

## CHAPTER II

### LITERATURE REVIEW

Review of related literature includes some points which will be discussed in the following explanation below.

#### **A. Sociolinguistics**

##### **1. Definition of Sociolinguistic**

Sociolinguistics is the branch of linguistics that studies the relationship between language and society. Language and society can't be separated. Society influences how language is used. Chaika (1994:3) states that Sociolinguistics is the study of the ways people use language in social interactions of all kinds.<sup>1</sup>

Meanwhile Holmes (2001:1) states that "Sociolinguistics studies the relationship between language and society."<sup>2</sup> They are interested in identifying ways of describing and explaining why we speak differently in different social context and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning. In short, it can be pointed out that Sociolinguistics does not merely discuss what kinds of language are used by what social community, but it also pays attention to the questions "how" and "why" during their whole social life. Therefore, it can be

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<sup>1</sup> Chaika Elaine, *Language : the Social Mirror. 3<sup>rd</sup> edition* (Boston: Heinle & Heinle Publisher, 1994), 3.

<sup>2</sup> Janet Holmes, *An Introduction of Sociolinguistic* (London&New York: Routledge, 2001), 376.

said that people use different styles in different social contexts. Linguistics choices in any situation will generally reflect the influence of one or more of the following components:

- a. The participants : who is speaking and who are they speaking to?
- b. The setting or social context of the interaction: where are they speaking?
- c. The topic : What is being talked about?
- d. The function : Why are they speaking?

Sociolinguistics concerns about language problems in relation to society, such as we speak different kinds of topics to our friends or our lectures. It can be concluded that Sociolinguistics tries to disclose the things related to the use of language by its social community in its social interaction.

## **2. The scope of Sociolinguistic**

Sociolinguistics has two scopes of study, which are known as micro- sociolinguistics and macro-sociolinguistics (Fishman, 1972).<sup>3</sup>

- a. Micro-sociolinguistics concerns the study of language in specific speech communities with the scope of discussion such as the behavior toward language, style of speech, domains of language use, register, speech act, etc. It means that micro-sociolinguistics covers the intragroup interaction or the relatively small group of speakers.
- b. Macro-sociolinguistics concerns the study of language and development in the scope of society in general. It means that macro-sociolinguistics covers

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<sup>3</sup> Joshua A. Fishman, *The Sociology of Language; an interdisciplinary social science approach to language society* (Rowley: Newbury House, 1972).

the intergroup interaction or the large group of speakers. This research focuses on phatic communion used by the characters in the film “Catch Me If You Can”. Therefore, the researcher takes micro-sociolinguistics as the frame of the study. All the theories used are under the scope of micro-sociolinguistics.

### **3. Dimension of Sociolinguistic**

In order to provide a framework for discussing language in its social context and the ways which reflects its users and the uses they put it. There are four social dimensions for analysis which relate to the social context.

According to Holmes (2001:376)<sup>4</sup>, the four social dimensions are:

#### **a. Solidarity/Social Distance**

This dimension takes account for the pattern of linguistic interaction. How well the participants know each other is a relevant factor in linguistic choice. The linguistic choice can show group difference, existence, or solidarity between the group members. People use certain speech styles in their interactions with intimates or other persons having distant relationship.

The solidarity/social distance scale is as follows:

Intimate	Distant
High solidarity	Low solidarity

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<sup>4</sup> Janet Holmes, *An Introduction of Sociolinguistic* (London&New York: Routledge, 2001), 376.

b. Status/Power

The dimension of a status/power accounts for a variety of linguistic differences in the way people speak. The various ways in choosing words can show someone's status in the community, whether he/she is superior, equal, or subordinate. The status/power scale points to the relevance or relative status in some linguistic choices.

The status/power scale is as follows:

Superior	High status
Subordinate	Low status

For example, an employee calls his employer 'Sir' because he intends to respect him who has higher status. Where the employer calls his employee by his first name. It signals that the employee has lower status than the employer.

c. Formality

Formality dimension accounts for speech variation in different setting or contexts. The language used is influenced by the formality or informality of the setting. The formality scale is concerned in assessing the influence of the social setting or type of interaction on language choices.

The formality scale is as follows:

Formal	High formality
Informal	Low formality

For example, official languages are the appropriate varieties for formal situation in state occasions.

d. Function – Affective and Referential

The function of interaction is also an important influence on the linguistic form. The linguistic features in some interactions are strongly influenced by the kind of information they need to convey. The basic functions of language in all communities are referential and affective (or social) meaning. The referential function serve that language conveys objective information of a referential kind. The affective function refers to language as a means of expressing how someone is feeling. Basically, the more referentially oriented an interaction is, the less it tends to express the feelings of the speaker.

The referential and affective function scales are as follows:

Referential

High

Information

Content

Affective

Low

Affective

Content

Low

Information

Content

High

Affective

Content

For example, the conversation about the weather between two strangers sitting side by side in a bus conveys affective meaning. The phatic expression about the weather is intended to break the ice and to open a conversation between the two participants. On the contrary, the weather forecast in television news puts the emphasis on referential meaning because it serves to give important information.

These four social dimensions are useful in analyzing the sociolinguistics variation in many different types of speech communities and in different contexts.

## **B. Pragmatics**

The modern usage of the term ‘pragmatics’ was firstly pioneered by Charles Morris. Searle (in Levinson, 1997:1) suggest that “Pragmatics is one of those words that give the impression that something quite specific and technical is being talked about when often infact it has no clear meaning”.<sup>5</sup> Leech (1983:6) points out that pragmatics is the study of meaning in relation to speech situation.<sup>6</sup>

It means that pragmatics is concerned with the meaning of an utterance, in which the meaning depends on the situation where an utterance occurs. In addition, Yule (1996:3) states that ‘Pragmatics is the study of contextual meaning’.<sup>7</sup> Pragmatics is concerned with the study of meaning as

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<sup>5</sup> Steven C. Levinson, *Pragmatics* (Cambridge: Press Syndicate of the University of Cambridge: 1997).

<sup>6</sup> Geoffrey N. Leech, *Principles of Pragmatics* (London & New York: Longman, 1983).

<sup>7</sup> George Yule, *Pragmatics* (OXFORD: Oxford University Press, 1996).

communicated by a speaker and interpreted by a listener so that it involves the interpretation of what people mean in the particular context and how the context influences what is said. It also requires a consideration of how speakers organize what they want to say in accordance with whom they are talking to, where, when, and under what circumstances. Meanwhile, Levinson (1997) insists that 'Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language'.<sup>8</sup> In other words, Pragmatics is the study of those aspects of the relationship between language and context that are relevant to the writing of grammars. Hence, it can be said that Pragmatics should be concerned with principles of language usage and have nothing to do with the description of linguistic structure.

The research efforts in pragmatics can be split up into general pragmatics, Sociopragmatics, and pragmalinguistics (Leech, 1983:10).<sup>9</sup> General pragmatics concentrates on general condition of the communicative use of language. Sociopragmatics concentrates on the local condition of language use, and how speaker uses language to create and maintain social interaction with other speakers. In sociopragmatics, it is clear that the cooperative principle and the politeness principle operate variably in different cultures or language communities in different social situation among different social classes, etc. For example, in Japan, the scale of politeness is exploited differently by women than men, and (apparently) more by people in the

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<sup>8</sup> Steven C. Levinson, *Pragmatics* (Cambridge: Press Syndicate of the University of Cambridge: 1997).

<sup>9</sup> Geoffrey N. Leech, *Principles of Pragmatics* (London & New York: Longman, 1983).

western part of the country. While, pragmalinguistics can be applied to the study of the more linguistic end of pragmatics-where we consider the particular resources which a given language provides for conveying particular illocutions.

## **C. Ethnography of Communication**

### **1. Speech Community**

The concept of speech community needs to be developed because it is the group to which a particular ethnographic description applies. Gumperz (in Chaika, 1994:309) defines that a speech community is a group of speakers who share a set of norms about the use of a language or languages.<sup>10</sup> Fishman (1972)<sup>11</sup> defines another definition of a speech community as follows:

A speech community is one, all whose members share at least a single variety and the norms for its appropriate use. A speech community may be as small as single close interaction network, all of whose members regard each other in but a single capacity (p.22).

From the definition above, it can be summarized that a speech community is a group of people who share at least a single speech variety and has the same rules for speaking. In addition, Saville-Troike argue that it is not necessary for each speaker to belong to only one speech community or even to two or more completely separate communities. People can be members of several speech communities at the same time if they alter their

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<sup>10</sup> Chaika Elaine, *Language : the Social Mirror. 3<sup>rd</sup> edition* (Boston: Heinle & Heinle Publisher, 1994).

<sup>11</sup> Joshua A. Fishman, *The Sociology of Language; an interdisciplinary social science approach to language society* (Rowley: Newbury House, 1972).



norms for speech behavior to conform to the appropriate speech community by adding, subtracting and substituting rules of communicative behavior (in Fasold, 1996:42).<sup>12</sup> Basically, a speech community must at least share rules for speaking because members of a speech community may not use the rules of language the same way.

## **2. Speech Situations, Speech Events, and Speech Acts**

There are three units of interaction within a speech community namely speech situation, speech event, and speech act. The speech acts are parts of speech events which is in turn, part of speech situations.

Hymes (in Fasold, 1996:42) defines speech situations as situations associated with (or marked by the absence of) speech.<sup>13</sup> Speech situations are not purely communicative. They may be composed both by communicative and other kinds of events. It means that speech situations may be in the form of nonverbal context. They are not themselves subject to rules of speaking, but can be referred to by rules of speaking as contexts.

Speech events are both communicative and governed by rules for the use speech. They are the largest units for which one can discover linguistic structure. A speech event takes place within a speech situation and is composed of one or more speech acts. It is also possible for a speech event to be the entire speech event which might be the only event in a speech situation.

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<sup>12</sup> Ralph Fasold, *The Sociolinguistic of Society: Introduction to Sociolinguistics Volume I* (Oxford, Cambridge: Basil Blackwell, 1996).

<sup>13</sup> Ibid.

The third units of interaction, speech acts, are the minimal component of speech events. Speech act focus on how to do something by saying a word. It means that the speaker actually does the action through the language and expects that the hearer will recognize his or her communicative intention. For example, a speech act of command given by a leader to a student is a part of the teaching-learning activity (a speech event) which takes place in a class (a speech situation).

### 3. Components of Speech

Related to the study of the ethnography of communication, Hymes suggests that there are certain components of speech (in Fasold, 1996:44).<sup>14</sup> The components are formulated into eight groups in which each group is labeled with one letter of the word SPEAKING. The explanation is as follows:

a. Situation (S)

Situation includes the setting and the scene. The setting refers to the concrete physical circumstances where speech takes place, including the time and place. Scene refers to the abstract psychological setting, or the cultural definition of the occasion.

b. Participants (P)

The participants include various combinations of speaker-listener, addresser-addressee, or sender-receiver. They generally fill certain social

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<sup>14</sup> Ralph Fasold, *The Sociolinguistic of Society: Introduction to Sociolinguistics Volume I* (Oxford, Cambridge: Basil Blackwell, 1996).

specified roles. It deals with who is speaking and who are they speaking to. For example, a telephone conversation involves a sender and a receiver.

c. Ends (E)

End is the purpose or the goal of the utterance. It can be divided into outcomes and goals. Outcomes are the purpose of the event from a cultural point of view while goals are the purpose of the individual participants. For example, in bargaining event, the outcome is to be orderly exchanged of something of value from one person to the other, but each of its participants has his or her own personal goals. The goal of the seller is to maximize the price while the buyer wants to minimize it.

d. Act Sequence (A)

Act sequence refers to message forms (how something is said) and message content (what is said). It deals with the precise words used, how they are used, and the relationship of what is said to the actual topic of conversation. Both message form and message content involve communicative skills that vary from one culture to another. Speakers have to know how to formulate speech events and speech acts in their culture appropriately, how to recognize what is being talked about, and how to manage changes in topic. For example, casual conversations may

discuss about hobby (message content) in informal situations between intimate friends.

e. Key (K)

Key refers to the tone, manner, or spirit in which a speech act is performed, whether it is serious, mocking, sarcastic, and so on. Key also refers to the feeling, atmosphere, and attitude. Furthermore, the key may be marked by nonverbal action such as certain kinds of behavior, gesture, or posture. The definition of aspects of key is as follows:

- 1) Tone : It is the general spirit of the scene, such as angry, afraid, brave, etc.
- 2) Manner : It refers to the participants' way of behaving toward others, whether it is polite, impolite, formal, informal, serious, mocking, etc.
- 3) Feeling : It refers to emotions indicating happiness, anxiety, shock, anger, etc.
- 4) Atmosphere: It refers to the feeling that affects the mind in a place or condition, such as good, evil, etc.
- 5) Attitude : It refers to the participants' ways of thinking and behaving toward a situation whether it is sympathetic, optimistic, pessimistic, etc.

f. Instrumentalities (I)

Instrumentalities refer to channel and form of speech. Channel means the way a message travels from one person to another whether by oral or written. Messages can also be transmitted through telegraphs, semaphores, smoke signals or drumming. The form of speech refers to language and its subdivisions, dialects, codes, varieties and register.

g. Norms (N)

Norms include norms of interaction and norms of interpretation. Norms of interaction refer to non-linguistic rules of when, how, and how often speech occurs in the community. Norms of interaction are determined by the culture of the community, and they are different in each community. Norms of interpretation implicate the belief system of a community. Interpretation involves trying to understand what is being conveyed beyond what is in the actual word used. Thus, in order to be competent in communicating in a certain culture, one has to follow both norms of interaction and norms of interpretation.

h. Genre (G)

Genre refers to categories such as poems, myths, proverbs, joke, lecture, sermons, editorials, etc. Genres often coincide with speech event, but genres need to be distinguished from speech events since a speech

genre can occur in more than one kind of speech event. A casual genre is not the absence of any genre, but a genre of its own.

#### **4. Communicative Competence**

The term communicative competence is used to describe the speaker's ability in using language appropriately. Gumperz in Wardhaugh, explains that communicative competence describes the speaker's ability to select, from the totality of grammatically correct expressions available to him, forms which appropriately reflect the social norms governing behavior in specific encounters (Gumperz:1998).<sup>15</sup> Communicative competence covers the speaker's ability to produce grammatically correct sentences.

Furthermore, Saville-Troike state as follows:

Communicative competence extends to both knowledge and expectation of who may or may not speak in certain settings, when to speak and when to remain silent, whom one may speak to, how one may talk to persons of different statuses and roles, what nonverbal behaviors are appropriate in various context in short, everything involving the use of language and other communicative dimensions in particular social settings (Saville-Troike:246).<sup>16</sup>

From the two definitions above, it can be pointed out that communicative competence extends to both knowledge of producing grammatically correct sentences and expectation of using them appropriately in particular social settings on community.

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<sup>15</sup> John J. Gumperz, "Culture in the Cultural Defense". In proceedings of the Sixth Annual Symposium about Language and Society, Wardhaugh, 1998.

<sup>16</sup> Muriel Saville-Troike, *The Ethnography of Communication* (UK: Blackwell Publishing, 2003).

## D. Language Functions

Language has many purposes. It is not only for communicating but also for establishing and maintaining relationship in our social life. According to Trudgill (1974:13) language is not simply as a means of communicating information; it is also a very important means of establishing and maintaining relationship with other people.<sup>17</sup>

To illustrate example:

**FRANK** : **Daddy!**  
**FRANK SR** : **My son, the birdman. Some uniform, Frank.**  
**FRANK** : **What do you think?**  
**FRANK SR** : **Nice.**  
**FRANK** : **Sit down. So, Dad... Daddy, have you gotten the postcards?**  
**FRANK SR** : **Of course. This fork is ice cold.**  
(Catch Me If You Can movie)

The dialogue above is a kind of many everyday interactions in that it serves both affective (or social) function and a referential (or informative function). The initial greeting and comment about somebody's health serve social function and establish contact between the two participants. The exchange then moves on to become more information oriented or referential in function.

Based on Holmes in An Introduction to Sociolinguistics (2001) there are a number of ways of categorizing the functions of speech, these are:

1. Expressive utterances express the speaker's feeling, e.g. I'm feeling great today.

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<sup>17</sup> Peter Trudgill, *Sociolinguistic: An introduction* (USA: Blackwell Publisher Ltd., 1974), 13.

2. Directive utterances attempt to get someone to do something, e.g. Clear the table!
3. Referential utterances provide information, e.g. At the third stroke it will be three o'clock precisely.
4. Metalinguistic utterances comment on language itself, e.g. 'Hegemony' is not a common word.
5. Poetic utterances focus on aesthetic features of language, e.g. a poem, an ear-catching motto, a rhyme: Peter Piper picked a peck of pickled peppers.
6. Phatic utterances express solidarity and empathy with others, e.g. Hi, how are you, lovely day isn't it!

It is important to remember that any utterances may in fact express more than one function, and any function may be expressed by a stretch of discourse which doesn't exactly coincide with an utterance.

The first three functions are recognized by many linguists to be very fundamental functions of language, perhaps because they derive from the basic components of any interaction-the speaker (expressive), the addressee (directive) and the message (referential). The phatic function is, however, equally important from a sociolinguistic perspective. Phatic communication conveys an affective or social message rather than a referential one. (Holmes, 2001:259) In harmony with Holmes, Jakobson in Levinson (1997:41) suggests that the function of speech can be focussed on any of the basic components of the communicational events: thus the referential function focuses on the referential content of the message, the emotive function on the speaker's



state, the connotative function on the speaker's wishes that the addressee do or think such and such, the meta-linguistics function on the code being used, the phatic function on the channel (establishment and maintenance of contact) and the poetic function on the way in which the message is encoded.

### **E. Phatic Communion**

Human needs language to communicate each other. In communication, they often create a sense of discomfort, or maybe hostility when 'silence' happens in such communication. If no conversation takes place, the atmosphere can become rather stained, because "for many Europeans and Americans, silence with another indicates hostility and social malpractice" (Chaika, 1994:177).<sup>18</sup> Another man's silent is not reassuring factor, but on contrary, something alarming and dangerous. To break the silence someone should start a conversation. Talking about some neutral topics like the weather is possible to strike up a relationship with them without having to say very much. When two Englishmen who never meet before come face to face in a railway compartment, they start to talk about the weather. Probably the most important thing about conversation between them is not the words they use, but the fact that they are taking at all.

Phatic communion is influenced by cultural aspects. In Britain, phatic communion happens when two Englishmen meet, their first talk is about the

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<sup>18</sup> Chaika Elaine, *Language : the Social Mirror. 3<sup>rd</sup> edition* (Boston: Heinle & Heinle Publisher, 1994), 177.

weather. In other cultures, it may be the health of the relatives, as in the following, this is about someone who masquerade as a co-pilot:

**FRANK: Who's the Skywayman?**

**MAN: Ah, some nut that's flying around the country posing as a Pan Am pilot. There's a column about him in the paper today. I keep telling them this is not my problem. This guy doesn't even fly Pan Am. Flies everybody else. Flies United, TWA, Continental, Eastern.  
(Aitchison, 1996:22)**

This kind of talking is what we call Phatic Communion. It is firstly coined by Bronislaw Malinowski. He argues against the false conception of language as a means of transfusing ideas from the head of the speaker to that of the listener. He stresses the social importance of 'talking for the sake of talking' which he calls Phatic Communion. Phatic Communion is very important in our daily life because it is like what Trudgill conveys that language is not only a means of communicating information but also a very important means of establishing and maintaining relationship with other people (Trudgill, 1974:13).<sup>19</sup> Malinowski also adds that language should not just be seen as a vehicle of thought through which to communicate ideas but as a mode of action to establish personal bond between people.

The word Phatic Communion is derived from Greek verb meaning 'to speak' and communion (the creation of 'ties of union'. Malinowski (1923:315) defines Phatic Communion as "A type of speech in which ties of union are created by a mere exchange of words." Phatic communion can occur in many

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<sup>19</sup> Peter Trudgill, *Sociolinguistic: An introduction* (USA: Blackwell Publisher Ltd., 1974), 13.

parts of conversation in our daily life.<sup>20</sup> There are some forms of phatic communion based on Jean Aitchison (1996:22):

1. Ritual words that are exchanged when people meet

Ritual words that are exchanged when people meet or what is commonly called ‘greeting’ are one kind of Phatic Communion. Goffman in Hudson (1996:132) suggests that ‘a greeting is needed to show that the relation which existed in the end of the last encounter is still unchanged, in spite of the separation’.

The greeting ‘Hi’, ‘Good morning’, ‘How are you’ are formula and the expected answers are ritualistic (Holmes, 2001:277). When someone asks ‘How are you?’, the expected answer ‘Fine’ is enough and it does not consider that you’re coughing. The person greeted is supposed just to acknowledge the greeting phatically not launched into a recital of ‘What’s happening’ or even the ill of the day. The response ‘Fine’ can properly end the greeting sequence, whether or not the person is truly fine is immaterial. Phatic Communion has been completed with this utterance. If the greeter wants to know more, such as why fine was uttered glumly, he or she can stop and ask for more information (Chaika, 1994:86).

Greetings are closely related to politeness values in society. In our daily life, we should reply someone’s greeting. Our answers to those greetings show that we respect him and we are glad to see him. It is considered impolite or rude if we do not reply the greetings without any

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<sup>20</sup> Malinowski, *The problem of meaning in primitive language*, (In: C.K. Ogden and I.A. Richards, 1923), 315.

reason. Greetings depend on the context of situation. Greetings in formal situation are different from greetings in informal situation.

To illustrate, see the following dialogue between Frank and Celine (little girl) where the underlined words show the greeting in formal situation:

**Celine** : Are you a real live pilot?  
**Frank** : I sure am, little lady. What's your name?  
**Celine** : Celine.  
**Frank** : Celine, it's a pleasure to meet you.  
**Celine** : It's a pleasure to meet you, too.  
(Catch Me If You Can movie)

## 2. Standart topic of conversation

Standard topic of conversation is a topic of conversation that is too standard and not specific. Like what has been stated above that when two Englishmen who have never met come face to face in railway compartment, they start to talk about the weather.

Talking about the weather is an easy topic to be developed to strike up a relationship between unacquainted people. The other standard topic of conversation is about the health of relatives. Of course, this topic is usually for people who already acquainted each other. To illustrate, see the following dialogue between Mac and Juno:

**HANRATTY** : Hey, Frank... you know what I could never figure out?  
**How did you cheat on the bar exam in Louisiana?**  
**FRANK** : Why? What's the difference?  
**HANRATTY** : Someone else took the test for you, didn't they?  
(Catch Me If You Can movie)

### 3. Supportive chat

Supportive chat is conversation between participants that does not deliver any new information but full of empathy and solidarity. Conversational interaction between friends often supplies a minimum of information but a maximum of supportive chat. This often takes the form of repetition, both self- repetition and other repetition, as in the following conversation where the underlined words show repetition as a supportive chat:

**FRANK** : I'm really sorry if I made a fool out of you. I really am.  
**HANRATTY** : Uh-uh, no.  
**FRANK** : No, listen, I really am.  
**HANRATTY** : No, no, you-you do not feel sorry for me.  
**The truth is, I knew it was you.**  
**Now maybe I didn't get the cuffs on you, but I knew.**  
(Catch Me If You Can movie)

### 4. Meaningless words or misunderstood words

Meaningless words or even misunderstood words can keep a conversation going, like in the conversation below:

**FRANK** : How do you like those braces?  
**BRENDA** : I guess they're all right.  
**FRANK** : I got mine off last year.  
**Boy, I hated them. They were bottoms.**  
**You know, I still got to wear my mouth guard.**  
**BRENDA** : You have really nice teeth.  
**FRANK** : Well, thank you.  
**And you have a pretty smile.**  
(Catch Me If You Can movie)

## **F. Context**

From this we can know and interpret the meaning of language. Trudgill (1976:84) states that the same speaker uses different linguistics varieties in different situation and for different purpose. Language varieties are not only based on the social characteristics of the speakers (such as social classes, ethnic group, ages and sexes) but also based on the social context in which they find themselves. The same speaker uses different linguistics varieties in different situation and for different purpose.

Malinowski in Halliday (1976:49) states that there are two notions of context, they are context of situation and context of culture.<sup>21</sup> Context of situation is an environment of the text or the situation with which the text is uttered. Context of culture is the cultural background or history behind the participant. Both contexts play an important role in interpreting the meaning of the message. A colleague of Malinowski in London University, J.R. Firth in Hatim (1990:37) states four main factors in the context of situation. They are: The participants of the speech events including their status and social relationship, the action taking place, other relevant features referring to the surrounding objects and events and the effect verbal of action. Those factors are important in this research because the features of all factors determine the social relationship in any speech event.

Concerning the important of context, Hymes in Fasold (1996:44-45) sets the context of speech event into some social factors abbreviated as

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<sup>21</sup> Peter Trudgill, *Sociolinguistic: An introduction* (USA: Blackwell Publisher Ltd., 1974), 84.

SPEAKING (Situation, Participants, End, Act, Keys, Instrumentalities, Norms, Genre) as what have been explained in the subchapter above.

### **G. Politeness Theory**

Being polite is a complicated thing in any language. It involves understanding not just the language, but also the social and cultural values of the community. Each culture or society has certain norms or values about polite behaviour, which exist in the speech community. Different speech communities determine different principles of politeness. Holmes (2001:273) notes that norms of Western place more emphasis on solidarity and less on status. On the other hand in Eastern and Asian societies, the emphasis remains on status differences.<sup>22</sup>

Politeness involves taking account of the feeling of others, how someone can make others more pleasant as stated by Holmes (2001: 268) “A polite person makes others feel comfortable. Being linguistically polite involves speaking to people appropriately in the light of their relationship to you”. Being polite involves understanding the social values which govern the way social dimensions are expressed. Social status, social distance or solidarity and the degree of formality of the interaction are relevant dimensions in all societies in determining ways of speaking politely.<sup>23</sup>

Politeness in pragmatics refers to ways in which linguistic action is carried out, more specifically, ways in which the relational function in

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<sup>22</sup> Janet Holmes, *An Introduction of Sociolinguistic* (London&New York: Routledge, 2001), 273.

<sup>23</sup> *Ibid*, 268.

linguistics action is expressed. Brown and Levinson in Fasold (1996: 160-161) propose a concept that is termed as Politeness. Saving Strategy which is based on the idea that people interact with one another to have face needs. They propose two kinds of face, they are positive face and negative face. The positive face, the positive consistent self-image that people have and want to be appreciated and approved of by at least some other people. Negative face or the rights to territories, freedom of action, and freedom of imposition, essentially the want that your actions be not impeded by others. The rational actions people take to preserve both kinds of face for themselves and the people they interact with essentially add up to politeness.

In harmony with Brown and Levinson's concept, Wood and Krager in Chaika (1994:117) show that a useful concept in distinguishing between cultures is positive and negative face.<sup>24</sup> Positive face is achieved by positive rites of approach, exaltation, and affirmation. They claim that positive face requires the

achievement of closeness and common identity such as using first name or address forms like 'brother' or 'darling'. Negative face distances, overtly shows deference, and acknowledge the lack of common status.

## **H. Domain of Language Use**

A sociolinguist, Joshua Fishman, has introduced the term domain as one way in examining language choice. Domains are certain institutional contexts

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<sup>24</sup> Chaika Elaine, *Language : the Social Mirror. 3<sup>rd</sup> edition* (Boston: Heinle & Heinle Publisher, 1994), 117.



in which one language variety is more likely to be appropriate than another. Furthermore, he defines that domains are the constellations of factors such as location, topic, and participants (in Fasold, 1984:183).

Downes (1984) gives another definition of domain as follows:

“A domain is a grouping together of recurring situation types in such a way that one of the languages or varieties in repertoire, as opposed to the others, normally occurs in that class of situation. And members of the speech community judge that the use of that variety, and not the others, is appropriate to that domain.”

Meanwhile, Holmes (2001) defines domain as a very general concept which draws on three important social factors in code choice, namely participants, setting, and topic.<sup>25</sup> The study of domain has proved very useful in describing language choice in typical interactions in large speech communities.

From the definitions above, it can be concluded that a domain involves typical interactions between typical participants in typical settings. Fishman classifies five domains which can be identified in many communities: family, friendship, religion, education, and employment. Other specific divisions of kinds of domain are brought into the study of sociolinguistics. Among them are school, home, administration, public place, court, market, etc.

## **I. Synopsis**

In 1963, teen-aged Frank Abagnale (Leonardo DiCaprio) lives in New Rochelle, New York with his father Frank Abagnale, Sr. (Christopher Walken), and French mother Paula (Nathalie Baye). When Frank Sr. is denied a business

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<sup>25</sup> Janet Holmes, *An Introduction of Sociolinguistic* (London&New York: Routledge, 2001).

loan at Chase Manhattan Bank due to unknown difficulties with the IRS, the family is forced to move from their large home to a small apartment. Paula carries on an affair with Jack (James Brolin), a friend of her husband. Meanwhile, Frank poses as a substitute teacher in his French class. Frank's parents file for divorce, and Frank runs away. When he runs out of money, he begins relying on confidence scams to get by. Soon, Frank's cons increase and he even impersonates an airline pilot. He forges Pan Am payroll checks and succeeds in stealing over \$2.8 million.

Meanwhile, Carl Hanratty (Tom Hanks), an FBI bank fraud agent, begins tracking Frank. Carl and Frank meet at a hotel, where Frank convinces Carl his name is Barry Allen of the Secret Service, and that he was also after the fraud. Frank leaves, Carl angrily realizing a minute too late that he has been fooled. Later, at Christmas, Carl is still at work when Frank calls him, attempting to apologize for duping Carl. Carl rejects his apology and tells him he will soon be caught, but laughs when he realizes Frank actually called him because he has no one else to talk to. Frank hangs up, and Carl continues to investigate, suddenly realizing (thanks to a waiter) that the name "Barry Allen" is from the Flash comic books and that Frank is actually a teenager.

Frank, meanwhile, has expanded his con to include the identities of a doctor and lawyer. While playing Dr. Frank Connors, he falls in love with Brenda (Amy Adams). While asking her father's permission to marry her, he admits the truth about himself and asks for help with the Louisiana State Bar exam. Carl tracks him to his engagement party and Frank is able to sneak out a

bedroom window minutes before Carl bursts in. Before leaving, Frank makes Brenda promise to meet him in Miami two days later so they can elope. Frank sees her waiting for him two days later, but also notices plainclothes agents waiting to arrest him; realizing he has been set up, he escapes on a flight to Europe.

Seven months later, Carl shows his boss that Frank has been forging checks all over western Europe and asks permission to go to Europe to look for him. When his boss refuses, Carl brings Frank's checks to printing professionals who claim that the checks were printed in France. From an interview with Frank's mother, Carl remembers that she was actually born in Montrichard, France. He goes there and locates Frank, and tells him that the French police will kill him if he does not go with Carl quietly. Frank assumes he is lying at first, but Carl promises Frank he would never lie to him, and Carl takes him outside, where the French police escort him to prison.

The scene then flashes forward to a plane returning Frank home from prison, where Carl informs him that his father has died. Grief-stricken, Frank escapes from the plane and goes back to his old house, where he finds his mother with the man she left his father for, as well as a girl who Frank realizes is his half-sister. Frank gives himself up and is sentenced to 12 years in prison, getting visits from time to time from Carl. When Frank points out how one of the checks Carl is carrying as evidence is fake, Carl convinces the FBI to offer Frank a deal by which he can live out the remainder of his sentence working for the bank fraud department of the FBI, which Frank accepts. While working

at the FBI, Frank misses the thrill of the chase and even attempts to fly as an airline pilot again. He is cornered by Carl, who insists that Frank will return to the FBI job since no one is chasing him. On the following Monday, Carl is nervous that Frank has not yet arrived at work. However, Frank eventually arrives and they discuss their next case.

The ending credits reveal that Frank has been happily married for 26 years, has three sons, lives in the Midwest, is still good friends with Carl, has caught some of the world's most elusive money forgers, and earns millions of dollars each year because of his work creating unforgeable checks.

#### **J. Review of Related Study**

The researcher includes the related study on phatic communion which has a close relationship to this study. A previous research on phatic communion was done by Natalia Dany P. (2009) with the title an analysis of phatic communion employed by the characters in the movie entitled Juno (Based on A Sociopragmatic Approach). It was conducted to describe the forms of phatic communion that was applied by the characters in the dialogue and its context situation in the film Juno. She classified the data based on the domain.

The result of this research shows that there are four forms of phatic communion namely ritual words exchanged when people meet, standard topics of conversation, supportive chats, and meaningless words or misunderstood words. Furthermore, the researcher analyzed based on its context of situation.

The researcher also revealed the factors that influencing the use of each forms of phatic communion, they are the situation when the conversation occurs, the relationship between the participants, and the purpose or the ends of the conversation.

From the related study on phatic communion above, the researcher put attention on the forms of phatic communion and also the reasons why the participants used that forms of phatic communion under the theory of SPEAKING and Social Dimensions of Communication.

However, the previous study on phatic communion above has a different focus from this present study. In this thesis, the researcher conducts an analysis of phatic communion in the movie entitled “Catch Me If You Can”.