culture. He wanted to know where those students came from, whether they were only from Indonesia or were also from other countries. His question still had correlation with his talk with Ingrid and I assumed that Edi upheld maxim of manner.
		I	T.129/C.153 == NO NO NO - they come from all over the world	Here, Ingrid emphasized that the students who learnt Indonesian cultures in Holland were multinational and multicultural. Ingrid said the fact without taking too much word and she upheld maxim of manner.
		I	T.131/C.155 Yeah	Although it was just a short answer, yet it still employed maxim of manner since Ingrid answered R's question (see no. T.130/C.154).
		R	T.132/C.156 They are curious about our country, about our culture ==	Here, R conveyed her thinking in order to respond Ingrid's answer. She believed that those students who learnt Indonesian study were keen on Indonesian cultures. She conveyed her opinion in a simple way and she still employed maxim of manner.
		I	T.133/C.157 == RIGHT! Yes -	Ingrid affirmed what R already said (see no. T.132/C.156). She spontaneously and simply said that and she employed maxim of manner.
		I	T.135/C.159 A LANGUAGE?	Here, Ingrid tried to help Edi completing his question, because Edi sounded like hardly to speak in English. Ingrid completed Edi's question in a simple way, yet it was effective and meaningful. I assumed that Ingrid

			already applied maxim of manner.
E.1	T.136/C.160	YES a language.	Here, with a help from Ingrid (see no. T.135/C.159), Edi figured out the word he tried to say. He excitedly affirmed what Ingrid already said and he upheld maxim of manner.
R	T.140/C.164	We wait for your information	Here, R gave response for Ingrid's statement. Ingrid (see no. T.139/C.163) said that she would come to Indonesia and she would also informed listeners about her next project. Here, R still gave relevant response and she employed maxim of manner.
R	T.153/C.178	OK, anything else? Perhaps you wanna say to Ingrid?	In this dialogue, R was talking to a caller, Paryono. It was the second call from Paryono and he wanted to talk to Ingrid once again. R then asked whether Paryono had anything else to say. She did not use complicated words and she still employed maxim of manner.
R	T.155/C.180	Ok, please do	Here, R allowed Paryono to have a chat with Ingrid once again. She used simple way and she upheld maxim of manner.
I	T.163/C.188	== I'm in Semarang now ==	Ingrid answered Paryono's question (see no. T.163/C.189), she simply said that she was in Semarang at the moment. Here, she employed maxim of manner to answer Paryono's question.
I	T.165/C.191	YES, I do for the special occasion I think	Previously, Paryono asked whether Ingrid still spoke German. Ingrid answered that she occasionally spoke German. She surely said that without using any complicated words and she employed maxim of manner.
R	T.166/C.192	Now you greet him - YES in Dutch - in Dutch first and in German	Here, Ingrid was being asked by R to greet in Dutch and German. R asked Ingrid in a simple way and she employed maxim of manner.
P	T.172/C.201	YEAH OK, thank you Ingrid	Here, Paryono agreed Ingrid's opinion about the nice way of learning a language and he also thanked Ingrid for her suggestion. Paryono simply showed that and he

				upheld maxim of manner.
I	T.173/C.202	Thank you for calling again, good evening, bye		R, represented listener's message, said that in Indonesia being a gay or lesbian was still unusual. It was the fact that could be found in Indonesia. Since the statement was factual so it employed maxim of manner.
R	T.174/C.204	so, in this country being a gay or lesbian people is unusual (++) YES, and how about in your country?		R, represented listener's message, said that in Indonesia being a gay or lesbian was still unusual. It was the fact that could be found in Indonesia. Since the statement was factual so it employed maxim of manner.
I	T.175/C.205	In Holland you can talk freely about it, you can be opened about it and mm (++) WELL say, I'm a gay or mm (++) people accept it - it's even possible now that you make a sort of marriage contract and live together and people accept it,		Ingrid answered Breno's question which was sent via SMS. Breno questioned Ingrid about homosexuality in Holland. Ingrid diplomatically answered Breno's question that being homosexual in Holland was a right which reserved by legal law and it was accepted there. Here, Ingrid gave her answer as informative, no more and no less. I assumed that she employed maxim of manner.
R	T.176/C.207	Is there any special act control or rule the action of being gay or lesbian special bill?		Here, R directly asked Ingrid about certain bill which rule homosexual's life. What she meant here, a bill which tightly ruled homosexual for what may or may not be done by them. She employed maxim of manner.
R	T.180/C.211	== That's why we say, we don't judge the book by its cover		R affirmed Ingrid's answer about homosexuality in Holland (see no. T.175/C.205; T.175/C.206 and T.177/C.208). She showed her response by saying a proverb. Her response in this case was still relevant and she still employed maxim of manner.
I	T.181/C.212	<u>Don't don't</u> , so that's the question is answered I hope		Ingrid agreed R's opinion (see no. T.180/C.211). R said not to judge a book by its cover, meant that someone may not judge else by its appearance and physical look. Here, Ingrid directly showed that she had the same thinking as well. In this case, she upheld maxim of manner.

		H	T.188/C.219	YES!	Here, Hurry responded to R's question (see no. T.187/C.218). He affirmed his name was Hurry simply by just saying "yes" and he employed maxim of manner.
		H	T.192/C.223	OH, I'm fine, thanks, and what about you?	Here Hurry answered R's greeting. He simply said that he was fine. Hurry did not take too much word and he still employed maxim of manner.
		R	T.193/C.224	Fine, thank you	R answered Hurry's question (see no. T.191/C.222). Here, the question and answer between Hurry and R was an example of adjacency pair. R answered the question with simple and informative word and she employed maxim of manner.
		H	T.196/C.227	HALLO Ingrid, did you born in mm (++) Holland or in Indonesia?	Hurry asked where Ingrid was born. He used simple utterance to ask the question and he upheld maxim of manner.
		I	T.203/C.234	Yeah now, it is (++) this is my sixth day	Here, Ingrid answered Hurry's question (see no. T.200/C.231) about how long she had been in Indonesia. She said that she had been in Indonesia for six days. Here, I assumed that she still employed maxim of manner.
		I	T.207/C.238	Yeah...yeah	Ingrid answered Hurry's question (see no. T.206/C.237). He asked whether or not Ingrid was working in Holland. Since Hurry's question was a kind of yes no question, Ingrid was simply answered the question just by saying "yea". It was a short answer, yet it already gave information which Hurry needed. So, I assumed that Ingrid's answer was still upheld maxim of manner.
		I	T.212/C.243	Oh YES, I'm very happy that nowadays, you know, you can buy the Indonesian <i>bumbu</i> in Holland,	Here, Ingrid answered Hurry's question (see no. T.211/C.242) about Indonesian thing which was remembered by Ingrid. Ingrid said that she was keen on Indonesian seasoning that so called as <i>bumbu</i> . She simply answered it and still employed maxim of manner. Later, she also said more about her

			excitement of Indonesian <i>bumbu</i> .
I	T.212/C.245	and I must tell you, honestly, I'm not such a good cook but I try	Ingrid in her statement confessed that she was really not a good cook, yet she tried to do her best in cooking. The way she openly confessed her inability led her statement into the maxim of manner.
I	T.214/C.247	From Indonesia, <i>lontong</i>	Here, Ingrid answered R's question (see no. T.213/C.246) about Ingrid's Indonesian favorite food. She spontaneously and simply said <i>lontong</i> , one of Indonesian traditional foods. Her answer was short and spontaneous, yet it was informative enough. So, I assumed that Ingrid still upheld maxim of manner.
I	T.219/C.252	I have one son and I have one grand son	Ingrid answered Hurry's question (see no. T.217/C.250) about Ingrid's child. Here, she simply said that she had a son and a grand son. She, in this case still employed maxim of manner
R	T.225/C.258	BYE, back again to the messenger have coming from...ok adik Yaya from Jepara,	Here, R greeted Hurry and ended the conversation with him. She then told Ingrid and listeners that there was a message from one of listeners. I assumed that R in this case still employed maxim of manner because so far she only said things which were necessary.
I	T.226/C.260	Yes I do. Yes, Booth Caffé? ==	Ingrid answered R's question (see no. T.225/C.258 and T.225/C.259). She surely said that she knew Jepara and also mentioned a name which she believed was located in Jepara. Here, Ingrid still employed maxim of manner.
R	T.227/C.261	== YES -	Here, R affirmed what Ingrid said about Jepara. So, by saying a simple word "yes", R already showed similar understanding between Ingrid and her.
R	T.233/C.267	== I cannot enjoy it at all	Here, R represented listener's opinion; the opinion was from Yaya and was sent by SMS. Yaya said that she could not enjoy gamelan at all. The opinion here might be negative opinion, yet she conveyed what she actually felt and she employed maxim of manner as well.

		I	T.234/C.268	Mm - let me tell you that I love gamelan, especially gamelan from Solo	Here, Ingrid surely expressed her love to gamelan, especially gamelan from Solo. She employed maxim of manner.
		R	T.237/C.273	== Every body has <u>different - like mm</u> (++) preferences to choices ==	Here R said that every body had different choices. It was true, so that R here employed maxim of manner.
		E.2	T.242/C.278	I'm Eni.	Eni answered R's question (see no. T.242/C.279). R previously greeted Eni and asked for Eni's name. Eni then simply said her name. Here, I assumed Eni still upheld maxim of manner since she did not say too much word, yet she already informed R with right amount of information, no less and no more.
		E.2	T.246/C.282	YES.	Previously, due to some technical problem R could not hear Eni's voice clearly and she kept asking Eni's name. R finally could hear Eni's voice and Eni then answered R's question by simply saying "yes". It was a simple answer, but it was effective. Here, Eni still employed maxim of manner.
		R	T.247/C.283	YES, ENI, how are you today?	Here, R greeted Eni. She did not take too much word and she simply employed maxim of manner.
		E.2	T.248/C.284	FINE, thank you and how about you?	Eni answered R's question. Here, both of them used what so called adjacency pair pattern, and they efficiently said what they need to say. I assumed that Eni's answer in this case still upheld maxim of manner.
		R	T.249/C.285	Ehmm, we're both fine I think ==	R answered Eni's question, it was an example of adjacency pair. R was cooperative and she said that both of Ingrid and her were fine as the fact at the moment. She employed maxim of manner to answer Eni's question (see no. T.248/C.284).
		I	T.250/C.286	== I think yea -	Here, Ingrid agreed that R and she were fine. She held maxim of quality since she said the fact about the circumstances
		I	T.252/C.288	== HELLO, how are you, <i>apa kabar?</i> ==	Here, Ingrid greeted Eni and she did it both in English and Indonesian language. Maybe, Ingrid talked in

				Indonesian language in order to attract and to impress Eni and other listeners. The way she talked in Indonesia was a kind of variation and it may impress others to pay attention. Ingrid in this case still employed maxim of manner.
I	T.261/C.298	I say she - <u>she - you know</u> , she really sticks to what she's doing,		Ingrid gave compliment to R. She said that R was stick with her radio program. It meant that R kept her focus and tried to be a communicative host who can bridge the interaction between Ingrid as the guest and listeners. Here, she applied maxim of manner.
R	T.262/C.300	== I learn from you also		R answered Ingrid's compliment and said that she also learn good things from Ingrid experience. Here, she applied maxim of manner.
I	T.264/C.302	YES, I am		Here, Ingrid answered Eni's question (see no. T.263/C.301). She surely affirmed that she was a journalist in Holland. Her answer was simple just by saying "yes, I am". Although it was a simple answer, it still upheld maxim of manner.
E.2	T.267/C.305	OK, I just want to know your impression, your impression about Indonesian people		Here, Eni asked about Ingrid's impression about Indonesian people. She did not take too much word to ask the question and she employed maxim of manner.
I	T.270/C.308	You know I love at here, I love being among people who are partly my blood,		Ingrid answered Eni's question (see no. T.267/C.305). She told Eni how she love being at Indonesia. She did not take too much and complicated word to convey her feeling and she employed maxim of manner.
I	T.272/C.311	A son, I have one son,		Here, Ingrid answered Eni's question (see no. T.271/C.310). Eni asked about Ingrid's child and Ingrid said that she had a son. Later, she also told Eni how her son was always curious to know about his family's background (see no. T.272/C.312).
E.2	T.276/C.316	Oh yes, I'm a college student		Previously (see no. T.275/C.315) R asked whether Eni was a student. Eni then affirmed that she was a college student. Here, to answer R's question, Eni did not use

			complicated word and she upheld maxim of manner.
R	T.277/C.317	OH, college student, so, perhaps you wanna know more about students - college students in Holland perhaps to us to Ingrid?	Here, R invited Eni to ask Ingrid about education, especially education in college. The way R talked here was not complicated and acceptable. I assumed that R employed maxim of manner.
E.2	T.280/C.320	OK, I want to know what - is there any different with mm (++) what <u>nurses - nursing academy</u> in Indonesia and in Dutch?	Here, even though Eni was a non native English speaker, she tried to make an answer which could be easily understood. She made an example of maxim of manner.
E.2	T.285/C.326	So, is it possible for mm (++) maybe a nurse from Indonesia to go abroad especially in the Dutch maybe working there?	Eni asked if there was any possibility for her to go abroad for working or studying. Here, she use simple word to ask a question to Ingrid and she employed maxim of manner.
I	T.286/C.327	Working will be I don't think that will be very easy	Ingrid said there might be less possibility live in Holland for someone who could not speak Dutch well.
I	T.286/C.329	so one thing is that you have to be very fluent in Dutch,	Here, Ingrid emphasized the importance of speaking Dutch fluently in order to live in Holland. Ingrid emphasized her suggestion in a simple word and she upheld maxim of manner.
I	T.288/C.332	There would be a better chance I think for you	Here, Ingrid believed there would be a nice chance for Eni to chase her dream to study and work overseas. She simply showed her belief and she still upheld maxim of manner.
R	T.297/C.342	Would you like to send me the program of the Radio Netherland and Radio Deutch Welle in Indonesian program to me?	Here, R asked whether it was possible for Ingrid to send R program documentation. R in this case, she asked simply and efficiently and she still upheld maxim of manner.
I	T.298/C.343	I would do my very best.	Ingrid answered R's question (see no. T.297/C.342). In her question, R asked Ingrid to send her the record of Netherland and Deutch Welle radio program. Ingrid did not take any longer word to answer R's question, yet it was enough to say Ingrid's willingness.
I	T.298/C.344	I will send it to RRI in Semarang or I will send it straight to your house if I have it.	Ingrid already said that she would do her best to send R got the file of radio program. She then said she

			My pleasure to do it. Thank you.	would address the file to RRI Semarang or to R's house. She said she would be happy to do that. Here, she still upheld maxim of manner.
R	T.299/C.345		Thank you, and well, next coming from Taufik 19 years old from Purbalingga - HELLO Taufik - [read SMS from Taufik] how is Indonesian people according to foreign people side? (++) how is Indonesian people?	Here, R represented a listener who sent an SMS, Taufik. Taufik asked how foreigners looked at Indonesian. The whole SMS which Taufik used to convey his question might not be clearly seen by listener, yet R as the host simply read the substance and she did well. Here, she employed maxim of manner.
I	T.300/C.347		mm - although like I said before, mm - you have a different way of behaving - your behavior is different, it's calm it's relax and your recent people tend to be hearing of-	Ingrid completed her answer by saying how she thought about Indonesian behavior. Here, Ingrid still mentioned relevant things and she employed maxim of manner.
R	T.301/C.349		SO, I'm curious to know about what is the uniqueness of Indonesian people ==	Here, R asked Ingrid what was the uniqueness of Indonesian. She simply asked it and she applied maxim of manner.
I	T.308/C.358		== yeah sure ==	Here, Ingrid affirmed R's statement in no. T.305/C.354 and emphasized her own statement reflected on the no. T.306/C.355 and T.306/C.356. Ingrid's statement here was short and spontaneous, yet it was meaningful and effective enough. I conclude that Ingrid's statement in this number still employed the maxim of manner.
R	T.309/C.359		== It's not too polite,	Here, R agreed that it was a bit impolite for a girl who laughed with mouth wide opened. In Indonesian culture it might be true and it became an unwritten moral value. So, here, I classified R's response into maxim of manner.
R	T.309/C.361		It's Dutch song? <i>als de orchideen bloeien</i>	R in this case represented a listener who sent an SMS and asked Ingrid a song titled <i>als de orchideen bloein</i> . R simply and efficiently asked the question.
I	T.312/C.364		== YES, must be, so that's why she knows the	Ingrid affirmed R's answer (see no. T.312/C.365). She

			song	did not take complicated word and she employed maxim of manner.
I	T.314/C.366	I play all those songs in my program every time, YEA, in my time program in Holland, that's why I know them==	Here, Ingrid simply affirmed that in her radio program, Ingrid played some songs which were famous in Indonesia. Here, she did not take any complicated words and still employed maxim of manner.	
I	T.318/C.371	I know that Indonesia is very warm,	Ingrid simply and efficiently agreed that Indonesia's temperature was warm. She, in these words, still upheld maxim of manner.	
R	T.319/C.374	So – so Semarang is quite hot I think.	Here, R compared the temperature in Holland and in Semarang. It was obvious off course that the temperature in Semarang was hot. R's opinion was true and she employed maxim of manner.	
I	T.320/C.375	It's ok.	Here, Ingrid responded R's opinion about the weather in Semarang. Simply Ingrid said that she somehow still felt fine with the weather in Semarang. She said it shortly but clearly and she upheld maxim of manner to say that.	
I	T.326/C.381	== YES, off course	Here, Ingrid agreed with R's statement (see no. T.325/C.380). She agreed that the weather temperature in Indonesia was almost like human temperature. Ingrid in this case only said a brief word, yet her answer already showed what she meant. Due to its efficiency, Ingrid's statement could be classified into maxim of manner.	
R	T.327/C.383	OK, we have no time again - perhaps you wanna say something too before closing the program today?	R in this case closed the program and thanked Ingrid for her time joining the program. Here, R did not take any complicated way to convey her expression and I assumed that R employed maxim of manner.	
I	T.328/C.384	== Yes, there's so much I want to talk about and tell, but I thank you all for calling and interacting because I really love talking to you - hope to come back and hope to see you	In this utterance, Ingrid said her gratitude and her hope. I assumed that she still efficiently conveyed her hopes and she employed maxim of manner.	

		again, bye bye, God bless OK, bye bye, Ingrid	
R	T.329/C.385		Saying bye was an informal way to say goodbye. It was the part of closing session. R simply said bye to Ingrid and she employed maxim of manner.
I	T.330/C.386	Thank you very much for have been here	Here, Ingrid thanked all participants who already joined the program and welcomed her. The way Ingrid showed her appreciation was simple but meaningful so that I classified Ingrid's word into maxim of manner.
R	T.331/C.387	Thank you, OK, WELL and enjoy your journey here.	Here, R on behalf of other participants of the program accepted Ingrid's appreciation. Here, she spoke in a simple but informative way. I classified R's statement into maxim of manner.
I	T.332/C.388	== OK ==	Here, Ingrid affirmed R's appreciation (see no. T.331/C.387). Ingrid did not say too much word, she only said 'OK'. However, that short answer clearly stated that Ingrid enjoyed her activity on the program. The data in this part could be classified into maxim of manner.
R	T.333/C.389	== Ok, and hopefully someday you can come back here again and sharing your experience to us	R thanked Ingrid and she hoped that someday Ingrid would come back again to share her experience. What R said in this part was easily accepted and it could be classified into maxim of manner.
I	T.334/C.390	I will thank you for having me Radio Republik Indonesia Semarang.	Here, Ingrid showed her gratitude and thanked RRI Semarang for the opportunity given to her. Ingrid in this case did not employ too much word to convey her meaning, yet the simplicity of Ingrid's utterance reflected the maxim of manner.
R	T.335/C.391	YES, thank you so much, WELL, listeners that's all for today, I'm R, good bye, wassalamu'alaikum wr. wb.	This was the closing of the program. R thanked all participants of the program. Here, the data could be classified into maxim of manner since R's utterance was not complicated, simple and informative. It did not make any ambiguity.

APPENDIX 6

NON OBSERVANCE OF GRICEAN MAXIMS

No.	Non Observance of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
1.	Flouting Maxim of Quantity	I	T.6/C.11	she's writing a book about Indo Dutch people who live in Indonesia – and since it's the first time for her to be in Indonesia and I was born and raised here she said “it would be nice if you come along - I do my thing you do yours” so we started in Jakarta then to Bandung, Semarang and tomorrow we'll leave for Surabaya and everywhere - we come she interviews Indo Dutch people	Here, Ingrid answered Rosalind's question about her activities while she was in Indonesia. Somehow, Ingrid in this case gave too much information which actually was not really necessary too support her answer. Ingrid actually did not have to mention what her friend said and revealed the fact that her friend was never living in Indonesia.
		I	T.8/C.13	so Indo Dutch meaning that mm (++) years maybe hundreds of years ago or - not so long ago Indo Dutch always means that you have European for father, grand father, great grand father or father and Indonesian mother, great grand mother or the other way around but mostly is father from Europe and mother from here and <u>so mix blood mix you mix inside</u> = =	Ingrid answered Rosalind's question (see no T.7/C.12). Previously, Rosalind asked about Indo Dutch people. Ingrid then answered that Indo Dutch was label given to those whose offspring was both Indonesian and Dutch. Ingrid's answer was actually clear and informative, however Ingrid used too much words which made her answer became ineffective. From the analysis, I assumed that Ingrid flouted the maxim of quantity.
		R	T.13/C.18	OK, beside, I'm interesting to know about	The data here were classified into flouting of maxim of

			<p>your activity in Holland - also you are a broadcaster but not broadcasting in Dutch but in <i>bahasa</i> Indonesia and mm – perhaps you can show =</p>	<p>quantity since the way Rosalind asked about Ingrid's activity as an announcer in Holland was a bit complicated. Rosalind asked Ingrid to share a little bit of her story especially the part when Ingrid spoke Indonesian language in her radio program in Holland. In this case, Rosalind's question sounded a bit complicated and confusing. Actually, it was enough for her to briefly ask Ingrid and did not employ too much word in her question.</p>
I	T.16/C.22		<p>and I have a format in which I tell about Indonesia now - or I tell about long houses in Borneo – I tell about things that happened in what I called Indo Dutch world in Holland – you know we have our own culture in the middle of the Dutch culture - we have our traditions with a partly from Indonesia and partly from Holland because you know there's always this mix in us and the music I play in my program is can be from <i>gamelan</i>, <i>keroncong</i> to modern pop</p>	<p>Previously, Rosalind asked about Ingrid's activity as a radio announcer in Holland. Ingrid then answered Rosalind's question by orderly telling of how she became a radio announcer. Actually, those answers were enough to inform Rosalind and listeners. However, Ingrid then added her answer by telling about the topic which was presented in her radio program. Ingrid's second answer about the topic in her radio program could be categorized into flouting of maxim of quantity since Ingrid gave more information than the situation required.</p>
I	T.18/C.24		<p>Also traditional whenever I can and I can buy the CD and I have the explanation - I can tell about this - I will do it but I also play the music from the 50'ies like Elvis Presley</p>	<p>In this case, Ingrid's answer was classified in flouting of maxim of quantity since Ingrid gave too much information than what Rosalind required.</p>

No.	Non Observation of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
2.	Flouting Maxim of Quality	R	T.3/C.7	OK welcome to Ingrid first and that you know Tuesday edition is about education= =	Rosalind told Ingrid about content of the program. She said as if Ingrid already knew about the content of the program at the moment. I assumed that Rosalind broke the maxim of quality since Rosalind actually knew that Ingrid did not really know about the program because she was only a guest in the program.
		R	T.55/C.70	Mm - (+++) I don't know perhaps you can help (++) You can...Ingrid - mm - to remember what is the name you want to request?	Rosalind was not sure about the title of the song which was requested by the caller. Here, she tried to mention the title of the song but she failed. I assumed that she broke maxim of quality because Rosalind said something which she did not know well.
		I	T.89/C.110	It was coincidence and I've said, it is not really coincidence, I was led to be here, SO here I am, Edi, in the studio in Semarang, in RRI - yeah...in RRI Semarang	I assumed that Ingrid flouted the maxim of quality because firstly she said that going to RRI Semarang was a coincidence, yet later she said that it was not a real coincidence. The first answer mentioned by Ingrid was not synchronous with her second answer.
		E.1	T.90/C.111	Yeah - the plan to go to Surabaya I think you broadcast in RRI too I think	Here, Edi was wondering if Ingrid would go to Surabaya and she would broadcast there. However, the way Edi said his opinion showed that he was not really sure about that. I assumed that Edi in this case broke the maxim of quality.
		P	T.155/C.181	OK, Ingrid, I want to say in Deutschland maybe -	Paryono tried to speak in Dutch language, yet he was not really sure about that. Here, Paryono flouted the maxim of quality. Paryono knew that he was not really good in Dutch language, yet he still wanted to do it.
		P	T.169/C.199	OK, YES, Ingrid - <u>YES I can</u> speak German but a little because what (++) I was a teacher ten years ago I try to teach German ==	

		P	T.171/C.201	== AHA? <u>until now - until now I try to</u> mm (++) to study German - but I don't have anything in my country here	Here, Paryono said that he was still studying German culture, yet he then said that he did not do anything to make it worked. I assumed that he flouted maxim of quality because he was lack adequate evidence to support what he said.
		I	T.283/C.324	WELL, I'll tell you that until years ago the training of nurses in Holland and Germany where is possibly to be the best in the world, that's <u>what - what I know</u> , I don't know about now -	Ingrid answered Eni's question about the quality of education in Holland. Yet Ingrid was not really sure about the quality of education in Holland recently since she did not really follow the development of education in Holland. I assumed that Ingrid broke the maxim of quality since she did not really believe in what she said.
		R	T.298/C.343	YEAH! So nice! Yeah, so nice. So do I - OK - well the next message coming from [read SMS] ok, hello Ingrid, <i>goede nacht</i> do I pronounce well? <i>goede nacht</i> , auf----? Pardon, pardon. It's gone.	Rosalind tried to say greeting in Dutch language, yet she was not sure whether she did that well or not. Rosalind then asked Ingrid to correct the way she said greeting in Dutch language. Here, I assumed that Rosalind flouted maxim of quality.
		R	T.310/C.362	yea yea OK, next coming from (++) OK, <u>I don't know I can see you</u> I singing a song for you ... <i>als de orchideen bloeien</i> , that song?	Rosalind read an SMS from listener. Here, she asked about a song, yet she was not really sure about that. I assumed that Rosalind flouted the maxim of quality since she did not really understand about what she already said.
		R	T.312/C.365	And it is 60, mm (++) around 60 now-	Rosalind said her opinion about the song without knowing about it. Here, Rosalind said something wrong about the song and she was lack adequate evidence to support her answer. Rosalind in this case flouted the maxim of quality.
		R	T.342/C.380	OK, that's nice, you know some of them I mean mm (++) Semarang people Semarang is complaining about the weather, it's too hot it can reach 38 degrees	Rosalind said her opinion that human normal temperature was 38°C. Here, she mentioned something which was wrong, since there fact was a fact that human normal temperature was around 36.8°C. So, here I assumed that Rosalind flouted maxim of quality since she lack of evidence to support her opinion.
		R	T.326/C.382	== It means human temperature, yeah -	

No.	Non Observance of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
3.	Flouting Maxim of Relation	I	T.87/C.108	I do what I want to do, and what I have seen first, that I passed this building of the RRI, the Radio Republik Indonesia, which I remembered from years ago	Ingrid answered Edi's question (see no. T.84/C.104). Previously Edi asked about Ingrid's plan in Indonesia. Ingrid then said that she would go to Surabaya to continue activity with her friend. Somehow, here she mentioned too much things which was not necessary and was not really related to the question. I assumed that Ingrid flouted the maxim of relation.
		E.1	T.104/C.127	it related I think it still (++) I want to ask are you a journalist?	Edi's question here was not closely related to his previous question. Firstly he asked about Ingrid's concern about environment, yet he could not continue asking the things which had relation with environment. Instead of asking about environment, Edi asking about Ingrid's occupation. It was not relevant and it flouted maxim of relation.
		I	T.177/C.209	NO NO - I think that gay people act very politely when in public - and, I mean mm (++) I have gay friends and I say I like them very much because they are very (+++) I think they are very nice people, that I think it's important are you good inside	Ingrid answered Rosalind's question (see no. T.176/C.208) about legal law which reserved homosexual in Holland. Instead of telling Rosalind about the related legal law, Ingrid telling Rosalind about her experience of having gay friend. Here, Ingrid's answer implied that homosexual was well accepted in Holland, yet she did not mention it directly. She mentioned something which was not relevant with the question and she flouted maxim of relation.

No.	Non Observance of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
5.	Infringing	I	T.4/C.8	= = right yea	A speaker who, with no intention of generating an implicature and with no intention of deceiving, fails to observe a maxim is said 'infringe' the maxim. Here, the reason why I classified Ingrid infringed the utterance because she actually answered Rosalind's question (no. 3/7)
		P	T.30/C.43	I want to speak to Ingrid.	Here, due o some factors, Paryono (one of the listeners) could not catch Rosalind's question (see no. T.29/C.42). Previously Rosalind greeted Paryono and asked him to mention his name as well, yet Paryono did not respond Rosalind's words with an appropriate answer. The problems might be technical problem (i.e error in radio signal, error in telephone line, etc) or it might be because Paryono – as a non native English speaker – hardly understand what Rosalind already said. The situation which was caused by lower language competency could be categorized as infringing a maxim. Here, Paryono was actually supposed to mention his name as Rosalind already asked him to do that. Somehow, instead of mentioning his name, Paryono spontaneously said that he wanted to talk to Ingrid.
		P	T.35/C.48	Purwodadi	Previously Rosalind and Ingrid greeted Paryono (see no. T.33/C.46 and T.34/C.47). However, Paryono simply and spontaneously said "Purwodadi" which was not asked neither by Rosalind nor Ingrid. In this case, Paryono maybe did not really hear the sound

				from his radio so that he could not understand what Rosalind and Ingrid said. The other problem, Paryono was nervous so that he could not catch what Rosalind and Ingrid said. Here, Paryono was supposed to greet Rosalind and Ingrid as well by saying at least “good evening”. Yet , he did not do that and he infringe the maxim.
E.1	T.101/C.122	According according to me I think this will be related with the global warming...global warming -		A speaker who, with no intention of generating an implicature and with no intention of deceiving, fails to observe a maxim is said ‘infringe’ the maxim. In this case, because of his lack of vocabulary, Edi could not convey his meaning well and he could not continue his utterance. Edi probably wanted to ask a question about Ingrid’s concern on environment, yet he could not do that.
E.1	T.112/C.135	I want to ask again (++) - language is Indonesia probably is your countrical miss or where I don’t know		Here, Edi probably tried to ask Ingrid something about Indonesian language, yet he could not arrange the utterance well. Instead of making his partner understand what he said, Edi made his partner felt confused with his question. Somehow, if we look up on the meaning of “infringe” in Grice definition, we could somehow understand that Edi’s behavior here was caused by his lack of language competence.
E.1	T.138/C.162	[laughing] I think you always come in a native language <u>I think maybe</u>		In this case, once again Edi tried to convey his opinion about Ingrid’s ability in speaking some different languages. Edi could not say what he wanted to say because of his lack of vocabularies, somehow he still kept trying to convey his opinion. What Edi did in this case could be classified into what so called infringing of maxim.
P	T.150/C.175	My <i>nama</i> is pak Paryono		Here, Paryono tried to greet Ingrid, Rosalind and all listeners. However, what Paryono did in this case infringed the maxim since he did not give any appropriate response for Rosalind’s and Ingrid’s

				question at previous turn (see no. T.149/C.174) in which Rosalind greeted Paryono and asked for his name.
H	T.198/C.229	OH YES, so your parents is mm from Indonesia or -		Here, Hurry tried to ask Ingrid about Ingrid's parents. Hurry actually tried to complete his question, yet he could not do that for his lack of vocabulary. The data in this number could be classified into non observance of maxim, in which the specific category was infringing.
R	T.309/C.360	yea yea OK, next coming from (++) OK, I don't know I can see you I singing a song for you ... <i>als de orchideen bloeien</i> , that song?		Here, Rosalind read an SMS from listener. However, Rosalind could not finish her utterance since she did not really know the content of the message and she only had few comprehensions on Dutch song. In this part, I assumed that Rosalind infringed the maxim.
R	T.317/C.370	Because every country have different weather perhaps you must adapt what will --- [some SMS text missed] so (++) what -		Rosalind uttered her opinion about difference of weather on every country. However, Rosalind's utterance in this case could be classified into infringing since Rosalind could not continue her words. Meanwhile, the data from this number implied that Rosalind could not read the whole message and that Rosalind did not find any information about weather difference which supported her statement.
I	T.324/C.379	I know, I read about it in Holland, <u>that's I said</u> OH GOD, I cannot imagine anymore with 38 degrees is like ==		Ingrid affirmed Rosalind's statement (see no. T.323/C.378). She said that she already knew about the circumstances in Indonesia. However, Ingrid could not complete her utterance at last. It seemed like Ingrid was not really sure of what she would say. Ingrid's statement in this case infringed the maxim.

No.	Non Observance of Maxim	Data			Explanation
		Participant	Number of Clause (Turn/Clause)	Utterance	
6.	Opting Out	I	T.175/C.206	<u>I mean I'm not saying</u> it's good or bad, I'm just saying it's accepted in Holland, they don't - you're free -	In this case (no. 176/208 and no. 180/212), due to some ethical consideration, Ingrid did not clearly say her own opinion about gay and lesbian. As a matter of fact, in some European countries included in Holland, being gay and lesbian was appreciated and protected by legal law. Yet, that fact did not automatically lead people to generally accept the phenomenon. While, in Indonesia, due to ethical consideration and religious reason, being homosexual was still considered as a behavior which cannot be accepted both by social norms and legal law. So, in order to keep herself to be neutral and not to be tendentious, she chose to say she felt comfort having gay friends instead of judging "right or wrong" toward gay and lesbian.
		I	T.179/C.210	I think that is important, it's my personal opinion, I'm not -	