

**AN ANALYSIS OF PHATIC COMMUNION
EMPLOYED BY THE CHARACTERS IN THE MOVIE
ENTITLED *JUNO*
(Based on A Sociopragmatics Approach)**



THESIS

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For The Sarjana Sastra Degree in English Department
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Sebelas Maret University

By

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Surakarta, December 2009

The researcher

Natalia Dany Parastika

MOTTO

You can if you think you can

(George Reeves)

Yesterday's the past, tomorrow's the future, but today is a gift.

That's why it's called the present

(Bill Keane)

Be Yourself Even You're Nobody!

(Lia)

DEDICATION

I whole heartedly dedicate this thesis to:

My beloved mother for the everlasting love

My Bams for the love and care

My family for the support

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Assalammualaikum wr wb

All praise just for the Almighty God, Allah SWT, and the Prophet Muhammad SAW for the blessing and guidance. Finally, one of my dreams comes true. It was a challenging task for me to complete this thesis. It took a lot of time, energy, and patience. I realized that without supports from people surround me, I might not able to accomplish the thesis. Their supports were very important for me. Therefore, I would like to give my special thank to all of them who have given valuable contribution. My gratitude goes to:

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At last, I realize that this thesis is far from being perfect. Therefore, I look forward any supporting criticism and suggestions.

The researcher

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ABSTRACT

Natalia Dany Parastika. C0304037. The Analysis of Phatic Communion Employed by the Characters in the Movie Entitled JUNO (A Sociopragmatics Approach), English Departement, Faculty of Letters and Fine Arts, Sebelas Maret University, Surakarta, 2009.

This research was conducted to describe the forms of phatic communion employed by characters in the movie entitled *JUNO* and also why the characters employ the forms of phatic communion.

This research used the socio-pragmatics approach. This research was a descriptive qualitative research. It employed total sampling technique. The dialogs containing the phatic communion were taken as data.

The result of the analysis can be seen as follows:

First, there are four forms of phatic communion employed by the characters in the movie entitled *JUNO*, namely ritual words that are exchanged when people meet, standard topic of conversation, supportive chat and meaningless word or misunderstood words.

Second, the characters employ forms of phatic communion because of some reasons. In the form of ritual exchanged when people meet, the speakers usually employ this form because they just want to greet one and another. The form of standard topic of conversation is a topic of conversation that is too standard and not too specific. The speakers employ this form because they want to strike up the relationship. The topic of conversation is usually about the weather, someone's health, etc. The speakers employ supportive chat form because this conversation does not deliver any new information but full of empathy and solidarity. It often takes the form of compliments, empathy and repetitions, both self-repetition and other repetition. The speakers employ meaningless words or misunderstood form because they want to maintain and keep the conversation going.

Phatic communion occurs both in formal or informal situation and the relationship between the participants can be intimate or distant. It can happen in both higher and lower status. The atmosphere is commonly good but if the atmosphere is bad, phatic communion utterances will help to turn into the good one. The attitude of the participants while uttering phatic communion utterances is usually sympathetic. It can be seen from the low tone. At last, phatic communion functions to establish and maintain social relationship between people in society.

CHAPTER 1

INTRODUCTION

A. Research Background

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. They establish and maintain their social interaction by means of communication. Halliday (1976:21) states that one of the functions of language is to make possible for people to create inter individual relationship. 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

There are some utterances used for establishing and maintaining social interaction. Sometimes it isn't important to say but this can break the silence and create mutual situation. Therefore, the tension gradually disappears and they continue their conversation. David Crystal (1992:296) states that the social functions of language are used to show rapport between people, or to establish a pleasant atmosphere

This kind of utterance is called Phatic Communion. It is firstly coined by Bronislaw Malinowski, an anthropologist, from the Greek verbs *phatos* means spoken and *communion*. It is used to establish or maintain social interaction rather than to express an information or idea. "A type of speech in which ties of union are created by a mere exchange of words." (Malinowski, 1923:315). The

examples that usually used in daily life are: ‘*Hello*’, ‘*Have a nice day*’, ‘*How are you?*’, etc. There are four forms of phatic communion based on Jean Aitchison (1996:22):

- Ritual words that are exchanged when people meet:
- Standard topics of conversation
Supportive chats between friends.
- Meaningless words or even misunderstood words.

Language can not be understood without seeing the context of situation, from this we can know and interpret the meaning of language. Trudgill (1974:84) 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, so is phatic communion. It can’t be separated from its context of situation. That is why the researcher also analyzes the context of situation of the dialogues. It includes the participants of the dialogue, and the relationship between the participants. Those factors are important to understand why the speaker employ phatic communion.

The researcher takes a movie entitled “**JUNO**” because the dialogues contain many phatic communion.

Here are the examples of phatic communion in the movie entitled “**JUNO**”:

Juno :”*Uh, hi Su-Chin.*”

- Su-Chin* : **“Oh, hi Juno. How are you?”**
- Juno* : “Good. I’m good. Did you finish that paper for Worth’s class yet?”
- Su-Chin* : “No, not yet. I tried to work on it a little last night, but I’m having trouble concentrating.”

This dialogue is a kind of ritual words that are exchanged when people meet. Juno trudges toward the front entrance of the clinic. There is an abortion protester, a teenager of Asian descent holding a hugely oversized sign that reads “**NO BABIES LIKE MURDERING.**” Juno recognizes the protester as a classmate of hers, Su-Chin. Juno just wants to greet and make chitchat with her.

Phatic communion is a very interesting research subject. In this research, the researcher analyses forms of phatic communion and describes why the characters in this movie use phatic communion based on the context of situation. It includes the participants of the dialogue, and the relationship between the participants

There are many phatic communion phenomena found in the movie entitled “**JUNO**”, therefore, the researcher is interested to conduct an analysis of phatic communion in the form of thesis entitled: “**An Analysis of Phatic Communion Employed by the Characters in the Movie entitled JUNO**”

B. Problem Statements

The problems of the research are:

1. What are the forms of phatic communion employed by the characters in the movie entitled "*JUNO*"?
2. Why do the characters in the movie entitled "*JUNO*" employ phatic communion?

C. Research Objectives

The purposes of this research are:

1. To find out the forms of phatic communion employed by the characters in the movie entitled "*JUNO*".
2. To describe why the characters in the movie entitled "*JUNO*" employ phatic communion.

D. Research Limitation

The research focuses on the observation and the analysis of phatic communion in the dialogue of "*JUNO*". The sources of data of this research are all the dialogue that contains phatic communion in this movie and also its context of situation in "*JUNO*" movie. It is supported by the movie script.

E. Research Benefits

The research of Phatic Communion in “*JUNO*” is expected to give better understanding about phatic communion. Therefore, the researcher hopes this research will be useful for the readers who learn about phatic communion based on socio-pragmatics approach.

F. Research Methodology

The research is based on socio-pragmatics study with descriptive-qualitative method. It includes collecting data, making an analysis and also drawing conclusion. The data of this research is the script of all dialogues that containing phatic communion in the movie entitled “*JUNO*” and also its context of situation. The technique used in this research is total sampling technique. More details on Research Methodology will be discussed in Chapter III.

G. Thesis Organization

The thesis organization is arranged as follows:

Chapter I : Introduction

Research Background, Problem Statement, Research Objectives, Research Limitation, Research Benefits, Research Methodology, and Thesis Organization.

Chapter II : Literary Review

Sociolinguistics, Pragmatics, Ethnography of Communication, Language Functions, Phatic Communion, Context, Politeness Theory, Domain of Language Use, Synopsis of the Movie, and Review of Related Study.

Chapter III : Research Methodology

Type of Research, The Source of Data, Sample and Sampling Technique, Technique of Collecting Data, Data Coding and Technique of Data Analysis.

Chapter IV : Data Analysis

Chapter V : Conclusion and Suggestion

CHAPTER II

LITERATURE REVIEW

A. Sociolinguistics

1. Definition of Sociolinguistics

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.

Meanwhile Holmes (2001:1) states that "Sociolinguistics studies the relationship between language and society. 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 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 ⁷ g?

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 Sociolinguistics

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

- 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 the intergroup interaction or the large group of speakers.

This research focuses on phatic communion used by the characters in the film “*JUNO*”. Therefore, the researcher takes micro-sociolinguistics as the frame of the study. All the theories used are under the scope of micro-sociolinguistics.

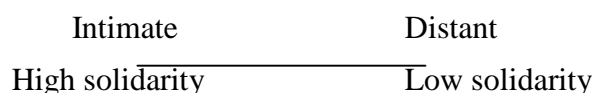
3. Dimension of Sociolinguistics

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), 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.

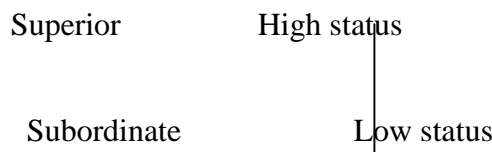
The solidarity/social distance scale is as follows:



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:

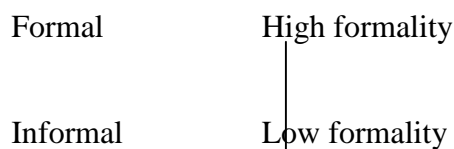


For example, an employee calls his employer 'Sir' because he intends to respect him who has higher status. Whereas the employer calls his employee by his first name. It signals that the employee has lower status than the employer.

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:

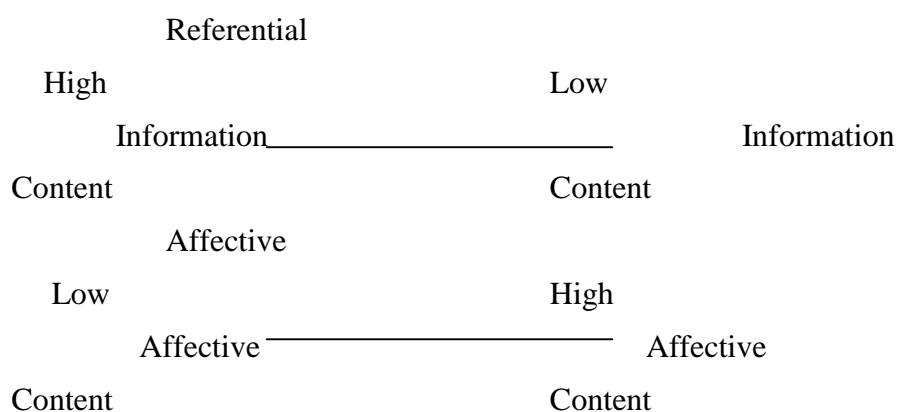


For example, official languages are the appropriate varieties for formal situation in state occasions.

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 serves that language can convey 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:



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”. Leech (1983:6) points out that pragmatics is the study of meaning in relation to speech situation.

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’. Pragmatics is concerned with the study of meaning as 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’. 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). 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 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

It is necessary to know how the speakers of a particular language in a particular community organize their social relationships. The approach to the sociolinguistics of language in which the use of language in general is related to social and cultural values is called the ethnography of speaking, or generally well known as the ethnography of communication (Fasold, 1996:39).

The ethnography of communication is not simply a study of language structure or grammar. It concerns of how the speakers use utterances, whether to show deference, to get someone to do something, to display verbal skill or to give someone else information which is considered simply outside the concerns of linguistic theory.

Therefore, the ethnography of communication seeks to account not merely for what can be said but for when, where, by whom, to whom, in what manner, and in what particular circumstances. Since the ways or rules of speaking can vary from one culture to another. It is necessary to understand the fundamental concepts of the 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.

Fishman (1972) 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 norms for speech behavior to conform to the appropriate speech community by adding, subtracting and substituting rules of communicative behavior (in Fasold, 1996:42). 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. 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.

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). 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 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, 1998:245) 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. 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 contexts ... - in short, everything involving the use of language and other communicative dimensions in particular social settings (ibid., 246).

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.

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.

To illustrate example:

Juno :Uh, hi Su-Chin.

Su-Chin :Oh, hi Juno. **How are you?**

Juno :**Good. I'm good.(pause)**

Did you finish that paper for Worth's class yet?

Su-Chin :No, not yet. I tried to work on it a little last night, but I'm having trouble concentrating.

Juno :You should try Adderall.

Su-Chin :No thanks. I'm off pills.

(JUNO 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.
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, Jacobson 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 metalinguistics 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). 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 talking at all.

Phatic communion is influenced by cultural aspects. In Britain, phatic communion happens when two Englishmen meet, their first talk is about the weather. In other cultures, it may be the health of the relatives, as in the following exchange between a villager and a city-bred young man who has just returned to his home village in Karnataka, South India:

Young man : "**How are you?**"

Villager : "By the grace of God, all are fine. My son is employed now. Many people have come to offer their daughters to him already. My daughter attained puberty recently. She is sent to her husband's place. If that Lord Venkateshwara of Tirupathi opens his eyes. I will be a grandfather soon."

(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). 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 parts of conversation in our daily life. 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 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 Juno and Su-Chin where the underlined words show the greeting in formal situation:

Juno :”Uh, hi Su-Chin.”

Su-Chin :”Oh, hi Juno. How are you?”

Juno :”Good. I’m good. Did you finish that paper for Worth’s class yet?”

Su-Chin :”No, not yet. I tried to work on it a little last night, but I’m having trouble concentrating.”

(JUNO movie)

2. Standard 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:

Mac : So Juno, how did your maneuver go last night?
 Juno : Which maneuver, sir? *The one in which I moved an entire living room set from one lawn to another, or the one in which I cleared a sixty-four ounce blue slushie in ten minutes?*
 (JUNO 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:

Nurse : Would you like to meet your son?
 (Pull back to reveal she's speaking to Vanessa, who stands, paralyzed, several feet away)
 Vanessa : I have a son?
 Nurse : (amused) You are the adoptive mother?
 Vanessa : I have a son.

Nurse :**Healthy kid, too.** *Didn't waste any time getting out.*
(JUNO movie)

4. **Meaningless words or misunderstood words**

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

Bleeker's mom :**Paul? Are you coming downstairs to eat?**
 Bleeker :*I don't think so.*
 Bleeker's mom :**You ran eight miles today, Puppy.**
 Bleeker :*I'm not hungry, oddly.*
 Bleeker's mom :**But it's breakfast for supper. Your favorite, Paulie. I made French toast and sausage. Patties, not linkies, just like you like it.**
(Bleeker places his hand silently on his stomach).
 (JUNO movie)

F. Context

Language can't be understood without seeing the context of situation, 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. 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 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.

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.

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

Juno MacGuff is sixteen years old girl who discovers that she is pregnant by her friend, Paulie Bleeker. At the first time, she intends to have an abortion, she changes her mind and decides to make a plan for the child's [adoption](#).

Finally, she meets Mark and Vanessa Loring who want to adopt her baby. As the pregnancy progresses, Juno struggles with the emotions she feels for her baby's father, Paulie, who is clearly although passively in love with Juno.

Not long before her baby is due, Juno is visiting with Mark when their interaction becomes strongly emotional. Mark then tells her that he will be leaving Vanessa. Mark tells her he does not feel ready to be a father. Juno watches the Loring marriage fall apart, then drives away and cries by the side of the road before coming to a decision. Returning to the Lorings' home, she leaves a note and disappears before they answer the door.

After a heartfelt discussion with her father, Mac, Juno accepts that she loves Paulie. Juno then tells Paulie that she loves him, and Paulie's actions make it clear that her feelings are reciprocated. At his track meet, when Paulie notices that Juno is not in the stands and realizes she must be in labor, he rushes to the hospital to be with her. Juno had not told him because she doesn't want him to miss the track. He arrives and finds Juno who has given birth to their son, he comforts Juno as she cries. Vanessa comes to the hospital where she joyfully claims the newborn boy as a single adoptive mother. On the wall in the baby's new nursery, Vanessa has framed Juno's note addressed only to her which reads "Vanessa: If you're still in, I'm still in. Juno." The film ends in the summertime with Juno and Paulie playing guitar and singing together followed by a kiss.

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 Deni Purwanti (2005) in her thesis entitled *An Analysis of Phatic Communion in Erin Brockovich Movie (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 *Erin Brockovich*. 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 "**JUNO**".

CHAPTER II

LITERATURE REVIEW

C. Sociolinguistics

3. Definition of Sociolinguistics

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.

Meanwhile Holmes (2001:1) states that "Sociolinguistics studies the relationship between language and society. 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 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:

- e. The participants: who is speaking and
who are they speaking to?
- f. The setting or social context of the interaction: where are they speaking?

- g. The topic : What is being talked about?
- h. 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.

4. The Scope of Sociolinguistics

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

- c. 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.
- d. Macro-sociolinguistics concerns the study of language and development in the scope of society in general. It means that macro-sociolinguistics covers the intergroup interaction or the large group of speakers.

This research focuses on phatic communion used by the characters in the film “*JUNO*”. 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 Sociolinguistics

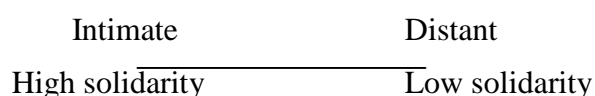
In order to provide a framework for discussing language in its social context and the ways which reflects its users and the uses they put it. There are

four social dimensions for analysis which relate to the social context. According to Holmes (2001:376), the four social dimensions are:

b. 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.

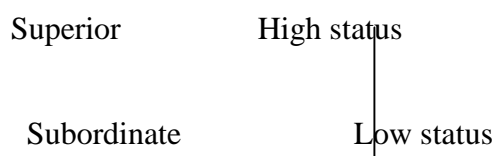
The solidarity/social distance scale is as follows:



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:

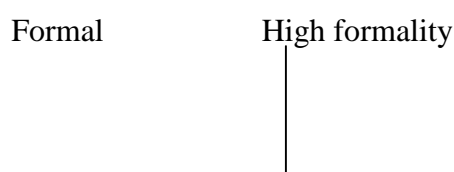


For example, an employee calls his employer 'Sir' because he intends to respect him who has higher status. Whereas the employer calls his employee by his first name. It signals that the employee has lower status than the employer.

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:



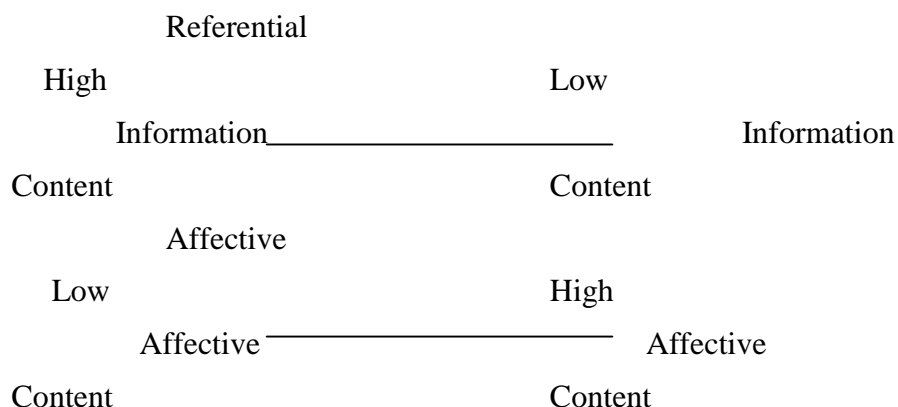
Informal Low formality

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 serves that language can convey 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:



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.

D. 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 in fact it has no clear meaning". Leech (1983:6) points out that pragmatics is the study of meaning in relation to speech situation. 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'. Pragmatics is concerned with the study of meaning as 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'. 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). 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 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.

K. Ethnography of Communication

It is necessary to know how the speakers of a particular language in a particular community organize their social relationships. The approach to the sociolinguistics of language in which the use of language in general is related to social and cultural values is called the ethnography of speaking, or generally well known as the ethnography of communication (Fasold, 1996:39).

The ethnography of communication is not simply a study of language structure or grammar. It concerns of how the speakers use utterances, whether to show deference, to get someone to do something, to display verbal skill or to give someone else information which is considered simply outside the concerns of linguistic theory.

Therefore, the ethnography of communication seeks to account not merely for what can be said but for when, where, by whom, to whom, in what manner, and in what particular circumstances. Since the ways or rules of speaking can vary from one culture to another. It is necessary to understand the fundamental concepts of the 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.

Fishman (1972) 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 norms for speech behavior to

conform to the appropriate speech community by adding, subtracting and substituting rules of communicative behavior (in Fasold, 1996:42). 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. 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 of 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.

The third units of interaction, speech acts, are the minimal component of speech events. Speech acts 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). 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 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, 1998:245) 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. 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 contexts ... - in short, everything involving the use of language and other communicative dimensions in particular social settings (ibid., 246).

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.

L. 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.

To illustrate example:

Juno :Uh, hi Su-Chin.

Su-Chin :Oh, hi Juno. **How are you?**

Juno :**Good. I'm good.(pause)**

Did you finish that paper for Worth's class yet?

Su-Chin :No, not yet. I tried to work on it a little last night, but I'm having trouble concentrating.

Juno :You should try Adderall.

Su-Chin :No thanks. I'm off pills.

(JUNO 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:

7. Expressive utterances express the speaker's feeling, e.g. I'm feeling great today.
8. Directive utterances attempt to get someone to do something, e.g. Clear the table!

9. Referential utterances provide information, e.g. At the third stroke it will be three o'clock precisely.
10. Metalinguistic utterances comment on language itself, e.g. 'Hegemony' is not a common word.
11. 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.
12. 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, Jacobson 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 metalinguistics 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.

M. 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). 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 talking at all.

Phatic communion is influenced by cultural aspects. In Britain, phatic communion happens when two Englishmen meet, their first talk is about the weather. In other cultures, it may be the health of the relatives, as in the following exchange between a villager and a city-bred young man who has just returned to his home village in Karnataka, South India:

Young man : **"How are you?"**

Villager : "By the grace of God, all are fine. My son is employed now. Many people have come to offer their daughters to him already. My daughter attained puberty recently. She is sent to her husband's place. If that Lord Venkateshwara of Tirupathi opens his eyes. I will be a grandfather soon."
(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). 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 parts of conversation in our daily life. There are some forms of phatic communion based on Jean Aitchison (1996:22):

5. 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 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 Juno and Su-Chin where the underlined words show the greeting in formal situation:

Juno :”Uh, hi Su-Chin.”

Su-Chin : "Oh, hi Juno. How are you?"
 Juno : "Good. I'm good. Did you finish that paper for Worth's class yet?"
 Su-Chin : "No, not yet. I tried to work on it a little last night, but I'm having trouble concentrating."

(JUNO movie)

6. Standard 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:

Mac : "So Juno, how did your maneuver go last night?"
 Juno : "Which maneuver, sir? The one in which I moved an entire living room set from one lawn to another, or the one in which I cleared a sixty-four ounce blue slushie in ten minutes?"

(JUNO movie)

7. 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:

Nurse : Would you like to meet your son?
(Pull back to reveal she's speaking to Vanessa, who stands, paralyzed, several feet away)
 Vanessa : I have a son?
 Nurse : *(amused)* You are the adoptive mother?
 Vanessa : I have a son.
 Nurse : Healthy kid, too. *Didn't waste any time getting out.*
 (JUNO movie)

8. Meaningless words or misunderstood words

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

Bleeker's mom : Paul? Are you coming downstairs to eat?
 Bleeker : *I don't think so.*
 Bleeker's mom : You ran eight miles today, Puppy.
 Bleeker : *I'm not hungry, oddly.*
 Bleeker's mom : But it's breakfast for supper. Your favorite, Paulie. I made French toast and sausage. Patties, not linkies, just like you like it.
(Bleeker places his hand silently on his stomach).
 (JUNO movie)

N. Context

Language can't be understood without seeing the context of situation, 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. 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 SPEAKING (Situation, Participants, End, Act, Keys, Instrumentalities, Norms, Genre) as what have been explained in the subchapter above.

O. 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.

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.

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

P. 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 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. 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.

Q. Synopsis

Juno MacGuff is sixteen years old girl who discovers that she is pregnant by her friend, Paulie Bleeker. At the first time, she intends to have an abortion, she changes her mind and decides to make a plan for the child's [adoption](#).

Finally, she meets Mark and Vanessa Loring who want to adopt her baby. As the pregnancy progresses, Juno struggles with the emotions she feels for her baby's father, Paulie, who is clearly although passively in love with Juno.

Not long before her baby is due, Juno is visiting with Mark when their interaction becomes strongly emotional. Mark then tells her that he will be leaving Vanessa. Mark tells her he does not feel ready to be a father. Juno watches the Loring marriage fall apart, then drives away and cries by the side of the road before coming to a decision. Returning to the Lorings' home, she leaves a note and disappears before they answer the door.

After a heartfelt discussion with her father, Mac, Juno accepts that she loves Paulie. Juno then tells Paulie that she loves him, and Paulie's actions make it clear that her feelings are reciprocated. At his track meet, when Paulie notices that Juno is not in the stands and realizes she must be in labor, he rushes to the hospital to be with her. Juno had not told him because she doesn't want him to miss the track. He arrives and finds Juno who has given birth to their son, he comforts Juno as she cries. Vanessa comes to the hospital where she joyfully claims the newborn boy as a single adoptive mother. On the wall in the baby's new nursery, Vanessa has framed Juno's note addressed only to her which reads "Vanessa: If you're still

in, I'm still in. Juno." The film ends in the summertime with Juno and Paulie playing guitar and singing together followed by a kiss.

R. 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 Deni Purwanti (2005) in her thesis entitled *An Analysis of Phatic Communion in Erin Brockovich Movie (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 *Erin Brockovich*. 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 "**JUNO**".

CHAPTER III

RESEARCH METHODOLOGY

Type of Research

This research applies a descriptive qualitative method. Moleong (1991:6) states that “Data yang dikumpulkan berupa kata-kata, gambar, dan bukan angka-angka. Hal ini disebabkan oleh adanya penerapan metode kualitatif.” It means that the collected data are in the form of words and/or pictures, not figures or numbers. It is because of the application of qualitative method.

Furthermore, in a descriptive method, the data are collected, classified, analyzed, and then based on the data analysis, a conclusion is drawn (Hadi, 1983:3).

Data and Source of Data

The source of data in a research refers to the subject from which the data are obtained (Arikunto, 1993:102). The data themselves may appear in the form of words, sentences, discourse, photograph, daily record, memorandum, videotape (Subroto, 1992:7).

In conducting this research, the researcher employs a movie entitled “*JUNO*” as the source of data. The film is chosen since it has many phenomena of phatic communion. The data in this research are dialogues containing phatic communion employed by the characters in the movie entitled “*JUNO*”.

Sample and Sampling Technique

Arikunto defines that sample is part or representation of the population being observed (1993:104), whereas technique of sampling is a technique of choosing samples (Hadi, 1983:75)

Based on the explanation above, this research employs total sampling technique. This sampling technique takes all of the data provided in the population as the sample of the study. Since the aim of this qualitative research is not to make generalization of the characteristics of the population but to describe specific things found in the data (Moleong, 1991). This kind of sampling is used for the data going to be analyzed, which is all of the phenomena that match with the criteria of the field of study. In this research, the dialogues containing phatic communion employed by the characters in the

movie entitled “*JUNO*” found in the data were taken as the samples of the research.

Instruments of the Research

In a qualitative research, the researcher is the main instrument since he conducts the whole research process (Moleong, 1991:121). However, the researcher needed equipments in conducting the research, such as a set of DVD player, television and the DVD's of the film.

Technique of Collecting Data

In collecting the data, the researcher does the steps as follows:

- a. Replaying the movie entitled “*JUNO*”.
- b. Searching for the script of the movie entitled “*JUNO*”.
- c. Identifying all the phatic communion phenomena while watching the movie.
- d. Giving the mark to the dialogues containing phatic communion.
- e. Giving a code on each classified data.

Data Coding

In this research, the data coding was done in order to make the analysis of each datum easier. The data were given some codes. The data coding was based on the order of the datum number, form of phatic communion, the participant of the dialogue, and the relationship between the participant and the domain of each datum. The example of data coding is as follows:

Data 01/RW/FM/DS/Fri

01 : refers to number of datum

RW : refers to form of phatic communion

The abbreviations of the forms of phatic communion are as follows:

- RW: Ritual words that are exchanged when people meet
- STOC: Standard topics of conversation
- SC: Supportive chat between friends.
- MW: Meaningless words or misunderstood words.

FM : refers to the situation namely formal. It can be formal (FM) or informal (Inf)

DS : refers to the participants of the dialogue, and the relationship between the participants namely distant. It can be distant (DS) or Intimate (Int)

Fri: refers to domain

The coding of the domains of the dialogues in the film are:

- ◆ Friendship domain (Fri)
- ◆ Public space domain (Pub)
- ◆ Family domain (Fam)
- ◆ Education domain (Edu)

Technique of Analyzing Data

The collected data were analyzed by conducting the following steps:

- a. Classifying the forms of phatic communion employed by the characters in the dialogues of the movie entitled “*JUNO*” based on Jean Aitchison classification of the phatic communion.
- b. Describing the data in relation to the context of the dialogues when phatic communion occurs. The context of the dialogues covers the situational context of the dialogues, the participants of the dialogue, and the relationship between the participants.

- c. Analyzing the forms of phatic communion and the function of phatic communion based on Jean Aitchison's criteria of the function of phatic communion by applying Holmes' Social Dimension of Communication and Hymes' SPEAKING theory.
- d. Drawing conclusion and giving suggestions.

CHAPTER IV

ANALYSIS

A. Introduction

The most important part of the research is data analysis. The analysis of this research is aimed to reveal the phenomenon of phatic communion used by the characters and why the characters employ form of phatic communion. The analysis is conducted in three subchapters. They are introduction, analysis, and discussion.

The research is based on sociopragmatics approach. The data are analyzed first to classify the data containing phatic communion based on the Jean Aitchison's classification of the forms of phatic communion and also to describe the function of phatic communion based on Jean Aitchison's criteria of the function of phatic communion by applying Holmes' Social Dimension of Communication and Hymes' SPEAKING theory.

By considering the explanation above, the researcher answers the problem statements of the research: 1) to find out the forms of phatic communion employed by the characters in the movie entitled "*JUNO*", 2) To describe why the characters in the movie entitled "*JUNO*" employ phatic communion. The answers found in the analysis are drawn into the conclusion of the research.

B Analysis

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Jean Aitchison (1996) classifies the forms of phatic communion into four: ritual words that are exchanged when people meet, standard topic of conversation, supportive chat, and meaningless words or misunderstood words. Regarding to Aitchison's classification above, 28 data containing phatic communion are found in the dialogues of the movie entitled JUNO.

B. 1. There are four forms of phatic communion:

B. 1. 1. Ritual words that are exchanged when people meet

Ritual words that are exchanged when people meet is usually cycling through daily familiar conversation that can evoke a normality and permanence of social relationship. It is commonly called 'greeting'. It doesn't only occur between people who have intimate relationship but also between people who have distant relationship and the situation can be informal or

formal. It occurs in 8 data and it can be seen in data number: 01, 07, 08, 19, 26, 09, 11, and 12.

The examples as follows:

Datum 01/RW/Inf/Int/Fri

Juno : **Hey Bleek.**
 Bleeker : **Hey, cool tiger.** Looks proud.
 Juno : Yeah, I swiped it from Ms. Rancick.

Bleeker : Cool. ...

The conversation takes place in front of Bleeker's house. Juno arranges the living room set on the front lawn. The participants are Bleeker and Juno. It happens early in the morning when Bleeker wants to do his track practice activity. Juno sits in the armchair and chews a pipe officiously.

Juno sits in an armchair in front of Bleeker's house when Bleeker opens the door. Juno greets him first '*Hey Bleek*'. Bleeker feels surprised with this then he sees the carpet that is used by Juno. He replies Juno's greeting by saying '*Hey, cool tiger*', he gives comment about the carpet.

Juno and Bleeker apply a kind of phatic communion that is ritual words that are exchanged when people meet because Juno greets Bleeker '*Hey Bleek*'. It commonly happens between two friends to call their nickname. Bleeker replies the greeting by saying 'hey' and also gives comment about the carpet. It happens in informal situation and it happens between friends. The relationship is intimate because they know each other. The atmosphere is good.

Datum 11/RW/FM/ds/Fri

Vanessa : **Hi! I'm Vanessa.** You must be Juno and Mr. MacGuff. I'm Vanessa.
 Juno : Vanessa, right?
 Mac : **Hello.** Thank you for having me and my irresponsible child over to your home.
 Vanessa : **Oh no. Thank you. Come on in.**

Datum 12/RW/FM/ds/Fri

- Mark : **Hi. I'm Mark Loring. I'm the husband.**
 Mark : This is our attorney, Gerta Rauss.
 Juno : (*in exaggerated, growling German accent*)
 Geeerta Rauuuss!
 Gerta : (*straight*) **Nice to meet you.**
 (*Mac seizes Mark's hand and pumps it heartily*)
 Mac : I'm Mac MacGuff, and this, of course, is my daughter Juno.

Both conversations above take place in Loring's house. Mark and Vanessa Loring is a couple who wants to adopt Juno's baby. Mac and Juno come to their house to introduce themselves before making a deal about adoption. Mac presses the doorbell while Juno chews her nails comfortably. Vanessa opens the door and greets them. She asks them to come in and then Mark comes to introduce himself. There is also Loring's attorney, Gerta Rauss. Mark introduces her also to Mac and Juno.

Vanessa opens the door and greets them by introduce herself '*Hi, I'm Vanessa*'. It is a kind of ritual words that are exchanged when people meet because Vanessa greets her guests since this is their first meeting. It shows politeness. Mac replies the greeting by saying '*Hello. Thank you for having me and my irresponsible child over to your home*'. This sentence doesn't mean that Juno is really an irresponsible child. Mac applies ritual words that are exchanged too.

In the second dialogues, Mark comes and introduces himself as Vanessa's husband '*Hi. I'm Mark Loring. I'm the husband*'. He also introduces his attorney, Gerta Rauss. Mac applies a kind of phatic communion namely ritual words that are exchanged when people meet. He greets his guests and introduces his attorney to Juno and Mac. Juno replies the greeting by

mentioning Gerta's name in exaggerated, growling German accent. Gerta just says '*Nice to meet you*'.

The conversations between Mac, Juno and Vanessa and also between Mark, Gerta Rauss, Juno, and Mac are in a good atmosphere. All of the conversations are in formal situation and the relationships between them are distant because this is their first meeting. It's a kind of standard introduction between people who haven't met before.

B. 1. 2. Standard topic of conversation

When two people meet to break the silence or just do a courtesy, they usually start conversation with standard topics which are about the weather or the health of relatives. It opens a social channel which can make the conversation continue to other topics. It occurs in 5 data and it can be seen in data number: 03, 13, 15, 20, and 23.

The examples as follows:

Datum 13/STOC/FM/ds/Fri

Mark : Cool. Well, let's sit down and get to know each other a bit.
 Vanessa : **I'll get drinks. What would everyone like? I've got Pellegrino, Vitamin Water...**
 Juno : A Maker's Mark, please. Up.
 Mac : She's joking. Junebug has a wonderful sense of humor, which is just one of her many genetic gifts.

The conversation takes place at Loring's living room. It happens between Vanessa, Juno and Mac. Vanessa as the master of the house wants to serve her guest by offering drink. She mentions some kinds of drinks. Juno asks the other kinds of drinks.

Vanessa wants to serve her guest by offering drinks to them, she says '*I'll get drinks. What would everyone like? I've got Pellegrino, Vitamin Water...*'. She applies a kind of phatic communion namely standard topic of conversation. The topic of the conversation is about offering drink. It happens between acquainted people. The situation is formal and the situation between them is distance because this is their first meeting.

Datum 23/STOC/FM/Int/Pub

Vanessa : **Juno?**
Juno tries her best to look enthused.
 Juno : **Well hi Vanessa! What brings you to the mall today?**
 Vanessa : **Just, you know, shopping with my girlfriends.**
 Leah : You're gay?
Juno glares at Leah.
 Vanessa : *(confused)* No...

The conversation takes place at Ridgedale mall. It happens between Vanessa, Juno, and Leah. Juno and Leah are walking through the mall, looking bored. They watch Vanessa playing happily with a little girl in the kid's area but Vanessa doesn't know about that. They watch it for a few moments before they move on. When they approach the elevator, the elevator door opens and they meet Vanessa.

They meet in front of the door elevator, Vanessa greets Juno by saying '*Juno?*'. Juno replies Vanessa's greeting '*Well hi Vanessa! What brings you to the mall today?*'. Vanessa answers her question '*Just, you know, shopping with my girlfriends*'. Juno applies a kind of phatic communion namely

standard topic of conversation. She asks such question in order to make the situation more comfortable for them. Vanessa answers the question by saying standard topic too because she wants to shopping with her girlfriends. As we know, people usually go to the mall for shopping or just walking around. They use formal language and the relationship between them is intimate because they have met before. The atmosphere is good although Leah asks a ridiculous question “*you’re gay?*” Vanessa confused with her question and just replies ‘*No*’.

B. 1. 3. Supportive Chat

Conversational interaction between people often supplies a minimum of information, but a maximum of supportive chat. It often takes the form of compliments, empathy and repetitions, both self-repetition and other repetition. It occurs in 10 data and it can be seen in data number: 02, 04, 05, 17, 18, 22, 24, 25, 27, and 28.

For examples:

Datum 02/STOC/Inf/Int/Fri

Juno : **Your shorts are looking especially gold today.**
 Bleeker : My mom uses color-safe bleach.
 Juno : Go Carole. (*a beat*). So, guess what?
 Bleeker : (*shrugs*) I don't know...
 Juno : I'm pregnant.

The conversation takes place in front of Bleeker's house. Juno arranges the living room set on the front lawn. The participants are Bleeker and Juno. It happens early in the morning when Bleeker wants to do his track practice

activity. Juno sits in the armchair and chews a pipe officiously. She wants to say about her pregnancy to Bleeker.

The atmosphere of this conversation is good. The day is sunny when Bleeker wants to do his track practice activity. Juno gives compliment to Bleeker's pants '*Your shorts are looking especially gold today*'. This sentence is just phatic communion namely supportive chat. Juno just wants to make the situation comfortable before she says that she is pregnant, she gives compliment to him. The situation is informal and the relationship between them is intimate since Bleeker is the baby's father.

Datum 05/SC/Inf/Int/Fri

Guy Lab Partner : You know, you've been acting like this ever since I went up to see my brother at Mankato. I told you, **nothing happened!**

Girl Lab Partner : Something happened. Because your eyes? Are very cold? They're very cold, Josh. They're cold, lying eyes.

Guy Lab Partner : What? **My eyes are not lying!**

Girl Lab Partner : Yes they are, Josh. Since Mankato, they have been lying eyes.

The conversation happens in the lab. The participants are Juno's lab partners. They are a humorless couple. The girl prejudices that her boyfriend had an affair with other girl when he went to Mankato. The boy insists that nothing happen in Mankato.

In the middle of conversation, suddenly the girl lab partner comes and says that she can't join the photomagnetism because she has a menstruation period and she doesn't look at his boyfriend's eyes at all. Because of this the guy lab partner then says like this '*You know, you've been acting like this ever since I went up to see my brother at Mankato. I*

told you, nothing happened!'.. He applies supportive chat. Because it supplies a minimum of information, but a maximum of supportive chat. He says like that to make her girlfriend believe him that he didn't cheat when at Mankato. But the girl doesn't believe The situation between them is intimate since they are a couple. They use informal language and the atmosphere is not good since they are in a quarrel.

Datum 18/SC/Inf/Int/Fri

Bleeker : Hey Juno... A couple of us are going to the cineplex after school to donut that movie with the guy with eighteen kids.
 Juno : Sorry, Bleek... Going for my ultrasound. Gotta note and everything.
 Bleeker : Okay, cool.
 Juno : I'll try to drop by later.

Juno exits the head office and bumps into Bleeker. Bleeker tries to make the situation between them become comfortable. That is why he asks Juno to have a date but she can't join it because she has to go for doing ultrasound.

Bleeker tries to strike up the conversation by asking Juno to have a date with him '*Hey Juno... A couple of us are going to the cineplex after school to donut that movie with the guy with eighteen kids*'. He applies a kind of phatic communion namely supportive chat. He wants to make the situation between him and Juno as normal as before although they face a problem.

The situation between them is informal and the relation is intimate. Bleeker asks Juno to have a date. The atmosphere is good eventhough Juno refuses. She tries to drop later and Bleeker can understand it.

B. 1. 4. Meaningless words or misunderstood words

Meaningless words or even misunderstood words are needed to keep a conversation going. Its function is to break the silence when two speakers were in a conversation. It occurs in 5 data and it can be seen in data number: 06, 10, 14, 16 and 21.

For examples:

Datum 06/MW/Inf/Int/Fam

Mac : **So Juno, how did your maneuver go last night?**
 Juno : Which maneuver, sir? The one in which I moved an entire living room set from one lawn to another, or the one in which I cleared a sixty-four ounce blue slushie in ten minutes?

The conversation takes place in the Macguff's diningroom at night. It happens between Juno and his father, Mac. Mac tries to open the conversation between them. He is asking what she has done last night by saying in another sentence.

Mac tries to open the conversation by saying *So Juno, how did your maneuver go last night?*. It is a kind of phatic communion namely meaningless words or misunderstood words. It is the other ways to ask what Juno did last night. The atmosphere is good. The situation is informal and the relationship is intimate because the dialogue happens between a father and a daughter.

Datum 10/MW/Inf/Int/Fam

Bleeker's mom : **Paul? Are you coming downstairs to eat?**
 Bleeker : I don't think so.
 Bleeker's mom : **You ran eight miles today, Puppy.**
 Bleeker : I'm not hungry, oddly.

Bleeker's mom : **But it's breakfast for supper. Your favorite, Paulie. I made French toast and sausage. Patties, not linkies, just like you like it.**

The conversation takes place in Bleeker's room. The participants are Bleeker and his mother. She enters Bleeker's room and asks him to have dinner but he refuses it. His mother tries to persuade him in any ways.

Bleeker's mother wants to ask Bleeker to have dinner but he refuses by saying that he is not hungry. Eventhough Bleeker refuses it, his mother still tries to persuade him by saying '*You ran eight miles today puppy*' and '*But it's breakfast for supper. Your favorite, Paulie. I made French toast and sausage. Patties, not linkies, just like you like it*'. Bleeker's mom applies a kind of phatic communion namely meaningless words or misunderstood words because she forces her son to have dinner eventhough he doesn't want. She persuades him by saying meaningless words or misunderstood words which is her utterances do not have a meaning at all. The atmosphere is not too good because. They use informal language and their relationship is intimate because they are a mother and a son.

B. 2. The descriptions why the characters employ phatic communion

B. 2. 1. Ritual words that are exchanged when people meet

The speakers usually employ this form of phatic communion because in this form they just want to greet one and another. It doesn't only occur between people who have intimate relationship but also between people who have distant relationship.

For examples:

Datum 07/RW/Inf/Int/Fri

- Juno : **Uh, hi Su-Chin.**
 Su-Chin : **Oh, hi Juno. How are you?**
 Juno : Good. I'm good.(pause)
 Did you finish that paper for Worth's class yet?
 Su-Chin : No, not yet. I tried to work on it a little last night, but I'm having
 trouble concentrating.

Datum 08/RW/Inf/Int/Fri

- Juno : Wise move. I know this girl who had a huge crazy freakout
 because she took too many behavioral meds at once. She took off
 her clothes and jumped into the fountain at Ridgedale Mall and she
 was like, "Blaaaaaah! I'm a kraken from the sea!"
 Su-Chin : I heard that was you.
 Juno : **Well, it was nice seeing you.**

The conversation above takes in front of the Women's Choice Clinic. Juno trudges toward the front entrance of the clinic. There is an abortion protester, a teenager of Asian descent holding a hugely oversized sign that reads "**NO BABIES LIKE MURDERING.**" Juno recognizes the protester as her classmate, Su-Chin.

Juno knows that the protester is her classmate then she greets her '*Uh, hi Su-Chin*'. Su-chin replies it by saying '*Oh, hi Juno how are you?*'. Both of them apply a kind of phatic communion namely ritual words that are exchanged when people meet. The situation of the conversation is informal and the relationship between them is intimate because they have known each other. In the beginning the atmosphere is good. Juno just wants to greet and make chitchat with her but the atmosphere becomes unpleasant after that

because Juno tells a joke to Su-chin but she can't catch what Juno's mean. Juno wants to respect her friend, Su-chin, because her joke doesn't work then Juno left her by saying *'Well, it was nice seeing you'*.

Datum 09/RW/FM/ds/Pub

Punk Receptionist: **Welcome to Women's Choice, where Women are trusted friends.** Please put your hands where I can see them and surrender any bombs.
(Juno flashes her best jazz hands)
 Juno : **Hi. I'm here for the big show?**
 Punk Receptionist : Your name, please?
 Juno : Juno MacGuff.

The conversation takes place at the Women's Choice Clinic. It happens between Juno and the receptionist. The receptionist sits behind a pane of bulletproof glass. The waiting room is semi-crowded, occupied mostly by pregnant women, teens and ill-behaved children. Juno came to this clinic for doing abortion.

When Juno enters the room, the receptionist greets her by saying *'Welcome to Women's Choice, where Women are trusted friends'*. This sentence is a kind of ritual words that are exchanged when people meet because this utterance is usually used by the receptionist to greet the patient who came to the clinic. Juno replies the greeting by saying *'Hi. I'm here for the big show?'*. 'The big show' means Juno wants to do the abortion and to make it polite she says in another sentence.

The situation is formal because they use formal language and their relationship is distant. This is their first meeting. The atmosphere is good. The receptionist greets and Juno replies the greeting.

Datum 26/ RW/Inf/Int/Fam

Juno : **Hi Dad.**
 Mac : **Hey, big puffy version of Junebug.** Where have you been?

The conversation takes place at the Macguff's kitchen. It happens between Juno and Mac. Juno just arrives from Loring's house. She feels angry with Loring's couple who wants to divorce while she will give her baby to them. Mac is sitting alone at the kitchen table then Juno enters the kitchen.

Juno greets her father '*Hi Dad*' and Mac replies it by saying '*Hey, big puffy version of Junebug*'. They apply phatic communion namely ritual words that are exchanged when people meet. Mac says this sentence just because Juno's pregnancy looks bigger than before. The atmosphere is good and the situation is intimate since this is a conversation between a father and a daughter. They use informal language.

B. 2. 2. Standard topic of conversation

This form of phatic communion usually contains a topic of conversation that is too standard and not too specific. It occurs between unacquainted or acquainted people. The speakers employ this form because they want to strike up a relationship. If the conversation occurs between unacquainted people usually the topic of conversation is about the weather, offering drink or something. The other topic is about the health of the relatives usually for people who already acquainted.

The examples as follows:

Datum 03/STOC/Inf/Int/Fri

Steve Rendazo : **Hey, your book fell apart!**
 Juno : Yeah.

Steve Rendazo : **It must have looked at your face.**
PWAH!

He high-fives his klatch of buddies and moves along.

The conversation takes place in the school's hallway in front of Juno's locker. The participants are Juno and Steve Rendazo, he has a feeling with her. Juno grabs her physics textbook. A few pages slipped out when Steve Rendazo passes by in the hallway.

When Juno closes her locker's door suddenly she grabs her physics textbook and a few pages slipped out. At the same time Steve Rendazo passes by in front of her with his friends. He says '*Hey your book fell apart!*' and she just replies '*Yeah*' because Juno doesn't give attention to him then he says '*It must have looked at your face*'. It is a kind of phatic communion that is standard topic of conversation. They already acquainted one and another. The relationship between them is intimate because they are classmates. The atmosphere is bad because Juno doesn't give much attention to Steve Rendaso's utterance.

Datum 15/STOC/FM/ds/Fri

Mac : **So. What's that thing?**

Vanessa : A Pilate's machine?

Mac : **What do you make with that?**

Vanessa : You don't make anything. It's for Exercising.

The conversation takes place in Loring's living room. The participants are Vanessa and Mac. While they are waiting for Juno and Mark, Mac tries to avoid the silence. When he notices a brand new Pilate's machine in a corner of the room, he asks Vanessa what it is.

Mac tries to break the silence by asking ‘*So. What’s that thing?*’. It’s a kind of phatic communion that we called it standard topic of conversation. Vanessa wants to respect her guest then he answer the question ‘*A Pilate’s machine*’ because Mac wants to continue the conversation then he asks again ‘*What do you make with that?*’. The atmosphere isn’t good enough for them. Mac just tries to break the silence but Vanessa only gives short answer. The situation between them is formal and the relationship between them is distance because it is their first meeting.

Datum 20/ STOC/FM/ds/Fri

Bleeker's mom was possibly attractive once. But now she looks a hobbit. The fat one that was in The Goonies.

Bleeker’s Mom : **Hi Juno. What can I do for you?**

Juno : I borrowed Paulie's physics notes in school today. I'm pretty sure he needs them back, or his grade could plummet to an A minus.

Bleeker’s Mom : **Fine. Come in.**

She steals another glance at Juno's belly.

The conversation takes place at Bleeker’s house. It happens between Juno and Bleeker’s mom. Juno comes to Bleeker’s house at night after she has a debate with Bren because of her coming to Loring’s house. Juno drives her car. When she rings the bell, Bleeker’s mom opens the door. Bleeker’s mom doesn’t like Juno and she doesn’t want Juno to have a close relationship with Bleeker.

Juno rings the bell then Bleeker’s mom opens the door. She greets Juno and asks a question ‘*Hi Juno. What can I do for you?*’. Bleeker’s mom applies a kind of phatic communion namely standard topic of conversation. She greets her guest and also offers whether she can do something for Juno or not. This

sentence doesn't mean that Bleeker's mom will do anything that Juno's command.

The atmosphere is good because Bleeker's mom greets and allows Juno to come in although she doesn't like her. The situation between them is formal and the relationship between them is distance.

B. 2. 3. Supportive chat

The speakers employ this form of phatic communion because this conversation doesn't deliver any new information but it is full of empathy and solidarity. It often takes the form of compliments, empathy and repetitions, both self-repetition and other repetition. The speakers are usually intimate when they employ this form.

The examples:

Datum 04/SC/Inf/Int/Edu

- Juno : **Well! Nothing like experimenting.**
 Bleeker : I did the prep questions for this lab last night. **You can copy my answers if you need to.**
He slides a piece of graph paper in front of Juno without looking at her
 Juno : **Oh, I couldn't copy your work.**
 Bleeker : But **you copy my work every week.**
 Juno : Oh yeah. I'm kind of a deadbeat lab partner, huh?
 Bleeker : **I don't mind. You definitely bring something to the table.**
 Juno : Charisma?
 Bleeker : Or something.

The conversation happens in the lab. The participants are Juno and Bleeker. The teacher asks the students to do photomagnetism. He asks them to find their own partner and make a group of four. Juno and Bleeker usually

become lab partners and in this photomagnetism practice, they are in one group. The day before they have a conversation about Juno's pregnancy. That is why, now the situation between them is uncomfortable.

Juno starts the dialogue by saying '*Well! Nothing like experimenting*' to strike up the conversation. The situation between them is uncomfortable because the day before Juno told Bleeker about her pregnancy. That is why Juno tries to break the silence. Bleeker gives response by offering Juno to copy his work '*You can copy my answers if you need to*'. Juno refuses it and Bleeker insists that she always copies his work every week. Juno feels angry with this but after Bleeker's says '*I don't mind. You definitely bring something to the table*', then the tension gradually disappears. Juno and Bleeker apply a kind of phatic communion namely supportive chat. The situation is informal although it happens in the lab. The relationship is intimate because they are friends. In the beginning the atmosphere is not good but it turns into a good one because Bleeker says something that makes Juno calm down. Both Juno and Bleeker want to strike up the conversation.

Datum 17/SC/Inf/Int/Fri

Vijay : **Hey man.**
 Bleeker : **Oh, hey Vijay.**
 Vijay : Did you hear Juno MacGuff is pregnant?
 Bleeker : Yup.
 Vijay : Just like our moms and teachers!
 Bleeker : Yup.
 Vijay : Did you hear it's yours?
 Bleeker : Yup.
 Vijay : **What a trip, man.**
 Bleeker : I don't really know anything about it.
 Vijay : You should grow a moustache. You're a real man now.
 Bleeker : I can't grow a moustache. It never comes in evenly.

Vijay : Me neither. But I'm going to stop wearing underpants in order to raise my sperm count. See you.

It is now winter. Bleeker is running alone on the track. Bleeker' friend, Vijay, jogs up alongside him. Vijay is a solemn, skinny boy, much like Bleeker. He asks about Juno's pregnancy to Bleeker as he knows that Bleeker is the father.

At the beginning they just greet one and another. The situation changes when Vijay asks about Juno's pregnancy '*Did you hear Juno MacGuff is pregnant*', Bleeker just replies '*Yup*'. Vijay doesn't feel satisfy with his answer then he asks Bleeker again '*Did you hear it's yours?*' and Bleeker answers '*Yup*' again. It means that he is the father of Juno's baby. Vijay gives compliment to him by saying '*What a trip, man!*'.

Vijay apply a kind of phatic communion namely supportive chat. He just wants to show that he is proud of Bleeker as long as he can make Juno pregnant. It looks cool for Vijay because they're still a teenager. The situation is informal and the relation is intimate because they are friend. The atmosphere is not too good because Bleeker can't catch what Vijay utters but it doesn't make the situation uncomfortable.

Datum 22/SC/Inf/Int/Fri

Juno : What about Katrina De Voort? You could go out with Katrina De Voort.

Bleeker : **I don't like Katrina.**

Juno : I totally heard you did.

Bleeker : **I don't. Katrina smells like soup.** Her whole house smells of soup.

The conversation takes place at Bleeker's bedroom. It happens between Juno and Bleeker. They already have conversation about their feeling. The situation is very comfortable for them. They can share about their feeling one and another. Suddenly Juno talks about Katrina de Voort, their classmate.

Juno and Bleeker share about their feeling before then suddenly Juno talks about Katrina De Voort, their classmate, a girl who can be asked for a having a date with Bleeker. He says '*I don't like Katrina*'. Juno tries to ask anymore but Bleeker answers '*I don't. Katrina smells like soup*'. He repeats his answers to show Juno that he doesn't like Katrina and he doesn't want the situation to become worst after they talked about that. He maintains the situation by repeated the same sentences twice to make Juno sure about his feeling. Bleeker applies a kind of phatic communion namely supportive chat.

The situation is informal and the relationship between them is intimate. The atmosphere is good even though in the beginning Juno makes Bleeker feels angry after she asked about Katrina. The situation becomes normal again.

B. 2. 4. Meaningless words and misunderstood words.

The speakers employ this form of phatic communion because they want to maintain and keep the conversation going. At first, it has meaning but at the end of conversation it doesn't have a meaning.

The examples:

Datum 14/MW/FM/ds/Fri

Juno : **Whoops! Yikes, I didn't expect to see you up here.**
 Mark : Sorry. I was just getting something.

- Juno : **Did your wife send you up here to spy on me?**
 Mark : What? No! Do we come off like paranoid yuppies or something?
 Juno : **Well, you don't just invite a random pregnant teenager into your house and leave her unsupervised. I could be a total you know.**
 Mark : I don't get a klepto vibe from you. Evil genius? Maybe. Arsonist? Wouldn't rule it out.

The conversation takes place in front of the Loring's bathroom. It happens between Juno and Mark. Juno asks Vanessa to go to the toilette and Vanessa asks her to use her bathroom. When Juno opens the bathroom door, suddenly she finds Marks stands in front of the door.

Juno feels surprised with this then she says '*Whoops! Yikes, I didn't expect to see you up here*'. Mark feels sorry for this. Juno replies '*Did your wife send you up here to spy on me?*'. Juno says this sentence only for making the situation more comfortable, she isn't serious to ask this kind of question. Mark gives response to her question by asking whether his family looks like paranoid yuppies or something. Juno continues her joke by saying '*Well, you don't just invite a random pregnant teenager into your house and leave her unsupervised. I could be a total klepto, for all you know*'. Because Mark knows that Juno says a joke, he also gives response by saying a joke.

The situation is formal because they don't know one and another before eventhough the sentences that they utter are informal languages. The relationship is distance and the atmosphere is bad but it turns into the good one.

Datum 16/MW/FM/ds/Fri

- Mac : **My wife just ordered one of those Tony Little Gazelles off the TV, you know, from the guy with the ponytail?**

(Vanessa and Gerta have no response)

Mac : **That guy just doesn't look right to Me.**

Vanessa : *(to her guests)* Will you excuse me?

The conversation takes place in Loring's living room. The participants are Vanessa and Mac. While they are waiting for Juno and Mark, Mac tries to avoid the silence. When he notices a brand new Pilate's machine in a corner of the room, he asks Vanessa what it is. Because he wants to strike up the situation then he says something that isn't important.

Mac tries to strike up the conversation, he tries to speak about his wife who also buys a kind of equipment from Tony Little Gazelles '*My wife just ordered one of those Tony Little Gazelles off the TV, you know, from the guy with the ponytail?*'. Because Vanessa and Gerta don't give response, Mac continues his sentence '*That guy just doesn't look right to Me*'. Mac applies a kind of phatic communion namely meaningless words or misunderstood words. The atmosphere isn't good enough for them. Mac just tries to strike up the conversation but Vanessa doesn't give response, she asks him to permit her to go in the middle of the conversation. The situation between them is formal and the relationship between them is distance because it is their first meeting.

Datum 21/MW/Inf/Int/Fri

Juno : **Hey, don't concentrate so hard, man. I think I smell hair burning.**

Bleeker smiles faintly.

Bleeker : **What's up?**

Juno : I just wanted to come over. You know, say hi. I miss hanging out with you on school nights.

Bleeker : I miss it too.

The conversation takes place at Bleeker's bedroom. It happens between Juno and Bleeker. Juno comes to Bleeker's house in the night. He is studying on the floor when his mother opens the door. Bleeker's mother allows her to come into Bleeker's bedroom. He jumps when Juno comes in.

Because Juno knows that Bleeker is studying, she says '*Hey, don't concentrate so hard, man. I think I smell hair burning*'. Bleeker just smiles and replies '*What's up?*'. Juno says that she just wants to come.

Juno and Bleeker applies a kind of phatic communion namely meaningless words or misunderstood words to make the conversation runs well. The situation is informal and the relationship is intimate because they are close friends. The atmosphere is good.

Discussion

This subchapter is a discussion toward some findings obtained from the data analysis. These findings are based on the problem statements of the research covering the forms of phatic communion. These findings also describe why the characters employ phatic communion based on its function. The following discussion discusses the findings drawn from the data analyzed.

1. The forms of phatic communion in the movie entitled Juno

There are four forms of phatic communion employed by the characters in the movie entitled ***JUNO***, namely ritual words that are exchanged when people meet, standard topic of conversation, supportive chat, and meaningless words or misunderstood words. There are 28 dialogues containing phatic communion. They

are divided into 8 data of ritual words that are exchanged when people meet, 5 data of standard topic of conversation, 10 data of supportive chat, and 5 data of meaningless words or misunderstood words.

Ritual words that are exchanged when people meet occur in 8 data. Ritual words that are usually exchanged when people meet: '*Hey, Hi, How are you?, Hello, it was nice seeing you*'. It can be seen in data number 01, 07, 08, 19, and 26. Ritual words that are exchanged when people meet not only occur between two people who intimate but also occur between people who have distance in their relationship. For instance a greeting from a receptionist to the customer '*Welcome to...*', *Hi, I'm Vanessa, Hi, I'm Mark Loring..., Nice to meet you*. It can be seen in data number 09, 11, and 12.

Standard topic of conversation occurs in 5 data. It talks about daily things such as about someone's health, school condition, or offering drink or meal. It can be seen in data number 03, 13, 15, 20, and 23. This conversation usually supplies a minimum conversation but it can strike up a relationship.

Supportive chats occur in 10 data. Supportive chats can be in the form of compliments, empathy and repetitions, both self repetition and other repetition. Supportive chats in the form of compliments occur in data number 02, 17 and 25 for instance: *Your shorts are looking especially gold today*. The form of empathy is found in data number 24 and 27. Supportive chats in the form of self repetitions occur in data number 04, 22, and 28. Supportive chats in the form of other repetitions occur in data number 05 and 18.

Meaningless words or misunderstood words occur in data number 06, 10, 14, 16 and 21. The participants apply this form of phatic communion to maintain the conversation. At first, it has meaning but at the end of conversation it doesn't have meaning.

2. The description why the characters employ phatic communion

The characters employ forms of phatic communion because of some reasons. The speakers usually employ form of ritual words that are exchanged when people meet because they just want greet one and another. It is closely related to politeness values in society. It doesn't only occur between people who have intimate relationship but also between people who have distant relationship. The form of standard topic of conversation is a topic of conversation that is too standard and not specific. It occurs between unacquainted or acquainted people. The speakers employ this form because they want to strike up a relationship. If the conversation occurs between unacquainted people usually the topic of conversation is about the weather, offering drink or something. The other topic is about the health of the relatives usually for people who already acquainted. The speakers employ form of supportive chat because this conversation doesn't deliver any new information but it is full of empathy and solidarity. The conversation often supplies a minimum information but a maximum supportive chat. Usually it can be in the form of compliments, empathy and repetitions, both self-repetition and other repetition. The speakers employ form meaningless words or misunderstood words because they want to maintain and keep the conversation

going. At first, it has meaning but at the end of conversation it doesn't have a meaning.

Phatic communion functions to establish and maintain social relationship between people in society. It occurs not only in formal situation but also in informal situation. The relationship between the participants can be intimate or distant. It usually happens between friends, a father and a daughter, etc. Phatic communion is uttered in a low tone because it tries to establish and maintain social relationship between people. The atmosphere is commonly good but if the atmosphere is bad, phatic communion utterances will help to turn into the good one. The attitude of the participants while uttering phatic communion utterances is usually sympathetic. It can be seen from the low tone. From all data containing phatic communion, the end of conversation is good. The relationship between participants is good. The instrumentality, the way message travels from one to another, uses the spoken language.

The relationship between participants can be intimate or distant. There are 19 data happening in intimate relationship. Phatic communion is usually used to establish and to maintain relationship between two people. They always utter ritual words that are exchanged when people meet. There are 9 data happening in distant relationship. Phatic communion utterances can help people to strike up the conversation for example by using a phatic communion form namely standard topic of conversation.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

In this last chapter, some conclusions are drawn from the results of data analysis in Chapter IV as the answers to the problem statements in Chapter I.

The conclusions are as follows:

1. The characters in the movie entitled *JUNO* employ four forms of phatic communion, namely ritual words that are exchanged when people meet, standard topic of conversation, supportive chat, and meaningless words or misunderstood words.
2. The characters employ forms of phatic communion because of some reasons. The analysis shows that each form of phatic communion has its own

characteristics. It gives less influence in determining the reasons why the characters employ forms of phatic communion as follows:

a. Ritual words that are exchanged when people meet (8 data)

The speakers usually employ this form of phatic communion because in this form they just want to greet one and another. It doesn't only occur between people who have intimate relationship but also between people who have distant relationship. For example: Hi, hello, nice to meet you, etc.

b. Standard topic of conversation (5 data)

This form of phatic communion usually contains a topic of conversation that is too standard and not too specific. It occurs between unacquainted or acquainted people. The speakers employ this form because they want to strike up a relationship. If the conversation occurs between unacquainted people usually the topic of conversation is about the weather, offering drink or something. The other topic is about the health of the relatives usually for people who already acquainted.

c. Supportive chat (10 data)

The speakers employ this form of phatic communion because this conversation doesn't deliver any new information but it is full of empathy and solidarity. It often takes the form of compliments, empathy and repetitions, both self-repetition and other repetition. The speakers are usually intimate when they employ this form.

d. Meaningless words or misunderstood words (5data)

The speakers employ this form of phatic communion because they want to maintain and keep the conversation going. At first, it has meaning but at the end of conversation it doesn't have a meaning.

Phatic communion is important to break the silence between two people and maintain social relationship between two people. It occurs both in formal or informal situation. The relationship between the participants can be intimate or distant. It is uttered in both higher and lower status. The atmosphere is commonly good but if the atmosphere is bad, phatic communion utterances will help to turn into the good one. The attitude of the participants while uttering phatic communion utterances is usually sympathetic. It can be seen from the low tone. The phatic communion functions to establish and maintain the social relationship between people. From all data containing phatic communion, the end of the conversation is good. The relationship between participants is good. The instrumentality, the way message travels from one to another, uses the spoken language.

B. Suggestion

There are still many cases on the study of phatic communion. It is suggested to other researchers who are interested in socio-pragmatics study to do a research focused on the same point about phatic communion depicted in other movies. Yet, they may look at it from different point of view such as the phatic

communion structure or phatic communion response. It is also possible for the researchers to conduct the study on other sources such as drama and novel.

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