

**Ethnography of Communication of Arthur Dimsdalle in
Scarlet Letter Movie by Roland Joffe**



RESEARCH PAPER

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By

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CHAPTER I

INTRODUCTION

A. Background of The Study

Speech is one of human behaviors in a society. People speak to communicate each other. Communication is used by people to interact in the society. Every group of people or society has different characters to communicate. One of ways to communicate is language. Language is a part of culture made and used by society. People will be easier to communicate if they use same language. Sometimes people who are using same language find different meaning because every person has different character. Speech characters are able to show to the other about who that person is. In another side, the way they communicate represents their own culture. Therefore, communication cannot be separated from society because it is important part of them.

Some linguists argue that communication can be analyzed through discourse, because it is part of language which is used by society to interact with others. Actually, discourse relates with society, culture, and thought. Here the communication can be differentiated such as sermon, jokes, and dialogue. That statement is in line with “Discourse analysis is also concerned with language in use in social contexts, and in particular with interaction or dialogue between speakers” (Stubs, 1983:1). Discourse is one of speaking interaction forms. In a dialogue the speakers use their own character to share

information each other. One of kinds of discourse analysis is used to describe the speaking character called ethnography of speaking or popular with ethnography of communication.

Ethnography of communication is an approach to discourse, which is based on linguistics and anthropology. It focuses on a wider range of communicative behavior where the forms and function can represent different ways of life. This approach tries to analyze patterns of communicative practices and such practices are an integrated part of what one knows and does as a member of particular culture. As the way people communication is a part of culture repertoire for interacting with speech, or gesture. Such a linguist said that "Communicative competence should include the ability to use language in concrete situations of everyday life-the ability to engage in conversation to shop in store, to pray, to argue, to warn, and even to know when to be silent"(Hymes, 1981:Schiffrin,1999) so, communication is important part in human life because everywhere they communicate. People communication is influenced by culture in the society itself. It can be seen from the way the people communicate with others. The relation between culture and society are closed. Both are connected because they need each other. Culture is made and respected by the society, while society needs culture as characteristic of civilization. In the linguistic study called ethnography of communication is a study that learns communicative competence in a society relates with culture inside. Ethnography has influenced the developing of linguistics because it tells about the user of

language. Ethnography of communication is worth discussing the methodology, norms of interaction, interpretation and genres. Every person has different characteristics in communication it may be influenced by the user of language and culture. It can be seen based on the social culture that is respected in that society.

Scarlet Letter by Roland Joffey tells about puritans set in the 1600 in Boston. Puritan is a group of protestant who wanted simpler forms of church ceremony. In another side, Christian is a society who has some norms that should be respected by all people in the colony. The norm built based on the social culture and religion in the society. The society believed to the Jesus as their God, so they respect to the bible as the rule in life. Meanwhile, the society use social norms as the rules and laws that should be obeyed by all people who live in that society. The movie tells about a newcomer in the colony at bay of Machacusette named Hester Prynne who hopes to get freedom for her faith. Hester is received as a civil in the colony by the society, so Hester should receive the rules in the society. The society has a religion that believes to Jesus as the God. The society has a reverend that is respected and believed as a perfect man to lead people in front of the God. The reverend name is Arthur Dimsdalle.

Arthur Dimsdalle usually called reverend Dimsdalle is one of characters in *Scarlet Letter* by Roland Joffe. He has character which is different from others. As a reverend in a little town in Boston at the bay of Machacusette, he has big influence to the listeners in the church. He uses

different characters when he communicates in the society. He should be able to communicate as a perfect man when he gives sermon in the church. Actually he is a man who has behavior like others outside of the church. Arthur becomes a perfect man in front of the listeners when sermon in the church. He makes people spirit, sympathy, and more believe to their faith. He also becomes a staff in the government as a believed person by the governor. The governor often asks him to give comment or advice about social problems in his society. Here the writer takes some examples of Arthur's dialogue with other characters in *Scarlet Letter* movie as follows;

Arthur: "Is this your new Jerusalem?
Let me have a moment alone
with the woman.
I can draw the name from her."
Governor; "You shall have your chance."

In the dialogue above Arthur dialogues with the governor as a staff of the government.

Mrs. Stonehall : "Allow me to present a newcomer
to our congregation,
Mistress Roger Prynne."
Arthur ; "Mistress Roger?"
Mrs. Stonehall: "Aye, her husband, a renowned
physician will join her before...
Hester : "Reverend Dimmesdale and I
have already..."
Arthur : "I helped when her cart
got stuck in the woods."

In the dialogue above Arthur dialogues with Mrs. Stonehall and Hester as neighbor

Arthur has complete characteristics that are interesting to the writer to be analyzed. He is a reverend who is respected and believed by the society and the government. He has many excerpts in the movie which describes his characteristics in the movie. Furthermore, the character of Arthur Dimsdalle is much close with the name of reverend or minister. It makes Arthur close with the rules of religion and society. The rule, norm, and law in the society are culture that influences Arthur as a reverend. As a reverend, he has moral and physical responsibility to the society. The writer sees that Arthur's behaviors included the way of his communication are influenced by the culture in the society. The culture inside Arthur is as a background of him to communicate. Therefore, it is possible to analyze him with ethnography of communication theory. The writer is interested in conducting analysis of discourse toward Arthur Dimsdalle in *Scarlet Letter* movie and his character in communication, Entitled "*Ethnography of Communication of Arthur Dimdalle in Scarlet Letter movie by Roland Joffe*".

B. Previous Studies

This research is not the first research that uses the ethnography of communication to analyze. In fact, it is further research that tries to analyze a specific case about speech of ethnography of communication. Therefore, the researcher presents several previous studies that have similarities in applying the theory of ethnography of communication.

The first researcher is Prof. Nancy Baym (2006). The researcher took a course description of *Ethnography of communication* based on Dell Hymes in 1972. The researcher analyzed ethnography of communication of society as general. The researcher focused on a behavior of the society "shaking hand". The shaking hand is used by people in the world as a sign of communication. The researcher uses Dell Hymes theory to analyze the ethnography of communication of shaking hand. The finding of this research is shaking hand is influenced by social community who always shakes hand at the first meeting, and to deal. Shaking hand also shows a friendship or a relationship between people who shake hand. So shaking hand is a kind of people communication.

The second research can be found in Geertz (1990) *Ethnography of Java and Bali*. He described ethnographic of people communication in Java and Bali. In the process, Geertz advocates discovering person positions as a useful way to research a culture. Geertz examined the cultures of Java and Bali. Each culture illustrates a different way of being a person. In Java, for example, people are positioned along two important cultural dimensions: insider-outsider and vulgar-polite. Thus, Javanese self is described by inward feelings (insider) or outward actions (outsider) and one would strive to be "polite" (*alus*) in both spheres of self. In another example, Geertz described how the complex naming systems and time obligations function to structure social life in Balinese interactions. In this case, it is "*dramatis personae*, not

actors that in the proper sense really exist" (p.228). People are born into a drama that existed prior to their arrival and continues after their departure.

The third research was conducted by Carbaugh (1989) in *Ethnography Speaking by Popular American*. He described "popular American" talk as using key symbols such as "selves" and "individuals." People in this culture vacillate between difference and commonality. He posited that when speaking this way, "American" act based on a code of dignity (respect for individual rights, autonomy, freedom, equality). The cultural premises include, 1) one is an individual, 2) everyone should be unique, 3) cultural commonalties should be dispelled. If it is a group norm to be unique and yet one is not supposed to give recognition to group values but to individual ones, then the three premises seem contradictory. Yet, they form the complex web of communication rules that persons follow nonetheless (1990, pp.123-132). By examining personhood in this way, people learn that not only are there specific terms that "Americans" use to refer to persons, but that these terms signify the roles and positions that these persons have (and can have) towards themselves and one another.

Based on those researches, the writer tries to conduct different research by using same theory to analyze. The writer conducts a research of ethnography of communication of Arthur Dimsdalle in *Scarlet Letter* movie by Roland Joffe. The writer finds the similarity between this research and previous researches that this research conducts with Dell Hymes theory of ethnography of communication. The tool to analyze the data is speaking grid

by Hymes. Meanwhile the previous studies also used same theory of Hymes's ethnography of communication with speaking grid as a tool to analyze. Otherwise the writer finds different object that was conducted by previous researchers.

The first previous study was conducted by Nancy Bayn, the research described an object of phenomena shaking hand in the society. Based on that research the ethnography of communication found that a culture influences people who shake hand as a way to communicate. The second research was conducted by Geertz that described the personhood of java and Bali. Java culture has two parts position in communication those are inside and outside/ vulgar and polite while in Bali's culture people communicate as act of drama. Based on the third research by Carbaugh who analyzed ethnography of communication of popular American in 1989 said that American people act based on respect for individual right, autonomy, freedom, and equality.

Based on previous researchers, culture is part of people communication. People live in the society that has rules and norms or culture which influence people's characters to communicate. In this research, the writer agrees that culture is part of people communication. The writer has same perspective with other researchers, while in this research the writer analyzes personhood in the society in a movie. The writer does not involve directly in the society. It becomes limitation by the writer in this research. The writer believes that this research is able to describe the ethnography of

communication of Arthur Dimsdalle in the colony of Machachusette based on the movie script.

C. Research Problem

Based on the background of the study above, the writer states focuses on analysis of Ethnography Communication used by Arthur Dimsdalle in *Scarlet letter* Movie by Roland Joffe. Based on it, the writer describes the ethnography of communication used by Arthur Dimsdalle using some following questions:

1. What are scenes / settings of the communication?
2. Who are participants of the communication?
3. What are ends of the communication?
4. What are act sequences of the communication?
5. What are key elements of the communication?
6. What are instrumentalities of the communication?
7. What are norms of the communication?
8. What are genres of the communication?

D. Objective of the Study

From the problem statement mentioned above, the objectives of the study is describing components of communication by Hymes's perspective which are occur by Arthur's communication in *Scarlet Letter* movie by Roland Joffe. Those components communications are:

1. Scenes and settings of the communication.
2. Participants of the communication.
3. Ends of the communication.
4. Act sequences of the communication.
5. Key elements of the communication.
6. Instrument of the communication.
7. Norms of the communication.
8. Genres of the communication.

E. Limitation of the Study

This research has limitation on discourse analysis ethnography of communication. It concerns with ethnography of communication of Arthur Dimsdalle in *Scarlet Letter* movie by Roland Joffe. The writer applies components of ethnography of communication by Dell Hymes's SPEAKING. This study is limited on the object of a character Scarlet Letter movie by Roland Joffe. It is also limited on the theory ethnography of communication that was pioneered by Dell Hymes in 1960. The writer focuses on component of communication SPEAKING grid to analyze of Arthur Dimsdalle in *Scarlet Letter* by Roland Joffe.

F. Benefit of the Study

The reseacher hopes that her reseach will be useful to the reseacher herself, and to other readers in general.

1. Theoreticall Benefit

This study is a branch of Discourse Analysis. The writer hopes that the result of the research is used as input in developing linguistic theory especially discourse analysis and enlarge the discourse of ethnography of communication study.

2. Practicall Benefit

The reseacher hopes the research of this study will be useful for English Departement students and other people generally to analyze the other source of data by using discourse analysis. This research analyzes the components of communication it shows how the person communicates with others people in a society.

G. Organization of Reseach Paper

The organization of research paper is a whole formation of this research. It is divided into five chapters. The writer describes the organization of this paper as follows:

Chapter I is introduction. It consist of background of the study, previous study, research problem, objective of the study, limitation of the study, benefit of the study, and organization of reseach paper.

Chapter II is underlying theory. It deals with notion of Ethnography of communication, and components of ethnography of communication.

Chapter III is research method. In this chapter the reseacher presents types of research, object of research, data and source of the data, and technique of analyzing data.

Chapter IV is research findings and discussion. It presents the result analysis of ethnography of communication and discussion of ethnography communication of Arthur Dimsdalle in *Scarlet Letter* movie by Roland Joffe.

Chapter V is conclusion and suggestion.