



The Types of Discrimination and Princess Diana's Ways to Pursue Her Freedom in *Spencer* (2021)

Nabila Salma¹

nabilaslm61@gmail.com

*English Literature Department, Faculty of Tourism and Language, Universitas Pertiwi
Universitas Pertiwi*

Nirwan

nirwan@pertiwi.ac.id

*English Literature Department, Faculty of Tourism and Language, Universitas Pertiwi
Universitas Pertiwi*

Retno Ramadhina

retno.ramadhina@pertiwi.ac.id

*English Literature Department, Faculty of Tourism and Language, Universitas Pertiwi
Universitas Pertiwi*

Salma, N., Nirwan and Ramadhina, R. (2024). The Types of Discrimination and Princess Diana's Ways to Pursue Her Freedom in *Spencer* (2021). *Journal of English Language and Literature*, 9(2), 371-378. doi: 10.37110/jell.v9i2.252

Received: 10-01-2024

Accepted: 15-02-2024

Published: 02-09-2024

Abstract: This article elaborates the film "Spencer," characterized as "a fable from true tragedy" based on Princess Diana's story. The aim of the research is on how Princess Diana pursued her freedom. The methodology involves a direct viewing and interpretation of "Spencer," analyzing visual scenes and audio dialogues. Following Roland Barthes' semiotic approach, the researcher identifies denotative signs, transitions them into connotative markers, and ultimately explores the mythic stage. Specific scenes, such as Princess Diana encountering a sign urging silence and her secretive actions in the palace, are dissected to reveal layers of meaning. Through semiotic analysis, the article illustrates Princess Diana's attempts to break free from royal constraints. Each scene reflects the conflict between individual desires for freedom and the norms imposed by the royal institution. The study offers a nuanced understanding of Princess Diana's struggle within the royal family's rules and pressures. The analysis finding provides profound insights into how "Spencer" portrays Princess Diana's ways to pursue her personal freedom amidst the rigid regulations of the royal household and the types of discrimination, employing semiotics as a valuable approach to unravel the meanings embedded in visual and auditory elements of the film.

Keywords: *discrimination, spencer, semiotic, denotative, connotative*

INTRODUCTION

Commonly, Literature is a form of creative and productive activity in producing a work that has aesthetic value and reflects social reality. Welles and Warren (2014: 3), state that literature is a creative activity, a work of art. A literary work cannot be separated from the author who wrote it. The author cannot be separated from the ideas

or thoughts and even the world view of their time and anyone cannot be separated from the socio-cultural conditions. The creation of literary works cannot be separated. with the process of the author's imagination in carrying out the creative process. Literary works are made to communicate something to the audience. To understand the parts of a literary work as a whole,

¹ Corresponding author

it is necessary to do analysis. Of the many forms of literary works, one of the forms of literary works that researchers will be analyzed in the form of current research is film.

Films that represent reality, shape, and represent reality based on code. There are many ways that the mass media can convey a message, either through narrative text, fictional novels, poetry, cartoons, advertisements, and films. The story is packaged in such a way that the message or meaning contained in the film can be conveyed in depth or has an impact on the audience both cognitively, affectively, and conatively.

In conveying a message, film is a very relevant field of study for semiotic analysis because films are built with various signs. Semiotics is an analytical method to study signs. Signs are everything that we use to find our way and communicate in this world, among humans. Verbal messages and nonverbal messages such as scenes, dialogues and expressions are a form of signs. Semiotics basically wants to study how humans interpret things that exist in their nature. Humans are social beings who cannot live without other people. Van Zoest (in Ibrahim & Sulaiman, 2020) defines semiotics as the science of signs and everything related to them: the way they function, their relation to other words, and the sending and receiving of them by those who use them.

There are many definitions of semiotics, experts also limit the definition of semiotics according to various disciplines. One of them is Teeuw (in Azuka Fidelia & Chukwu Ken, 2014), based on the discipline of literature he argues that semiotics is a sign as an act of communication. Then, he perfected the boundary of this semiotic as a literary model that keeps the whole important aspects and factors for comprehending ways of communication in all societies. Signs include various sign systems that work well together to achieve the desired effect.

Semiotics is the scientific study of signs. In the study of communication, a "sign" is the interplay of meaning given by signs to others. We can communicate not only through spoken language but also through these signs (Bonvillian et al., 2020). All of these are regarded as signs: a flag, a song lyric, a word, a stillness, an anxious movement, a blushing face, gray hair, and a gaze. For a sign to be appropriately understood, it must express the same meaning so that confusion does not occur (Markovic & Salamzadeh, 2018). However, people frequently have their

interpretation of a sign's significance for many reasons.

Films usually have meaning as stated by Roland Barthes, namely signifier and signified. Usually the audience only knows the meaning of the film as a whole, but when the film is analyzed, there are lots of denotation, connotation, and myth meanings (Wirianto, 2016:27). From the Fiske quoted from Barthes, describes the meaning of the initial level which is the link between signified and signified in a sign towards outside reality. Barthes defines it denotation. Barthes uses the term connotation for the second step of meaning. This explains the relationship that happens as the sign fulfills the values of culture and emotions or feelings of the readers. Sign functions with myths in the second step of meaning in relation to content. (Syahrul, 2018).

Films in general also raise a communication through message in terms of themes or phenomena that occur within society or within humans themselves. One of them is the meaning in life. The meaning of life is something that is considered important by someone, valuable, believed to be something big, can provide special value for someone, and can also be used as a goal in life. However, the meaning of life is something that is informative and can only be attempted by the individual concerned. In the meaning of life, one of the most important things is freedom.

Human can realize their self fully they are free. Freedom is something that cannot be separated from within human beings. Humans are free beings who always fight for their freedom. Freedom of life in each individual is freedom to will and do whatever they want. Meanwhile, there are also people who are not free because they hold on to the traditions that they consider beneficial in their time, so they don't want to look at their surroundings with the changing times.

In a freedom within humans, issues of gender differences or gender discrimination are not spared. Gender is the differentiation of roles, attributes, personality, attitudes and behaviors that grow and develop in society. Every human is born with different gender. The gender is in the form of personality and behaviors that are attached to men and women that are socially and culturally shaped. Sarwono (2015:106-107) explains that the concept of gender refers to the biological and physiological factors of sex, while gender refers to behavior or activity patterns that



are considered appropriate for a woman or man according to society or culture. Social environment has a considerable influence in the formation of personal and human behavior.

From a biological point of view about genders, it seems acceptable that there are dispositional differences that cause different behavioral perception between men and women that it will also affect their freedom of life. Spencer (2021) by Pablo Larrain is the name of the film that the writer chose for the research. This film is a semi-fiction film. In this film, the main discussion is the ways of Diana Spencer in obtaining the freedom in her life and the discrimination gender that happens in her life. The film *Spencer* (2021) tells the story of Diana's inner struggle or whose full name is Diana Frances Spencer, the ex-wife of King Charles III in England. This film begins during a three-day Christmas vacation with the British Royal family at Queen Elizabeth II's residence in Sandringham, Norfolk, in December 1991.

During that time, Princess Diana, who had not yet separated, was furious because of the spread of her husband's affair with Camilla Parker Bowles and the discrimination that she experienced that caused by her husband and the British Royal family. At Sandringham too, Diana found a number of people who were relatives and friends from her childhood. This further adds to the feeling of nostalgia as well as strengthens the desire to run away and chasing the freedom from her household with Prince Charles and the British Royal family which burden her.

To sum this research explores about semiotics and discrimination. The reason of writing this topic is because it is interesting, like how she pursues physical, psychological, and moral freedom which is shown through signs in the movie. She is seen trying to decide between the side of a princess she hates for the sake of her public image versus who she really is. Diana gets a deep inner pleasure when she can feel that freedom, as if she has been released from the burden that has been weighing her down. In Spencer's film there is also an element of gender discrimination, this can be seen from the dialogue and depiction of the film which are also the obstacles to Diana's freedom. The dialogues and images in this film illustrate how Diana had to follow all social rules regarding her role as a member of the royal family and as a woman. The purpose of this research are to explain about the ways of how Diana pursue her freedom through

the scenes, dialogue, narration and expressions which shown in the movie and the types of the discrimination that Diana's experienced shown in the *Spencer* (2021) movie.

There are some previous studies which have closely the same topic. The explanation of some of the research results that have been used by previous the researchers. In this part, the writer elaborates the location of the point between the similarities or differences.

Muyassaroh, F., Lukmantoro, T., Dwiningtyas, H., & Lestari, S. B. (2016). *Representation of Freedom in "The Great Gatsby"*. This journal contains an analysis of women's freedom as shown in the film 'The Great Gatsby'. This journal discusses the efforts to construct a patriarchal system, causing women to become the subject of representation that contains stereotypes in films, as well as being a marginalized object and second class for men. In this study the researcher used John Fiske's semiotic theory. This study uses a qualitative approach with semiotic analysis to analyze the object under study. The data analysis technique uses the concept of reading the signs and codes from John Fiske, namely "The Codes of Television". Film analysis is described at the level of reality and the level of representation. The link between this research and previous research are about women and freedom. This research describes women's freedom vaguely which causes women themselves to experience indecision, as well as the assumptions that make women face problems in their social environment which are then examined again through the signs.

Virlia, J. (2021). *Representation Of Gender Equality In Mustika Ratu Version Of Olive Oil Advertising: Amanda Manopo*. This thesis contains analysis on gender equality in advertisements for Mustika Ratu olive oil. This thesis discusses several signs of a form of gender inequality that can hinder the achievement of gender equality in society, but on the other hand the advertisement also contains a positive reality which dismisses the notion of gender inequality but strengthens the concept of gender equality in the advertisement. In this study, the author uses Roland Barthes' semiotic analysis method to find out the meanings of the representation of gender equality contained in the Mustika Ratu Olive Oil advertisement.

Alwi, Z. R. (2020). *Representation of Women in the Film "Berbagi Suami"*. This research journal concerns the representation of women in

the film "Berbagi Suami" using Roland Barthes' semiotic analysis. The discussion in this study has the same connection, namely women and freedom. The author discussed in his research that every woman has a choice in her life. In this study, there are two options discussed, namely maintaining a polygamous life or choosing to live freely which is then examined through its signs with denotations and connotations.

METHOD

The research method is a way to achieve the goal of the subject matter. The method is also a framework for taking action to arrange ideas that are orderly, directed and contextual, which are relevant to the aims and objectives. While research is an activity to study carefully and regularly in a field of science according to certain rules. The rule adopted is the method. Studying is an effort to acquire or increase knowledge.

According to Sugiyono (2014: 2), the research method is basically a scientific way to obtain data with specific purposes and uses. Based on this there are four keywords that need attention, namely the scientific method, data, purpose and usability. In this study, researchers used a type of qualitative research.

In this study, researchers used a type of qualitative research. The purpose of this qualitative method is to describe the process that occurs in the movie to be observed. This method is to analyze the movie. The target of this research is the ways of how Diana pursue her freedom, and discrimination of a woman. Sources of data used as research objects are parts of dialogue, scenes and expressions in the movie *Spencer* (2021) by Pablo Larrain.

In collecting the data of this research, the writer makes direct observations on the object under study to achieve accurate results. The first step taken by the writer in collecting data contained in the movie, the writer must watch the movie first to get data related to the research. After watching the movie, and obtaining the data related to the conflict in the main character Pablo Larrain's *Spencer* movie, then the data was collected.

FINDINGS AND DISCUSSION

Diana's representation in pursuing her freedom of her life as shown in the *Spencer* (2021) movie

The film "Spencer" is "a fable from true tragedy" from the story of Princess Diana as shown at the beginning of the film, the title of this film is taken from Diana Frances Spencer's full name. This film was made to tell the story of Princess Diana's feelings and perspective, who had to endure various problems where she had to live a life like a royal princess, deal with the problem of her husband Prince Charles' affair with Duchess Camilla and also how she felt isolated in the royal family which was packed into 3 days of Christmas holidays. In the first problem in this research, the writer examines how Princess Diana pursued her freedom.

Some of us may often hear about freedom but often find it difficult to define it. Some define freedom as something that is not bound, independent, happiness, disaster and so on. The freedom that Princess Diana pursued was not far from these definitions, but how did she get it as a member of the royal family whose life was almost determined, regulated and monitored, her every move and the problems that befell her. This had an impact on Princess Diana, which made her feel unfree and struggled with her sense of belonging and identity because she was constantly immersed in the situation.

The writer conducted research on this film by directly viewing and interpreting the film "Spencer" in the form of visuals in the form of scenes and audio in the form of dialogue. In the initial stage the author looks for markers and signifieds from each scene that are related to the formulated problem so that denotation signs will be found. This denotational sign is the first stage of Roland Barthes' semiotic model. Once the denotation mark is obtained, the denotation mark becomes a connotation marker. This connotation marker is the second stage of Roland Barthes' semiotic model. After the first and second stages are achieved, we will reach the final stage, namely myth. This myth is known by the limitations that exist in society which is then limited by the writer to the boundaries of the message where Princess Diana pursues her freedom.



Figure 1. Sign that says "keep noise to a minimum they can hear you" (00:03:02 - 00:04:4)

Denotation: In this scene, Princess Diana enters the frame which is then connected to a scene inside Sandringham Palace. In this scene there is a sign that says "keep noise to a minimum they can hear you"

Connotation: This sign actually means that Diana's future life in this film is how the palace will monitor all her movements, listen to everything that happens, and all this is done by the royal family in the palace.

Myth: "keep noise to a minimum they can hear you" is the expression that suits the situation. Being someone who has a big position, will not always have some privacy.

People will always monitor all aspects of what happens to that person and making the slightest mistake can spread everywhere and will become a negative spotlight, so they are required to remain



Figure 2. Princess Diana meet Darren. (00:11:01 – 00:11:31)

Denotation: Not long after Princess Diana lost on the way to her destination, Princess Diana, who was pulling over to the side of the road, met the royal head chef named Darren who will pick her up. Darren's worried and asked why she was driving her own car, why she's not with her driver and bodyguards, with a look on her face that seemed to cover her feelings, Princess Diana only answered that her bodyguard didn't know that she was out driving herself.

Connotation: In the dialogue and picture above, it can be interpreted that by choosing to drive her own car, it shows how much Diana wants to be freer to travel and be alone for a while. Indeed, some people choose to leave for a moment what should be an obligation in their lives by being alone in a quiet place to feel calm and free.

Myth: Being able to find comfort in solitude can be said to be happiness in itself. Finishing something alone or only being able to rely on yourself to do something. Opportunities like this

can actually make us feel freer. We can find freedom for ourselves by doing or doing things we like and need. Although we can't do everything alone. We still need help and assistance from other people.

The denotation is in the scene which shows that Princess Diana was lost because she forgot the way to her palace until she meets someone who knew her and asks why Princess Diana was traveling alone and not accompanied by a driver because she wasn't supposed to when there was an event. In the palace, a Lady travels alone outside the palace. These specifically selected scene have a connotative meaning where as a princess, especially a woman, lives with many rules attached to them, and all their actions are monitored by the people around them.



Figure 3. Princess Diana weighing herself as a tradition. (00:15:27 - 00:16:35)

Denotation: This scene shows Princess Diana refusing to follow royal tradition by weighing herself from the start of the Christmas holiday with the rest of the royal family until the holiday ends. She also explained that in previous years she did not follow these traditional rules. But this year, her efforts to not participate in the tradition are refused, she was annoyed with the results she received so far that she seemed to have resigned herself to the situation and carried out this tradition.

Connotation: Princess Diana struggled with the tradition in the royal family, this scene means that she is still not free from the royal family. There are many symbols or rules that we use every day as an agreement for the common good. Nobody is truly free. This statement indicates that no matter how free a person is, they will not be free as long as there is a human being beside them.

Myth: Almost all people want to celebrate the freedom in their lives. Ironically, there are many people who celebrate freedom by breaking all the

rules or making their own version of the rules, or even putting in layers of rules.

"*They say no one is above tradition.*" through the quotation from the dialogue, of course in a society traditions that have been developed over generations should continue to be preserved so that the noble values in the surrounding environment are maintained, so it is considered that no one is superior to tradition.

Basically, there are two actions displayed in the process of adjusting individual actions to old traditional values, that is acceptance and rejection. Acceptance of values in old traditions usually takes the form of participatory actions in various customs carried out in cultural spaces. However, there are also some community members who reject the preservation of values in old traditions. The rejection was also based on their perspective. This rejection takes the form of language and actions.



Figure 4. Princess Diana pulling her white pearl necklace.

Denotation: In this scene, Princess Diana, who arrives late, takes part in the royal Christmas dinner. With the royal family who seem to ignore her presence in the room, feelings of discomfort and unease certainly surround Princess Diana. The volume of the instrumental song being played in the room increases, making the atmosphere created in this scene even more unsettling. Princess Diana, with her teary eyes, exchanged glances with her husband Prince Charles and Queen Elizabeth who looked at her with disdain. Diana felt uncomfortable and fed up and started pulling on her white pearl necklace and breaking it off until the pearls splashed into her soup and then she ate the pearls.

Connotation: Princess Diana pulling and breaking her pearl necklace represents how she is begging to be free from all the things that make her feel constrained, the pearl necklace she wears also represents Princess Diana's constant feeling of suffocation. This is also one of the stages where she pursues her freedom, even though in reality this scene is only in her imagination, as

can be seen that the pearl necklace is still around Princess Diana's neck after she ate the soup, which indicates that she is still not free yet.

Myth: Imagination is an absolute trait for all humans. At that time, human conditions were different, some were happy, sad, etc. This is what makes human imagination different, depending on the situation, circumstances, or state of feelings and thoughts. The myth is that imagination often gives people more confidence that they really have the opportunity to achieve it. Imagination itself is also a human hope that can become the goal of life.

This scene is also a metaphor that depicts Princess Diana struggling to fight her eating disorder, Bulimia, which is an eating disorder that makes sufferers tend to want to vomit food again after consuming it. This condition, also known as bulimia nervosa, is a dangerous mental problem, and can even be life-threatening.



Figure 4. Princess Diana sneaked into the palace kitchen (00:37:42 – 00:40:30)

Denotation: In the middle of the night Princess Diana sneaked into the palace kitchen and ate whatever she wanted comfortably and without anyone watching her. But the butler Alistair Gregory saw it and slowly followed Princess Diana into the kitchen to reprimand her. Princess Diana, who felt uncomfortable with Gregory, asked about his identity. Gregory explained that he was the Queen Mother's honorary official at Clarence Palace who was on assignment for the Christmas event at Sandringham Palace. Gregory also reminded Princess Diana to close the curtains when changing clothes.

Connotation: From the previous scene, we know that Princess Diana is not feeling well. She vomited food while eating dinner on Christmas Eve. She felt constrained by royal regulations. From within her, she wanted to be free from that situation. That's what makes Princess sneak into the kitchen to eat as much as she can at night, which can be interpreted as one of her efforts to

pursue freedom. Gregory, who came to reprimand her, indicated that Princess Diana had to be aware of her position as a royal family member and continue to follow royal regulations.

Myth: In existential life, this increasingly influences life. Requires a person to stay within the rules, pursue endless life targets, in order to achieve a position where others can respect him. If this is not the case, they will be labeled as odd, and they will not join the line if they do not participate in it. Being alone can bring calm because it provides greater control over one's activities and time without the pressure of pleasing others. Being alone can also give you a sense of freedom to express yourself and do things that are more comfortable for yourself.



Figure 5. Princess Diana wore the wrong dress.
(00:54:32 – 00:55:39)

Denotation: All royal members went to church for morning mass. At this event, Princess Diana was seen wearing a striking red dress. One of the maids who watched the event, the maid who served Princess Diana in dressing, said that Princess Diana was wearing the wrong dress, Princess Diana had deliberately changed her dress to another.

Connotation: Red is a bold color. The color red is often associated with several things such as anger, fire, and even war. Colors have a strong power to influence mood and emotions. The red color here symbolizes Princess Diana's anger towards the royal family and especially towards her husband because of his cheating scandal. Different colors of clothing convey different feelings and meanings. This means that the color of clothing chosen not only reflects the personality of the color, but also in terms of emotional health and mood. Princess Diana wearing a different dress was also one of her brave attempts to break royal rules and pursue her freedom in life.

Myth: Each color has a philosophy that shows a certain impression or feeling. Some colors are

even thought to be able to influence a person's mood. Colors do have the power to convey and communicate messages without using words. For this reason, color is often an important consideration in everyday life.

Several of the scenes above show that when Princess Diana as a woman that pursue her freedom by acted of her own free will and did not want to follow what was written in the palace, she would only get into other problems such as being reprimanded, punished, becoming a public conversation, and even more so that she gets restrained from the people around her just so she can obey all the rules that have been written down.

If you look at the plot of Spencer's story, which takes the original story from the life of Princess Diana, who was one of the princesses who was famous for her beauty, then what happened in the palace, including all the regulations in the palace, is true. This regulation has been hereditary, even in research conducted by Nordås & Ottosson (2019), it is stated that the British Royal Family has a big role in the history of Great Britain, so it is not surprising that many media want to cover the Royal Family one by one so that the Royal Family needs to have good behavior and as much as possible perhaps avoiding a scandal that would tarnish the Kingdom's good name. Good behavior and a good image need to be maintained because members of the Royal family must represent the nation and carry out constitutional duties, apart from that the Royal family is also made a source of pride for all the people, becoming an identity of stability in the country.

If we look closely at the scene (00:37:42-00:40:30), it shows that the maid warned Princess Diana about the mass media which often took pictures of Royal members, and even took pictures of Princess Diana while changing clothes because her room had open curtains. The warning given by the servant was in fact that during those years Queen Elizabeth always tried to avoid the media so that scandals or conflicts in the palace would not be discovered and reported thoroughly so that every secret in the palace would remain tightly kept.

Furthermore, research conducted by Práce (2021) revealed that when the royal family experienced a divorce, as happened to Princess Margaret who divorced in 1978, it was very difficult for the media to get news and facts about the divorce because according to Queen

Elizabeth, is a disgrace that must be covered and not allowed to be brought out. Plus, at that time the media portrayed Princess Diana as a good woman who didn't do anything wrong, so she earned the nickname "People's Princess."

Therefore, it appears that servants who warn Princess Diana about her behaviour of eating carelessly, traveling alone and carelessly, changing clothes without looking at the situation, and other careless behavior will only damage Princess Diana's image. Therefore, when the servant said that he was the one who regulated what the media allowed to cover, this, according to research conducted by Thomas (2008), was because the Kingdom did not want Princess Diana's image to be damaged, either due to her carelessness or the media not following the rules.

CONCLUSION

The analysis shows that Princess Diana's pursuit of freedom is met with challenges and consequences within the royal family's structured environment. The film portrays her struggle against traditions, regulations, and societal expectations. It highlights the tension between individual desires for autonomy and the rigid constraints imposed by the monarchy, reinforcing the notion that true freedom within such a system remains elusive. Ultimately, the film sheds light on the complexities of Princess Diana's life and the inherent struggles in pursuing personal freedom within the confines of royalty.

REFERENCES

- Azuka, F. (2019). *Semiotics and Symbolism in Literary Communication: A Study of Dibia Humphrey's The End of Dark Street*. September 2014.
- Alwi, Z. R. (2020). *Representasi Perempuan Dalam Film "Berbagi Suami"* (Analisis Semiotika Roland Barthes). 19(02), 134–151.
- Barthes, R. (1994). *The Semiotic Challenge*. University of California Press.
- Bonvillian, J. D., Lee, N. K., Dooley, T. T., & Loncke, F. T. (2020). *Simplified Signs: A Manual Sign-Communication System for Special Populations, Volume 1*. Open Book Publishers.
- Ibrahim, I., & Sulaiman, S. (2020). *Semiotic Communication: An Approach of Understanding A Meaning In Communicatio*. *International Journal of Media and Communication Research*, Vol. 1 No. 1 (2020): *International Journal of Media and Communication Research*, 22–31.
- Markovic, M. R., & Salamzadeh, A. (2018). *The Importance of Communication In Business Management*. 11–28.
- Muyassaroh, F. (2015). *Representasi Freedom GDODP "The Great Gatsby"* (Analisis Semiotika Pada Tokoh Daisy Buchanan). Universitas Diponegoro.
- Virilia, J. (2021). *Representasi Kesetaraan Gender Dalam Iklan Minyak Zaitun Mustika Ratu Versi Amanda Manopo* (Analisis Semiotika Roland Barthes). UPN Veteran Jakarta.
- Wellek, R., & Warren, A. (2014). *Teori Kesusasteraan*. Jakarta: Gramedia Pustaka Utama.
- Wirianto, R., & Girsang, L. R. (2016). *Representasi Rasisme Pada Film "12 Years A Slave"* (Analisis Semiotika Roland Barthes). *Semiotika*, 10.
- Nordås, A., & Ottosson, M. (2019). *The British media portrayal of an "American Royal"* (Jonkoping University). Jonkoping University.
- Práce, B. (2021). *The Reign and Reception of Queen Elizabeth II: A Post-Diamond-Jubilee Retrospect* (Jihočeská univerzita). Jihočeská univerzita.
- Sarwono, S. W. (2016). *Psikologi lintas budaya*. Jakarta : Rajawali Pers.
- Sugiyono. (2014). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Penerbit Alfabeta.
- Syahrul, L. (2018). *Connotative Meaning Analysis on "Coca Cola Vs Pepsi" Advertisements Tagline and Expression Through Barthes Theory of Semiotics Approach*. UIN Syarif Hidayatullah.
- Thomas, J. (2008). *From people power to mass hysteria: Media and popular reactions to the death of Princess Diana*. *International Journal of Cultural Studies*, 11(3).