

CHAPTER II

LITERATURE REVIEW

This chapter was provided to explain the focuses of this study. First, it dealt with the studies on representation in media. Second, it dealt with CDA and the transitivity system of M.A.K Halliday. The third part focused on the studies on newspapers and the New York Times newspaper as the corpus of this study. And the last part was aimed at explaining the phenomenon of *hijab* from both the Islamic and Western perspectives.

2.1 Studies on Representation in Media

The main understanding of representation here is “the production of the meaning of the concepts in our mind through language.” (Hall, 1997:17). Representation is the most essential part of a process in which meanings are produced and shared among a group of people in certain culture. Representation itself is a system consisting of two processes: *mental representation* and *language/sign*. Mental representation consists of concepts, ideas or images that exist in our mind. Mental representation is still abstract, so that we need to realize it through the second system of representation which is the language or sign. The concepts and ideas in our head should be realized through language so that we can convey and share the abstract concepts in our minds with other people. The language and signs realized in texts, pictures and even body language represent the concepts in our mind. The analysis of representation in this study is aimed to

see how *hijab* as a religion symbol of Islam is shown or represented in newspaper articles.

Representations can appear in media through their use of language, images, sounds, intertextuality and techniques. Media representations themselves are the ways in which media portrays particular groups, communities, experiences, events, or topics from a particular ideological perspective. In accordance with the statement earlier, Fowler (1991:4) states that news acts as a representation of the world through language. Therefore, news, like any other discourses, is not free from value reflections of facts. And since representation in the media discourse is 'a constructive practice', events and ideas are not conveyed neutrally, in their natural structure (Fowler, 1991:24). He also concludes that each particular form of linguistic expression in a text – wording, syntactic option, etc., has its reasons. Eriyanto also states that representation is important to see two major things (2009:113). First, it is important to check whether or not a person or a group is shown naturally and correctly as they should be, since it is possible for media to represent them in a negative way. This kind of representation surely disadvantages those who are reported in media. Second, the study of representation is important to see how they are represented in media both print and electronic.

Representation in media cannot be separated from the ideology behind it. Stuart Hall stated that ideology is not only believed as a set of system that conveys reality to society, but also a basic way of defining or constructing a new reality (1986:41-43, taken from Eriyanto 2009:23). The main goal behind an ideology is to offer changes through normative ideas and make the changes to be

seen as truth. Usually, ideology is spread through mass media, both print media such as newspapers, books, magazines, etc, and also digital or broadcast media such as mobile phone, internet, television and radio. In other words, media is not purely objective nor neutral in reporting news as it has dominant parties that control over its work (Fowler, 1994:121). Newspapers are not only produced so as to deliver news or facts from reporters to readers, but they are also a tool used to convey the values of those being represented via language (Reah, 2002).

From the aforementioned reviews above, representation of a group of people, an event, a thing or even a topic can be found in media because of many reasons. The analysis of representation can be conducted through the language use (i.e. the choice of words and grammatical structure), accentuation, and even pictures shown in news reporting (Eriyanto, 2009:113). In this research, representations of *hijab* are investigated through the transitivity process and choice of words choice.

2.2 Studies on Critical Discourse Analysis

Critical Discourse Analysis is a theoretical framework which is often used so as to investigate issues of power, ideology, representation or domination in discourses that people produce such as talks and texts. Van Dijk suggests that critical discourse analysis or CDA is one of discourse analysis which focuses on “the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in social and political contexts” (2004: 352). The objective or goal of this analysis is to reveal ideological assumptions that are hidden in discourses that people produce such as texts and talks so as to overcome

various forms of power that arise in discourses. One of the originators of CDA is Norman Fairclough. He offers a method of critical discourse analysis which is widely used to reveal ideology or representation in discourses.

There are three-dimensional framework proposed by Fairclough, and they are: (1) textual analysis, (2) discursive practices, and (3) sociocultural practices. In textual analysis, texts are analysed lexicographically by checking through the use of words and sentence structures in clauses. Textual analysis is conducted so as to reveal three main problems, such as representations, identities and social relations, and also cohesion and coherence (Richardson, 2007:38). In this framework, Fairclough combines the CDA theory with SFL by Halliday. And in order to scrutinize the representation of hijab, transitivity system which is a part of SFL theory is used. Discourse practices involves the analysis of the processes of text production and text consumption. This analysis involves “an analysis of texts as they are embedded within, and relate to, social conditions of production and consumption” (Richardson, 2007:39). While sociocultural practices are based on the assumption that social contexts influence how a discourse is produced in media and also what influence or impact that a text may have on social relations. This analysis is probably not directly related to the process of text production, but it determines how a text is produced or understood. Through sociocultural practices, we can see the ideological values of a society, for example, which influence how texts are produced in media.

From the three-dimensional framework explained above, this study only conducts the first dimension which is textual analysis using the theory of

transitivity system in order to investigate the representation of hijab in the New York Times Newspaper.

2.3 Studies on Transitivity

Transitivity system is a part of Systemic Functional Linguistics, a theoretical approach proposed by M.A.K Halliday in around 1960's. It is an approach to linguistics that considers language as a social semiotic system and also centred on the notion of language functions. Language is considered to have functions since it acts upon in certain social contexts. Therefore, transitivity choices used in media convey ideological values and reflect or reproduce certain point of views.

Simpson (1993:88) states that "Transitivity refers generally to how meaning is represented in the clause." It presents the experiential component of ideational function, which has function to distribute or reveal information and communicate a content that is unknown to the hearer/receiver. It allows users of language to encode their mental picture of reality and world experience through lexicogrammatical choices they make. Transitivity analysis is picked as the tool used in this study as it is considered as "a fundamental and powerful semantic concept in Halliday" as well as "a foundation in the analysis of representation" (Fowler, 1991:70). Therefore, transitivity analysis can be used to investigate the representation of *hijab* in the New York Times newspaper.

Halliday and Matthiessen (2004:170) stated that "transitivity system construes the world of experience, into a manageable set of process types" which are then classified into a process of happening, doing, sensing, saying, being or

having (Halliday and Matthiessen, 2004:170). The meaningful grammatical unit of this transitivity system is *clause*, which expresses what is being done, what is felt and what the state is and etc. (Yumin, 2007). This content includes processes, participants and circumstances.

| type of element | typically realized by |
|------------------------|-----------------------------------------|
| Process | verbal group |
| Participant | nominal group |
| Circumstance | adverbial group or prepositional phrase |

Table 2.1 Typical experiential functions of group and phrase classes

The example below shows the realization of the aspects in a clause.

| | | | |
|---------------------|------------------------|-----------------|--------------------------------------------|
| <i>Zeinab Magdi</i> | <i>started to wear</i> | <i>the veil</i> | <i>when she was in senior high school.</i> |
| Participant: actor | Process: material | Goal | Circumstance: time |

Table 2.2 The example of participant, process and circumstance in a clause.

In English grammar, there is a basic difference between what we experience as going on around us and what we experience as going on inside ourselves, which includes perception, emotion and imagination. There are six process types that represent both inner and outer experiences in the transitivity system; material process, behavioural process, mental process, verbal process, relational process, and existential process. Amongst these processes, material, mental and relational are the main types of the process in the English transitivity system (Halliday and Matthiessen, 2004:171).

2.3.1 Participants

Participant appears in all clauses and it includes both animate (persons, animals or plants) and inanimate entities such as things, concrete and abstract involved in a clause (Halliday and Matthiessen, 2004:38). Participants act as indispensable parts that must involve in the process (Halliday and Matthiessen,

2004:175). This means that every clause must at least have one participant and even certain clauses have more than one participants, (e.g. transitive clause which needs an object). Participants were further categorized in according to their affiliations and their human or non-human nature.

2.3.2 Process Types

a. Material Clauses

Material clauses are clauses of doing and happening. These processes are realized with action verbs. In material process, there is always one main participant – the *Actor* and also other participants that can appear in a clause: they are either Goal, Scope, Initiator, Recipient, or Client. The main and active participant is the Actor, the doer or someone who does a deed. While the participant which gets an impact or is affected by the action is called the *Goal*, for example:

| Circ. (time) | Actor | Process | Goal |
|----------------------|--------------|----------------|-------------|
| <i>The first day</i> | <i>she</i> | <i>wore</i> | <i>it</i> |

Table 2.3 The example of a material clause

There are two types of material clause, they are Transitive Material clause and Intransitive Material clause. When it comes to the process of doing something and an actor needs a *goal* or *object*, we name it transitive (i.e. *I ate fried chicken*). And vice versa, when an actor does not need an object or goal we name it intransitive (i.e. *The volcano erupted a couple of years ago*).

| Actor | Process | Goal |
|--------------|----------------|----------------------|
| <i>I</i> | <i>ate</i> | <i>fried chicken</i> |

Table 2.4. The example of Transitive Material clause

| Actor | Process | Circumstance of time |
|--------------------|----------------|------------------------------|
| <i>The volcano</i> | <i>erupted</i> | <i>a couple of years ago</i> |

Table 2.5. The example of Intransitive Material clause

b. Mental Clauses

Mental clauses deal with our sense and consciousness. They express such mental phenomena such as perception, desideration, emotion and cognition. It is a process of sensing and concerned with our experience of the world of our own consciousness. A mental process involves two participants, *Senser* and *Phenomenon* (i.e. *Anita loves her husband*). *Senser* is a human or animate participant who can actually feels, thinks, wants or perceives. *Phenomenon* here is a thing that can be felt, thought, wanted or perceived by the *Senser*. *Phenomenon* in Mental process may only be a thing but also an act or a fact, for example:

| Senser | Process | Phenomenon |
|---------------|-----------------|--------------------------------------------|
| <i>I</i> | <i>remember</i> | <i>the sensation of the air in my hair</i> |

Table 2.6. The example of Mental clause

Mental clause has four types of sensing, they are: Perceptive (process of seeing, i.e. *perceive, sense, see, notice*, etc), Cognitive (process of thinking, i.e. *think, believe, consider, know, understand*, etc), Desiderative (process of wanting, i.e. *want, wish, hope, intend, plan*, etc) and Emotive (process of sensing, i.e. *like, fancy, love, mourn, regret*, etc).

c. Relational Clauses

The third major type of process is relational process. This is a process of being and having. Relational processes serve “to characterize and to identify” (Halliday and Matthiessen, 2004:210). As explained earlier, we already know that Material clauses are concerned with our experience of the outer world while the Mental clauses deal with our experience of the world of own consciousness (inner). Here, Relational clauses lies in between both inner and outer experiences, for examples:

| | inner experience | outer experience |
|--------------------|-----------------------------------|---------------------------------|
| material (doing) | - | She’s removing the veil |
| mental (sensing) | She felt trapped. | - |
| relational (being) | She’s is so scared to walk alone. | They are in front of the court. |

Table 2.7 Inner and outer experience construed by different process types

Halliday classified Relational process into three types: *Intensive*, *Possesive* and *Circumstantial*. Each of them comes in two distinct modes of being – *Attributive* and *Identifying* (Halliday and Matthiessen, 2004:215). The former one is not reversible and expresses what attributes a certain thing has e.g. *My cat is fat*. The later is reversible and also expresses the identical properties of two entities e.g. *Pierce is the professor*. Associated participants in Attributive Relational process are *Carrier* and *Attribute* while associated participants in Identifying Relational process are *Token & Value (Identified & Identifier)*. Here are the examples of Relational process:

| | Attributive 'a in an attributive for x' | Identifying 'a is the identity of x' |
|----------------------------|--------------------------------------------|-----------------------------------------|
| Intensive 'x is a' | Anita is a beautiful lady | Anita is the beautiful lady |
| Possesive 'x has a' | Mark has a fish pond | The fish pond is Mark's |
| Circumstantial 'x is at a' | The competition is on Saturday | The day of competition is Saturday |

Table 2.8 The principle of Relational clause

d. Behavioral Clauses

These clauses refer to the processes of physiological and psychological behaviour, like breathing, coughing, smiling, dreaming, and staring (Halliday and Matthiessen, 2004:248). This process lies in between the process of material and mental processes. Usually, there is only one participant – *Behaver*, which is a conscious participant or a human. The usual unmarked present tense for behavioural processes is present in present (Halliday and Matthiessen, 2004:250) e.g. *She is dreaming of you, Maria is watching the movie right now* (present in present). *You* and *The movie* in the previous examples are called *Phenomenon*.

e. Verbal Clauses

Verbal clause is a clause of saying (i.e. *I told him that I didn't like him*). Commonly used verbs are *say, tell, talk, praise, state, describe, order* etc. It has a main participant which is called Sayer. Verbal clause has other participants which are Receiver, Verbiage and Target (Halliday and Matthiessen, 2004:255). The Receiver is the one to whom the saying is addressed, for example, *him, my cousin* in *I told him everything* and *did you say that to my cousin?* The Target is the entity that is targeted by the process of saying, for example, *He insulted my son many times*. The Verbiage here is the function that corresponds to what is said. It can be the content of what is said, for example, *your family* in *I liked it when you described your family*; and the name of saying e.g. *something* in *She wanted to tell you something*.

There are two kinds of speeches in verbal clause, Direct (quoted) and Indirect (reported) speeches. The examples below indicate the difference between

the two. The Direct one always has a quotation mark to quote the content of the saying, while the Indirect one does not have a quotation mark. Instead, it uses a conjunction word such as *that* to report the content of the saying.

| | | |
|--------------------|------------------|--------------------------|
| Tom | said | <u>that he was happy</u> |
| (sayer) | (verbal process) | |
| (reporting) | | (reported) |

Table 2.9 Example of Indirect speech

| | | |
|------------------|------------------|---------------------|
| Tom | said, | <u>“I am happy”</u> |
| (sayer) | (verbal process) | |
| (quoting) | | (quoted) |

Table 2.10 Example of Direct speech

f. Existential Clause

The last one is existential processes which represents that something exists or happens e.g. *There were loads of people waiting outside the post office*. This process type quite is easy to determine as it has the word *there* to initial a clause and is usually followed by the verb *to be*. In every existential process, there is an entity called *Existent*. There are varied things that exist as kind of phenomenon such as person, object, institution, abstraction, and even action or event (Halliday and Matthiessen, 2004:258) (i.e. *Does unicorn exist on earth?*, *There was a beautiful lady on the hall*).

2.3.3 Circumstances

There are several circumstances that Halliday and Matthiessen (2004) proposed. Each circumstance type is realized either by a particular set of prepositional phrases and/or adverbial groups. There are Location (time and place), Extent (for how long, how far or how many times), Manner (how), Cause

(why), Purpose (what for), Behalf (for who), Contingency (concession), Accompanient (who/what with), Role (what as), Product (what into), Matter (what about), and Angle (from what point of view).

2.4 Studies on Newspaper

In order to be able to be included or published in a newspaper, news should be judged 'noteworthy' or 'important' since newspaper cannot include everything going on in the world. Reah defines news as an "information about recent events that are of interest to a sufficiently large group or that may affect the lives of a sufficiently large group" (2002:4). With this definition, the difference, for example, between local and national newspaper could be made.

As consumers, we probably assume that the content of a newspaper is usually dominated by the news of the day and some analysis and comment of the news. However, newspaper actually contain a range of items such as news, comments, analysis, advertisement and entertainment. However, the content of a newspaper usually gets influenced by the owner of it who is actually has the power over its political stance and its editorial perspective.

There are many types of newspapers which are published in the United States. Straubhaar and LaRose divided newspaper into two major types, dailies and weeklies, which now can be accessed both in print and on the web (2006:101). Dailies are addressed for newspapers published at least five days a week. Dailies can be national, metropolitan, or suburban. However, weeklies cover smaller areas such as small-town or rural areas and suburbs which are

usually too small to support daily. The content of each type of newspaper differs based on their target readers and the area which they cover.

2.4.1 The New York Times Newspaper

The New York Times is one of national American daily newspapers established in 1851 and continuously published ever since. The New York Times has won 106 Pulitzer Prizes which is a remarkable achievement that has never been defeated by other news organizations. Its website is the most popular American online newspaper website, receiving more than 30 million unique visitors per month (retrieved from: www.wikipedia.com on Thursday, February 9th 2012). The website even provides all articles published by the NYT since 1851.

The founder of the NYT newspaper was an American journalist and also a politician, Henry Jarvis Raymond (January 24, 1820 – June 18, 1869). However in 1946, Adolph Simon Ochs bought the company and built the NYT into an internationally respected daily (retrieved from: www.britannica.com on Thursday, February 9th, 2012). The New York Times is picked because it is of the most prominent and influencing newspapers in America as it places the third among the top 100 U.S newspapers ranked by circulation (Staubhaar and LaRose, 2006)

2.5 Studies on *Hijab*

The veil or headscarf worn by Muslim women has various terms, but the umbrella term of it is *hijab*. However, in Indonesia *hijab* is widely known as *jilbab*. Etymologically, the word *hijab* is an Arabic word which means ‘barrier’,

'partition', or 'separation' which was commonly applied to the Prophet Muhammad's wives in the earlier days of Islam. In its Islamic use, *hijab* has a broader meaning including modesty and behavior for both Muslim men and women. However, over centuries, the interpretation of *hijab* has transformed and became identically synonymous with head-covering, veil or headscarf worn by Muslim women in order to cover women's whole body excluding face and hands in public (Cyril, 1989:156). The practice of wearing hijab itself is based on the Qur'an which instruct men and women to dress modestly because Islam highly regards the body as something that is shameful and needs to be covered.

There are lots of interpretations when it comes to the question of what is the proper dress code for Muslim women. Some Islamic groups, for example, believe that women should cover their whole body including the face which only leaves the eyes clear. This kind of clothing is called *burqa*. Some other women believe that they must only cover the hair and neck and leave the face and hand clear. This study itself only focuses on the *hijab* or headscarf, the piece of clothing that covers the head, neck and bosom part and leaves the face clear, the common interpretation of Muslim women's proper dress.

Hijab or headscarf has two main functions. First, as a piece of clothing, it has function to cover Muslim women's head, neck and bosom area which leaves the face and hand clear. It provides protection to its wearer from lustful gazes. Second, it has function as a mark of distinction or an identity that differs Muslim women with non-Muslim women. However, its functions has evolved as time goes by. There are other groups of women who wear *hijab* as a fashion statement, a symbol or even as an accessory that reflects beauty. In a country which is

populated by muslims, for example Indonesia, *hijab* is even used as a political symbol to gain sympathy of the people in government elections, for instance.

For over the centuries, most Muslim scholars strongly suggest that wearing *hijab* for Muslim women is mandatory, an obligation that ought to be done in order to show an act of devotion and a way of serving God (Hasan, 2002: 35). For Muslim women who finally decided to wear *hijab* see it as a form of empowerment (Siraj, 2011). On the contrary, due to the patriarchal system in Islam, many people, especially the Western people, have come to identify the *hijab* as the oppression for Muslim woman. They believe that Islam oppresses women and *hijab* is a symbol of oppression done by Muslim men towards Muslim women. One of the most common perspectives about *hijab* viewed by pop culture describes that “Muslim women are completely and utterly subjugated by men, and the veil is a symbol of that” (Bullock, 2002:XV). Such perspectives are widely spread around the Western nations.

2.5 Theoretical Framework

In order to investigate the representations of *hijab* in the articles published by the New York Times newspaper, this study employs M.A.K Halliday’s Systemic Functional Linguistics approach which focus particularly on the experiential meaning of ideational function. The experiential function of language is realized by the transitivity system of language. The system allows an analysis of the meaning of clauses through the study of choices of process types, participant’s roles and also circumstances involved in each clause.

The transitivity analysis, which is the lexicogrammatical realization of the ideational metafunction, is used to analyse and reveal the representation of *hijab* in the New York Times newspaper. The process falls into six types of processes which consist of three main process types and three other subsidiary process types, and they are: (1) material, (2) mental, (3), relational and (4) behavioral, (5) verbal, and (6) existential (Halliday, 2004). The figure below is the processes of transitivity system.

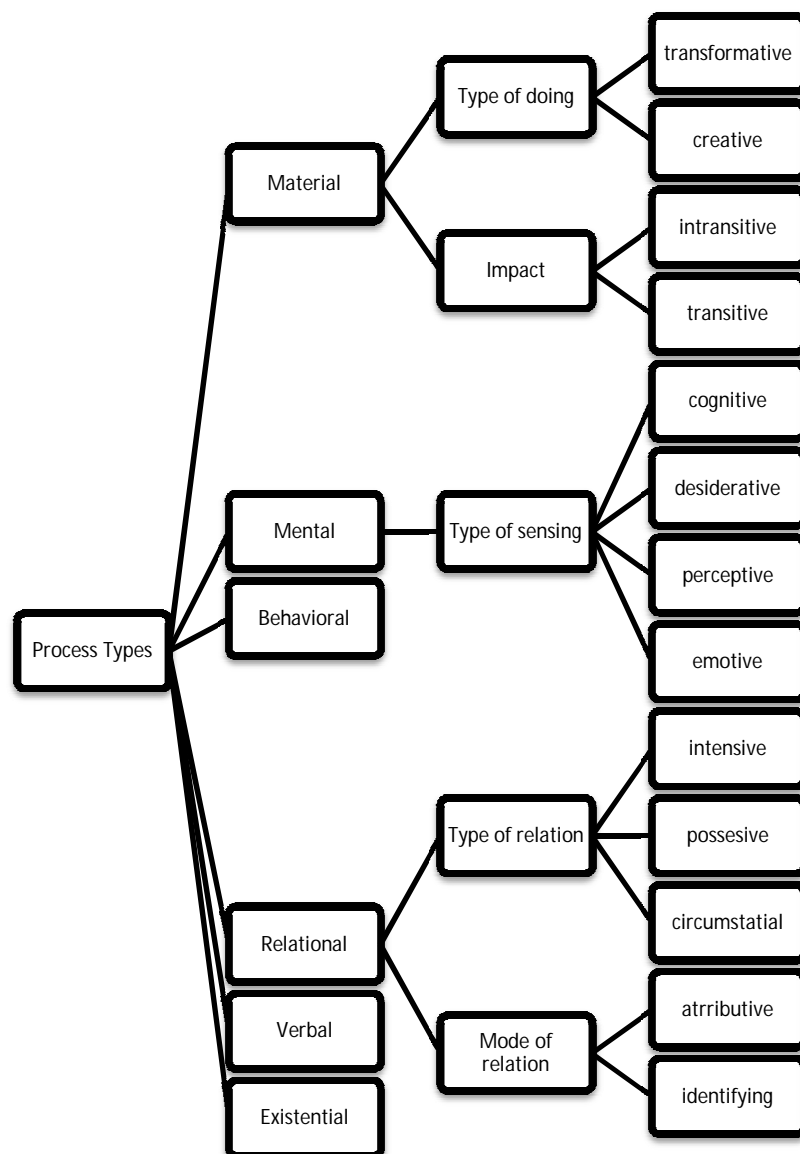


Figure 3.1 Transitivity system