THE USE OF PRAGMATIC DEIXIS IN CONVERSATION TEXTS IN "*PATHWAY TO ENGLISH*"

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Abstrak
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Penelitian ini bertujuan untuk menemukan deiksis yang digunakan dalam teks percakapan dan menjelaskan bagaimana penggunaannya dalam konteks yang berbeda. Penelitian ini menggunakan metode kualitatif-kuantitative deskriptif. Untuk mendapatkan data nya, peneliti menggunakan tekhnik observasi. Ada tiga belas teks percakapan yang untuk dianalysis yang diambil dari buku ajar Bahasa Inggris "*Pathway to English*". Hasil penelitian menunjukkan deiksis yang sering muncuk adalah *person deixis*. Person deiksis muncul 234 kali, discourse deiksis muncul47 kali, place deiksis muncul 16 kali, time deiksis muncul 15 kali, dan social deiksis muncul 12 kali. Berdasarkan konteks dalam tiap percakapan, kata ganti orang "*Saya", "You", "They", "Dia*" dapat merujuk pada subjek imajiner yang tidak ada dalam kehidupan manusia. Demikian pula dengan kata ganti "*Kita* atau *Kami*" yang bisa bermakna persatuan. Kesimpulannya adalah sangat penting untuk kita mengerti konteks dalam membaca maupun dalam berbicara kepada orang lain, karena akan memudahkan kita untuk paham apa yang dimaksud oleh pembicara.

Abstract
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The study aims at finding out deictic words in conversation texts and explaining how they were realized under what context. The study used a descriptive qualitative-quantitative method. To get the data, the researcher used an observation technique. Thirteen conversation texts were chosen, taken from an English textbook "Pathway to English" for Senior High School. The result showed that the most dominant deixis appeared in the conversation was person deixis. Person deixis appeared 234 times. Discourse deixis appeared 47 times. Place deixis appeared 16 times. Time deixis appeared 15 times, and social deixis appeared 12 time. Based on the context in the conversations, the person deixis of pronoun "I", "You", "They", "He", and "She" could be used to refer to an imaginary person in real life, while "We" could also mean a unity. Therefore, it is crucial to consider context-dependency in reading or having conversations with people, as it arrives at a correct interpretation of the utterance.

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INTRODUCTION

Communication is an activity of negotiating and transferring meaning and simply about understanding between two parties or more. It occurs not only in face-to-face conversation, but also when you read or write a text message, email, online chatting. It is also called communication. In communication, we need to be able to organize our ideas in our mind, and then clearly deliver it in forms of understandable words. This is in order to avoid any misunderstanding between speakers and interlocutors. In addition, we are supposed to know the context and topic in order to be able to follow up in a discussion, especially if we are engaged in serious situation such as in a meeting. Thus, context is something to do with Pragmatics.

Pragmatics is the study of meaning in context. For instance, in a wedding party, a woman utters, *"Her husband looks like Brad Pitt",* while in fact, he does not. This utterance reflects her attitude to the person she is talking to. The sentence does not really mean that the husband looks like Brad Pitt, but the speaker only makes use of the opportunity to express her jealousy of the couple.

Pragmatics deals with the relationship between form of linguistics and the user. According to Levinson (1983; 2004) pragmatics is the study of the relationship between language and the context as the basis in understanding the meaning of language. In line with this, pragmatics is the study of the aspect of the relationship between language and context that are relevant to the writing grammar. It deals with language use and the relationship between language form and language uses. From the speaker view, pragmatics is an analysis about meaning of the speaker utterance. From the contextual point of view, pragmatics is the interpretation about the meaning of a person in a particular context and the influence of context to his or her statement. So, pragmatics is an approach used to explore the way of listener to inference an utterance uttered by the speaker in order to arrive at an interpretation of the speaker's intended meaning.

One of the issues within pragmatics is deixis. Deixis is defined as technical term for one of the most basic things we do with utterances (Yule, 1996; 2010). People need to understand what to include, in order to produce effective utterances. Cruse (2001:239) states that deixes signifies different things to different people. When we are having conversation or discussion with our friends, the topics always change. One person might have different idea at the same time we are talking about something else. In line with this, a word is said to be a deixes if the reference is moving or changing depending on the time and place (Rosmawaty, 2013:58). The reference can be anything or anyone depending on the situation. As mentioned by Ogeyik (2007:12) deictic expression helps readers or listeners to visualize or imagine the fictional circumstances reflected in the conversation texts. They can capture where and when the story takes place; who sees the events; who talks and to whom he is talking, and the like

Deixes is classified into: person, time, place, discourse and social deixis. Person deixes deals with the correct identification of the grammatical persons used to refer to speaker and addressee and concerns the encoding of the role of participants in the speech event in which the utterance in question is delivered (Levinson, 1983:62). It is in form of first person deixis *(I, me, myself, my)*, second person deixis *(you, your, yours, yourself, we, our, us, ourself)* or third person deixis *(he, him, his, himself, she, her, herself, they, their, them, themselves).*

Time deixes is an expression in relation to point to certain period when the utterances produced by the speaker. The deictic items that use reference can only be determined in relation to the time of the utterance in which they occur. Such as*: This / last / next Monday / week / month / year, now, then, ago, later, soon, before, yesterday, today, tomorrow.* Tenses also belong to time deixes, as the time line is divided into three domains: present, past, and future.

Place deixis is to inform the location of something discussed. The words indicating place

deixes is in two forms. They can come up in the form of adverb (*here, there*) and demonstrative pronouns (*this and that*). The terms CT (coding time), RT (referential time), proximal and distal are also used in place deixes.

For example:
Bring that here and take that there.
Although there is distal from speaker's location at CT, it can also be used to mean proximal. The demonstratives this and that are complicated by both subjective and non-deictic uses.

Discourse deixes is deictic reference to a portion of a discourse relative to the speaker's current location in the discourse, such as *above, below, last, previous, proceeding*, *next* or *following* (usually used in texts) and *this, that, there, next, last* (usually used in utterances). Sometimes, discourse deixes is compared to anaphora, but actually they both are different. Deictic are often used to introduce a referent, and anaphoric pronouns are used to refer to the same entity thereafter. Let's have a look at the following example (Levinson, 1983: 86).

A: That's a rhinoceros
B: Spell *it* for me

Harry's a sweetheart; *he'*s so considerate

Conversation 1 is an example of discourse deixes. There, the word 'it' does not to refer a rhinoceros, but it is used to mention the rhinoceros itself. It is different from the concept of anaphora in 2 where '*he'* functions to refer to '*Harry'*.

Social deixes does not deal with three main components (person, place and time) of the coordinate system of subjective orientation, but they show how different social rankings and the participants of communication utter relationships within society via language. Briefly, it is rather to refer to the level of relationship between people than to information.

The purpose of this study is to find out deictic words in conversations in the textbook used in Senior High School, to classify them into different types of deixis, and to explain their realization in different contexts.

METHODS

The design of the study is descriptive qualitative-quantitative. This study is to explore the deixes used in an English Textbook "*Pathway to English*" for Senior High School Grade X. Thirteen conversation texts were chosen, taken from an English textbook "*Pathway to English*" for Senior High School. The steps of analyzing the data were as follows: (1) reading intensively the conversation texts, (2) generating the units of analysis, (3) identyfying the units of analysis, (4) categorizing the units of analysis into five types of deixes, (5) interpreting the data.

FINDINGS AND DISCUSSION

In Conversation 1, there are three people in the conversation, Rosy, Jack Sommer and Budi Handoyo. Considering that the conversation occurs in formal situation, that is in the party, the use of "*I*" is translated as "*Saya*". The speakers also are not familiar with each other, as Jack Sommers introduces himself to Rosy. He initiates the conversation by giving a chit chat and impression of the party. For example:
(**3**) Jack Sommers: By the way, my name is Jack Sommers. Please call **me** Jack**. I** am
    from Toronto, Canada.
(4) Rosy : Nice to meet you Jack**, I**'m Rosiana Simatupang. Just call **me**
    Rosy.

The *"I"* points at different persons. When Jack is speaking, the *"I and me"* refers to Jack, but it directly changes to Rosy when she has her turn to speak.

The use of "*I*" for "*Aku*" happens in less formal situation, like between two friends who have known each other well. The examples are:
(50) Sena : Oh, hi, Ara. Three days ago, **I** fell from a tree and broke my leg.

(82) David: **I** heard you won the speech contest. Well, congratulations, my friend!

That is fantastic!

Interestingly, in conversation 13, the result shows different use of "I". The *"I, my"* refers to a person the speaker is telling about. The speaker, Louisa, tells a folktale and tries to mime what the actor is saying in the story. The sentence can be found in the following excerpt:

(133) Louisa: .... She, then, prayed to God. "God, **I**'m willing to pay my brother's debts. **I** will pay with my tears, my hair and all parts of **my** body, so they can be used by the villagers. But please free **my** brother"........

Similarly, the use of "You". It may be translated as "*Anda, kamu, kau,* and *kalian*"; they are used depending on whom we are talking to. In conversation 1, the use of "*You*" is translated as "*Anda*", especially for Budi Handoyo and Jack Sommers, who meet each other for the first time. The "*You*" also refers to different referents at the time they are speaking. The evident is below:

(13) How do **you** do, Mr. Handoyo?
(14) How do **you** do Mr. Sommers? Pleased to meet **you**.

In line 13, the use of "*you*" refers to Mr. Handoyo and the other way around applied in line 14.

Another example is taken from conversation 8:

(74) Mr. Sunton: Hello, Mr. Jackson. Thank you for coming. I'm glad **you** can come. I really appreciate it.

The use of "*you*" for "anda" indicates that the setting and the relationship between the speakers are very formal.

Meanwhile, the "*you*" for "kamu" is found mostly in the less formal conversations. It is usually seen from the relationship and the social status between the speakers. The examples for "*you*" as "kamu are as follows:

(88) Sony: **You** deserved it! **You**'ve worked so hard.

In line 88, Sony gives compliment to Sany who has just graduated, while in line 107, Mike asks his friend Nani whether she gives her seat to a pregnant lady in a bus.

The "*she, he, her, his, him*" refers to different subjects in one conversation. In Indonesian language, it means "*ia, dia, beliau*". "*beliau'* is usually used for a person we pay for honor, such as Prophet, President or elderly person. For example:

(112) Nani: Of course, I did. I still have empathy on **her**, so I gave up my seat for **her**. I asked my neighbor to move aside to the window, but **she** would not agree. So, the lady had to squeeze **her** belly in order to go into the window-seat.

The above example shows that Nani is talking about a pregnant lady in a bus. She gives her seat to the lady. In the example, it is also found that "*she, her*" refers to different persons. It refers to Nani's neighbor and the pregnant lady.

Another different finding comes from conversation 13. It is where the *"she, he"* refers to unexisting person at the time the speaker is speaking, as it is taken from a folktale. However, the hearer has specific person in mind, whom the speaker refers to. The speaker is Louisa who is telling Anisah a folktale. Tare Iluh and Beru Sibou are two main characters in the folktale. Therefore, Anisah understands which person Louisa refers to. For example:

(129) Louisa: At first, **he** won some money. **He** was so happy and used all the money. Sadly, **he** lost. All the money **he** had was gone. **He** was upset. After that, **he** borrowed money from villagers, **he** lost again and again. **He** kept on borrowing some money until **he** had lots of debts. The villagers were angry because **he** could not pay the debt. They put **him** in jail.

Inclusive "*We*" refers to participant involved in the discussion, while exclusive "we" refers to all people who are participants and non participant (public). In Indonesian language, it is called "*kami* and *kita*". Example for inclusive "*we*" is as follows:

(30) Students: Good morning, ma'am! **We're** fine. And you?

The participants are students and a teacher. The students respond to the teacher by using "*we*" instead of *"I".* By using '*we*', it also implies that they stick to unity in their class. They are together as one, instead of being as individual. Usually, in Indonesian class, students will say *'I'm fine'* which refers to themselves.

Examples for exclusive '*we*' are:

(106) Nani: Yes, it is. But **we** should always give up our seats to a person with a disability, an elderly person or a pregnant woman on a crowded bus or train.

The "*we*" above refers to all people as passangers in a bus or a train, to give a seat to a pregnant woman, disabled person or an elderly person.

"*They*" refers to a group of people or countable objects or at least two people a speaker is talking about. For example:

(93) Woman: Morning, Sir. Excuse me, could you tell me who **they** are?

(125) Louisa: Well, let me tell you. A long time ago, a husband and a wife lived happily in a village. **They** had two children, a son and a daughter. The son's name was Tare Iluh and the daughter's name was Beru Sibou. **Their** happy life ended when **their** parents died.

In line 93, the woman might gesture in asking the question. She might be pointing at a group of people who is looking so busy. " *They*" here refers to Indonesian disaster team whom the speaker sees in front of her.

In line 125, the *'they, their'* refer to different referents. Contextually, the '*they, their'* refers a husband and a wife, and the last '*their'* refers to their children.

The place deixes mostly appeared in the conversations are *here, there, on, in, and this*. This can be found in the following example:

(41) Arum: It is. I can't swim, but I could enjoy the underwater scenery thanks to the lifejacket. It was really, really nice. The beaches are pretty. **Here**, let me show you the pictures.

(65) Rita: Hi, Dona! Fancy meeting you **here**!

In line 41, the word "*here*" is proximal to the speakers. The speaker, Yeni, wants to show pictures of Karimunjawa, so she comes closer to Arum to see them. Adverbial *here* derives from the situation of use and therefore refers to something different every time it is used.

In line 65, the setting of this conversation is in a lobby of a hotel. Rita and Dona meet each each other. The word "*here*" means that they meet in a hotel and is proximal to the speakers.

Another example of proximal to the speaker is '*this*':

(99) Woman: Excuse me, but is it true that four people have died from the flooding in **this** area?

The word "*this*" is also proximal, the conversation also happens in that particular flooded area.

Examples of '*there*' which is distal to speaker:

(73) Rita: That's a good idea. Let's go **there** in the morning.

In line 73, although Rita and Dona are in Bali, the word "*there*" , which refers to Sanur Beach, is distal from the speakers, as they are still inside the hotel, while the beach is outside the hotel. It is in line with Cairns (1991:21) who mentions that adverbial *there* indicates distal location or away from himself.

Time deixes gives a specific point of time of the utterance. In Indonesian language, it does not use tenses system which indicate when an action happens. However, English needs that system to give specific time of the action. The time deixes found in the conversations includes *today, last month, last week, ...ago, now, in the future, soon, in the morning, next year, yesterday, the specific year*.

Example:

(77) Mr. Jackson: By the way, how many branches have you got **now**, Mr. Sunton?

(**98**) Man:Correct. It has been raining very heavily **this week**. It is the biggest flood that has ever occurred in Jakarta. Actually, this area is rarely affected.

In line 77, the word "*now*" indicates that Mr. Sunton has been working for quite long time, so he is able to expand his business until today. Gal (2008:51) says *now* at the moment of speaking is not the same *now* some time later. In the case of Mr. Jackson's utterance, he is trying to recall Mr. Sunton's business. Mr. Jackson is curious about the progress that Mr. Sunton has made untill today.

In line 98, the *'this week'* relates to time. Thus, the rain has been pouring heavily in that particular week, till the flood comes in that week, too.

Discourse deixes facilitates the interpretation of the discourse. The forms that are usually used are *pronouns, demonstrative this that, place deixes and much more*. The discourse deixes found in the conversations are *it, this, that*. The evidents are in the following excerpts:

(74) Mr. Sunton: Hello, Mr. Jackson. Thank you for coming. I'm glad you can come. I really appreciate **it**.

In line 74, the "*it*" has an implied meaning, that is the presence of Mr. Jackson. It is not something to do with what has been explained by Mr. Sunton or anything.

Social deixes expresses someone's respect to other. From the conversations, social deixes includes *Ma'am, Sir, Mr*.
Examples:

(37) Students: Okay **ma'am.**

(75) Mr. Jackson: Thank you, **Mr**. Sunton, congratulations on the opening of your new
branch office.

(93) Woman: Morning, **Sir**. Excuse me, could you tell me who they are?

In line 75, the finding is interesting because in formal context such as in an opening of a new office branch, all business partners will call each other with *Mr* to show respect and professionalism. Based on the circumstances, the use "*Mr*" not only for a person we never met before or a foreigner, but also for the shake of professionalism. In this business context, Mr. Jackson as a guest wishes his colleague future success, to show his proffesionalism and salutation in the business. Another finding, in order to show respect is by addressing the addressee by his or her last name after *Mr or Mrs*. But, this is only applied in western culture, where they consider last name as family name. In contrast, in Indonesian culture, not all people have their last name as family name. People usually call their friends, family members, business colleagues, or even teachers, with their first name and respective calls such as *Bapak, Ibu, Mbak, Adik, etc.*

In line 37, in Indonesian context, *Ma'am* means *Bu*. Since, the conversation happens in Indonesian class, so the students call the teacher with respective calls in order to show respect to their teacher. Moffat (2012:7) also says that hierarchical relationships are respected, emphasised and maintained and superiors are often called "bapak" or "ibu" which means the equivalent of father or mother, sir or madam. In the conversation it clearly states the relationship between the teacher and the students. The teacher is certainly in higher position than the students.

In line 93, in the context of Indonesian culture, greeting and additional call such as respective calls, as in *Sir, Ma'am* are important, because it is to show respect to each other. In this conversation the woman has never met the man or the man is older than the woman. Besides, the man does not call the woman with respective calls *Ms* or *Mbak* or *Bu*. It does not mean that he shows disrespect. So, it is clear than the man is older than the woman and he might be one of the people affected by the flood. In my opinion, *Sir* is used in informal situation like in the conversation.

CONCLUSION

From all thirteen conversations, the findings reveal that all five types of deixes are identified in the conversations. However, person deixes of *"I"* and *"You"* are the most frequent deixes that appeared in the conversation. It means that the *"I"* and *"You"* represent the referents in the conversation, that is the speakers and the hearers. Deixes in the conversation texts can be

classified into person deixes which appears 72%, followed by discourse deixes 15%. Next, place deixes reaches up to 5%, followed by time deixes and social deixes which are 4% each. Overal, pragmatics is something to do with context, and so is deixis. The use of deixis can carry implicit meaning to listeners. We need to seek the actual meaning of what a speaker says. Different circumstantes lead people to have different thought in their mind. It is indeed crucial to to consider context-dependency in reading or having a conversation with people, as it arrives at a correct interpretation of the utterance.

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