

**REVEALING THE BEAUTY MYTH INFUSED IN THE 1966
VERSION OF MAYBELLINE EYE MAKEUP
ADVERTISEMENT**

UNDERGRADUATE THESIS

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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURE STUDIES
UNIVERSITAS BRAWIJAYA**

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Presented to
Universitas Brawijaya
in partial fulfilment of the requirements
for the degree of *Sarjana Sastra*

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Malang, 14 Juni 2016

The Writer

ABSTRACT

Damayanti, Rahma Aulia. 2016. **Revealing the Beauty Myth Infused in the 1966 version of Maybelline Eye Makeup Advertisement.** Study Program of English, Department of Languages and Literature, Faculty of Culture Studies, Universitas Brawijaya. Supervisor: Muhammad Rozin, M.A.

Keywords: Semiotics, Sign, Myth, Maybelline.

Advertising is not just a way of giving information about the product but is meant to relate to the purchasing power of the target consumer. The 1960s in America was time of political and social upheaval. Influenced by the cultural and social changes of the decade, advertising reflected a trend toward innovation, sophistication and a growing youth culture. The makeup style was the one that changed. Makeup during 1960s was all about the eyes. Maybelline became the makeup brand which offer finest eye makeup in sensible price as its slogan. Maybelline depicted the women should beautify their eyes in order to be fashionable and of course to get attention of men. In short, this advertisement gives representation of beauty myth where woman with makeup is better.

This study analyzes how beauty myth is infused in the Maybelline Eye Makeup advertisement. Semiotics approach is used since it is the study of signs which the signs implied intended meaning definitely contained within the advertisement. Therefore, the theory of sign by Saussure is used along with the beauty myth concept proposed by Naomi Wolf. Whereas, theory of second wave feminism is applied to analyse how beauty myth and the sexuality issue are interrelated.

The result of this study shows that women become victims of a patriarchal, commercialized, oppressive beauty culture. The 1966 version of Maybelline eye makeup advertisement illustrates the tyrannical hold beauty value and social acceptance still plays in society. The beauty myth and the patriarchy are infused through the advertisement to change the women's perspective of beauty.

The future researchers are suggested to explore the latest beauty advertisement or music video and the lyrics which are frequently found to raise the issue about women. The raised issue is about women being objectified which still prevails until today. Furthermore, the using of semiotic theory defined by Barthes is applicable to get more in-depth analysis about the intended meaning of the signs.

ABSTRAK

Damayanti, Rahma Aulia. 2016. **Mengungkap Mitos Kecantikan yang Terdapat di Iklan Riasan Mata Maybelline**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing I: Muhammad Rozin, M.A.

Kata Kunci: Semiotik, tanda, mitos, Maybelline.

Iklan bukan hanya memberikan informasi tentang produk tetapi dimaksudkan untuk menghubungkan dengan daya beli dari konsumen yang dituju. Tahun 1960 di Amerika adalah waktu pergolakan politik dan sosial. Dipengaruhi oleh perubahan budaya dan sosial selama satu dekade, iklan menggambarkan kecenderungan inovasi, kecanggihan dan budaya kaum muda yang berkembang. Gaya berdandan adalah salah satu yang berubah. Riasan selama tahun 1960 semuanya tentang mata. Maybelline menjadi merek riasan yang menawarkan riasan mata terbaik dengan harga yang masuk akal sebagai slogannya. Maybelline menggambarkan perempuan harus mempercantik mata mereka agar modis dan tentu saja untuk mendapatkan perhatian pria. Singkatnya, iklan ini memberikan representasi mitos kecantikan di mana wanita dengan riasan lebih baik.

Penelitian ini menganalisis tentang bagaimana mitos kecantikan terdapat dalam iklan riasan mata Maybelline tahun 1966. Pendekatan semiotik digunakan karena merupakan studi tentang tanda yang mana tanda yang bersiratkan makna pasti terdapat di iklan. Oleh karena itu, teori tanda oleh Saussure digunakan bersamaan dengan konsep kecantikan mitos oleh Naomi Wolf. Sedangkan teori feminisme gelombang kedua diterapkan untuk menganalisis bagaimana mitos kecantikan dan isu seksualitas saling terkait.

Hasil penelitian ini menunjukkan bahwa perempuan menjadi korban dari patriarkal, dikomersialisasikan, dan praktik mengubah penampilan dengan kosmetik yang bersifat patriarkal komersial menindas. Iklan riasan mata Maybelline menggambarkan tirani mempertahankan kecantikan dan penerimaan sosial yang masih marak di masyarakat. Mitos kecantikan dan patriarki yang teresapi melalui iklan untuk mengubah perspektif perempuan terhadap kecantikan.

Peneliti berikutnya disarankan untuk mengeksplorasi iklan kecantikan terbaru atau musik video dan liriknya yang sering ditemukan mengangkat isu tentang perempuan. Selain itu, dengan menggunakan teori semiotik didefinisikan oleh Barthes dapat diterapkan untuk mendapatkan analisa lebih mendalam tentang makna yang dimaksudkan dari tanda-tanda.

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CHAPTER I

INTRODUCTION

In this chapter, the writer presents the background of the study, problems of the study, objectives of the study, and the definition of key terms.

1.1 Background of the Study

Semiotics or semiology is the study of signs, symbols, and signification. It is the study of how meaning is created. Paul Cobley on *The Routledge Companion*

To Semiotics states that “one tradition of semiotics is the study of how we humans, when thinking and reasoning, make use of, communicate, perceive and interpret signs and make inferences on the basis of these interpretations”. Ellen

Seiter (Seiter in Allen, 1987) defines that “semiotics as the study of everything that can be used for communication, including words, images, music and so on”.

A sign includes the communication tools. A sign can be in the form of words, sounds, images, flavours, acts, objects, or even odour. Semiotics can help us to interpret a sign deeper. A sign can be anywhere. This is very likely to be found where media deliver it through advertisement. Semiotics is believed to be a proper knowledge to analyze precisely how advertiser creates hidden meaning in its message delivered within the advertisement. Ayu (2013) concluded that “the communication process happens in advertising must involve a process resulted in the perception of repeated interpretation in accordance with experience and knowledge”.

Dyer (1982, p.59) stated that “In addition to influencing some of the general values and beliefs of society, advertising interacts with and affects other forms of communication...literature, art, and even language itself”. The advertising copywriter will use words to promote the product the company is bringing to people’s attention in the most attractive way. Words in advertising not only describe the product, they tell feelings and associations of the product then they bring ideas that affect audience’s purchasing power.

Advertising is not just a way of giving information about the product but is meant to relate to the purchasing power of the target consumer. A company certainly tries to persuade the audience's subconscious to spend their money on its product by way of its advertisement. In the 1840s the first nude photographs of prostitutes were taken; advertisements using images of “beautiful” women first appeared in mid-century. Since then every day women are overwhelmed by advertisements aimed at making them feel insecure about their bodies in the hope that they will spend money on products that will supposedly make them happier and more beautiful.

The 1960s was the period that advertising came to the next phase of development. The television industry mastered the language of TV, devoted the medium of photography and produced work of unprecedented artistry. Influenced by the cultural and social changes of the decade, advertising reflected a trend toward innovation, sophistication and a growing youth culture. The creative revolution of advertising represented as irreverent, self-deprecating, ironic, yet humorous. The 1960s in America was time of political and social upheaval. It was

the decade of the baby boomers came of age and defined their own way by protested against the old attitudes toward race, gender, tradition, and authority.

The things such as music, dances, magazines, television, and celebrities were influencing how the youth express themselves in fashion. The makeup style was the one that changed. Makeup during 1960s was all about the eyes. The looks very bold and dramatic with the use of false lashes. Maybelline became the makeup brand which offer eye makeup in sensible price as its slogan.

1960s was the second wave feminism which the feminist focused on equality for all and end of discrimination. Some feminist viewed makeup as objectifying women as sex objects and chose to wear it very little. While the others embraced makeup and wore it as badge of honour. These things seen in the Maybelline eye makeup advertisement where Maybelline depicted the women should beautify their eyes in order to be fashionable and of course to get attention of men. In short, this advertisement gives representation of beauty myth where woman with makeup is better.

The writer wants to assert the framework of semiotics used in advertisements which can help the audiences comprehend the message of the advertisement addressed to them. The writer will use the theory of sign by Saussure along with the beauty myth concept purposed by Naomi Wolf. The research is expected to give new insight in semiotic field, especially about myth depicted in the advertisement. This study can be used as a reference for the public readers in order to ignite awareness of receiving information given by advertiser. In short, the audiences should not take the advertisement for granted because it can

influence the intent of purchase. Also, there is no study on beauty myth in an makeup advertisement yet conducted by the students of Study Program of English of Faculty of Culture Studies at Universitas Brawijaya. Therefore, the writer entitled this research as “Revealing The Beauty Myth Infused in Maybelline Eye Makeup Advertisement”.

1.2 Problems of the Study

Based on the background of the study, the writer then formulates the study problems as follows:

1. What are the signs found in the Maybelline Eye Makeup advertisement?
2. How are the beauty myth infused in the Maybelline Eye Makeup advertisement?

1.3 Objectives of the Study

Related to the problems of the study above, the objectives of the study are:

1. To know what the signs found in the Maybelline Eye Makeup advertisement.
2. To reveal how are the beauty myth infused in the Maybelline Eye Makeup advertisement.

1.4 Definition of Key Terms

Below are the definition of key terms used in this study.

1. **Semiotics:** the study of the sign wherever signs are to be found (Seobok in Cobley, 2010, p.4).
2. **Sign:** anything which stands for something else, whether in the form of words, images, sound, gestures, and object (Chandler, 2007, p.17).
3. **Myth:** a speech that includes every symbol which conveys meaning (Barthes, 1973, p.107)
4. **Maybelline New York:** a major American makeup brand and a subsidiary of French cosmetics company L'Oréal.
(maybelline.co.uk/about-maybelline.aspx, retrieved on March 11, 2016)
5. **1966 Version of Maybelline Eye Makeup Advertisement:** the jewel tone color eye makeups advertisement released by Maybelline in 1966.

CHAPTER II

REVIEW OF RELATED LITERATURE

The writer reviews several theories such as semiotics, sign, metaphor, myth, beauty myth, and previous studies relevant to the current study. In order to acquire the related literature, the writer reads some books and articles to support the data analysis.

2.1 Semiotics

Semiotics or semiology, is the study of signs, symbols, and signification. Semiotics is the way how we can learn about interpreting a sign found in social life. Therefore, signs can be found anywhere and in any kinds because it has relation with daily acts or speeches. Semiotics is concerned with everything that can be taken as a sign' (Eco in Chandler 2007, p. 2). There are two kinds of theory by two experts about sign. First is from the Swiss linguist Ferdinand de Saussure (1857–1913) and the second is by the American philosopher Charles Sanders Peirce (pronounced 'purse') (1839–1914). Saussure postulated the terms as stated in Chandler (2007, p 2-3):

It is . . . possible to conceive of a science *which studies the role of signs as part of social life*. It would form part of social psychology, and hence of general psychology. We shall call it *semiology* (from the Greek *se-meíon*, 'sign'). It would investigate the nature of signs and the laws governing them. Since it does not yet exist, one cannot say for certain that it will exist. But it has a right to exist, a place ready for it in advance. Linguistics is only one branch of this general science. The laws which semiology will discover will be laws applicable in

linguistics, and linguistics will thus be assigned to a clearly defined place in the field of human knowledge.

In short, Saussure thought that semiology was a science which studies the role of signs as part of social life. Meanwhile, the philosopher Charles Peirce's study which he called semiotics was the 'formal doctrine of signs'. Eco (1976, p.4) stated that semiotics may involve different areas of research, such as a study of nonverbal communication e.g.: proxemics (the study of the human use of space within the context of culture) and kinesics (study of body movement), visual communication (including the study of how photographs, drawings, maps, or diagrams), text theory (study of literary works), and mass communication (the study of media).

From these definitions outlined by the experts above, it can be concluded that semiotic is the study of how meaning is created. Semiotics is an instrument to understand the intended meanings of a sign. Semiotics helps the audience as a non-expert elaborating the sign consists of signifier and signified so that the actual meaning is delivered. More recently semiotics become a methodology for studying and analyzing consumer behaviour and brand communications and therefore semiotics is considered as proper theory that can be applied in this study, since the object is advertisement of cosmetic brand.

2.2 Sign

Sign can be in the form of words, sounds, images, flavors, acts, objects, or even odour. Those forms are not merely become signs if there are no meanings

within it. According to Chandler, anything can be a sign as long as someone interprets it as 'signifying' something – referring to or *standing for* something other than itself. The common models of sign are stated by Saussure and Peirce.

The first is Saussurean model of sign. It is in the dyadic tradition. It means the sign contains a sign vehicle and its meaning. The latter a 'sign vehicle' become 'signifier'.

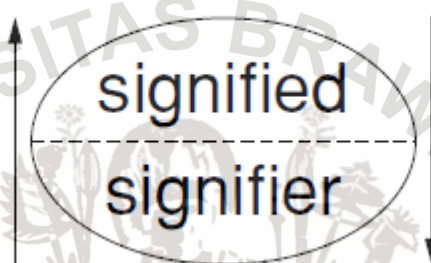


Figure 2.1 Saussure's Model of Sign. (Source: Chandler, 2007, p.14)

According to Saussure in Chandler (Chandler, 2007, p.15) the relationship between the signifier and the signified is referred to as 'signification', and this is represented in the Saussurean diagram by the arrows. The horizontal broken line marking the two elements of the sign is referred to as 'the bar'. Saussure's model of sign is the outcome from interrelation of the signifier with the signified. For example is the red light in traffic light is a sign consisting of:

a signifier: the red light;

a signified concept: the driver can not continue to drive his or her car any further.

The second is Charles Sanders Peirce, he formulated his own model of the sign then he offered a triadic (three-part) model consisting of:

1. The *representamen*: the form which the sign takes (not necessarily material, though usually interpreted as such) – called by some theorists the ‘sign vehicle’.
2. An *interpretant*: not an interpreter but rather the *sense* made of the sign.
3. An *object*: something beyond the sign to which it refers (a *referent*).

A good explanation of how Peirce’s model works is offered by Chandler’s student, Roderick Munday:

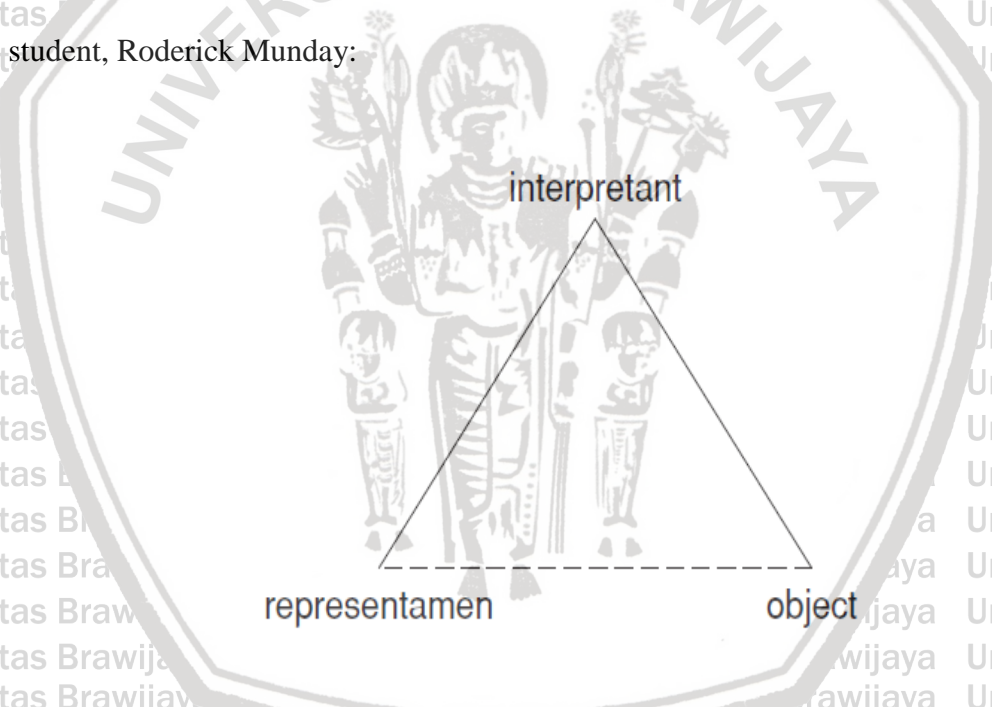


Figure 2.2 Peircean’s Model of Sign. (Source: Chandler, 2007, p.30)

The three elements that make up a sign function like a label on an opaque box that contains an object. At first the mere fact that there is a box with a label on it suggests that it contains something, and then when we read the label we discover what that something is. The first thing that is noticed (the *representamen*) is the box and label; this prompts the realization that something is inside the box (the

object). This realization, as well as the knowledge of what the box contains, is provided by the *interpretant*. (Chandler, 2007, p.31). In short, the representamen is similar like Saussure's signifier while the interpretant is similar like the signified.

2.3 Metaphor

In semiotic terms, a metaphor involves one signified acting as a signifier referring to a different signified. Metaphors need not be verbal. In film, a pair of consecutive shots is metaphorical when there is an implied comparison of the two shots. For instance, a shot of an aeroplane followed by a shot of a bird flying would be metaphorical, implying that the aeroplane is (or is like) a bird. As with verbal metaphors, we are left to draw our own conclusions as to the points of comparison. Advertisers frequently use visual metaphors. Despite the frequently expressed notion that images cannot assert, metaphorical images often imply that which advertisers would not express in words. Visual metaphor can also involve a function of 'transference', transferring certain qualities from one sign to another.

Judith Williamson on her book, *Decoding Advertisement* (Williamson 1978), states that the advertisers to differentiate similar products from each other, and they do this by associating a product with a specific set of social values – in semiotic terms, creating distinct signifieds or meanings for it. For example by Williamson is the chanel perfume ad starring a French actress, Catherine Deneuve. The first signifier is a photographic of Deneuve, her image signifies French chic, elegance, beauty and glamour. The second signifier is the image of a

bottle which signifies Chanel No. 5 perfume. At the bottom of the ad, the name of perfume is repeated in its characteristic typographical style, making a link between the two signifiers. The aim is for the viewer to transfer the qualities signified by the actress to the perfume, thus substituting one signified for another, and creating a new metaphorical sign which offers us the meaning that Chanel No. 5 is beauty and elegance (Williamson 1978, 25).



Figure 2.3 Chanel Perfume No. 5 Advertisement

2.4 Myth

The usage of term "myth" nowadays refers to the false notion. Common people usually associate myths with superstitious things or classical fables about the exploits of gods and heroes. In the framework of Barthesian cultural studies, myth is a special type of speech. It is way of deliver message. Myth is to present an ideology or set of values as if it were a natural condition of the world. A myth does not describe the natural state of the world, but express the invention of its teller whom in this case is the advertiser. Barthes remarks that everything can be a myth provided it is conveyed by a discourse.

Chandler (2007, p.143) stated that: "Discourses of gender are among the 'explanatory' cultural frameworks which have been interpreted by some cultural semioticians as myths or mythologies". Other myths or mythical discourses include those of masculinity and femininity, freedom, individualism, Englishness, success and so on.

Chandler (2007, p.145) concluded that: "The power of such myths is that they 'go without saying' and so appear not to need to be deciphered, interpreted or demystified". The theory helps the writer to explain deeply of myth depicted in the video advertisement of Maybelline Eye Makeup.

2.5 Beauty Myth

In relation to how to create the meaning behind the signs in the 1966 version of Maybelline Eye Makeup advertisement, myth here is dealing with the false notion of ideal beauty concept at that time so-called beauty myth, which depicted as woman has large eyes and bright tone skin color so the makeup would seen and make a difference. The notion of beauty myth has been developed since long time.

The existence of the capitalist which exaggerates the beauty standard to women make the women experience obsession of something they do not possess naturally. This obsession and concern about what the women want is the result of beauty myth. Wolf (2002, p.12) stated that:

'Beauty' is a currency system like the gold standard. Like any economy, it is determined by politics, and in the modern age in the West it is the last, best belief system that keeps male dominance intact. In assigning value to women in a vertical hierarchy according to a culturally imposed physical standard, it is an expression of power relations in which women must

unnaturally compete for resources that men have appropriated for themselves.

The explanation above makes clear the reason behind many women worry too much about their beauty and the true meaning of beauty becomes changed. It's aggravated with the social acceptance of the capitalist ideology about the ideal beauty concept. Wolf stated that the beauty myth is really not about women but it is like to comply the men's institutions also society's expectation. This things also associated with the lack of self-esteem caused by negative self-image.

According to Wolf (2002, p.61) a woman in her early education in the myth makes her susceptible to the heroines of adult women's mass culture—the models in women's magazines. It is those models whom women usually mention first when they think about the myth. The myth does not only isolate women generationally, but because it encourages women's wariness of one another on the basis of their appearance, it tries to isolate them from all women they do not know and like personally. Women become kind of addicting to what magazine offer. The presence of Hollywood artist makes the myth is getting real. Woman magazines simply reflect women's own dilemma. So, when women's favourite artist become the face of the product that is helping resolve their dilemma, the women absolutely try to wake up looking like one. In short, the beauty myth happens to them.

2.6 Previous Studies

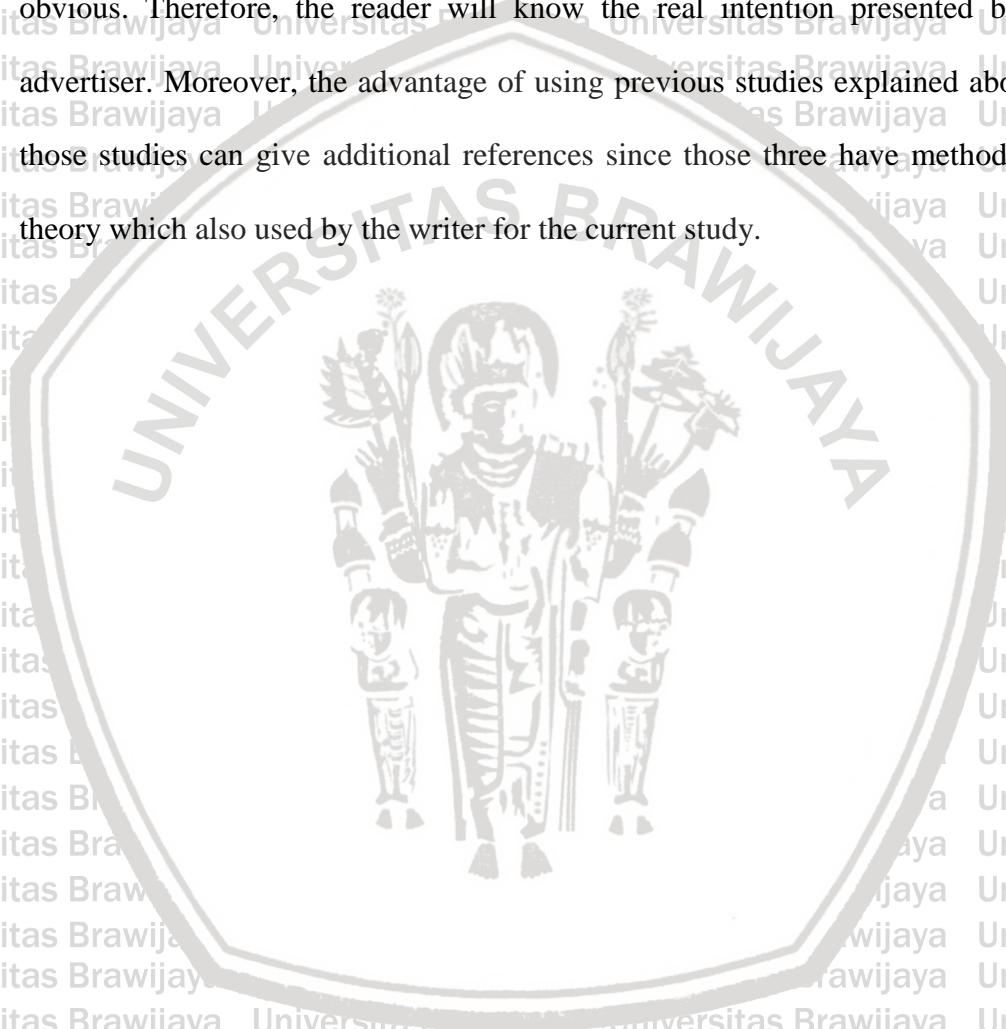
In this part, the writer presents two previous studies about semiotics. These two studies are presented to give a brief comparison of analyzing semiotics. The writer chose three studies written by Sulistyaningrum (2015), Melinda Wardani (2011), and Shahzad Ali and Deeba Shahwar (2011).

The first study was conducted by Sulistyaningrum (2015) "White's Cultural Invasion through Beauty Myth in Toni Morrison's *The Bluest Eye*". She conducted investigation on how the era of 1940s, as the setting of time of the novel, shapes the beauty standard and how the images of beauty are constructed through culture. This study also observes on what are the impacts of beauty myth to main character of the novel, Pecola Breedlove. Socio-cultural approach is used in this study since it deals with one's relation with society and its culture. This approach leads to the use of cultural invasion's theory to analyse sociological condition when the inferior culture is invaded by the superior one. Whereas, theories of ideology, power, and hegemony are applied to analyse capitalism issue. The last, to discover Pecola Breedlove's perspective of ideal beauty, the concept of beauty myth purposed by Naomi Wolf is used. The result of this research shows that through four kinds of cultural commodities, girl's dolls, girl favourite stars, mass media, and movie stars, the beauty myth are infused to change the African-American's perspective of beauty. Succeedingly, cultural invasion gives two impacts to Pecola Breedlove, adoration to the White beauty standard and obsession to have blue eyes.

The next study is entitled “Jazmins Experiences Related to the Beauty Myth Portrayed in Phat Girlz the Movie” by Melinda Wardani (2011). In her research, Wardani analyzed the movie Phatz Girlz portrayed many problematic ideas related to women, beauty, media, and feminist traits. She relates the movie to one of contemporary feminist theories that is third wave feminism dealing with beauty myth. Her study to reveal Jazmin’s experience, as main character, dealing with the beauty myth. The result of the research shows that Jazmin undergoes both social and cultural experiences related to the beauty myth. For the social experience, Jazmin used to get mocked by other people who are affected by the beauty myth. Futhermore, the cultural experience caused by the repeated exposure of the ideal beauty as portrayed by mass-media creates insecurity toward her.

Another research belongs to Ali and Shahwar (2011). Their research entitled “The representation of men and women in the advertisements of Pakistani electronic media”. The data in this article were commercials aired over the Pakistani television channels between 1st July 2008 and 31st December 2008. The data collected with the help of content analysis of the commercials portraying the women in different products and items as well. The overall results indicate that the portrayal of females in most of the advertisements is unnecessary and needless. The females are used as an attractive and eye-catching element of the advertisement having the function of capturing the attention of viewers. Basically, this study confirmed that women are used as sex objects in the interest of product sales.

Compared with those previous studies, apart from difference in the object, this study aims to tell the reader what kind of idealization according to Maybelline as a standard of beauty depicted in its advertisement. In addition, the writer will discuss and relate the findings with second wave feminism which can make more obvious. Therefore, the reader will know the real intention presented by the advertiser. Moreover, the advantage of using previous studies explained above is those studies can give additional references since those three have methods and theory which also used by the writer for the current study.



CHAPTER III

RESEARCH METHODS

This chapter contains about denotative and connotative, also myth defined by Barthes applied in this study. Consist of type of research, data resources, data collection, and data analysis.

3.1 Research Design

Qualitative research is developing in the social sciences to enable researchers to study social and cultural phenomena. Based on Ary et al (2002, p.442), there are some methods in dealing with qualitative research such as case study, document analysis, phenomenological studies, ethnography, or grounded theory research. The purpose of document analysis is identifying the concept within the signs figured on the advertisement of Maybelline Ultra Lash. Since this study is using interpretation and description of semiotics in video advertisement, the writer assumes that qualitative approach is the appropriate method to be used. Then the writer analyzed sign based on signifier and signified theory defined by Saussure and correlated it with beauty myth by Naomi Wolf.

3.2 Data Source

This research is about signs in the audio visual advertisement which is broadcasted on television. The data source is the video advertisement of

Maybelline. This advertisement was broadcast in 1966, and the writer got the copy of Vintage Maybelline Eye Makeup Commercials from YouTube.

3.3 Data Collection

The qualitative research is a study of human experiences, the researchers need a flexible instrument to capture the complication of the human experience.

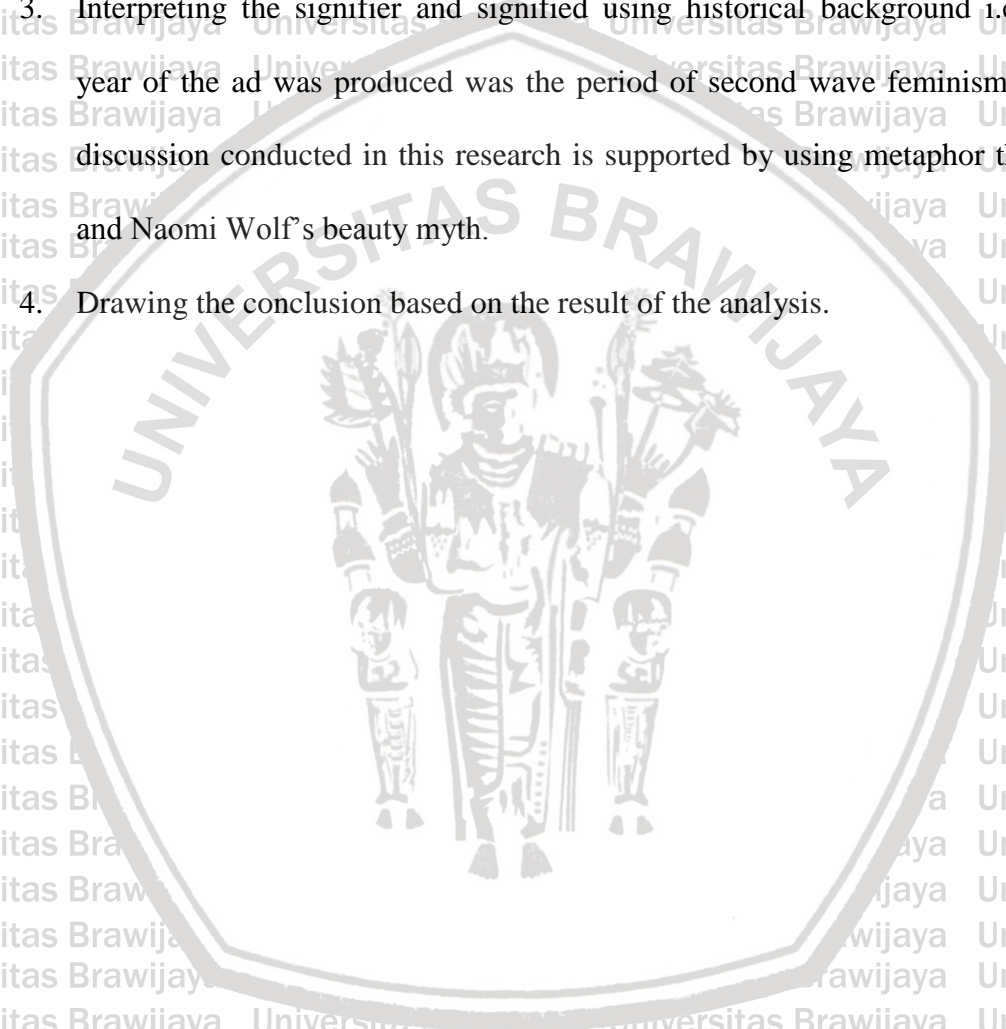
Therefore, the primary data collection tool is the writer herself. The data of this research collected by downloading the copy of Maybelline Eye Makeup advertisement broadcasted in the 1966 from YouTube with the link <https://www.youtube.com/watch?v=RkwjP8lr3Y0>. The writer watched the video several times to closely observe the data. The data are in the form of screencapture of the advertisement scene and the voice-over narration. The writer found there are are ten biased scenes along with the narration within the advertisement.

3.4 Data Analysis

Data analysis is the most complex phase of qualitative research. Ary et al (2010, p.481) describe the process as follows: "The researcher must organize what he or she has seen, heard, and read and try to make sense of it in order to create explanations, develop theories, or pose new questions". The writer analyzed the data with these following steps:

1. After downloading the video, the writer screenshoted the biased scene and transcript the naration to get comprehensive data.

2. Identifying the signifier and signified using theory defined by Saussure from the representation of visual images focused at the gesture, facial expression and also verbal images which are concerned to the naration in the advertisement.
3. Interpreting the signifier and signified using historical background i.e. the year of the ad was produced was the period of second wave feminism. The discussion conducted in this research is supported by using metaphor theory and Naomi Wolf's beauty myth.
4. Drawing the conclusion based on the result of the analysis.



CHAPTER IV

FINDING AND DISCUSSION

This chapter consists of two subchapters. First is findings, the writer presented the detailed explanation related to answers to the problems of the study.

Second is discussion which explains the findings in depth analysis.

4.1 Analysis of Maybelline Eye Makeup Advertisement

In this chapter, there are ten scenes of Maybelline Eye Makeup advertisement that were analyzed using sign theory by Saussure that sign consists of signifier and signified then interpreted the sign using beauty myth by Wolf.

4.1.1 Analysis of Scene 1 of Maybelline Eye Makeup Advertisement



Figure 4.1 Scene of A Man and A Woman Staring at Each Other.

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Advertisement*, 00:00:02)

This biased pose in this scene is the sign. The signifier of the picture above is the image of man and woman sitting face to face while the man caresses the woman's cheek and she smiles. It signified that both of them are adoring each other. Later on the video the woman is zoomed in to emphasize her expression. From the narration which also serves as signifier, the voice-over narrated "the important things you say with your eyes. Make sure your eyes are eloquent, beautiful". Another signifier found in the video is the model smiles and looks happy. The signified is indicated in the expression of the model that she is happy because her partner is satisfied with her look. The word satisfied here means the woman's look is suitable with his beauty standard. The men beauty standards are led by beauty ideal concept depicted in the screen and glossy page.

Therefore, a pattern built which explains that men look at women and women watch themselves being looked at. Women see the others as their role model. This pattern assured that women are meant to be looked, whether as a role model or as a mannequin. This also make the women as if take the pattern willingly like it is indeed their faith which finally become disseminating myth and the truth is accepted. Example of this pattern is seen in the scene one of Maybelline advertisement. In order to get looked by a man, the woman should beautify her eyes.

Actually, women not always like men at the first sight. Women could have disliked the idea of a man's height, shape or any other features which not suit with their type. But after she has liked him and loved him in particular reason such as the personality, she would not want him to look any other way. According to Wolf (2002, p. 174) for many women, the body appears to grow beautiful and erotic as

they grow to like the person in it. This indicates that a woman is willing to change her identity to survive which means fulfilling the man's desire as long as he likes her back. While women experience this myth by changing their physic, indicating that women faced with the professional beauty qualification, lack the choice to resist them and keep their means of support. The easiest way to change appearance is using makeup.

From all those interpretations, it can be concluded that women live in the male dominated world. Where women so consider with the men's preference for the sake of love.

4.1.2 Analysis of Scene 2 of Maybelline Eye Makeup Advertisement

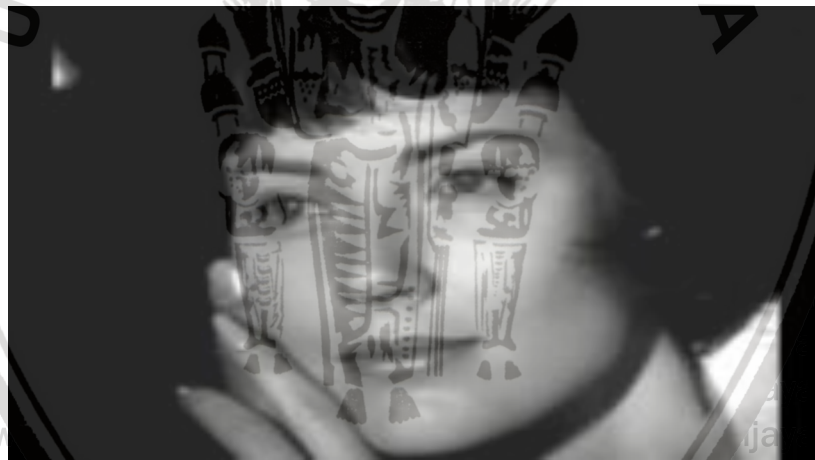


Figure 4.2 Scene of Close Up Bare Face of A Woman.

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Advertisement*, 00:00:50)

This biased pose in this scene is the sign. The signifier is the woman portrayed naturally without makeup with unpleasant expression. It signified that the woman is not confident with her look without the touch of makeup. The voice-

over narration, which also serves as signifier, was “With Maybelline, even eyes like these (seen as natural eyes) quickly and easily become eloquent eyes”. The signified is Maybelline tries to convince the audience to buy its product and ensure the consumer will experience eloquent and beautiful eyes. Maybelline wants to help the ordinary eyes become important. Important here means look beautiful in men’s culture. Wolf (1991, p. 60) states that “Male culture seems happiest to imagine two women together when they are defined as being one winner and one loser in the beauty myth”. This was proved with the signifier in the form of narration by the voice-over that is “What will ur eyes say to him tonight? Will they be silent or will be eloquent with Maybelline?”. Silent here means not using any makeup and can be interpreted the loser one in beauty myth.

The beauty myth prevents men from actually seeing women. The mass-culture leads them to the ideal beauty which actually does not exist. The societies are asked to believe that their culture promotes the display of female seductiveness. This makes men’s expectation of woman soared. So, when women have someone they like, they have to do anything to fulfil his expectation in order to make him like them back. This is proved by the event that underlie Maybelline establishment. In short, women are under control of the patriarchal society that women should behaviour this and that way in front of men.

4.1.3 Analysis of Scene 3 of Maybelline Eye Makeup Advertisement



Figure 4.3 Scene Of A Woman Holds Some Jewels.

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Advertisement*, 00:01:00)

This scene is seen as a sign because it combines woman and jewel in a frame which leaves a clue to the intended message of the advertiser. The signifier is a woman portrayed holding some jewels in her hand. It signified that the woman adoring the beauty of jewels. The transference function is used in this scene. The aim is for the viewer to transfer the qualities signified by the jewels to the product, and creating a new metaphorical sign which offers the audiences the meaning that Maybelline Eye Makeup is alluring and luxurious.

The sign is associated with the importance of cosmetic items. The problem with cosmetics exists only when women feel invisible or inadequate without them. For example, cosmetic companies often promised the consumer of their anti-aging cream will give renewed skin and declared that their product can beautify women's skin by getting rid of signs of age. That pledge is reassured by the advertisement starring not-older-than twenty-five models, so that the consumers

believe the product works. The fact is what really keep women's skin young and beautiful with no wrinkles is healthy lifestyle.

The same case portrayed in Maybelline Eye Makeup advertisement where by applying makeup is one of treatment intended to improve the appearance of woman's body. The voice-over, which served as signifier, narrated "Jewels for your eyes. See what sparkling color can do." Maybelline released the jewel tone colors in their eye makeup series. Maybelline wants to present the beauty of jewel in woman's eyes. It assures that the gleam of jewel can do anything such as the voice-over said i.e. "changes the ordinary unadorned eyes to beautiful glowing eyes". Maybelline wants to underline the fact that by beautifying the eyes the women are often viewed as beautiful. Large and bright eyes is typical of youths. When women emphasized their youthfulness tend to have greater appeal. Then eye make-up is considered as the A-list cosmetic product enhancing women's facial attractiveness. In short, the advertisements definitely commercialize women by harnessing their insecurity about natural beauty.

4.1.4 Analysis of Scene 4 of Maybelline Eye Makeup Advertisement



Figure 4.4 Scene of A Woman Holds An Eye Makeup Product.

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Advertisement*, 00:01:27)

This scene is seen as a sign because it combines woman and seashore in one frame which leaves a clue to the intended message of the advertiser. The signifier of this scene is a smiling woman holds an eye makeup product background by the vague seashore. The signified indicates that the product represents the beauty of the nature. The woman's expressions imply that she is satisfied by the product. The voice-over which also as the signifier, narrated "Maybelline Ultra Shadows like soft powder jewels. Choose turquoise shimmers like tropic sea". Maybelline wants to inform that its product brings the beauty of nature such as the tropic sea to the women's eyes. Maybelline released four jewel tone shades emphasizing the eyes look which the typical of 1960s high fashion. By applying "jewel" on the eyes some women feel more attractive so they feel more confident.

The sign is associated with the advantage of using makeup. Women covered in solid makeup make them visible in any way, especially for their job. This issue

is contrary to Wolf's statement that makeup actually made to feel women's qualities are not unique. The importance of makeup is one of the factor of the beauty myth emergence. With the advance of makeup application, it does really change the appearance. Wearing makeup becomes a part of female culture. It makes women forget which tends to insecure with their natural beauty. Therefore, makeup becomes an addiction for women. They subconsciously actualize trait of consumerism.

4.1.5 Analysis of Scene 5 of Maybelline Eye Makeup Advertisement



Figure 4.5 Scene Of A Woman Applies An Eye Makeup Product.

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Advertisement*, 00:00:32)

This scene is seen as a sign because it is the close up shot of a woman beautify her eyes which leaves a clue to the intended message of the advertiser.

The signifier of this scene is a woman applying an eyebrow fillers while the eyelid is bare, with no makeup at all. This seen as the emphasis of the Maybelline Ultra Brow application. The voice-over, also as a signifier, narrated, "Discover Ultra

Brow with the contour brush that softly shape expressive brow.” The signified is indicated in the narration that having best eyebrow shaped with makeup is considered beautiful.

The sign is associated with the mod look which renowned in 1960s. It acquires eyebrows which are neat and quite thick. Some women would shave off their eyebrows and draw them on. Practically eyebrow perfection is needed to become a woman more woman. The importance of good eyebrows is it creates balance on the face. This kind of ideal beauty can not be separated from Hollywood artist role. In 1960s there was star with beautiful brow, Elizabeth Taylor. She is considered as beauty icon in her heyday. As cited in abcnews site, Lois Banner, professor of history and gender studies at the University of Southern California and author of "American Beauty," said that while Taylor's natural looks certainly contributed to her fame, her image was also bolstered by smart publicity, heavy studio support and her many love affairs. Studio support here means the makeup. Taylor's one of signature look was a defined eye. With the set of eye makeup she declares herself as a beauty icon of bold look.

Thing to note is that how the media sort of creates her image. From the talks between Michael Kors and Elizabeth Taylor for Harper's Bazaar magazine, turned out Taylor struck by beauty myth. Kors stated that Taylor's fashion choice belie her shyness of being a role model. The fact is the image of Taylor whose great style is an arrangement of her agent. Talyor became a woman who was influenced by consumer culture. Wolf (2002, p. 114) states that consumer culture is best supported by markets made up of sexual clones, men who want objects and women who want to be objectified, and the object desired ever-changing,

disposable, and dictated by the market. To put it briefly, in order to pursue her passion as an actress she must follow all the rules and experience the myth. Taylor also admitted that herself as a woman dress for pleasing men she loved. It indicates that men are the number one reason of women beautifying themselves.

Since then eyebrows become one of important features. Eyebrows are having a major beauty moment. Somebody born with these beautiful feature is source of brow envy for others whom sparsely arched brows. Those others can only hope to get their brow perfection goals through makeup tricks. Women must undergo three procedures such as grooming, filling, and shaping the eyebrows. Suprisingly they are willing to do those makeup sequence and spend money on makeup products. It means that beauty is changed because of the myth which is aggravated by social acceptance in patriarchal society. The social acceptance stops mostly every woman from truly being herself.

4.1.6 Analysis of Scene 6 of Maybelline Eye Makeup Advertisement



Figure 4.6 Scene of A Woman Applying An Eyeliner.

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Advertisement*, 00:01:18)

This scene is seen as a sign because it is the close up shot of a woman beautify her eyes which leaves a clue to the intended message of the advertiser.

The signifier in this scene is a woman portrayed applying a fluid eyeliner. Another signifier is that she closes her eyes and do it fluently like a professional. The signified is the product is very smooth and easy to use. Any woman can get perfect eyeliner using Maybelline Fluid Eyeliner. As reported in Sultry Eyes Lash

Studio in their web, in 1966 Maybelline were so popular which proved that it was selling more than \$25 million a year, with more products in catalogue one of which is an eyeliner pencil.

The sign is associated with the advance of the eyeliner which can make difference on women's feature. Eyes were rimmed with dark liner to draw attention to the lashes in 1960s. That is why eyeliner is one of important eye makeup. Eyeliner style is big decision for women to go through their day with good mood or even can ruin the day. It is such a big deal for women to have perfect eyeliner styles. Perfect eyeliner style is determiner of being beautiful.

Another women's big concern is the lasting eyeliner. Smeared and smudged eyes caused by wear off liner are beauty disaster that needs to be avoided at all costs.

Women are willing to spend for a great liner that does not budge all day long. It means that there are rivalry between women to be as perfect as possible.

According to Wolf (2002, p. 14) competition has been made part of the myth so that women will be divided from one another. Thing to note of 2nd wave feminism is sisterhood, in other words, solidarity or to help each other. But beauty

myth which still strong hold make women compete each other for having perfect makeup so that they get acknowledgement from others that oneself is beautiful.

4.1.7 Analysis of Scene 7 of Maybelline Eye Makeup Advertisement



Figure 4.7 Scene of A Woman Applying A Mascara

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Advertisement*, 00:01:41)

This scene is seen as a sign because it is the close up shot of a woman beautify her eyes which leaves a clue to the intended message of the advertiser.

The signifier found in this scene is a woman applying mascara on her eyelashes.

Usually women apply mascara as the last step in their makeup sequence. The signified is the woman put the details of everything they are doing for the sake of beautiful face. Eyelashes play a vital role in drawing attention to the face. Bare

eyelashes make the eyes less assertive. Mascara use brings the perks on women eyes. The signifier which in the form of voice-over narration i.e. "Ultra Lash Mascara for long, longer, longest lashes. What beauty treasure". The signified is beautiful eyelashes is a treasure. According to the voice-over the ideal of beautiful

eyelashes is long lashes. This kind of ideal leads to eyelashes makeup and false lashes invention.

The sign is associated with the 1960s look. 1960s was the decade when large made-up eyes were the fashion. Twiggy is a supermodel who is famous with the signature eye makeup. She emphasizes her eye look with the false lashes and mascara use. With the power of media at that time which young-oriented makes the mod look popularized by Twiggy becomes hits. Women all over the world designate Twiggy as their role model. Twiggy ensures the women that little bit of makeup is always going to enhance women features. This even encourage women to use more makeup. Women use it for covering their flaws more whereas it can be their natural beauty. Women who use makeup are not confident with their natural beauty. It indicates that those women are suffered from the beauty myth. They actually follow the ideal beauty shaped by the female icon pictured in the media which is made by the capitalist. In short, women are victims of capitalism.

4.1.8 Analysis of Scene 7 of Maybelline Eye Makeup Advertisement



Figure 4.8 Scene of The Maybelline Makeup Set Side By Side.

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Advertisement*, 00:01:30)



Figure 4.9 Scene of The Maybelline Makeup Set Side By Side
(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Advertisement*, 00:01:32)

These scenes are seen as a sign because it combines the eye makeups and jewel also sculpture in a frame which leaves a clue to the intended message of the advertiser. The signifier in the first scene is the Maybelline fluid eyeliner and Ultra Shadow with jade sculpture in the background. As the voice-over narration which also as the signifier says “jade green like precious oriental jade”. Oriental here means China where Jade evolved into an artistic tradition that has thrived for more than 3,000 years. Precious here means ‘Yu’ that is the royal gem in Chinese. Jade has special significance such as its beauty, durability, and rarity. So, it is regarded as a symbol of the good, beautiful, and of course precious. Therefore, the signified is the Maybelline eye makeup adapt the jade’s richness into their product. So that the women using it will be beautiful and precious like jade.

The signifier in the second scene is Maybelline eye makeup set side by side with a necklace. As the voice-over narrates which also as the signifier says “dazzling sapphire blue”. It means that the necklace used in the scene is the string of blue sapphires. According to Gemological Institute of America, sapphire symbolizes nobility, truth, sincerity, and faithfulness. The sapphire symbols also serve as a signifier. Then the transference function is used in this scene. The purpose is for the women who use it to transfer the qualities signified by the blue sapphire symbols to the Maybelline Eye makeup, thus substituting one signified for another. It creates a new metaphorical sign which informs the audiences the product will make women who use it feel noble and of course beautiful.

The sign is associated with women's trust toward their natural beauty. Wolf (2002, p. 171) states that the beauty myth sets it up this way: a high rating as an art object is the most valuable tribute a woman can exact from her lover. If the man appreciates her features because it is hers, that is next to worthless. It indicates that women overly believe that they transmit the worst aspects of the beauty myth. The presence of makeup worsens the situation. They no longer believe that their natural beauty is beyond the ideal beauty made-up by advertiser, for example the model depicted in Maybelline advertisement in this case. They persuade women to use eye makeup to bring out hidden loveliness through the advertisement narration. Even nowadays makeup can serve as a window to one's personality. Therefore, women proved themselves that they are commercialized by the advertisement because they expect to the makeup can boost their confidence instead of their tedious natural beauty.

4.1.9 Analysis of Scene 9 of Maybelline Eye Makeup Advertisement



Figure 4.10 Scene of A Woman Face The Camera Holding Jewel.

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Commercial*, 00:01:35)

This scene is seen as a sign because it combines woman and jewel in a frame which leaves a clue to the intended message of the advertiser. The signifier of this scene is a woman face the camera while holding jewel. The expression serves as the signifier show that she is smiling proudly. The signified is indicated in the expression of the model that she is confident with her look and she declares that she is beautiful as the jewel she hold. It as if she equates her beauty with the jewel. If the audience takes a closer look, the eyelashes are seen false. There are no makeup can enhance lashes that long. If compared with the scene where the model apply mascara, the lashes are not that lengthy like the voice-over narration which is convincing that the Maybelline brush is softly colors, curls, builds, lengthen. This makes women fall to the trap of advertiser.

The sign is associated with the state where woman proudly using makeup instead of assured of their natural beauty. This state where the women experience beauty myth is what advertiser take advantage. This Maybelline advertisement is

about how woman is being made up and that will reinvent her as a woman who is beautiful and following trends.

Wolf (2002, p. 17) gives figures of the amount of money spent on beauty that are quite astounding "...powerful industries – the \$33-billion-a-year diet industry, the \$20-billion cosmetics industry, the \$300-million cosmetic surgery industry, and the \$7-billion dollar pornography industry-have arisen from the capital made out of unconscious anxieties, and are in turn able, through their influence on mass culture, to use, stimulate, and reinforce the hallucination in a rising economic spiral". The beauty industries and the beauty myth are working in accordance. The cosmetic advertisers evolve the beauty myth in their advertisements in order to increase their profit. The women is treated to view her face as mask which persistently in need of alteration, improvement, and concealment. Cosmetic advertisements make women feel dissatisfied of her features. It is clear that the advertisers exaggerate everything to make point that the product is best for women. It can be concluded that the capitalist who act as the beauty industries plays their role very well in objectifying women's natural beauty.

4.1.10 Analysis of Scene 10 of Maybelline Eye Makeup Advertisement



Figure 4.11 Scene of A Woman Applying Eyeshadow

(Source: YouTube, 1966, *Vintage Maybelline Eye Makeup Commercial*, 00:00:34)

This scene is seen as a sign because it is the shot of a woman beautify her eyes with closed eye which leaves a clue to the intended message of the advertiser. The signifier in this scene is a woman applying an eyeshadow on her eyelids. She is applying all over her eyelids. This is trend in the 1960s that is mod look. The mod look also means modernist become popular as feminism reached its peak. It emphasizes on the eyes using eyeliner and mascara, even false lashes.

Eyeshadow helps to accentuate the eyes. The color used is soft and natural shades.

According to dailymail website, Maybelline's blue eye shadow was trending in 1960s. The jewel tone color eyeshadow used to make the eyes look brighter compensating heavy eyeliner and mascara. The signified is indicated in the role of eyeshadow which is very important.

The sign is associated with the role of eyeshadow. Even eyeshadow becomes daily use. Some women can not go out if not apply some eyeshadow or any eye makeup. They just feel like not fully dressed without apply it. Eyeshadow can

match with the outfit women wearing at that time. Eyeshadow can make the women look different each day. It makes women curious with the finale look and even wearing more makeup. Eye makeup is considered as the most essential in women morning ritual, or any time to go out ritual. Women paint their eye to get perfect look.

Somehow advertisements tell the audience who they are and conditioned who the audiences should be. The cosmetic advertisements make women learns to objectify themselves and encourage them to make the new version of them. Wolf (2002, p. 272) states that the beauty myth did not really care what women looked like as long as women felt ugly. This is intriguing that mod look at that time is one of women's empowerment. Women should express themselves through applying makeup. While the fact is makeup just make women dictated by the myth. In short, they become victims of oppressive beauty culture.

4.2 Discussion

The interpretation of meaning behind each sign includes verbal and visual signs found in the 1966 version of Maybelline Eye Makeup advertisement using sign theory by Saussure (1857–1913) and beauty myth by Naomi Wolf (2002) had been analyzed in the finding. It is then confirmed that Saussure (1857–1913) and Wolf's beauty myth (2002) are proper to use in analyzing cosmetic advertisement.

Every scene of the advertisement that the writer had analyzed consist of two component, that is to say verbal and visual signs. The verbal signs in the form of voice-over narration are substantiating the visual signs portrayed in each scene.

These components are related to each other in conveying meaning.

The writer used sign theory by Saussure (1857–1913) in revealing the meaning of each scenes. The sign consists of signifier and signified. The writer found the signifier in the form of gestures, expressions, and the voice-over narrations. Meanwhile, the beauty myth is built through the visual and verbal signs depicted in the 1966 version of Maybelline Eye Makeup advertisement. The signs found give idea of women belief about beauty, that is to say beautiful is limited by some image of their physical appearance. The image of beauty depicted in the advertisement are women who have eloquent eyes. The presence of Hollywood artists who apply the eloquent eyes by wearing makeup build up the myth. It proved the beauty myth rooted in women's premise is culturally constructed. The belief depicted in the 1966 version of Maybelline Eye Makeup advertisement contradicted what really happened at the time it published.

From the ten scenes which have been analyzed there are seven conclusions which are discussed as below:

1. Second Wave Feminism

The advertisement published concurrently with the second wave feminism. While in the early stages, the first wave feminism focused on women's legal rights, such as suffrage and slavery abolition. Krolokke & Sorensen(2006, p. 4) states that even well-meaning skeptics feared that it would mean a set back for men of color, who were also at that time campaigning for enfranchisement, not to mention southerners' fears that the thousands of illiterate women of color would also claim their rights. It denotes that women has very low position in society. Suffragists confronted stereotypes of women and, in particular, claims of proper

female behaviour and talk. Then an argument emerges that it would therefore be advantageous to society to enfranchise women, so they would then enrich politics with their “innately” female concerns. This kind of intervention have continued to inspire later feminist movements.

Women were inspired by Betty Friedan’s *The Feminine Mystique* in 1960s, and try to make movement that women can do something else besides their household things, like expressing themselves by wearing makeup and expose their beauty. It turned out even make them seen as object and how they look is dictated by capitalism. This was intriguing the feminist to protest about the way women look is more important than what they do, what they think, or even whether they think at all. Freeman (1975) as cited in Krolokke & Sorensen(2006, p. 8) stated that feminists made their message loud and clear: women were victims of a patriarchal, commercialized, oppressive beauty culture.

The 1966 version of Maybelline Eye makeup advertisement shows that women are still behind the men. This Maybelline advertisement encouraged women to wear makeup to impress men they love. It indicates as if being beautiful to men is the only thing women can do. The advertisement also shows men as dominant. Men have right to decide a woman is beautiful or not. Men’s perspective of women is considered very important in this Maybelline advertisement. It denotes that women still stuck in male tyranny. Men love beautiful and talented woman. Women will be doomed if they are not talented yet not beautiful. Being talented is something complicated can be made, it requires strong will to be one. Then the easy way to be loved by men is being beautiful. But by being so women also become the object of desire. The cosmetic companies

advertisements set high of men's expectation towards women. The worst possibility is men would express disappointment that the women do not look like those in the advertisements. Meanwhile, the response from the loved one is very important to women. As Wolf (2002, p.259) states that

"Men usually think of coercion as a threatened loss of autonomy. For women, coercion often takes a different form: the threat of losing the chance to form bonds with others, be loved, and stay wanted. Men think coercion happens mainly through physical violence, but women see physical suffering as bearable compared with the pain of losing love."

State of being loved and stay wanted indicates men's love is everything for women. Women would do anything for love even if it should cost every aspect of them, physical and psychological. The myth put beauty in female pain. According to Wolf (2002, p. 219) many women took on this new version of pain exacted by beauty stoically because freedom from sexual pain left a gap in female identity. If suffering is beauty and beauty is love, she cannot be sure she will be loved if she does not suffer. Woman left with lack of choice. Either she can pursue her dream but have to lose love or vice versa. The choices harming women in self-development.

The second wave feminism started because feminist wants to reconcile the traditional imaging of women that women should stay at home and spend their time for family. This notion is considered as dissipating women's talent and capacity which is limiting their employment opportunities. Women who stay at home are predicted do not have time to beautify themselves. They were too busy taking care of the household chores and raising children. Then this type of women become target of advertiser that pull at the very threads of female existence. These

women are consumers who expected by the companies. Some proof that women are commercialized found in Maybelline Eye Makeup advertisement. The scene where the model with bare eyes labeled as silent and unadorned eyes. This model exemplified as the housewife whose the time spent just for family and chance to fulfil their desire pursuing their dream. Once they have chance and the easiest way to raise awareness of their existence is doing makeup. Makeup obviously makes women way more beautiful. The advertisements give women false sense of hope that they can express themselves by doing so. Eventually, they become object of men and rival of each other where they supposed to be empowering.

2. Commercialization

Commercialization by advertisements give series impact on women. One of which is women become denying their natural beauty. They subconsciously become victim of oppressive beauty culture. Beauty culture is the practice of improving personal appearance through hairdressing, cosmetic treatments, and even surgery. The cosmetic companies advertisements are well made. The beauty industries tell woman to wear makeup so she can be a whole new person and can get a whole new life. Like Maybelline tagline “Maybelline eyes are dazzling”, “Make sure with Maybelline, the eye makeup that brings out hidden loveliness”. These taglines signify the power of makeup can change everything. They give the women illusion of satisfaction but never provide the steps towards the goal of women existence alteration. It leads to worse consumer behaviour for women instead of encourage women to stand against the system.

3. Consumerism

The 1966 version of Maybelline Eye Makeup is the example of a beauty myth that impose even oppress the standard about how the women eyes should look.

Women become believe that attractive appearance represents high social state.

Women seen as brain-washed victims of media hype. They actualizes trait of consumerism. The beauty myth is closely related to consumerism. The beauty myth in Western culture defines how women are supposed to look, how they are expected to treat each other, and how they will be treated by men. These definition fueling a constant desire for beauty which supported by the beauty industries.

The beauty industries create unnecessary needs for women who struggling to attain almost impossible goals of physical perfection. It is impossible because women want to get coveted features while they born with the gifted features which difficult to change unless take cosmetic procedure. These are provoking consumption. The more women experience beauty myth the higher consume they do.

4. Capitalism

Capitalism and consumerism are related. Capitalism who makes the consumerism exist. According to Investopedia, capitalism is an economic system based on the private ownership of assets and production inputs, and on the production of commodities and services for profit. The production of the commodities and services are based on supply and demand in the general market.

Therefore, capitalist and the myth are interdependent.

Beauty myth is spread around society become an easy target of capitalist, where women demanding the perfection and capitalist gives the supply.

Capitalism occurred with women's advances and the simultaneous evolution of the beauty myth. Then advertising become a medium between them. Advertising gives enlightenment to women who was hit by anxiety about their physical. A private owner in a capitalism can have a monopoly on the market and prevent free competition. Capitalists make every inch of women features as their source of wealth. They become indifferent of women's self-esteem and only consider of profit, ultimately women become the victim of capitalism. That is why capitalism considered should be destructed.

5. The Emergence of Socialism as Critics of Capitalism

Rowbotham (1972) and Davis (1981) as cited in Krolokke & Sorensen (2006, p. 10) assert that the emancipation of women would occur only with the destruction of capitalism and the rise of socialism, when women would be freed from dependency on men and the family and be involved in "productive" labor. Indeed, capitalism also leads to the freedom of all individuals, but it creates inequity of gender. Capitalism is based on class society, as is patriarchy. Both rely on inequality to yield super profits, prestige and (white) male privilege.

Frederick Engels (1884) as cited in Workers World remarks that the process of building egalitarian socialism, based on global sharing and community and through which private property and class society are ultimately destroyed, is the only way to truly free women of centuries-old patriarchy. To give an example of socialism lead to women emancipation is women in China. China women were

not liberated until under Mao Zedong, they achieved greater equality. Mao Zedong initiates socialism as a universal idea after he and his co-founded student association failed to turn Hunan province into an independent state. As quoted in the Little Red Book of his writings, Mao Zedong insisted that in order to build a great socialist society it is of the utmost importance to arouse the broad masses of women to join in productive activity. Men and women must receive equal pay for equal work in production. Genuine equality between the sexes can only be realized in the process of the socialist transformation of society as a whole.

According to the United Nations figures from UNIFEM, women in China made up 39% of the workforce, 39% of students in secondary education and over 20% of the parliament. Therefore, socialism had been proven qualified to make women equal.

6. Beauty Myth Influence

From the explanation before, it is very obvious that advertisement plays a major role in perpetuating the notion of beauty myth around women. Women become worship of what physical perfection the public sees as beautiful. The perfection that women try to attain is faux-perfection. The cosmetic advertisers make their advertisements seem extremely real so that the women believe it. This is seen in the 1966 version of Maybelline Eye Makeup advertisement that the advertiser hires a Caucasian woman as the model who already has perfect features, and yet millions of women have tried to emulate her looks. It is obvious that Maybelline gives false hope to women.

This advertisement has changed the definition of beautiful into varied aspects.

One of the paradigm is in order to get job or being recognized in work place, women wear fashionable clothing and use makeup. Those are believed as important elements of corporate success. Besides being beautiful for getting recognized, ingenuity is the essential thing. The beauty myth here has changed the definition of beauty as life strategy. Some women have been taught that if they can not be smart person then being beautiful is the last way. After all the goal is the same, getting money from the beauty or from man who love the beauty.

Eventually beauty myth and patriarchy are very closely related.

7. Patriarchy

Many issues had to change for women during decades until 1960s, women were not able to vote, they could not sue for sexual harassment and they could even be fired from their jobs for getting pregnant. But while women fight many more rights for their sister, when it comes to the beauty industry, it seems very little has changed in terms of what women want to gain from their make-up products. According to Krolokke & Sorensen (2006, p. 10) in areas such as the criticism of "sex roles" and "the beauty myth," however, women's liberation was closer to liberal feminism, which still had a strong hold.

The fundamental reason many women are unwilling to give up fashion and cosmetics is that they have been saturated since childhood with patriarchal society's emphasis on beauty which then aggravated with beauty myth. Women believed that they have to at least make an endeavor to be conventionally beautiful or they would be branded unfeminine and undesirable. Women have been told

persistently by the beauty industries that their products are the way to achieve the conventional standards of femininity that ensured social acceptance in patriarchal society.

In this study the writer uses semiotics in analyzing the Maybelline Eye Makeup advertisement. The visual sign in the form of gesture, expression, and the voice-over narration are seen as the representation of beauty myth that changes the ideal beauty. Semiotics is considered as the proper method for analyzing advertisement and popular art. It can interpret the sign or code to the intended meaning made by the creator. Semiotics can analyze deeper than any approach used in the previous studies because it becomes a bridge of the findings to rich conclusion. Besides, semiotics helps the writer discover the second wave feminism issues that is sexuality which related with patriarchy depicted in the scene of Maybelline Eye Makeup advertisement.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

After analyzing the findings of Maybelline eye makeup advertisement, it has been proven that the advertisement spread the beauty myth and women become victims of it. The scenes of Maybelline eye makeup advertisement shows that women also become victims of a patriarchal, commercialized, oppressive beauty culture. The Maybelline eye makeup illustrates the tyrannical hold beauty and social acceptance still plays in society, and has continued to hold on women desperate to meet these nearly impossible expectations. Women began to actively striving for the image described by advertisement and adapted similar treatment to convey their beauty and appeal.

In this study, advertiser commercialized the model to influence another women's premise that ideal beauty is like depicted in the advertisement. Makeup can make a difference in perceived physical attractiveness, but it can backfire women if the purpose is just to fulfill the desire of perfection. Besides, the myth has relation with capitalism which leads to gender inequity. Capitalism uses advertisement as a medium to make women as their source wealth. Capitalism is based on class society, as is patriarchy. Therefore, socialism is needed to make women liberated by way of abolishing private property and class society.

In conclusion, capitalism undeniably can not be destructed, it means women have to embrace themselves to fight the capitalism strategy objectifying them.

They have to reinforce their self-esteem so that they can not be driven by beauty myth.

5.2 Suggestion

Semiotics is one of the powerful approaches in analyzing any literary work or advertisement because everything contains signs. Therefore, the writer suggests the next researchers to conduct an analysis using semiotic theory defined by Barthes about the intended meaning of the signs in-depth. Furthermore, the writer suggests the next researches to combine the contemporary feminist approach and beauty myth due to the issue about objectified women still prevails nowadays. In addition, the next researchers can conduct a study on different object, such as latest beauty advertisement or music video and the lyrics which are frequently found to raise the issue about women.

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Appendix. Berita Acara Bimbingan Skripsi



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7. Tanggal Selesai Revisi : 14 Juni 2016
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No.	Tanggal	Materi	Pembimbing	Paraf
1.	05 Desember 2014	Pengajuan Judul	Pembimbing I	
4.	21 Oktober 2015	Konsultasi Bab I	Pembimbing I	
5.	26 Oktober 2015	Revisi Bab 1	Pembimbing I	
6.	30 Oktober 2015	Konsultasi Bab I, II dan III	Pembimbing I	
7.	03 November 2015	Revisi Bab I, II dan III	Pembimbing I	
8.	04 November 2015	Konsultasi Bab I, II dan III	Pembimbing I	

12.	11 November 2015	Seminar Proposal	Pembimbing I
13.	14 Maret 2016	Revisi Seminar Proposal	Pembimbing I
14.	21 Maret 2016	Konsultasi Bab IV	Pembimbing I
15.	15 April 2016	Revisi Bab IV	Pembimbing I
16.	21 April 2016	Konsultasi Bab IV dan V	Pembimbing I
20.	04 Mei 2016	Seminar Hasil	Pembimbing I
21.	11 Mei 2016	Revisi Seminar Hasil	Pembimbing I
24.	27 Mei 2016	Ujian Skripsi	Pembimbing I

10. Telah dievaluasi dan diuji dengan nilai:



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