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A Pragmatic Study of Symbolism in Pope Francis' Speech in UR During The Papal Visit to Iraq

ABSTRACT

The current study is a pragmatic one which aims at exploring the symbolic language in Pope Francis's speech in UR during his visit to Iraq in March 2021. Symbolic language means that language which is not used explicitly and there is a mismatch between the sign and symbol, so it is the hearer's task to infer the intended meaning. Hence, the current study attempts to find out what symbolism is and how and why it is used especially in Pope's speech. In order to achieve this aim, six extracts are analyzed based on Grice's theory of implicature and cooperative principle (1975). Based on the findings of the analysis, it is concluded that symbolism in language means using something to refer to something else for the purpose of fulfilling many functions since language as an action is used not only to convey lexical or grammatical meaning, but also social meaning. Thus, it is observed that Pope's speech is full of symbolism and meaning that is conveyed implicitly and full of symbolism which is used to reflect the his ideas in an implicit and indirect way to deeply affect his listeners and touch their hearts.

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الرمزية في خطاب البابا فرانسيس في مدينة أور أثناء الزيارة البابوية للعراق : دراسة تداولية

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الخلاصة:

الدراسة البحثية الحالية تداولية من حيث الطبيعة وهي محاولة تهدف الى تسليط الضوء على اللغة الرمزية المستعملة في خطاب البابا فرانسيس الذي ألقاه في مدينة أور الاثرية أثناء زيارته للعراق في شهر اذار من عام 2021 . تعني اللغة الرمزية عدم استعمال المعاني الصريحة للكلمات ، أي أن مهمة السامع تتمثل باستنتاج المعنى المقصود من الرموز المستعملة . تتناول الدراسة ماهية الرمزية وكيفية وسبب استعمالها في خطاب البابا. لتحقيق أهداف البحث ، تم تحليل ستة من مقتطفات الخطاب اعتمادا على نظرية المعاني الضمنية لكرائيس والمبدأ التعاوني لعام (1975) . تم التوصل الى مجموعة من الاستنتاجات وذلك استنادا على نتائج تحليل عينة الدراسة ، أهمها أن اللغة بوصفها نشاطا تواصليا تستعمل ليس فقط لإيصال معنى المفردات

والمعنى القواعدي بل البعد الاجتماعي كذلك . ومن الاستنتاجات التي توصلت إليها الدراسة أن خطاب البابا يعج باللغة الرمزية التي توصل المعاني بصورة مضمرة تعكس أفكار البابا بصورة غير مباشرة تؤثر بالمستمعين وتلامس شغاف قلوبهم. الكلمات المفتاحية : التداولية ، الرمزية ، التضمين ، التلويح العرفي ، التلويح الحوارية

1.0.Introductory Note

Pope Francis 'visit to Iraq is considered one of the most important historical events since it is the first papal visit which focused the whole attention of the world toward Iraq. This visit, however, holds a lot of symbolic meanings even in its timing since it was the first visit the Pope made since the beginning of the pandemic. Others refer to what this visit symbolizes in terms of spiritual meanings and indications of the Vatican's endeavor to open up to the Muslim world, which are estimated at three hundred million Muslims around the world.

Symbolism, in language, means using something to refer to something else (Cohn, 1974) for the purpose of fulfilling many functions since language as an action is used not only to convey lexical or grammatical meaning, but social meaning as well, thus, it is observed that the Pope's speech is full of symbolism and meanings that are conveyed implicitly and are needed to be analyzed to reach to the optimal inference.

1.1 Statement of the problem

Language is the main tool to perform any type of communication. It is the main vehicle of human interaction; so language is very important to convey our thoughts, ideas, messages, and information whether spoken or written. Yule (1996) states that by using language, people can create some utterances with related acts. In addition to expressing their minds, their actions, they aim to affect their hearers and to transmit the messages from the speaker to the hearer. However, sometimes language is not used explicitly when there is a mismatch between the sign and symbol, so it is the hearer's task to infer the intended meaning (Birner, 2013). The problem of language itself is the ambiguity which sometimes confuses readers such as the phenomenon of the duality of meaning (the word might have two meanings) as well as the problem of knowing

the intentions of the speaker/ writer or the Meta-language conception, i.e., "what is behind words and phrases". Thus, a careful pragmatic analysis is made to reach a full understanding of the implications in Pope's speeches during his visit to Iraq since pragmatics is best defined as language in use (Al-Hilu, 2017. P.11). For example, in his speech in UR, he mentions "we are the fruits of that call and that journey" which implies that all of us, have the same origin.

1.2 Research Objectives

This study aims at:

1. Finding out what symbolism is.
2. Investigating the reasons behind using symbolism, especially in Pope's speech.

1.3 Research Questions

This study attempts to answer the following questions :

1. What is symbolism?
2. Why and how symbolism is used in Pope's speech in Ur in Iraq?

1.4 Scope and Limitations

This study is a pragmatic study that follows a qualitative approach in collecting data. The study tries to analyze symbolism in Pope's speech during his visit to Iraq and it is limited to the Pope's speech in Ur. Six extracts are analyzed on the basis of the pragmatic approach, following the Grecian model of Implicature and the cooperative principle (1975).

1.5 Significance of The study

It is hoped that this study will be of a considerable significance to those who are interested in linguistic analysis. Moreover, this research can be used as an additional source for pragmatic studies. As well as, it could also be beneficial for those who are interested in how the symbolic language is constructed. Furthermore, the study would hopefully be useful for students

and researchers who are interested in symbolic language and implied meaning and how is communicated more than is said. It is also hoped that this study will show how symbolic language has significance in engaging the reader, making him working on decoding the linguistic message.

2. Literature Review

2.1 The concept of Symbolism

The word ‘symbolism’ is originally derived from Greek verb “Symbolleîn”, which means ‘to put together’. To be more precise, it refers to something which is used to refer to something else (Cohn, 1974). Moreover, it refers to the mental representation minus the rational one or it is the semiotic representation minus the linguistic one (Sperber, 1974). Generally speaking, it is the implied meaning, something which is hidden and in need to be inferred by the hearer/reader something which is not explicit

In short, symbolism means “an object which refers to another object but which demands attention also in its own right, as a presentation” (Cohn, 1974). Symbolism refers to the mental minus the rational, it is the semiotic representation minus language (Sperber, 1974), In this regard, one could say that symbolism refers to an implied meaning, something which is hidden and needs to be inferred by the reader/hearer and it is not an explicit indication.

A symbol is something that refers to a person, object, event, or action which implies more than its literal meaning. Generally, symbols in language are of two categories: conventional, which is recognized to introduce a specific idea (i.e., “rose” conventionally symbolizes romance, love and so on). The second type is the contextual one, that which goes beyond the traditional, public meaning (i.g., “ night” conventionally symbolizes darkness, death, or grief, but contextually it symbolizes other things such as loneliness, death, isolation fear, or emptiness), symbols can be categorized as contextual or literary, something that goes beyond a traditional, public meaning (i.e., “night” conventionally symbolizes darkness, death, or grief; contextually, it symbolizes other possibilities such as loneliness, isolation, fear, or emptiness). Whereas conventional symbols are used in poetry to convey tone and meaning, contextual or literary symbols reflect the internal state of mind of the speaker as revealed through the images.

Language as action is used not only to convey semantic and lexical information, rather it is mainly used to convey social meaning. Accordingly, symbolic language makes it easy for the listeners to understand the surrounding words in which they live, thus serving as a ground on which people make judgments (Palczewski, 2012).

However, there are two main problems concerning symbolization: the differences in understanding symbolization, on the other hand, a symbol refers to what is imagined, a part from the real representation of words; it is something that is related to cognitive code provided by culture, thus the symbolic meaning occurs as a border line between the meaningful images and the pure cognitive meaning. The main problem is that symbolic language often has multiple meanings (Habermas, 2001). It is important to mention that the context in which symbols occur to change their meanings (Tillich, 1964).

Symbolic language has a significant value in three primary forms: ideological such as a religious one which states a set of values and beliefs, comparative such as prestigious ones like the fine arts and so on and the isomorphic symbols which are blended with the surrounding world and culture such as shaking hands for greeting (Schnackenberg, 2019).

2.2 Grice's Cooperative Principle

In order to study language in use, it is important to study how people cooperate with each other (Mey, 2001). Paul Grice, in this regard, offers what is called the cooperative principle, in which one could study how participants cooperate in society. The cooperative principle states “: 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 “(Grice 1975), Which means a person should make his contributions appropriate to the context in which they occur, otherwise, the contribution would be uncooperative. In other words, participants should stick to the topic, they state things in a concise way, and they try to give a complete thoughts , as well as, not giving distracting or irrelevant details (Birner 2013).

The CP consists of four “maxims,” each of which works to covers an aspect of linguistic interaction. The maxims are:

1. The Maxim of Quantity: Say what seems to be enough, but avoid saying too much.

2. The Maxim of Quality: Say only what you have reason to believe is true, and avoid saying things

that you lack evidence of their reality.

3. The Maxim of Relation: Say only what is relevant, and avoid saying things that are irrelevant.

4. The Maxim of Manner: Be brief, clear, and unambiguous.

There are four ways in which a participant can behave according to the CP; the speaker can: observe the maxims, violate a maxim, flout a maxim, or opt out of the maxims. To observe a maxim is to directly obey it. To violate a maxim is to fail to observe it, for example when saying a lie in which the hearer does not notice the violation. To flout a maxim is also to violate it – but in this case, the hearer notices the violation, for example, in metaphors (e.g. the exam was a piece of cake) Finally, to opt out of the maxims is to refuse to participate at all (Birner, 2013).

2.3 Gricean Implicature

Implicature refers to what is implicated and meant by the speaker's utterance without being part of what is said. It is found in conversations in which the hearer makes inferences in order to maintain cooperative interactions. Implicature can always be denied by the speaker since it is a part of what is communicated and not part of what is said (Yule, 1996) .

According to Grice (1975) in terms of implicature, language use often has a hidden purpose or indirect ways for expressing something. In other words, the meaning is expressed indirectly, thus, using implicit language is a matter of implicature (Grice, 1975). Grice identifies two types of implicature: conversational and conventional implicature.

Conventional implicature is implication which comes from the conventional meanings of the words that are in the utterances. In other words, it is part of the meaning of the words or construction that arises from choosing particular words or syntax (Birner, 2013). For example,

He managed to open the door implicates that it was hard to open the door. It is important to notice that conventional implicature does not depend on the special context, but deals with words like but, yet, therefore, and however, such conjunctions are used in order to explain the implicit meaning from particular lexical items or expression, but it is used to indicate contrast between two utterances. This type of implicature is non-cancelable, non-calculable, and detachable (Levinson, 1983).

Conversational implicature, on the other hand, is an implications derived based on the conversational principles and assumptions. It depends on more than the linguistic meaning of the words. It is inferred from the use of some utterance in context (Grundy, cited in Victory, 2010).

In general, there are two types of conversational implicature: generalized conversational implicature and particularized one. Generalized conversational implicature is not concerned with special context. It depends on the general knowledge rather than the particular knowledge to capture the implicature in the utterances. In terms of generalized conversational implicature, it should be referred to the scalar implicature which is driven from a scale or value which expresses a quantity, such as : all , most , some , few , always , often ,and sometimes. For example , I ate some of the cake implicates that I didn't ate all the cake.

The particularized conversational implicature, on the other hand, requires unique knowledge to a particular context. For example, It is going to rain tomorrow in which the speaker believes it it going to rain depending on the context in which the utterance is used (Birner , 2013) .

In addition to its dependence on context, conversational implicature according to Birner (2013) can be differentiated from conventional one by a set of testing as follows:

- Calculability which means that it could be calculated based on the utterance, the maxims, and the context.
- Cancelability which means that it could be cancelled by adding further information. This feature is also called defeasibility which means it could be defeated.
- Non-detachability which means that it cannot be detached from the proposition.
- Nonconventional which means that it does not depend on particular linguistic knowledge.

- It is not carried by what is said but only by the saying of what is said (it is concerned in what is meant)
- It is indeterminate which means that it could be interpreted by number of possible inferences.

To sum up, taking all these tests together can help us to determine the type of implicature.

3. Methodology

3.0 Introduction

This study is a qualitative study which is limited to investigating the symbolism in Pope's speech during his visit to Iraq in terms of specific pragmatic theories, i.e., implicature theory and cooperative principles. Six extracts from the speech of Pope in UR is going to be tackled. The adopted model is the Grecian theory of implicature and Cooperative Principles (1975). The analysis is going to highlight symbolism that is used by the Pope including implicatures, then; the findings are going to be explored to draw the conclusions reached at. Grecian model (1975) is adopted since it is under the assumption that symbolism is understood by the hearer although it violates the cooperative principle.

3.1 Data collection and Description

As aforementioned above, the researcher uses a qualitative method in analyzing symbolism. This helps the researcher to obtain more understanding of symbolism and where and how it is used and in order to achieve this purpose, the speech of the Pope in Ur, which is published on many websites and articles has been chosen.

3.2 Model of the study

One of the pragmatic theories of analyzing symbolism is flouting Grice's maxims. Grice (1975) assumes that a person can interpret others' speech by adhering to the cooperative principle and the four maxims: (quantity, quality, relation, and manner). Grice's cooperative principle states: "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the exchange in which you are engaged". Within cooperative principle there are four maxims: the Quantity Maxim "be as informative as is

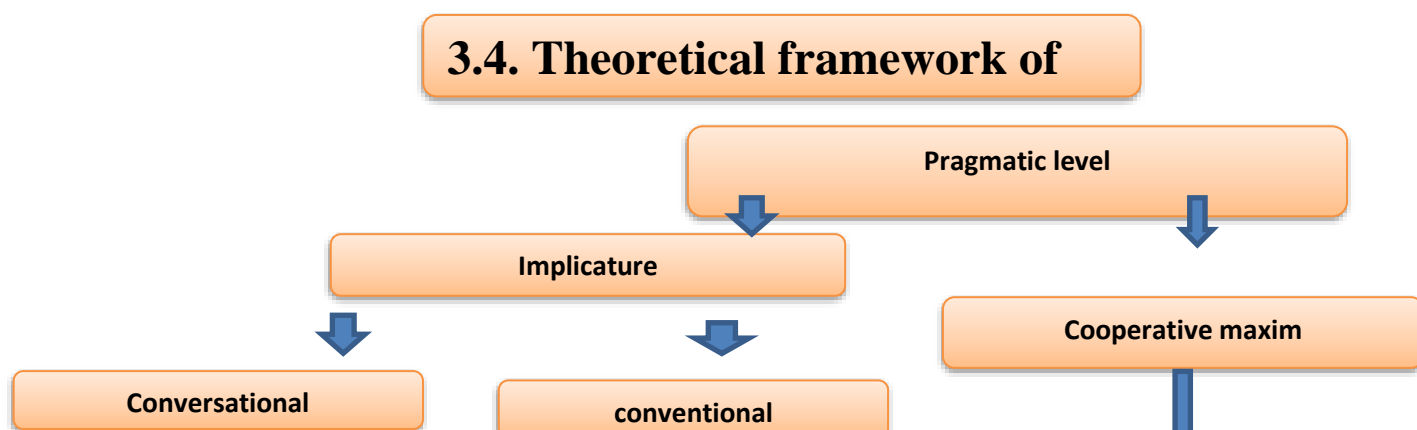
required”; the Quality Maxim “be truthful”; the Relation Maxim “be relevant”; and the Manner Maxim “be orderly and avoid ambiguity”. Flouting the maxims of conversation means that the conversation is intentionally broken and the speaker has an idea that the hearer might recognize that the maxims are broken. Grice (1975) presented the four flouting possibilities:

1. Flouting the maxim of quantity takes place when the speaker gives inadequate information or provides more information than is needed.
2. Flouting the maxim of quality takes place when the speaker intentionally says what is untrue or false or what he lacks of adequate evidence.
3. Flouting the maxim of relation takes place when the speaker gives irrelevant information.
4. Flouting the maxim of manner takes place when the speaker does not avoid obscurity and ambiguity.

3.3. Procedures of Analysis

The researcher has followed the procedures below in order to analyze the data of the research:

1. Downloading Pope’s speech in Ur from the website.
2. Reading the speech carefully in order to understand it comprehensively.
4. Dividing the speech into extracts in order to analyze them based on the Grecian theory of implicature and Cooperative Principles (1975).
5. The first level of data analysis is represented by identifying the type of conversation level.
6. The second level of data analysis is observing where a maxim is flouted in cases of conversational analysis.



4. Data analysis

4.1 The first extract

The Text

“Dear brothers and sisters,

This blessed place brings us back to our origins, to the sources of God’s work, to the birth of our religions. Here, where Abraham our father lived, we seem to have returned home. It was here that Abraham heard God’s call; it was from here that he set out on a journey that would change history.”

Conversational Implicature:

These lines are the opening lines of pope’s speech in UR in Iraq, in which he conversationally expresses his intended meaning that he and all Christian belong to this land and thus, this land is so precious and valuable. The pope had an intention in his mind that this land is an old and sacred land and thus it should be respected and people should respect its history and its sanctity. He refers that this land is the land of all prophets and thus it has a special soul and there is a secret behind this. For pope this land is the land that from it everything starts and may be even our creation. He regards Iraq is the home for him and for his fathers and for all Christians. Socio-cultural symbolism which refer to a culture that is being talked about. This type is being used to add deeper meaning than what is actually said.

Flouting Grice’s Maxims

1. Maxim of Quantity: It seems that the Pope is really flouting this maxim since he is expressing more information than required.

2. Maxim of Quality: The Pope conforms to this maxim by giving truthful information about the origin of Christianity.
3. Maxim of Manner: the Pope seems to violate this maxim because he expresses his thought in an implied way.
4. Maxim of Relevance: the Pope does not flout this maxim

4.1 The Second Extract

The Text

“Today we, Jews, Christians and Muslims, together with our brothers and sisters of other religions, honor our father Abraham by doing as he did... “

Conventional implicature

In these lines, by saying that “ our father Abraham “ the Pope implies that no matter what our religion is, we belong to each other; we are brothers and sisters and we should be united. The Pope in these lines has an intention to say that we are brothers and should be united instead of fighting each other since it is the only way in which we could survive. He wants us to stand together hand by hand to fight evil and not to be the evil by hating each other. He calls for union and leaves differences aside to be as a one person since we are all brothers and sisters.

4.2 The Third Extract

The text

“May we – the descendants of Abraham and the representatives of different religions – sense that, above all, we have this role: to help our brothers and sisters to raise their eyes and prayers to heaven. We all need this because we are not self-sufficient. Man is not omnipotent; we cannot make it on our own. If we exclude God, we end up worshipping the things of this earth.”

Conventional implicature

In this extract, the Pope uses a conventional implicature to say that we should follow the rules that God put to us, otherwise, and without God’s help, we are going to lose our way. The

Pope asserts that we need and as part of our role as brothers and sister to help others to see the right way. We need to pave the way for those who are not able to find the way. We must help them to eliminate the obstacles to find their benefit. He advises us that we should follow God and all His roles and instructions, otherwise we will be unable to find peace and rest. He wants to say that these rules are put for our benefit and for our happiness not for restricting us. Thus, such rules should be followed.

4.3 The fourth Extract

The Text

“From this place, where faith was born, from the land of our father Abraham, let us affirm that God is merciful and that the greatest blasphemy is to profane his name by hating our brothers and sisters. Hostility, extremism and violence are not born of a religious heart: they are betrayals of religion.”

Conversational implicature

Throughout these lines, the pope indicates that God is so merciful, but he will not forgive us if we hate each other since hatred is one of the most unforgivable sins. The pope by using repetition, he emphasizes the idea of being brother and sister. He wants to say that this idea is the core of the universe and God created us to be together both in good and bad situation , that’s why the pope says that God may forgive us for everything but he will not forgive us if we hate each other since this is regarded as the main and the hugest sins in the life of human and has a very bad effect . Hatred leads to a lot of things such as killing , bombing and so on. All these things are betrayals for the religion by saying so it means that he uses metaphor to give religion the characteristic of human and should not be betrayed.

Flouting Grice’s Maxims

1. Maxim of Quantity: this maxim is not observed since the pope is being more informative than required.
2. Maxim of Quality: The Pope conforms to this maxim by giving truthful information about the origin of Christianity.

3. Maxim of Manner: The Pope seems to violate this maxim by expressing his thought in an ambiguous and complicated way rather than stating his idea clearly.

4. Maxim of Relevance: The Pope does not flout this maxim

4.4 The fifth Extract

The Text

“We believers cannot be silent when terrorism abuses religion; indeed, we are called unambiguously to dispel all misunderstandings.”

Conventional implicature

Pope Francis states that believers cannot be silent when they witness terrorism, in contrast, they stand against it in all their power. He intends to say that the true believer will never be silent when he witnesses something wrong. True believer will rise against bad things and never be silent. No honest man will accept seeing bad things and remain in his place without doing anything. It is a sincere invitation for all believers to stand against violence and evil. He advises that we should not allow the hatred to prevent us from heaven. He uses metaphor to describe how hate could be a cover and barrier between us and heaven, which means it is a big sin. It is a religious symbolism for adding deep meaning in order to express moral standard for all religion, different religions are respected in each religion.

4.5 The Sixth Extract

The text

“I think of the young Muslim volunteers of Mosul, who helped to repair churches and monasteries, building fraternal friendships on the rubble of hatred, and those Christians and Muslims who today are restoring mosques and churches together.”

Conversational implicature

The pope refers to the heroic job the young Muslims did in order to protect those people who are not Muslims which emphasizes the pope's idea of being all sisters and brothers no matter what the religion is. Again and again the pope emphasizes the idea of being brother and sister. The idea of unity by referring to those Muslims who left everything behind them only to help and protect those non-Muslims in Mosel. The pope seems proud about them since they understand that difference in religion does not mean anything and we should help each other whenever possible and whenever help is needed. There is a particularized conversational implicature connected with a particular situation. The Muslims who supported Christ are a special case that occurred in a special country, and the listener needs to know the country, the time, and the reason in order to have a complete understanding. There is a particularized conversational implicature connected with a particular situation. The Muslims who supported Christ are a special case that occurred in a special country, and the listener needs to know the country, the time, and the reason in order to have a complete understanding. Religious symbolism to connect theme of this extract with the previous one . And also this symbolism is an was used to draw an image of cooperation in the mind of the listener, and this picture urges love and cooperation despite the difference.

Flouting Grice's Maxims

1. Maxim of Quantity: The Pope flouts this maxim since he conveys the idea of untidiness in an wide and detailed and more than simple informative way.
2. Maxim of Quality: The Pope Flouts this maxim since he uses an image to refer to a fact.
3. Maxim of Manner: the Pope seems to flout this maxim since he is indirectly stating his idea of brotherhood by giving images and examples instead of stating that directly.
4. Maxim of Relevance: the Pope sticks to this maxim and does not flout it.

The results of data analysis can be illustrated in the following tables:

Table No.1: Types of implicature

No.	Type of implicature	No. of occurrence	percentage
1	conversational	3	50%
2	conventional	3	50%

Table No 2: Type of flouting

No.	Type of flouting	No. of occurrence	percentage
1	Quantity	3	50%
2	Quality	0	0%
3	Manner	3	50%
4	Relevance	0	0%

5. Conclusions

Based on the findings of the analysis of the selected extracts, it is found that the texts chosen indicate that the Pope uses implicature as a way of conveying his ideas. The pope uses conversational implicature three times during the six extract as well as conventional implicature which indicates that the usage of implicature type is equal in his speech or we use these type in the same average in our speech. Moreover, the pope flouts both the maxim of quality and manner for three times but he does not flouts the maxims of quality and relevance which indicates that his speech is true and consistent but it is more informative and kind of ambiguous.

Thus, a pragmatic study of the Pope's speech help to understand the hidden meaning beyond the level of words and sentences. It is observed that most of the Pope's intended meaning is indirectly stated through using certain types of implicature.

The analysis has shown that the Pope has stated different, deep and fundamental ideas indirectly, on the basis that using indirect speech has more effect on the hearer's mind than stating these ideas explicitly engaging the reader, making him work on decoding the linguistic message, as a spiritual leader whose main job is to touch the souls and that could not be fulfilled directly. He implicitly states that Iraq is the most precious and valuable land on earth since it is the cradle of all civilizations in addition to being the land of our father Abraham. Additionally, he indirectly stresses of brothership and unity no matter what our religion is. He adds that we should follow the rules of God and help each other since He is so merciful but He will not forgive those who hate each other, and we, believers, should not be silent when we witness hatred and terrorism,. Finally, he emphasizes his ideas by giving an image of those young Muslims who sacrificed their lives for the sake of those who are not Muslims in Mosul. Actually, this image summarizes all what he wants to say about being brothers and sisters and we belong to each other regardless of our religion, thus, and as it was mentioned before, Pope Francis has intentionally used indirectness to convey his intended meaning effectively.

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