Semiotics for Interpreting Quilt’s Cultural Values from the U.S. and Indonesia

Ekawati Marhaenny Dukut
Soegijapranata Catholic University
http://orcid.org/0000-0002-3257-8849

DOI: https://doi.org/10.9744/kata.20.1.18-26

Keywords: Transnational, American Studies, cultural values, quilt, semiotics, U.S., Indonesia

ABSTRACT

Historically, quilt making has been recorded in the United States (U.S.) since the 18th century not only for its function but for the social expression of its people to their environment. The different colors and symbols used in designing and making quilts give knowledge to what quilt creators want to express. By use of library research and semiotics for an analytical-descriptive discussion, the socio-cultural and historical perspectives of U.S. quilts are found to explain how designs have evolved from the 18th to the 21st century of the U.S. The semiotics method has also shown how through an American Studies transnational process of cross bordering countries, the U.S. quilt has influenced its neighboring countries, like Indonesia. This article shares how a number of U.S. quilt patterns, colors and cultural values are found in Indonesian quilt. Among the cultural values found are the maintenance of loyalty and obedience. Interestingly, while the U.S. cultural value of individualism is respected, the Indonesian collectivism is preferred more in quilt making.

DOWNLOADS

Download data is not yet available.

AUTHOR BIOGRAPHY

Ekawati Marhaenny Dukut, Soegijapranata Catholic University
Dr. Dra. Ekawati Marhaenny Dukut, M.Hum. has been a full time lecturer since 1998 at the English Department, Faculty of Language and Arts, Soegijapranata Catholic University whose research interests include areas in American Studies, popular culture, folklore, gender studies, advertisement, digital technology, drama, and graphic novels.

REFERENCES

Curtin, B. (2017, December 9). Semiotics and Visual Representation. Retrieved from...


Accredited by the Ministry of Research, Technology and Higher Education, Indonesia

Vol 4 - Vol 6 : No. 52/DIKTI/Kep/2002
Vol 7 - Vol 9 : No. 55/DIKTI/Kep/2005
Vol 10 - Vol 12 : No. 65a/DIKTI/Kep/2008
Vol 13 - Vol 17 : No. 81/DIKTI/Kep/2011

Abstracting and Indexing of k@ta

English Studies Association in Indonesia

Google Scholar

DIRECTORY OF OPEN ACCESS JOURNALS

EBSCO

crossref
One must carefully consider semiotics and the evaluation of sign systems to compare cross-cultural norms of communication. There are several potential problems that come with language socialization, however. Sometimes people can over-generalize or label cultures with stereotypical and subjective characterizations. All communication is cultural – It draws on ways we have learned to speak and give nonverbal messages. We do not always communicate the same way from day to day, since factors like context, individual personality, and mood interact with the variety of cultural influences we have internalized that influence our choices. Is there trust between them and us? Please note that culture is defined as the collective mental programming of the human mind which distinguishes one group of people from another. This programming influences patterns of thinking which are reflected in the meaning people attach to various aspects of life and which become crystallised in the institutions of a society. This does not imply that everyone in a given society is programmed in the same way; there are considerable differences between individuals. It may well be that the differences among individuals in one country culture are bigger than the differences among all country In a high-context
culture, messages are also interpreted using tone of voice, gesture, silence or implied meaning, as well as context or situation. There, the receiver is expected to use the situation, messages and cultural norms to understand the message. High context cultures often stem from less direct verbal and nonverbal communication, utilizing small communication gestures and reading into these less direct messages with more meaning.

Low context cultures are the opposite; direct verbal communication is needed to properly understand a message being said and doing so relies heavily on context and situation.