

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter gives explains of some theories in the relation to the problem of the study. The theories which are language as a means of communication, communication, patterns of communication, ethnography of communication, levels of formality, ethnography, levels of ethnography of writing, ethnography of writing.

#### **2.1. Language as a Means of Communication**

As a social creature, we cannot live alone in this world. We need to interact and communicate with other people. In communication, we need a medium to express our thought and felling. The medium is language. Language is form of interaction. It is a part of the social and there is no need to interpose a psychological level of interpretation. It is a system of meaning and a system of meaning is one by which meaning is created and meanings are exchanged. Halliday (2004:8) states that “A language is a resource for making meaning a semogenic system, together with the processes which instantiate the system in the form text (spoken and written discourse).”

Language is the human capacity for acquiring and using complex systems of communication, and a language is any specific example of such a system. The scientific study of language is called linguistics. When used as a general concept, "language" may refer to the cognitive ability to learn and use

systems of complex communication, or to describe the set of rules that makes up these systems, or the set of utterances that can be produced from those rules. All languages rely on the process of semiosis to relate signs with particular meanings. Oral and sign languages contain a phonological system that governs how symbols are used to form sequences known as words or morphemes, and a syntactic system that governs how words and morphemes are combined to form phrases and utterances.

A language is a syntactically organized system of signal, such as voice sounds, intonations or pitches, gestures or written symbols which communicate thoughts or feelings. Therefore language is the central means by which people communicate with one another in everyday life, understanding communication is an important goal for linguists.

As Norman says (2001:18-19) that language as a form of social practice implies on three things:

1. Language is a part of society, and not somehow external to it.
2. Language as a social process.
3. Language is socially conditioned process, conditioned that is by other (non-linguistic) part of society.

There are two communication in language, spoken and written. Communication of spoken like vocalizations, gestures, signs, from manual sign language, whereas communication of writing like communication boards,

handwriting, typing, or pulling someone to a location by which messages are conveyed.

Spoken language is not the only form of human communication. Written language conveys meaning through the use of writing, in which visual symbols correspond to the meanings and sounds of words. Many languages have both a written and a spoken form, although there are a number of languages which have a spoken form but no written form.

### **2.1.1 Spoken Language**

Spoken language is a form of communication in which people uses the mouth to create recognizable sounds. These sounds come from a large vocabulary of sequences of sounds with agreed-upon meanings. These sequences of sounds are called words, and each represents one or more objects or concepts. A shared grammar and syntax allow the speaker to form these words into statements which listeners will be able to understand. Spoken language uses sound to convey meaning and written language uses images, sign language uses the movement of the body to communicate. Modern sign languages developed from systems intended to communicate between people who could not use spoken language, either because their hearing or speech were impaired or because cultural factors prevented them from speaking.

For example:

- Based on clauses

- Subjects/objects: simple pronouns (you, I) or noun phrase (my father, the house)
- Gambits: help clarify interpersonal meanings
- Fillers (well..., uhm..., right...)
- More emphasis on interpersonal meanings

### **2.1.2 Written Language**

A written language is the representation of a language by means of a writing system. Written language is an invention in that it must be taught to children; children will pick up spoken language (oral or sign) by exposure without being specifically taught.

A written language exists only as a complement to a specific spoken language, and no natural language is purely written. However, extinct languages may be in effect purely written when only their writings survive.

Written languages change more slowly than corresponding spoken languages. When one or more registers of a language come to be strongly divergent from spoken language, the resulting situation is called diglossia. However, such diglossia is often considered as one language, between literary language and other registers, especially if the writing system reflects its pronunciation.

Written Language refers to communication in its written form - specifically skills contributing to and including reading and writing. There is evidence that we are "hard-wired" for oral language; speaking and listening skills

are most often acquired naturally by young children without the need for systematic, explicit teaching. Language in its written form, however, is a process that is "superimposed" on our innate oral language rules and must be explicitly taught. Many languages continue to exist that do not have a written form.

For example:

- Based on sentence
- Subjects/Objects are realised in complex noun phrases
- Use of passive patterns (less personal, objectified)
- More emphasis on ideational meanings

## **2.2 Communication**

Communication is very important thing in our life, especially in daily activities. Communication cannot be separated from humans' life because we always do it in our life. The ability to communicate is inside of us since we were a child. It appears and works naturally. By communication, we can show our identity as individual and social being. Communication is the process of attempting to convey information from a sender to a receiver with the use of a medium. Communication requires that all parties have an area of communicative commonality. There are auditory means such as, writing. Communication is the activity of conveying information. Communication requires a sender, a message, and an intended recipient although the receiver need not be present or aware of the sender's intent to communicate at the time of communication; thus communication can occur across vast distances in time and space.

David Berlo expanded on Shannon and Weaver's (1949:13) linear model of communication and created the SMCR Model of Communication. The Sender-Message-Channel-Receiver Model of communication separated the model into clear parts and has been expanded upon by other scholars.

Communication is usually described along a few major dimensions: Message (what type of things are communicated), source / emisor / sender / encoder (by whom), form (in which form), channel (through which medium), destination / receiver / target / decoder (to whom), and Receiver. Wilbur Schram (1954) also indicated that we should also examine the impact that a message has (both desired and undesired) on the target of the message. Between parties, communication includes acts that confer knowledge and experiences, give advice and commands, and ask questions. These acts may take many forms, in one of the various manners of communication. The form depends on the abilities of the group communicating. Together, communication content and form make messages that are sent towards a destination. The target can be oneself, another person or being, another entity (such as a corporation or group of beings).

“Communication is defined as a process by which we assign and convey meaning in attempt to create shared understanding. This process requires a vast repertoire of skills in intrapersonal and interpersonal processing, listening, observing, speaking, questioning, analyzing, and evaluating. Use of these processes is developmental and transfers to all areas of life: home, school, community, work, and beyond. It is through communication that collaboration and cooperation occur.” (Wikipedia, the free Encyclopedia)

Therefore, communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. This commonly held rule in some sense ignores autocommunication, including intrapersonal communication via diaries or self-talk. (Wikipedia, the free Encyclopedia)

By communication, we can transmit our meaning through sound, signal, gesture, symbol, or language. Language is actually refinement of communication that involves a specified symbol system recognized and used by a certain group to share or convey ideas and information.

A communication event is understood to be, from the point of view of participants, an integral, patterned part of social life. Like gossip sessions, talk shows, and political meetings, communication events typically involve a sequential structuring of acts, can be understood by formulating norms or rules about them, and involve culturally bounded aspects of social life which have a beginning and ending.

### **2.3 Patterns of Communication**

Communication may also have a pattern according to particular role, status, and group identity within a society, such as age, sex, social status, and occupation:

e.g., a doctor has a different way of speaking from a teacher, a lawyer or an insurance salesman. Besides, the way of speaking also according to educational level, rural or urban residence, geographic region, and other features of social

organization. Ethnographers concern with how communicative events are organized and how they are patterned, as well as how these patterns relate to and derive meaning from the social and cultural setting in which they occur. Saville-Troike (1989:66) says that “some patterns of communication are so regular and predictable that a very low information load is carried by them. That is, it is not so much what is meant by what is said.”

Communication patterns at the individual level, at the level of expression and interpretation of personality. To the extent that emotional factors such as nervousness

have involuntary psychological effect on the vocal mechanism, these effects usually considered an intentional part of “communication” (though they may be if deliberately manipulating, as in acting).

From the statement above about communication, the researcher will explain the ethnography of communication.

#### **2.4. Ethnography of Communication**

The ethnography of communication was proposed by D.H. Hymes in the early 1960s. in reaction to the earlier neglect of speaking in linguistic analyses and anthropological descriptions of cultures. Until that time, the principal features of linguistic descriptions were the phonology and grammar of a language. Hymes work was also a reaction to psycholinguistic views of language which took little, or no account, of the social and cultural contexts in which it is used.



According to Sherzer (1992) states that The ethnography of communication examines speech events within the social and cultural context in which they occur, and in particular, examines patterns of language use in specific groups, communities, institutions, and societies. A particular feature of the ethnography of communication is that it has been discourse centered since its inception.

The basic theoretical contribution of the ethnography of communication is, as Sherzer (1992:420) puts it :

The demonstration that there are coherent and meaningful patterns in language use and speaking practices in societies around the world, and that there are significant differences in these patterns across cultures.

Based on Philipsen (1994) states that a basic assumption of this view is that when people speak or write, they organise their communication in ways that are over and above grammatical rules. That is, what they say must not only be grammatically possible and acceptable, but also follow rules which are part of the social and cultural knowledge and expectations of the particular community. This includes a knowledge of what can be said to whom, in what way it might be said, for what purpose, and on what occasion.

The ethnography of communication is an approach to discourse that is based on anthropology and linguistics. Not only does it focus upon a wider range of communicative behaviours than the other approaches, but built into its theory and methodology is an intentional openness to discovery of the variety of forms and functions available for communication, and to the way such forms and functions are part of different ways of life.

The aim of the ethnography of communication is to explore the means of speaking available to members of a particular community. This includes the examination of formal, informal and ritual events within a particular group of speakers. It explores language use in particular social and cultural settings, drawing together both anthropological and linguistic views on communication. This examination also includes the varieties of language used within the community as well as the speech acts and genres available to the members of the community. “The ethnography of communication is not an approach that can simply take separate results from linguistics, psychology, sociology, ethnology, as given, and seek to correlate them” (Hymes, 1974). Rather, it is an approach that seeks to open new analytical possibilities (by finding new kinds of data and asking new questions) and to propose new theories. It seeks to do so by analyzing patterns of communication as part of cultural knowledge and behaviour; this entails a recognition of both the diversity of communicative possibilities and practices, e.g. cultural relativity and fact that such practices are an integrated part of what we know and do as members of a particular culture, e.g. a holistic view of human beliefs and actions.

## **2.5. Levels of Formality**

The formality of the language used should match the formality of the situation and the relationship between writer and reader. Here is an example taken from Level of Formality, taken from ([http:// www.courses.vcu.edu / ENG-652 / tbuchanan /level.htm](http://www.courses.vcu.edu/ENG-652/tbuchanan/level.htm))

1. Very Formal

A very formal style of writing in text can be found in legal pleading or political documents.

For example:

I am applying for the receptionist position advertised in the local paper. I am an excellent candidate for the job because of my significant secretarial experience, good language skills, and sense of organization.

2. Formal

A formal style of writing can be seen in academic journals and newspaper article.

For example:

I am applying for the receptionist position that is currently open in the company. As you are aware, I have worked as a temporary employee with your company in this position before. As such, I not only have experience and knowledge of this position, but also already understand the company's needs and requirements for this job.

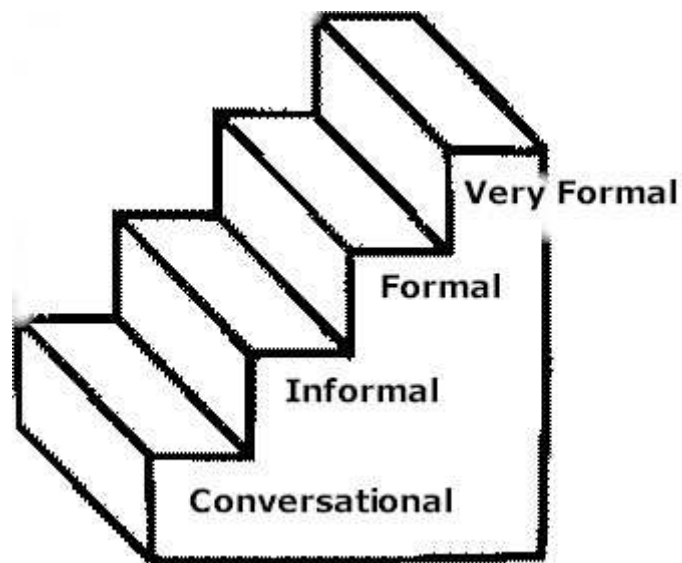
3. Informal

An informal style in writing is usually found in newsletters and personal letters. Notice that, any of the three examples could be effective, depending upon the reader, the writer's relationship with the reader, and the situation.

For example:

Hi! I read in the paper that ya'll were looking for a receptionist. I think that I am good for that job because I've done stuff like it in the past, am good with words, and am incredibly well organized.

The degree of formality can be seen in the following figure:



**Figure 1 Levels of Formality**

Source: (<http://www.courses.vcu.edu/ENG-652/tbuchanan/level.htm>)

## **2.6 Ethnography**

An ethnography is a form of research that emphasizes close observation, interview, field notes, and collecting artifacts from the actual gathering sites of a subculture generally. Its goal is to reveal “the web in which members of a group

are enmeshed”, the beliefs, behaviors, rules, language, and objects that make up that web and constitute the subculture.

Even if you are not assigned an ethnography in other college courses, ethnographic research methods are appropriate when your research question focuses on people and/or depends on the larger social context; when you can best find answers to your questions by being “in the field”; and when it is important for you to reflect on your own role in research and interpretation.

Ethnographic research methods, such as field notes and observation, as well as interviewing The role of suspending judgment and using dialectical thinking in ethnographic research

The features are:

- a. Ethnographic research focuses on groups of people who identify themselves as part of a specific group or culture.
- b. Researchers need to spend a good deal of time observing closely, taking field notes.
- c. Research is taken from the places and settings that the group members typically gather
- d. Ethnography focuses on a small number of people in a group to make tentative interpretations of the larger group.

- e. The researcher is a vital part of the research, who needs to be aware of the subjective stance he/she brings to the subculture and work hard to see the culture as the subjects see it.

## **2.7 Levels of Ethnographic Writing**

There are at least six different levels that can be identified in ethnographic writing as we move from the general to the particular. Let's examine each of these different kinds of translation statements:

1. Universal Statements

These include all statements about human beings, their behavior, culture, or environmental situation. Most cultural descriptions include universal statements.

2. Cross-Cultural Descriptive Statements

The second level of abstraction includes statements about two or more societies, assertions that are true for some societies but not necessarily for all societies.

3. General Statements about a Society or Cultural Group

This kind of statement appears to be specific, but in fact remains quite general. We can make such statements about complex societies also: "American culture is based on the value of materialism." Or we can make

such statements about recurrent cultural scenes, or groups of people who have learned similar cultural scenes

#### 4. General Statements about a Specific Cultural Scene

When we move down one level of abstraction, we can note many statements about a particular culture or cultural scene. Most ethnographies are filled with statements at this level.

This level of ethnographic writing contains many of the themes the ethnographer wants to present to the reader. Thus, the theme of males expressing their identities in many different ways—in the way space is organized, the way drinks are ordered, and the like—is described in statements at this level. Sometimes one can encapsulate general statements at Level Four in a quotation from an informant: they still remain statements of a very general nature. Making use of an informant quotation helps provide a sense of immediacy and gives the reader a closer acquaintance with the culture, but we must move to even more specific levels.

#### 5. Specific Statements about a Cultural Domain

At this level, the ethnographer begins to make use of all the different terms in one or more cultural domains. We are now dealing with a class of events, objects, or activities as you have discovered them in the cultural scene.

Descriptive statements at this level can make reference to taxonomies and paradigms that encapsulate a great deal of information. However, these representations in themselves seldom communicate more than a skeleton of relationships to the reader. In order to translate these into a description that will be understood, a great deal of narrative description at this level and the next more specific level is required.

#### 6. Specific Incident Statements

As a reader, you immediately begin to see things happening, perhaps feel things the actors in this situation feel. Instead of merely being *told* what people know, how they generate behavior from this knowledge, and how they interpret things, you have been *shown* this cultural knowledge in action. A good ethnographic translation shows; a poor one only tells. Perhaps another example of the six levels in ethnographic writing will clarify the effect on the reader.

(<http://bethelcollege.edu/users/blowers/Writing/Ethnography.htm>)

Ethnographic writing includes statements at all six levels on the continuum from the general to the particular. Effective writing, that which serves to communicate the meanings of a culture to the reader, is achieved by making all these statements, but doing so in a certain proportion. Professional journals, in which the author writes primarily for colleagues, tend to consist of statements at Levels One and Two; that is, the description is made in general terms, the author avoiding specific incidents. Those outside a narrow professional group often find



these articles dense, dull, antiseptic, and inadequate translations. Some ethnographic writings, whether articles, papers, or books, adopt a formal style using Levels Three and Four. Most dissertations and theses are written at these middle levels of abstraction, although they may contain a great deal of information also at Level Five. They tend to present the bare bones, the skeleton of knowledge, without the flesh of examples and specific incident statements of Level Six.

## **2.7. Ethnography of Writing**

Grabe and Kaplan (1996) propose an ‘ethnography of writing’ as a way of getting students to consider the social and cultural context in which texts occur and their impact upon what they write. They suggest starting from the basic question ‘who write what to whom, for what purpose, why, when, where, and how?’ and then moving to a detailed discussion of the context of the production and interpretation of the students texts. Ethnographic writing interest has increased greatly, there has not only been several books which are concern with writing qualitative or ethnographic accounts but there has been a growing literature which is more of the theoretical kind. Concerned with rhetoric devices which are deployed by ethnography, the presuppositions which they are based on and the functions which they perform among the others.

According to Grabe and Kaplan in Paltridge (2000:74) the various factors that they deem to be relevant the key elements of writing are:

1. The setting of the text. It includes time, place, and situation in which the speech event happens.

2. The purpose of the text. It is goals and hopes of certain speech event (e.g. to display knowledge and understanding in a particular area, to demonstrate particular skills, to convince the reader)
3. The content of the text (including what claims are acceptable in particular areas of study, and what claims are not, what is appropriate content, and what is not)
4. The writer of the text, his/her role and purpose in writing the text, how they respon his/her form the character in the text.
5. The intended audience for the particular text, their role and purpose in reading the text, how they will react to what they read, and the criteria they will use for assessing the text.
6. The relationship between reader and writer of the text and how this impacts on what should be said and how it should be said
7. General academic expectations and conventions for the particular text, as well as particular expectations, conventions and requirements of the area of study
8. Text-type requirements for the particular genre and how this is signaled (or not) in any instructions that are given to the writer
9. The background knowledge, values and understandings it is assumed the writer of the particular text will share with their readers, including what is important to the intended audience and what is not.

10. The relationship the text has with other genres (e.g. lectures, set texts, journal articles, research reports): that is, what other texts it is assumed writers and readers have knowledge of and how they might display this.

Basically ethnography is writing the human, whether focusing on science, medicine, religion, linguistics, or nation formation, but this is the human in its groups, thus ethnographic information is that which considers interactive behavior among humans. Ethnography also described as a genre of writing which uses field work to provide a human descriptive and extensive study based on human societies.

In the case of teaching (native- and non-native speaker) students to write texts such as essays through to theses and dissertations, I have found this list of questions extremely useful. For example, it is not always clear to students who they are actually writing for: that is, who the 'primary' readership of their text actually is. Theses and dissertations, for example, are written for a primary readership of one or more examiners, but also a secondary readership of the student's supervisor and anyone else the student decides to show their work to for comment and feedback. It is the primary reader, however, that will be the final judge of the quality of the piece of writing, rather than the secondary reader whose role is to guide the student through the research and writing process. So it is really these 'unknown' and 'imagined' readers students need to keep in mind as they are writing, rather than the person they are interacting with as they are working on their text.

Students can be asked to examine some of the texts they are reading in preparation for their writing and discuss how different contextual features may lead to the particular style, positioning, presentation, and use of language in texts. The reading questions presented in Figure 1 are a suggestion for how this might be done. Thus, the reading moves beyond the text to explore its context as well as reasons for the linguistic choices made in text.

The analysis, thus, focuses on important contextual aspects of the students' texts and the situation in which they occur, each of which is strongly interconnected, and interacts with each other. For example, the level of study has an important influence on the student's text, as does the purpose of the text. The analysis considered the content of the text and, in particular, appropriate content for the text. The acceptability (or not) of certain points of view and claims were also considered. Another issue that was explored was the intended audience for the students' texts and how the students' readers might react to what they read; that is, the criteria they use for assessing the students' text including what is important to the students' readers and what is not. A further issue was the relationship between the writer and reader/s of the students' texts and how this impacts on what the student says in their text; that is, whether the students were "novices writing for experts", "apprentices writing for admission to an area of study" or both, and the extent to which students have to tell their audience what they already know.