

Symbolic Patterns at George Floyd's Death Demonstrations: A Linguistic Landscape Study

DOI:10.22515/ljbs.v6i1.2660

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submitted: 5/8/2020 revised: 20/3/2021 accepted: 11/4/2021 published: 8/5/2021 pages: 33-46

ABSTRACT

This article was aimed at revealing the symbolic patterns behind the demonstrations on George Floyd's death in the United States. The death due to an abusive treatment of a police officer to the black person has resulted in public demonstrations across the country. Before the case, however, there have been numerous acts of racism to black people and it has been common in the United States. Some Americans still believe that white people is superior to black people. They resist the existence and development of black people's culture by violating and discriminating black people rights in any circumstances. A research result has shown that black people are likely prone to death than the white ones. To study the symbolic patterns of the demonstrations, the researcher used Charles Sanders Peirce's semiotic theory. Additionally, linguistic landscape approach was also employed since the analysis involved the use of language in public spaces as a marker of human interactions in society. The method for analysis was descriptive-qualitative whose the textual data were collected from different online news media. The result shows that there were two dominant symbolic patterns coming from the demonstrations, namely justice and satire patterns. The former demanded fair treatments to black people whereas the latter accused the police as the mastermind of all the violence and discrimination to black people.

Keywords: demonstration, black people, symbolic patterns, linguistic landscape

INTRODUCTION

In language studies, some of sociolinguists have turned their interests from oral language use to the language phenomena emerging at public spaces. This is because public spaces are the places where a lot of language users communicate one another. In a public space, language has the function to share information in the forms of symbols and signs (Gunawan 2018, 71).

Language plays an important role in the texts displayed at public spaces. The use of language cannot be separated from the social symptoms emerging in society. People who involve in the relations or social activities use language as an instrument for identifying the existence of their society. According to Blommaert & Maly (2014), language, in that sense, is the most immediate and direct identifier of people and the earliest sensitive indicator of a social change. A particular place may show a language behaviour that is different from other places do. This is due to the domination of a particular social group in social, politics, economy, or religious activities (Dany 2018, 173).

Signs or symbols existing in certain locations or cities are useful for spreading or declaring important information to people at public spaces. Chandler (2001) states that a sign may take a word, picture, sound, or animation as its object. However, this sign has no value on its own except when people interpret its meaning or add a meanings to it. Signs are also evidently used for demonstrations. Signs can be counted as semiotic elements since they indicate things that are different from what they look like. Signs for protesting at public spaces, for example, usually show objections or refusals toward official entities. These entities can be a law or government institution (Khaled 2017, 142).

Language presents a sign. The use of language at public spaces is affected by social and psychological situations in society under its circumstance. Therefore, through language, people intend to express their feelings which is then results in patterns and signs. This research was aimed at exploring symbolic patterns reflected by the demonstrators in the United States of America in sounding their feelings and aspirations after seeing the rise of racism cases that reached its peak by the death of George Floyd under the police arrest on May 25, 2020. In the country, there have been a lot of cases of racism. Some Americans tend to see white people as superior to black-skinned ones. The population of black people in the US is fewer than that of white people and based on research, black people are more potentially threaten from death compared to white people.

In the meantime, the world had just begun attacked by coronavirus (SARS Cov-2). The pandemic caused by this virus had broadly weakened all governmental sectors, particularly health and economics. Nevertheless, in such a situation, American people could not be silent to see the case of racism that involved police officers as what just happened to George Floyd, a black-skinned man. It was not the first case of racism in the country since there had been similar cases occurring frequently, from the case of salary gaps between white and black officers up to the death rate of black people which was always higher than that of the whites. The peak of these unfairness was the death of George Floyd on the hands of a policeman. It had triggered people to march on roads protesting American government that could not overcome the problems of racism. People were united to fight against racism by using boards written with messages addressed to American government, in particular, and world people, in general. They just wanted to uphold justice in their country where gaps between black and white remained wide.

LITERARY REVIEW

There are some previous studies which have similar topic with this research. One of them is the journal publication of Dabbour (2017) entitled *The Linguistic Landscape of Tahrir Square Protest Signs and Egyptian National Identity*. This research employed linguistic landscape approach along with critical discourse analysis. It was aimed at revealing the signs used by people in demonstration at Tahrir Square in 2011. The results showed that the signs in the demonstrations had created a self-identity and power for downfalling the regime. After the investigation of the signs through pictures, two distinctive and dominant patterns were found to have been used by the demonstrators, namely satire and belief.

The other research was conducted by Aboelezz (2014) whose results was published as a journal article entitled *The Geosemiotics of Tahrir Square: A Study of The Relationship Between Discourse and Space*. Using semiotic approach, this research studied six geographical and social contexts of the demonstration, comprising symbolic, central, spiritual, opposing, Arabic, and global spaces. It was based on the concept of discourse existence within time and space. Lefebvre (1991) stated that a space inhabited by one or more social groups can be seen as a message which has a function, form, and structure. However, it is not always expressed through language or verbal sign systems. The result of this research was verbal and nonverbal semiotics that appeared at Tahrir Square and contained power, freedom, and opposing messages wrapped in a distinctive language. Tahrir Square had a lot of complex function and meaning layers during and after the revolution. Therefore, it could be

considered as a physical, social, as well as symbolic space. It was a space full of memorized representation and abstraction.

The next research was conducted by Seloni & Sarfati (2017) and published into a journal article entitled *Linguistic Landscape of Gezi Park Protests in Turkey: A Discourse Analysis of Graffiti*. It was also a study of linguistic landscape from semiotic perspective. This study investigated two problems, i.e.: what index appeared on the graffiti written at Gezi Park and how the forms of countering narratives made by the demonstrators were. This result of this research shows that the indexes found at Gezi Park represented the ideologies of individuals or groups of graffiti makers. They also conformed to both national and international speech partners as well as social and political responses toward what happened there. The indexes shown by the graffiti were about the use of code switching as well as local and global pop cultures. Meanwhile, the forms of countering narratives made by the demonstrators were the use of political humors focusing on individual freedom restrictions and ideological border omissions.

In her journal article entitled *Reinventing The Linguistic Landscape of a National Protest*, Seals (2011) employed linguistic landscape approach with semiotic analysis as well. This qualitative research focused on investigating National Immigration Reformation at Washington Mall on March 21, 2020 with the total of 32 pictures and 3 videos as the data. From the analysis, it was found that individual or group identities were always changing, interacting, and supporting one another. From this, the senses of solidarity appeared and created power to uphold justice and return people's rights.

Another linguistic landscape study by using semiotic analysis was also conducted by Kasanga (2014) which was then published into a journal article entitled *The Linguistic Landscape: Mobile Signs, Code Choice, Symbolic Meaning, and Territoriality In The Discourse of Protest*. This research studied Arab Spring demonstrations which started from Tunisia and then expanded to Egypt in 2011. The researcher intended to investigate the signs, language choices, and symbolic meanings appearing in the moments of demonstrations. The findings showed that the signs came from language choices that was adjusted to both national and international audience. From these language choices, the symbolic meanings emerged, like the power for upholding justice. Through discourse, the signs revealed cultural and political meanings as well.

Unlike the former studies above, this research was intended to study the demonstrations after the death of George Floyd in the United States from the perspective of linguistic landscape which was integrated with semiotic theory of Charles Sanders Peirce. Each event of the demonstrations showed a different language use so that the symbols produced were also different. The demonstration was triggered by an immoral behaviour of a police officer which led to death of a black-skinned person named George Floyd. This research was intended to depict the United States situations in the meantime through photographs and pictures. The use of various theories and samples were expected to enrich the discussions resulted from this study.

THEORETICAL BACKGROUND

This research is a type of linguistic landscape study which is combined with semiotic theory of Peirce. Linguistic landscape studies language between space and place. Puzey (2016) states that linguistic landscape is an interdisciplinary study responding to the emergence of various language

issues that interact with other languages in public spaces. Even though, linguistic landscape is a new terminology in the studies of applied linguistics, this approach has been in synergy with other approaches such as sociolinguistics, multilingualism, language policy, cultural geography, semiotics, literature, education, and social psychology. From the language interactions in public spaces, the symbolic construction of a space and the use language in expressing social and politic relations can be traced (Fajar 2018, 40).

Linguistic landscape claims that the sign at certain place is a sort of illustrating text that can be read, portrayed, and studied either linguistically or culturally. The intended sign is a sign which is used in the purpose of disseminating messages to the public in the forms of information, directions, warnings, and so on. The main focus of linguistic landscape is to reveal the significant meaning of written language used in public domains. Linguistic landscape is a portrait of language situation at public domains about the patterns of language use, policy, attitude, and the consequences of language contact occurring in a long period of time (Eric 2018, 300).

Studies on linguistic landscape becomes very interesting when it has entered bilingual and multilingual contexts. Linguistic landscape can give information on sociolinguistic contexts and the use of different languages through language symbols expressed by individuals or groups. Studies on linguistic landscape are also interesting because they can give information on the differences between language policy, which often reflects on top-down signs like the official names of streets or buildings, and the impact of the policy toward individuals as what reflects on bottom-up signs, such as store names and street posters (Jasone 2006, 68).

According to Landry & Bourhis (1997), the language of traffic signs, billboards, street names, place names, and commercial store signs, and public signs on government's buildings are all integrated to form linguistic landscape of a certain place. Linguistic landscape has two main functions, namely informational and symbolic functions. Informational function is a sort of language on which the sign is displayed. The language is used for communication within private companies and government offices. Signs in linguistic landscape can mark the territory of a language and the dominant language which reflects that the language has the power in the territory. The signs that are created personally by individuals often feature more linguistic diversities than that are made by government due to the uniqueness and flexibility of their language structure. Meanwhile, symbolic function is a sort of condition in which language is presented as something that is more important than ethnic identities. The presence of a language in a group under linguistic landscape gives direct impacts to other groups significantly (Landry, 1997: 27).

Symbolic function refers to language policies, imperialization, marginalization, discrimination, along with the social factors that cause them all. These social factors are, among others, cultural relations, collective identities (ethnic, gender, social status), power relations (economy, politics, demography), and language status (official, unofficial) (Ardhian 2018, 176).

In addition, Landry & Bourhis (1997) states that linguistic landscape analysis can be divided into six categories, namely microlinguistic, language code type, language behaviour, psychological, sociopsychological, and sociological analyses. Microlinguistic analysis focuses on the use of phrase and clause linguistic units within the text whereas language code type analysis

studies the use of language codes both monolingual and bilingual, and language behaviour. On the other hand, language behaviour analysis attempts to reveal how individuals or groups behave with their languages. Next, psychological analysis covers the understanding of textual meaning, either lexical or cultural, and the attitude towards text that is how the psychological condition is when the text is being made or read. This analysis involves social relations, such as ethnic, social status, gender, and religion. Meanwhile, sociopsychological analysis gives illustrations on how individuals transfer their understanding to people, so that a social construction can be built up. Lastly, sociological analysis grounds itself on ethnolinguistic vitality. Ethnolinguistic vitality views how people are provided with political knowledge. If a text is produced by an economic or political power, it will affect on the viewed signs or symbols.

In brief, linguistic landscape studies languages in the environment of words and pictures. Above arguments are in line with the geosemiotic approach that emphasizes on the meanings of signs. The meaning of a sign is derived from how, when, and where the sign is located. In other words, the meaning of a sign depends on its social, politic, cultural, and geographical contexts. The interests on freedom and equality of rights are always sounded at any event of demonstration, so that social protest activities and languages are closely related one to the other. This proposition underlines the symbiotic relation between discourse, as a frame of social interaction that is produced by the agent amid the influence of social contexts, and how the social interaction is wrapped (Luanga 2014, 22).

Signs appearing in a protest is a form discourse, a medium for the protestants for publishing their intentions, expressing their feelings, or countering the legality of established authorities. Occasionally, signs are also used to express identities. From here, it can be concluded that discourse is a symbolic system and social institution functioned to build, position, regulate, and govern. Meaning cannot be understood independently but must be integrated with its surrounding since it brings certain messages from the protesting act (Luanga 2014, 23).

Under the scope of semiotic study, according to Pierce, there are three factors of sign system that have to be revealed, that is, the sign itself, the signed (object), and the new sign occurring in the soul of the receptor (interpretation). Between the sign and the signed, there is a representative relation. Both signs will present interpretation within the mind of the receptor. The result of this interpretation is a new sign presented by the sign receptor. Further, Pierce divides the signs into three forms namely *qualisigns* or feeling-based of signs, *sinsigns* or reality-based signs, and *legsigns* or common-sense-based signs (Alifatul 2019, 74).

Pierce subsequently adds that an object consists of three components, namely icon, index, and symbol. Icon is a relation between the sign its object due to resemblance. Meanwhile, index is a relation between the sign and its object representing cause and effect. Lastly, symbol is an arbitrar relation between the sign and its object based on social convention. The existence of icon and index is determined by the relation of their signs whereas symbol's existence relies on its arbitrary and conventional system (Vivi 2016, 5).

Semiotic analysis attempts to find out the meaning of a sign, including things hidden behind a sign. It is because the system of signs is naturally

contextual depending on the user and the creator of the sign. The use of sign is influenced by the social construction where the sign present (Murti 2013, 68). Semiotic analysis from Pierce was used in this research. *Figure 1* shows the application Pierce's trichotomy to the acts of protesting against racism in the United States from author's perspective.

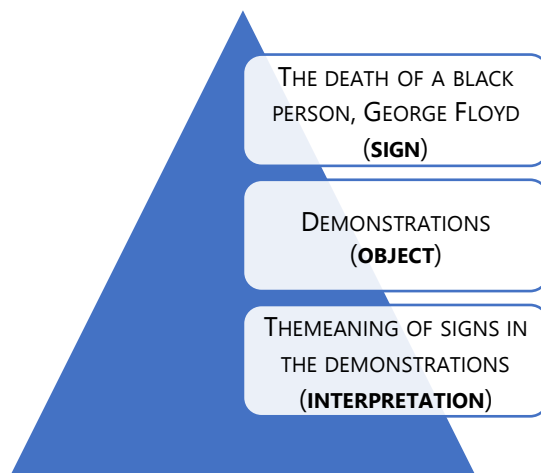


Figure 1: *Pierce's trichotomy on the acts of protesting against racism in the United States*

RESEARCH METHOD

This study employed descriptive-qualitative approach. It was started by collecting data in the forms of photographs related to the events of demonstrations in the United States due to the death of a black-skinned man George Floyd on May 25, 2020. In total, the researcher collected 30 sheets of photographs from different online media across the world, namely *Republika*, *Laist.com*, *al-Jazeera*, *The Guardian*, *The New York Times*, and *CNBC*. From these, 8 photographs were then selected as the research samples. The process of collecting these data was conducted from June to July 2020. The selected photographs were all that depicted what were really happening at that time in America related to the acts of protesting against police officers. These samples were selected based on the consideration that they were representatively conforming the purpose of the study so that they could lead to a valid conclusion drawing.

The primary data of this research were taken from six online media mentioned above whereas the secondary data gained from other research results with similar topic. In the forms of journal articles or seminar papers. These data were useful for comparing and contrasting between the previous studies and current research to find the gaps of research. The technique of sampling itself was multistage random sampling. In this case, the researcher verified and classified a number of photographs published on the online media based on their representation in describing the symbolic functions of the demonstrative actions.

In the process of analyzing the data, the 8 selected photographs were firstly classified into two main parts, each of which is 4 patterns of justice and 4 patterns of satire. Subsequently, all the photographs were analyzed from linguistic landscape perspective, including the present texts, language use (monolingual/bilingual/ multilingual), as well as symbolic and information function analyses. The next stage was the analysis by using Pierce's semiotic

theory. This semiotic analysis focused on the aspects of icon, index, and symbol. This research investigated the use of languages at public space. Therefore, it involved linguistic landscape as the one instruments of analysis. In the use of languages at public spaces, various signs commonly present, so the researcher decided to use Pierce's theory of semiotics to reveal the meanings of the signs.

SIGNS IN THE DEMONSTRATIVE ACTIONS

There were various patterns of signs shown by demonstrators in the acts of protesting George Floyd's death. To identify these patterns, as what have been described above, the researcher used the theory of semiotic analysis proposed by Charles Sanders Pierce as the followings.

Pattern of Justice

Justice pattern was employed by the demonstrators to speak up the importance of fairness. In people's minds, racism behaviours are considered unjust actions and violating human equality. Like what can be seen on *Figure 1* and *2*, the demonstrators imitated a prone position with both hands tied behind the body. This scene illustrates George Floyd's last position before he died from breathing difficulty due to a policeman's knee pressure on his body. In *Figure 1*, *Black Lives Matter* text looks written on a board that is laying on the ground. *Black Lives Matter* expression first appeared in 2013 after Alicia Garza was angry because George Zimmerman, a volunteer of society environmental supervisor was released from the case of murdering a black teenager named Trayvon Martin. She posted her sadness and complaint on her Facebook wall. Next, this post was shared by Patrisse Cullors and added with #BlackLivesMatter hashtag. Later, both of these uploads spread all over the world quickly. The hashtag was then always used when there was racism and unjust treatment toward black people in the United States. By a remarkable support from Opal Tometi, finally, *Black Lives Matter* expression turned into a movement focused on fighting against racism and struggling for justice toward Afro-American citizens in the United States (*Tirto* 2020).



Figure 1 (left) and Figure 2 (right): *Demonstrants are laying in prone positions with their hands tied behind their body in 8 minutes and 46 seconds to imitate George Floyd's position when a police officer was pressing his knee on Floyd's neck (Los Angeles, June 10, 2020).*

The purpose of people to play role the last scene of George Floyd's life was to tell the world how tragic his condition was and to defend the right of black people. Even though, Floyd had told the police officer that he could not breath easily, his neck was kept being pressed with both hands tied behind

until he was confirmed dead. This brutal treatment from a police officer to a black-skinned person was seen by people as an explicit act of racism which then triggered people anger and led them to drop on the roads with the same goal to uphold justice. Hot weather and Covid-19 threat could not prevent them from marching in streets since they had applied health protocols by, among others, wearing masks.

In *Figure 3*, on the other hands, a woman is seen lifting a board with the text *Black Skin is Not Probable Cause!*. The woman felt disappointed with the racism case that had just happened in the country. The number of racism cases in the United States was considered very significant and they were mostly conducted by unscrupulous police officers. It means that the police institution has been infiltrated by individuals who dislike the minority groups of US residents. Therefore, they tended to behave discriminatively. It resulted in a number of policies issued by the police that tended to marginalize black community. Killings happened everywhere but the actors were almost always free from suspect or accusation. The words chosen on the board symbolizes the feelings of the demonstrant at that time.

Most of the texts appeared in George Floyd's death demonstrations had black skin themes, like *Black Lives Matter*, the slogan commonly used for defending black people rights. The form language used was monolingual, that was English. In the photograph, it is told that black people were not the cause of the chaos. It was the unscrupulous white-skinned police officers who had made the lives of black people threatened. It was not just an apology from black people side. In the photograph, the black skinned woman is surrounded by white-skinned people who have the same purposes to stand for the human rights of the members of black community.



Figure 3: A black-skinned woman is lifting a board with 'Black Skin is Not Probable Cause!' text written on it (Los Angeles, May 27, 2020).

From semiotic perspective, the situation can be described as follows.

Icon : A black woman is displaying a board in a street.

Index : The discrimination toward black people who have been suspected as the cause of riots.

Symbol : Justice for black people. No more discrimination

Meanwhile, in *Figure 4*, a lot of people are seen marching on a road. Part of the access to the road is also being blocked by some demonstrators and a car. Right on the side of the car, two demonstrators, each of which has black and white-skin, are holding a board with 'Stop Killin' Black People' written on it. This emergence of this expression was triggered by the occurrence of

enormous cases of racism in the United States as the discrimination widely spread to many sectors. Therefore, people delivered satirical message to the government by the text in order that the authorities would consider all the policies which had discriminated black people. The reason why the acts of demonstration against racism developed across the country was because people had long been angry with the policemen's brutality which reached its peak by the death of a black man, George Floyd, due to the violence made by a police officer. Not only in the United States, the support for antiracism also came from all over the world. Even though the suspected had got a punishment, people remained unsatisfied since from the former cases of racism, the decisions made tended to ignore black people's interests. The words chosen for the text look very simple and depict psychological conditions of the demonstrators.

The narration employed in the text remains in touch with the black people's problems. The language used is monolingual English as well. The photograph tells us that there have been a lot of racism cases in the United States and the victims were mostly unarmed black people. The police tended to blow up any criminal cases that involve black people. The picture in *Figure 4* proves that black and white people can live together peacefully without any discrimination. It has a relation with the previous picture.

Icon : Two black men are holding a board on a road.

Index : Enormous racism cases with the killing of George Floyd, an unarmed black man, as the climax.

Symbol : The cause of chaos is not the black people but the discrimination applied to them.



Figure 4: The demonstrators gather on the spot where unarmed George Floyd was killed by a police officer. Two demonstrators are standing in the middle of the road with their hands holding a board written 'Stop Killin' Black People' (Minneapolis, May 26, 2020).

Pattern of Satire

Aside from the justice pattern, the demonstrators also utilized a pattern of satire to tell the US Government, particularly police institution and its officers, not to behave like racists. Those antiracism demonstrations were actually peaceful acts. Nevertheless, there remained some individuals who were doing robbery as well as destroying state-owned assets in the meantime. As can be seen in *Figure 5* and *6* which show the actions of destroying and burning police cars. Those cars were sprayed with liquid paint to make a variety of writings, such as 'Kill Cops', ACAB, and 1312. The demonstrators feel very upset

and angry over policemen's brutalities. The policemen have frequently shown racism and discriminative actions toward black people. It leads to the rage of the demonstrators which results in the destruction of the police cars. There are at least two common slogans appearing in both pictures, i.e.: ACAB and 1312. ACAB is the abbreviation of All Cops Are Bastards whereas 1312 is the code of ACAB in numeric form (1: A, 3 : C, 2 : B). 'Bastard' is a swear word for showing anger. In the case, it sounded the demonstrators' expression on the policemen's unethical and extremely dirty deed by pressing a minority group.



Figure 5 (left) and Figure 6 (right): *The rage of demonstrators reaches its climax and they release it by destroying, scratching, and burning police cars.*

Different from the previous demonstration which was conducted under hot sun rays, in *Figure 7*, the demonstration is held at night. It means that the demonstrators know no time. They would return home only when there was a response from the government to uphold justice for the minority groups. In the picture, a woman is seen holding a microphone as she is shouting loudly. Next to her, another demonstrant is holding a board written *Jail All Racist Killer Cops!* This text came from the demonstrators' disappointment over the racism behaviours frequently shown by bad policemen. Instead of giving a good example to the society, policemen just created bad images in people's mind which could lead to the destruction of the police image in general. The text on board is also a deep satire to the police that they themselves were the masterminds of the increasing racism attitudes that, unfortunately, were neglected by the government. Racism is, indeed, a global disease and particularly growing high in the United States. Therefore, this country can be considered as an unfamiliar homeland for black people because many people here still believe and even uplift the white supremacy. In the United States, black society is a minority group that frequently undergoes injustice treatment by which the government's policies never stand on their side.

The narrative used here is different from the previous ones. At that time, the demonstrators used satirical texts related to racism and police officers. English remained to be the chosen language to sound their expressions. The picture reflects that racist policemen must be eradicated to the roots in order to prevent the growth and spread of racism and discrimination.

Icon : a woman is holding a megaphone and people next to her are lifting boards.

Index : many cases of black people killings.

Symbol : the racist policemen must be sentenced with maximum punishment.



Figure 7: A lot of demonstrators gather in front of a police office. A woman is holding a megaphone and shouting through it. Next to her, other demonstrators are holding a board written 'Jail All Racist Killer Cops!' (Minneapolis, May 29, 2020).

In Figure 8, a woman with a serious face is seen lifting a board with *End Police Terrorism* #BlackLivesMatter #ACAB text written on it. Again, Black Lives Matter and ACAB codes appear here. These two codes were always seen at any session of the demonstrations. Imperative sentence *End Police Terrorism* was such a heavy punch to the policemen as by the text they had been labeled as part of terrorism. There were a lot of calls addressed to the policemen, such as bastards, killers, racists, and terrorists. The text illustrates social and psychological condition of the demonstrators at the moment. The expression likely emerged from the demonstrators' minds who had been very annoyed with the policemen whose behaviours and deeds did not reflect their own characters at all. Their actions looked inhuman and showed no ethics. It symbolizes that most of American people did not respect to or even obey the police. People all over the world hate racism behaviour. Nearly all countries in this world have sounded their voices on equivalence, including the United States. Strangely, it is in America where racial behaviours are just growing high. Here, the suspects of racism were frequently out of punishment and government's policies tended to marginalize the minority groups as well. Therefore, the actors of racism were popularly nicknamed 'terrorists with governmental protection'.



Figure 8: A demonstrant is holding a board with *End Police Terrorism* #BlackLives Matter #ACAB text written on it (Fish Creek Park, May 31, 2020)

Here the texts used consistently reflect satire toward police officers. People nicknamed them 'terrorists with governmental protection' The language used was monolingual English and the picture explains that racism behaviours are part of terrorism so they have to be ended immediately.

Icon : a woman is holding a board

Index : the extensive racism behaviours and discrimination toward black people

Symbol : racism actors are terrorists

CONCLUSION

Based on the analysis and discussions above, there are two symbolic patterns found in the demonstrations of George's Floyd's death, namely pattern of justice and patterns of satire. In the former, the narratives that dominate were concerned with the rights of black people as expressed in the slogan #BlackLivesMatter. English was the chosen language for sounding the aspirations. The pattern of justice demanded the equality of rights between white and black people and removals of any practices of discrimination. All people, either black or white-skinned, gathered to struggle for black people's rights. In addition, the pattern of justice also symbolized the worth upholding and struggling human rights, including the rights of black people. The portraits appearing due to injustice treatments, such as discrimination, to black people had widely spread everywhere.

In the pattern of satire, the delivered texts contained contempts and deep satire which particularly were addressed to the police officers who had triggered people's anger into its climax. These texts were written in English language as well or, in other words, monolingual. The emergence of these satirical texts was basically caused by people's disappointment to the police officers who had frequently shown discriminative conducts toward black people. Swear words such as 'bastards' and 'terrorists' were repeatedly addressed to the immoral security agents who had just made people scared and discomfort. This pattern of satire symbolizes the police officers as the cause of chaos. Police officers who practiced racism and discrimination must soon be granted with maximum punishment since, in the past, the actors of racism cases were mostly free from any suspects from doing crimes. People's disappointment on the police misconducts toward black community has reached its climax in the tragic death of George Floyd due to police officer's violence.

CONCLUSION

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ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

Assri (2021, 39)

..... (Assri 2021, 39)

Reference List Entry

Assri, Bahy Chemy Ayatuddin. 2021. "Symbolic Patterns at George Floyd's Death Demonstrations: A Linguistic Landscape Study". *Leksema: Jurnal Bahasa dan Sastra* 6 (1): 33-46. <https://doi.org/10.22515/ljbs.v6i1.2660>.

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