

CHAPTER 2

FRAMEWORK OF THE THEORIES

This chapter contains the framework of the theories which related to the research.

2.1 Definition of Semiotics

Epistemologically, the term semiotic comes from Greek origin 'semeion' word which means sign. The sign itself is defined as something which on the basis of previously developed social conventions, can be considered represents something else. Meanwhile, in terms of terminology, semiotics is a science studying a wide range of objects, events, entire cultures as a sign. Basically, Semiotics is the science of signs. Study of signs and everything connected with them, how the way it functions, the relationship with other signs, the delivery, and the receipt by those who use it. Signs are everywhere: words are signs, as well as gestures, traffic lights, flags, and so on. The structure of a literary work, the structure of a film, a building, or the song of a bird can be considered as a sign, (Alex sobur, 2009: 95). Anything can be a sign. American philosopher, Charles Sanders Peirce, asserted that we can only think by means of signs. It is certain that without signs we cannot communicate.

In the 20th century, Charles Morris (1946) in Morissan and Wardhany (2009) developing semiotics into a discipline of three parts, namely; 1) Syntax, the study of the relationship between signs and other signs, 2) Semantics, the study of the relationship between signs and their basic meanings, 3) Pragmatics, studies the relationship between signs and their use. Semiotics is the study of the most critical feature of human consciousness the capacity to create and use signs such as words and symbols for thinking, communicating, reflecting, transmitting, and preserving knowledge. Thomas A. Sebeok (2001), semiotics arose from the scientific study of the physiological symptoms induced by particular diseases of physical states. It was Hippocrates, the founder of Western medical science, who

establish semiotics as a branch of medicine for the study of symptoms- a symptom being, in effect, a semeion “mark, sign” that stands for something other than itself.

Semiotics is the study of signs in human life. That is, everything that is present in our lives is seen as a sign, that is something which we have to give meaning. De Saussure (in Hoed, 2007:3) uses the term the signifiant ‘signifier’, for the form aspect of a sign, and the signifie ‘signified’ for the aspect of the meaning. Thus De Saussure and his followers saw the sign as something that is structured (the meaning process is in the form of a link between signifier and signified) and structured (the result of the process) in human cognition.

According to Preminger (2011), this study considers that social phenomena or society and culture are signs. Semiotics studies the system, rules, conventions that allow these signs to have meaning. The study in Semiology or Semiotics is to study the function of signs in the text, namely how to understand the sign system that is in the text plays a role in guiding the reader in order to capture the message contained there in. The main role of media semiotics is to learn how mass media make or process signs for their respective purposes by asking what is the meaning of something or what does it represent, how did the sign reinforce its meaning, as well as, why is the sign have such a meaning.

Semiotics is a theory of sign and marking. For further details semiotics is a respect which is a consequence of all forms of communication that occur by means of a sign or sign and is based on the sign system. In semiotics discussed in depth about how the sign it works, what is under the signs, and how these signs convey the meaning they contain. The semiotics has three areas of study, among others: 1) The sign itself. The area includes studies on various types of signs different, different ways of signs relate to that person use it, 2) Codes or systems in which signs are organized. This study covers how various codes have been developed to meet community or cultural needs or to exploit the communication channels available for the transmission of these codes, 3) The culture of the place where the codes and signs operate, it is at in turn depends on the use of codes and signs for existence and form itself (Fiske, 2012: 80).

2.1.1 Semiotics by Charles S Peirce

The term semiotic was coined at the end of the 19th century by Charles Sanders Peirce (in *Vocabulary Semiotics* 1999: 107) refers to the formal doctrines of signs. That the basis of semiotics is the concept it signs: not only language and a communication system composed of signs, but the world itself also entirely composed of signs as far as the human mind is concerned. Language is a sign system that is most fundamental to humans, while non-verbal signs like gestures, forms clothing, as well as various other conventional social practices can be viewed as a kind of language composed of meaningful signs communicated on the basis of relations.

In semiotics there are two main streams, there are Charles Sanders Peirce (1867) who departed from logic and Saussure relied on linguistics. Charles Sanders Peirce reintroduced the term John Locke because he see semiotics consistent with the previous tradition. Inadvertently, Charles Sanders Peirce also provides the most adequate typology of signs. It identifies 66 types of signs, according to their function. For example he identify qualisign as a sign that draws attention to quality referent. In language, an adjective is qualisign because it is attractive attention to the quality (color, shape, size, etc) of the object. In non-verbal realm, qualisign includes the colors used by the painter and harmony as well as the tone used by a composer, (Vera Nawiroh, 2014: 22).

Peirce said that the main task of semiotics is to identify, documenting, and clarify the main types of signs and how they are used in activities representative. Since the types of signs different from culture to culture, signs create various mental examples that are sure to form the view that people will have towards the world. Meaning of the form X, one should be able to recognize it as a sign since initially. This makes it clear that the sign has a structure. In spesifically, the form X is a sign if: (1) it can be distinguished from other forms; and (2) it is constructed in a predictable way. A special first trait is called the paradigmatic structure and the next one is called the syntagmatic structure. Therefore, Peirce mentions the sign as a representative or the whole process of determining the meaning which can also be called

interpretation as well as concepts, things, ideas, and so on, ones he refers to as an object. The meaning we derive from a sign by Peirce given the term interpretant, (Alex Sobur, 2009).

Peirce is well known for his sign theory, within the realm of semiotics as described by Lechte (2001: 227), in *Semiotika Komunikasi*, by Alex Sobur (2009) argues that in general the sign represents something for someone. Peirce said that the sign itself is something used by the icon via the object in order to function as a meaning for the interpretant. Peirce's view of icons the meaning is relatively the same as the term symbol in insight or understanding of Saussure. In view Odgen and Richards (Aminuddin, 1977: 205-206) in *Semiotika Komunikasi*, by Alex Sobur (2009), symbol have an associative relationship with ideas or references and referents or reference world. As in Peirce's view, the relationship of the three points it is conventional. Peirce divides the sign over icon, index, and symbol. Icons are signs that are the relationship between signifier and signified is equality of natural form. Or in the other words, the icon is the relationship between the sign and the object or reference which is similar in nature. Index is a sign indicating an agreement relationship between a signifier and signified that is casual or a sign that is directly refers to reality. The sign can also refer to denotatum through convention. Such a sign is the usual conventional sign called a symbol. So, symbol are signs that indicate relationships agreement between signifier and signified. The relationship between them is arbitrary (free), a relationship based on an agreement society, in *Semiotika Komunikasi*, by Alex Sobur (2009)

2.1.2 Semiotics by Ferdinand de Saussure

Ferdinand de Saussure developed the foundations of general linguistic theory. The peculiarity of his theory lies in the fact that he regards language as a sign system. In addition, he states that the theory of linguistic signs needs to find its place in a more general theory, and for this he proposes the name 'semiology'. So, there is no important difference between the meanings of the words semiotics and semiology. Both refer to different orientations. The use of the word semiology shows the influence of the Saussure's stronghold. Either

implicitly or explicitly, the Saussure oriented semioticians consider that linguistic signs have advantages over other semiotic systems. The notion of de Saussure is always a pair of opposites, namely the dichotomy between 'lanque' and 'parole', the dichotomy between 'signifiant' and 'signifie' and the dichotomy between syntagma and paradigm, (Sanders 2004: 5).

Saussure writes that "Language is a system of signs that express ideas and can be compared to writing, the deaf alphabet, symbolic rites, forms of courtesy, military cues, and so on. Only language is the most important of these systems. Linguistics is only a part of this general science. The rules that will be discovered by semiology will be applicable to linguistics. Thus, linguistics will become a special field that is included in the whole social relationship" (de Saussure, 1967: 20). According to de Saussure, 'lanque' is a social fact, just as the national language is a national fact. So 'lanque' is a code system that is known by all members of the community who use the language, as if the codes have been mutually agreed in the past among language users.

2.1.3 Semiotics by Roland Barthes

Roland Barthes is known as one of the thinkers who practiced the Saussurean model of linguistics and semiology. Roland Barthes was one of the first followers of Saussure designing a systematic model, with this model, with this model the negotiation process, ideas interactive meaning can be analyzed, (Nawiroh Vera, 2014: 26).

At the heart of Barthes' theory is the idea of two order of significance. 1) Denotation, The first order of significance is the study undertaken Saussure. At this stage, it explains the relationship between the (signifier) and (signified) in the sign, and between the sign and the object it represents in its external reality. Barthes called it denotation. Denotation refers to what common sense or people believe many (common-sense), the observable meaning of a sign. 2) Connotation, The connotation is the term Barthes uses for describes one of the three ways the sign works in the second stage of significance sign. The connotation describes the interactions that occur when the signs meet with the

feeling or emotions of the user and the values in their culture. This happens when meaning moves towards subjective thinking or at least intersubjective: that is, when the interpretant influenced equally strongly between the interpreter and the object or the sign itself. 3) Myth, Barthes describes the second way of working the sign on the second order is through myth. Barthes uses myth as people who believe it, in the true sense. Myth is a story in which a culture explains or understands some aspect of reality or nature. Primitive myths are about life and death, human and God, good and bad. While myth current is about masculinity and femininity, about family, about success, about the british police, about science. Myth, share Barthes, a cultural way of thinking about something, a way conceptualize or understand it. Barthes sees myth as a chain of related concepts, (Nawiroh Vera, 2014: 26).

2.2 Race Discrimination

According to Uli Parulian Sihombing in *Memahami Diskriminasi* (2009), discrimination is the difference in treatment. The difference in treatment can be caused by skin color, class or ethnicity, and it can also be due to differences in gender, economy, religion, and so on.

According to Theodorson (Danandjaja, 2003), Definition discrimination is unequal treatment against individuals or groups based on something, usually in character categorical or distinctive attributes such as race, ethnicity, or religion membership of social classes. Definition discrimination is a behavior that shows rejection against individuals or groups simply because membership of a person in the group (Sears, Freedman, and Peplau, 1999). A key feature of any definition of discrimination is its focus on behavior. Discrimination is distinct from racial prejudice (attitudes), racial stereotypes (beliefs), and racism (ideologies) that may also be associated with racial disadvantage (Quillian 2006). Discrimination may be motivated by prejudice, stereotypes, or racism, but the definition of discrimination does not presume any unique underlying cause.

According to Banton (Sunarto, 2004: 146), defined discrimination as different treatment of people who are included in certain categories create what is

called social distance. Meanwhile, Ransford distinguishes between individual discrimination and institutional discrimination. Individual discrimination is the act of a prejudice offender. Whereas institutional discrimination is acts of discrimination that have nothing to do with prejudice individual, but is an impact of policy or practice certain various institutions in society. Many people are mistreated because of their race or ethnicity where he came from has a bad past (eg once colonized another country) but one cannot choose the place where he will be born and who his parents are. It is very unfair if humans are treated because of mistakes past from their race or ethnicity.

According to Denny JA (2013), Discrimination is a prejudice or a behavior that differentiates a person only because he comes from a social identity (religion, ethnicity, race, gender, sexual orientation). Just because his social identity is different, he is seen or treated worse. For example, he is prohibited or not given legal protection or equal rights compared to other citizen who come from a different social identity.

In understanding the meaning of racial discrimination, it is necessary to define the concept of thinking about race first. The origin of the term race is known around the year 1600, first put forward the idea of differentiating humans based on categories or characteristics of skin color and face shape, (Alo Liliweri, 2005: 21). According to Allport (1954), displays classic and older conceptualizations of discrimination, explore in relation to cognitive dispositions and attitudes such as categorization, stereotype, and prejudice. Taking into account a reasonable definition of discrimination, the researcher must first identify and justify his choice of the definition of discrimination before embarking on an explanatory or empirical agenda.

The term racial discrimination is sometimes equated with racial segregation or injustice, and is then contrasted with the term racial justice. In the principle of racial justice, injustice is a matter of exclusion from dominant societal institutions and equality is a matter of non-discrimination and equal opportunity to participate. From this principle, laws that provide separate institutions for national minorities are no different from racial segregation, so that their natural extension

is to relinquish the separate status of minority cultures, and encourage equal participation in dominant societies. In international law, these terms and principles have been used in the United States to protect the rights of Indians, native Hawaiians, and the rights of minority nations (Armiwulan in *Diskriminasi Rasial dan Hukum Ham: Studi Tentang Diskriminasi Terhadap Etnis Tionghoa*, 2013: 70)

Racial discrimination refers to unequal treatment of persons or groups on the basis of their race or ethnicity: In defining racial discrimination, many scholars and legal advocates distinguish between differential treatment and disparate impact, creating a two-part definition: Differential treatment occurs when individuals are treated unequally because of their race. Disparate impact occurs when individuals are treated equally according to a given set of rules and procedures but when the latter are constructed in ways that favor members of one group over another (Reskin 1998: National Research Council, 2004). The second component of this definition broadens its scope to include decisions and processes that may not themselves have any explicit racial content but that have the consequence of producing or reinforcing racial disadvantage. Beyond more conventional forms of individual discrimination, institutional processes such as these are important to consider in assessing how valued opportunities are structured by race. The main feature of any definition of discrimination is its focus on behavior. Discrimination is distinct from racial prejudice (attitudes), racial stereotypes (beliefs), and racism (ideology) which may also be associated with racial disadvantage (in Quillian, 2006).

Based on the definition above, it can be concluded that discrimination is discriminating or act not fair to race or ethnicity either in the form of rules, deeds, or speech due to differences in skin color, religion, ethnicity, race, etc.

2.2.1 Types of Discrimination

According to the Amirwulan (in *Diskriminasi Rasial dan Hukum Ham: Studi Tentang Diskriminasi Terhadap Etnis Tionghoa*, 2013). The forms of racial discrimination are different, but generally consist of:

a. Ethnocentrism Discrimination

The first form of racial discrimination is ethnocentrism, which is the view that feels that one's own group is the center of everything, so that all other groups are always compared and judged according to the standard of the group. So thus ethnocentrism always considers the culture of the group as the best culture. People with ethnocentric principles tend to be less sociable because they only associate with their circles, do not want to open their horizons, and are fanatical, fanatical religious adherents.

b. Xenophobic Discrimination

The word xenophobia comes from the Greek words xenos and phobos. Xenos means stranger, and phobos means fear. So xenophobia is excessive fear of strangers, or anything foreign. A clear example of this xenophobic attitude is the post-World Cup event in South Africa 2010. This excessive fear of strangers can turn into an act of anarchy, as happened two years before the event started in March 2008. At that time, the death victim even reached 62 people because of the attack by the crowd, who were not based on fear.

c. Miscegenation Discrimination

Miscegenation is an form of discrimination that rejects the occurrence of inter-racial relations, including in the case of intermarriage between different races. This form really maintains racial purity and tries as hard as possible so as not to be "contaminated" by inter-racial intermarriage. History records Hitler with his Nazis is a group that strongly supports this miscegenation attitude. He is of the view that the Aryan race is the most superior race in the world, therefore their racial purity must be preserved.

d. Stereotype Discrimination

Stereotypes are a form of racial discrimination, because they judge someone based on their perception of the group to which that person belongs. Stereotypes are also defined as generalizing attitudes towards a certain group. So it is not important what and how someone really is in the eyes of followers of this racial discrimination attitude. Whatever and no matter what other people do, it does not affect the judgment of that person,

because they already have their own general assessment. This discrimination is assessing all humans who come from a certain ethnicity who have the same character.

In racial discrimination itself, there are incidents or acts of discrimination which have so far been considered to only include other acts that are neither visible nor aware of, such as those in a book entitled “Measuring Racial Discrimination” by Blank & Dabady (2004: 55). The book explains that there are 4 types of acts of discrimination, namely:

1. Intentional, Explicit Discrimination

Allport (1954, in Blank & Dabady, 2004: 56), explains that the stage where a person acts negatively towards other members of the race, this stage is verbal antagonism, avoidance, separation, physical assault, and annihilation. In the book *Measuring Racial Discrimination* also explains that usually the first step affects the next step, because people will not continue to the next step if the actions taken previously are not supported by the surrounding environment.

Verbal antagonism includes insult and comments demeaning other races apart from the presence or absence of a target. Such comments are considered not to be serious matters, but rather freedom of expression. Feagin (1991, in Blank & Dabady, 2004: 56), explains that this action is usually followed by non-verbal expressions that can cause antagonism in the school environment, workplace, and residence. This verbal and non-verbal antagonism is the first indicator of an act that is detrimental to another race.

Avoidance is a condition in which members of the the group (in-group) feel comfortable with their group and then shut themselves off from other groups (out-group). In-group members can choose to socialize with other groups or not so that in social life, most people will separate themselves because of differences between races, in this case the out-group will be isolated. Johnson and Stafford (1998, in Blank & Dabady, 2004: 57) also explains that in work arrangements, in-group can freely

select and force out-group to work at jobs with low status or destroy their careers by prohibiting entry through informal networks. Initial avoidance does not hurt the out-group, but if done continuously in most situations it will lead to long term exclusion.

Segregation arises when discriminators actively exclude disadvantaged racial members from allocation of resources and from access to institutions. The most common exclusion is denial of equality in education and employment based on race. This usually happens because in-group feel afraid of being rivaled by out-group.

According to Green et al., (1999, in Blank & Dabady, 2004: 58), physical attacks on out-group are often carried out by segregation actors and correlate with other manifest forms of discrimination. Allport (1954 in Blank & Dabady, 2004: 56), explain that extermination or mass murder is usually based on racial differences and hatred against certain ethnicities. It is a complex phenomenon, as a continuation of enmity between individuals and prejudice.

2. Subtle Unconscious, Automatic Discrimination

According to Dovidio and Gaertner (1986, in Blank & Dabady, 2004: 59), this type of discrimination is described as unconscious treatment and can affect the attitudes and behavior of in-group members toward out-group members. Discrimination subtly divided into several parts, namely indirect prejudice, subtle prejudice, ambiguity, and ambivalence.

Pettigrew (1998, in Blank & Dabady, 2004: 59,) explain that prejudice does not directly lead in-group members to blame out-group, namely disadvantaged racial groups, because they are considered to be detrimental to members of the in-group and usually against their disadvantages. The difference between out-group and in-group is often exaggerated in language, culture, religion, and sex. Out-group members are described as outsiders who deserve to be excluded. Indirect prejudice can also lead to support for policies that are detrimental to black people.

According to Fiske (1998, in Blank & Dabady, 2004: 59), prejudice can also subtly be said to be an unconscious and automatic act, the in-group members have unconsciously categorized the out group on the basis of race, gender, and age. Hart et.al., (2000, in Blank & Dabady, 2004: 59), say that one thousandth of a second in-group reactions to out-group reactions are based on worry and anxiety responses, negative prejudice, and generate incentives for discriminatory action.

Ambiguity occurs when the effect of subtle prejudice appears to be supportive of the in-group and detrimental to the out-group. When members of the in-group love their group more and hate the out group, actually it is not detrimental to the out-group, but indirectly this is a direct manifestation of the use of discrimination.

In a subtle ambivalent prejudice to out-group can be said to be appreciative but indirectly degrading. Poor people are welfare recipients, and people who are homeless often experience ambivalent behavior. All manifestations of subtle prejudice, indirect, automatic, ambiguous, and ambivalent prejudice are a barrier to equality.

3. Statistical Discrimination and Profiling

The definition of racial profiling according to Blank & Dabady (2004: 187) is a statistical process of discrimination in which race or ethnicity is used as one that can be seen in the profile. According to Phelps (1972, in Blank & Dabady, 2004: 61) profiling racial discrimination is discrimination where an individual or a company uses the overall belief about a racial group to make decisions for members of that group.

4. Organizational Processes

Blank & Dabady (2004: 63), say that the organizational rules of the organization developed from past history that were not easy to reconstruct, and that in the end the rules would become an act of discrimination. Some of these regulations seem neutral but in the end will exclude certain groups that lead to forms of discrimination.

2.3 Literature Review

Semiotics signs consist of words, images, sound, gesture and object. Semiotics is part of a sign system that shows what genre of film or as a medium to convey messages. Contemporary semiotics studies how meaning signs are created and how reality is represented. Similar to Chandler (2005: 13) states that “Signs take the form of words, images, sounds, odors, flavors, acts or objects, but such things have no intrinsic meaning and become signs only when we invest them with meaning. Nothing is a sign unless it is interpreted as a sign. Anything can be a sign as long as one interprets it as ‘signifying’ something that refers to or stands for something other than itself.

Many researches used the semiotic and racial discrimination theories in their research approach. These are some research that are having same theories with my research. Based on journal by Nailufar (2014) entitled, “Analysis The Semiotic of Racial Discrimination in Mandela: Long Walk to Freedom Movie.” The differences about this study and my study is about semiotic theory. The journal uses Roland Barthes theory analysis of sign relation and myth analysis. While my research uses Charles Sanders Peirce semiotics method by analyzing signs, objects, interpretants. As for the similarities of this study, this research is the same as examining the analysis of racial discrimination with the semiotic method.

Armiwulan (2015) entitled, “Diskriminasi Rasial dan Etnis sebagai persoalan Hukum dan Hak Asasi Manusia.” This research is about upholding human rights, that everyone has the right to be free from discriminatory treatment. the researcher using a perspective from law and human rights. Efforts to protect against racial discrimination practices must also include law enforcement activities, non-discriminatory law enforcement and legal advancement activities to create a culture that respects and uphold human rights. The difference about this study and my study is, this study uses an analysis of law and human rights involving law, whereas i use the semiotic by Peirce method to analyze.

The reserach entitled “Representasi Diskriminasi Rasial dalam Film *Case Depart*” by Zahran (2017). The difference in this study is the method used, in this study the researcher did not use the semiotic method, but the researcher analyzed it by linking the linkage of data with the theory of discrimination. Meanwhile, in my research using Charles Sanders Peirce’s semiotic analysis method.

From all the research above, the difference between the above research and my research is through the object of the method and some approach. I use Charles Sanders Peirce Semiotic method. But the similarity in the research above with my research in the topic discussed about racial discrimination.

