

CHAPTER II

FRAMEWORK OF THE THEORIES

This chapter discusses the framework of the theories which support the understanding of the problems formulated in Chapter I. This chapter has two subheadings. The first subheading is conceptual framework which consists of definition of racism, types of racism, racism based on race, skin color, and social status, the immigrant in the U.S., factors determining acts of racism in the U.S., and the issue of racism depicted through films. In the Conceptual Framework, it contains my ideas on how the research problem will be explored and also explains the relationship between the variables. The variables of the research are Racism, Immigrant, and Latin American. The formulation of a conceptual framework will help me to define the relevant variables of my research.

The second subheading is Theoretical Framework. The Theoretical Framework consists of the definitions Semiotic, Semiology of Ferdinand de Saussure, and Semiotic of Roland Barthes. I explain about semiotic based on Saussure and Barthes' theory in order to help analyze the research. The theoretical framework discusses extensively things researched based on theories and research results that have been there before. It is in the form of a set of ideas or concepts, definitions, and propositions that are related to each other that show systematic phenomena by establishing the relationships between variables in order to explain and predict these phenomena.

2.1 Conceptual Framework

2.1.1 Racism

This research zeroes in the racism experienced by Martha Cabrera in the film “Knives Out”. Martha gets racial treatment by the Thrombey family because of her status and race. Martha is an immigrants from Latin America, it means that she is Hispanic. She works for Harlan Thrombey. Harlan Thrombey has children and grandchildren. They are wealth family and White People. According to Britannica, racism or racialism is the belief that humans divided into separate and exclusive biological entities called “races”. The diversity and racial differences make people think and believe that some races are innately superior to others. Wilson (in Wright, 2015) says that racism is an ideology of racial domination (p. 14). According to Smedley (2020), humans may be divided into races that there is the causal relationship between inherited physical characteristics and certain characteristics in terms of personality, intellect, culture or a combination of these, giving rise to the superiority of certain races over others. According to Helen Ngo (2017), she says *“my own thoughts track those working with a definition of race, where race is seen neither as a purely biological fact (and determined by “nature”) nor merely a social construct (and thus not real)”* it can be means that racism is ideology or perception.

Some racial groups which presumed biological or cultural superiority are used to justify or prescribe the inferior treatment or social position of other racial groups. According to Audrey Smedley, author of *Race in North America: Origin and Evolution of a Worldview*, says, “Humans may be divided into separate and exclusive biological entities called “races”. And the things that distinguish one race from another race that there is a causal link are physical differences, behavior, and culture. Perceived patterns of physical difference, such as skin color, eye shape, and hair. Racism can also appear because of social status and different languages. Because of her status as an immigrant, she gets racial treatment. According to Richard J. Perry (2007), an Immigrant's origin language that is unintelligible to the rest of the population can be a basis for discrimination against them. Because of the different languages, discrimination can happen. People in minority groups can also get racial treatment. Traverso-Yepez (In Torres, Héctor L.; O’Conor, Anita; Mejía,

Claudia; Camacho, Yvette; Long, Alyse, 2011) says that The European colonization of the Americans, African slavery, eradication of Native American culture and people, and immigrant have been fundamental to the history of the U.S. These different groups have experienced continual racism, such as build capitalist economic growth using exploitation, use of cheap labor and unfair treatment of people. In today's digital age, racism can happen. Some of social media requires the users to reveal their real identities. That thing can make the individual more susceptible to experiencing racial discrimination. In social media, everybody think that they are free to express their opinion or to upload what they want. Therefore, they can express their racist ideologies for the public without fear of consequence that they will get. Keum & Miller (2018) states that Back is the first who examined the nature of cyber racism in order to explain the steady growth of racist culture on the Internet (e.g., White supremacy groups). The available of digital freedom of speech, the White people uses it to do racist. According to Back (in Keum & Miller, 2018), White nationalists use the internet to justify a racist culture and propagandize the ideas of racial supremacy. Racist treatment that they do is text-based or multimedia formats. Nowadays, anybody can use the social media, from teenager to adult. In referring to Berkman, in Keum & Miller (2018) states that 73% of the Internet users in the United States are online every day. The number of the internet users who online every day is very high. This high number allows for major acts of racism.

Racism will still exist if some people cannot be tolerant of other people and they believe that they are superior, such as white people who think that they are superior to black people or people with a yellow tone. In the era of information technology, racism can spread quickly from the internet. People can easily get racial treatment from the stranger on the internet.

2.1.1.1 Types of Racism

I use Neubeck's theory about types of Racism. According to Neubeck (in Ghassani & Nugroho, 2019) he explains that there are two types of racism. The first type is personal racism and the second type is institutional racism (p. 86). Personal racism is an individual who expresses negative feelings with words or actions towards other races or minority groups. The things that the individual do is

discrimination or violence. The indicator of Personal Racism is a stereotype of individuals based on alleged racial differences, insulting names and references, discriminatory treatment during interpersonal contact, threats, and acts of violence against members of minority groups who are suspected of being racially inferior. For example, an officer hires black people only for low-level jobs because based on stereotypes of ability or fear that blacks will bring negative reactions from white workers. The other example is that one teacher assumes that children in the class who are not members of the white majority cannot learn and are therefore given little attention. And the institutional racism is one of the institutions conducts routine large-scale operations to prejudice the minority group. Institutional racism involves special treatment for minority communities at the hands of these institutions. For example, the Seniority Rule applied only to white people who were employed. Recently, minority workers are subject to layoffs than white people

2.1.1.2 Racism Based on Race, Skin Color, and Social Status

Racism, racial discrimination, prejudice, and various attitudes of intolerance still exist at this moment. There are so many factors why racism exists. The factor can be from different races, skin color, social status, etc. Around 1600, Francois Bernier in (Liliweri, 2005) expresses the idea of differentiating humans based on categories or characteristics of skin color and face shape (p. 21). According to Grosse (Daldjoeni, 1991), the race is a group of humans who are one unit because they have the same inherited physical and spiritual characteristics so that based on that they can be distinguished from other entities. (p. 1). And then Charles Darwin introduced race as something that refers to biological and physical characteristics. One of the most obvious is skin color.

Based on their physical characteristics, humans in the world can be divided into four major races. These races are black, white, yellow, and red. This differs based on skin color triggered the birth of movements that favored their own race in which one race considered that their race was the highest or the one in power. Racism can also happen based on an individual's social status. Migrants and refugees often get racial treatment because they are considered a minority.

The WASP culture still plays a dominant role. The term WASP was popularized by A sociologist named E. Digby Baltzell in his book The Protestant

Establishment: Aristocracy & Caste in America, 1964 (in Rujito, 2015), WASP is a North American sociological terminology which stands for White Anglo-Saxon Protestant. This term was popularized. Politically, White people claimed that they are descended from this Anglo-Saxon nation in which they have an idea of freedom. The idea of freedom is received a warm welcome and thrived in the New World (Kaufmann, 1997: 12). The idea of freedom is what makes them carry out discriminatory actions and policies against other races and religions, especially against immigrants.

According to Social Identity Theory of Jones (in Madyaningrum, 2010), Group identity is an important component in the formation of self-identity someone. As a consequence, each individual will try to have pride in his group so that as a result he feels proud of himself. This pride is usually built by forming and wearing various positive attributes on groups that are considered to be able to make their group superior to other groups. Hence the tendency to denigrate other groups by using stereotypes and prejudice can start. Meek and Plous (in Madyaningrum, 2010) state that when a group is stereotyped as having certain negative attributes, for example, it is believed that these attributes can be found in all group members without exception

2.1.2 Immigrant in the U.S.

In Migration Policy Institute, There is an article entitled, *Frequently Requested Statistics on Immigrants and Immigration in the United States*, written by Jeanne Batalova, Brittany Blizzard, and Jessica. The data shows that the immigrants who live in the United States in 2018 are more than 44.7millions. American Community Survey (in Batalova, Blizzard, Bolter, 2020) data explains that 13.7 percent of the country are immigrants. It is a very significant increase over the record low 4.7 percent marked in 1970. In America there are so many immigrants with difference races, their race is White, Asian, and black. Some of them is from Hispanic or Latino. In 2018, there are 46 percent of White immigrants, 27 percent as Asian, 10 percent as Black, and 15 percent as some other race. About 2 percent reported having two or more races. And 44 percent of U.S. immigrants reported having Hispanic or Latino origins.

From the article in Migration Policy Institute, it can be seen that Immigrants' current share of the overall U.S. population is about 13.2 million people. With that number of people, white people is still higher than any other race. This is why racism still happens in immigrants in America. The belief that White people are superior to other races exists in American's point of view. Most of the immigrants speak English because English is the international language. But from the data that I get, 22 percent or 67.3 million of immigrants speak a language other than English at home. 62 percent are Spanish speakers, followed by speakers of Chinese 5 percent, including Mandarin and Cantonese, Tagalog is almost 3 percent, and Vietnamese, Arabic, French including Cajun, and Korean are about 2 percent each. Spanish is the language most commonly spoken after English because the number of Latino Immigrants are more than 40 percent.

Immigrant is a minority group. Sometimes, they get racial treatment from the median income that makes fifteen percent of them is poorer, compared to 13 percent of the U.S.-born population. And U.S. immigrants just have 57 percent of private health insurance, compared to 69 percent of the U.S. born, and 30 percent had public health insurance coverage. And for education, in 2018, 32 percent of immigrants had bachelor's degree or higher, compared to 33 percent of U.S.-born adults. From the income, health insurance, to education, the number of immigrants are always than U.S.-born. And the status of "American" itself is readily granted to White Americans. It is often denied by other races, particularly Asian and Latin Americans. Therefore, immigrants and refugees face a host of explicit prejudice and discrimination, with long term consequences for health and wellbeing. It can be concluded that the main factor is about the superiority U.S.-born and White people. The purpose of the arrival of immigrants or Latino to the United States, it is because they search a better life in American Dream in the Land of Opportunity. But, what they face is not as easy as they want. They face numerous challenges, such as language barriers, separation from their family, acculturative stress, unfair work conditions, and substandard living situations. And the form of racism is also what they feel. According to Pew Hispanic Center in the journal of The American Dream: Racism towards Latino/as in the U.S. and the experience of trauma symptoms, a survey of 32% of the Latino or immigrant reported that a family

member or a close friend had experienced discrimination in settings, such as school and the workplace. It is not only adult who get racist but also their children.

Another factor is about the history of White-Anglo-Saxon-Protestant. The first settlers also had the belief that they, as English people of Anglo-Saxon descent, had determined their own destiny to gain freedom by sailing into the New World to escape oppression in their ancestral English lands and carrying the torch of freedom to America (Gosset in Rujito, 2015). White Americans claim to be of Anglo-Saxon descent, and even by the American government, to carry out discriminatory actions and policies against other races and religions, especially against immigrants. Racism can felt by the immigrants as minority group in America society. They are still unable to get their basic rights, their property rights are even restricted and are prohibited.

2.1.2.1 Factors Determining Acts of Racism in the U.S.

In fact, there are so many people who have greedy in this world. They want to take control of everything, it makes them become selfish and even they act intolerant to other people. Acts of racism in the U.S. still exist. If someone has black skin tone, they most likely get racial treatment. Not only about skin color, but also about minority group. Roberts (in Feder, 2020) is the part of the psychology department in the School of Humanities and Sciences, said *“Racism is a system of advantage based on race. It is a hierarchy. It is a pandemic. Racism is so deeply embedded within U.S. minds and U.S. society that it is virtually impossible to escape.”*

According to Roberts & Rizzo (2020), they argue that there are seven factors which support American racism in the U.S. the first factor is categorization in which people are organized into different group and they receive labels. By separating the groups, one can see meaningful differences between them and give a label to the groups (e.g., Asian, Black, Latinx, and White). Categorization of this group causes one group to consider the group as superior and powerful than the other groups. The second factor is American Factions. If people think that their perception is positive, so they believe that their group has a positive perception. Because of that, they more empathize with their in-group, they care, loyal, and encourage their ingroup. It means that they might treat people from outside less favorably. The third factor is

segregation. This factor hardens racist perceptions, preferences, and beliefs. Compared to Europe, racial segregation in the U.S. tends to be higher. Humans are born with different faces and they differentiate their faces of various races. Even when they are of age, they can still see the difference among members of familiar races. A lack of interracial contact causes the belief of interracial relationships are undesirable. And it can prevent children from developing familiarity with certain racial groups. The fourth factor is the American Hierarchy. This factor makes people embolden to think, feel, and behave in racist ways. Based on the data, the population of White Americans is about 77% of U.S. citizens. It means that they occupy the highest status positions. With the high position, they place themselves as superior and it is reinforced with several cognitive biases and social ideologies. The fifth factor is American Power. From the previous factor, the population of White Americans is higher. It means that their position is higher in social status and also in social power. Therefore, they have the ability to control and manipulate the social environment. The victim who is controlled is outside the White American, such as Black People, Asian, African-American, Latino, Immigrant, etc. The sixth factor is American Media. The development of technology when it increases the occurrence of acts of racism. Everyone can see and access various things with electronic media, such as television, computers, and mobile phones. American media portrays more White Americans made up roughly 83% of the characters on the most popular U.S. television shows, compared to Native Americans who only portray 07% and American media marginalizes and minimizes people of color. That act is unfair and it reinforces American racism. And the last, the seventh factor, is assivism in which some of them overlook or deny the existence of racism. They know that some group or race is in high position and empower in which they can treat other group or race badly, but they leave those actions as nothing happens.

2.1.2.2 The Issue of Racism Depicted through Films

Slavery and racism are two of the saddest things in human history, especially in the U.S. In the middle of the 15th century, the Portuguese began to take African communities into slavery outside of the region. This was the beginning of the enslavement of millions of African people in America and Europe. The social construction of the white race was also formed after the discovery of blacks in the

African region. Racism is not only felt by Black people but also Latino, immigrant, or Hispanic. They come to America for a better life, but they often get racist. They are included as minority group.

There are some films that tell about racism. The writer or the director make film with the issue of racism. For example, film entitled *The Hate You Give*, *12 Years a Slave*, and *Knives Out*. The first film is *The Hate You Give* that tells about the murder by white policemen of black youth. Racism depicted in this film is experienced by black people. At night, there was a party of black people and then gunshots were heard. Khalil and Starr were driving a car and were stopped by the police. At that time Khalil got down and his hand got in the car to get the comb. However, the police thought he took a gun and the policeman shot Khalil to death. Starr was an eye witness and he was interrogated by detectives and she was also interviewed by the media. However, she was always asked about Khalil's mistakes without being asked about the police who killed Khalil. There is a commotion between Starr's father and the black gang leader named King. Not long after, the police arrived. It is clear that the police's treatment of black people is that black people will be arrested first and then asked, whereas if white people are guilty, the police will ask first and then be arrested. At that time, there were protests over Khalil's death. Starr and her white friends participated in this protest action. However, they were not really defending but were just looking for opportunities to skip school. It seemed that white people didn't really care.

The second film is *12 years of slaves*. The film tells about a father named Solomon Northup who is a black citizen who was kidnapped and sold into slavery in Louisiana. He has the unfortunate fate of being treated inhumanly by his cruel masters. Meanwhile, there was a white slave named Armsby who received special treatment from his master. It can be seen that people of color treat badly. In this research, I choose "Knives Out" to be my analysis. Same as the previous films, "Knives Out" tell about racism. Martha Cabrera who works for Harlan gets racial treatment by Harlan Thrombey's family. All the members, except Harlan. The Thrombeys mention Martha's social status and they threaten Martha and behave rudely because Martha is just a nurse who is also a Latin American. They mentions few countries which may be Martha's come from.

From the films above that tell about racism, it can be seen that society often labels someone according to their perceptions or according to the stereotypes that are circulating. If someone has black skin color or come from minority group, it means that they are a criminal or a slave who can be oppressed as in the history of racism in America. Indians, are native to Latin America for thousands of years after migrating from North America. Europeans colonized most of Latin America and forced the natives to work in mines and plantations. Millions died from mistreatment, war, or disease transmitted by Europeans.

2.2 Theoretical Framework

2.2.1 Semiotic

The term semiotic derives from the Ancient Greek *sēmeion* that means sign (Yakin & Totu, 2014). Hippocrates, the founder of Western Medical Science, is the one who first established the term semiotics in 460-377 B.C. as a branch of medicine for the study of symptoms- a symptom being, in effect, a *sēmeion* 'mark, sign' that stands for something other than itself (Thomas A. Sebeok, 2001). Semiotic and Semiology are the study of signs. Both are used to refer to the science of signs. People who join Saussure can use the term “semiology” and people who join Pierce’s theory can use the term “semiotic”.

According to Hawkes (in Sobur, 2016), the term semiology is used in Europe while semiotic is used by the people who speak English. Semiology is a tradition of Ferdinand de Saussure and semiotic is an American tradition which started from Charles Sanders Pierce. Budiman (in Sobur, 2016) states that Saussure says that semiology is a science that studies the life of signs in society. Everything presents in our lives is seen as a sign, that is, something that we must give meaning. According to Lechte (in Sobur, 2016), semiotic is theory about sign and signifier (p. 191). In Lechte’s definition about semiotic, he says the theory about sign and signifier because semiotic is not just about sign itself, but there is a signifier that used to give a sign.

2.2.2 Semiology of Ferdinand de Saussure

In Saussure’s definition, semiology is a study about the life of signs in society and thus becomes part of the discipline of social psychology (Budiman, 1999a:107 in Sobur, 2016). Saussure defines “semiotic” in *Course in General*.

Linguistics as a study about the role of sign as a part of social life (Sobur, 2016). It means that there is a relation between sign and social life. Sign system and social system relates to each other. Saussure says about social convention, which the use of signs socially will have social meaning and value. In Saussure's theory, there are two language analysis model, i.e. Language Analysis as a system (*langue*), and Language that uses in real communicating socially (*parole*). Saussure defines a sign in *langue* as a unit that cannot be separated from the two fields, i.e. signifier, that defines 'form' or 'expression', and signified, that defines 'concept' or 'meaning' (Sobur, 2016). Saussure sees the relation between *langue* and *parole* as a relation which raises and transforms each other. This relation between signifier and signified is called as signification. Semiotics of significance is semiotics which studies the relation of sign elements in a system.

In Ferdinand de Saussure's terminology, the language is a sign system and each sign composed of two parts that are signifier and signified. Signifier and signified are sign component that cannot be separated. According to Saussure (in Sobur, 2016), Sounds is a part of a sign system if it delivers the idea, i.e. the human's voice, animal's voice, or other sounds. Sign is a unit from signifier form and an idea or signified. In other word, signifier is meaningful sound (what is heard) or meaningful scribble (what is written). And signified is mental images, thoughts, or concepts. According to Saussure (in Sobur, 2016), each of language sign combines a concept and a sound image. Sound that appears from produced word is signifier and the concept is signified. These elements cannot be separated because it will ruin that word. For example: any words will shows not only a distinct concept but also a distinct sound. Language as a system of sign is not only about sound or written text but also all the meaningful social practices and cultural phenomena that can constitute a wide variety of languages. Thus, social practices and cultural phenomena can be analyzed as systems of meaning or language.

Besides the concept of signifier and signified, Saussure has put forward the concept of syntagmatic-paradigmatic. According to Saussure (in Sobur, 2016), the differences in language operate through two axes of language called the paradigms axis and the syntagms axis. Paradigms is a set of signs or vocabulary from which choices are made and only one unit of these options can be selected. Syntagms are

combinations of signs with other signs from existing devices based on certain rules, resulting in meaningful expressions (p.ix).

2.2.3 Semiotic of Roland Barthes

In this research, I use Roland Barthes theory of semiotic as a tool to help me revealing the truth about my assumptions regarding the issue of racism in research. Semiotic, also called semiology is not different. They both is the same which study about the sign. Semiology is introduced by Ferdinand de Saussure while semiotic is used by Charles Sanders Pierce. People can join or use both semiology and semiotic. Barthes semiology (or semiotic) refers to Saussure's semiotics which related to signifier and signified in a sign. Barthes thinks that semiology is included in the field of linguistics. He wants to offers a method for deepening understanding of language, literature, and society. Barthes (in Lavers & Smith, 1964) developed a view of analysis with Saussure's syntagmatics and paradigmatics. Barthes (in Lavers & Smith, 1964) discusses syntax and systems as a basis for analyzing cultural phenomena as signs. Syntax is an arrangement based on syntagmatic relationships. Arrangement is closely related to a relation. Structure and system have a slight difference, namely the structure is a structure, whereas the system is a network of relationships between components. Relationships in a system can be an intrastructural relation (within a structure) which is called a syntagmatic relation. The relation between the components of a structure and elements outside the structure concerned is called a paradigmatic relation. Syntagmatic and paradigmatic concepts concern the nature of the relations between components in structures and systems. Syntax is the relation between components in the same structure, whereas paradigmatic is the relation between components in a structure and other components outside the structure (associative).

Barthes explains that there are two levels in sign. The first level is denotation that is the relation between signifier and signified in a sign. In this level, the meaning of sign is real or common sense. And the second sign are form, connotation (lexical meaning), myth, and symbol. This level can explains how myth and ideology operate in text through the signs. Myth in Barthes theory is coding of social meanings and values as something that is considered natural. Myth will become a new sign after sign-signifier and signified have been formed.

Barthes (in Sobur, 2016) states that there are some levels of the relation between signifier and signified. This relation is called “staggered systems” in order to produce meaning. The two of levels are denotation and connotation. Denotation is the first level that explains the relation between signifier and signified, in which produce the explicit meaning of sign, direct, and real meaning. Whereas, connotation explains how myth and ideology operate in text through the signs. The signs produce in an implicit, indirect, unreal meaning. Besides, myth in Barthes’ theory is a message in which ideology resides. Barthes creates maps about how a sign works (Cobley & Jansz, 1999 in Sobur, 2016):

1. Signifier	2. Signified
3. Denotative sign	
4. CONNOTATIVE SIGNIFIER	5. CONNOTATIVE SIGNIFIED
6. CONNOTATIVE SIGN	

Picture 3.1 Roland Barthes Sign Map

Source: Paul Cobley & Litza Jansz. 1999. *Introducing Semiotics*. NY: Totem Books. p. 51.

From the map above, denotative (3) consists of signifier (1) and signified (2). But, a denotative sign is also a connotative sign at the same time. In other word, it is a material element: only if you recognize the sign "lion", then connotations such as self-esteem, ferocity, and courage become possible (Cobley and Jansz in Sobur, 2003).

In general definition, denotation is literal meaning, which is the use of language with the meaning that is in accordance with what is spoken. In Roland Barthes’ semiology, denotation is the first level of significance system (Sobur, 2016). In this first level, it refers to the relation between signifier and signified in a sign. Basically, denotative meaning includes things that are denoted by words,

which are called referential meanings. Denotation is the relation used in the first level of a word and has an important role in speech. The denotation meaning is direct, the special meaning contained in a sign and can be called a description of a sign (Berger in Sobur, 2016). Kridaksana (in Sobur, 2016) defines that denotation as the meaning of a word or group of words based on certain conventions; it is objective (p. 40). Denotation meaning is a meaning that can be found in dictionary, i.e. the word “rose” in dictionary means “type of flower”. That example is clear denotation is the true meaning or literal meaning. From the explanation above, denotation explains the correlation between signifier and signified in which the sign produces the literal meaning of a sign, text, and so on. And denotative meaning is what the dictionary attempts to provide.

Barthes (in Lavers & Smith, 1964) defines Connotation is the second level of significance system. Connotation comprises the signifiers and signifieds (p. 91). He says signified connotation is called “connotators” which formed from the signs (signifier and signified united) in denotative system. Naturally, some of denotative signs can be grouped together in order to form a single connotator. According to Kridalaksana (in Sobur, 2016), connotation can be defined as the aspects of the meaning of a group of words based on feelings or thoughts that arise or arise from the speaker (writer) and listener (reader) (p. 40). In other word, connotative is a lexical meaning. The word “connotation” comes from Latin *connotare*, and it becomes sign and refers to cultural meanings that are separate or different from words (Sobur, 2016).

Barthes uses Hjelmslev’s concept of connotation in order to reveal the hidden meaning (Dahana in Sobur, 2016). The concept establishes the way the promotive meaning appears. In the connotative level, the meaning of ideological appear. In Hjelmslev’s definition, ideology is the form of connotation signified (Barthes in Lavers & Smith, 1967). The connotative meaning of a word is influenced and determined by the textual environment and cultural environment (Sumardjo & Saini in Sobur, 2016). The textual environment is all the words in sentence and essay determine the connotative meaning. For example, a word “horse” added by the word “Arabian” has the other connotative meaning compared to the word follows by “bronze”. It becomes the two phrases, Arabian horse and bronze horse. And the

phrase consists other connotative meaning. And the influence of cultural environment becomes clear if a certain word puts in different cultural environment. For example, the word “lotus” is just natural beauty in Indonesia. But, that flower will has other connotative meaning in India. In Hinduism and Buddhism, lotus has a meaning symbol in it.

From the explanation of connotation, it can be concluded that the meaning of sign will develop or build into connotative meaning from denotation meaning. It means that connotative meaning is denotative meaning added with any description, memory, and feeling. In connotation, there is a shift in the meaning of the word and gives additional values to the basic meaning of a word. Connotative meaning is lexical meaning, additional meaning, and sense value, which consist in a word. And the connotation appears because of social relation or interpersonal relation.

Same as connotation, myth is the second level of significance system. Myth consists three dimensional pattern signified, signifier, and sign. And Barthes thinks that myth is about the relation of language and meaning or signifier and signified. Myth is built on denotative and connotative system. in Barthes' theory (Budiman in Sobur, 2016), he calls “myth” as connotation identic with ideological operation and its function is to reveal and give justification of the dominant values prevailing in a certain period (p. 28). It means that the connotation is precisely what he claims to be a myth, and this myth has connotations for a certain ideology. According to Barthes (in Sobur, 2016), myth as the form of symbol in communication is not just created in the form of written discourse but also as cinema product, photography, advertisement, sport, and television (p. 208). According to Van Zoest (in Sobur, 2016), ideology and myth in our life is not the same as codes in semiotic and communication. Without that, communication cannot take place (p. 208). Through a semiotic study, inversion to myth can be reversed by sorting its mandate into two systems of significance. First, the connotation system whose sign is ideological. Second, the denotation system which functions to naturalize propositions by providing a guarantee in the form of the most innocent thing, namely language (Budiman in Sobur, 2016).

In Barthes' framework (Budiman in Sobur, 2016), he compresses the myth and ideology because the relation between connotative signified and connotative

signifier in myth and ideology happen in a motivated manner (p. 28). Ideology exists as long as culture exists because culture actualizes itself in texts, and ideology actualizes itself through various codes that enter the text in the form of important signifier and signified, i.e. characters, settings, points of view, and so on. The two order of signification by Barthes, can be described as follows:

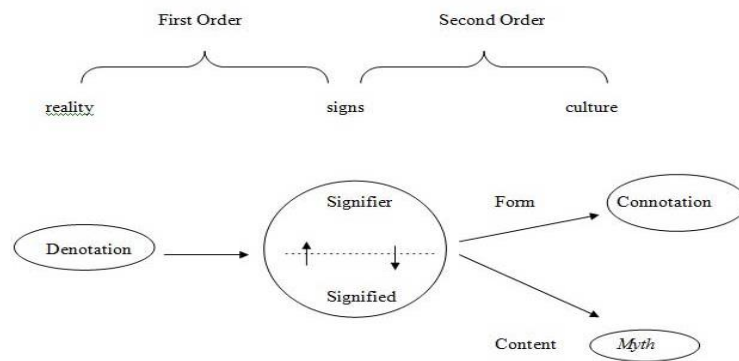


Figure 3.2

Source: John Fiske, Introduction to Communication Studies, 1990, p. 88 (Sobur, 2001:12)

From the figure above, the first stage of significance is the relation between the signifier and the signified in a sign to external reality. Barthes calls it denotation, which is the obvious meaning of the sign. And connotation uses to denote the second stage of significance. It describes the interactions that occur when there are the feelings or emotions of the reader and the values of the culture in a sign. In the second stage of content-related significance, the sign works through the myth. Myth is how culture explains or understands some aspects of reality or natural phenomena. Myths are products of social class regarding life and death, humans and gods, and so on. Meanwhile, contemporary myths, for example, are about femininity, masculinity, science, and success (Fiske in Sobur, 2001). So, if the sign has denotation meaning, it develops into connotation meaning, and the connotation will be a myth.

2.3 Literature Review

The title that I analyze is “Racism Experienced by Martha Cabrera as an Immigrant and Latin American in film “Knives Out” I use Roland Barthes’ semiotic theory deals with denotation, connotation, and myth. The similarities in the themes that the author read before is in the journal by Charlton D. Mcilwain (2007) entitled,

“Race, pigskin, and politics: A semiotic analysis of racial images in political advertising.” The similarities between my research and the journal are analyzing about racism by using semiotic theory. The journal uses Roland Barthes’ conception of critical semiotics. Semiotic is used to find how race gets into the code-words and how code-words themselves become coded and images. The researchers demonstrate that implicit racial appeals are founded in ‘code words’ and the implicit racial appeals can prime negative attitudes white voters have about African-Americans. The researcher said the purpose of this paper is to provide a semiotic understanding of the nature and interaction of various symbols in language and imagery used to produce messages that appeal to negative racial stereotypes, resentments, and fears. Semiotic theory used to help finding the meaning of signs or codes. The research focuses on one primary signifier, such as the Afro hairstyle that Watts is shown wearing in the advertisement.

The journal entitled *Representasi Rasisme Pada Film 12 years a slave* (2016) by Ricky Wirianto & Lasmery RM Girsang is about slavery in racism issue. This journal uses qualitative method and the researches use Roland Barthes’ theory of semiotic to analyze the signs or messages contained in the scene to be investigated by the researcher, such as the meaning of the image, the symbols used and To find out how representation of the values of racism is shown in the film “12 Years A Slave”, the researchers used Roland’s semiotic analysis model of denotation, connotation and myth. This study found four types of racism represented in the film, namely, White people dominate black people, White people are considered "Hero" for black people, and Black people are considered as incarnate devil, Black people are meant to work not for academics. This study relates to my research because this study use qualitative method with semiotic approach by using Roland Barthes’ theory of denotation, connotation, and myth.

The third review is from journal of communication study entitled *Pemaknaan Rasisme dalam Film “Bodied”*. This study aims to determine the representation of racism in the film and the message conveyed through audiovisual signs. This study uses a qualitative approach with Roland Barthes' semiotic method which consists of markers, denotative meanings, connotative meanings and myths. Roland Barthes' semiotic analysis is used to construct the signs and meanings of all

the audiovisual elements represented in the film. The results showed that racism is represented in the film *Bodied* in four aspects through; 1) racial identity, 2) racism, 3) stereotypes, and 4) hip hop culture. Racial identity is shown in the character of each character who is influenced by racial and cultural backgrounds. There are three forms of racism in the film *Bodied*, namely personal racism, micro aggression or daily life, and slur. The message conveyed through an audiovisual sign in the film *Bodied* is that racism is carried out by the majority against minorities. Whites act as a minority in their participation in pursuing black culture. Therefore, racist actions are inherent not only in the white race but also in the black race. The contestation of racist attitudes is reflected in the form of racial prejudice, labeling or stereotyping other races, and racial discrimination. This phenomenon continues to occur repeatedly when people of different races meet and interact. The similarities between this study and my study is using Roland Barthes' theory of semiotic and the result of this study is the quiet same of my research that there are racism, stereotype and racial identity.

