

Different Homeopathic Characters Violate Cooperative Principles Differently

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Abstract

Alongside differences from language to language, there are so many diversities in use of a single language by its speakers. This study was designed to determine whether there is any difference between speakers' ways of violating Gricean maxims according to homeopathy classifications. Pragmatics studies of a language deals with these variations. Considering human being complexities reflected in behavior and language, these kinds of study can be so variable. Discourse analysis is one of the ways to illustrate the differences both in language use and ideologies of speakers, and it is claimed that gender is a significant factor in talking differently. Cooperative Principles introduced by Grice (1975) are used to analyze the data in the present research to illustrate the human different ways to use language. Data of the research is transcription of patients' talk in consulting sessions, who are under homeopathic treatment. Homeopathy as a new method of treatment is a whole medical system in which disorder or disturbance of the dynamis is called sickness. There are 15 widespread homeopathic characters, from which Natrum Muraticum and Sulfur are chosen for the sake of this research. After analyzing their language by means of Gricean Maxims it is concluded that the differentiating element in violating the maxims is being different homeopathic characters, not gender differences.

Keywords: Linguistics, Cooperative principles, Homeopathy

1. Introduction

There are so many linguistic researches working on differences in language usages by people. Alongside differences from language to language, there are so many diversities in using a single language by its speakers. Pragmatics and discourse analysis deal with these variations. Scholars and experts in this domain of linguistics obtain noticeable results by investigating human discourses. Considering human being complexities reflected in behavior and language, these kinds of study can be so variable and researchers have a wide range of options to choose for studying and applying research on. On the other hand society itself, as an effective factor in language alternations must be kept in mind. Gender can be mentioned as one of the very considerable factors in language use. It is a multifaceted issue which is believed to be reflected in people's language. Scholars studied both verbal and written language with focusing on this issue. Research traditionally has emphasized gender differences claiming that men and women tend to use dissimilar language independent of the context, personal proclivities, or interaction partners (e.g., Lakoff, 1975; Mulac & Lundell, 1980; Tannen, 1990). References to emotion, or language that includes any mention of a feeling or emotion, have been indicted as typically associated with women's language (Mulac, Bradac, & Gibbons, 2001). Yet other research has shown that men reference emotion more than women (Mulac, Seibold, & Farris, 2000), that men and women use them equally (Thomson, 2006), and that their use depends on the salience of gender identity and dyadic sex composition (Palomares, 2008). Examinations of apologies—which some have construed as an indicator of politeness and a feminine language style (Herring, 1993; Lakoff, 1975)—have yielded a similarly diverse array of differences and similarities between men and women (O'Neill & Colley, 2006; Savicki, Lingenfelter, Kelley, 1996; Tannen, 1990; Thomson, 2006). Tentative language signals uncertainty, is typically associated with women (Herring, 1993; Lakoff, 1975), and like apologies and references to emotion is contextually dependent (Brouwer, Gerritsen, & De Haan, 1979; Carli, 1990; Palomares, 2008, 2009; S. A. Reid, Keerie, & Palomares, 2003; Tannen, 1990). The importance of gender factor and differences it cause in language use is even discussed in internet and online language usages by men and women. For example, researchers have examined how men and women communicate via e-mail (Colley & Todd, 2002), chat groups (Koch, Mueller, Kruse, & Zumbach, 2005; Thomson, 2006), instant messages (Fox, Bukatko, Hallahan, & Crawford, 2007).

Also there is a tendency which says relations of power and dominance in a society play a strong role in making people use the language differently regardless of gender differences.

Following the linguistic works done with gender as a point of attention, the current research is trying to study the role of gender in people's talk, but after homeopathic diagnosis of the subjects. To find the differences in language production, we get use of Cooperative Principles in talking which are introduced by Grice (1975).

1.1 Cooperative Principles (Gricean Maxims)

There is more in a word than its meaning. Kempson (2001) believes that in addition to a direct relation between word and its meaning and definition, there is an indirect relation between word and its connotation (Kempson, 2001: 395). It is obvious that words can convey

the dictionary meaning and also something which is not in the dictionary. It is the same for sentences of a language. When we talk we do not say everything, but if the background knowledge of speakers is the same they will understand each other. Also we can say that there was a growing interest in the meaning of utterances rather than just sentences. It had been noted that at the discourse level there is no one-to-one mapping between linguistic form and utterance meaning. Listeners and speakers must speak cooperatively and mutually accept one another to be understood in a particular way. The cooperative principle describes how effective communication in conversation is achieved in common social situations. When we study this kind of relations, we are working on pragmatics of the language. Pragmatics was introduced by Karnap and Peirce in early 1930s. They believed that in this domain of linguistics the relation between language signs, language users, and language interpreters is being focused. Other linguists gave different definitions of pragmatics, for example Levinson (1983) defines it as studying the rules and principles of language in its practical use (Levinson, 1983: 6). And Horn (2004) says that pragmatics is analyzing those context-based aspects of language which are inferred from content structure or logical form of the sentence (Horn, 2004: i□).

One of the theories in pragmatics is Cooperative Principle introduced by Paul Grice (1975) which describes how people interact with one another. Building blocks of this principle are for maxims which are known by the speakers, and listeners assume that speakers are aware of them.

→*Maxim of Quality*

- Be truthful (do not say what you believe to be false, or you lack adequate evidence).

→*Maxim of Quantity*

- Quantity of Information (make your contribution as informative as is required).

→*Maxim of Relation*

- Be relevant (do not give irrelevant information).

→*Maxim of Manner*

- Be Clear (avoid obscurity or ambiguity of expression).
- Be brief (avoid unnecessary prolixity).
- Be orderly (talk with the order of you are asked).

With respect to maxim of relation, Grice writes, "Though the maxim itself is terse, its formulation conceals a number of problems that exercise me a good deal: questions about what different kinds and focuses of relevance there may be, how these shift in the course of a talk exchange, how to allow for the fact that subjects of conversations are legitimately changed, and so on. I find the treatment of such questions exceedingly difficult, and I hope to revert to them in later work." (Grice 1989:27)

There is an accepted way of speaking which we all know as standard. When we produce, or hear, an utterance, we assume that it will generally be true, have the right amount of information, be relevant, and will be couched in understandable terms. These maxims are not obeyed all the time and violating or floating them is more information-bearing than obeying them. If an utterance does not appear to conform to this model, then we do not assume that the utterance is nonsense; rather, we assume that an appropriate meaning is there to be inferred. In Grice's terms, a maxim can be flouted, and an implicature is generated (Davies, 2000). Implicatures are meanings that are not explicitly conveyed in what is said, but that can nonetheless be inferred there are ways in which the operation of the CP can be tracked in language use: flouts, violations, infringing and opting out. Conversationalists can assume that when speakers intentionally flout a maxim, they still do so with the aim of expressing some thought. Thus, the Gricean Maxims serve a purpose both when they are followed and when they are not. (For more information go to Grice, 1975a, 1975b)

1.2 Homeopathy

"Homoios" in Greek means similar and "pathos" means disease or suffering. Therefore homeopathy can be defined as a way of therapy in which symptoms can be cured by use of substance that would, in overdose, cause the similar symptoms the person is experiencing. The medicines, thus, go with, rather than against, the person's natural defenses.

Homeopathy is a whole medical system that originated in Europe and has been practiced since the early 19th century. It was discovered by a German doctor, Samuel Hahnemann looking for a way to reduce the damaging side-effects of medical treatment of the day. He began experimenting on himself and a group of healthy volunteers, giving smaller and smaller medicinal doses, and found that as well as reducing toxicity, the medicines actually appeared to be more effective the lower the dose which is one of the main principles of homeopathy called 'minimum dose'. He also observed that symptoms caused by toxic 'medicines' such as mercury, were similar to those of the diseases they were being used to treat which lead to the principle he described as 'like cures like', which means that a substance that produces a certain set of symptoms in a healthy person can cure a sick person experiencing those same symptoms. For instance, onions make your eyes water when you cut them. If you have a cold or allergies and your symptoms include a runny nose, the likely remedy to treat your runny nose would be *Allium Cepa*, which is made from onions. A homeopathic medicine is believed to be more effective when its active ingredient is diluted and shaken vigorously. Data indicates that the homeopathic medicine gains increased effectiveness with each additional dilution step. Furthermore the safety profile of the medicine increases with increased dilution (Tehrani, 1379: 11-14).

One of the first and foremost elements with which the homeopathic physician must be conversant is the different forms of energy, for it is on this basis only that one can prescribe homeopathically. In 43th aphorism of Hahnemann's book, *Organon of the Healing Art*, he gives us the following:

In the healthy condition of man the spirit like vital force, the dynamis that animates the material body, rules with unbounded sway and retains all the

parts of the organism in admirable harmonious vital operation as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purposes of our existence. (Organon, 43)

Now to define 'vital force' literally, we can say that 'vital' means 'essential' and 'force' stands for 'power/energy'. So the vital force means 'essential energy' or energy that is essential for our life. Different people have related it to energy, soul, spirit, religion, etc. People who have believed in the idea of vital force are called vitalist. Others who believe in pure biological and material existence are termed materialists. Hahnemann is considered to be the last famous vitalist. In aphorism 9, Dr. Hahnemann states:

In the healthy condition of man, the spiritual vital force (autocracy), the dynamis that animates the material body (organism), rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purpose of our existence.

So the vital force is responsible for maintaining our body together 'as regards both sensation and function'. Living organisms can 'sense' and they can 'function'. And it is the vital force, the vital energy that imparts this ability to sense and function to our body parts and to the organism as a whole. The vital force not only gives sensations and functions to each organ but it also sees to it that all the organs and systems get together to create a unit that is called 'life' by homeopaths (Thaxton et al. (1984)).

In homeopathy, disorder or disturbance of the dynamis is called sickness, illness, disease, not at ease. This not being at ease presupposes some disturbance somewhere, which disturbance originates in the dynamic force of the body and restoration to order presupposes restoration of the normal dynamic action first and the physical afterwards (Boger, 1998: 23).

Homeopaths, like many modern physiologists, recognize that symptoms represent the best efforts of the organism to adapt to and defend against various stresses or infections. Because the body is not always successful in dealing with every stress or infection, it is important to find a substance in nature that has the capacity to mimic the symptoms the person is experiencing in order to aid the body in its efforts to defend and ultimately heal itself.

Homeopathy is composed of two highly systematic methods: toxicology and casetaking. First, homeopaths find out the specific physical, emotional, and mental symptoms that various substances cause in overdose. Homeopathic texts have more detail on toxicology than any other source. Second, the homeopaths interview their patients in great detail to discover the totality of physical, emotional and mental symptoms the person is experiencing. The homeopath seeks to find a substance that would cause the similar symptoms the person has and then gives it in small, specially prepared dose (Ullman, 2008). After a homeopath completes a thorough interview, he/she seeks to find a medicine which matches the "essence" of the person's totality of symptoms. The word "essence" is of value here since homeopathy is

the science of finding the most "similar" medicine to the person. It is not necessary to match every symptom the person has with those symptoms that the substance causes. Rather, it is enough to find a substance which matches the essence of the person's characteristics.

Ideally homeopathic treatment is tailored to each person. In this case, practitioners select medicines according to a total picture of the patient, including not only physical symptoms but also lifestyle, emotional and mental states, and other factors. It can be said that homeopathy is a widespread knowledge which can be used in every dimensions of one's life. Homeopathy is concerned with treating the person as a whole and it is believed that there are three levels in every human being, which are the spiritual, mental and physical levels. Homeopaths don't separate these parts and they generally assume that body, emotion, and mind are dynamically interconnected and that they directly influence one another. Disorder and imbalance in any of these levels brings problems to the whole system. Homeopaths base virtually every homeopathic prescription on the physical, emotional, and psychological symptoms of the sick person, while psychological symptoms often play a primary role in the selection of the correct medicine. The homeopath seeks to find a medicine that matches the totality of the person's symptoms, and labels such as anxiety, depression, hysteria, mania, allergy, cold, gastritis, ulcer, etc are not so important for a homeopath to form a diagnosis.

Question of 'input' is very important in homeopathy. One way to keep being healthy or balanced is to control the input. Inputs can be digestive, mental, or even behavioral (Tehrani, 1379: 44). Generally speaking, anything a person is exposed to can be an input. What we eat, what we listen to, what we are to tolerate, and so many other factors play input roles for us and any problems in any of these inputs make the corresponding level (body, emotion, mind) imbalanced. That is why the therapeutic tips given by homeopaths can be so multilateral. In other words it is not enough for a homeopath to give the patient medicine only. He can also give him consultation, especially in emotional disorders, or some suggestions to revise and correct his/her life style.

2. Literature Review

There are so many works done in both field of linguistics and homeopathy. Since this paper is an interdisciplinary work and homeopathy is a new way of treatment, not much is done to actualize the potential relations. But there is paper written on the necessity of teachers' awareness of homeopathy in teaching second language (Estaji and Darighoftar, (1391) – in press).

There are some works, not exactly homeolinguistic, but which are seeking some connections between language factors and other issues of human being.

- Surian, Luca, (2001), "Are Children with Autism Deaf to Gricean Maxims?"
- Rhiannon Corcoran Christopher D. Frith, (1996), "Conversational Conduct and the Symptoms of Schizophrenia"
- Rundquist, Suellen, (1992), "Indirectness: A gender study of flouting Grice's maxims".

3. Research Methodology

In the present paper, which was performed in Mashhad, Iran, discourses made by 20 patients in a counseling office are being analyzed. Half of the patients are males and the other half female. To increase the validity of the result the subjects are selected randomly from those in their 30s. All of them come through with after-divorce problems and they are in the first year after divorce. Homeopathic diagnosis was made and besides using the transcribed drugs they were to participate counseling sessions where the consultant is a homeopath too, which is important for the purpose of the paper and increasing the validity of the data. 10 of the cases are *Naturum Muriaticum* (Nat.m) (five males, five females) and the other 10 are *Sulfur* (Sulf) (five males, five females). They were being monitored totally for 2 hours each, and as a result I had 40 hours to analyze. What I was looking for was the way each person contravenes or violates Grice Maxims. What is typed in data analysis part is not the whole conversation between the patient and consultant, but only the parts which are information-bearing are being glossed in to English.

4. Research Question

Is it any difference between the ways different homeopathic characters apply Gricean Maxims?

5. Research Hypothesis

Different homeopathic characters violate Grice Maxims differently.

6. Data Analysis

There are 5 questions bellow and the patients' answers are shown in tables to do the comparative work easier and the results more transparent. After analyzing the patients' discourses, two graphs are provided in order to depict the differences.

Question 1: What kind of emotional problems do you have after divorce?

Sulfur		Natrum Muriaticum	
(M)1	It's not important at all. She is nothing anymore.	(M)1	I feel nobody loves me.
(M)2	I am just going on living. I can wake up late. I don't have to wash the car and clean the basement every weekend.	(M)2	(Tears) So many problems, fears, sadness, solitude.
(M)3	Do you believe that something valuable is missing which makes me feel bad?	(M)3	I cannot bear people looking at me differently.
(M)4	I'm not here to be criticized, or being convinced.	(M)4	I am not able to find it out.
(M)5	That I'm weak. I'm here to learn how to be happier.	(M)5	I am hurt, disrespected.
(F)6	Introduce me to people like myself please. I believe it will help me more than answering such questions.	(F)6	I do not want to talk about it.
(F)7	I feel so bad, and constant fear.	(F)7	(Silence)

(F)8	I'm not in a mood of talking about that. What if I just tell you about my son?	(F)8	Everybody disbands me.
(F)9	Nothing.	(F)9	I have a bad headache.
(F)10	I feel distressed.	(F)10	I have arrhythmias.

Question 2: Does your self-confidence decrease after divorce?

Sulfur		Natrum Muriaticum	
(M)1	Of course not. I do whatever I want.	(M)1	I can't answer precisely. Sometimes yes, sometimes no. I am not sure about my feelings these days.
(M)2	Nothing can hurt my self-confidence, even if I have the whole world against me.	(M)2	I don't think so.
(M)3	Very little. Anyway, I do what I want to. Nobody can stop me from being myself.	(M)3	I haven't thought about it yet.
(M)4	I am afraid of height. But it is normal in my situation. Everybody afraid of height. Don't they?	(M)4	Yes.
(M)5	How can I make people understand that divorce does nothing to self-confidence?	(M)5	Not at all.
(F)6	Do you believe that my situation is normal?! Don't you think that divorce lower your self – confidence?!	(F)6	Sometimes.
(F)7	Less intruders, much self-confidence!	(F)7	Not much.
(F)8	It is normal that when you have somebody to serve you, you have higher self-confidence!	(F)8	Anything happens, I'm strong.
(F)9	Do you think that these questions are necessary?	(F)9	(Silence)
(F)10	I am not in a mood. What are these questions for?	(F)10	(Silence, tears)

Question 3: Do you cry?

Sulfur		Natrum Muriaticum	
(M)1	No way.	(M)1	No.
(M)2	Is it anything more than losing time and energy?	(M)2	Sometimes.
(M)3	Do you believe that crying makes the situation better?	(M)3	(Silence), yes.
(M)4	Never! She dies to see me cry.	(M)4	(Silence), maybe.
(M)5	I am not a kid. I don't cry at all.	(M)5	I don't know.
(F)6	It's good for psychological health that you cry time to time.	(F)6	A little.
(F)7	Crying is not a sign of weakness. And I don't bound or criticize myself by not crying.	(F)7	Sometimes.
(F)8	What a question! I thought these sessions must be more than this.	(F)8	No.
(F)9	I don't like it! I don't have time for that.	(F)9	(Silence)
(F)10	I am not in a mood.	(F)10	A little.

Question 4: Who do think of going to for consulting before anybody else?

Sulfur		Natrum Muriaticum	
(M)1	What a difference?	(M)1	Only my mother.
(M)2	Anybody who listens to me, I can make good interaction with people.	(M)2	Only my sister.
(M)3	Do you believe that talking about your matters is useful? How much do you yourself do this?	(M)3	Nobody.
(M)4	Of course nobody! I don't like these behaviors.	(M)4	I prefer not to talk about it.
(M)5	I am a university professor. It's not good that you talk about your weak points.	(M)5	Two of my friends.
(F)6	My mother, and other members of my family because they know much about me. And they are kind.	(F)6	I don't trust anybody.
(F)7	My brother, and my friends. Because they know about my life more than others.	(F)7	You.
(F)8	My professors only. Because nobody else can understand what I say and what my problem is.	(F)8	I only write my problems.
(F)9	Uh.. Sometimes I go to my old friends.	(F)9	(Silence , tears)
(F)10	Who cares?	(F)10	God.

Question 5: Do you still love your ex-spouse?

Sulfur		Natrum Muriaticum	
(M)1	Of course not.	(M)1	(Silence, tears) yes.
(M)2	I have so many things to do. I don't have time to think about her anymore.	(M)2	Can I choose not to answer?
(M)3	Sometimes. (Silence) Sometimes I miss her. She was a good woman when I had been tired! She really helped me.	(M)3	He hurt me so much.
(M)4	Yes, I do. (Crying) I cannot go on without her.	(M)4	No. He left me behind. He was not nice to me. I did not love him even when we were together.
(M)5	Maybe.	(M)5	(Silence) yes.

(F)6	Yes. (Silence) But it does not mean that I regret what I did.	(F)6	(Silence) no.
(F)7	Not anymore.	(F)7	I think so. I think about him so much. I miss him.
(F)8	No.	(F)8	(Silence, tears)
(F)9	I do not know.	(F)9	Is it important? We are not together anymore.
(F)10	Not at all. I believe when you finish a relation, everything is over. You cannot love someone who is not in your life anymore.	(F)10	I don't know! Do I?

Violation of Quality Maxim

It is not easy or possible to evaluate this maxim as we are not able to see whether the subjects tell the truth or not.

Violation of Quantity Maxim

This maxim can be violated by talking less or more than it is required. Not answering, which is shown by (silence), is assumed giving no information and thus sign of violating this maxim. Also giving unrelated answers besides being considered violating Relation Maxim, is assumed giving more information too.

Nat. M: 17/50 (7 males, 10 females) violated this maxim. 2/17 gave more information, while 15/17 (5m, 10f) gave less information than they had been asked for.

Sulf: 41/50 (20m, 21f) violated this maxim. All of these 41 sulfurs gave more information if they answered the questions.

Violation of Relation Maxim

Nat. M: 9/50 (5m, 4f) violate this maxim.

Sulf: 25/50 (12m, 13f) violate this maxim. Some of these 25 sulfurs gave unrelated answers, while some questioned the consultant instead of answering her.

Violation of Manner Maxim

Nat. M: 9/50 (6m, 3f) violate the maxim of manner by giving unclear answers.

Sulf: 34/50 (18m, 16f) violated this maxim by talking unclearly and giving the consultant unnecessary opinions about the matter being asked.

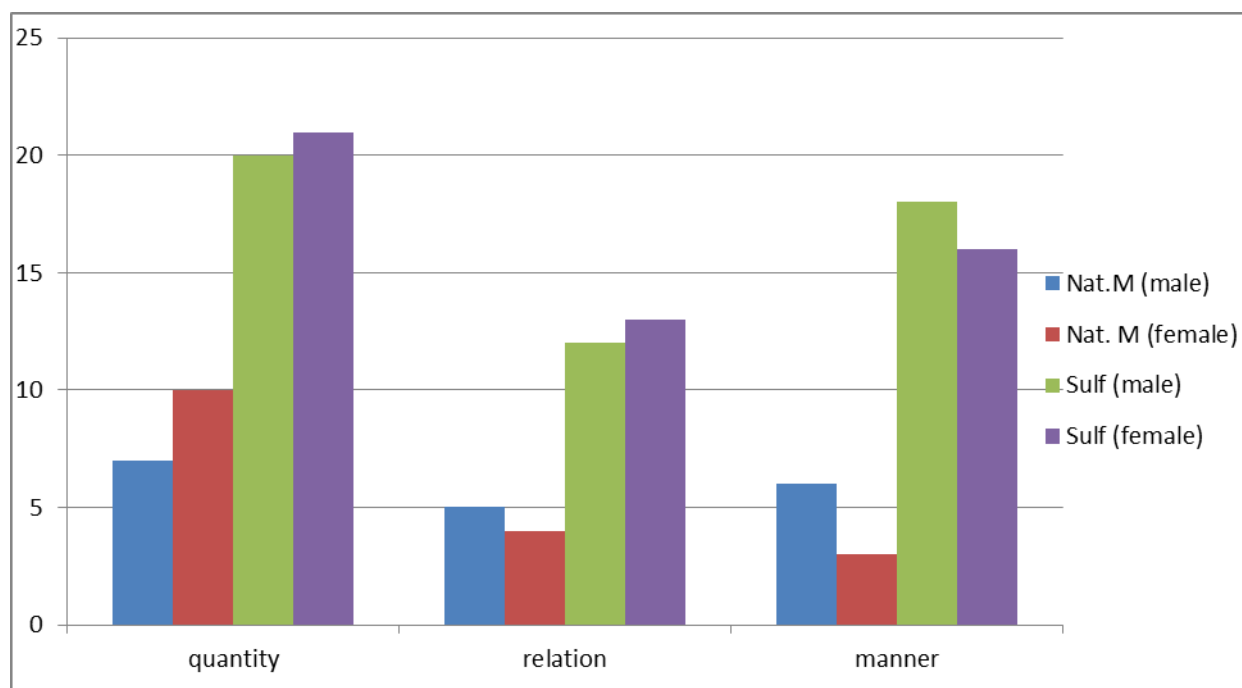


Figure 1.

According to the chart, it can be noticed that meaningful difference of violating Gricean Principles is seen due to different homeopathic characters and gender play less effective role here. Both male and females of each character violate each maxim with close percentage. But the violation percentage of the maxims is not close between sulfurs and Natrum Muriaticums. Sulfurs violate the maxim more than Natrum Muriaticums. As it is a comparative work between two types of homeopathic characters, we can conclude that different homeopathic characters violate the maxims differently, regardless of gender consideration.

To clarify the reason of such difference between the way of violating Gricean Maxims by Sulfurs and Nat. Ms, we can talk about their different personalities. It should be mentioned that differences of homeopathic characters can be listed due to three levels of mind, emotion, and body. But what make them violate the Gricean Maxims differently, which is the focus of this paper, are their different personalities and beliefs, which can be named emotion and mind symptoms, technically speaking. With respect to this paper limits, some key points of these two characters are noted below to fulfill the readers understanding of these types:

Natrum Muriaticum: The primary characteristic underlying this character pathology is introversion arising out of a feeling of great vulnerability to emotional injury. Nat. M. patients are emotionally very sensitive; they experience the emotional pain of others, and feel that any form of rejection, ridicule, humiliation or grief would be personally intolerable. Consequently, they create a wall of invulnerability, become enclosed in their own worlds, and prefer to maintain control over their circumstances. They avoid being hurt at all costs. Mentally, they have a high degree of objectivity and awareness, as well as a great sense of responsibility. For this reason, they are likely to be the sympathetic ear to whom others turn when distressed. The emotional sensitivity and the sense of responsibility readily lead such people into fields of counselling, psychotherapy, the ministry etc. While listening

sympathetically to someone else's suffering, such people maintain their objectivity and appear to be very strong. At first, they enjoy company and thrive on the nourishment of emotional contact with others. They enjoy receiving affection from others - indeed, they inwardly expect and demand it, even though they do not themselves express affection easily. They are so sensitive that they feel hurt by the slightest comment or gesture that might imply ridicule or rejection. After being hurt several times, they learn to become cautious. They will think twice before becoming involved in an emotional experience. They turn to introverted activities which are emotionally "safe", i.e. reading books (usually romantic fiction or things having practical value in human relations), listening to music, dwelling on ideas and fantasies. They can become quite content in their isolation. They tend to be self-contained, desiring to solve problems by themselves without trusting help from other people. Gradually, they come to the point of not needing contact with the outside world. If someone intrudes upon their private, introverted world, they may feel resentful. Their primary concern in life becomes, "not to hurt and not to be hurt". (International Academy of Classical Homeopathy)

Sulphur: this character is very forgetful and have difficulty in thinking. As delusions, he thinks rags are beautiful things, and that he is immensely wealthy. He is busy all the time. Childish peevishness is seen in grown people. He is irritable and affections vitiated. He is very selfish with no regard for others. Religious melancholy and averse to business are seen; he is too lazy to arouse himself. He has imagination of giving wrong things to people, causing their death. Sulphur subjects are nearly always irritable, depressed, thin and weak, even with good appetite (International Academy of Classical Homeopathy). He is innovative, always a leader, never a follower; a God-made philosopher, a prophet, a scientist, and an original writer, full of acumen. He is a rebel, like a prophet: a rebel with a constructive mind. Like prophet he rebels against the settled but nonsensical mores of his society, and their beliefs. He inculcates doubt against the deities and idols, which the society worships. Certainly the restraining forces, the elders of the society, create a concerted opposition to him. But he cannot be prevailed, nor daunted, for he is a 'visionary'. How a visionary can follow the blind! He is born to lead. Expression of self-importance we find in sulphur since childhood. He has excessive self-esteem based on his feeling that 'he is a great person'. He finds himself different from his friends. Even the teachers find this from his demeanor, and it is because of this that he is usually made the head-boy of his class. An ingrained feeling in him is that he is destined to be a great person in future. And whenever he is introduced to a celebrity, especially a divine personality, by his parents or relatives, and he find that no special notice has been taken of him by that divinity, he finds himself spiritually dismayed; and wonders why the eyes of that dignitary could not discern the future luminary in him. This is not a sort of grandiose delusion, but a sort of aspiration, because you do not find a moment when you find a sulphur not whetting himself, or chiseling his personality. This is also because of this feeling of his that 'he is a great person' that you will never find him oblivious of any insult meted out to him, (Homeopathy World Community)

7. Conclusion

The data analysis of this research gives us a chance to think about language differences considering characteristic variations among humans. Despite all similarities among people,

each human being is unique, and this uniqueness is reflected in every aspects of him/her. Each person has unique body, behavior, feelings, interests, thoughts, and language. There is a special knowledge or science studding each of these facets of human being. But it does not mean that there is a fixed and clear boundary between them. All these aspects are in close relation with each other, and their relations are essential to bring unity for one's existence and essence. As these aspects are interrelated, we can find connections in sciences studding them. It happens in multidisciplinary works, and this research is a kind of that. There is a relation between one's character and his/her use of language. We can study different characters in homeopathy and look for language use in pragmatics.

Outcome of data analysis shows us the feasibility of different ways of violating Gricean Maxims by different homeopathic characters, which was the issue asked in the research question. There are more than 4000 proved characters in homeopathy of which 15 characters are so broad-spectrum that can be seen and diagnosed in majority of people. Natrum Muriaticum and Sulfur are 2 of these 15 characters. It is detected in this piece of work that violation of Gricean Maxims is character-based more than being gendered-based. Sulfurs violate the maxims more than Nat. Ms, and we can find the reason in Sulfur type characters. Even female Sulfurs violate the maxim more than male Nat.Ms. So we can say that gender does not play a major and highlighted role here.

There are so many objects to work on with such homeolinguistic point of view, for example, studding intonation patterns, choice of alternate syntactic structures, use of hedges, observing the body language of each character, and so many other linguistic issues.

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