CHAPTER I
INTRODUCTION

1.1 Background of the Study

Language is formed in the society. There is no language without society and there is no society without language. Moreover, he explains that as language and society are closely related, they are interdeterministic or interdependent in the sense that they are mutually induced or affected; this is to say that at one time the society or social context determines or depends on language and at another time in its turn language determines or depends on the society or or social context. Such a relation between language and society is known as construal-semiotic relation. One of the implications of the construal semiotic relation is that things occuring in the society or reality perceived being related to social needs are reflected in language at one time. In other words, language induces social perception. This is to say that once the social context has determined and shaped language, the realization becomes the property of society. Consequently, speakers of language use language as a means to perceive and interpret the realities either natural or social realities.

The function of language is for communication. Communication as a form of semiosis which is concerned with the exchange of any messages whatsoever from the molecular code and the immunological properties of cells all the way through to vocal sentences. Communication deals with the process of exchanging information, ideas, thoughts, feelings, emotions through conversation, speech, debate, signals, writing or behavior. In communication process, a sender encodes a message and then using a medium or channel sends it to the receiver who

decodes the language. Simply stated, language is regarded as a pair of glass through which the speakers perceive the world.

Language is a means of communicating ideas and facts. In human society, people need to understand and be understood, to have their feelings and ideas recognized and acknowledged. Language is well equipped with this function. We use language to express ourselves to others. We also need language in order to understand what they are communicating to us. We use language to requesting, informing, ordering, promising, and reprimanding, to mention just a few. In all these cases we could say that language is being used to perform certain speech actS.

Language cannot be separated from human life because language as the important role in the process of social interaction. We are all intimate with at least one language to cooperate and interact to a person or another one. We talk to our friends, families and our association by using language as a medium. language in society becomes a social marker. Social marker is an indication of who the people are, what groups they belong to, how educated they are and their social relation to others. Language is not simply a means of communicating information about a subject, but it is also a very important means of establishing and maintaining relationships with other people. Language is a purely human and non instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols.

Language can serve the function of creating or maintaining social relationship between speakers. We often use language for no other reason than simply to express our willingness to be sociable. No factual content is

involved. In this sense, language can act as a form of social bonding that links people together. Language fulfils important contact uses. It helps us negotiate the start and end of exchanges whether in spoken or written form.

By social function of language is meant the ways in which the language spoken by a group of people is related to the group's position and organization. There is also a relation between language and thought, because when we communicate with others we will use the language to express the mental content. Language is simply a vehicle for the expression and transmision of ideas and that its function merely tehnical in the mental life and material culture of the groups.

One of the general function of language is that it can help get rid of nervous or phisical energy. This function is also known as the "emotive" or "expressive" function of language. There are many emotive utterances in our daily life, such as our expression of fear and affection, our involuntary verbal reactions to beautiful things. For example, if we are watching a basketball match on television we may well feel the urge at certain exciting moments in the match to shout instructions to the player: "Shoot!". The instructions serve no communicative purpose, but they allow us to release inner feelings.

Simply, language is commonly regarded as a tool of thought. When we have ideas forming in our minds, we need to find the appropriate words to express these ideas. In practice our ideas are coded in language. Although the relationship between language and mind is complicated, speaking and writing are forms of thought. This is why most people feel that they have not really understood something until they have been able to express it in language.

Language powerfully conditions all our thinking about social problems and processes. This explains why the systematic study of language necessarily regards both cognition (the way in which language structures thoughts in the human mind) and communication (the way in which language serves social interaction).

A great deal of what we say when angry is said simply to relieve our physical and nervous energy caused by emotional distress. In addition, a great deal of so-called 'bad language' or swearing fulfils this function. When people are angry or frustrated, they may use swear words and obscenities. More often than not, taboos are used because we need some linguistic expressions for the outlet of our angry feelings.

The emotive functions of language as a tool to show one's expression or feeling of anger, happiness, sadness, and loneliness. In expressing it, people have many ways of using language and one of them is by producing swearing words.

People always associate swear words with nasty words, which are not allowed to be used in a conversation or talk. Swear words are fascinating. Society condemns them, few admit use them, and still, everybody swears, at least occasionally. In simple words, swear words are contradictive for people in communication. Swearing makes many people upset, annoyed, insulted, mad or even angry. It is really a verbal harassment if other people hear it.

Swearing draws upon such powerful and incongruous resonators as religion, sex, madness, excretion, and nationality, encompassing an extraordinary variety of attitudes, including the violent, the amusing, the shocking, the absurd,

the casual and the impossible. It can be simplified that the usage of swearing will give negative impacts on the hearers.

Swearwords have negative meanings because they are disgusting, rude, and offensive. He also stated that most people found words such as *fuck* and *cunt* offensive at least to a degree and associated negative ideas with those who used such words. Then, in British English at least, a person who uses swearwords refer to a person being, essentially, working class and, perhaps by extension, a person who is distant from the power centre of society. Based on the statement above, it can be concluded that the usage of swear words have negative effects for others and for the people who use the words are considered the people from low class people i.e. working class people.

Commonly, people do swearing because they feel angry or dislike to something, be it adults or teenagers swear words issued typically use the same words like fuck you and others. and it is agreed upon by all linguists who study about swear words. but if we review further more and we look at each speaker has a difference in the choice of words by age. teenagers usually more frequent use of the words fuck you in choosing a swear word while adults very rarely using fuck you but more often use words go to hell.

Swear words are a natural part of our language, and they are undoubtedly one of the most efficient ways to do away with extra frustration or anger in difficult situations. It is added by Hughes (1991) who said that people swear *by,* people swear *to* (do something), people swear *at* (somebody or something) and sometimes people swear simply out of exasperation. It has even been suggested that swear words may be a factor in reducing stress (Crystal in Karjalainen, 2002).

It means that because swearwords are still kind of our language, it is used by the participants intentionally or unintentionally. It could be influenced by the feeling of the participants themselves.

People know what nasty words are. Although they know the words but they keep using it in communication. One of the ways is through swearing. Nasty words are never studied in the school, universities, or classroom instruction and how to use them in communication. It means that people know and get the swear words are greatly influenced by their surrounding environments.

Swear words are not only used in negative meaning such as to insult people, to hurt someone, to put someone's down , but swear words can be used for positive one also. The scientific evidence suggests swearing is good for you. We are the only animal that can curse, he says, which sometimes help us avoid physical violence. It allows us to express our emotions symbolically and at a distance.

Jay says, for example, when a woman was weaving in front of him on that road that morning, he was able to call her "dumb ass" instead of getting out of his car and biting her. In addition, swearing is not always negative. It can be used to "enhance group cohesiveness" which is code word for kicking back and relaxing at lunch. It means that swear word can show familiarity, friendliness or identity among one community.

Much of the increase in profanity has been attributed to the mass media, with 'Music, films, and television … [pushing] the boundaries of expletive use' (p. 293). Hollywood films, the concern of this study, have a deep and 'dominant'

(Hughes, 1991, p. 198) influence on American culture, as they are not only shown in theaters but are seen by millions more on television and through video rentals.

The movie industry gave up a long time ago, although it is hard to pinpoint the exact moment when profanity became mainstream in movies and television. Those are two different histories, of course. Television was slower to accept profanity because the television sits meekly in the home, as a family friend. Its right to offend has never been universally accepted.

Movies, by tradition, required more effort. In 1970, if you didn't want to hear f-- in a movie, you didn't buy a ticket to Robert Altman's *M*A*S*H*, the first major studio film to use the word (when John Schuck, as Walter "Painless" Waldowski, tells an opposing football player: "All right bud, your f--ing head is coming right off").the spread of profanity in movies probably began in Britain,as it did in literature. Two British films used f-- in 1967: a version of James Joyce's *Ulysses* and the Michael Winner film *I'll Never Forget What's'isname*.

According to the Associated Press (2006), nearly three fourths of poll respondents reported that they hear profanity more often than in years past and some two thirds perceive that swearing has become more prevalent in society. As Hilliard and Keith (2007, p. 117) suggest, "We live in what is generally regarded as a crass culture," and thus, must "expect that the media in that culture" be equally coarse. While profanity has existedthroughout human history, it has recently lost much of its status as a taboo linguistic practice, "becoming more commonplace in everyday discourse as well as on network television" (Kay & Sapolsky, 2004a, p. 911). Fine and Johnson (1984) suggest that the antiwar

movement in the 1960s and the women's movement of the 1970s served as catalysts for changing attitudes toward the use of profanity. Yet, as Sapolsky and Kaye (2005) note, much of the blame for the increase in profanity has been directed at the mass media, with "Music, films, and television. . .[pushing] the boundaries of expletive use" (p. 293).

Jay's (1992) content analysis of films made between 1939 and 1989 offers some support for this claim, reporting a significant increase in the use of profanity. More recently, Dufrene and Lehman (2002) reported a perception of increased use of profanity in the everyday lives of Americans and in Hollywood films and network television. Hollywood films have a deep influence on American culture, as they are not only shown in theaters but are seen by millions more on television and through video rentals (Waterman, 2005). Teenagers are among those most often exposed—they are a targeted audience segment for movie makers (Stern, 2005) because they comprise a significant and loyal portion of the movie-going public (Smith, 2005). For this young, impressionable audience, the media serves an important socializing function (Arnett, 1995), and researchers report parental concern that children will adopt coarse language as a result of media exposure (Bushman & Cantor, 2003).

Such concern is supported in part by Cultivation theory, which suggests that heavy exposure to media messages will shape one's view of reality. George Gerbner and his colleagues (1986) see media sources as the dominant symbolic environment for many people. According to this theory, media messages have a significant impact in shaping or "cultivating" people's views of social reality. Cultivation theory is not concerned with the potential influence of a specific TV

program or film, but of the patterns or aggregate messages to which groups or communities of viewers are exposed(Signorielli & Morgan, 2001). Applied to adolescents' long-term exposure to media messages, Cultivation theory would posit a cumulative and significant effect on perceptions.

The potential for teens to model coarse expressions from the media is explained in Bandura's (1977) Social Learning theory. Bandura (1994) notes that human learning is not acquired merely through direct experience, but through observational learning, which allows us to change our behavior and thoughts as a result of models we observe in the world around us, be they family, friends, or people viewed in the mass media. The symbolic environment of the media can potentially exercise a strong influence on adolescents' behaviors. Sociologists have also expressed concern that, with heavy exposure, coarse, violent, and sexualized media messages—including profanity, which is considered a form of verbal aggression—can desensitize media viewers (Griffiths & Shuckford, 1989; Martin, Anderson, & Cos, 1997). For young, impressionable viewers, this is especially true. The prevalence of profanity in the media and the Swearing in the cinema ease with which such utterances can be imitated can influence the likelihood of adolescents adopting such behavior.

In the movies that we watch everyday we hear so many actors use swear words in various forms swear word, swear word that there is a form of taboo words or swear words but the meaning of the word it is not for the swearing opponent speech, but only to replace the original meaning of the swear word there is also a form of formulaic language and the last one swear word as a emotive language.

9

1.2 Problems of the Study

The problems of the study based on the previous explanation are formulated in the form of research question as the following.

1. How are the swear words used?

2. Why are the swear words used the way they are?

1.3 Objectives of the Study

The objectives of the study based on previous problem formulation formulated as :

1. to describe the realization of using swear words

2. to describe the reason why the types of swear words are used the way they are

1.4 Scope of the Study

The study belongs to the scope of sociolinguistics. Sociolinguistics covers a wide range of aspects, such as language shift, language maintenance, methapora, politenes etc. This study is limited to the swear words and the factors determine it.

1.5 Significance of Study

The findings of the study will be expected to have theoretical and practical significance for the readers and lingustic field

1. Practically: the reseacrh findings will be expected usefull to the readers to know that the swear words in addition having a negative aspect also has a positive aspect based on context such invective.

2. Theoretically: the findings will be concerned about the discourse phenomena in the daily conversation, whatever the research result will achieve it can be the enrichment in addition of the science of linguistic theories in the study of swear words. may have been in a linguistic study of swear words is not so noticed because of something that is commonly heard and spoken in everyday life, then the research may be able to addition of or knowledge about swear words and beneficial for linguistic study