

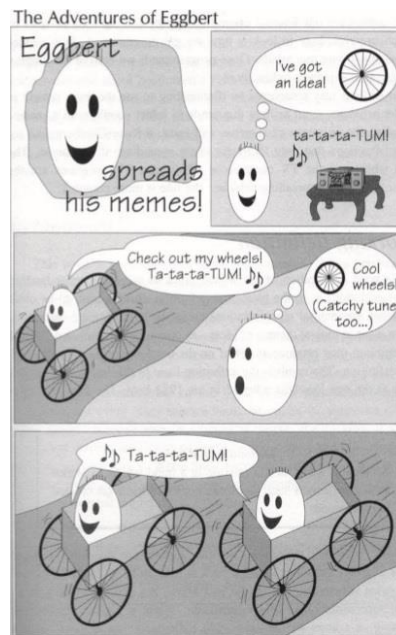
## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK**

#### **2.1 Meme**

According to Dawkins (as cited in Brodie, 2009, p. 5), meme is the basic unit of cultural transmission, or imitation. It is also stated that memes which are successful at penetrating the most minds are the ones responsible for the activities and creations that constitute present-day culture (Brodie, 2009, p. 5). They can be something that can be easily remembered. This statement is also valid according to definition of the meme in cognitive perspective by Dennett. According to Dennett (as cited in Brodie, 2009, p. 8), a meme is an idea, the kind of complex idea that forms itself into a distinct memorable unit. It seems that meme is capable of spreading itself affecting the mind of people.

Discussing about meme's capability in spreading itself, it can also be repeated and copied by infected people. The reason to this is that some information of meme is catchy enough to be caught by people. However, it is not limited to just catchy tune and phrase but also includes seemingly interestingly imitate-able actions. This is justified in the illustrated example referenced in the book 'Virus of the Mind' by Richard Brodie on page 10.



**Figure 2.1.1 The Adventures of Eggbert (Brodie, 2009, p. 10)**

**Top left:**

Eggbert spreads his memes

**Top Right:**

**Radio:** “ta-ta-ta-TUM!”

**Eggbert:** “I’ve got an idea”  
\*visualizing a wheel\*

**Middle:**

**Eggbert:** “Checkout my wheels Ta-ta-ta-TUM!”

**Another Eggbert:** “Cool Wheels (Catching tune too...)”

**Bottom:**

**Both Eggberts:** “Ta-ta-ta-TUM!”

By this example, a meme, according to Dawkins’ book “The Extended Phenotype”, is a unit of information in a mind whose existence influences events such that more copies of itself get created in other minds (Brodie, 2009, p. 11).

The current internet memes are also having the similar effect affecting the mind of people. According to Shifman (as cited in Ross & Rivers, 2017, p. 3), internet memes have been described as the “propagation of content such as jokes, rumors, videos, or websites from one person to others via the internet” . Internet memes appear in a variety of forms but most typically include GIF files, Youtube

clips and image macros (Ross & Rivers, 2017, p. 4). Image macro memes spread the most due to the flexibility of adapting and understanding (Ross & Rivers, 2017, p. 4). The examples below are three memes made from a similar type of image macro:



**Figure 2.1.2 Socially Awkward Penguin**

**Source:** <http://knowyourmeme.com/memes/socially-awkward-penguin>

Be polite, hold the door	Watch a movie with your family	Walk into room with strangers
They're slightly too far away	There is a bedroom scene	Walk back out

This image macro series is popular back in 2009 known as the socially awkward penguin. It is used to narrate uncomfortable life situations. Three examples above, despite being made by different people, have different narrated situations but all of them convey a certain level of awkwardness. According to Silva and Gracia (as cited in Ross & Rivers, 2017, p. 5), image macro memes offer “a humorous take on a subject” regardless of whether the underlying tone is serious or not, thereby encouraging consumers to share the meme with community members, colleagues and friends. Therefore, it resulted in facilitation of the production of new meme iterations such as [memegenerator.net](http://memegenerator.net), [knowyourmeme.com](http://knowyourmeme.com), and etc.

## **2.2 Pragmatics**

Regarding to interpreting what is uttered in a certain context, such study is much more directed to pragmatics rather than semantic. Pragmatics concentrates on the ways in which these basic meanings are used in practice, including such topics as the ways in which different expressions are assigned referents in different contexts, and the differing uses to which language is put (Riemer, 2010, p. 22). This means that certain condition is involved in modifying the meaning of the expression itself. Pragmatic focuses in what people mean by what they say, rather than what words in their most literal sense might mean by themselves (Paltridge, 2012, p. 3). In conclusion, the meaning in pragmatic is not literal and its interpretation relies on context and hearer.

## **2.3 Context**

Context, according to Yule (as cited in Song, 2010, p. 876), is defined as the physical environment in which a word is used. This is especially an important element for study like pragmatics as interpretation of language usage depends on it. Context is divided into linguistic context, situational context and cultural context (Song, 2010, p. 876). Meme possesses behavioral pattern decided by the communities which also means it is cultural bound. This behavioral pattern is the cultural context in interpreting meaning of a meme. Cultural context refers to those of culture, customs and even background of period in language communities where the speaker participates (Song, 2010, p. 877). Linguistic context which refers to the context within the discourse and situational context which refers to the environment, time, place and etc do not fit in with meme's behavioral pattern.

## **2.4 Speech Act**

People sometimes do not realize their utterances can actually achieve something other than seeking an answer or truth. The usage of language to accomplish something is known as speech act (Panenova & Hana, 2011, p. 2). By saying something is to performing an action. Our utterances imbued with effect force, known in speech act term as illocutionary force, influences listeners or readers. However, in order to be able to distinct between literal meaning and implicated meaning, drawing a line in speech act is needed. Austin (as cited in Birner, 2013, p. 186) observed that to perform a speech act is really to do a number of things at once: a locutionary act, illocutionary act and perlocutionary act.

### **2.4.1 Locutionary Act**

The main reason for introducing the notion of a locutionary level, serves as intermediate between sentence meaning and illocutionary level, is the existence of cases where what is said differs from what is meant (Allan & Jaszczolt, 2012, p. 179). Austin (as cited in Riemer, 2010, p. 109) defined this as the act of saying something. This level only refers to literal meaning of actual words.

#### **Example:**

It's cold. (It refers to temperature)

### **2.4.2 Illocutionary Act**

Proceeding to the next one is the illocutionary level. The act that speaker is intending to perform is called illocutionary act and expresses the illocutionary force

of utterance (Birner, 2013, p. 187). Austin (as cited in Riemer, 2010, p. 109) defined it as the act performed in saying something. Illocutionary acts are acts done in speaking, including and especially that sort of act that is the apparent purpose for using a performative sentence: christening, marrying, and so forth (Horn & Ward, 2008, p. 54-55). However, acts of stating or asserting do not fall into category of performative. Austin (as cited in Horn & Ward, 2008, p. 55) called attention to the fact that these acts are characteristic of the use of canonical constatives. In clear conclusion, the illocutionary can only be seen after extracting its implicated meaning underlying its sentence.

**Example:**

It's cold. (Would mind turn on the heater?)

### **2.4.3 Perlocutionary Act**

The last level is perlocutionary. Austin (as cited in Riemer, 2010, p. 109) defines it as the act performed by saying something. Perlocutionary act is the effect of the hearer affected by illocutionary force. In short, perlocutionary act is down to 'what is done by uttering the words'. The perlocutionary effect is an effect that the speech act has on the thoughts, feelings, or actions of the addressee or others (Birner, 2013, p. 187).

**Example:**

It's cold. (Someone turns on the heater)

## 2.5 Types of Illocutionary Acts

Illocutionary act on its own has classification or types. Currently, there are two kinds of classification based on different person: Austin and Searle. However, since the research is focused on Searle's classification, so Austin's classification is left aside. According to Searle (as cited in Herman, 2015, p. 43), there are five types of illocutionary acts such as declaration, commissive, directive, assertive and expressive. Searle (as cited in Chankova, 2012, p. 96) claims that basis for taxonomy is the illocutionary point which is being the most important characteristic of different acts and its corollaries – direction of fit and the expressed psychological state.

**Table 2.5 Symbolic Representation of Illocutionary Acts**

Act	Illocutionary Point	Direction of Fit	Psychological State	Propositional Content
<b>Representative/ Assertive</b>	⊢	↓	B	P
<b>Directives</b>	!	↑	W	H does A
<b>Commissives</b>	C	↑	I	S does A
<b>Expressives</b>	E	∅		P/S/H + Property
<b>Declarations</b>	D	↕	∅	P

### 2.5.1 Representative/ Assertive

It is an illocutionary act that represents a state of affair. This is also known as representative. The purpose of the members of representative class is to commit the speaker to something's being the case, to the truth of the expressed proposition (Searle, 2014, p. 10). “⊢” is the usage of Frege's assertion sign to note that all of the members of representative class are assessable on the dimension

which includes true and false (Searle, 2014, p. 10). Searle (as cited in Chankova, 2012, p. 96) mentioned that the assertive type has direction of fit from the word to the world. What he (as cited in Altikriti, 2011, p. 1376) means is the proportional content of illocutionary act fits the state of affairs existing in general as independent entity. He (as cited in Chankova, 2012, p. 96) also mentioned that psychological state of this act is symbolized as B, means belief. The common expression of this act is a declarative structure (Herman, 2015, p. 43). This category covers acts such as ‘describing’, ‘claiming’, ‘hypothesizing’, ‘insisting’ and ‘predicting’ (Cutting, 2002, p. 17). Herman also includes ‘stating’, ‘informing’, ‘asserting’, ‘retelling’, ‘answering’ and ‘concluding’ to this category (Herman, 2015, p. 43).

**Example:**

“The crime was likely more than a simple theft” (Affirming)

(Houtarou, Hyouka)

## **2.5.2 Directive**

It is a type of illocutionary act uttered by speaker in order to have the hearer to do something. This type is commonly found in form of imperative; however, there are other varieties such as interrogative and declarative form also used to perform directive illocutionary acts (Herman, 2015, p. 44). The illocutionary point is



given “!”. Searle (as cited in Chankova, 2012, p. 96) asserts that the directive type has direction of fit from the word to the world. What he (as cited in Altikriti, 2011, p. 1376) means is that the world is transformed to fit the propositional content of the illocutionary act. He (as cited in Chankova, 2012, p. 96) mentions that the psychological state of this act is symbolized as W, means wish or desire. This category covers acts such as ‘commanding’, ‘requesting’, ‘inviting’, ‘forbidding’, ‘suggesting’ and so on (Cutting, 2002, p. 17). Herman also includes ‘ordering’ and ‘warning’ into this category (Herman, 2015, p. 44).

**Example:**

“Koumei! Hakuryu! Hakuei! Kougyoku! Come to me this second!”  
(Commanding)

(Kouen, Magi)

### **2.5.3 Commissive**

This type of illocutionary act causes the speaker to do something. Searle regards commissives as illocutionary acts whose point is to commit the speaker to some future course of action (Searle, 2014, p. 11). The illocutionary point is “C”. It stands for commitment. This course of action is spatio-temporally located in the future (Adetutu & Joseph, 2009, p. 8). Searle (as cited in Chankova, 2012, p. 96) notes that the commissive type has direction

of fit from the word to the world, which is similar to directive. He (as cited in Chankova, 2012, p. 96) mentions that the psychological state of this act is symbolized as I, means intention. This includes acts such as ‘promising’, ‘refusing’, ‘offering’ and ‘threatening’ (Herman, 2015, p. 44). ‘Vowing’ and ‘volunteering’ are also included as commissive type.

**Example:**

Regis: “If I ...refuse that proposition, what will happen?”

Jereme: “I am a merciful man. I will grant you a painless death.”

(Threatening)

(Altina the Sword Princess)

#### **2.5.4 Expressive**

This is a type of illocutionary act that expresses the speaker’s mental state about an event presumed to be true. It includes the reaction to the other people’s condition. The illocutionary point is symbolized as “E” which stands for expressive. Searle (as cited in Chankova, 2012, p. 96) mentions that the expressive type does not possess direction of fit. The notion of absence of any specification in the psychological state of expressive – it is difficult to decide how to fill that slot because the expression of psychological state is what expressives are about (Chankova, 2012, p. 97). Searle (as cited in Chankova, 2012, p. 105) adds that the reason to this is because the

content is presupposed. He (as Altikriti, 2011, p. 1376) notes that no direction of fit exists as long as a certain psychological state is expressed. This category covers acts such as ‘apologizing’, ‘praising’, ‘congratulating’, ‘deploring’ and ‘regretting’ (Cutting, 2002, p. 17).

**Example:**

“I ... sorry ...” (Apologizing)

(Ymir, Attack on Titan)

### **2.5.5 Declaration**

This is a type of illocutionary act that brings forth existence the state of affair to which it refers. It changes the world by their very utterance, such as ‘I bet’, ‘I declare’, ‘I resign’ (Cutting, 2002, p. 16). It includes actions such as ‘blessing’, ‘baptizing’ and ‘passing sentences’ which begin with “I hereby . . .”. Declarations bring about some alternation in the status or condition of the referred-to object or objects solely in virtue of the fact that declaration has been successfully performed (Searle, 2014, p. 14). Basically, it introduces change of status in the world. The illocutionary point is symbolized as “D” which stands for declaration. Searle (as cited in Chankova, 2012, p. 96) also mentions that the direction of fit of this type is both ways, word to world and world to word. What he (as cited in Altikriti, 2011, p. 1376) means the world is transformed by an action of the

speaker to fit the proportional content of the illocutionary act through the fact that the speaker states it as being so transformed. Searle (as cited in Chankova, 2012, p. 96) adds that the notion of null of psychological state in declaration shows that there is no sincerity condition.

**Example:**

“I christen you, Bright.” (Naming)

(Futch, Suikoden II)

## 2.6 Modification of Illocutionary Force

Austin (as cited in Birner, 2013, p. 187) states that illocutionary force exists within an illocutionary act. According to Holmes (as cited in Thaler, 2012, p. 910) modification of illocutionary force can be done in two directions; either attenuating the force or boosting the force. Examples of two different modification based on Holmes can be seen below:

1. I guess *it's probably* a day-school (attenuation)
2. *I'm quite sure* it's a day-school (boost)

First example shows an attenuation of illocutionary force as “probably” reduces the strength of the assertive force for being probable and not entirely definite. The second example shows a boost of illocutionary force instead as “quite sure” increases the strength of the assertive force for being definite. This is the way of force modified through linguistic device. Example of these linguistic devices are volume, stress, syntax, lexical item and discourse (Holmes, 1984, p. 351). However,

Wee finds this rather unbalanced. He mentioned that linguistic devices for modifying illocutionary force are often given much more attention than non-linguistic one (Wee, 2004, p. 2162). Therefore, Wee devises an extreme communicative act in which he uses non-linguistic device as illocutionary booster.

This can be seen in example below:

*“In October 1980, members of the Irish Republican Army (IRA) who were imprisoned in Northern Ireland **began a series of hunger strikes** to protest against the fact that they were not accorded the status of political prisoners”* (Wee, 2004, p. 2168).

There exists a degree of strength to this extreme communicative act like this hunger strike. A hunger strike without food and drink is possibly more powerful than one where the striker drinks but does not eat (Wee, 2004, p. 2168-2169). Despite so, the latter one does not attenuate the illocutionary force but instead it is still considered as a boost in the protest. This hunger strike is a non-linguistic device used by the IRA to empower their protest.

According to Alston and Geis (Wee, 2004, p. 2164), the restriction of the application of speech act theory to linguistic communication is unduly restrictive since there are clearly non-verbal acts which can be said to perform the same kinds of communicative functions as linguistic ones. The example of this is an army captain who asks for volunteer for a mission. Geis (Wee, 2004, p. 2164) points out the fact that from the captain’s perspective ,when a soldier performs an act of stepping forward or raising an arm, the soldier also performs the same thing as saying “I’ll do it” or “I volunteer”. He also argues that this action is considered as social action despite the need of linguistic action such as talking, writing and so on (Wee, 2004, p. 2164). As soon as one has recognized that communicative actions

are social actions and that many types of communicative actions can be performed non-verbally, the temptation to associate these actions with particular linguistic forms diminishes greatly (Wee, 2004, p. 2164).

Therefore, there is a need for speech act theory to be able to account for a range of communicative acts, whether or not these are linguistically formed (Wee, 2004, p. 2165). As for non-linguistic acts of communication include Wee's ECA. Meme possesses a non-linguistic device which is the cultural context. Cook (as cited in Song, 2010, p. 876) states that context refers to factors outside the text under consideration.

## **2.7 Review of Related Literature**

Prior before the researcher conducts this research, the researcher reviews previous researches related tightly to illocutionary acts and focuses mostly on articles taken from renowned journals. In this section, the researcher will emphasize the differences between journals and current research in details.

The first one is 'Illocutionary Acts of Chinese Legislative Language' by Cao in 2009 taken from Journal of Pragmatics. Cao focuses on the pragmatic features of statutory laws in Chinese of China and Taiwan. Bases of theory used by Cao are mainly Austin's (1962) and Searle's (1969, 1976) and other supporting experts in modals such as Bowers (1989) and Sullivan (2002). The method of collecting data is observation on Constitution of China (1982 with amendments). The method of analyzing used by Cao is pragmatic identity method and translational method. The result of the study shows that it points to a universalism in the

illocutionary functions of legal language and the tendency to use performatives in legal texts and to use fossilized words across different languages (Cao, 2009, p. 1329). The similarities are both researches analyze illocutionary act and usage of observation of collecting data. The differences are in the method, language used for analysis and types of data analyzed here: in which Cao's research is the feature of laws and this research is text in meme.

The second one is '*Speech Acts in Written Advertisements: Identification, Classification and Analysis*' by Simon and Cartis in 2014 taken from journal named *Procedia*. They aimed to identify, classify and analyze types of speech acts used in written advertisements. The present writer has adopted some theoretical frameworks from Yule (1996), Levinson (1985) and Searle (1976). The method of collecting data is observation: taken from ten magazines and nine newspapers. The method of analyzing data used by the researchers is van Dijk's approach to discursal speech acts. The result points out the advertisers' preference of using some speech acts over others with the aim of obtaining the intended effect on the target audience. This quantitative analysis is performed on a corpus of eighty-four written advertisements selected from various newspapers and magazines, and the results can be viewed as genre-defining (Simon & Cartis, 2015, p. 234). The similarities are that both researches are in the field of speech act and written items as data. The differences are the approaches and varieties of experts used. Despite the similarity of being written data, their data is advertisement as for this research has meme as data.

The third one is 'Illocutionary Acts Analysis of Chinese in Pematangsiantar' by Herman in 2015 taken from International Journal of Humanities and Social Science Invention. Herman focuses on analyzing type of illocutionary acts found in utterances of Chinese people who live in Hos Cokroaminoto, Pematangsiantar. The theory he uses is Searle's Taxonomy of Illocutionary found in Leech's book. The method of collecting data is observation with sampling data in order to make the research become more efficient. The methods of analyzing data are translational and pragmatic identity method. The result of the study shows that there are four types of illocutionary acts occurred in the conversation: representative, directive, expressive and commissive. The similarities are both researches analyze type of illocutionary act, usage of the same expert and usage of observation as method of collecting data. The difference is that the data used by Herman is noted utterance while this research uses captioned meme.

The fourth one is 'Narrative Illocutionary Acts Direct and Indirect' by Norrick in 2015 taken from Journal of Pragmatics. Norrick aims to analyze illocutionary types by approaching functions of narrative in context from the outside in. The theory used by Norrick is Searle's original taxonomy of illocutionary in 1969. The method of collecting data is through observation of storytelling in interaction. The method of analyzing data is interpretation. The result shows that narratives cannot realize the indirect force of commissives and declarations (Norrick, 2015, p. 5). The similarities are that both researches analyze illocutionary act based on Searle's taxonomy and observation as method of

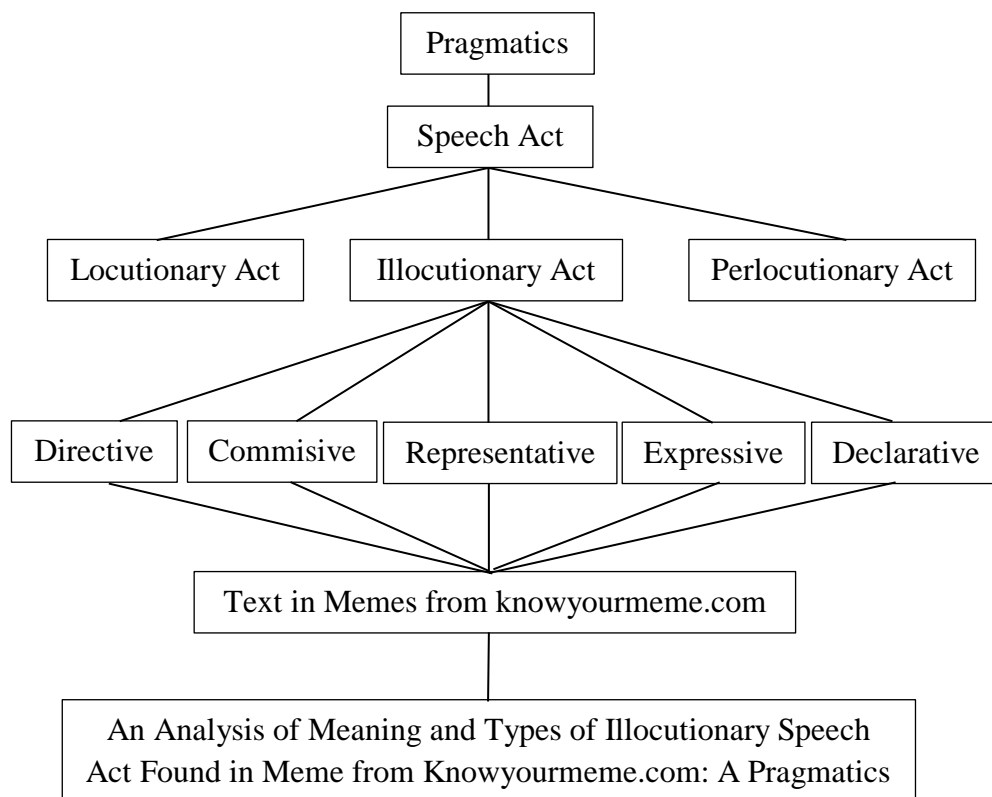


collecting data. The differences are the method in analyzing the data and the types of data in which Norrick's is the narrative in context and this research's is meme.

The fifth one is 'Analysis of Illocutionary Act in The Prince and The Pauper Movie' by Almuslimah in 2014 originated from Andalas University. Almuslimah aims to analyze illocutionary types in The Prince and The Pauper movie and find its dominant type (Almuslimah, 2014, p. 1). She utilizes non-participant observant method in collecting data. She also applies the use of pragmatic identity method and uses combination of Searle's and Ibrahim's theory in the analysis. The result shows that all five types occur in the film and directive is the most dominant type. There are two differences between Almuslimah's and this research: one is the data source in which Almuslimah's originates from movie and this research's originates from website and second she uses combination of Searle's and Ibrahim's theory while this research focuses on Searle's theory.

This research has distinctive differences. First of all, it utilizes memes as data for analysis. Second, it analyzes not just types of illocutionary but it also analyzes cultural context in meme that modify of illocutionary force in the text. Through these two aims, this research may shed light to why memes can have such a strong effect towards reader which may involve the degree of strength of illocutionary force.

## 2.8 Theoretical Framework



**Figure 2.8.2 Theoretical Framework**

Based on the description above, the researcher concludes that this study leans generally from the field of pragmatics. Speech act is one of these subjects that belongs to this field. Austin (as cited in Birner, 2013, p. 186) observed that to perform a speech act is really to do a number of things at once: most straightforwardly but least interestingly, we make speech sounds; that is, we perform a phonetic act. However, beyond that, we generally perform three types of act simultaneously – a locutionary act, an illocutionary act, and a perlocutionary act. The illocutionary acts have five types: directive, commissive, declarative, expressive and representative (Herman, 2015, p. 43). This theory is applied on analyzing texts of memes from knowyourmeme.com. Therefore, this research

becomes 'An Analysis of Meaning and Types of Illocutionary Speech Act Found in Meme from Knowyourmeme.com: A Pragmatics Approach.'