CHAPTER 2

LITERATURE REVIEW

2.0 DOMESTIC VIOLENCE

In recent decades, there have been many legal and social interventions on any form of violence against women. Conventionally, violence against women is claimed to be perpetrated by men. This includes physical, sexual, and psychological abuses, which makes it a form of gendered violence (Skinner, Hester, and Malos, 2005). The focus on domestic violence began with the effort of most women to draw attention to the abuse that women suffered at the hands of intimate partners behind closed doors. The field of domestic violence, which has tried to maintain a feminist agenda for social change, has been grounded in feminist theories of why violence against women occurs and has been premised on the notion that to end the violence, it is necessary to investigate the origins of the problem, including structures of society and how the organizations that address the problem of their work (Schecter, 1982). It is believed that the root of domestic violence does not rely on personal issues solely. It is premised in the socio cultural practice that privileges male subjectivity over female. A wide range of research demonstrates that women are more likely to experience psychological and physical abuse, compared to the opposite gender or children (Hatty, 2000 ; Renzetti, Edleson and Bergen, 2001). Discriminatingly, this may imply that violence against women is the most pervasive violation. Any forms of aggressive and violent behaviours are very widely considered as a part of the potential repertoire that is particularly common in men. All the discussions of domestic violence, whether involving legally married couples or co-habiting couples, would have actually drawn the recognition and description of the issue that spark the debatable topic from the discourse perspective.

Studies on this issue that should include the male gender can no longer be denied, neither be manipulated. This claim is sustained by the statement made by Heam, Kimmel and Connell in their 2004 studies on gender is slowly gaining the ground that critically focuses on men. Gendering men is evident in contemporary analyses of men in society and reflects changing experiences towards the issue of domestic violence. The move is a reflection of the development of studies towards the perspective of domestic violence which once silenced or disregarded men. Men should no longer be underanalyzed or underproblematized (Bacchi, 1999).

2.1 Media Bias.

Journalism is a system of information gathering. It tries to represent the world as truthfully as possible and makes its claim of objectivity. But yet, the world that it represents is a tied and restricted reality. Realistically, journalism has its own set of biases. No information gathering system can escape the sense of bias. Kuhn (1962) claimed that paradigms ways of representing reality is strongly based on widely shared assumptions of how to gather and to interpret information. The paradigms here are based on shared beliefs and expectations, which may change over time and across cultural environment. This also comes with the fact that information may be filtered before they are presented to the viewers. McQuail (1992) defines bias as " a consistent tendency to depart from the straight path of objective truth by deviating, either to the left or to the right". The claim can then be interpreted as a systematic tendency to favour one side or position over another. The ethic practiced by the media in conveying the truth is questioned by the public. Robinson and Sheehan (1983) claim that the media rarely behave in bias, neither make direct assertions. They would normally trigger audience or viewers' inferences. Still, the claim is insufficient to point out the bias in media.

The problem of measuring bias is the lack or no suitable references which people can use or refer to. A convincing case of bias requires an acceptable standard of fairness and that is not easy to come by (Shoemaker and Reese, 1996). The case is noticeable in reports on violence in the newspapers.

2.1.1 Media and Violence.

Violence is the most common news reported, but yet, most coverage only goes to the criminal acts (Shoemaker and Reese, 1996). There is an obvious preference for violent crime over other types. Crimes against people and violent crimes are more likely to get media coverage than crimes against property or nonviolent crimes (Windhauser, Seiter, and Winfree, 1990). One possible explanation for this is that the media tell viewers or audience what is normal by showing what is deviant. The media give importance to some people and groups by portraying them frequently, powerful positions and marginalize others by ignoring them or portraying them less advantageously and outside the mainstream (Shoemaker and Reese, 1996). One of the most significant examples is the study conducted by Stanley Cohen (1981) that notes British news media often over report by exaggerating the seriousness of events, the violence that occurred, and the damage caused. In the same year, Jum Nunnaly (1981) came to the conclusion that media frequently emphasize the bizarre symptoms to make the subjects more appealing and exciting to the audience or viewers. In relation to media and violence, studies on normative deviance is another main factor to be focused on. Gordon (1992) defines normative deviance as ideas or events that break norms and laws. His study focuses on rape, which is normatively deviant to be discussed in the sphere of public. Similar to rape, wife abuse is one domestic issue which rarely receives wide media coverage and when it does, it normally receives wide coverage.

2.2 CRITICAL DISCOURSE ANALYSIS

Critical Discourse Analysis (CDA) is a model that studies language as used by and in society, which provides the attention to social with the reference to textual analysis. Critical discourse analysis is what Van Dijk (1993) describes as the blend of critical linguistics and discourse analysis.

Applying linguistics to the social context was first introduced by Fowler et al. in Language and Control (1979). Critical linguistics is primarily influenced by various schools of Marxist thoughts. However, the term is probably too vague as linguistic analysis may seem impossible without the inclusion other factors, which include the genre and the ideology behind it. Hence, this has encouraged the emergence of Critical Discourse Analysis or CDA. The interest of critical discourse analysts is to reveal the embedded ideological structures in discourse. This is mainly because the choices in language usage such as lexicon and syntax are the reflection of the different ideologies for different purposes. Kress and Hodge (1979) who carried out a study on advertisements of products, linked the use of language to the sex roles portrayed. Words like "natural", "beautiful" and "fragrant" are exemplified and they found that the words are used to allude to roles appropriate to the female gender , which may have been preset to the specific group of gender. What may be drawn by the two analysts is the absence of the overt gender in the English language and it may have become a language that permits the use of sexist concepts, which then makes it more efficient as an ideological instrument. The claim is sustained by Fairclough (1989) who claims that ideology works best when it is covert and the ideal way to spread ideology is through language. Kress (1989) makes a claim that every linguistic element that the eye can see, there is always an ideology that the untrained eye will not be able to detect.

In CDA, its first object of analysis is a language text, which may perhaps be in spoken or written form. According to Fairclough, texts may consist of a host of features like vocabulary, grammar,specific generic structure, style, exchanges and implicatures. Texts today have gone through changes, to have become more "multisemiotic" (Fairclough, 1995:4). Moving from the traditionally language based to incorporating signs such as sounds, gestures, and images. This can be observed in most of the newspapers, where the layout of the different pages are parts of the multi- semioticism. Referring to this for the base of CDA, the analysis of texts is not only meant for the content, as conducted by the media analysts (McQuail 1987) or for the choice of grammatical and lexical structures, as practiced by critical linguists (Fowler et al. 1979), but also for the textual properties which are the embedded part of linguistic, grammatical and lexical, and the textual part that significantly refers to the generic and discourse structures. The combination of the textual properties can be perhaps taken into consideration in indicating the sociocultural processes, social and power relations, and the changes or reproductions in sociocultural practices.

The crucial purpose of conducting CDA dwells of the issue of power, regarding the use and the abuse. Van Dijk (1996: 84) claims that power is "a property of relations between social groups, institutions or organizations". What is important is to understand is that specific characteristics of discourse that may be abided by the subjects of the social groups, institutions or organizations, willingly or unwillingly. Once the characteristics of the discourse have been identified, there is a perpetuation of a " script" (Fairclough, 1989). This is when the subjects

involved recognize their positions and provide discourse based reactions. This is the part that embraces or restrains the actions and minds of the subjects of the discourse. Hence, knowledge, attitude and ideologies begin to play their part in the discourse (Van Dijk, 1996).

Fairclough (1995:6) claims that CDA embodies a multifunctional view of text following Hallidayan model of systemic linguistics (1978) where:

> Language in texts always simultaneously functions ideationally in the representation of expression and the world, interpersonally in constituting social interaction between participants in discourse , and textually in tying parts of a text together into a coherent whole (a text, precisely) and tying texts to situational contexts….. Texts in their ideational functioning constitute systems of knowledge and belief and in their interpersonal functioning they constitute social subjects and social relations between subjects.

Fairclough (1989) maintains that existing sociolinguistic conventions which contain implicit " common sense" assumptions are the result of power relations, which are " always" related to power struggle. Struggle being defined, in a technical sense to refer to the process whereby social groupings with different interests engage with one another. Social struggle exists between groupings of various sorts- men and women, black and white, young and old, dominated and dominating groups in different social institutions, and so on. Foucault, whose writings have intensely influenced Fairclough, states when there are power relations, not only is there power struggle, resistance may also possibly rear its head (Kritzman 1988). Fairclough has take the consideration of all these in what he terms as " ideologies" (1989, 1995a). He asserts that these are very much tied to language since language is used as a typical social behaviour. As such, social change or social continuity (the result of power struggle or power resistance) can be influential.

Mikhail Bakthin, who is another Fairclough's prime influence, used the term " ideology" for the world of signs in the psyche and in the real world. The signs are such as appropriate behaviours during meals or the acceptable manner of dressing for different occasions. These social behaviours are cultural based, which Bakthin laments as " the generator of structuredness". It is such that it seems natural to do things the conventional ways although in reality, it is controlling which it returns, reproduces ideology (Thwaites et al, 1994). Here, it can be surmised that without culture and its base component- ideology, the world as the dominant would like to keep constructing, will crumble piece by piece to the delight of the dominated.

The study of the public systems of communication work, social science media theory is developed to conditionally answer questions that basically revolve around the exercise of power in societies (of dominance versus pluralism), social integration and with social change (of media as " mover" versus society as " mover"). According to Fairclough, the theories in CDA are based mainly on dominance and media as " mover" because Fairclough based his writings on a socialist perspective and his researches are more political in nature. In effect, the foundation for CDA is Marxism, which is also the classical position of the study of mass communication itself (McQuail, 1987). According to this theory, the media are used to serve the interests of the capitalist society and where alternative ideas that could lead to political changes are suppressed.

Another variant of media analysis that anchors the base of CDA in the Marxist tradition is the " hegemony" theory, so named by Gramsci (1971) for " a ruling ideology" (McQuail, 1987) while Forgacs (1988) translates Gramsci's definition of " hegemony" as "intellectual and moral leadership"(cited in Fairclough, 1996) where the ruling " political society" deems it necessary to elevate the cultural and moral level of " civil society" by subtle "engineering". Thus, this theory focuses more on ideology itself, how ideology is expressed and how it is not imposed by force but covertly moulds to the apparent compliance of the working class. An example of this is the subjects of a social institution who have to abide by the preferred order of discourse and thus, reproducing or perpetuating the existing relations of power. If the subjects wish to have this system altered, the way towards reformation is a long and slow hegemonic struggle, by an indirect battle of " positions" rather than " manoeuvre" (Forgacs, 1988)