PHATIC COMMUNION EXPRESSIONS AS FOUND IN

THE *TRUMAN SHOW* MOVIE SCRIPT

THESIS

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By

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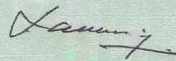
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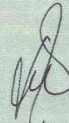|		
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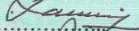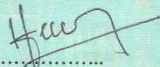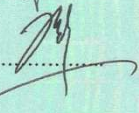| Tim Penguji		Tanda Tangan
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
ABSTRAK

Kudadiri, Rohimah Eva Suliyanti, 2012. *Phatic Communion Expressions as Found in The Truman Show Movie Script.* Fakultas Bahasa dan Seni. Universitas Negeri Padang.

Dalam berkomunikasi ujaran fatis sangat dibutuhkan karena fungsinya yang sangat penting. Ujaran fatis tidak hanya dapat ditemukan dalam percakapan lisan tetapi juga dalam bentuk tertulis, misalnya dalam sebuah naskah film. Penelitian ini bertujuan untuk menganalisis tipe-tipe dan fungsi ujaran fatis yang terdapat dalam naskah film *The Truman Show*. Teori ujaran fatis yang digunakan dalam penelitian ini adalah teori Malinowski dan Laver.

Metode yang digunakan dalam melakukan penelitian ini adalah metode kualitatif deskriptif karena data diperoleh dari sebuah sumber berbentuk tertulis. Selain itu metode ini juga sesuai untuk menjawab pertanyaan penelitian ini. Tahap pertama yang dilakukan dalam pengumpulan data adalah menonton film *The Truman show* kemudian meng-unduh naskah film dan mengidentifikasi expresi-expresi fatis yang ada di dalam naskah tersebut. Setelah data terkumpul, data dianalisa berdasarkan tipe dan fungsinya.

Hasil penelitian menunjukkan bahwa tipe ujaran fatis yang sering digunakan dalam naskah film *The Truman Show* adalah *Linguistic Behavior of conversational routine* (50.87%) dalam bentuk ujaran permintaan, undangan, penawaran, meminta maaf, pujian, menunjukan kesopanan, percakapan mengenai kehidupan atau kegiatan sehari-hari/ kesehatan. Sedangkan fungsi fatis yang sering muncul adalah *To maintain the Relationship* (38.59%). Ini menunjukan bahwa ujaran fatis benar-benar memiliki fungsi sosial karena ujaran ini dapat menjaga hubungan antara si pembicara dan si pendengar.

ACKNOWLEDGEMENTS

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BAB I

INTRODUCTION

1.1 Background of the Problem

Every person as a social being will interact each other in running the life. One way to interact with other people is through communication. In communication, people tend to create and maintain a good relationship with the people with whom they speak. Thus, everyone needs to understand how to begin and end a conversation well to give a good impression. This strategy is called phatic communion.

A phatic communion has social function, that is, to establish and maintain the relationship with each other. As Malinowski (in Riley, 2007: 126) says that phatic communion has a social function, which is to establish or maintain contact, to show that the communicative channel is open, that it is functioning well and that the speaker is willing to use it. Thus, language also has social function through using phatic communion strategy. It makes phatic communion is needed in communication.

Phatic communion can be seen in the opening utterances for example, *"How are you?", "What are you doing?"*, *"Hi"*, etc. It functions to greet someone you want to talk with. Actually the speaker does not really need to know about the condition and what he is doing at the time, but the speaker considers these utterances just as a bridge to the main topic/ goal. The speaker needs to establish a good   impression   first   before   come   to   the   main   topic

of conversation. Phatic communion can also be seen in the closing utterances for example, *"See you soon", "I'll call you", "Bye-bye"*, etc. These kinds of phatic utterances function to maintain the relationship between the speakers eventhough they will end their conversation. Such expressions show that the speakers seem to have next talk for another chance, for example in the utterances *"See you soon,"* and *"I'll call you back"*.

The phatic communion utterances are not only talk about the condition or everything deal with the people who want to talk with but they also may talk about the weather, condition or event where they are talking and other interesting things, for example, *"Lovely weather, isn't it?," "It's a great party right?,""your book is really cool, "That dress really suits you."* These utterances are just merely a trivial speech to show the friendly manner and the intimacy.

A phatic communion can be verbal and non verbal form. The verbal phatic communion is the phatic communion expression that is used orally in the communication, for example in the utterances, *"You're so kind, thank you."* It is a kind of compliment expression. Another example is *"I'd like to come to your party, but I'm sorry I can not be there."* This example is sorry or apologize one. On the other hand, non-verbal phatic communion is the phatic communion strategy that is shown through gesture for examples, handshake, kisses, smile, and laugh. These gestures also function to build and maintain the relationship between the speakers.

A phatic communion might be different for different people or different areas because it is influenced by its own culture. Thus, there are various kinds of

phatic communion expressions. Some questions or small talks about family are usual in some Asian and Arabic countries, although male followers of the Islamic faith avoid asking about another man's wife. One example greeting/or an opening in Arabic countries is "*Assalamu'alaikum.*" This utterance must be answered "*Walaikumsalam.*" Such utterance is not merely a greeting/opening the conversation, but also an ideology or obligation for them. In other side, in many European cultures, their small talk or the openings of the conversations are common to discuss about the weather, politics or the economy, for *example, "How's your work?,"* and*" Nice day, isn't it?.""How do you think the new leader? "*

Phatic communion can be found in many aspects of life especially in daily conversation because phatic communion is really needed to establish and maintain the relationship between the interlocutors. Wrong strategy in conversation especially in the opening and the end of conversation can influence the relationship of the speaker and the hearer. Thus, phatic communion can be found in many aspects, in a movie script for example.

A movie script is a basis of a movie because it displays the outline or the illustration of the plot of a movie. Movie script usually includes not only the dialogue spoken by the characters but also a shot-by-shot outline of the film's action and the situation of conversation in every scene (Answer.com). It aims so that the players can play directed, and organized to be looked natural as the real one. One way or strategy that can make the movie script seen as a natural conversation is by using phatic communion expressions in the script that will be

used in the movie then. By using phatic communion, the conversation will be seen as if a real one, not a stiff or awkward conversation. So, phatic communion is also important to be applied in the movie script.

From the explanation above, it is interesting to do a research to analyze phatic communion expressions in a movie script. In addition, most of the previous researches researched the phatic communion in oral form or in real social life conversation. This research will focus to analyze phatic communion expressions found in a script of movie, *The Truman Show*. This movie script is the script of a western movie that was launched in 1998. So, from this movie script it can be seen the reflection of phatic communion that is usually used by western people because a movie is set as a real life situation. Sometimes, a movie is based on the true story in real life. So a movie can reflect a real life. Through this research, it can be seen how the phatic communion that usually used by western people in their conversation.

Actually, phatic communion can be found in all movies but the plot or the story of this movie script needs to make use more phatic communion expressions. Thus, it makes possible to find many phatic communion expressions in this script. That is why this research is going to analyze phatic communion in *The Truman Show* movie script. In addition, this movie got many awards and nominations for examples ASCAP Award, SATURN Award, BEFTA Film Award, Oscar, Blockbuster Entertainment Award, and many others. It shows that this movie is loved and known by many people. In this research will be analyzed the types and the functions of phatic communion that are found in the script of this movie.

1.2 Identification of the Problem

Phatic communion can be analyzed from different field of linguistics. Sociolinguistics point of view analyzes phatic communion related to the social condition of the society. It means sociolinguistics analyzes how the social status or condition of a society influences the phatic communion expressions that will be used in their communication. In other hand, phatic communion can also be analyzed from anthropolinguistics field. This field tries to see the relationship between the culture of a certain society or area and the phatic communion expressions that are usually used. For the last, phatic communion can also be analyzed from pragmatic field. Pragmatics studies about language function, language is one of media to deliver the message or mean to the receiver or listener. In addition, pragmatics also studies how the message can be understood by the listener and off course it is influenced by the context of conversation. Context can be studied in pragmatic field. So, this research is researched from pragmatic point of view.

1.3 Limitation of the Problem

Phatic communion can be found in everywhere, in oral conversation, novel, letter and movie. This research will analyze the phatic communion expressions from a movie script, *The Truman Show*. This research is limited to research the types and function of phatic communion expression as found in *The Truman Show* movie script.

1.4 Formulation of the Problem

This research is formulated to the research problem as follow: what are the types and functions of phatic communion expression found in *The Truman Show* movie script?

1.5 Research Questions

To guide the researcher in this analysis, the problem of the study is divided into these questions:

1. What are the types of phatic communion expressions found in *The Truman Show* movie script?

   The question above can be detailed as follow:

   a. Are there opening or greeting expressions found in *The Truman Show* movie script?

   b. Are there closing, parting, or farewell expressions found in *The Truman Show* movie script?

   c. Are there linguistic behaviors of conversational routine expressions found in *The Truman Show* movie script?

2. What are the functions of phatic communion expressions found in *The Truman Show* movie script?

   The question above can be elaborated as follow:

   a. Are there phatic communion expressions functioning to establish new relationship found in *The Truman Show* movie script?

b. Are there phatic communion expressions functioning to maintain the relationship found in *The Truman Show* movie script?

c. Are there phatic communion expressions functioning to show that communicative channel is open or to avoid silence found in *The Truman Show* movie script?

d. Are there found phatic communion expressions functioning to reveal the relative social status found in *The Truman Show* movie script?

1.6 Purposes of the Study

The purposes of this study are:

1. To identify the types of phatic communion expressions found in *The Truman Show* movie script:

   a. To identify opening or greeting expressions found in *The Truman Show* movie script.

   b. To identify closing, parting, or farewell expressions found in *The Truman Show* movie script.

   c. To identify linguistic behavior of conversational routine expressions found in *The Truman Show* movie script.

2. To identify the function of phatic communion expressions found in *The Truman Show* movie script:

   a. To identify the phatic communion expressions functioning to establish new relation found in *The Truman Show* movie script.

   b. To identify the phatic communion expressions functioning to maintain the relationship found in *The* Truman Show movie script.

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c. To identify the phatic communion expressions functioning to show that the communicative channel is open or to avoid silence found in *The Truman Show* movie script.

d. To identify the phatic communion expressions functioning to reveal the relative social status found in *The Truman Show* movie script.

1.7 Significance of the Study

Generally, Phatic communion functions to establish and maintain the relationship between the speakers or the people who interact, that are the reasons why phatic communion is really needed in communication. The strategy or the expression of phatic communion may be various in different aspect of life for examples, in daily communication, novel, letter, or movie. This research will analyze phatic communion expressions found in a movie script. Practically, this research is expected to be useful for the readers to know and understand about phatic communion expressions in a movie script, especially western movie. Theoretically, this study is expected to give contribution for the development of linguistic study especially pragmatics study. In addition, this study is hoped can support the next study about phatic communion.

1.8 Definition of Key Terms

Phatic communion expressions: the utterances or expressions which function to build and maintain the cohesion within a social group which is used to break silence or to keep the social relation.

The Truman Show: a comedy-drama film directed by Peter Weir and written by Andrew Niccol which was published in 1998.

Movie Script   : Written form of film containing dialogue, description of scenes, characters, and action; script

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Communication

Communication is a dynamic process in which people attempt to share their internal states with other people through use of symbols (Samover *et al* , 2010: 16). That symbol may be in verbal or non verbal. Verbal communication is the symbol that is reflected in oral or spoken communication. In the other hand, non verbal communication are also called as silent communication, it means the way to transfer the symbol or information by gesture, eye contact, facial expressions, tone of voice, etc.

The main aim of doing the communication is to transfer the information to the hearer. As Fiske (1990: 2) states that communication is the transmission of messages, it concerns with how senders and receivers encode and decode, with how transmitters use the channel and media of communication. Here the figure of the process of communication based on Shanmon and weaver's model of communication (Fiske, 1990: 7):

```
┌──────────────┐   ┌──────────────┐   ┌──────────────┐   ┌──────────────┐   ┌──────────────┐
│ Information   │──▶│ Transmitter  │──▶│ Received     │──▶│ Receiver     │──▶│ destinition  │
│ source        │   │              │   │ signal       │   │              │   │              │
└──────────────┘   └──────────────┘   └──────────────┘   └──────────────┘   └──────────────┘
                                              ▲
                                       ┌──────────────┐
                                       │ Noice        │
                                       │ source       │
                                       └──────────────┘
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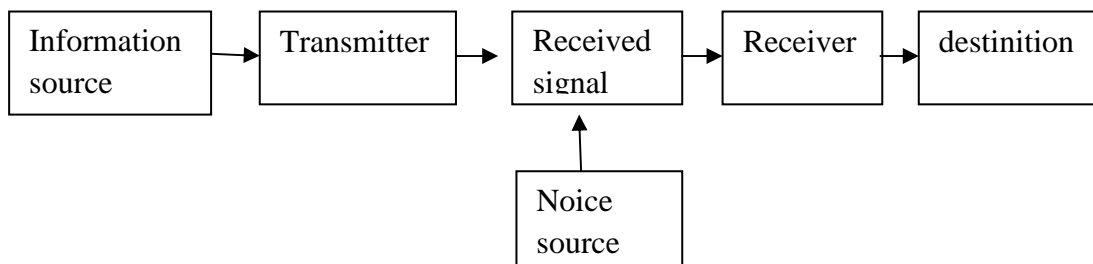
The figure above can be illustrated as communication is begun from deciding the information source that wants to be sent. This message is then changed by the transmitter to into a signal which is sent through the channel to the receiver. For a telephone, the channel is a wire and the signal is the electric current in it. While in conversation, the mouth is the transmitter, the signal is the sound waves, which pass through the channel of the air, and the listener's ear is the receiver.

Communication is contextual because communication occurs in particular situation or system that influences what and how to communicate and what meanings of the messages which are attached. It is stated by Littlejohn (in Samovar *et al*, 1990:18). He states that communication always occurs in context, and the nature of communication depends in large measure on the context. Furthermore, samovar mentions some contextual nature of communication: cultural context, environmental context, occasion, time, and number of people. All these contexts influence the communication style.

In other side, Bowe and Martin (2007:26) state the style of communication is based on: level of intimacy (e.g. family, friends, acquaintance, and strangers), levels of formality (e.g. extremely formal to informal), types of situation (e.g. professional, business, sport, private, and public), relative age, and the last is gender.

From the explanation above, it can be said that phatic communion also influenced by context since phatic communion is one part of communication.

Different culture, occasion or situation, time, the level of intimacy, relative age and gender, and another element of context influence the phatic communion strategy or expression that will be used in communication.

In interpreting an utterance, sometimes it is not enough to see the real meaning from the grammatical structure and words only. The study that sees the meaning from the grammatical structure and word is semantic. Analysis about speech act is study about the intended meaning. Sometimes, the intended meaning does not stated in the sentence or an utterance directly. Thus, in this case, speech act is included as pragmatic study. Pragmatics is the study about language use and contextual meaning and the study how more gets communicated than it is said (Yule, 1996:3). It is stated (in Burkhardt, 1990: 94) that Austin is not interested in word or sentence meaning but in the typical context of utterances. His doctrine of the "Infelicities" therefore is a description of the contextual requirements of independently existing act and hence purely pragmatic. In addition, Malinowski (in Riley, 2007: 125) states that the main function of language is not to express thought, to duplicate mental processes, but rather to play an active pragmatic part in human behavior.

2.2 Language, Culture and Society

Language is the principle means to conduct social lives that are used in communication (Kramsch, 2001: 3). Many things or factors that can make human should communicate with other. When people use language in communication, they can convey information, knowledge, thoughts, and feelings. Indirectly,

language functions to establish, and maintain the human relationships because people use language to do the interaction with other people.

Definition of culture is very abroad. National standard views that culture in terms of three components: philosophical perspective, behavioral perspective, and product of society. Philosophical perspective refers to the traditional and the contemporary values, norms, beliefs, assumptions, cultural meanings, etc. behavioral practice defined as "patterns of social interactions". While product includes all kinds of cultural items production for example book, paintings, dance, music, language, etc. (in Min Sohn, 2006: 3). In addition, Huntington (in Samovar *et al*, 2010: 26) states that the heart of culture involves language, religion, values, tradition, and customs. So, there are so many things that can be included as culture.

Next, Sohn defines society as a community, nation, or broad grouping of people with common traditions, institutions, and collective activities and interests. Shaul *et al* (in Min Sohn 2006: 4) defines society as the actual grouping or array of humans that has its own language and its own set of art, music, values, beliefs and so on, which usually call the culture of that society. It means that a society is simply a community with its own language and culture.

Language, culture, and society have interrelationship relation, it means they depend each other and can not be separated. Haviland (in Samovar *et al*, 2010: 26) says without the capacity of complex language, human culture as known could not exist. A popular metaphor says that language is mirror of a

culture and society (Min Sohn, 2006: 1). In the other word, it can be said that language represent and reflect the culture and society of the speaker. Using language to communicate is one of social behavior. Language can be seen as the way to describe and human experience and knowledge about something, which is a way to reflect the cultural pattern of someone or the identity. Nolan (in Samavor *et al*, 2010) illustrates the relation between culture and society:

> Social structure reflect our culture, for example, whether we have kings and queens, or presidents and prime ministers. Within our social structure, furthermore, culture assigns role to the previous players-expectations about how individual will behave what they will stand for, and even how they will dress. (P.26)

In addition, Sohn says that language not only reflects culture but also shapes it to a certain degree. As the Whorfian hypothesis claims that language not only reflects culture but also considerably colors or shapes cognitive culture, including speakers though pattern (Min Sohn, 2006:1). A corollary is that different degrees of linguistics differences are associated with different degrees of culture difference. So, language is not only able to reflect the culture but language can vary the culture since language is included as culture. As many one society has language varieties, so the more cultures it has. For example, Indonesia has Bataknese, Javanese, Sundanese, Minangnese, and there are many languages. These are included as the culture of Indonesia.

Language is vary. So does phatic communion. It is influenced by social and culture where they are. In Arabic country, the most greeting that often used is *"Assalamu'alaikum,"* while in most of western country usually use *"How are you," "Hi," "Hello"* or talk about weather, and health. Every culture has

exception in asking about someone. For example, in Arabic country, it is not polite if a man ask about another man's wife condition. While in western country, it is avoided to ask about salary, weight, religion, and status. David Crystal (in Senft *et al,* 2009) states:

> Cultures are very greatly in the topics which they permit as phatic communion. The weather is not universal a conversation filler as the English might like to think! For example Rundi woman (in Burundi, Central Africa), upon taking leave, are quite often heard to say, routinely and politely, 'I must go home, or my husband will beat me. (P.229)

Language also has the relationship with society as stated above. Social interaction is carried out through language. One relationship between language and society is that social structure (age grading, gender, kinship, different status) may either influence or determine linguistics structure. For example the young and the old people may have different language style in communication, the young one tends to use slang word since it is considered cooler. Just the same with the gender differentiation, woman usually speaks or uses the polite word than man. Another relationship is language may either influence or determine social structure. For example in social status phenomena, people from high status may have different language with people from low status. The choice of words that is used by the higher status may be more polite, educational, and formal than the lower (Wardraugh, 1986: 10)

So, the social structure also influences people in choosing the phatic communion expressions. Carter and Simpson explain if a superior were to initiate the phatic exchange, he would use other oriented token (such as 'that's look like

hard work'). Whereas, if the inferior were to initiate, he would use self-oriented token (such as 'hard work this') (1995:44). Another one simple example, the students in Asia especially in Indonesia are considered impolite if greet their teacher or lecturer with "*Hi!*" because they are not in the same status. Such greeting can be used for their friends or to people younger. In addition, *"Hi!"* is less formal.

In short, language, culture and society have relationship. Every society may have different culture and language. One thing that can differentiate between one society and another society is their culture and language. So, language and culture is the identity of one group or society. It also affects the phatic communion strategy. Different society and different culture may have different phatic communion strategy.

2.3 Phatic Communion

Phatic Communion was introduced by Malinowski in 1923. In (Coupland *et a.l.*, 1992), Malinowski defines phatic communion as language used in free, aimless, and social intercourse. Furthermore (in Senft *et al,* 2009:227) he states phatic communion serves to establish bonds of personal union between people brought together by the mere need of companionship and does not serve any purpose of communicating ideas. It means phatic communion is an interactive communication but does not intend to transfer information. In other word, it just merely focuses on creating or binding the feeling between the speakers not to the

core of topic of conversation. Each phatic utterance is an act serving the direct aim of binding hearer to speaker by a tie of someone social sentiment or other.

To restate again, Senft (2009) states:

Based on Malinowski definition, the term of phatic communion are generally used to refer to utterances that are said to have exclusively social, bonding functions like establishing and maintaining a friendly and harmonious atmosphere in interpersonal relations, especially during the opening and closing stages of social-verbal-encounters. This utterance is understood as a means for keeping the communication channel open. (P.3)

Malinowski suggests phatic communion has the same meaning as small talk. Malinowski introduces the concept of 'phatic communion' which is both the earliest and the prototypical formulation of 'small talk' as a communicative mode. In the New Oxford Dictionary of English (1998) Small talk is defined as 'polite Conversation about unimportant or uncontroversial matters, especially as engaged in on social occasions'. Laver (in sandy Ching, 2008) regards small talks as a politeness strategy because in small talk is needed to consider positive face both speaker and listener.

Based on Malinowski's and Laver's, the terms 'phatic communion are generally used to refer to utterances that are said to have exclusively social, bonding functions like establishing and maintaining a friendly and harmonious atmosphere in interpersonal relations, especially during the opening and closing stages of social interaction.

As noted by Jaworski (in Sandy Ching, 2008: 2), there are various names in which small talk has referred to, such as phatic communion, casual conversation, chit-chat, gossip, minimal conversation, social talk, time-out talk

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etc. Hudson (in Coupland *et al.,* 1992) considers phatic communion as 'the kind of chit-chat that people engage in simply in order to show that they recognize each other's presence.' It means many experts name phatic communion in various ways but generally the intention is just the same. All intend to show that phatic communion is the talk or the conversation to show the presence of others which can establish and maintain the relationship.

Phatic communion is used to fill a gap and avoid silence between the speakers. Silence in conversation is considered as bad or embarrassing threatening. If more silence is observed, the greater psychological distance between the participants. Therefore, silence is often avoided in order to eliminate its potential hostility, Laver (in sandy Ching, 2008: 4). Small talk or phatic communion is often used to fill gap between work activities in order to avoid silence.

Malinowski emphasizes that the types of phatic communion are so diverse because they different depend on the situation, social position, and personal interrelations of the participants in the communication (in Butler *et al,* 2007: 351). The same phatic expressions can create different meanings in different contexts, and the phatic communion and small talk tend to be context-dependent (Urbanova, 41). It can be concluded phatic communion strategies that can be used in communication is very vary and even the same phatic expression may have different meaning.

Malinowski and Laver divide types of phatic communion as follow. Malinowski (in Buttler *et al*, 2007: 351) mentions the genres or types of phatic communion such, for example, the various everyday genres of greetings, farewells, congratulations, all kind of wishes, information about health, business, and so forth. In addition, Laver (in Senft *et al*, 2009:230) points out that the "linguistic behavior of conversational routines, as well as please, thanks, excuses, apologies, congratulation, wishes, and small talk**.**

In short, based on Malinowski and Laver theory the types of phatic communion are as follow. It is divided into three types, opening or greeting; closing, farewell, or parting; linguistic behavior of conversational routines such as congratulation, wishes, small talk, apologies, please, thanks, and excuses, and etc.

1. Opening or Greeting

Greeting functions to begin communicative interactions or to acknowledge the presence of others. Different kinds of greetings are offered, depending on situational context, status relationships between interlocutors, and personal goals (Bonvillian, 2003: 103).

The convention in English is to follow the greeting exchange with at least one further exchange, which may take a number of forms including: (1) a question regarding health: *how are you?;* (2) a comment on weather: *terribly hot, isn't it?*; (3) a comment regarding length of time between contact: *haven't seen you for ages*; (4) a question relating to activities: *what have you been up to?* (Bowe and Martin, 2007: 68).

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The terms before are usually reserved for speech, but there are examples phatic in writing, such as sending a postcard from your holiday: "having a lovely time, wish you were here (Riley, 2007: 127)" . From the points above, there are many strategies or expressions that can be used to greet someone. It depends the need and situation.

2. Closing, Farewell, or Parting

Furguson (in Bowe and Martin, 2007: 69) suggests that the form of a farewell is influenced by factors such as degree of intimacy between the two participants, relative status, and length of contact or expected time apart.

Clark and French (in Bowe and Martin, 2007: 69-70) identify three components of the closing sequences in phone: the first is *topic termination*, this phase typically involves the parties agreeing that they have nothing more to add, and is generally followed by an exchange of confirmation such as *okay*. The second sequence is *leave-taking,* typically includes a *goodbye* exchange. The last is *contact termination*, this phase accomplished by the closing clicks of the telephone being hung up).

3. Linguistic behavior of conversational routines

Linguistic behavior of conversational routines means something that people usually do in conversation. For example, the linguistic behavior of conversational routines for greeting, people usually use "*Hi*" or *"Hello"* (Butler *et al*, 2007: 353). Linguistic behavior of conversational routines is the utterance which is usually used to show someone's behave about something.

Linguistic behavior of conversational routines can be in form please, thanks, excuses, apologies, congratulations, all kind of wishes, asking information about health, business, and so forth. All of these kinds of routine conversation can the bridge to build new relationship, to maintain the relationship, or to open communicative channel. For example after getting help or gift from someone. So, the person who got it will say thanks expression. It is called thanks linguistic behavior of conversational routine.

Malinowski (in Riley, 2007:126) states that phatic communion has a social function which is to establish or maintain contact, to show that the communicative channel is open, that it is functioning well and that the speaker willing to use it. In addition, Laver (in Senft *et al*, 2009: 231) finds that besides the social functions already mentioned by Malinowski, these linguistics routines also have a third and probably more important function in initial phase of conversation: "phatic communion […] allows the participant to feel their way towards the working consensus of their interaction […] partly revealing their relative social status.

In summary, from the explanation of Malinowski and Laver above, it can be concluded that phatic communion have four functions. They are to establish relationship, to maintain the relationship, to show the communicative channel is open, and the last is to reveal the relative social status.

1. To Establish New Relationship

Someone who wants to know or to make relation with other people that have not known yet, usually talks about things/event around them first as a trivial or opening. For example, talk about whether, place where they are, or event that they attend together. For example, "Beautiful day, right?," "Nice party." All of this way is kind of Phatic communion strategy. After using this trivial or phatic communion expression which is the interlocutors have warm feeling each other then they can come to the main purpose. It aims so that the purpose can be reached easier.

2. To Maintain the Relationship

People either new or long time who have known each other need to maintain or to strengthen their relationship. It can be done by asking their condition or give the awareness to what they are doing. For example, *"How are you? Long time no see," "how's your business?"*. This way makes people who are asked feel being cared. It strengthens the binding between them.

3. To Show that the Communicative Channel is Open/Avoid silence

If someone just keeps silent, it means he/she does not to be disturbed. However, if he/she starts to use small-talk, joke, greeting, or asking about condition or things, it means the speaker ready to make conversation. For example, *"Hi, how are you?, "What are you doing?," "How's your weekend?"* and so on.

4. To Reveal The Relative Social Status

From phatic strategy or tokens which are used, it can be identify the status of the speaker, for example a staff greet his manager

Staff: "Good morning sir!"

Manager: morning

From the short conversation above, it can be shown that manager is higher status than the staff.

Another example between two teenagers

A: "Hi! Where are you going?"

B: "Hi! I want to go to the cinema. Do you want to join?"

From the utterance, it can be seen that both them have the same position. They are parallel. It is called neutral phatic communion token.

2.4 Synopsis of *The Truman Show* Movie Script

The Truman Show movie script is written by Andrew Niccol. This script is a comedy drama story using English. The pages of this script are 101 pages. The setting of this story is in Florida, United State. The casts of this movie script are:

1. Truman Burbank: Chosen out of five unwanted pregnancies and the first child to be legally adopted by a corporation. He is unaware that his daily life is broadcast 24 hours a day around the world. He has a job in the insurance business.

2. Meryl Burbank: Meryl plays as Truman's wife, who holds a profession as a nurse at the local hospital.

3. Christof: The creator of *The Truman Show*.

4. Marlon: Marlon plays as Truman's best friend since early childhood.

5. Lauren Garnend / Sylvia: Sylvia was hired to play a background extra, a fellow-student at Truman's college, named Lauren. She became romantically involved with Truman and tried to reveal to him the truth about his life, but she was thrown out of the show before she could do so. Thereafter, she strongly protests against *The Truman Show*, urging Christof to release its lead.

6. Kirk Burbank: An actor who portrays Truman's father.

7. Angela Burbank : Truman's mother

8. Simeon/ Moses/Cloe : veterans control room director.

9. Lawrence: The supervisor where Truman works

10. Co-Worker: Truman's colleague at his office

11. Spencer: Truman's neighbor.

12. Vendor/ Erol: Magazine/ newspaper seller

13. Tyron: Food seller

14. Ferry Worker: People who work in ferry terminal

15. Security guard: People who work as guard in an office building.

16. Nurse: A nurse in a hospital where Meryl works.

17. School mistress: Truman's school mistress in Elementary School.

18. Interviewer : Plays as a interviewer in life interactive with Christof

19.	Claudia: The new comer in Truman Show

In this movie, Truman is a man whose life is a fake one. The place where he lives, Seaheaven, is in fact a big studio with thousands of hidden cameras everywhere. The town is located on a small island that appears to be just off the coast of Florida. All his friends and people around him are actors who play their roles in the most popular TV-series in the world: The Truman Show. Truman thinks that he is an ordinary man with an ordinary life and has no idea about how he is exploited.

When Truman was still in his mom's pregnancy, he had been hired by a Film Company to be a big star. His 24 hours daily life is watched by people around the world. He and all people around him are the actors even his father, mother, and his wife. However, he is the only one who does not know about the fake or the exploitation. Every people act as they do not know about that fake. Thus, they try to act and communicate normally to Truman so that he is not suspicious.

All the casts or the actors who included in *The Truman Show* are without script. However, they are still directed by Christof, the director of *The Truman Show*. Christof controls everything. Beside directs the actors in certain situation, Christof also can control the weather and everything because he had set the big studio for that film. So, he can control everything.

When Truman was still in college, he liked a woman who was also included in that film project, Lauren. However, Lauren took pity to Truman being

exploited. Sylvia, her real name, wanted to tell the truth to Truman that all his life is fake or not true. Have not finished telling the truth yet, a man came suddenly. That man was Christof's messenger. Christof knows everything what the actors do. Before Sylvia ruined his project, he delegated the other actor to catch Sylvia forcedly. That man said he would bring Sylvia to Fiji Island. Since that event, Sylvia was stopped from that project.

Day by day, Truman begins feeling strange in his life. Truman finds his life is getting very repetitive. For example, the people who he meets every day, the cars that pass in front of his house and many other annormal events. In addition, his wife often shows or offers him something in strange way. Meryl, Truman's wife is directed by Christof to promote those things. It is a kind of a commercial break in that show. So, Meryl promotes something through speaking with Truman and he does not know about it. That's why Truman feels strange whenever his wife offers him something.

While running his life with Meryl, he always tries to find Silvia and collect the information about Fiji Island. Every time he wants to go to that island, there will be the obstacle and this definitely directed by Christof. However, he has determination to go to Fiji and meets Sylvia. He crosses the sea by using small boat eventhough he is very afraid of sea. After getting many obstacles in his journey in the sea, finally he comes to a big wall painted with sea and skies ornament designed as if the coast is still far away. Truman very surprises and wonders about what had been around.

Christof can not do anything anymore. He must confess and tell the truth to Truman. Truman really shocks being known his whole life is exploited. He is speechless. Suddenly, he realizes his aim again, to find Sylvia. Finally, he decides to stop and leave the drama and he come out from the door in the painted wall to look for Sylvia.

2.5 Previous Related Studies

A number of studies have been conducted on phatic by some researchers. First, Haviz (2000) did research about phatic communion with the title "an Analysis of Phatic Communion in Small Talk between Neighbors in The Minangkabau Language Used in Padang." He analyzed form and function of phatic communion used in Padang. He found the forms are: interrogative, imperative, and declarative. The functions are: greeting, inviting, mocking, admiration, kidding, emphasizing, surprising and asking expressions.

Second, Siska (2004) did research titled "An Analysis of Phatic Communion in Small Talks among Youths in the Minangkabau Langugae in Padang." In this research, the researcher found some meaning of phatic communion. Those meanings are: mocking, offering something, inviting, joking, warning, and surprise expressions.

Third, Sari (2010) did research about "An Analysis of Phatic Communion in Tanjung Beringin Sub-Dialect of The Minangkabau Language Used by Teenagers." The purpose of this research is to identify the types and function of phatic communion which is used by Tanjung Beringin society in daily life. The

types are: greeting, leave-taking, and the expressions out of greeting and leave-taking that divided into three expressions: invitation, joking, and compliment. The functions are: breaking silence, establish relationship, and breaking relationship.

Those previous research analyzed phatic communion expressions in Minangkabau language in West Sumatra. From these previous researches, it can be known the form, meaning, types and function of phatic communion in Minangkabau Language. These previous research can be used as reference for this research. This research will analyze phatic communion expressions that usually used in English since this research is going to analyze a western movie script which uses English. This research will analyze the types, function of phatic communion expressions, and the type of speech act that is used in phatic communion expressions found in the script of a movie, *The Truman Show*.

2.6 Conceptual Framework

This research uses script of *The Truman Show* movie to see the phatic communion expressions in this script. To identify this expression, the research uses pragmatics field because phatic communion expressions is dealt with speech act and context. In other word, someone who uses phatic communion expression so, he has done speech act phases indirectly.

This research is going to analyze the types and the functions of phatic communion that is used in *The Truman Show* movie script. Based on Malinowski and Laver, there are some types of phatic communion, they are: opening or greeting; closing, parting, or farewell; linguistic behavior of conversational

routines. While the functions are: to establish new relationship, to maintain the relationship, to show the communicative channel is open/ avoid silence, and the last is to reveal relative social status. This research will be drawn as the scheme below.

The following scheme draws the framework of the research

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            ┌─────────────────────────────────┐
            │   The Truman Show Movie Script  │
            └─────────────────────────────────┘
                            │
                            ▼
    ┌───────────────────────────────────────────────┐
    │          Phatic Communion expressions         │
    └───────────────────────────────────────────────┘
                            │
            ┌───────────────┴───────────────┐
            ▼                               ▼
    ┌───────────────┐               ┌───────────────┐
    │  The Types    │               │ The Functions │
    │  of Phatic    │               │  of Phatic    │
    │  Communion    │               │  Communion    │
    └───────────────┘               └───────────────┘
            │                               │
            ▼                               ▼
┌───────────────────────┐   ┌───────────────────────────────┐
│ 1. Opening or Greeting│   │ 1. To Establish New           │
│ 2. Closing, Parting,  │   │    relationship               │
│    or farewell        │   │ 2. To Maintain the            │
│ 3. Linguistic behavior│   │    relationship               │
│    of conversational  │   │ 3. To Show the Communicative  │
│    routine            │   │    Channel is open/ avoid     │
│                       │   │    silence                    │
│                       │   │ 4. To Reveal Relative Social  │
│                       │   │    Status                     │
└───────────────────────┘   └───────────────────────────────┘
            │                               │
            └───────────────┬───────────────┘
                            ▼
                ┌───────────────────────┐
                │ Finding and Discussion│
                └───────────────────────┘
                            │
                            ▼
                    ┌───────────────┐
                    │  Conclusions  │
                    └───────────────┘
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CHAPTER V
CONCLUSION AND SUGGESTION

5.1 Conclusion

Phatic communion expression is really needed in communication because generally, phatic communion expression functions to establish and maintain the relationship between the speakers and the listeners. The speaker and the listener need to build the good nuance especially in the opening and the end of conversation, so that the relation can stay in good nuance. That is why phatic communion expression can be found in many aspects, for example in a movie script because a movie script should be made as natural and real one. Phatic communion expression is one way that can be used to make it as natural and real conversation.

Therefore, phatic communion expression is used in the script of *The Truman Show* through the characters in that script. Based on the previous chapter, there were three types of phatic communion expression that can be found in *The Truman Show* movie script. They were the opening/ greeting, the closing/farewell, and the linguistic behavior of conversational routines. The most frequently appear was linguistic behavior of conversational routine. It means, the writer tends to use phatic communion expression in requesting, thanking, apologizing, complimenting, small talk about daily activity, asking about health/ business information, refusing something politely, and etc.

In addition, there are four functions of those types of phatic communion expression in this script; they were to establish new relationship, to maintain the new relationship, to show the communicative channel is open/to avoid silence, and to reveal the relative social status. The most frequently appear was phatic communion expression which functions to maintain the relationship. It is clear and as a prove that phatic communion can maintain the relationship between the interlocutors through making use language.

In this script, the phatic communion expression that usually used was in form of asking about something, a compliment, greeting, farewell, requesting, asking about health/condition, small talk about daily activities, invitation, offering, refusing something politely, and etc. The characters in this script using phatic communion through those aims. For example, to appreciate something, the character can use a compliment expression. This way can make the conversation run well and it also can maintain the relationship between the speaker and the hearer.

5.2 Suggestion

This research was focused on the phatic communion expression found in a script of a movie. This research analyzed the type and function of phatic that can be found in the script of movie. In the future the researcher hopes that there will be the other researchers who are interested to continue in analyzing about phatic communion expression from different aspect related to this topic. They may

compare the types and function of phatic communion expression found in different kind of movie.

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