

CHAPTER II LITERATURE REVIEW

This chapter attempts to discuss all literatures related to the research. The discussion covers sociolinguistics, bad language, taboo, swearwords, types of swearing, reasons influencing people to swear, social class, and *From Paris with Love* movie.

A. Sociolinguistics

It cannot be denied that the existence of language cannot be separated from society. This phenomenon is studied in sociolinguistics. It is reinforced by Trudgill (1974: 32) who says that sociolinguistics is a part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society & has close connections with the social sciences, especially social psychology, anthropology, human geography and sociology. This is in line with what Downes (1984: 15) says that sociolinguistics is the branch of linguistics which studies the properties of language and languages which require reference to social, including contextual, factors in their explanation. Moreover, Chaika (1982: 02) says that sociolinguistics is the study of the ways people use language in social interaction. Then, according to Holmes (1974: 01), there is a relationship between language and society because sociolinguistics examines the way people use language in different social contexts and the way people signal aspects of their social identity through their language.

Being more specific, Chaika (1982: 02) states that every social institution is maintained by language. People can use language to “carry on” love and to

“carry out” hate, and through language people can reveal or conceal their personal identity, their character, and their background, often wholly unconscious that people are doing so. Moreover, Whorf via Popenoe (1983: 57) states that the vocabulary of a language can reflect the culture and environment of its speakers. It can be seen from Indonesian people who eat rice as the main food, have so many different words for rice i.e. *padi*, *gabah*, *beras* and *nasi*.

Finnegan (1997: 436) states that language is a major symbol of one’s identity. People can indicate others’ original country through their way of speaking. Language can also be used as an indication of social class as stated by Bourdieu (1984) via McEnery (2006: 09).

if a taste for fine wine is supposed to be a token of high social status, then on seeing somebody pouring a drink from such a bottle of wine, other factors aside, one might assume they were of a certain social class. Similarly, if one sees somebody drinking a pint of beer, and this is a marker of low social class, other factors aside, one may also infer their social class.

In this case, Bourdieu relates language with wine and beer as a social class marker. He also argues that type of speech is already associated with certain social class. The wrong use of language is identical with lower classes because they do not have enough money to get a good education.

If there are forms of language which are identified with a refined form of speech, then those aware of the perception of this form of language, who are able to invest either the time or the money in order to acquire that ‘refined’ form of language, will be able to identify themselves with a particular group in society. Yet more perniciously, if that type of speech is already associated with a particular social class, then there is a zero cost for that social class in using that form of speech, while the speech associated with lower classes is devalued and the onus is placed on

them to adapt the way that they speak. In making that adaptation they are tacitly acknowledging the supposedly superior form of speech that they are shifting to when that shift takes place. (Bourdieu, 1984 via McEnery, 2006: 09)

Those bring us to the concept of good and bad language. In fact, according to Dinwoodie (2003: 16), the notion of good and bad language has been commented on by many researchers such as Trudgill (1974), Romaine (2000), Menzies (1991), Macauley (1977), Macafee (1994), Andersson and Trudgill (1990), and then Cameron (1995). The label “standard” English implies “correct” English and therefore anything which deviates from this is “incorrect”. Moreover, she argues that most linguists argue against the ideas about correctness and rather focus on the diversity or differences between one variety from another. None will say that “Standard English” is better but all would agree that most laymen do feel that way, and will promote speaking “well”, “more politely”, or “properly” over their own varieties which are by definition are “worse”, “less polite” and “improper”. Then, Trudgill (1974: 28-34) states that most nonstandard language, which sounds like a version of English, is thought to be bad or lower than what people “should” speak. According to Shelton (2007: 66), many groups of people believe that varieties in language can be labeled as “good” or “bad”. Wheeler and Swords (2004: 473) support that statement by defining it clearly:

While variation in language structure is always present, a different kind of variation lies in the public’s attitudes toward language. “Standard” English is often called “good” English while “non-standard” English is considered “bad”. These judgments are not based on linguistic grounds, but on sociopolitical considerations.

Regardless of the controversy related to the concept of bad and good language, in this study the researcher follows Trudgill's theory (1974: 28-34) that bad and good language as language which "should" and "should not" be spoken, not based on grammatically correct or incorrect, and Standard (RP) or non Standard.

B. Bad Language

According to Anderson and Trudgill (1992) in Doyle (2006: 02), sociolinguists have various classification systems for "bad language". Although each is somewhat different, sociolinguists who have studied "bad language" agree in general about the need for various classes and also agree that the relative "badness" of language is constantly changing; what is previously thought to be "bad language" may become "standard language".

Jay (1992) via Doyle (2006: 2-3) classifies the "bad language" into ten categories, covering a) cursing, to call upon divine or supernatural power to send injury upon someone, b) profanity, to treat something sacred with abuse, irreverence, disrespect, or contempt, c) blasphemy, an intent to insult or show contempt for lack of reverence for a religion, d) taboo, a prohibition instituted for the protection of a cultural or religious group against supernatural reprisal, e) obscenity, disgusting to the sense; repulsive; indecent; abhorrent to morality; designed to incite lust or depravity, f) vulgar, coarse; morally crude; lacking in cultivation; unsophisticated; under-educated; or relating to common people; not necessarily obscene or taboo or bad or evil, but they just reflect the crudeness of "street language", g) epithets, usually brief but forceful bursts of emotional

language, h) insults and slurs, to treat someone with insolence, indignity, or contempt, to make fun of because of their racial or ethnic background, sexual orientation, or physical characteristics, appearance, and disabilities, i) scatology, the research of excrement; interest in or the treatment of obscene matters, j) slang, is very informal and sometimes offensive words that are used by a sub-groups of people, such as young people, drug dealers, baseball players, etc. From the ten classifications, this research tries to explore taboo. It is because swearing which becomes the focus of this research is a part of taboo.

C. Taboo

The term *taboo* comes from Tongan which refers to sacred places reserved for gods, kings, priests and chiefs. The word was borrowed into English by Captain James Cook in his book entitled *Voyage to the Pacific Ocean* published in 1777 (Ljung, 2011: 05).

Taboo is specific to a culture and a language but they often overlap, especially in western cultures. Words can also shed their taboos over time or acquire taboo status due to new usage. It is, for example, perfectly acceptable to call a dandelion *pissabed* and a windhover *windfucker* until part of the word gained a taboo dimension (Hughes, 1991: 03). It means that a word which is uttered by people in a certain place and time can be taboo, but not taboo in other place and time. People know that something is taboo through socialization process, including taboo language. People learn about what word people “should” and “should not” talk in society depending on the norms which exist at their place.

This is in line with what Jay (2009: 01) says that people's ability to swear is not innate.

“...no one is born with knowledge of taboo words. It is only when we mature enough that we are aware of institutional standards. We learn about taboos through socialization of speech practices, which creates an oral of folk knowledge of swearing etiquette.”

The British anthropologist, Leach, via Andersson and Trudgill (1990: 15) divide taboo words into three major groups, i.e. 1) ‘dirty’ words having to do with sex and excretion, such as *b***er* and *s**t*, 2) words that have to do with the Christian religion such as *Christ* and *Jesus*, and 3) words which are used in ‘animal abuse’ (calling a person by the name of an animal), such as *bitch* and *cow*. Taboo words are often related to taboo behavior, such as sex and bodily functions. Taboo does not necessarily mean that it is forbidden to have sex, go to the bathroom etc, but what Andersson and Trudgill mean by taboo behavior is that there are conscious and unconscious rules of how people do it in a socially acceptable manner.

In western society people feel more or less disgust and shame for body fluid and other things that leave the body and that it should be hidden and certainly not being talked. They believe that if these “bodily function-words” necessarily need to be mentioned, people are expected to use expressions properly such as *urine* and *faeces*, rather than *p*ss* and *s**t* (1990: 56-57). Although the word ‘*s**t*’ literary refers to excrement, its meaning is more emotive than literal in swearing, meaning that it refers to person's emotions about something, rather than referring to the semantic proportions of the word.

In addition, most European languages have “blasphemous” utterances. Blasphemy means words or phrases connected with the Christian religion in a disrespectful way, for example: *Oh, for God’s sake*. The word *h**l*, as a swearword, obviously has religious terminology. It can be used in several different situations, for example: *The h**l with it, Like h**l, Go to h**l* or perhaps *Bloody H**l*. The word *d**n* is also a blasphemous utterance and is by most people connected with the religious term ‘d**nation’, though it might in the beginning have had a connection with the word *d**n*, which means *animal mother* (Andersson and Trudgill, 1990: 15).

Karjalainen (2002: 18) states that taboo words or words that refer to taboo are swearwords, although all swearwords are taboo, not all taboo words are swearwords. This statement is supported by Ljung (2011: 12):

That the taboo words used in swearing do not retain their literal meaning and that, conversely, taboo words used with literal meaning cannot be regarded as swearing.

Moreover, Ljung also divides taboo into two groups, i.e. swearing and non-swearing. In this case he uses Pinker’s dictum to support his statement:

The dividing line between terms that are merely dysphemistic and those that cross over to taboo is mysterious. For many people, *excrement* has a far more unpleasant connotation than *s**t*, because *excrement* is reserved for descriptions of filth and squalor whereas *s**t* is used in a wider range of idioms and casual contexts. Nonetheless, *s**t* is less acceptable than *excrement*. People treat an unpleasant word as taboo to the extent that everybody else treats it as taboo... (Pinker, 2007: 357)

Based on Pinker’s statement, *excrement* is categorized into taboo word but it is not categorized into swearword. Meanwhile, *s**t* is not only taboo word but also swearword. Thus, it can be formulated as follows.

S**t = taboo word = swearword

Excrement = taboo ≠ swearword

Further, Ljung (2011: 15-16) says that there are some differences between swearing and non - swearing in which both of them are a part of taboo. The difference can be seen from the following examples.

1. *He made her life hell.*
2. **Oh h**l! H**l!**
3. **Who the h**l. . .**
4. *All hell breaks loose.*
5. **(As) guilty as h**l.**
6. *The fungus is hell on grasshoppers.*
7. *Come hell or high water.*
8. For the hell of it.
9. *Neighbors from hell.*
10. *She got hell for being absent.*
11. *They gave her hell for being absent.*
12. **Go to h**l!**
13. *The place went to hell (in a hand basket).*
14. Hell for leather.
15. **H**l's bells!**
16. **A/one h**l of a(n)-**
17. **Get the h**l out.**
18. *Hell's half acre 'a great distance'.*
19. **It hurt like h**l.**
20. **Like h**l (it is)!**
21. *Not a hope in hell.*
22. *The rough road played hell with the tires.*
23. *There will be hell to pay.*
24. **Damn it to h**l!**
25. **To h**l with her objections!**
26. *Wait until hell freezes over.*

The word *hell* in the italic examples has retained enough of its original sense to lend itself rather clearly to the metaphorical interpretation “something unpleasant” or “an unpleasant place” That is why it is counted as non-swearing. Then, the underlined examples do not really lend themselves to analysis. On the other hand, the bolded examples show clear examples of swearing.

D. Swearwords

1. Definition and Characteristics

There is a relation between swearing and swearwords. Swearing is the activities which produce swearwords. This relation is clearly explained by Andersson and Trudgill (1990: 53) who say that swearing can be defined as a type of language use in which the expression

- a. refers to something that is taboo and/or stigmatized in the culture;
- b. should not be interpreted literally;
- c. can be used to express strong emotions and attitudes.

Further, Karjalainen (2002: 18-20) says that swearwords are a part of taboo words. Taboo words or words that refer to taboo are swearwords. Although all swearwords are taboo, not all taboo words are swearwords. Moreover, he says that when defining a swearword, it is important to keep in mind that not all foul language is swearing. Most people would agree that the use of swearwords is an instance of foul or poor use of language. However, the reverse is not, true-foul language does not always automatically involve swearing. For instance, the sentence “They were *f**king* like rabbits” may be regarded as poor or foul use of language. The word *f**k* in this example is an instance of swearing, since it is used in a technical sense, or in other words, used to signify the actual act of having intercourse.

According to Ljung (1984: 23), the first important point in defining a swearword is that it should be used in a non – technical sense, i.e. the word *bitch*, it will be non-swearing when it means a female dog, but it will be swearing when

used to disparage a woman. In line with the requirement of non-technicality, the word *Jesus* in the sentence “The life and teachings of Jesus forms” is not a swearword but becomes one when used in an exclamation like “Jesus f***ing Christ!”. He adds that a word or an expression should also be used in an emotive way to be classified as a swearword. In this case, he makes a difference between “emotive” and “emotional”. The key to the difference between emotive and emotional is the degree of control a speaker has over a situation, if a person accidentally drops a hammer on his or her foot, he or she probably feels a certain amount of pain, but not enough to lose control, this may result in an emotive expression to vent frustration and anger, e.g. “D**n!” However, if the same person drops a largish anvil on his or her foot, this likely leads to a highly emotional, inarticulate groan or cry of pain.

Jay in *The Utility and Ubiquity of Taboo Words* (2009: 02) states the characteristics of taboo words which are also be that of swearwords, namely a) sexual references (e.g., *bl*w job*, **unt*), b) profane or blasphemous (e.g., *god**n*, *Jesus Chr**t*), c) scatological referents and disgusting objects (e.g., *s**t*, *cr*p*, *d**che bag*), d) some animal names (e.g., *b**ch*, *p*g*, **ss*), e) ethnic–racial–gender slurs (e.g., *n*gger*, *f*g*, *d*go*), f) insulting references to perceived psychological, physical/ social deviations (e.g., *ret*rd*, *w*mp*, *l*rd *ss*), g) substandard vulgar terms (e.g., *f*rt face*, *on the r*g*), h) offensive slang (e.g., *cl*ster*, *t*t run*). Then, according to Andersson (1985: 79), in western cultures, people generally take taboo words, and swearwords, from one or more of the following categories: a) sexual organs and sexual relations, b) religion and church,

c) excrement, d) death, e) the physically or mentally disabled, f) prostitution and g) narcotics and crime. Considering the overlap of the use of theory, the research adopts Andersson's idea about the characteristics of swearwords (1985: 79).

2. Types of Swearing

Andersson and Trudgill (1990: 36-37) classify swearing into four types.

a. Expletive swearing

Expletive swearing expresses personal emotions and it is not directed to other people. For example: *H**l! S**t!* and *God d**n it!*

b. Abusive swearing

Abusive swearing is usually derogatory and directed to others, like name – calling and other kinds of cursing. For example: *You *sshole! Go to h**l!*

c. Humorous swearing

Humorous swearing does not have to be emotional. It can be found in humorous scenes in which it is directed to others but it is not derogatory. It takes mostly the form of abusive swearing but has the opposite functions where the playfulness is the key and not the offensiveness. For example: *Get your *ss in gear!*

d. Auxiliary swearing

Swearing can be used as an auxiliary, directed towards a person or a situation. This type of swearing is used as a way of speaking or sometimes called *lazy swearing* and often or always non-emphatic. For example: *this f**king...*, *bl**dy...*

3. Reasons Influencing the Use of Swearing

According to Adeoye (2005), there are two reasons influencing the use of swearing.

a. Hearing something strange

It usually happens when people hear something that they have never heard before. They tend to give a negative response to it.

b. Expressing emotions

Swearing is regarded as an emotive or expressive function of language (Crystal, 1997). People are likely to swear when they want to express frustration or anger, surprise or shock, to shock, to amuse, and to insult someone, but sometimes they swear to assert their identity in a group or to indicate friendship (Andersson, 1985).

E. Social Class

According to Milroy and Milroy (1992: 02), social class is fundamentally a concept designed to elucidate large-scale social, political, and economic structures and processes. Meanwhile, Meyerhoff (2006: 156) defines social class as a measure of status which is often based on occupation, income and wealth. Furthermore, Trudgill (1974: 35) in Rickford (1986: 215) categorizes it into three classes, upper class, middle class, and lower class. Trudgill's theory is supported by Cannadine (1998: 161) in Kerswill (2007: 53) who states that there are three classes in society, i.e. upper class, middle class, and lower class.

1. Upper Class

Chambers (1995: 37) in Fabricius (2002: 357) states that upper class consists of people with inherited wealth and privileges. Meanwhile, Groot (2002: 02) assumes that the higher class people are people who are likely to be assumed or be given to control over people, places, systems, information, property, etc. A key to uprooting classism as well as racism, sexism, and other forms of oppression is the redistribution of control. The upper classes currently have enormous control over much of the everyday lives of everyone else, for it is the upper classes who decide who gets what and how come. In many cases the control is held in place by the buffer teachers, police, security, social workers, etc. People in the upper classes tend to hold on control in large and small things because this is what they are taught. At the same time, people in the “under classes” are systematically trained to give up control.

In addition, Gibert (1998) in Shepard (2003: 255) states that “aristocracy” is at the top of this class. Its members represent the old-money families whose names appear in high society, such as *Ford, Rockefeller, Vanderbilt, and du Pont*. The basis for membership in this most elite of clubs is blood rather than sweat and tears. Parents in this class send their children to the best private schools and universities. Investors, heirs, and chief executive officers are also categorized in this class.

2. Middle Class

Kerswill (2006: 01) states that by the beginning of the twentieth century, western society is changing. There are increasing numbers of people in the

“middle classes”, including managers and bureaucrats, whose wealth was not linked to capital or property. That statement is supported by Milroy (1992: 18). He states that doctors, lawyers, teachers, welfare personnel, and the like are categorized in the middle class.

This condition also happens in the United States as Shepard (2003: 255) state that most Americans think of themselves as Middle Class, but in reality, only 40 to 50 percent of Americans fit this description. They also add that the middle class is composed variedly of those who have been successful in business, the professions, politics, and the military. They are typically educated in a college and have high educational and career goals for their children. However, owners of small business and farms, independent professionals (small-town doctors and lawyers), and other professionals (clergy, teachers, nurses, social workers and police officers) are categorized in this class.

3. Lower Class

Shepard (2003: 255) use “underclass” term to refer to lower class. They state that the underclass is composed of people who are usually unemployed and who come from families with a history of unemployment generations. They either work in part-time menial jobs (unloading trucks and picking up litter) or are on public assistance. In addition to a lack of education and skills, many members of the underclass have other problems. Physical or mental disabilities are common and many are single mothers with little or no income. They also add that the most commonly shared characteristics of the underclass are a lack of skills to obtain jobs that pay enough money to meet basic needs.

F. *From Paris with Love* Movie

From Paris with Love is a spy thriller movie directed by Pierre Morel. The script is written by Luc Besson and Adi Hasak. This movie involves some big Hollywood artists such as John Travolta, Jonathan Rhys Meyers, and Kasia Smutniak

This movie tells about a personal aid to the U.S. Ambassador in France, James Reese (Jonathan Rhys Meyers), who has an enviable life in Paris and beautiful French girlfriend, but his real passion is his side job as a low-level operative for the CIA. Reese actually wants to become a bona fide agent and see some real actions. Thus, when he is offered his first senior-level assignment, he cannot believe his good luck until he meets his new partner special agent, Charlie Wax (John Travolta).

Reese's first test is to have Wax released from airport detention by the French Customs when Wax does not surrender the cans of his favorite energy drink. Despite the apparent triviality of an energy drink that Wax could probably purchase in Paris, Wax keeps orally abusing French Customs until Reese places a Diplomatic Mail sticker on Wax's luggage containing the energy drink which makes them immune from Customs and Quarantine requirements.

Once in the car, Wax apologizes for his behavior and opens the tins that contain pieces of his personal stainless steel pistol (named "Mrs. Jones"). Reese discovers that Wax has been sent to Paris to stop terrorist attack. Beginning with a Chinese restaurant which becomes cocaine supplier in the drugs ring, Wax leads Reese to against Asian gangsters, and some criminals in the Parisian underworld.

Then, when Reese and Wax against some Pakistani terrorists in an apartment, they discover that Reese is the target of the same crime ring they are trying to arrest, and it makes him shocked and confused. Finally, they realize that the mission that they are facing is really a mission to trace the money back to a circle of Pakistani terrorist. In the Pakistani center which becomes cocaine market and prostitution center, they find some explosive vest on the tables in a room which prove that the Pakistanis are terrorists in France.

Ultimately, Reese learns that the terrorist, who he and Wax wiped out mostly, are targeting a summit and that his fiancée, Caroline (Kasia Smutniak) is one of them. Caroline tries to be a suicide bomber who will explode the summit, while the last remaining terrorist tries to attack the US Motorcade with a car that has a bomb. However, before the Pakistani crashes his car to the motorcade, Wax successfully explodes the terrorist's car with AT4 rocket launcher. In the summit, Reese tries to convince Caroline to stop her action, and is apparently successful at first, but when she reaches to trigger her bomb, he has no choice but to shoot her head. Wax disarms the bomb and the threat is over. Later, after that incident, Reese becomes an official agent of CIA, escorts Wax to his plane. Wax offers for Reese to be his full - time partner, but Reese refuses it.

G. Previous Research

There is a previous research having swearing as the topic of investigation. This research was conducted by Budiwanto Cipto (2006) as undergraduate thesis in Petra Christian University entitled "An Analysis of Swearwords in *Jackass: the Movie*". The similarity between Cipto's research and current research is on the

objectives. Both of the researches try to investigate why the actors of the movie swear.

The difference of this current research from the previous one is based on the object and the aims of the research. The object of this research is the dialogues of *From Paris with Love* movie. Meanwhile, Cipto's is the dialogues in *Jackass: the Movie*. Then, this research identifies the types of swearing, reasons of swearing, and the relationship between swearing and social, while the previous one only investigate the characteristics and reasons.

H. Theoretical Framework

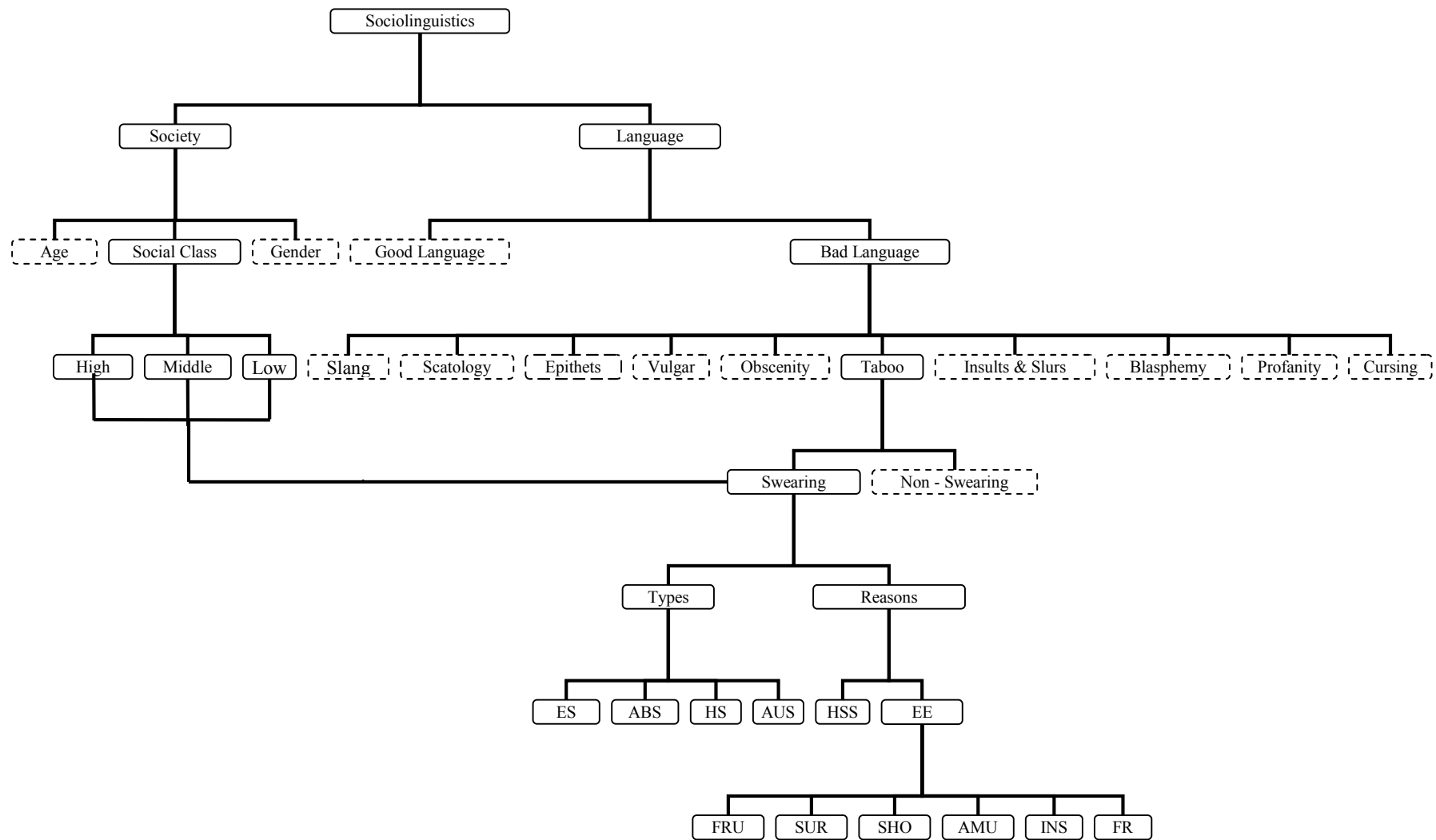
This research aims to investigate *From Paris with Love* covering three important points of objectives, i.e. types of swearing, reasons influencing the use of swearing, and the relationship between swearing and social class in the society based on the situation in *From Paris with Love*. This research was conducted based on sociolinguistics approach, considering that sociolinguistics is the study of the ways people use language in social interaction. It does not only study about good language, but also bad language or dirty language which is often prohibited to be spoken in society.

Then, the researcher refers to Jay's classification system (1992) in Doyle (2006: 02-03) which says that bad language has 10 (ten) classifications, i.e. 1) cursing, 2) profanity, 3) blasphemy, 4) taboo, 5) obscenity, 6) vulgar, 7) epithets, 8) insults and slurs, 9) scatology, and 10) slang.

To answer the first question, this research uses Andersson and Trudgill's classification of types of swearing (1990: 36-37). They are expletive swearing, abusive swearing, humorous swearing, and auxiliary swearing.

To get the reasons influencing the use of swearing which occur in *From Paris with Love*, this research employs Adeoye's theory (2005) that there are two reasons behind the use of swearing, they are hearing something strange and expressing emotions. In expressing emotion, people swear when they want to express frustration or anger, surprise or shock, to shock, to amuse, and to insult someone, but sometimes they swear to assert their identity in a group or to indicate friendship.

Moreover, to get the relationship between swearing and social class in society based on the situation in *From Paris with Love*, the researcher uses Trudgill's (1974: 35) categorization of social class related to linguistic features, i.e. upper, middle, and lower class.



Notes:

ES : Expletive Swearing
 ABS : Abusive Swearing
 HS : Humorous Swearing
 AUS : Auxiliary Swearing

HSS : Hearing something strange
 EE : Expressing emotions
 FRU : To express frustration or anger
 SUR : To express surprised or shocked

SHO : To shock
 AMU : To amuse
 INS : To insult someone
 FR : To indicate friendship or assert identity in a group

Figure 1: Analytical Construct of “An Analysis of Swearing in *From Paris with Love* Movie”