

# CHAPTER I

## INTRODUCTION

### 1.1. Background of study

Communication is the people's way to deliver what is their desire. Through the language they deliver their desire in a communication. They produced a language for communication into several forms such as asking question, requesting something, blaming, thanking, and etc. Besides that, each language that is delivered by someone has its function. Yule (1983:1) states that the function of language that serves in the expression of content is called transactional. Then, the function of language that involved in expressing social relations and personal attitudes is called interactional. Language also has its function as primarily transactional language. It is the language that is used to convey factual or propositional information (Yule, 1983:3).

Language is one of the most important things in communication and it is used as a tool of communication among the nations in all over the world. This definition stresses the social functions of language and the fact that humans use it to express themselves and to manipulate objects in their environment. Functional theories of grammar explain grammatical structures by their communicative functions, and understand the grammatical structures of language to be the result of an adaptive process by which grammar was "tailored" to serve the communicative needs of its users (Evans & Levinson : 2009).

From the language, people create a communication, and then an interaction will be produced automatically. Sapir (1921:8) stated that language is a purely human non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntary produces symbols. Generally, if people want to deliver a message to the other they will produce utterances in order to make the other can grasp what they meant. In order to deliver the message, there are two ways of it.

The language itself in how to use or language of style has some kind, which is polite and impolite. The first one is in the polite way, and the second is in the ordinary way or impolite. When we are talking about anything with someone else, it is better to say it in a polite way, because it can keep the feelings of our interlocutor. Language of impoliteness is one form of the language used when talking with someone other person or the community. Sometimes stronger emphasis impoliteness language when speaking in their own communities despite making articulation or meaning in conversation rougher, while the language of impoliteness that used for listener has the meaning in emphasis like ignore but to use words that are rough. The interpretation of the words used depends on the use of language itself (Lisa C. Wagner : 2001).

Politeness is the practical application of good manners or etiquette. It is a culturally defined phenomenon, and therefore what is considered polite in one culture can sometimes be quite rude or simply eccentric in another cultural context. While the goal of politeness is to make all of the parties relaxed and comfortable with one another, these culturally defined standards at times may be

manipulated to inflict shame on a designated party. Anthropologists Penelope Brown and Stephen Levinson identified two kinds of politeness, deriving from Erving Goffman's concept of face are positive and negative politeness.

The kind and amount of politeness that the speaker applies to a certain speech act is determined by the weightiness of this speech act. Speakers calculate the weight of their speech acts from three social variables: the perceived social distance between the hearer and the speaker, the perceived power difference between them, and the cultural ranking of the speech act.

Brown & Levinson (1987) claim their politeness theory to be universally valid. They posit a universal Model Person with the ability to rationalize form communicative goals to the optimal means of achieving these goals. This Model Person can be seen as the embodiment of universally valid human social characteristics and principles of social reasoning (Eelen 2001:5). Brown & Levinson, however, admit that much cultural elaboration is expected on the level of, for example, what kinds of speech acts threaten face, what kinds of politeness strategies are preferred and what kinds of social relationships will trigger face-protective strategies.

Most of the research into politeness since the 1987 republication of Brown and Levinson's theory in book may be characterized as somehow related to Brown and Levinson's theory (cf. Watts 2003: 98–99). The theory has been the preferred framework, for example, in empirical work on particular types of speech acts in a wide range of languages and cultures and in cross-cultural work considering the ways in which two or more cultures differ in their realizations of

politeness. Various aspects of this theory have also been widely criticized. However, only sporadic attempts have been made to suggest alternative frameworks.

As mentioned above, the Brown & Levinson (1987) account of politeness strategies has also been under discussion in politeness research. It has been criticized as overly pessimistic view of social interaction. For example, Nwoye (1992:311) states that according to the Brown & Levinson interpretation of politeness, 'social interaction becomes an activity of continuous mutual monitoring of potential threats to the faces of the interact ants', and if this view were always true, it 'could rob social interaction of all elements of pleasure'. Werkhofer (1992:156) argues that the Brown & Levinson account of politeness is essentially individualistic: it presents the speaker as a rational agent who at least during the generation of utterances is unconstrained by social considerations and is thus free to select egocentric, asocial and aggressive intentions. One of the major problems with Brown & Levinson's model is also the setting out the choices open to the speakers in the form of a decision-tree through which they have to work their way before they can arrive at the appropriate utterances in which to frame the FTA (see e.g. Watts 2003:88). This kind of system also excludes the possibility that two or more strategies might be chosen at the same time.

The variables of social distance, power and the degree of seriousness of the imposition in the Brown & Levinson framework have been a further contentious issue. According to Werkhofer (1992:176), the three social variables

represent a narrow approach to social realities, as they are defined as static entities that determine polite meanings. This kind of approach neglects the dynamic aspects of social language use.

One of the many researchers who have advocated the dynamic approach to describing language use in recent years is Watts (1992, 2003). Watts argues for a radically new way of looking at linguistic politeness. Watts (2003:1–17) states that the terms polite and politeness and their rough lexical equivalents in other languages may vary in the meanings and connotations associated with them from one group of speakers to the next—even from one individual speaker to the next. According to him, some examples of lay interpretations of polite language usage are ‘the language a person uses to avoid being too direct’, ‘language which displays respect towards or consideration for others’, or ‘language that displays certain “polite” formulaic utterances. As regards a general level of polite behavior, some people feel that polite behavior is equivalent to socially correct or appropriate behavior, while others consider it to be the hallmark of the cultivated person etc. The purpose of Watts is to show that the nature of politeness (as well as impoliteness) is inherently evaluative. He argues that impoliteness is a locus of social struggle over discursive practices. On his view, this very fact should be the central focus of a theory of politeness. So, a theory of politeness should concern itself with the discursive struggle over politeness, or in other words, over the ways in which impolite behavior is evaluated and commented on by lay people.

There are two main ways in which a given language shows politeness: in its lexicon (for example, employing certain words in formal occasions, and

colloquial forms in informal contexts), and in its morphology (for example, using special verb forms for polite discourse).

Impoliteness is a negative attitude towards specific behaviors occurring in specific contexts (Kienpointer, 1997). It is sustained by expectations, desires and or beliefs about social organization, including, in particular, how one person's or group's identities are mediated by others in interaction. Situated behaviors are viewed negatively when they conflict with how one expects them to be, how one wants them to be and/or how one thinks they ought to be. Such behaviors always have or are presumed to have emotional consequences for at least one participant, that is, they cause or are presumed to cause offence. Various factors can exacerbate how offensive an impolite behavior is taken to be, including for example whether one understands a behavior to be strongly intentional or not.

Movies are cultural artifacts created by specific cultures, which reflect those cultures, and, in turn, affect them. Movie is considered to be an important art form, a source of popular entertainment and a powerful method for educating - or indoctrinating - citizens. The visual elements of cinema give motion pictures a universal power of communication. Some films have become popular worldwide attractions by using dubbing or subtitles that translate the dialogue.

Movie script is also considered as a text. Jahn, Manfred (2003) asserts that movie script is a text containing a movie's action narrative and dialogue. A movie script is either a recipe for making movie or a written record of a finished movie. It holds an important role both to the actor involved in the process of performance of the movie and the movie goes. To the actor involved in the

process of performance of the movie, it helps them to inspire their role. While to the movie goes, it helps them to understand the story of the movie.

“Yes Man” is a US comedy released in 2008 and starring Jim Carrey. The film is based on a true story and the book was published in 2005 and written by British comedian Danny Wallace. This film is a box office success, despite receiving mixed reviews from critics. The album was released on December 19, 2008, opened at No. 1 at the box office in its first weekend with \$ 18.3 million and subsequently released on December 26, 2008 in the UK will go directly to the box office in the first week after its release. Production for the film began in October 2007 in Los Angeles.

From the explanation above, it is clear that the impoliteness will play an important role. So, I try to analyze the relationship between impolitenesses towards a person's life like in the “Yes Man” movie as my studies. They can learn about groups or individual speech behavior that usually appears on the film. Even a Hollywood or famous director, must pay more attention to daily human interaction to create the character for the screen. That is why I also believe that analyzing a film would be an interesting thing to do.

This film tells about a man who decides to change his life by saying yes to everything that comes on the way. "Yes Man" stars Jim Carrey as Carl Allen, banker Carl Allen is a lonely man with low self-esteem after divorce with Stephanie, for whom he still misses. He avoided his friend Peter. He has a boring job, bogged down in a bureaucratic position in the loan department of a bank; and he spends his spare time watching DVDs. When he met by chance a former

colleague of his high school Nick, she was convinced to participate on a self-help program called "Yes Man" led by Terrence Bundley teachers. The basic principle of this program is to say "yes" to the new situation, leaving aside negativism. The key word is "no" - until he signs up for a self-help program based on one simple covenant: say "yes" to everything and anything. Carl misunderstood concept and say "yes" to each question. While leaving the meeting, he helped a homeless man and at the end of the night he met the beautiful Allison who helped her with her scooter. Unleashing the power of "YES" begins to transform Carl's life in ways that are extraordinary and unexpected, making him promoted at work and opening the door to a new romance. But his willingness to accept every opportunity might just become too much of a good thing. His life is completely changed with his new attitude.

The writer finds three previous studies related with this thesis. It helps the understanding of the theoretical method of study and the finding of the study. First, the writer found the thesis from Naila Wildatis Shofyah (2015). The title is the use of impoliteness strategies in easy a movie. The objective of her study is to analyze the use of impoliteness strategies in Easy A movie. The writer describes what are the impoliteness strategies used in Easy A movie and how the characters respond to the impoliteness.

Second, the writer found the thesis from Nabella Primadianti (2015). The title is a pragmatic analysis of impoliteness in Paranorman movie. The objective of the his study is to describe the types of impoliteness strategies addressed to the main character, to explain the realizations of the impoliteness strategies addressed









Language Style: the way people manipulate and control people in interaction to other. It brings a message usually conveyed in words or voiced. It is used whether in literary or non-literary work. (Wardhaugh, 1986:33)

Movie: a cinema film. Films are produced by recording images from the world with cameras, or by creating images using animation techniques or special effects. (<http://www.levity.com/corduroy/moviedefinition.htm>).

1. Movie Script: Script of a movie which is used as conversation by the players in the movie.
2. "Yes Man" movie: The banker Carl Allen is a lonely man with low self-esteem after his divorce with Stephanie, for whom he still yearns. He avoids his best friend Peter. He has a boring job, stalled in a bureaucratic position in the loan department of a bank; and he spends his spare time watching DVDs. When he meets by chance his former high school mate Nick, he is convinced to participate of a self-help program called "Yes Man" leaded by the guru Terrence Bundley. The basic principle of the program is to say "yes" to new situations, leaving the negativism aside. Carl misunderstands the concept and says "yes" to every question. While leaving the encounter, he helps a homeless man and in the end of the night he meets the gorgeous Allison that helps him with her scooter. His life completely changes with his new attitude.

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