

## CHAPTER 2

### FUNDAMENTAL THEORIES

The brief explanation of theories will be literally written in this chapter. Amongst many theories, the writer will emphasize on Roland Barthes' theory about Signification a myth in this analysis. Beside, the meaning of colors according to a website will also be briefly depicted.

#### 2.1 Orders of Signification

Barthes makes much more of the concept, and uses it to refer to the way that signs work in a culture: he adds the dimension of cultural values to Saussure's use of the term.

Another semiotician, Peirce, explains that the signs could be icon, symbol or index in a form of sentences (or words, or phrases) or pictures (Peirce, 1931 on [www.aber.ac.uk](http://www.aber.ac.uk)). On the other hand, one of the ways to know the meaning of signs in a form of pictures by using orders of signification theory. This theory is founded and developed by Roland Barthes. The orders of signification are the first order of signification and the second order of signification. The first order of signification is the denotation meaning, while the second order of signification is the connotation meaning.

What Barthes means about order of signification is the two orders of tends to be described as the definitional, 'literal', 'obvious' or 'commonsense' meaning of a sign. In the case of linguistic signs, the

denotative meaning is what the dictionary attempts to provide. While the second order of signification is called connotation. He mentions that the term connotation is used to refer to the socio-cultural and 'personal' associations (ideological, emotional etc.) of the sign ([www.aber.co.uk](http://www.aber.co.uk)).

His definition of the first order of signification refers to the simple or literal relationship of a sign to its referent. It assumes that this relationship is objective and value-free—for all their differences, the words 'horse', 'steed' and 'nag' all denote the same animal. The mechanical/chemical action of a camera in producing an image of what it is pointed at is denotation. The concept is generally of use only for analytical purposes; in practice there is no such thing as an objective, value-free order of signification except in such highly specialized languages as that of mathematics:  $4 + 8 = 12$  is a purely denotative statement.

The second order of signification which is connotation occurs when the denotative meaning of the sign is made to stand for the value-system of the culture or the person using it. It then produces associative, expressive, attitudinal or evaluative shades of meaning. In photography the mechanical/chemical process produces denotative meanings, but the human intervention in the choice of features such as focus, framing and lighting produces the connotative. Connotation, then, is determined by the form of the signifier: changing the signifier while keeping the same signified on the first order is the way to control the connotative meanings.

The examples of these case are: two photographs of the same girl, one in sharp focus, the other in soft; the same word spoken in different tones of voice, or printed in different type faces; or the choice between 'horse', 'nag' and 'steed'. Connotation works through style and tone, and is concerned with the how rather than the what of communication [from: O'Sullivan, 1994]. (<http://faculty.washington.edu/cbebler/glossary/signific.html>).

## 2.2 Myth

Based on signification theory above, the first order of signification and the second order of signification will construct myth. Myth is the tri-dimensional patterns: the signifier, the signified and the sign. The myth is a global sign, the final term which is constructed from the first order of signification and the second order of signification. (Barthes, 1993: 114)

Myth according to Barthes is located on the second level of signification. Once the system is formed sign-signifier-signified, the sign will be a new signifier which then has a second signified and build the new set up a new sign. When a sign which has the connotation of meaning later evolved into the denotation meaning, the denotation meaning will become a myth.

Barthes represents myth in the following way:

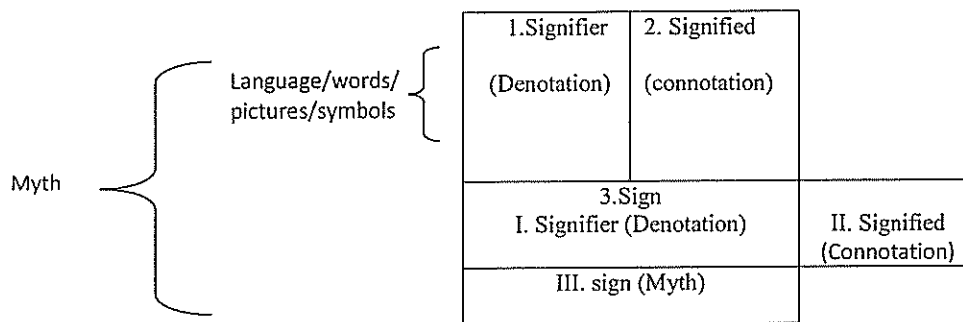


Figure 1: Barthes map of Myth (Barthes, 1993)

### 2.3 The Theory of Colors (Meaning of Colors)

Colors mean more to us than simply pigment. They are forms of energy, and as such speak to us and interact with us on a nonverbal level. In a very real way, life is color. Color affects every part of our lives, our emotions, and even our health. These are the meaning of some colors based on the site <http://www.squido.com/colormeaning>.

#### 2.3.1 Meaning of the Color Blue

Blue is the overwhelming "favorite color." Blue is seen as trustworthy, dependable and committed. The color of sky and the ocean, blue is perceived as a constant in our lives. As the collective color of the spirit, it invokes rest and can cause the body to produce chemicals that are calming; however not all blues are serene and sedate. Electric or brilliant blues become dynamic and dramatic, an engaging color that expresses exhilaration. Some shades or the overuse of blue may come across as cold or uncaring. Blue is the least "gender specific" color, having equal appeal to both men and women.

### **2.3.2 Meaning of the Color Yellow**

Yellow shines with optimism, enlightenment, and happiness. Shades of golden yellow carry the promise of a positive future. Yellow will advance from surrounding colors and instill optimism and energy, as well as spark creative thoughts.

### **2.3.3 Meaning of the Color Green**

Green occupies more space in the spectrum visible to the human eye and is second only to blue as a favorite color. Green is the pervasive color in the natural world that is an ideal backdrop in interior design because we are so used to seeing it everywhere.

The natural greens, from forest to lime, are seen as tranquil and refreshing, with a natural balance of cool and warm (blue and yellow) undertones. Green is considered the color of peace and ecology. However, there is an "institutional" side to green, associated with illness or Government-issued that conjure up negative emotions as do the "slimy" or bilious greens.