

CHAPTER III

RESEARCH METHODOLOGY

This chapter provides the research methods used for analyzing the data. This chapter also covers the research procedures consisting of data collection, data analysis, and data presentation.

3.1 Research method

This study was a qualitative research framed in the theory of orders of signification by Barthes (1972). A qualitative research is a research that does not deal with numerical values, yet it concerns on human's interpretation to writings, images, or sounds considered to be qualitative data (Boeije, 2010). The texts included into the previous explanation are linguistic texts, either written or oral texts. According to Thwaites et al. (1994), what is meant by a text is a combination of things that produces meaning. In brief, the data analyzed in a qualitative research are texts that can be in the form of linguistic signs (written or oral caption) or non-linguistic signs (pictures, images, photographs, or films).

There are some particular characteristics of a qualitative research. Neuman (1997) mentions eight 'styles' of a qualitative research. They are (1) constructing reality and cultural meaning, (2) focusing on processes and events interactively, (3) looking for authenticity, (4) existing explicit values, (5) limitation of situation, (6) lacking of cases and subjects, (7) thematic analysis, and (8) the involvement of researcher. Those styles or characteristics existed in this study.

In addition to the explanation of qualitative research, this study also employed textual analysis. It is a research in cultural, communication, and media studies covered in a few or many features of texts (Fairclough, 2003 & McKee, 2003). It aims at searching for people's perspective to the world. It means that textual analysis is interpretive yet it really depends on the cultures surrounding the texts.

3.2 Research procedures

3.2.1 Data collection

The data in this study were taken from a website named *Pinterest*. It is a website that has a concept of picture-sharing. The data were pictures in the issue of motivation. They could be found by putting the keyword “motivational quotes” on the search tab on *Pinterest* website. The writer randomly selected ten pictures that consisted of linguistic and non-linguistic signs. Both linguistic and non-linguistic signs were related to each other. As proposed by Kress and Leuween (2006), the linguistic messages had to be involved into pictures as the visualization of such captions. Therefore, the linguistic signs were the captions that helped readers understood the non-linguistic signs as the visualization of such captions.

3.2.2 Data analysis

The ten pictures that consisted of linguistic and non-linguistic signs were analyzed using Barthes’ orders of signification (1972). The theory aims at investigating the representation and the myths from signs. It is divided into three orders. The first order of signification deals with denotative meaning of a sign. The denotative meanings of linguistic signs were analyzed in two steps. The first step was the analysis of linguistic signs word by word. The literal meaning of words were taken from Cambridge Advanced Learners’ Dictionary (2008). Later on, the linguistic signs were signified literally as a full caption or sentence. Meanwhile, the non-linguistic signs were identified as they were seen.


The second order of signification looks for connotative meaning from signs. Besides employing the combination of the denotative meaning from the linguistic and non-linguistic signs as the base for signification, it also involves contexts (Fiske, 2002). The contexts seem to be varied. In this study, American culture of success (Nussbaum, 2005) became one of the contexts in signifying connotative meaning from the pictures. Connotative meaning may be interpretive and subjective but they still need references.

The third order of signification signifies myths from signs. A myth from a sign system is accommodated in a natural and historical assumption that people believe in. Furthermore, a myth becomes a dominant belief (Barthes, 1972; Gaines, 2001; & Heck, 2005). Myths are more abstract and in signifying them, references are needed. In this study, the theory of motive by Murray (2009) stood as the main reference. There are twenty motives which have been listed in the previous chapter. The connotative meaning from the second order of signification became the base in identifying the myths.

3.2.3 Data presentation

This section provides an example of data presentation.

Picture 1

Picture	First Order of Signification	Second Order of Signification	Third Order of Signification
	<p>Verbal: <i>Don't</i>: the negative form of <i>do</i> <i>Quit</i>: to stop doing something <i>Do</i>: used to take action <i>It</i>: the thing, animal, or situation which has been mentioned before</p>	<p>The second order of signification proposed by Barthes (1972) examines the connotative meaning of a sign. Its signification relates to context (Fiske, 2002). The connotative meaning of this sign is tenacity to succeed.</p>	<p>The third order of signification or the myth of a sign (Barthes, 1972) depends on the connotation gained from the second order of signification. It is the myth of achievement motive; that is to overcome obstacles and attain a high standard.</p>
	<p>Visual: A written utterance with blur in the part <i>n't</i> and <i>qu</i>.</p>		

The first order of signification is a denotative signification. The picture above contains utterances reading *Don't Quit* and *Do it*. It indicates the linguistic sign of the picture. Meanwhile, the way it is illustrated (the blurred part just in *n't* and *qu*) is called non-linguistic sign. The word 'Don't' means the negative form of *do* used not

to take action while the word ‘Quit’ means to stop doing something. The word ‘it’ refers to the thing, animal, or situation which has been mentioned before. In this signification, there is no reference to the word ‘it’. As a full caption, *Don’t quit* means ‘not to stop’ while the obvious parts of the caption *do it* means ‘keep doing’. Both captions are addressed to the same meaning; that is not to stop doing something.

In this sign, the second order of signification or the connotation is signified from the meaning of black background and white-font caption. The use of blur also determines the connotation. The combination of black and white represents something contradictory (*Color Meaning*, 2013). In an art work, the black color is used to oppose the other light and bright colors. Blurring the part *n’t* and *qu* sets aside the word *do* and *it*. Yet, both captions, *don’t quit* and *do it*, deliver the same motivational value; that is tenacity. Moreover, Fiske (2002) states that the signification of connotative meaning also involves cultural context to the sign. In this sign, American culture of success suggests an idea about standing up for rights that elaborates the idea about tenacity of reaching success (Nussbaum, 2005).

As Barthes (1972) proposed, the third order of signification is myth departing from the second order of signification. As the world belief, the representation of tenacity gained from this sign is included into the myth of achievement motive elaborated to a comprehension of overcoming obstacles and attaining a high standard (Murray, 1938 in Schultz & Schultz, 2009). Overcoming the most difficult obstacles will cause the one who does it will be at the highest point of his life. That will happen if only the one who does such thing never gives up and struggles until the end.

3.3 Clarification of key terms

The following terms are used in this research. The terms are clarified to avoid misunderstanding of definition in this research.

1. Pinterest

Pinterest is a social media which has the concept of photo-sharing. The founder, Bill Silbermann, uses the term *pin* to share a picture or an image in the users’

pinboard or like the ‘home page’ in Facebook or ‘timeline’ in Twitter. The users are able to search for any category of what they like. In June 2013, as reported on <http://semioCast.com/> (retrieved on 6 February 2014), the users of Pinterest increased up to 70 million users all over the world.

2. Motives

Motives are derived from the Greek word *movere* that means *to move* (Branca, 1964 as cited in Walgito, 2010). It refers to stimulation or a force to do something that lies in human’s behavior. A motive is also called *a driving force* (Walgito, 2010: 240) or *a desired goal* (Feldman, 1992: 220).

3. Motivation

Motivation or motivational cycle is a circular activity that produces a target. Motive is one of the elements involved in a motivational cycle and the rests are instrumental behavior and goal (Walgito, 2010: 242). If a goal is achieved then it will appear another motive for accomplishing another thing.

4. Motivational values

Values come from individual’s judgment toward something valuable or important according to that individual’s principles and standards (Robbins, 2007: 1884). Something is considered as having motivational values if it has importance to stimulation or motives.

5. Myths

For Barthes (1972: 107), myth is a form of signification to something considered to be signs and believed by world. It comes from a patterned sequence of condition. If such condition has become belief by world then that is called the myth.