

CHAPTER II

LITERATURE REVIEW

II.1. Review of Related Theory

Critical Discourse Analysis (CDA) will be a theory that will use to decipher the way of journalist to construct the readers' mind through their news delivering in newspaper. This discussion is considered necessary to discover news reports which are written by journalists to border the readers' mind to particular construction. This theory will be strengthened by Discourse and Power in which it will support the theory of Meaning Construction.

II.1.1. Meaning Construction

Language develops as the development of language user. Radden (2007) explained that the usage of languages also changes when the language user's thought expand as they grow. When people communicate, they need words or sentences to express what they want to say. If there is no word to express what they want, they will make a new word or extremely change the meaning of such existing word. What they think, they feel and they need have to be aspired in a language use. This situation is called meaning construction. Additionally, Radden also described that 'meaning construction as an on-line mental activity whereby speech participants create meanings in every communicative act on the basis of underspecified linguistic units'.

The meaning of particular language is understood by each people differently depend on their knowledge and the conception they received. That different conception often raised a debate among people in that later it constructs the different significance based on their subjectivity. A concept is interpreted subjectively; depends on the context in society and in a period of time.

Relating to this study, the writer drew a notion that every people will construct a new conception if they do not agree or have different ideas with others thought about certain phenomenon. This will make a debate among society, like the phenomenon of RUU APP and its biased meaning on the concept of pornography had grown in society few years ago. Every people or group of people has their own conception about indefinite concept of pornography. They received different ideas of what RUU APP was and transferred the ideas differently in which then they generated and believed their own perception about any reports about this Bill in the national newspaper. Since it has been reporting in the national newspaper, their ideas would persuade the readers' mind and perception. That different perception would make sides in society, whether they supported or opposed the Bill.

In addition, Shore (1991) provided an explanation that meaning construction involves the perpetual encounter of a meaning-making subject and a culturally conventionalized object-world. From its view, we can see a consideration of society in meaning creating activities, which is aimed to reconcile the different point of view and activity from different groups in society. Shore also mentioned the foundation of theory of meaning construction which is

related to the cognitive phenomena, such as ideas, beliefs, and values. People need a conception of meaning that involves experiences in which it must be expanded and encompassed more. The experiences are generally considered as aspects of affects and sensations.

II.1.2. Critical Discourse Analysis

Critical Discourse Analysis (CDA) is one of the approaches to Discourse Analysis which analyzes discourse or the use of language in social interaction (Fairclough and Wodak, 1997). CDA differs from other Discourse approaches in one distinctive character, which is its 'critical' aim. Discourse which is provided in linguistic forms considered involving imbalances power. The imbalance power is investigated by CDA to reveal the dominance exerted and expressed through linguistic forms that are vehicles for carrying socially prevailing sentiments and ideologies (McQuail, 2005). Moreover, CDA can be used to examine how media texts are structured and how they may ultimately function at an ideological level. It also can be used to analyze the discourses employed by both media professional, and media audiences in the production and reception of media texts (Devereux, 2003: 107).

Further, in *Analisis Wacana*, Eriyanto (2001) gives five characteristics of CDA. First, discourse is viewed as an action. This notion assumes that discourse is a form of interaction in which texts are not produced in isolation but texts are produced with particular intention or values that underlies text. The particular intentions and values here is understood as texts are intentionally produced and

are consciously expressed based on several reasons such as to persuade people and to debate or to respond to other texts.

The second characteristics is that CDA takes into account the context where texts occur since it is believed that texts are produced, understood, and analyzed in particular context. However, context in here is not all of contexts but the analyst has to consider the most relevant context such as who is communicating with whom, and why, in what condition of society and situation, through what media, how different types of communication are involved, and text's producer and consumer relationship.

The following characteristic is the historical aspect of texts. In order to understand texts, CDA analyst has to place the text being analyzed within the most relevant historical context when the texts are produced. For example, when we want to analyze news reports which are published within the New Order, the most relevant social and political conditions at that time have to be taken as the essential consideration in order to interpret the texts. In other words, the historical context is always analyzed and integrated into the interpretation of text.

The concern of power is the other characteristic of CDA. The concern of power is important to help the analyst to see the ability of text in controlling the way people perceive particular phenomenon. It is caused CDA believes that the one who has power or the dominance group has the capability to control others through their texts. The last characteristic which is possessed by CDA is that CDA has the intention to uncover the ideological loading that underlies text. Ideology

here is understood as concept of ideas which appears to be commonsensical and it is imposed in order to win the consent of people.

Moreover, CDA has some approaches that are different based on the figures, the places where the discourse is analyzed, and the condition of social, political, and so on. But the thought of CDA is influenced more by famous figures previously, such as Michael Foucault, Antonio Gramsci, Frankfurt School, and Louis Althusser.

The first approach is Critical Linguistics. Critical linguistics as one of the approaches to Discourse Analysis was developed around 1970s in Britain by Roger Fowler, Robert Hodge, Gunther Kress, and Tony Trew. Critical Linguistics in its analysis tries to see how particular features of grammar and choices of word in vocabulary level as well as sentence level bring particular implication and ideology (Eriyanto, 2001: 15). The element of text which are analyzed in this approach are the vocabulary and grammar in which critical linguistics analyst considers that vocabulary has the ability to make classification, limit one's view, marginalize particular group, and also reflect the discourse struggle. In its grammatical analysis, the analyst tries to observe that the features of grammar might be chosen by the text's producer to construct particular intention (Eriyanto, 2001). In the documentary of the Third World for instance, poor people in the third world countries are generally depicted as the object of transitive verbs and never be subject, which eventually make these people commonly assumed as the victims rather than engaged in struggle (Fairclough and Wodak, 1997: 263).

The second approach is French Discourse Analysis. This approach is introduced by Pecheux who is influenced by Althusser and Foucault. He focuses on the effect of ideology from discursive formation that positions someone as the subject in particular social situation. Language is as a battle for particular group and social class innate their ideology and comprehension. Another figure who does this approach is Sara Mills. She gives theory about position of writer and audiences/readers and how someone was placed as particular subject. Moreover, she focuses on feminism issues (Eriyanto, 2001).

The third approach is Socio Cognitive. This approach is developed by the teachers in Amsterdam University. The famous figure of this approach is Teun A. van Dijk who gives attention much more to ethnicity, racialism, and refugee's issues. His approach is called Socio Cognitive Approach since he considers cognitive factor as the most important element in discourse production. Because the discourse can not be seen merely from the structure, the process of the discourse production has to be paid attention. From text, the view of discourse's producer who tends to marginalize minority group can be known (Eriyanto, 2001).

Sociocultural Change Approach is the following approach that has the figure Norman Fairclough. Discourse in here is viewed as social practical that there is dialectical relationship among discursive practical, identity, and social relationship. Discourse can not be separated from situation, institution, and particular social class (Eriyanto, 2001).

The last approach is Discourse Historical Approach is discussed as the fourth approach to Discourse Analysis. The prominent figure in this approach is

Ruth Wodak. The distinctive feature of this approach is its effort to integrate systematically all available background information to analyze the data in order to generate comprehensive and deep interpretation (Fairclough&Wodak, 1997: 266).

II.1.2. Discourse and Power

Fairclough in *Language and Power* (2001) categorized power into two kinds: power 'in' discourse and power 'behind' discourse. Power 'in' discourse meant that discourse is a place to exercise and enact the relations of power in that it can be occurred in spoken and written discourse. More specifically, written discourse in this term is discourse of mass media which is appraised has 'hidden' power.

Another kind of power is power 'behind' discourse. Fairclough 'in this case shifts the focus to how orders of discourse, as dimensions of the social orders of social institutions or societies are themselves shaped and constituted by relations of power. This kind discusses some effects of power: the differentiation of dialects into 'standard' and 'nonstandard' and the availability of access to discourse.

In contemporary society, participants of discourse not only in face-to-face condition, but they are also separated in place in time and place. One of examples in which the participants are separated is mass media. Mass media discourse is interesting because the nature of the power relations enacted in it is not clear. Thus, it is usually considered as 'hidden power'.

There are two differences between face-to-face discourse and media discourse. The first is the 'one-sidedness' of the latter. In face-to-face discourse, participants are in the same place that enables them to alternate being the producers and the interpreters of the text. On the contrary, the participants of media discourse, including written discourse, are separated. Thus, there is sharp divide between producers and interpreters. The second is the contribution of producers. In face-to-face discourse, producers design their contribution for the particular people they are interacting with – they adapt the language they use in that then it is used to get 'feedback' from other participants. Otherwise, because the participants of media discourse are separated, the producers can't know who is in the audience. For the result, the producers who use text as a part of discourse can build an ideal subject to fulfill the subject position and actual viewers or listeners or readers have to negotiate a relationship with the ideal subject in order to get anyway the ideal image.

In term of power 'behind' discourse, Fairclough viewed social order of discourse is put together and held together as a hidden effect of power. Regarding it, the first effect is the differentiation of dialect into 'standard' and nonstandard'. In this case, Fairclough took language of British as the example.

At the end of medieval period, there was Revolution of Industry that made Britain became the richest country in the whole world. This development of course followed by other development in the field of economy, politic, and culture. Those three couldn't be separated from one to each other that later they did the process of unification to standardize its language. This standardization was

needed to improve communication because this country began to trade with other regions or even other countries. In the early period, the standard language was used by very few people in very few places for very few purposes. The growth of British economy surely followed by the strengthening of its language and politic that eventually attracted this country to widespread its power and its colonization and to get respectful from the colonized countries. Thus, the strength of language actually depends on the strength of economy, and politic of particular region or country.

The next effect of power 'behind' discourse is the availability of access to discourse. Related to it, it is not arguable that power enables particular people or group to get access to discourse because power give them strength to influence the other people or group. One of the matters which constrains on access to discourse is religion. Religious ritual such as church service is served by Fairclough to illustrate this constraint: church service is merely officiated by a priest. Furthermore, to be a priest, someone has to pass rigorous process of selection in which during the course, he must show himself to meet a range of 'entry conditions' – being a believer, having a vocation, having some academic ability, conforming to certain standards of honesty, sincerity, sexual morality, and so forth. Those above prove that religion can constrain on access to discourse because it has power that can control discourse. In simple way, religion for the example is Christianity which has power selects its priest through rigorous process in that later this priest indirectly gets influences of religion's power which enable him to get access to discourse in church services' field.

Regarding the constraints on access to discourse above, there is ‘formality’ as one familiar aspect of it. ‘Formality’ is regarded as a common property of social situations which has peculiar effect upon language forms. Thus, associated with the exercise of power, there are three types of constraint upon practice: constraint of contents, subjects, and relations. In terms of contents, discourse in formal situation constrains the topic which is relevance. In terms of subjects, the subject positions in the discourse of formal situation are fulfilled by figures who have qualified social identities. While in terms of relations, formal situation needs figures who have good ‘face’/actions.

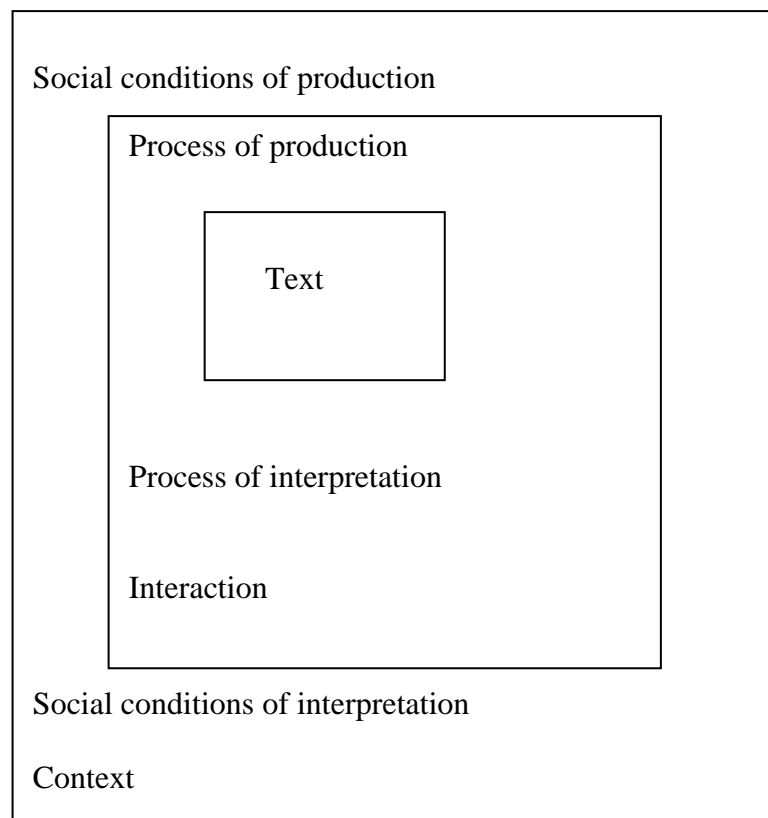
II.2. Theoretical Framework

II.2.1. Norman Fairclough; Sociocultural Change Approach

Socio-cultural change approach is an approach that sets out the social theories supporting CDA. Fairclough explained that CDA is useful to be applied in order to analyze the discursive change in numbers of contemporary discourse that lead into social and cultural change. CDA looks to establish connections between properties of texts, features of discourse practice (text production, consumption, and distribution) and wider socio-cultural practice. Fairclough stated that to see a language, a person has to analyze the relationship between text, processes, and the social condition. Thus, socio-cultural change defines how a text is produced and understood. Fairclough sketched out these links into what is called “three-dimensional conception” of CDA framework.

The three dimensions or stages in critical discourse analysis are description, interpretation, and explanation. The figure below explains the relationship between texts, processes, and their social conditions. Fairclough (2001) explains that in seeing language as discourse and as social practice, one is not only analyzing the text nor the processes of production, but also the relationship between text, process, and the social conditions both the immediate conditions of the situational context and the conditions of institutional and social structures.

Figure 1: Discourse as text, interaction, and context



Source: Fairclough (2001, p.21)

The figure links three dimension stages in critical discourse analysis. The three stages of CDA are:

1. Description: this is the stage which is concerned with formal properties of a text. In the case of description, analysis is generally thought of as a matter of identifying and labeling formal features in a text in terms of the categories of descriptive framework.
2. Interpretation is concerned with the relationship between text and interaction with seeing the text as the product of a process of production and as a resource in the process of interpretation. The stages of interpretation is the cognitive processes of participants and the stage of explanation is the relationship between transitory social events (interactions) and more durable social structures which shape and are shaped by these events.
3. Explanation is concerned with the relationship between interaction and social context with the social determination of the processes of production and interpretation and their social effect. The stages of interpretation also known as “discursive practice” stage in that there are many processes of production, distribution, and consumption of a text. Many factors were raised in this stage indicate that the fundamental of the discursive practice is the normative frame. The factors that come up in the interpretation stage are the relationship on how a power influences the media and how power constructs the power relation in a group or between groups.

CDA is consolidated as a “three-dimensional” framework of discourse which the aim is to map separate forms of analysis onto one another: analysis of

spoken or written language text, analysis of discourse practice, and analysis of discursive events as instances of socio-cultural practices.

Further, discourse is always related to the social condition which specifically covers process of production of a discourse and the process of interpretation. It means that language is no longer used in a social practice as a text, but also including the relationship between text, process, and social condition (Fairclough, 1995).

Later, this study will be conducted with ten main questions and the sub-questions proposed by Norman Fairclough regarding the theoretical framework of CDA. The ten central questions and sub-questions are shown as follows:

A. Vocabulary

1. What *experiential* values do words have?

What classification schemes are drawn upon?

Are there words which are ideologically contested?

Is there *rewording* or *overwording*?

What ideologically significant meaning relations (*synonymy*, *hyponymy*, *antonymy*) are there between words?

2. What *relational* values do words have?

Are there euphemistic expressions?

Are there markedly formal or informal words?

3. What *expressive* values do words have?

4. What metaphors are used?

B. Grammar

5. What experiential values do grammatical features have?

What types of *process* and *participant* predominate?

Is agency unclear?

Are processes what they seem?

Are *nominalizations* used?

Are sentences active or passive?

Are sentences positive or negative?

6. What relational values do grammatical features have?

What *modes* (*declarative, grammatical question, imperative*) are used?

Are there important features of *relational modality*?

Are the pronouns *we* and *you* used, and if so, how?

7. What expressive values do grammatical features have?

Are there important features of *expressive modality*?

8. How are (simple) sentences linked together?

What logical connectors are used?

Are complex sentences characterized by *coordination* or *subordination*?

What means are used for referring inside and outside the text?

C. Textual Structures

9. What interactional conventions are used?

Are there ways in which one participant controls the turn of others?

10. What larger-scale structures does the text have?

II.3. Review of Related Studies

There are two studies that the writer closely related to her study. The first is conducted by Dwi Imanita Rahmawati (2009). In her study, Rahmawati examined the construction of the concept of pornography in the Bill of the Anti-Pornography (Rancangan Undang-Undang Anti Pornografi dan Pornoaksi/RUU APP). In Rahmawati's study, the findings showed that the construction of pornography in this Bill is seen as attempt of the authorized group (government) to exercise their power to the greater portion of people's life since it regulates body, especially women's body, morality and religious decency and the media. In this Bill, there is a phrase 'the sensual part of the body' which is depicted in relation with the parts of women's body. These parts are considered able to destroy morality and religious decency. This Bill indirectly also blamed media because of the proliferation of pornography and pornographic-action.

The second study is conducted by Karmen Erjavec (2001). Erjavec's study is to find how the thematic and form structures of the news report work to legitimate and naturalize discrimination. In her study, she applied critical discourse analysis to see the journalistic presentation of the discrimination. In the news report she analyzed, she found that in order to create a coherent meaning of the news text, the journalist first reduced the definition of the situations to only one event, which presented the majority population in the positive light. The

majority population in her study were the dominant group, responsible for the process of doing and saying as actors and speakers.

Both Rahmawati and Erjavec studies took Critical Discourse Analysis which proposed by Norman Fairclough on their studies. Rahmawati applied Critical Discourse Analysis to see the meaning construction on the legal text to see the power relation. Erjavec's study on the other hand is considered by the writer having deeper analysis since she had complete critical analysis by giving an elaborate discussion.

Even both studies applied the same tool as in this study, especially the study of Rahmawati; therefore, the writer gives different point of view in her analysis. This study applies in-depth analysis on the application of Norman Fairclough's Critical Discourse Analysis since this study applies 10 questions in the analysis. Beside that, the writer applied the concept of meaning construction in her analysis in order to hold a deep and elaborate analysis. Using the more questions proposed by Fairclough to analyze the text, the finding is interpreted further and can be more elaborate