

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Communication is one of human behaviors in a society. It is used by people to do social interaction. Communication can not be separated from society because it is important part of them. It can also give an important role for people in society. The important role of communication is people can also get more information through the others. Communication also becomes a tool of interaction in human daily life.

Communication means a process of exchanging information between one person to another person, through a symbol, a sign or attitude. In communication there is information, but there is also a process to give goods and services, and to convey information, like gossips, sharing, etc. The result of communication is a discourse. Discourse is an authentic product of socially linguistic interaction. In other word, discourse is a product when people use language as a tool to communicate with others. Discourse analysis also relates to communicative competence.

Communicative competence extends to both knowledge and expectation of who may or may not speak in certain setting, when to speak and when to remain silent, to whom one may speak, and how one may talk to person of different status and role what non verbal behaviors are appropriate in various context, what the routines for turn taking are in conversation, how to ask and give information, how

to request, how to offer and decline assistance or cooperation, how to give commands, how to enforce discipline, and the like-in short, everything involving the use of language and another communicative modalities in particular social settings.

Communicative competence means how to use language correctly and we have to be able to use our language ability in communication to the others. Communication is very important for people in their life to interact, because every person needs communicate to others everywhere. The concept of communication is used to identify specific setting and scene for communication. Ethnography of communication is the method of discourse analysis in linguistics which draws on the anthropological field of ethnography.

“The ethnography of communication examines speech events within the social and cultural context in which they occur and in particular examines patterns of language used in specific group, community, institution, and societies. A particular feature of ethnography of communication is that it has been discourse-centred since inception.” (Sherzen in Paltridge, (2000:61)).

The ethnography of communication can show a character in each person and it can show where the person is. It can happen in the society, because people use language to communicate. Ethnography of communication has some key concepts, such as, speech community, speech situation, speech event, and speech act. In the ethnographic research, there are several kinds of speech event: talk show, interview, news, wedding ceremony, presentation, weather forecast report and so on.

A talk show is a television program that takes place in the studio. A talk show usually talks about various topics, like politics, gossip, issues, celebrity scandals and etc. Sometimes, talk show features a panel of guests, usually consisting of a group of people who are learned or who have great experience in relation to whatever issue is being discussed on the show for that episode. Other times, a single guest discusses their work or area of expertise with a host or co-hosts. From the data, the researcher chooses the ethnography of communication as his final project because ethnography seems interesting and it is not limited. It is interesting to observe the customs and traditions of other people. Ethnography is a form or method of studying a way of life. Ethnography allows us to actually engage in a different way of life. It is one of the advantages of studying ethnography of communication.

The reason for the analysis of the talk show by using the ethnography of communication is to find out the aspects of ethnography of communication according to Dell Hymes' theory: setting and scene, participants, end, act sequence, key, instrumentality, norms, and genre. An ethnographic research in conversation seeks to describe the meanings of central themes in the life world of the subjects. The main task in conversation is to understand the meaning of what the participants say.

1.2 Statement of the Problem

Based on the background above, the researcher focuses on the ethnography of communication in Oprah Winfrey talk show. Based on it, the researcher analyzes ethnography of communication which is used in the talk show by using

the following question: What are the elements of ethnography of communication found in Oprah Winfrey Talk Show *Chapter 10 of A New Earth*, Dated May 6, 2008?.

1.3 Scope of the Study

This thesis is limited on discourse analysis of ethnography of communication. It concerns on ethnography of communication in Oprah Winfrey Talk Show *Chapter 10 of A New Earth*, Dated May 6, 2008. This thesis applies the ethnography of communication uses Hymes' SPEAKING GRIDS (1972a, b:55-57).

1.4 Objective of the Study

The objective of this study is to describe the elements of ethnography of communication found in Oprah Winfrey Talk Show *Chapter 10 of A New Earth*, Dated May 6, 2008 by using Hymes' Speaking Grids.

1.5 Significance of the Study

It is hoped that the result of this research have a contribution for other people who read this thesis and especially, it can be contributed for all of students who know about ethnography of communication very deeply in Dian Nuswantoro University. More detail, it is hoped that the result of this thesis will be:

1. A contribution to Dian Nuswantoro University, particularly for students of English department of faculty of Humanities. It is expected that by reading this thesis, students will be encouraged to seriously learn ethnography of communication very deeply.
2. This thesis can be useful for the researcher and other readers.

3. This thesis is also useful for the development of linguistic theory, especially in discourse analysis of ethnography of communication study.
4. It can be useful to analyze the ethnography of communication in broad society.

1.6 Thesis Organization

The thesis consists of five chapters and is organized as follows:

Chapter I presents the introduction that covers background of the study, statement of the problem, scope of the study, objective of the study, significance of the study.

Chapter II presents review of related literature that covers communication (pattern of communication, means of communication), speech community (speech situation, speech event, speech act), communicative competence, communicative function, ethnography of communication, aspects of ethnography of communication and talk show.

Chapter III presents research method that covers research design, unit of analysis, source of data, technique of data collection, and technique of data analysis.

Chapter IV presents the data analysis that covers the analysis of the problem.

Chapter V presents conclusion and suggestion.

CHAPTER II

REVIEW OF RELATED LITERATURE

This part gives the explanation of some theories in relation to the problem of the study. It is very important and useful to be explained in discourse analysis, those theories are: communication (pattern of communication, means of communication), speech community (speech situation, speech event, speech act), communicative competence, communicative function, ethnography of communication, aspects of ethnography of communication and talk show.

2.1 Communication

Communication is one of the most important thing in human life. It is always used by people to do social interaction, such as when we are talking with our friends or other people. Communication can not be separated from human because we always use it in our daily life. It becomes a tool of interaction with the other people. Communication is required by many people to get a new information and share their ideas. It appears and works very naturally since we were child. It can show our speaking ability in the public and it can show who that person is. By communication, we can also understand each other what we want to talk.

Communication is one of those human activities that everyone recognizes but few can define satisfactorily. Communication is talking to one another; it is spreading information; it is our half style; and it is literary criticism; it is endless.

it means that communication involves at least two interactants: a speaker and hearer (sender-recipient, researcher-reader). Meanwhile, meanings, information, propositions, thought, ideas, beliefs, attitudes, emotions are sources of communication that are derived from the sender and transmitted to the hearer. It means that communication is a transfer of message from speaker to hearer. When people communicate to other people, they do not only select what message should be communicated, but also the way of conveying that message.

Communication is a process of conveying an information from a speaker to a hearer by using a medium, namely language, because language is the most important element for creating a communication among two people or more. Communication requires that all parties have an area of communicative commonality. There are auditory means, such as speaking, singing and sometimes tone of voice, and nonverbal, physical means, such as body language, sign language, paralanguage, touch, eye contact, or the use of writing.

Communication events involve actions of many kind, as such, events can be understood as the conduct social of actions, with communication act being the concept that brings together the performance of that action and its interpretation. So, pattern of communication is important within the process of communication.

2.1.1 Patterns of communication

Communication may also be patterned according to particular role, status, and group identity within a society, such as: sex, age, social status, and occupation, e.g., a teacher has a different way of speaking from a doctor, a lawyer, or an insurance salesman. Way of speaking is patterned according to educational

level, rural or urban residence, geographic region, and 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 settings in which they occur. Saville-Troike points out (1989:66), 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 said, but what is meant by what it is said.

Communication is patterned at the individual level, at the level of expression, and interpretation of personality. To the extent that an emotional factor such as nervousness has involuntary psychological effects on the vocal mechanism, these effects are not usually considered an intentional part of communication (though they may be if deliberately manipulating, as in acting).

Communication patterns are modes of communication that are used frequently in certain situations or with certain people. Some patterns may be prevalent, that is, appearing in most communications regardless of the situation, while many are situation-specific, that is, used with certain people (friends, spouse, children, boss) or in certain situations (at work, in conflict, in fear).

Patterns of communication indicates language used. The setting when the conversation happened refer to the formal or informal language. So, language is important as a social of communication to interact and communicate each other.

2.1.2 Language as a Means of Communication

As human being, we need another people for helping us to do an interaction and communication, because we need communicate with the other

people to express and convey our ideas. In communication, there is a medium to interact with other people, namely language. Language is the most important thing for people to do interaction. It is a part of human life and there is no need to interpose psychological level of interpretation. It is a system of meaning which can create a message. 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)”.

A language is considered to be a system of communicating with other people using sounds, symbols and words in expressing a meanings, ideas or thoughts. This language can be used in many forms, primarily through oral or written communications as well as using expressions through body language.

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 various different means of communication which people use to convey meaning; they are Non-verbal communication, Visual communication and Oral communication. Non-verbal communication is the process of conveying meaning without using words. It shows that the majority of communication is non-verbal. Non-verbal communication includes gestures, body language, posture, facial expression and eye contact. Non-verbal communication is also called silent language, although speech does contain non-verbal elements called paralanguage, these include voice quality, emotion and speaking style. Visual communication involves conveying information through the creation of visual representations such as signs, drawings, and electronic resources (video and television). Oral communication primarily refers to verbal communication and typically relies on words, visual aids and non-verbal elements to support the meaning. Oral communication includes discussion, speeches, presentations, face to face conversations and etc.

In face to face communication, body language and tone of voice play role and have a greater impact on the listener than the intended content of the spoken words. Visual aids can also facilitate effective communication and another means of communication is the written word.

According to Bernstein (1986:474) individuals learn their social roles by means of communication. A social role is defined as 'a complex of coding activity controlling both the creation and organization of specific meanings and the conditions for their transmission and reception'. Means of communication is a communication relates to speech community.

2.2 Speech community

A speech community is a group of people who share rules for using and interpreting at least one communication practice. A communication practice might involve specific events, acts, or situations, with the use and interpretation of at least one essential for membership in a speech community. The term "speech" is used here to stand in for various means of communication, verbal and nonverbal, written and oral; the term "community," while minimally involving one practice, in actuality typically involves many, and is thus used to embrace the diversity in the means and meanings available for communication.

According to Romaine (1994:22) "A speech community is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language. The boundaries between speech communities are essentially social rather than linguistic. A speech community is not necessarily co-extensive with a language community".

As communities of people gather in communication, so do they conduct themselves in particular ways. It is these patterned ways of speaking: e.g., about politics, in worship, or in education—that identify in which community one is, indeed who and where one is. In this sense, ethnographers of communication explore various ways of communicating, the situated variety in the events, acts, and situations of communicative life.

Labov states that 'the speech community is defined by participation in a set of shared norms which may be observed in overt type of evaluative behavior, and

in the uniformity of abstract patterns of variation in respect in particular level of usage (1972:120-1).

Hymes (1986:83) describes as a group which share rules for the conduct and interpretation of speech and rules for the interpretation of at least one linguistic variety. For Hymes one can participate in speech community without being a member of it. But the lines of demarcation are not fixed or universal e.g, accent, ways of speaking, grammar, etc in different communities or at different times in one community.

Gumperz (1986:83) defines a speech communication as “ a group that has regular and frequent interaction that is characterized by shared patterns of interactional and communication.”

A number of criteria to identify a speech community have been suggested by Saville-Troike (1989:63), these includes:

1. Shared language uses,
2. Frequency of interaction by a group of people,
3. Shared rules of speaking and interpretation of speech performance,
4. Shared attitudes and values regarding languages forms and use,
5. Shared socio-cultural understanding and presuppositions with regard to speech.

(Saville-Troike, 1989:63).

In order to study the communicative behavior within a speech community, it is necessary to work with units of interaction. Hymes (1972b:58-9) suggests that a nested hierarchy of units called the speech situation, speech event, and speech

act that would be useful. Speech situation is a part of communication that shows the situation of communication.

2.2.1 Speech Situation

Language is made up of socially shared rules that include:

1. What words mean (e.g., “star can refer to a bright object in the night sky, or a celebrity),
2. How to make new words (e.g., happy, happily, unhappy),
3. How to put words together (e.g., Peg walked to the new store “, rather than “store Peg walk new”),
4. What word combinations are best in what situations (“Would you mind moving your foot?” could quickly change to “Get off my foot, please!” if the first request did not produce result).

Speech is the verbal means of communicating, consists of:

1. Articulation, how speech sounds are made (e.g., children must learn how to produce the “ r ” sound in order to say “ rabbit” instead of “labbit”),
2. Voice, use of the vocal folds and breathing to produce sound (e.g., the voice can be abused from overuse or misuse and can lead to hoarseness or loss of voice),
3. Fluency, the rhythm of speech (e.g. hesitations or stuttering can affect fluency).

Speech situation occurs within a speech community. Speech situations are not purely communicative, they may be composed of both communicative and other kinds of events. Speech situations are not themselves subject to rules of

speaking, but can be referred to by rules of speaking as contexts. A speech event takes place within a speech situation.

2.2.2 Speech Event

Speech event is the happening interaction in the form of speaking that consists of parties, those are: speaker and hearer, topic of speaking, time, place and situation. The same event can happen in discussion speaking on telephone, chatting on internet and e-mail.

Hymes (1974a:52) describes speech event as “ what other researchers might term genres “. Those are activities which are directly governed by rules or norms for the use of speech.

Speech events, on the other hand, are both communicative and governed by rules for the use of speech. A speech event takes place within a speech situation and is composed of one or more speech acts. For example, a joke might be a speech act that is part of conversation (a speech event) which takes place at a party (a speech situation). It is also possible for a speech act to be, in itself, the entire speech event which might be the only the event in a speech situation. A single invocation which is all there is to a prayer when that prayer is the only event in a rite is the example Hymes gives. Speech act is part of conversation relates with speech event.

2.2.3 Speech Act

A speech act is an utterance which has both a literal (the sentence meaning) and a particular illocutionary force (the speakers meaning). A speech act is also an utterance that serves a function in communication.

Austin (1962:16) argues that there are three kinds of act which occur with any sentence or utterance:

1. The locutionary act (propositional meaning) refers to the referential or factual meaning of the sentence that is the literal meaning of the actual word.

For example: it is cold here, Referring to the temperature.

2. Illocutionary Act refers to to the speaker's in uttering the words.

For example: it is cold here, A request to close the door.

3. Perlocutionary Act refers to the effect the utterance has on the thoughts or actions of the other person.

For example: it is cold here, Someone actually closes the door.

Searle (1969:25) five basic types of speech act, these are:

1. Representative : utterances which commit the speaker to the truth of a particular proposition, such as “asserting”. For example: “The earth is flat.”
2. Directive : utterances which attempt to get someone to do something, such as “ordering”. For example: “Could you lent me a pen, please?.”
3. Commissives : utterances which commit the speaker to a future course of action, such as “promising”. For example: “I’m going to get it next time.”
4. Expressives : utterances which express a particular psychological state, such as “apologizing”. For example: “I’m really sorry.”
5. Declarations : utterances which bring about an immediate change in a state of affairs, such as “excommunicating”. For example: “I now pronounce you husband and wife. “

The three units of interaction such as speech situation, speech event and speech act that explain the setting, where the speech occurs and the happening interaction between speaker and hearer, the topic they talked, place and also situation described more in communicative competence which also as a central in the ethnography of speaking.

2.3 Communicative competence

Communicative competence becomes very important for people to do an interaction within the society. It can indicate the speaker's ability how far the speaker can dominate a language. Communicative competence can also indicate how people use grammatically correct sentences. Hymes (1971:279) states that competence for use is part of the same developmental matrix as competence for grammar.

The idea of communicative competence is originally derived from Chomsky's distinction between competence and performance. By competence, Chomsky means the shared knowledge of the ideal speaker-listener set in a completely homogeneous speech community, such underlying knowledge enables a user of a language to produce and understand an infinite set of sentences out of a finite set of rules. The transformational grammar provides for an explicit account of this tacit knowledge of language structure, which is usually not conscious but is necessarily implicit.

The term of communicative competence is sometimes used to describe this kind of ability. In such competence, conversational inferences play a key role:

participants link the contents of an utterances and verbal, vocal and non-vocal cues with the background knowledge in order to come to an understanding about the specific interchange.

Gumperz (1972:205) explains the communicative competence as follows:

Whereas *linguistic competence* covers the speaker's ability to produce grammatically correct sentences, *communicative competence* describes his 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.

Canale and Swain (1980:47) explain the above-mentioned Hymes' four types of communication competence in the following way. The first type, 'what is formally possible' is the interaction of grammatical system of competence, for the example: 'the was cheese green' is not grammatical. The second type, 'what is feasible' is the psycholinguistic system of competence, for the example: 'the cheese the rat the cat chased ate was green' is grammatical but not acceptable in that is multiple center-embedded clause difficult to comprehend in terms of human information processing. The third type, 'what is the social meaning or value of a given utterance' the socio-cultural system of competence, for example: if one says good-bye in greeting someone, it is inappropriate in particular social context. The last type, 'what actually occurs' is the probabilistic of occurrence that something is in fact done, actually performed.

Canale and Swain also classify communicative competence into grammatical competence, sociolinguistic competence, which they divide into sociolinguistic competence, discourse competence and strategic competence. Grammatical competence means the acquisition of phonological rules,

morphological rules, syntactic rules, semantic rules and lexical terms, they are usually called linguistic competence. Sociolinguistic competence refers to the learning of pragmatic aspect of various speech acts, namely, the cultural values, norm, and other socio-cultural conventions in social contexts. They are the context and topic of discourse, the participants' social status, sex, age, and other actors which influence styles and register of speech. Discourse competence is the knowledge of rules regarding the cohesion (grammatical links) and coherence (appropriate combination communicative functions) of various types of discourse. Strategic competence is to do with knowledge of verbal and non-verbal strategies to compensate for breakdowns such as self-correction and at the same time to enhance the effectiveness of communication such as recognizing discourse structure, activating background knowledge, contextual guessing, and tolerating ambiguity.

Communicative competence is necessary when people want to discuss an oral conversation. Communication is the exchange and the negotiation of information between at least two individuals through the use of verbal and non-verbal symbols, oral and written form, production and comprehensive processes. In oral communication, the knowledge of the language rules and the vocabulary are the basic possibility to communicate. In other words, they should have communicative competence of the language we use. Hymes in Paltridge (2000: 67) argues that there are eight components qualifying people's communicative competence. Those are setting, participant, ends, act, key, instrumentalities, norms, and genre.

Hymes (1972:64) proposes four criteria which are four facets of a speaker's competence in communication. they are:

1. Whether the utterance is formally possible (grammatically correct),
2. Whether the utterance is feasible (manageable in the sense of being neither too long nor too complex),
3. Whether the utterance is appropriate (whether it fits the linguistic and social context),
4. Whether the utterance is actually done (whether it is accepted regardless of unorthodox grammar or, for instance, rejected as archaic regardless of its perfect grammar).

The goal of ethnography of communication is to study communicative competence of a specific speech community by discovering and analyzing of communication that organize the use of language in particular communicative activities.

The communicative units frequently used in ethnographic studies (Hymes, 1972 :369) are situation, event, and act :

1. The communicative situation is the context within which communication occurs. For examples includes a religion service, a court trial, a holiday party, an auction, a train ride, or a class on school. The situation may remains the same even with a change of location, as when a committee meeting or court trial reconvenes in different setting, or it may changes in the same location if very different activities go on there at different times. The same room in university building may successively serves at the site of a lecture, committee

meeting, or a play practice, and a family dwelling may provide the venue for a holiday party. A single situation maintains a consistent general configuration of activities, the same overall ecology within which communication takes place, although there may be diversity in the kinds of interaction which occur there.

2. The communicative event is the basic unit for descriptive purpose. A single event is defined by unified set of components throughout, beginning with the same general purpose of communication, the same general topic, and involving the same participants, generally using the same language variety, maintaining the same tone or key, and using the same rules for interaction, in the same setting. An event terminates whenever there is a change in the major participants, their, role relationships, or the focus of attention. In the context of a communicative event, even silence may be an intentional and conventional communicative act used to question, promise, deny, warn, insult, request, or command (Tannen & Saville-Troike, 198 :37).
3. The communicative act is generally coterminous with a single interactional function, such as : a referential statement, a request, or command, and may be either verbal or non verbal. The term communicative competence is sometimes used to describe this kind of ability. In such competence, conversational inferences play a key role that participants link the content of an utterance an verbal, vocal and non-vocal cues with background knowledge in order to come to an understanding about the specific interchange.

The explanation of communicative competence is important when people make conversation each other in their societies. The using of communicative units can make good conversation, the communication will function well which directly related to the participant purposes and needs. Communicative function is coherence combination in discourse competence.

2.4 Communicative functions

At a social level, language serves many functions. Language selection often relates to political goals, functioning to create or reinforce boundaries in order to unify speakers as members of a single speech community and to exclude outsiders from intra group communication.

Many languages are also made to serve a social identification function within a society by providing linguistic indicators which may be used to reinforce social stratification, or to maintain differential power relationships between groups. The functions which language differences in a society areas signed may also include the maintenance and manipulation of individual social relationships and networks, and various means of effecting social control. Linguistic features are often employed by people, consciously or unconsciously, to identify themselves and others, and thus serve to mark and maintain various social categories and divisions. The potential use of language to create and maintain power is part of a central topic among ethnographers of communication and other sociolinguists concerned with language related inequities and inequalities. At the level of individuals and groups interacting with one another, the functions of

communication are directly related to the participants' purposes and needs. These include such categories of functions as expressive (conveying feelings or emotions), directive (requesting or demanding), referential (true or false propositional content), poetic (aesthetic), phatic (empathy and solidarity), and meta linguistic (reference to language itself). Ethnography of communication is a central power of language in linguistics relates with communicative functions.

2.5 Ethnography of Communication

An ethnographic approach provides an analysis of language as one part of a complex pattern of actions and beliefs that give meaning to people lives. Consistent to this assumption, our sample analysis does not only focus on questions within different types of interview, but also goals, settings, participants, and other acts that constitute the speech events.

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

The ethnography of communication is an approach to discourse that studies communicative competence. It does so by discovering and analyzing the patterns (structure) and functions of communicating that organize the use of language (in speech situations, events, and acts) in the conduct of social life.

Ethnography of communication is to explore the means of speaking available to member of a particular community. This includes the examination of formal, informal, and ritual events within a particular group of speakers. It explores language used in particular social and cultural settings, drawing together both anthropological and linguistic views on communication.

The ethnography of communication offers a system of concepts that can be used to conceptualize the basic phenomena of study, and a set of components for detailed analyses of those phenomena. The phenomena of study are understood to be, fundamentally, communication phenomena, and thus the ethnographic design focuses investigators on communication as both the data of concern and the primary theoretical concern.

Hymes introduces several concepts as basic units for the ethnographic study of communication. Those are communication event, communication act, communication situation, and speech community. The concept of communication event has become a prominent starting point for these analyses, for it draws attention to communicative action as formative of social processes and sequences. 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. The concept of communication act, then, ties ethnographic analyses to specific social interactions in order to understand the range of conduct

and actions that is getting done within them. Communication acts are most typically parts of larger sequence of social actions and in this sense are often usefully conceptualized as integral aspects of communication events. Communication acts are most typically parts of larger sequences of social actions and in this sense are often usefully conceptualized as integral aspects of communication events. The concept of communication situation is used to identify specific settings and scenes for communication. The concept of speech event is a group of people who share rules for using and interpreting at least one of communication practice. Ethnography of communication has some aspects in analyzing study of ethnography.

2.6 Aspects of Ethnography of Communication

Language use in the ethnography of communication is study within particular social and culture settings rather than in isolation from them. Key concepts in the ethnography of communication include the notions of speech community, communicative competence, patterns of communication, communicative functions, and speech events. (Saville-Troike, 1989: 63).

Hymes (1974:238) has proposed an ethnographic framework which takes into account the various factors that are involved in speaking. An ethnography of communicative event is a description of all the factors that relevant in understanding how that particular communicative event achieves its objectives.

Hymes states “SPEAKING” formula is a very necessary remainder that talking is a complex activity, and that any part of talk is a piece of “skilled

work". It is skilled in this sense that the speaker must understand a sensitivity to realize each of the eight factors, these are:

1. Setting and Scene (S)

Setting and scene of speech, i.e., the real circumstances in which speech takes place. It may refer to the psychological setting, or the cultural definition of the social situation. The important aspects of setting are the time and place in which people interact and their influence on the kind of communication that may occur - or whether communication is permitted at all. In institutionalized settings, such as a church, home, cafe, office, classroom, the effect on language use is clear enough. But in many everyday social situations, and especially in foreign cultures, the relationship between setting and language can be very difficult to discover. In different times and places the quality and quantity of the language we use will be subject to social evaluation and sanction. The extent to which people recognize submit to, or defy these sanctions is an important factoring any study of contextual identity.

2. Participant (P)

Participant refers to the actors in the scene and their role relationships, including personal characteristics, such as: age, sex, social status, and relationships. The participant includes various combinations of Speaker - listener, addressor - addressee, sender - receiver and etc. It generally fills certain socially specified roles. A two person conversation involves a speakers and listener whose roles change. For instance a political speech

involves an addressor and addressee (audience), a telephone speech involves sender and receiver and etc.

3. Ends (E)

Ends (purposes/goal/outcomes) refer to the conventionally recognized and expected outcomes of an exchange as well as to the personal goals that participants seek to accomplish on particular occasions. A trial in courtroom has a recognizable social end in view, but the various participant, i.e., the judge, jury, prosecution, defend, accused and witnesses, have different goals. Likewise, a marriage ceremony serves a certain social end, but each of the various participants may have his or her own unique goals in getting married or seeing a particular couple married.

4. Act sequence (A)

Act sequence refers to the actual form and content of what is said, for instance the precise words used, how they are used, and the relationship of what is said to the actual topic at hand. For example, public lectures, casual conversation, wedding party chatter are all different forms of speaking with different kinds of language and thing which is talk by the participants.

5. Key (K)

Key refers to the tone, manner, or spirit in which a particular message is conveyed. For example pedantic, light-hearted, serious, mocking, sarcastic, pompous, precise, and so on. The key may also be marked nonverbally by certain kinds of behavior, gesture, posture, or even deportment.

6. Instrumentality (I)

Instrumentality refers to the instrument used by the participants in conveying message including written language and spoken language. For example oral, written or telegraphic, and to the actual forms speech employed, such as : the language, dialect, code, or register that is chosen. Formal, written, legal language is one instrumentality. For instance: in Surinam a high government official addresses a Bush Negro chief in Dutch and has his words translated into the local tribal language. The chief does the opposite. Each speaks this way although both could use a common instrumentality, Sranan.

7. Norms (N)

Norms refers to interaction and interpretation (N) refers to the specific behavior and proprieties that attach to speaking and also to how these may be viewed by someone who does not share them, e.g., loudness, silence, gaze return, and so on.

8. Genre (G)

Genre (textual categories) refers to clearly limited types of utterances suchthing as poems, proverbs, riddles, sermons, prayers, lectures, and editorials, the cultural category of talk (e.g. insults, compliments, apologies). These are all 'marked' in specific way in contrast to casual speech. In middle of a prayer, a casual aside would be "marked" too. While particular genres seem more appropriate on certain occasions than on others, e.g, sermons inserted into church services, they can be independent: we can ask someone to stop "sermonizing that is we can recognize a genre of sermons when an

instance of it, or something closely resembling an instance occurs outside its usual setting. Aspects of ethnography of communication are important things in analyzing a talk show.

2.7 Talk show

A talk show (American and Australian English) or chat show (British) is television program or radio program where one person (or group of people) discuss various topics. Sometimes, talk shows feature a panel of guests, usually consisting of a group of people who are learned or who have great experience in relation to whatever issue is being discussed on the show for that episode. Other times, a single guest discusses their work or area of expertise with a host or co-host.

There are five types of talk show:

1. Interview Talk show

On an interview talk show, the host of the talk show interviews celebrities and experts about topics of their choice. Often, a celebrity will make an appearance on an interview talk show to discuss an upcoming project or movie release, while academic experts will appear to be interviewed when their subject of expertise comes up in the media in conjunction with a news event. Interviews are often incorporated into a diverse variety of talk shows, but they also exist as a category of talk show by themselves. "David Letterman," "The Tonight Show."

2. Political Talk Show

Political talk shows exist to allow pundits and talk show hosts to discuss the political goings-on in the country. Political talk shows generally receive a spike in popularity during presidential elections and other notable political events, and they generally run on Sunday mornings and afternoons. Examples: "McLaughlin Group," "Meet the Press."

3. Issue-Based Talk Show

In these talk shows, guests appear on the show to discuss the issues that are going on in their lives. In many cases, these talk shows present sensationalized accounts of intricate relationship intrigue. Many of these issue-based talk shows air during daytime hours and often involve loud outbursts from agitated guests who find themselves growing increasingly upset while confronting friends or love ones who have wronged them in some way. Examples: "Jerry Springer," "Maury Povich."

4. Comedic Talk Show

Talk shows with a comedic bent have been gaining in popularity in recent years. In these comic talk shows, a host provides comedic commentary on current events, celebrity scandals and other notable items of discussion. The focus during these talk shows is on being both entertaining and informative, with laughs taking precedence over the delivery of news. Examples: "The Daily Show," "The Colbert Report."

5. Talk Show Host

One of the most important parts of any successful talk show is the appeal and talent of the host who presides over the talk show. Whether the host is working on a sensationalized issues talk show or a serious political broadcast, the quality of the host directly affects the quality and entertainment factor of the talk show itself.