

CHAPTER FOUR

CONCLUSION

In this chapter I would like to put forward the conclusion based on the discussion and findings in Chapter Three about the signifiers and the signifieds in the two advertisements of an ice cream product from *Antonio Federici Gelato*. This chapter also contains my personal opinion, comments, and it discusses the limitations of my study, followed by suggestions for future researches.

This thesis aims to identify the signifiers, both textual and visual, in two of *Antonio Federici Gelato* advertisements and to see whether the signifieds of those signifiers relate to the concept of blasphemy in the Catholic Church. My analysis shows that both advertisements have six signifiers which point to the concept of blasphemy, even though some of the signifiers found in the first or second advertisement are not present in the other. Despite the differences, it is noticeable that the advertiser wants to highlight the atmosphere of Catholicism as both advertisements contain some elements which strongly refer to Catholicism, such as the models in a clergy's outfit and the candles which are often used in a church.

Both the first and second advertisements contain six signifiers which include five visual signifiers and one textual signifier each. Hence, we can see more visual signifiers than the textual signifiers in both advertisements.

In order to show how the signifiers reveal the concept of blasphemy in these advertisements, I use a Semiotics theory—specifically Ferdinand de Saussure’s theory on Semiotics. However, I require other theories to back up and make my analysis more thorough. Hence, I relate my analysis to the theory of Catholicism.

After analysing both advertisements using the theory of Semiotics and Catholicism, I find out that in both advertisements, the textual signifiers (the slogans) signify blasphemy. The tagline in the first advertisement is against the Catholic Church doctrine and it indirectly mocks Virgin Mary, Jesus, and God. In the second advertisement, the tagline is against the Lord’s Prayer; Luke chapter eleven verse four and Matthew chapter six verse thirteen. It is disgraceful for *Antonio Federici Gelato* to put these taglines in their ice cream advertisements since the Catholic Church doctrine and the Lord’s Prayer are sacred and they exist not to be mocked. Therefore, it is possible to say that *Antonio Federici Gelato* has the knowledge of Catholicism since they intentionally change parts of the Lord’s Prayer into blasphemy.

Despite the fact that the textual signifiers in both advertisements signify blasphemy, the visual signifiers show more blasphemy since six of them in both advertisements lead to blasphemy. The first and most noticeable visual signifiers signifying blasphemy are the nun, nun, and priest; in both advertisements, the clergies break the perpetual vows (which clergies take) such as the vow of

chastity, poverty, and obedience. The second blasphemous visual signifier is the candles—which not only have the function of adding the atmosphere of Catholicism, but also lead to blasphemy. The last signifier which signifies blasphemy is the background; *Antonio Federici Gelato* intends to make the background in black colour and it represents evil which leads to blasphemy.

Over all, ten out of twelve signifiers in both advertisements really point out and lead to blasphemy. Therefore, it is possible to say that 83% of these advertisements reveal the concept of blasphemy in two of *Antonio Federici Gelato* advertisements. *Antonio Federici Gelato* is quite brave to make these controversial advertisements, even though the advertisements were banned immediately in the United Kingdom. I believe that it is absolutely uncomfortable for one to see the advertisements of *Antonio Federici Gelato*, as they tend to mock religious community members. For me, I personally feel annoyed to see a nun being pregnant; in this case, it seems that the one who makes the nun in the first advertisement pregnant is the *Antonio Federici Gelato* ice cream. It also disturbs me to see a priest getting intimate with a nun, as I know that Catholic clergies are supposed to abstain themselves from sexual relationships and focus only on worshipping God.

I reckon that it is improper for any brand to use any elements of religion to advertise their products. It makes me assume that they use the name of religion to gain customers. On top of that, religion is considered to be a sacred thing which is not supposed to be used for that kind of purpose, especially if it results in blasphemy. One instance is the advertisement of motorcycles, Harley Davidson. The advertisement compares a woman who is wearing a hijab to a woman who is

wearing a helmet. It is possible that Harley Davidson tries to deliver a message that wearing a helmet while riding is as obligatory as wearing a hijab in the Muslim world. In my opinion, however, comparing a hijab to a helmet is inappropriate as they are created for different purposes.

In terms of the limitation of this thesis, we cannot make generalisation that all of *Antonio Federici Gelato* advertisements are blasphemous, since in this thesis, I only analyse two of its advertisements containing clergies. In fact, there are six other *Antonio Federici Gelato* advertisements (both featuring clergies and not) which can be analysed. On top of that, the scope of this thesis only includes Semiotics theory by Ferdinand de Saussure and does not go deeper to the second and third layers and ideology.

I suggest that future researchers should analyse the other six *Antonio Federici Gelato* advertisements including the non-clergy-featuring advertisements. Future researchers can also compare those advertisements to the other *Antonio Federici Gelato* advertisements and find if those advertisements are still blasphemous. I also recommend future researchers to use other theories on Semiotics, such as the one which is proposed by Charles Sanders Peirce and the one by Roland Barthes, as in this thesis I only focus on Saussure's theory on Semiotics. By using Peirce's or Barthes' theory on Semiotics, I am certain that future researchers will not only focus on the first layers, but may also be able to find different interpretations. On top of that, the ideology of the advertisements may be revealed. I also assure that it will be interesting for *Antonio Federici Gelato* advertisements to be analysed in different points of view. As a result, we

will find not only what can be seen, but also what cannot be seen; for instance, the ideology of *Antonio Federici Gelato*.

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