

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter will discuss some related literatures for this thesis. It will discuss swear words, type of swear words, the reason of swearing and theory of pragmatics.

2.1 Swear Words

Some words can be characterized as forbidden word, because people believe that it might not be said, not because they cannot be, but because people do not talk about those things. Based on Trudgill (2000:18), taboo can be characterized as being concerned with behavior which is believed to be supernaturally forbidden, or regarded as immoral or improper; it deals with behavior which is prohibited in an apparently irrational manner. There is a relation between taboo and swearing. This relation is clearly explained by Jay who states that swearing is the use of taboo language with the purpose of expressing the speaker's emotional state and communicating that information to listeners (2008:265). Swear words are a part of taboo words. Although not every swear words are taboo words. According to Trudgill, Taboo words are frequently used as swear-words, which is in turn because they are powerful (2000:19). To understand more the specific of swear words Hirsch states in his book of perspective of swearing (1985:49), there are typical cases of swearing which are characterized by:

1. Mention of words or expressions that are profane, obscene, dirty, vulgar, etc.
2. These words or expressions are used to offend, abuse, or otherwise to damage spiritually, socially, or psychologically. (The associations dealing with attitudes and intentions)
3. The speaker is expressing a negative emotion – mostly anger. (Concept dealing with emotion)

According to Jay (2008:275), our use of and reaction to swear words tells us who we are and where we fit in a culture; in short, our identities are marked by our use of swear words. Using the swear word may lead any hearer to make a number of inferences about the speaker. They may infer something about the speakers' emotional state, social class or religious beliefs, they may even infer something about their educational achievements; it is because some people associates swear word with a bad or inappropriate word, which is not allowed to be used in conversation. So, they tend to avoid saying that word because swearing is approached as inappropriate, offensive, and taboo. In Fagerstens' view, swearing refers to the use of words which have the potential to be offensive, inappropriate, objectionable, or unacceptable in any given social context (2012:3). Anderson in Ljung (2011:07) expresses similar views, claiming that swear words are words that are 'bad' both with regard to their content and their form. Words whose literal meaning is 'bad' and whose form is frowned upon by most speakers, for instance a

word like *shit or cuk* in Surabaya, as a content generally considered unpleasant, a form of the words looked upon as equally unpleasant by most speakers of the language and also the hearer.

Fagersten state that Language use can be deemed vulgar, foul, bad, etc. only within a social context in which speaker, listener, setting, topic and other variables—particularly participant reactions—are taken into consideration (2012:03). Swearwords are not really bad anyway, words do not mean anything in themselves except what we think they mean. The good and bad of swear word, the polite and impolite of swear word it is depending on the language and culture of the listener. The speaker is not to be interpreted as being empowered to literally mean what he says and sometimes the speaker does not know their aims say some swear words, even the speakers themselves may be uncertain about the exact nature of the feelings that triggered their use of swearing. When he utters swearing expressions, these expressions can be given a wide range of interpretations depending on-the situational context.

Just because some language such as taboo or swear words are forbidden, does not mean that it will never be heard, according to Wardaugh, there are always those who are prepared to break the taboos in an attempt to show their own freedom from such social constraints or to expose the taboos as irrational and unjustified, as in certain movement for “free speech” (2006:239). It means that people use a taboo as a tool to achieve and show their personal feeling.

In order to avoid direct mention of forbidden word, some of them resorted, renaming and repackaging the word to make it sound attractive, it is called euphemistic. According to Geoffrey Hughes in his book entitled ‘Swearing’ a social history of foul language, oaths and profanity in English, euphemistic presumably pacifying, circumlocutions which have been resorted to in earlier stages of the culture in order to avoid direct mention of creatures which exercised a totemic force (1991:08). Euphemistic replacements take many forms. McArthur in Ljung (2011:11) recognizes two kinds of such replacements – which he calls ‘minced oaths’. (1) Creating a nonsense equivalent of a swear word as for example in *Gosh!* For *God!* and *Gee* for *Jesus* and (2) substituting an everyday expression of similar sound and length as when *bloody* becomes *ruddy*, *damn* becomes *darn*, another example in Surabaya the word *diancuk* becomes *jancuk*, and so on.

Now swearing is very common and it becomes such as behavior or habit, it has become the norm for a wide range of people. Sadly, it is now impossible to avoid hearing swear words being used on a daily basis because swear words are a part of our language. “Swearing takes place in a public or private location, but people are more likely to swear in relaxed environments than in formal environments” (Jay, 2008:273). Many people from old, young people and even a child use swear words openly in their daily conversation especially in informal situation. But Young people especially college student will frequently use swear words, particularly when they are out and about in a group, as a means of fitting in

with their peers. According to Jays in Fagersten' view, swear words as well as the most frequently word that occur in the spontaneous speech of university student populations (2012:18).

2.2 Type of Swear Words

Ljung in his book entitled *Swearing a Cross-Cultural Linguistic Study* (2011:04) states that swearing is the use of utterances containing taboo words. According to the statement above, the researcher use taboo words types to categorize the swear words based on the meaning of the swear words. Wardaugh in his book *Introduction of Sociolinguistic* (1986:235) classified taboo words in many categories, there are;

2.2.1 Sex:

This term refers to sexual activities or things are related to sexual intercourse between man and women, for instance, "fuck" in English and the example of this term in Surabaya are the word 'Jancuk', 'Jangkrik' the mean is euphemism from diancuk or being fuck.

2.2.2 Death :

This term refers to something that makes people fear to face it, such as 'go to hell' in Surabaya the swear words that suitable with this term is 'matek' (death).

2.2.3 Excretion :

This term comes from the word excrete which means to separate and eliminate the solid waste matter from our body through the anus. The words related to this term are such as 'taek' and 'tahi' or the word 'shit' in English.

2.2.4 Bodily function :

This term are related to the human's body or human's genitals which means the sex organs of human being. The example for this category are 'gathel' or 'gatheli' that take from the word 'gatal' which means of penis, 'silit' (anus), and so on.

2.2.5 Religious matter:

These terms are related to God, such as the word 'goddamn', 'gosh!', 'Gee' that referring to god.

2.2.6 Mother in law:

This term is used to describe a person who does not have permanent partner for sexual intercourse or explain that the person likes to change a sex partner. The words related to this term are such as 'perek' (bitch).

2.2.7 Certain game animal :

This term related to the behavior of animals or refers to some animal names. The word related and used mostly for these terms in Surabaya are 'asu' it means dog and 'bedes' which means monkey in English.

2.2.8 The left hand :

This term refers to the symbol of sexual intercourse by showing the middle finger of the left hand, such as 'fuck you'. In Surabaya term refers to the symbol of sexual intercourse by showing the thumb between the index finger and the middle finger.

2.3 Reason of Swearing

Someone who is swearing may interpret different meaning from that word because swear words can be used to achieve a variety of personal and impersonal outcomes that may be positive or negative. So, there are some reason why someone use a swear words, Jay (2009:155) argues that, the primary use of swearing is for emotional connotation, which occurs in the form of epithets or as insults directed toward others. Beside emotional, he further states that there are positive social outcomes that can be achieved by using taboo words in jokes or humor, social commentary, sex talk, and storytelling. In addition, this research also use Coates statement in Thelwall (2008:04) as the supporting theory where does not find in jays' argument. He argues that the decision to swear might have the purpose of expressing identity (e.g., being cool), or group membership or displaying closeness in friendship. This research only used the second point of Coates argument that is displaying closeness in friendship. Here a further explanation of each reason:

2.3.1 To Show the Speakers' Emotion.

When people are annoyed, they think they have almost a right to swear, not necessarily at someone else because swearing lets someone say how they feel and lets their anger out. So, they tend to release their emotional feeling by swearing. Jay and Janschewitz (2008:267) point out that the main purpose of swearing is to express emotions, especially anger and frustration. He further state that swear words are well suited to express emotion as their primary meanings are connotative.

Based on the point of view above swear words associated with the negative emotion, because most of the meanings are connotative. Stapleton states that swearing as a form of emotional expression that can be used to convey a range of inner states and orientations but not all of them are negative. Beside angry and frustration Swearing can occur with any emotion and yield a positive or negative out comes. Fagersten states that Staley (1979) conducted the following emotions that based on hypothetical experience such as fear, bewilderment, panic, defensiveness, pain, surprise, embarrassment, happiness, happiness for the good fortune of another, shock and horror, and annoyance with parental advice, institutions, unfair treatment, or uncontrollable or unexpected predicaments (2012:10). It can conclude that there are some more emotions that people show when they swear, it can be positive and negative feeling.

2.3.2 To Insult

According to Ljungs' view, insults have at least two main characteristics: insulting is treating others with a marked lack of respect and it causes those exposed to it, the targets to experience feelings of shame and dishonor (2011:116-117). According to statement above, Insult usually derogatory and directed to others, like name – calling and other kinds of cursing. In addition, the speaker made the predication with the intention to hurt him or her or made him or her feel a shame.

2.3.3 To Comment About Social Life

Every people have different opinion about something that they see or they think in surround them. They will express their opinion by giving comment about something that he thinks right for him. But sometimes they insert some swear words and use it in emphasis to convince his comment about society such as politic, sport, education, and so on.

2.3.4 To Express Humor or Jokes

Swearing is not a bad thing at all; swear word can be used to create all sorts of meaning, particularly humor, in a way which could not be managed otherwise. However, swear word has a potential to create humor. A number of studies have demonstrated a role of swearing in jocular insult or humor.

Anderson and Trudgill in Stapleton distinguish between abusive swearing (which is derogatory) and humorous swearing (which is not), while both of form of swearing are directed towards others, but humorous swearing creates teasing or joking effect (2010:295). Based on two statements above, there is a time for swear word does not have to be emotional, it can be used to show some humor rather than to insult or to hurt someone. For example: *Get your ass in gear! And the suitable sentence that used in Surabaya*

2.3.5 To Tell Story

Since swearing is a common activity among today's society, no one minds the occasional swear word and that is why infrequently when a little swear word slips it is never mentioned that it is a bad word to say. Swearing should rarely be used to hurt someone, rather its basic intentions are to flatter and make a story better. Sometimes people deploy swear words to elicit stories from others and to set them in motion to make it an interesting story. Swearing also occurs when listeners comment negatively on the telling performance itself, and when they express disagreement with something the teller says. The example is:

- A : *Cuk*, wingi aku ketemu arek ayu.
 (*Cuk*, I met a beautiful woman yesterday)
- B : *iyoa?*
 (Did you?)

2.3.6 To Deny

Many languages have developed mechanisms for expressing emphatic utterance denial by swearing that are close to the oaths. There are several such mechanisms, but the underlying idea is one and the same. To deny the truth of claims put forth in an utterance by arguing that these claims have no more value than some negative or worthless entity.

2.3.7 To Talk About Sex

Some of people uses swear word when they talk about sex. The fact that most swearing is often referred to as dirty or vulgar language shows its correlation with the subjects the vast majority of these words stem from: bodily functions and body products. When the word is referring to *sex or body product*, some of them might use it *talking* about the sex. But Jay point out that People find it difficult to discuss sexuality (menstruation, masturbation, intercourse) and sex talk is avoided because it is likely to cause anxiety (2008:272). People might so rarely used swear word to talk about sex, it means that one of one hundred people might use for it.

2.3.8 To Display Closeness in Friendship

This term is condition when somebody call their friends names or nicknames without causing anger, so they use it not to insult, to mock and to offend their friends but they use the swear words just to make him and his friend closer or to indicates their friendship. For example, an expression such as "Hi, Fuck face" or

in Surabaya such as “Hi, Cuk” could be labeled a jocular greeting given one interpretation of the speaker's intentions to display closeness in friendship. Therefore many people are not sensitive to them anymore because the original meaning of swearing has eroded from time to time.

2.2 Pragmatics

In his book entitled the study of language, George Yule states that Pragmatics is the study of intended speaker meaning, he further states that when we read or hear pieces of language, we normally try to understand not only what the word mean, but what the speaker of those words intended to convey (1985:97). It means that pragmatics concerned with the study of meaning as communicated by the speaker or writer and interpreted by a listener or reader. It has more to do with the analysis of what people mean by their utterance rather than the words or phrases in those utterances might mean by themselves.

In addition, pragmatics is also the study of contextual meaning. It involves the interpretation of what people mean in particular context and how the context influence what is said. Jay and Janschewitz state in their journal pragmatics of swearing (2008:272), swearing is influenced by pragmatic (contextual) variables such as the conversational topic, the speaker-listener relationship, including gender, occupation, and status, and the social-physical setting of the communication. From the views above it can be concluded that pragmatics has important role in swearing.

To understand the meaning and the purpose of swearing it requires a consideration of the context that need to know who, what, where, and when of speaking.

From the two paragraphs before, it can be concluded that pragmatics is a science discussing a meaning of language by regarding the relation between language and context. And according to Yule's view (1996:04), the advantage of studying language via pragmatic is that one can talk about people's intended meanings, their assumptions, their purposes or goals, and the kinds of actions (for example, requests) that they are performing when they speak.