

**RACISM IN BENJAMIN ZEPHANIAH SELECTED POEMS**

**THESIS**

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**ENGLISH LETTERS DEPARTMENT**

**FACULTY OF HUMANITIES**

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG**

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**RACISM IN BENJAMIN ZEPHANIAH SELECTED POEMS**

**THESIS**

**Presented to**

**Universitas Islam Negeri Maulana Malik Ibrahim Malang**

**in partial to fulfillment of the requirements for degree of Sarjana Sastra (S.S)**

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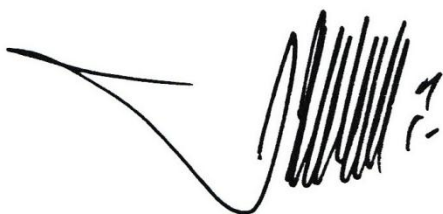
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## APPROVAL SHEET

This is to certify that Ririn Wulandari's thesis entitled ***Racism in Benjamin Zephaniah's Selected Poem*** has been approved by thesis advisor for further approval by the Board of Examiners.

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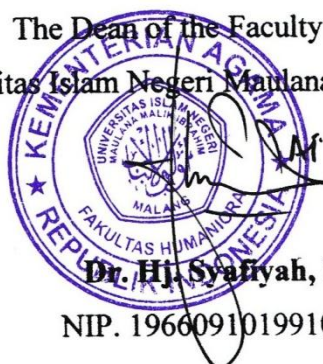
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I state the thesis entitled “Racism in Benjamin Zephaniah’s Selected Poems” is truly my original work. It does not incorporate to any material previously written or published by another person, except those indicated in quotations and bibliography. Due to the fact, I am the only one who is responsible for the thesis is my objection or claim from others.

Malang, 19 Desember 2018





## MOTTO

If you want to make something for yourself

Work harder than everybody else



## DEDICATION

This Thesis is dedicated to:

My Family,

My beloved mother and father

My one and only sister,

Thank you so much for supporting me

My Advisor Dr. Siti Masitoh, M.Hum,

Thank you so much for guiding me to do my thesis patiently

Nothing can replace you in my life

I love you all with all of my heart

I am nothing without you



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Ririn Wulandari

## ABSTRACT

Wulandari, Ririn. 2018. *Racism in Benjamin Zephaniah's Selected Poem*. Thesis, English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Advisor : Dr. Siti Masitoh, M.Hum

Key Words : Racism, Critical Race

This study aims to examine racism in Benjamin Zephaniah's Selected Poems. This issue raised due to dominant racial group, white people think that their race is better than Black people. It is portrayed in Benjamin Zephaniah's selected poems entitled *What Stephen Lawrence Has Taught Us*, *Save Our Son*, *The Race Industry*, *Neighbours*. The data are taken from Benjamin Zephaniah Third Book Collection Poems entitled *Too Black Too Strong*. These poems are interesting to be analyzed because, it described about racism that happened in Britain in each poem. Racism is a crucial issues because it still happen in this modern era in many countries such as Britain. In Zephaniah's poems described how white people make Black people suffering. For example, racism attack often happen to black people in Britain but the murderer never get caught. The researcher thinks that racism is important issue because everybody should get justice in their life no matter what kind of races they have.

This research is categorized as literary criticism since the researcher conducts the analysis on literary work, including description, analysis, and interpretation. This research analyze worldview of Benjamin Zephaniah on racism through his poems using Critical Race Theory by Richard Delgado and Jean Stefancic. This research also analyze the homology of racism in society and literary work using Genetic Structuralism approach by Lucien Goldmann.

The result of this research shows that there are some racism issues in Zephaniah's poems according to Richard Delgado and Jean Stefancic Theory. It includes five aspects, 1). Everyday racism such as racist attacks that often happen to Black people in Britain. 2). Intersectionality such as white people have negative impression on Black people. 3) Interest Convergence or Material Determinism such as how white people characterizes Black as poor people in the second class after white. 4). Voice of Color such as Black people way to express their voice of suffering by whites attacks. 5). Social Construction such as white people manipulates the media to get money form Black people suffering. This research also shows the homology between racism in Benjamin's poems and society condition in Britain is criminal justice in form of racist attacks often happen to Black people.

## ABSTRACT

Wulandari, Ririn. 2018. *Rasisme di dalam puisi pilihan Benjamin Zephaniah*, Skripsi, Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Pembimbing : Dr. Siti Masitoh, M.Hum

Kata Kunci : Racism, Critical Race

Penelitian ini bermaksud untuk menganalisa rasisme di dalam puisi pilihan Benjamin Zephaniah. Masalah ini meningkat karena ras yang dominan yakni kulit putih merasa bahwa merekalah ras yang terbaik daripada kulit hitam. Hal ini digambarkan dalam puisi pilihan Benjamin Zephaniah dengan judul *What Stephen Lawrence Has Taught Us, Save Our Son, The Race Industry, Neighbour*. Data dari penelitian ini diambil dari buku ketiga kumpulan puisi Benjamin Zephaniah yang berjudul *Too Black Too Strong*. Puisi-puisi ini menarik untuk dianalisis karena menggambarkan rasisme yang terjadi di Britania di setiap puisi. Rasisme adalah hal penting karena masih terjadi hingga saat ini di berbagai negara seperti Britania. Puisi puisi Benjamin Zephaniah menjelaskan bagaimana orang kulit putih membuat orang kulit hitam sengsara. Contoh, serangan rasisme seringkali terjadi kepada orang kulit hitam di Britania namun pelaku tidak pernah tertangkap. Peneliti merasa bahwa rasisme termasuk hal yang penting karena setiap manusia berhak mendapatkan keadilan dalam hidup mereka tidak peduli ras apa yang mereka miliki.

Penelitian ini dikategorikan sebagai kritik sastra karena peneliti melakukan penelitian pada karya sastra meliputi penggambaran, analisis, dan interpretasi. Penelitian ini menganalisa pandangan dunia dari Benjamin Zephaniah mengenai rasisme melalui puisi-puisinya menggunakan teori Critical Race oleh Richard Delgado dan Jean Stefancic. Penelitian ini juga menganalisa keterkaitan antara rasisme didalam masyarakat dan karya sastra menggunakan pendekatan Genetic Structuralism oleh Lucien Goldmann.

Hasil dari penelitian ini menunjukkan bahwa ada beberapa rasisme dalam puisi Benjamin Zephaniah berdasarkan teori Richard Delgado dan Jean Stefancic. Hal ini mencakup lima aspek yakni, 1) Rasisme setiap hari contohnya adalah serangan rasisme sering terjadi kepada orang kulit hitam di Britania, 2) Interseksionalitas seperti orang kulit putih mempunyai kesan pertama yang negatif ketika bertemu dengan orang kulit hitam, 3) Konvergensi contohnya adalah bagaimana orang kulit putih mengategorikan orang kulit hitam sebagai orang miskin dan berada dalam urutan kedua setelah orang kulit putih, 4) Suara warna seperti orang kulit hitam mengekspresikan suara mereka atau penderitaan mereka karena telah diserang oleh orang kulit putih, 5) Konstruksi sosial contohnya adalah orang kulit putih memanipulasi media untuk mendapatkan uang dari penderitaan orang kulit hitam. Penelitian ini juga menunjukkan keterkaitan antara rasisme pada puisi-puisi Benjamin Zephaniah dan rasisme didalam keadaan masyarakat di Britania adalah keadilan kriminal dalam bentuk serangan rasis yang seringkali menimpa orang kulit hitam.



## ملخص البحث

وولانداري، ريرين. ٢٠١٨. *العنصرية الموجودة في الأشعار المختارة لبنجامين زفانية*، البحث العلمي، الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج

المشرفة : الدكتورة سبتي مشيطة

الكلمات الرئيسية : العنصرية، سباق الحرجة

يهدف هذا البحث إلى تحليل الشعر المختار من أشعار بنجامين زفانية. استظهرت المشكلة لوجود الجنس المتسلط وهي جنس البشرة البيضاء الذي يدعي أنه أفضل من جنس البشرة السوداء. وتتصور المشكلة المدمرة في الأشعار المختارة لبنجامين زفانية وعناوينها *What Stephen Lawrence Has Taught Us, Neighbour, The Race Industry, Save Our Son, Too Black Too Strong*. اجتذبت الأشعار لتحليلها لأن كل شعر منها يصف العنصرية الموجودة ببريطانيا. وتكون العنصرية شيئاً مهماً إذ أنها ما زالت تحدث في هذا العصر كمثل ما وجد ببريطانيا. بيّنت أشعار بنجامين زفانية كيف يضايق جنس البشرة البيضاء رفيقهم جنس البشرة السوداء. من أمثلتها وجود الاعتداء العنصري الذي قام به شخص من جنس البشرة البيضاء لجنس البشرة السوداء ولكنه غير مسجون. رأت الباحثة أن العنصرية مهمة لأن كل البشر يستحق أن يحصل على العدالة في الحياة لغير الالتفات إلى جنسهم.

يدخل هذا البحث في نوع بحث النقد الأدبي لأن الباحثة تقوم ببحثها في النص الأدبي بطريقة الوصف والتحليل والتفسير. يحلل هذا البحث رأي الدنيا من بنجامين زفانية فيما يتعلق بالعنصرية عبر أشعاره بالنظرية سباق الحرجة لريتشارد دلدغادو وجانستيفانسيك. ويحلل هذا البحث أيضاً التعلق بين العنصرية في المجتمع والنصوص الأدبية باستخدام المنهج البنويّة الوراثة للوسيانجولدمان.

أشارت نتيجة هذا البحث إلى أن في أشعار بنجامين زفانية عنصريّات وفقاً للنظرية لريتشارد دلدغادو وجانستيفانسيك. وتحتوي على خمس نواحي، هي (١) العنصرية كل يوم مثل الاعتداء العنصري لجنس البشرة السوداء ببريطانيا، (٢) التداخل مثل حدوث الانطباعات الأولى السيئة لجنس البشرة البيضاء حين يمر بجنس البشرة السوداء، (٣) التقارب مثل رأي جنس البشرة البيضاء في وصف جيرانه البيضاء أنهم فقراء ويكونون في المنصب الثاني بعد منصبهم، (٣) لون الصوت مثل تعبير جنس البشرة السوداء أصواتهم ومشتقهم بسبب الاعتداء من جهة جنس البشرة البيضاء، (٥) البناء الاجتماعي مثل ملاعبة جنس البشرة البيضاء وسائل الإعلام للحصول على

النقود عبر مشقة جنس البشرة السوداء. وأشار هذا البحث إلى التعلق بين العنصرية وبين أشعار بنجامين زفانية والعنصرية الموجودة في أحوال مجتمع بريطانيا هي العدالة الإجرامية في شكل الاعتداء العنصري الذي أصاب جنس البشرة السوداء في غاية الأحيان.



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## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the study

Racism analysis could be common. The researcher chooses racism theme because her object is different from others. Usually other researcher analyze famous literary work while the researcher uses object written by modern poet who not as popular as poets in Elizabethan era. Generally, another researcher analyze racism case in American. Otherwise, the researcher analyzes racism that happens in Britain especially from real life condition based on Benjamin Zephaniah's poems.

The researcher uses Benjamin Zephaniah's third collection poems entitled *Too Black Too Strong* as her object because she interested in his poem theme that is racism. The researcher chooses 4 poems, *What Stephen Lawrence has taught us*, *(sos) save our son*, *the race industry*, and *neighbours*. In this study, the researcher explains how Benjamin Zephaniah against racism through his selected poems.

Benjamin Zephaniah became known to a wider audience in 1988 when he selected as Oxford Professor of Poetry, a position he did not get partly because of a campaign in the tabloid press against him as a black British writer with a checkered past. (Volkman, 2008: 251) In the meantime, Benjamin Zephaniah has become a celebrated poet, musician, performer, and specialist in creative writing. In 1999 he was seriously

tipped for the role of poet laureate of Great Britain. His career was not always that smooth, indeed, his biography by itself is worth a closer look. It almost resembles the old from rags to literary riches cliché but also hints at the problematic fact that in Great Britain too, sports and the entertainment industry remain the two major fields of professional success for blacks. (Volkmann, 2008: 252)

Born in Black River, Jamaica, in 1958, Benjamin Zephaniah came to England with his family when he was two years old. Living in a large family with eight brothers and sisters in Handsworth, Birmingham, he had a childhood that was not without incident. He was expelled from school, later sent to a borstal at age fourteen, where he deemed as a born failure. He got into trouble with the police, culminating in a prison sentence for a crime he did not commit. In 1979, he moved back to Handsworth and from there he went to London, working first as a reggae DJ, then as a musician, and finally as a poet, when he published his first booklet of poetry with the help of a workers' cooperative. Specifically, he took to 'performance poetry', made a strong impression to wide media coverage. During the 1990s, he frequently acted and performed at festivals and appeared on television and radio. He toured for the British Council, continued with his publications, and was finally asked to contribute to a government task force dealing with creativity within the National Curriculum. It is not an overstatement to say that he has become one of Britain's major poets and performance artists. The opposite of an ivory tower artist, he propagates

his art, and with it a pride in black British identity, on the internet, using various websites on which his poetry can also be listened to. The gist of his self image as an artist can be found in one of the poems from the Internet, which also deals with his favourite topics, the questioning of prejudices and poetic self reflexivity. In allowing free access to a number of his writings, he also supports the idea of poetry for the masses, a democratization of art both in its apparent simplicity and its easy accessibility. (Volkmann, 2008: 253).

Benjamin Zephaniah had published many books of poetry such as his first book entitled *Pen Rhythm*. He wrote it in 1980 and has a best seller book at the time. His second book is *The Dread Affair : Collected Poems* (1985), *Inna Liverpool* (1992), *Talking Turkeys* (1995) is his first collection of poems for children and it is became best seller, *Propa Propaganda* (1996) is the second collection poerty of Benjamin, *Funkey Chickens* (1997), *School's out : Poems Not For School* (1997). *Funky Turkeys Audiobook* (1999), *Wicked World* (2000), *Too Black Too Strong* (2001) is his third collection of poems, *The Little Book of Vegan Poems* (2001). He also published some novels such as *Face* (1999), *Refuuge Boy* (2001), *Gangsta Rap* (2004), *Teacher's Dead* (2007), *Terror Kid* (2014). Benjamin also wrote children's book such as *We are Britain* (2002), *Primary Rhyming Dictionary* (2004), *J is for Jamaica* (2006), *My Story* (2011), *When I Grow Up* (2011). He wrote some drama sripts such as *Playing the Right Tune* (1985), *Job Rocking* (1987), *Delirium* (1987),



*Streetwise* (1990), *Mickey Tekka* (1991), *Listen to Your Parents* included in Theatre centre: Playing for Young People to celebrate 50 Years of Theatre Centre (2003). (Volkman, 2008 : 253-254).

Benjamin Zephaniah calls himself “the people’s poet,” and his personal experiences, his social and ethnic background are reflected in his poetry. Being a black George Bernard Shaw of sorts, he is a socialist, a pacifist, and even a vegan, who refuses to consume dairy products. He supports the rights of minorities, as well as the rights of the elderly, of animals, and children. He is a Rastafarian (though he does not appear to be a true believer of the faith), an environmentalist, and a male feminist . With the exception of a few complex texts, most of his poems are easily accessible. Their language is simple, playful, sometimes like nonsense poetry. They are often aimed at children or the child in his readers, and they are always an affirmation, even a celebration of life. Apart from the universal appeal of his poems, they reflect a pride both in his ethnic roots and in the language spoken by Jamaicans in Great Britain. Zephaniah’s career as an artist is marked by a shift from a politically committed beginning during the Thatcher era to an ‘opening up’ to gain a wider readership, especially in poems for children and adolescents. This trend is not only reflected in Zephaniah’s move from Bloodaxe publishers to Penguin or Puffin, it can also be seen in the cover designs of his poetry collections. (Volkman, 2008: 254)

Zephaniah is a modern poet even though he is not as famous as Robert Frost, William Shakespeare, Emily Dickinson, Pablo Neruda and others. He is successful, it can be seen from how many award that he got. First, in 1998 he got an award called as “Young Play Writer” from BBC (British Broadcasting Cooperation). At the same year he got “Honored Doctorates Award” from North London University. Then in 1999, he received “Honorary Doctorates” from Central England University. He often gained the same award but from different university. In 2001, Staffordshire University gave him “Doctorate Award”. In 2003, London South Bank University gave him those award. Even in 2006, Zephaniah got the same award “Doctorate” from 2 universities at the same year. It is given by Exeter University and Westminster University. Not only his poems that make him famous but also his songs. In 2008, His album entitled “Tam Lyn” got a Best Original Song Award from Talkawhile.com and he involved as Britain’s Top 50 writer by The Time List. (Volkmann 2008: 255).

The researcher provides previous studies to strengthen her research. First, a thesis written by Birgitta Danielsson entitled *A Linguistic Study of Benjamin Zephaniah’s Propa Propaganda*. She was a student from University of Gothenburg Sweden. Birgitta tended to examine the extent and the type of non standard language used in Benjamin Zephaniah’s poetry collection *Propa Propaganda*. Her research also investigated variables such as identity, situation, and style by comparing the poet’s



artistic language used with Zephaniah's speech in other contexts such as debate and public speech. Second, the researcher finds a thesis written by a student from University of Jember named Evi Milatul Ulya entitled *A study on Racism in Louanne Johnson's Dangerous Minds Using Richard Delgado's and Jean Stefancic's Critical Race Theory*. Evi used critical race theory to analyse racism issues in Louanne Johnson's Dangerous Minds.

## 1.2 Problem of the Study

From the explanations above, the researcher finds the problems:

1. What is Zephaniah's worldview on Racism?
2. What is the homology of racism in the history of Britain and in Zephaniah's poem?

## 1.3 Objectives of the Study

Related to the problems above, the researcher showed the purpose of this research is to find out Benjamin Zephaniah's worldview of racism in his selected poems and to find the homology of racism in literary work and in society of Britain.

## 1.4 Scope and Limitation

This research is conducted by analyzing four poems of Benjamin Zephaniah *What Stephen Lawrence has taught us*, *(SOS) Save Our Son*, *The Race Industry*, and *Neighbours* due to find the racism issues in every line of those poems, the scope of study just around the racism issues in Benjamin Zephaniah selected poems.

## 1.5 Significance of the Study

This research give many advantages both theoretically and practically. Theoretically this study tend to find out racism in Benjamin Zephaniah's selected poems especially using critical race theory. Practically this research is supposed to give new knowledge that racism still alive even until now. Not only in England but also another country. Black , Asian, Indian, and Muslims do not get their justice as minority group in Britain. There are many racist attacks happened in Britain. Even they were killed by majority group without knowing who the killer. Perhaps, some of us do not know until you read my thesis. How everyday racism, intersectionality, interest convergence, voice of color, and self construction happened in Britain.

## 1.6 Research Method

In this stage, it is important to explain the method and the steps conducting the research itself. This section includes research design, data source, data collection and data analysis.

### 1.6.1 Research Design

This study is done on the basis of literary criticism. The researcher analyzes racism issues by using critical race theory by Richard Delgado and Jean Stefancic. Because it is appropriate to analyze literary work which focused on the racism issues in Britain. Literary criticism It contains literary works, including analysis, interpretation, and evaluation.

Then the researcher explains critical race analysis in Benjamin Zephaniah selected poems : *What Stephen Lawrence has taught us, (SOS) Save Our Son, The Race Industry, and Neighbours*. Critical race theory proposed by Richard Delgado and Jean Stefancic.

### 1.6.2 Data Sources

This research uses two data sources, they are primary and secondary data source. The primary data is Benjamin Zephaniah's selected poem itself. *What Stephen Lawrence Has Taught Us (1999), (SOS) Save Our Son (2003), The Race Industry, and Neighbours*. Those poems talked about racism that happened in Britain. The secondary data sources are Biography of Benjamin Zephaniah and history of racism in Britain.

### 1.6.3 Data Collection

The researcher collected the data by reading the poems many times to understand it. Then paraphrasing each poem carefully. Then selecting diction that refers to racism issues in every line of the poem. The researcher connected critical race theory with the poem by giving information about the history of racism in Britain. The process of collecting data is keep digging out all of informations about the data until it is done.

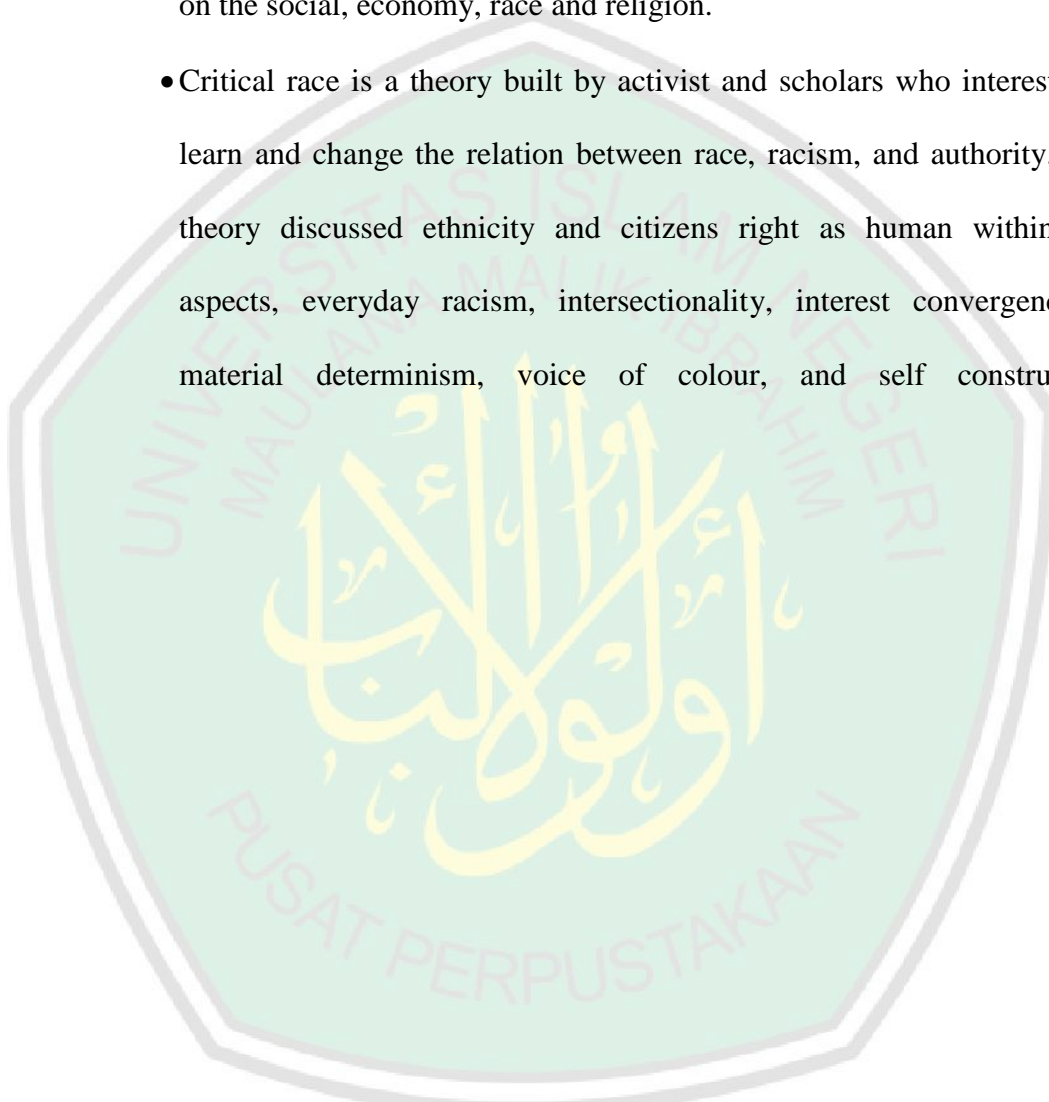
### 1.6.4 Data Analysis

After getting the data then the researcher starts to analyze the poem. First, the researcher chooses the diction that has implicit meaning about racism issues in each line. Then, tries to understand the poems. Next, tries to connect racism issues in those poem with history of racism in Britain

to know why and when the poet wrote it. Hence, the researcher finds the result that racism issues reflected in Benjamin Zephaniah's selected poems.

### **1.7 Definition of Key Term**

- Racism is a belief that one group feels superior than the other group based on the social, economy, race and religion.
- Critical race is a theory built by activists and scholars who are interested to learn and change the relation between race, racism, and authority. This theory discusses ethnicity and citizens' rights as humans within five aspects, everyday racism, intersectionality, interest convergence or material determinism, voice of colour, and self construction.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter explains and elaborates relevant literature related to the study of racism and critical race theory. It is commenced with definition of racism. It is followed by critical race theory explained by Richard Delgado and Jean Stefancic. It also discusses about genetic structuralism approach, history of racism happened in Britain and the previous studies.

#### 2.1 Definition of Racism

Racism is a situation when one group feel superior than another group. It is a crucial issue to be discussed because there are many racist attacks happen to Black people and Asian in Britain. Not only in Britain but also happen in another country. In fact, racism is still alive even until now. Racism really exist in our society and environment. In this condition, white people gain economic benefits. According to Spencer (1985:241) that racism is a set of beliefs consist of three assumptions, those are:

1. Certain important abilities and social traits are passed on genetically, not socially.
2. Human group socially defined as different races in their possession of these traits.
3. Heredity differences between races make some of them superior than others.



From those definitions above, it can be seen that racism is a belief system based on assumption of natural biological differences between races and racial groups to determine groups or individual's behavior and attitude.

Every race has its particular differences in their physical forms, culture, language, and even behavior and racism appears when there is assumption or consideration that one race is superior than others then views other races as lesser human beings. This belief system assumes a hierarchy among various human races or racial groups. Thus, this set of belief influences people's attitude, behavior and even oppressions toward another person of different racial group.

According to Richard Delgado and Jean Stefancic in their third book edition entitled *Critical Race Theory: The Cutting Edge* (2001:2-3) Critical race theory is a movement followed by activists and scholars interested in studying the relationship among race, racism, and power. The movement considers same issues about ethnic studies and human rights. It placed them in a broader perspective involved economics, history, context, group, self interest, and feelings. Unlike traditional civil rights, which embraces incrementalism and step by step progress, critical race theory questions the foundation of the liberal order, including equality theory, legal reasoning, enlightenment rationalism, and neutral principles of constitutional law. Although Critical race theory began as a movement in the law it has rapidly spread beyond that discipline. Today, many in the field of education consider themselves critical race theorist who use critical race



theory's ideas to understand issues of school discipline and hierarchy, tracking, controversies over curriculum and history, IQ and achievement testing. Political scientists ponder voting strategies coined by critical race theorists. Ethnic studies courses often include a unit on critical race theory, and American studies departments teach material on critical white studies developed by critical race theory writers. Unlike some academic disciplines, critical race theory contains an activist dimension. It not only tries to understand our social situation but also to change it. It sets out not only to ascertain how society organizes itself along racial lines and hierarchies but also to transform it for better.

## **2.2 Critical Race Theory**

The critical race theory was originally result of the civil rights movement. In 1960, the scholar creates a new theory of race rooted from many sources including Marx, post-structuralism, feminist theory, and Du Bois construction (Kurniawan, 2014 : 13). At the beginning, the theory comes from the works of Derrick and Adam Freeman which considered as the first movement of Critical Race Theory. Bell and Freeman are discouraged by the slowness racial slow pace of racial reform in the united States. They argue that the traditional approach of combating racism is getting smaller results than in previous years. Thus, the Critical Theory of race is the result of Critical Legal Sciences (CLS), which is a leftist movement that challenge traditional law scholars (Kurniawan, 2014 : 110. Leftist itself are political positions or activities that accept or support

social equality, often in opposition in social hierarchy and social inequality. While the opposite, righties are who use religion in politics. The CLT scholar went ahead and joined Richard Delgado. In 1989, they held their first conference in Madison, Wisconsin construction (Kurniawan, 2014 : 11). This is the beginning of the CRT as movement.

Critical race Theory is a social science framework which focus on the relation of society and culture, to the intersection of race, law, and power (Stefancic 2008), This theory is addresses the same issues concern to another race theory about concerning the study conventional and ethnic civil right, but places in a broader perspectives which is include economic, history, groups, and interest, feeling and subconsciousness. Unlike conventional civil rights, which include incrementalism (the tendency to change progressly), and step by step. Kurniawan also states that the demand of Critical Race theory is fundamental to the liberal order including the theory of equality, legal consideration and enlightenment rationalism (kurniawan, 2014 : 12).

Critical Race Theory acknowledge race as a result of social construction, essential in maintaining the racial hierarchy, which situates racial and ethnic minorities into confined and restrictive locations (Stefancic R. D. 2006 : 4). Like men and women, black and white races also a category of history, politics and culture, It is socially constructed which is the result of an ideological between social classes in society.

Critical Race Theory transitions from the simplistic Black – White ideology and essentialism of race, by recognizing and examining the lived experiences and “racial realities” of individuals belonging to racial and ethnic minority groups (Closson, 2010, Trevino, Harris & Wallace, 2008 as cited in Champell, 2014 : 73) The problem of race is developing broader into cultural which is not only about black and white ideology problem in a society which can be seen by recognizing minority experience about racialism. As like the other theorist of sociology, critical race theory is also departing from the subjective experience of certain racial and ethnic groups that are oppressed as the basis of criticism. This theory is view incapable of explaining their condition and how to get them out of the situation. Delgado also states that critical race theory is not only try to understand social situation, but to change it, it sets out not only to ascertain how society organizes itself racial itself along racial lines and hierarchies, but also to transform it for the better (Stefancic, R.D. 2006: 2). After understand the racist condition of society by critical race theory, the society can change the condition for better.

Simply put, race is a grouping people based on the physical appearance and descent. While racism is the idea that there is a direct connection between the values, attitudes one of a certain group, as the descendant and physical appearance (Kurniawan, 2014 : 13). Then the concept of racialism is an emphasis on race or racial consideration in various thought. The term racialism is used to emphasize social and

cultural differences between races (Kurniawan, 2014 : 13). Although this term is sometimes used as a contrast to racism, it can also be used as a synonym for racism.

If racism refers to individual nature and institutional discrimination, racialism usually refers to a social or political movement that support the theory of racism. Proponents of racism claim that racism represents racial supremacy and therefore have bad intentiones, whereas racism shows a strong interest in racial issues without these connotation. The racialism claim that their focus on racial pride, political identity, or racial segregation. In essence, they oppose all forms of racism (Kurniawan, 2014 : 13)

Therefore, the basics of Critical Race Theory are rooted in the fact that racism exists within society. Race is not objective, but socially constructed. In a racism theory , there is a dominant group that has a power over a weak group. Like feminist theory, race theory is also intersectional and anti-essentialism, in which they reject a single relativity. Ultimately, the goal is to eliminate the racial pressure itself. Critical theories of race and racism are still being developed today. The five tenets of critical race theory are :

### **2.2.1 Everyday Racism**

Critical Race theorists have built on everyday experiences with perspective, viewpoint, and the point of stories and persuasion (Stefancic,



R. D, 2001 : 38). The perspectives come to get better understanding about how to see race from people experiences in daily life. Everyday racism presents structural connection forces of racism with routine situation in daily life. (Essed, 1991 : 2) It is created and reinforce through everyday practices that always happened accidentally or not. Racism is an ideological dimension with routine situation with daily attitudes and interprets the reproduction of racism in terms of the experience of it in everyday life. According to Essed, everyday racism reflects as systematic recurrent, and familiar practices that minorities face on everyday basis (Essed 1991 : 3). This statement explains that everyday racism is familiar practice occurs repeatedly with the same occurrence which is already systemic in society, people do racist in their basic life which black and colored people more gets the racist movement. According to Richard Delgado and Jean Stefancic, everyday racism is a kind of racial practice. Everyday racism is everyday experience of most people of color or minorities. Everyday racism is common place forms of discrimination, such as being ignored and treated differently. The white discriminates black or minorities (2001 : 7). It means racism has been recognized and usually addressed to most people color, but the action is usually not realized directly through daily activities. Sometimes, everyday racism could be happen both mental and physical attack to other races, such as assuming black confidence (2006 : 369). This opinion also assumes that

everyday life is the form of verbal is done by directs and attacks which can creates losing confidence.

According to Richard Delgado and Jean Stefancic racism is normal, not aberrational because racism is an ingrained feature of the country's landscape, it looks ordinary and natural to person in the culture. Additionally, color blind or formal conceptions of equality, expressed in rules that insist only on treatment that is the same across the board, can remedy the most blatant forms of discrimination (Stefancic R. D, 2001 : 7). The ordinary racist, for example, hire a black Ph. D rather than a white high school dropout, that do stand out and attract attention. It can do little about the business or usual forms of racism that people of color confront everyday and account for much misery, alienation, and despair (Stefancic R.D., 2005 : 18).

Analogous to everyday life, everyday racism is heterogenous in its manifestation but at the same time structure by force toward uniformity (Essesd, 1991 : 45). It means that everyday racism is a complex practice through heterogeneous class present in and producing race and ethnics relation. Such relation is activated and reproduced as practices. It is often argued that in multicultural societies, the proximity and intimacy created by living and encountering racial and cultural diversity can encourage familiarity and awareness of cultural difference (Essed, 1991 : 50). But as scholars as Ash Min and Amanda Wise and others have agreed it can also



createsocial tensions resulting in racial above, discrimination, and stereotyping (Ash Min and Amanda, 2002 as cited in Velaytham 2007 : 1).

### **2.2.2 Intersectionality**

Intersectionality was introduced in the late 1980s as a focus attention on the dynamics of difference and the solidarities of anti-discrimination and social movement politics condition (Cho, Crenhare, & McCall, 2014 : 787). Delgado Richard and Jean Stefancic states that “Intersectionality “ means the examination of race, sex, class, national origin, and sexual orientation, and how their combination plays out in various settings (Stefancic, R. D 2001 : 51). Those various biological, social, and cultural categories such as gender, race, class, activity, sexual orientation, speciesism, and other axes of identity interest on mutiple and often simultaneous levels, contributing to systematic injustice and social inequality (Stefancic R. D 2001 : 51).

This idea can laso support by Stoval which states examining intersections of race, gender, class, sex, and ability promotes an analysis exploring the lived experiences of marginalized individuals represented at the bottom of racial and social hierarchies. Intersectionality investigates the interconnections of these social constructs for the purpose of understanding the dynamics and functions of racial and social hierarchies (Stovall, 2005, as cited in Campbell, 2014 : 77). For instance, a black women may be not only oppressed because of her race, but also because of

her gender. Additionally, if she is a single mother, there will be many discriminations toward her because her social status. Here, she suffers discrimination based on their race, sex, also a status. This one aspect of the intersectional dilemma.

Additionally, many races are divided along socioeconomic, political, religious, sexual orientation, and national origin lines, each of which generates intersectional individuals (Stefancic R. D., 2001 : 54). Even within groups that are seemingly homogeneous, one finds attitudinal differences (Stefancic R. D., 2001 : 55). Racism is present in a homogeneous or heterogeneous society in which in a homogeneous society there is a difference of views which leads to the emergence of racist attitudes toward every gap of life, then it raises an unconscious racist act. For instance, even in the same area which homogeneous, there exactly a differentiation views whether in a politic or religious manner. However, what Crenshaw (2014) states that theory of intersectionality holds that oppression in society, such as racism, sexism, classism, and others based on belief, not independency of one another. Forms of oppression relate to another, creates a system of discrimination. However, to understand the oppressed groups, one must investigate the ways in which structures, social processes and sociological statements formed by sex, class, sexuality, and so on.

Here, intersectionality recognizes the multiple forms of oppression and inequality an individual may experience in society such as racism,

classism, which results from one's social factor. Consequently, excluding one's social location and solely focusing on race creates social exclusion in individual's personal identities are not fully recognized, forcing individuals to choose between identities (Campbell, 2014 : 77). Therefore, it is important to develop a deeper understanding others.

### **2.2.3 Interest convergence or material determinism**

Delgado and Stefancic refers interest convergence as material determinism. Interest convergence as the desire to advance oneself in material matter because the practice of racism explores as the privilege, and power of the dominant white racial group (2006 : 371). The practice of racism is considered because of the power from white people. They also have privilege. Racial hierarchies determine who get tangible benefits, including the best jobs, the best school, and invitations to parties in people's home (Stefancic R. D 2001 : 40 ). This is because race are considered as the lens to examine the functionality and system of power also privilege which is considered for racial and minority population (Closson, 2010 as cited in the Campbell, 2014:75).

Critical Race Theory recognize how components such as power, access, status, and normality function as the manifestations of privilege. That's how interest convergence is the strategy to repress the blacks in economy and social system that affects to the whites as superior class and the blacks as inferior class (Tyson, 2006:371). It means that interest convergence is a

racial practice to advance the whites financially or materially affects their feeling as superior class toward blacks. It makes the whites feels better than the blacks. It makes the whites characterizes the blacks as poor people that put them in the second class after the whites.

However, interest convergence or material determination acknowledges the reality of racial oppression and inequality, while promoting an agenda on eliminating racial injustices (Campbell, 2014 : 76). Campbell also adds that interest convergence demonstrates that without the recognition of systems of privilege, existing racial inequalities and the acceptance of racial and ethnic minorities, it will be difficult to obtain a space of social justice and equality (Campbell, 2014 : 76). Therefore, by identifying racist through interest convergence, it will eliminate racial injustice in a society. Consider it, the example of interest convergence is when materialists point out that conquered nations generally demonize their subjects to feel better about exploiting people who inferior. In this case, planters and ranchers in Texas and the Southwest circulated notion for Mexican to take over their land and to import Mexican people for backbreaking labor (Stefancic R.D., 2001 : 17-18) This example shows the power of material is dominated the inferior group.

#### **2.2.4 Voice of Color**

Critical race theory holds on the way people in racism express their experience and creating a space inclusive of racial and minority narratives



and voice (Campbell, 2014 : 76). The story telling and narrative are such of expression experience among racial and ethnic minorities that never experienced by dominant group. Voice of color holds because of the different histories and experiences with oppression, black, Indian, Asian and Latino's writers and thinkers may be able to communicate to their white counterparts that whites are unlikely to know (Stefancic R. D., 2001 : 6).

Sometimes people have experience when they hear a story and being completely convinced then hearing an exactly opposite story, equally well told and being left unsure of the conviction. It is called voice of color or legal story telling. Additionally, minority status brings with a pressured competence to speak about race and racism. The legal storytelling movement urges black and brown writers to recount their experiences with racism and the legal system and to apply their own perspectives (Stefancic R. D., 2001 :6). Many books tell about racism issues are written by minority writer because they are better in writing and speaking about race and racism than white because they experience it directly. For instance, minority writers such as black, Indian, Asian, and Latino are more talented to tell racism because they experience it directly. Thus, white writers just tell what they see or events happen around them. They are informing others race injustice that happens around them but it will not as same as minority group experiencing oppression all the time. It means that voice of color is about the way of writer presents their minds in their work



(Delgado and Stefancic, 2001 : 9). For example, in voice of color when two lawyers arguing a case. The first lawyer makes persuaded and considers that is true case. Then other lawyer argues another side. Citing different authority, invoking different principles, bringing out different aspects of the same cases that the first lawyer relied on. It makes the certainty of people are shaken, and unsure which side deserves to win.

In other words, critical race theory is the expression such as story telling and narratives among racial and minorities due to convey lived experiences of racial ethnic minorities and neutralized the narratives story supported by the dominant, white (Trevino, Harris,& Wallace, 2008, as cited in Campbell, 2014 : 76). To know the society's hope is by expose the narratives story of people in Black and Colored which experienced racial inequality. The espression of story telling and narratives produces a discourse within the social work profession, which explores metaphors, typologies, concepts, and methods, instrumental in gaining a better understanding of the lived encounter (Trevino, Harris & Wallace, 2008 as cited in Campbell, 2014 : 76). Exposing the story of the minority experience of racism is the way to know the better hopes further.

Incorporating racial narratives emphasizes the significance of constructing platform empowering racial and ethnic minorities to share and narrate their perspectives, knowledge and experiences of oppression, survival and inequality. "Racial narratives are meaningful to challenge claims of neutrality, color blindness and universal truths" (Abrams

&Moio, 2009, as cited in Campbell, 2014 : 76). This statement emphasize that the power of minority story of their experience in racism by sharing the experience of oppression, inequality and survival can challenge the liberalist demanded on neutrality, color blindness and universal truth.

### **2.2.5 Social Construction**

Kottak states race can be seen in two perspectives: first, as social construction and biological construction (Kottak, 1991 as cited in Liliweri 2005 : 19). Delgado Richard and Jane Stefancic explain that social construction with race and racism are products of social thought and relation (Stefancic R. D., 2001 : 51). It is produce by human itself within their issue that not objective, inherence or fixed. It is not only related to the biological or genetic reality rather races are categorized as society invents, manipulates, or retires when convenient. Delgado Richard and jane Stefancic (2001) also states :

“People with common origin share certain physical traits, of course, such as skin clolor, physique, and hair texture. But these constitute only an extremely small portion of their genetic endowment, are dwarfed by that which we have in common, and have little or nothing to do with distinctly human, higher order traits, such as personality, intelligence, and moral behavior. That society frequently chooses to ignore thse scientific facts, creates races, and endows them with pseudo permanent characteristics is great interest to critical race theory”.

Therefore, from those quotation means that society itself creates the differentiation in a biological object by their assumption which seeing

people appearances and tends to underestimate other social group in society.

## **2.2 Genetic Structuralism by Lucien Goldmann**

Genetic Structuralism is a branch of structuralism in a literary research. It is a combination of structuralism approach which focuses the analysis on intrinsic side of literary structure and sociology of literature that concern with the social background and the ideology (world view of the author). This approach combines the intrinsic analysis and extrinsic analysis to achieve the meaning of the literature itself.

At 20<sup>th</sup> century, there was a kind of contradiction between structuralism that focuses on the autonomy of literary works and the sociology of literature that focuses on the relation between literary works and other factors outside the literary works, such as the authors, society, and historical background. Genetic Structuralism emerged to make a bridge between them. (Sri Muniroch, 2011: 2). Genetic Structuralism was developed by Lucien Goldmann, a French Sociologist. In his theory, Goldmann not only explains his theory but also offers the method to analyze literary works.

Genetic Structuralism can be understood more easily through Goldmann's ideas of the fundamental characteristic of human action. In 'Genetic Structuralism in the Sociology of Literature' as edited by Elizabeth and Tom Burns (1973:119), Goldmann states that the fundamental characteristic of human action includes:

1. The tendency towards adapting to the realities of the environment and, hence, its characteristics form of relating to that environment, through rationality and by rendering it significant.
2. The tendency towards all consistency and creating structural forms.
3. Its dynamic nature, i.e. the tendency towards modifying and developing the structure of which it forms part.

According to Goldmann, in their lives human beings are influenced by three basic natures in the form of some inner tendencies. The first is the tendency to adapt themselves to the reality in their surroundings. They do this in a certain way called 'rationality,' that is, human efforts to respond all the problems they face in their surroundings. They always direct the response to 'significancy.' It means that the response they give is not just any response but a response that is suitable or useful for them. (Siti Muniroch, 2011 : 2-3)

The second tendency of the fundamental characteristic of human action is the tendency towards 'consistency' in its totality, that is, the human tendency to create consistent patterns in their thought, behavior, and feeling or the structures of thought, behavior, and feeling as their



responses to all the problems in their environment. (Goldmann in Burns, 1973 : 116)

The third is the dynamic nature, that is, the tendency to change and develop the structures of thought, behavior, and feeling that have been formed before. Goldmann calls this kind of tendency as the tendency toward 'transcendancy' whose meaning is similar to Pascal's concept of transcendence, that is, the practicality, the activeness, and the dynamics of all the social and historical movements (Goldmann in Burns, as cited in Sri Muniroch 2011: 2-3).

The three fundamental movement characteristics of human action are the basic concept of Genetic Structuralism theory, in another words, the concept encompasses or becomes the basis of the other concepts in Genetic Structuralism. Goldman also thinks that the fundamental characteristics of human action provide the basis of all literary researchers,"It seems to that these three fundamental characteristics of human action are basic to all positive research into literary". (Burns, as cited in Sri Muniroch, 2011: 3)

In accordance with the concept, Genetic Structuralism starts with the concept of human fact. Human fact means similar to human behavior, as what Faruk says that human fact means all human activities and behaviors, both the verbal and the physical ones, which sciences try o understand (Faruk, 1988:70). This is the same as culture used in social sciences. Thus, human fact, just like culture, can be in the form of certain social or



individual activities, including cultural works, such as paintings, musical compositions, and also literary works. (Siti Muniroch, 2011 : 4)

Human fact is a significant structure. Every time human beings do something, they always face the problems they have to solve. In their efforts to solve the problems, they try to modify the situation in order to be suitable with their aspirations. Moreover, they try to give significant responses to the problems they face. Furthermore, they tend to reconcile or bring into line all the different responses as the result of the complexity of the problems so that resulting one form of response that match each other as a whole (coherent). In this case, human beings tend to create the structures of thought, behavior, and feeling that are more or less significant and coherent. In this perspective, the cultural activities in their various forms, including literary works, are significant and coherent structures. (Sri Muniroch, 2011 : 4).

#### **2.4 History of Racism in Britain**

A state of racism exists between some of the citizens of the United Kingdom. Studies taken by the BBC in 2014 and 2015 claim racism is on the rise in the UK, with more than one third actually admitting they are racially prejudiced. Relations between different ethnicities within the United Kingdom have resulted in cases of race riots and racist murder perpetrated by individuals of all races. (Rosalind, 2008: 14)

Since the abolition of the slave trade in 1807, the United Kingdom has never implemented any laws that officially discriminate or segregate on the grounds of race or ethnicity. Furthermore, it has never been an offence for persons of different ethnicities to marry one another. It has never been the case that a British citizen has been denied the vote on the basis of his race or ethnicity. In the 20th century, Britain began restricting immigration under the Aliens Restriction Act 1905. This was mainly aimed at Jews fleeing persecution in Russia. (Rosalind, 2008: 14)

Before the Act, Britain was mostly a nation of long settled closely related European peoples: the Puritans fled to the Thirteen Colonies and the Lowland Clearances and the Highland Clearances of Scotland caused similar emigration patterns. Manchester and Bristol saw riots over early industrialisation conditions, and Victorian England is best described as Dickensian. It was unfriendly to the lower classes, and the welfare state was not invented until the time of Asquith and Lloyd George. Britain did have an ad-hoc asylum policy for cases of religious persecution but it was curtailed during the First World War by both the Alien Restriction Act 1914 and the British Nationality and Status of Aliens Act 1914. Despite restrictions, Britain was among the nations which accepted many immigrants prior to, during and following World War II. (Rosalind, 2008: 16)

Use of the word 'racism' became more widespread after 1936, although the term "race hatred" was used in the late 1920s by sociologist Frederick Hertz. Although racial segregation and discrimination were never mandated or sanctioned by law in the United Kingdom, it was not until the 1960s that laws were passed that specifically prohibited the practice.

The Race Relations Act 1965 outlawed public discrimination, and established the Race Relations Board. Further Acts in 1968 and 1976 outlawed discrimination in employment, housing and social services, and replaced the Race Relations Board with Commission for Racial Equality that merged into the Equality and Human Rights Commission in 2004. The Human Rights Act 1998 made organisations in Britain, including public authorities, subject to the European Convention on Human Rights. The Race Relations Amendment Act 2000 extends existing legislation for the public sector to the police force, and requires public authorities to promote equality. (Rosalind, 2008: 22)

After 2000, some argued that racism remains common, and some politicians and public figures have been accused of promoting racist attitudes in the media, particularly with regard to immigration, however race and immigration although related are not the same concepts. There have been growing concerns in recent years about institutional racism in public and private bodies. Although various anti-discrimination laws do exist, according to some sources, most employers in the UK remain

institutionally racist including public bodies such as the police and the legal professions. (Rosalind, 2008: 17)

Public sector employers in the UK are somewhat less likely to discriminate on grounds of race, as they are required by law to promote equality and make efforts to reduce racial and other discrimination. The private sector, however, are subject to little or no functional anti-discrimination regulation and short of self paid litigation, no remedies are available for members of ethnic minorities. UK employers can also effectively alleviate themselves from any legal duty not to discriminate on the basis of race, by 'outsourcing' recruitment and thus any liability for the employers' racial screening and discriminatory policies to third party recruitment companies. (Rosalind, 2008:23)

The United Kingdom has been accused of "sleepwalking toward apartheid" by Trevor Phillips, chair of the Commission for Racial Equality. Philips has said that Britain is fragmenting into isolated racial communities: "literal black holes into which no one goes without fear and trepidation and nobody escapes undamaged". On the other hand, the UK was commended in 2014 for its lack of racism by another member of a minority group. In fact, the author says that, from her perspective, it is a haven for inclusiveness, but loses points for its culture of grievance.



## Race Riot

Here were fierce race riots targeting ethnic minority populations across the United Kingdom in 1919: South Shields, Glasgow, London's East End, Liverpool, Cardiff, Barry, and Newport. There were further riots targeting immigrant and minority populations in East London and Notting Hill in the 1950s. In the early 1980s, societal racism, discrimination and poverty alongside further perceptions of powerlessness and oppressive policing sparked a series of riots in areas with substantial African-Caribbean populations. These riots took place in St Pauls in 1980, Brixton, Toxteth and Moss Side in 1981, St Pauls again in 1982, Notting Hill Gate in 1982, Toxteth in 1982, and Handsworth, Brixton and Tottenham in 1985.

A 1981 report identified both "racial discrimination" and an "extreme racial disadvantage" in Britain, concluding that urgent action was needed to prevent these issues becoming an "endemic, ineradicable disease threatening the very survival of our society". The era saw an increase in attacks on black people by white people. The *Joint Campaign Against Racism* committee reported that there had been more than 20,000 attacks on British people of colour, including Britons of South Asian origin during 1985. Both the Bradford riots and the Oldham Riots occurred in 2001, following cases of racism. These were either the public displays of racist sentiment or, as in the Brixton Riots, racial profiling and alleged



harassment by police forces. In 2005, there were the Birmingham riots, derived from ethnic tensions between the British African-Caribbean people and British Asian communities, with the spark for the riot being an alleged gang rape of a teenage black girl by a group of South Asian men. Rosalind, 2008 : 25)

### Racism by region

#### a) Northern Ireland

Northern Ireland had in 2004 the highest number of racist incidents that happened to people in the UK, and has been branded the "race-hate capital of Europe". Foreigners are three times more likely to suffer a racist incident in Northern Ireland than elsewhere in the UK. According to police, most racist incidents happen in loyalist Protestant areas, and members of loyalist paramilitary groups have orchestrated a series of racist attacks aimed at "ethnically cleansing" these areas. There have been pipe bomb, petrol bomb and gun attacks on the homes of immigrants and people of different ethnic origins. Masked gangs have also ransacked immigrants' homes and assaulted the residents. In 2009, more than 100 Roma were forced to flee their homes in Belfast following sustained attacks by a racist mob, who allegedly threatened to kill them. That year, a Polish immigrant was beaten to death in an apparently racist attack in Newry. Police recorded more than 1,100 racist incidents in 2013-2014,

but they believe most incidents are not reported to them. (Rosalind, 2008 : 26)

b ) Scotland

In 2006, 1,543 victims of racist crime in Scotland were of Pakistani origin, while more than 1,000 victims were classed as being "White British". Kriss Donald was a Scottish fifteen-year-old boy who was kidnapped and murdered in Glasgow in 2004. Five British Pakistani men were later found guilty of racially motivated violence; those convicted of murder were all sentenced to life imprisonment. However, there are indications that the Scottish authorities and people are well aware of the problem and are trying to tackle it. Among Scots under fifteen years old, there is the sign that, "younger white pupils rarely drew on racist discourses." In 2009, the murder of an Indian sailor named Kunal Mohanty by a lone Scotsman named Christopher Miller resulted in Miller's conviction as a criminal motivated by racial hatred. Miller's brother gave evidence during the trial and said Miller told him he had "done a Paki".

As of 11 February 2011, attacks on Muslims in Scotland have contributed to a 20% increase in racist incidents over the past twelve months. Reports say every day in Scotland, seventeen people are abused, threatened or violently attacked because of the colour of their skin, ethnicity or nationality. Statistics showed that just under 5,000 incidents of racism were recorded in 2009/10, a slight decrease from racist incidents

recorded in 2008/9. From 2004-12, the rate of racist incidents has been around 5,000 incidents per year. In 2011-12, there were 5,389 racist incidents recorded by the police, which is a 10% increase on the 4,911 racist incidents recorded in 2010. (Rosalind, 2008: 27)

### Racism in the police

Various police forces in the United Kingdom (such as the Greater Manchester Police, the London Metropolitan Police, the Sussex Police and the West Yorkshire Police services) have been accused of institutionalised racism throughout the late 20th and 21st centuries, by people such as the Chief Constable of the GMP in 1998 (David Wilmot); the BBC's *Secret Policemen* documentary 5 years later (which led to the resignation of 6 officers); Metropolitan Police Commissioner Bernard Hogan-Howe and the Metropolitan Black Police Association.

The National Black Police Association which allows only African, African-Caribbean and Asian officers as full members has been criticised as a racist organization by some because of its selective membership criteria based on ethnic origin. Michael Wilkes from the British Chinese Project said that racism against them isn't taken as seriously as racism against African, African-Caribbean or South Asian people, and that a lot of racist attacks towards the Chinese community go unreported, primarily because of widespread mistrust in the police. Prison guards are almost twice as likely to be reported for racism than inmates in the UK; with

racist incidents between prison guards themselves being nearly as high as that between guards and prisoners. The environment has been described as a dangerous breeding ground for racist extremism. (Rosalind, 2008: 30)

### Racism in 1993

There is a history behind a poem entitled *What Stephen Lawrence Has Taught Us*. Stephen Lawrence was a black British man from Plumstead south East London. He was killed by five young white men. They stabbed Lawrence on his left shoulder and right under his collarbone. This accident happened on 22<sup>nd</sup> June 1993 when he waited a bus at Well Hall, Eltham. This case got attention from public because of injustice inside it.

Mr. Paul Condon the head of Metropolitan police stated that the murderer were innocent. The murderers were freed while witnesses saw the incident directly. Police said the evidence did not enough to declare five young white men as the suspects. Lawrence died but the murderers have not found yet. In Britain, racist attack often happen to few races such as black people and asian. So, this case is one of many murderer cases because of racist attack that never found who the killer was.

The Inquiry into the murder of Stephen Lawrence brought to light many of the issues central to this chapter. It demonstrated that black and Asian people in Britain are specifically targeted for 'everyday' and politically organised racist violence and that this enduring experience of



being under attack fundamentally affects how members of ethnic minority communities think, feel and act. The inquiry demonstrated that racist violence undermines their sense of security as well as their actual safety; it curtails their freedom of movement including their ability to visit certain localities; it affects fundamental life choices such as where to live and work. Calls for protection by black and Asian communities have typically been met with denial either that a problem existed, that it bore any connection with racism, or that there were weaknesses in the subsequent police response. The Lawrence inquiry brought to light evidence that police are 'racism-blind', or have a world-view which favours racist offenders over black and Asian communities. Ultimately, it demonstrated the failure to meet the requirement to do justice, be fair, and ensure community safety (Bowling 1998, 1999).

The murder of Stephen Lawrence seemed to demonstrate the emptiness of the claim that the police and criminal justice system offered equal protection irrespective of race or ethnic origin. The main suspects who had histories of committing extreme violence committed a brutal murder and were then able to get away with it with impunity. Despite the exertion of a great amount of effort, police investigators were unable to collect sufficient evidence to put a case before the court. The Lawrence Inquiry's acknowledgement that the initial investigation was "marred by a combination of professional incompetence, institutional racism and a



failure of leadership by senior officers” was symbolically important (Macpherson 1999: 46.1).

Even more significant, was the empirical and documentary evidence that the Lawrence Inquiry unearthed and exposed to public view. As Jack Straw, the Home Secretary commented, in presenting the Inquiry report to the House of Commons, it had “opened all our eyes to what it is to be black or Asian in Britain today”. A renewed commitment to tackling racist crime, ensuring that ethnic minority communities are properly served and protected, in a new era of ‘anti-racist policing’ are grounds for optimism about the future. Stephen Lawrence will be remembered as one of at least 90 victims of racist murder over the past four decades in Britain. But if his death is to mean more than this, police protection and their use of coercive powers must now be fair, accountable and respectful of the fundamental human rights to life, liberty and security of the person.

## 2.5 Previous Studies

The researcher provides previous studies to strengthen her research. First, a thesis written by Birgitta Danielsson entitled *A Linguistic Study of Benjamin Zephaniah's Propa Propaganda*. She was a student from University of Gothenburg Sweden. Birgitta tends to examine the extent and the type of non standard language use in Benjamin Zephaniah's poetry collection “*Propa Propaganda*”. Her research also investigates variables such as identity, situation, and style by comparing the poet's artistic

language use with Zephaniah's speech in other contexts such as debate and public speech.

Second, the researcher finds a thesis written by a student from University of Jember named Evi Milatul Ulya entitled *A study on Racism in Louanne Johnson's Dangerous Minds Using Richard Delgado's and Jean Stefancic's Critical Race Theory*. Evi uses critical race theory to analyse racism issues in Louanne Johnson's Dangerous Minds.

Third, a thesis written by Kim Lan Ha. She was a student from Tamkang University, Department of China. Her thesis entitled *The Existence of Realness in Nihilty: the Analysis of Ji Hun's Poem "Everything Seems So Real"*. She analyzed general structure of realness or nihilty and smaller structures within reveal a sense of restlessness in the poet. She analyzed "Everything Seems So Real" poem using Genetic Structuralism theory by Lucien Goldmann (1913-1970) to find out the general structure and small structures within it.

Fourth, a thesis written by Moh. Alex Chandra from State Malang University. His thesis entitled *Genetic Structuralist analysis on "The Road Not Taken" and "Stopping by Woods on a Snowy Evening"*. He analyzed Robert Frost's poems using genetic structuralism theory by Lucien Goldmann to see the poet's worldview.

Those previous studies function as references that help the researcher to conduct this research. The first previous study help the researcher to see

the way Birgitta analyzed Benjamin Zephaniah's second collection poetry entitled *Propa Propaganda*. After the researcher read Birgitta's thesis, she gets inspiration to do her analysis. The second previous studies contributes to make the researcher knows the step to analyze a literary work using Critical Race Theory by Richard Delgado and Jean Stefancic. The third and fourth previous studies contributes to give knowledge for the researcher about how to apply Genetic Structuralism to analyze a literary work. Those previous studies give many benefits for the researcher. After read those thesis, the researcher knows how to analyze her object of research clearly. The different between those thesis and this research is the topic and object of study. Eventhough the researcher uses same theory and approach but she uses citation and quotation properly.

## CHAPTER III

### ANALYSIS

In this section, the researcher presents the analysis of racism in Benjamin Zephaniah Selected Poems entitled *What Stephen Lawrence Has Taught Us, Save Our Son, The Race Industry, and Neighbours* using Critical Race Theory by Richard Delgado and Jean Stefancic. The researcher also shows the homology of racism in society of Britain and racism in literature. The data are taken from Benjamin Zephaniah Third Book Collection Poems entitled *Too Black Too Strong*.

In this part, the researcher analyzed Benjamin Zephaniah selected poems based on the theory that has been explained in Chapter II. Those are five basic tenets or aspects of Critical Race Theory such as Everyday Racism, Intersectionality, Interest Convergence or Material Determinism, Voice of Color, and Social Construction.

In this research, the researcher paraphrases *What Stephen Lawrence Has Taught Us, Save Our Son, The Race Industry, and Neighbours* poems previously. Then the researchers shows the racism analysis using Richard Delgado's Theory. Then the researcher described the homology of racism in society of Britain and racism in literature. For further analysis, it is explained below :

### 3.1 Paraphrase of Zephaniah Selected Poems

The researcher shows paraphrase of Benjamin Zephaniah Selected Poems. They are: *What Stephen Lawrence Has Taught Us*, *Save Our Son*, *The Race Industry*, and *Neighbours*.

#### 3.1.1 Paraphrase of *What Stephen Lawrence Has Taught Us*

We know who the killers are,  
We have watched them strut before us  
As proud as sick Mussolinis,  
We have watched them strut before us  
Compassionless and arrogant,  
They paraded before us,  
Like angels of death  
Protected by the law.

It is now an open secret oxymoron  
Black people do not have  
Chips on their shoulders,  
They just have injustice on their backs  
And justice on their minds,  
And now we know that the road to liberty  
Is as long as the road from slavery.

The death of Stephen Lawrence  
Has taught us to love each other  
And never to take the tedious task  
Of waiting for a bus for granted.  
Watching his parents watching the cover-up  
Beggars the question  
What are the trading standards here?  
Why are we paying for a police force  
That will not work for us?

The death of Stephen Lawrence  
Has taught us  
That we cannot let the illusion of freedom  
Endow us with a false sense of security as we walk the streets,  
The whole world can now watch  
The academics and the super cops



Struggling to define institutionalised racism  
 As we continue to die in custody  
 As we continue emptying our pockets on the pavements,  
 And we continue to ask ourselves  
 Why is it so official  
 That black people are so often killed  
 Without killers?

We are not talking about war or revenge  
 We are not talking about hypotheticals or possibilities,  
 We are talking about where we are now  
 We are talking about how we live now  
In dis state  
 Under dis flag, (God Save the Queen),  
 And God save all those black children who want to grow up  
 And God save all the brothers and sisters  
 Who like raving,  
 Because the death of Stephen Lawrence  
 Has taught us that racism is easy when  
 You have friends in high places.  
 And friends in high places  
 Have no use whatsoever  
 When they are not your friends.

Dear Mr Condon,  
 Pop out of Teletubby land,  
 And visit reality,  
 Come to an honest place  
 And get some advice from your neighbours,  
 Be enlightened by our community,  
 Neglect your well-paid ignorance  
 Because  
 We know who the killers are.

In the first stanza line 1 “we” refers to Black people who know the murderer were, Cause they came to the court and saw it directly. At line 2, Black people have watched white people act arrogant in front of us. “us” refers to Black people. At line 3 there is a word “Mussolini” means the narrator describe the police as mussolini or dictator because they made mistake when accused them. There is a repetition in line 4, we have

watched them strut before. It's similar with line 2. Line 5, Compassionless and arrogant means White people act arrogant without feeling guilty for someone who died because of their action. Line 6, "they" refers to White people. White people held a party eventhough Lawrence died because of them. Line 7, 'like angels of death' the suspects like angels that took anyone soul everytime. Line 8, "protected by the law" means the killers did not get any punishment because the law protected them. In this case, the suspects was found innocent and free.

The second stanza line 9 "open secret" is an oxymoron. It means a secret that already known by many people. Line 10-11 "Black people do not have Chips on their shoulders" means Black people do not have any right to act unpleasant eventhough they treated unfairly by the law. Line 12, "They just have injustice on their backs" they refers to Black people. This line means Blacks always get injustice during their life. Line 13 "and justice on their minds" means justice for Blacks only on their mind because it does not real for them. Line 14, "And now we know that road to liberty" means Blacks know how long their journey to getting free from racism. Line 15 "as long as the road from slavery" means a justice for Black people does not real cause they realize that slavery is till alive and they are not free yet.

The third stanza line 16, "The death of Stephen Lawrence" is a repetition in this poem. Line 17, "Has taught us to love each other" means

Stephen Lawrence's death give many lessons to Blacks especially to love each other no matter what happen. Line 18-19, "And never to take the tedious task of waiting for a bus for granted" means a suggestion for Blacks to not take boring job such as waiting for a bus to come. Line 20, "his parents watching the cover up" means other Black people saw him got stabbed by the murderer while they are sitting inside the bus. Line 21, "Begs the question" means It is a session for Black to ask question. Line 22, "What are the tradingstandards here?" means Blacks question about the standard of trade of humanity in this situation. Line 23, "Why are we paying for a police force" means another question from Blacks whether they pay police or not eventhough they get injustice and force during their life. Line 24, "That will not work for us?" defines that no matter how much money Blacks give to police they still get injustice becaus it does not work for them.

The Fourth stanza, line 25, "The death of Stephen lawrence" this is a repetition. Line 26, "Has taught us" also a repitition. Line 27 "we cannot let the illusion of freedom" means there is no freedom for Black people cause it's only a minor group. On the contrary, at line 28-29, securities, police, and universities might try to create an intitution for racism case in England. But, in fact, line 30-31 "die in custody and emptying our pocket" shows that nobody knows when they finish those program until they die in jail or they lost lot of money to search the suspects. Line 32-37 "that black people are so often killed without killers" means racist attack to black

people is a common case and it's show us that they do not get justice in their life.

The fifth stanza talk about racism that can happen anytime because it is still alive. Line 38-41, It is not about revenge, war, hypothetics, possibilities but it talks about where blacks live and how they live. Line 2, "In dis state" refers to a mess country . Line 42-45, God save all those Black children who want to grow up and brothers and sisters who want to join a party. A party which held by Whites. Line 46 "raving" is similar with join a party. Line 47-48, "Has taught us that racism is easy when you have friends in high places is a sarcasm which is means God only save people in high position. In another word, people who have high authority can do whatever they want without get caught by the police eventhough they killed someone. In line 47-48 talks about the opposite of line 43-46. Actually God save weak people who suffering in their life. Meanwhile, party means an investigation process that held by the police for Black people. This party often happen but never ends. Line 49-52, "racism is easy to happen when you have friends in high place". It shows how big an authority influence someone. As long as white people have noble friends they can do racist attack to anyone. It could be black people or asian. Otherwise, when black people have throne friends they do not help them at all cause in their eyes black people were not their friends.



In the last stanza line 53 tells about Mr Condon. The author criticized Mr. Paul Condon as the head of Metropolitan police who did not handle Stephen Lawrence case properly. Line 54 “pop out of Teletubby land “ is a hyperbole means he came out of his fantasy. Line 55, “And visit reality” means Mr Condon has to know the reality. He remained the suspects were innocent. He said there was no proof about how those five white men stabbed Lawrence. Line 56, the author asked Mr Condon to reveal the truth of Lawrence’s murderers. Line 57-59, Mr Condon has to be honest to everyone in this world about the murderers of Stephen Lawrence especially his community. Line 60, But in fact, Mr Condon get paid by them that is why he ignore this case. He released the killers and do not give any justice to Lawrence’s family. Line 61, Eventhough Mr Condon lies, actually the society know who the killers are. This is one of many facts about how bitter Black people’s life there.

### 3.1.2 Paraphrase of *Save Our Son*

We Black men of England  
Too proud to cry for shame,  
 Let's cry a sea  
 Cry publicly,  
 Expose our very pain,  
 For Babylon the bandit  
 Is on our sisters trail,  
 The bad talk  
 And the cool walk  
Will not keep us out of jail.

We Black men of England  
 Our guns are killing us,  
 How dare we?  
 Now hear me



How great is dangerous?  
 There's a fascist and a druggist  
 Out to get our kith and kin,  
 Let silent guns  
 Save our sons  
 The power is within.

We Black men of England  
Excel as if in sport  
 For our people,  
 Because some people  
 Want to see our face in court,  
 When we Black men of England  
 Look the mirror in the face,  
 Through our sisters eyes  
 We men shall rise  
As proud sons of our race.

First stanza line 1, we refers to Black man who live in England. Line 2, Black man too shy for cry because of unimportant reason. Line 3-5 , Black man do not want to cry shamefully otherwise they want to cry within their own way. They cry out loud their feeling through musics. Line 6, “Babylon the bandit” is an album which is written by black men named Steel Pulse in 1986 to represent their madness, pain, and injustice that often happen to them. Line 7, Black man have to prove their power as respect for another Blacks especially Black women. Line 8, the bad people just talk. It is the opposite of Line 9 which means people who walk is the cool. Line 10, “Will not keep us out of jail” is a sarcasm. The fact no matter what black people do whether right or wrong will delivered themselves to the jail. That is the reason they choose to speak up than do nothing.

The second stanza line 11 is repetition exactly the same with Line 1 in the first stanza. Line 12, Black man have to be careful within using their guns because if they do a mistake it will risk the rest of Blacks. Line 13, Black man do not Cause white people will take revenge if it's happen. Line 14-15, how dangerous when blacks defeated by whites. In line 16 "fascist" refers to a person who under government's control. While "druggist" is the synonym of pharmacist. Line 17 "kith" means friends and "kin" is family. The meaning of those stanzas is both fascist and apothecary will look for black people as their prey if they dare to shoot their gun. Therefore in line 18-20, Black people decide to keep quite in order avoiding undesirable things. Since they have to protect the kids. Cause they have nothing anymore except their kids as the power to alive.

Third stanza 21, Black man have to show their strength. Line 22, there is a simile "Excel as if in sport". It can be seen from the used of "as". It refers to black people who have to pass white people over like what they did on sport. Line 23, for black people. Line 24-25, People want to se blacks in court. Line 26-28, Black man have to rise up from death because they have sisters and kids that they protect. Line 29, Black man shall rise for their own godness. Line 30, "as proud sons of our race" is a simile. It means they as Black people men have to rise up their heads cause they are the one and only hope for Black women and children.

### 3.1.3 Paraphrase of *The Race Industry*

The coconuts have got the jobs.  
 The race industry is a growth industry.  
 We despairing , they careering.  
 We want more peace they want more police.  
 The Uncle Toms are getting paid.  
 The race industry is a growth industry.  
 We say sisters and brothers don't fear.  
 They will do anything for the Mayor.  
 The coconuts have got the jobs.  
 The race industry is a growth industry.  
 They're looking for victims and poets to rent.  
 They represent me without my consent.  
 The Uncle Toms are getting paid.  
 The race industry is a growth industry.  
 In suits they dither in fear of anarchy.  
 They take our sufferings and earn a salary.  
 Steal our souls and make their documentaries.  
 Inform daily on our community.  
 Without Black suffering they'd have no jobs.  
 Without our dead they'd have no office.  
 Without our tears they'd have no drink.  
 If they stopped sucking we could get justice.  
 The coconuts are getting paid.  
 Men, women and Brixton are being betrayed.

First stanza line 1, “coconuts got paid”, “coconut” refers to Black people who trying to be white. Line 2, “The race industry is a growth industry” refers to races become an industry. Line 3, “We despairing, they careering” We refers to Black people, they refers to black people who works with white people. Black people lost their hope while the coconut or betrayal get a job. Line 4 “We want more peace they want more police” we refers to Black people. Black just need a piece while betrayals want more police to protect theirself.

Line 5, “The Uncle Toms are getting paid” . “Uncle Tom” refers to Black man when he was too respectful and friendly toward white people. Line 6, “The race industry is a growth industry” is repetition often come out in this poem. Line 7, “We say sisters and brothers don't fear” black people try to calm their family down. Line 8 , “They will do anything for the Mayor” “they “ refers to betrayals will do anything for their boss. Line 9, “The coconuts have the job” means the betrayal get a job. Line 10, another repetition “The race industry is a growth industry”. Line 11, “They're looking for victims and poets to rent” (they) refers to betrayals always look for victims, (poets to rent) betrayals want to destroy poets. Line 12, “They represent me without my consent” (me ) refers to the author who get destroyed by those betrayals. Line 13, “The Uncle To are getting paid” means those betrayals getting paid by whites. Line 14, “The race industry is a growth industry” is another repetition.

Line 15, “In suits they dither in fear of anarchy” mean in suits those betrayal do an anarchy. Line 16, “They take our sufferings and earn a salary” Those betrayals take their suffers so they can get money from it. Line 17, “Steal our souls and make their documentaries” The coconuts or betrayals sold documentaries about them. Line 18, “Inform daily on our community” means the coconuts or betrayals inform the daily news, articles about them even on their own community. Line 19, “Without Black suffering they'd have no jobs” means the coconut don't have jobs without include black suffering. Line 20, “Without our dead they'd have no



office” means The coconuts don’t have office without reveal news, article of Black people dead. Line 21, “Without our tears they'd have no drink” means the betrayals don’t have drink if they do not include Black tears on their news. Line 22, “If they stopped sucking we could get justice” means they will get justice if the betrayals stop do their miserly actions. In Line 23-24, “The coconut are getting paid, men, women, Brixton are being betrayed” shows how black man betrayed his brother and sisters just because of money that he got. Even Brixton case does not weaken his intention to be a white person. (Brixton) refers to a place located in South London. It’s a place where a great disturbance happened on 1981. Those incident made African immigrants suffering a lot especially African and Carribean. Actually it’s happened because the immigrants hold a big demonstration to get justice. They do not get a proper house, high jobless rate and criminalities happen there. Those demonstration changed into a disruption after police have quarrel with the demonstrators.

#### 3.1.4 Paraphrase of *Neighbours*

I am the type you are supposed to fear  
Black and foreign  
Big and dreadlocks  
An uneducated grass eater.

I talk in tongues  
I chant at night  
I appear anywhere,  
I sleep with lions  
And when the moon gets me  
I am a Wailer.

*I am moving in  
Next door to you*



*So you can get to know me,  
You will see my shadow  
In the bathroom window,  
My aromas will occupy*

*Your space,  
Our ball will be in your court.  
How will you feel?*

*You should feel good  
You have been chosen*

*I am the type you are supposed to love  
Dark and mysterious  
Tall and natural  
Thinking, tea total.  
I talk in schools  
I sing on TV  
I am in the papers,  
I keep cool cats*

*And when the sun is shining  
I go Carnival.*

The first stanza has sarcasm tones. This stanza talks about how his neighbours first impression when meet him. The author shows how his white people judge black people. Line 1 “you” refers to white people. White people often avow the speaker (black person) are scary. Line 2 “foreign” white people regard him foreign cause he has different skin colour. The fact that he is black make him looks strange. Line 3, “Big and dreadlock” means he has big figure and dreadlock as characteristic of Blacks. Line 4 “uneducated” They considered the speaker as underrated person who do not get a proper education. Even they call him “grass eater” since he looks a mess with his dreadlocks hair. It makes him looks like a herbivorous animal that eat grass in his daily life.

The second stanza, line 5, “I talk in tongues” means talk with his tongue like another people. Line 6 “chant” means singing. Line 7, “I appear anywhere” means He come out in anyplace. Line 8 “I sleep with lions” shows how poor he describe himself since he does not has friend then he sleep with lions. This is a sad magery. Line 9, “when the moon gets me” means when the night comes. Line 10, “I am a Wailer” is a jamaican singer and song writer. He was a member of reggae group called the Willers. When he is alone at night he sing reggae songs like Wailer’s song. Because the speaker want to be a famous singer like Wailer. In another word, Wailer is his role model.

Line 11, “I am moving in” is sarcasm. Line 12, “Next door to you” also sarcasm. Line 13, ‘So you can get to know me” is another sarcasm. Line 14, “You will see my shadow” is sarcasm. He teasing them for being afraid of him. The speaker message in this stanza, he does nothing so the neighbours do not need to worry at all. Line 15, “In the bathroom window” means sarcasm. Line 16, “My aromas will occupy your space” is a personification which is means the speaker’s scent will linger around his neighbours houses. It’s a scent that they hate since he is a black man.

Line 17 “your space “ means white place. Line 18 “Our ball in your court” means the character I come to whites place. Line 19, “How will you feel?” is sarcasm for whites about their feeling when character I move into their enviroment. Line 20, “You should feel good” is a sarcasm. Line 21 , “You have chosen” also a sarcasm. His neighbours ought to grateful

because he is a good guy. So his existence does not put them in a danger. Line 22, “I am the type you are supposed to love” The speaker says he is not a bad person even though he is a black man. Line 23-25 “dark and mysterious, tall and natural, thinking, tea total” is a Black man’s figure in this poem. Line 26, “I talk in schools” means he comes to schools for giving motivations. Line 27, “I sing on TV” means since He is a singer he always come out in many music programs to sing his songs. Line 28, “I am in the papers” shows his job as a public figure include poet, singer, and motivator makes him famous and his news exist on media such as newspapers and so on. Line 29, “I keep cool cats” shows he just like another people who caring animals especially cats. Line 30-31 “and when the sun is shining I go to carnival” refers to his habit to having fun when the morning comes.

### **3.2 Benjamin Zephaniah’s World View on racism**

The researcher describes racism in Benjamin Zephaniah using Critical Race Theory by Richard Delgado and Jane Stefancic. Critical Race Theory has five basic principles such as Everyday Racism, Intersectionality, Interest Convergence or martial Determinism, Voice of Color and Self Construction.

#### **3.2.1 Everyday Racism in *What Stephen Lawrence Has Taught Us***

Critical Race theoriest have built on everyday experiences with perspective, viewpoint, and the point of stories and persuasion (Stefancic,

R. D, 2001 : 38). The perspectives come to get better understanding about how to see race from people experiences in daily life. Everyday racism presents structural connection forces of racism with routine situation in daily life. (Essed, 1991 : 2) It is created and reinforce through everyday practices that always happened accidentally or not. Racism is an ideological dimension with routine situation with daily attitudes and interprets the reproduction of racism in terms of the experience of it in everyday life.

We know who the killers are,  
We have watched them strut before us  
As proud as sick Mussolinis',  
We have watched them strut before us  
Compassionless and arrogant,  
They paraded before us,  
Like angles of death  
Protected by the law

Actually Black people know who the murderer because they watched it directly. They see the mussolinis or dictators act arrogant in front of them proudly. Those dictators held a party in front of them (black people) for being angels of death or god of death after someone died because of their irresponsible acts. Those dictators does not get any punishment because the law protect them.

It is now an open secret oxymoron  
Black people do not have  
Chips on their shoulders,  
They just have injustice on their backs  
And justice on their minds,  
And now we know that the road to liberty  
Is as long as the road from slavery



It is not a secret anymore that black people do not have any right to act unpleasant eventhough they treated unfairly by the law. They just have injustice in their life. Even they know that a justice does not real for them because they realize slavery still alive even until now. Racism case often happen to them. This case is one of many racism attacks happen in Britain.

Racism attack happen everyday in Britain. This is the evidence:

The death of Stephen Lawrence  
Has taught us  
That we cannot let the illusion of freedom  
Endow us with a false sense of security as we walk the streets,  
The whole world can now watch  
The academics and the super cops  
Struggling to define institutionalised racism  
As we continue to ask ourselves  
Why is it so official  
That black people are so often killed  
Without killers?

The death of Stephen Lawrence is a case that get attentions from public because those incidents is so tragic. Stephen Lawrence is a black British man from Plumstead south East London. He was killed when he waiting for a bus. Before the incident happened, Lawrence stand up alone waiting for bus but suddenly young five white men stabbed his shoulder. If only someone give him first aid perharps he can survive longer. He passed away because he lost too much blood.

Lawrence case make black people recognize freedom does not exist for a minor group like them. It is useless eventhough police, securities, and universities try to create an intitution for racism case in Britain. Those



police never finish their program to find the murderer of Stephen Lawrence even if they have spent a lot of money. It has been 25 years since the incident happened. Racism attacks often happen to Black people. Moreover, they often killed without knowing who the killer are. This is the proof that racism attacks happen almost everyday in Britain:

In this state  
Under this flag, (God save the Queen),  
And God save all those black children who want to grow up  
And God save all the brothers and sisters  
Who like raving  
Because the death of Stephen Lawrence  
Has taught us that racism is easy when  
You have friends in high places.  
And friends in high places  
Have no use whatever  
When they are not your friends.

In Britain, God only save the Queen or a nick name for people who have high position. People who have high authority can do whatever they want without getting caught by the police even though they kill someone. God also save black people if they join a party with the police. A party when police investigated black people for some cases that they never do. Racism is easy to happen as long as white people are nobles and rich because they can attack anyone without getting caught by the police. Racism also easy to happen if you are a black man who has a rich white friend but it only happen if they consider you as their friend.

If they do not avow you as a friend then you will end up in the jail because they do not want to help you. Racism attacks often happen in Britain. Not only to Black people but also Asian, Indian, and Muslims.

Unfortunately, the murderer never get their punishment because they are white. Here is the evidence :

Dear Mr. Condon,  
 Pop out of Teletubby land,  
 And visit reality,  
 Come to an honest place  
 And get some advice from your neighbours,  
 Be enlightened by your community,  
 Neglect your well paid ignorance  
 Because  
 We know who the killers are

Mr. Condon is the head of Metropolitan police who do not handle Lawrence case properly. Black people want him to tell the truth in public about who the murderer are. They want him to maintain justice for Stephen Lawrence. Mr. Condon getting money from the murderer, that is why he doe snot tell the identity of the murderer. For black people, it is so useless eventhough Mr. Condon does not tell the society. Black people have already knew that the killer are those five young white men.

### 3.2.2 Intersectionality in *Neighbours*

Delgado Richard and Jane Stefancic states that “Intersectionality “ means the examination of race, sex, class, national origin, and sexual orientation, and how their combination plays out in various settings (Stefancic, R. D 2001 : 51). Those various biological, social, and cultural categories such as gender, race, class, activity, sexual orientation, speciesism, and other axes of identity interest on mutiple and often simultaneous levels, contributing to systematic injustice and social inequality. Intersectionality really happen in Britain. Here are the proof:

I am the type you supposed to fear  
 Black and foreign  
 Big and dreadlocks  
 An uneducated grass eater.

This stanza shows how white people first impression toward a black man. Here, character I is a black man because he has big body and dreadlocks. White people usually have negative thinking about black man. They think that if you are black, it means you are uneducated, gross, ugly, and scary. White people regard him foreign because he has different skin colour unlike them. The fact that he is different makes white people judge him with negative prejudice. White people think he is underrated person who does not get a proper education. Even they call him grass eater since he looks a mess with his dreadlock hair. It makes him look like an animal that eat grass in a real life.

I am moving in  
 Next door to you  
 So you can get to know me,  
 You will see my shadow  
 In the bathroom window,  
 My aromas will occupy

This is a sarcasm, he teasing his neighbours because they are afraid of him. Since he is a black man who moves to a place where belong to white people. So they will meet him whether they want or not. Even they will see his shadow and his scent will linger around the neighbour's house. They hate his scent because it is a scent of a black man. Black does not mean bad. He does not do anything that put them in a dangerous situation. This kind of oppression often happen in society of Britain.

### 3.2.3 Interest Convergence or Material Determinism in *The Race Industry*

Critical Race Theory recognize how components such as power, acces, status, and normality function as the manifestations of privilege. That's how interest convergence is the strategy to repress the blacks in economy and social system that affects to the whites as superior class and the blacks as inferior class (Tyson, 2006:371). It means that interest convergence is a racial practice to advance the whites financially or materially affects their feeling as superior class toward blacks. It makes the whites feels better than the blacks. It makes the whites characterizes the blacks as poor people that put them in the second class after the whites.

Here is a prove:

The coconuts have got the jobs.  
The race industry is a growth industry.  
We despairing, they careering.  
We want more peace they want more police.  
The Uncle Toms are getting paid

Coconut is a nick name for a black man who tries to be white man in job aspect. A black man tries to get white people heart in order to get a job. Nowadays race becomes a good industry in England. Since white people make black people suffer's as news or articles. Actually, black people just want to live peacely without any distrubtion from white. Otherwise, white bring police for their own safety from black. As if black will attack them. In reality, a group who like to attack people from different race are white because they abuse their power. It is a reason a black man tries to be a



friend of white. He want to get a benefit for his life especially a job. Here is an evidence of betrayal of a black man to get a job :

The race industry is a growth industry.  
We say sisters and brothers don't fear.  
They will do anything for the mayor.  
The coconuts have got the jobs.

Both Black women and men do not afraid of white. They know exactly what the betrayal do for getting a job. He will do anything for their boss eventhough he has to betray his own family.

The race industry is a growth industry  
They're looking for victims and poets to rent.  
They represent me without my consent.  
The Uncle Tom are getting paid.

Race industry is a proper business for white. That is why they always make black as their victims. Even they rent poets to represent black suffer's as dramatic as possible so their news, articles, stories are interesting and create a lot of money. The one who speak about black suffer is him, the betrayal. He does it because of money. There is an evidence that shows white oppress black:

The race industry is a growth industry  
In suits they dither in fear of anarchy.  
They take our suffering and earn salary.  
Steal our souls and make their documentaries.  
Inform daily on our community.  
Without Black suffering they'd have no jobs.  
Without our tears they'd have no drink.  
If they stopped sucking we could get justice.  
The coconuts are getting paid.  
Men. Women, and Brixton are being betrayed.



White people abused their power as majority group or class in England. They might look good in their suits but their attitude is bad. They take black suffer's as main topic in many media so they can get money from it. Even a black man who betray his family dare to make documentaries and inform it to black people without sense of ashame or sympathy. Actually without black suffering topic, white will not get money and drink. They do not have other controversial topic rather than black suffering. As if they stop their clumsy acts then black will get their justice. But, it is impossible since there is a betrayal that willngly to do anything as long as getting good payment from white. This betrayal loves money more than his own family and community.

#### 3.2.4 Voice of Colour in *Save our Son*

Critical race theory is the expression such as story telling and narratives among racial and minorities due to convey lived experiences of racial ethnic minorities and neutralized the narratives story supported by the dominant, white (Trevino, Harris,& Wallace, 2008, as cited in Campbell, 2014 : 76). To know the society's hope is by expose the narratives story of people in Black and Colored which experienced racial inequality. Here is an evidence of expressing racism attack of minor group:

We Black men of England  
 Too proud to cry for shame,  
 Let's cry a sea  
 Cry publicly,  
 Expose our very pain,  
 For Babylon the bandit  
 Is on our sisters trail,  
 The bad talk

And the cool walk  
Will not keep us out of jail.

They as Black men in England express their sadness and tears in a different way. They do not ashamed at all to show their pain in public. They find an excellent idea to express it. They make an album 'Babylon the Bandit' to represent the whole feeling of black people. There is a sarcasm in this song, they as Black men no matter what they do will end up in the jail whether make mistake or not to white people. As minority group, black always suffering because of oppression and discrimination from majority group that is white.

We Black men of England  
Excel as if in sport  
For our people,  
Because some people  
Want to see our face in court,  
When we Black men of England  
Look the mirror in the face,  
Through our sisters eyes  
We men shall rise  
As proud sons of our race.

As Black men in England. They can show up in sport aspects because it is their special ability. Their community want to see their glory over white. They try to rise their head up to make their community proud of them. As far as I know, Black men express their madness, pain, and tears in a positive way to protect their community that involved their children and women.

### 3.2.5 Social Construction in *The Race Industry*

Delgado Richard and Jane Stefancic explain that social construction with race and racism are products of social thought and relation (Stefancic R. D., 2001 : 51). It is produce by human itself within their issue that not objective, inherence or fixed. It is not only related to the biological or genetic reality rather races are categorized as society invents, manipulates, or retires when convenient. Here is the evidence of social construction that happened to black people in *The Race Industry* poem:

The race industry is a growth industry  
 They're looking for victims and poets to rent  
 They represent me without my consent  
 The Uncle Tom are getting paid  
 The race industry is a growth industry  
 In suits they dither in fear of anarchy  
 They take our sufferings and earn a salary  
 Steal our souls and make their documentaries  
 Inform daily on our community  
 Without Black suffering they'd have no jobs  
 Without our dead they'd have no drink

White people try to manipulate black people and poets for their own benefits. White people often choose black people as their target. They make news, articles, and journals about how black suffering in their life without ask permission from blacks previously. White manipulates the world smoothly so society do not know that they are people who make blacks suffering during their life. They record video or write news like they try to give a justice for black. Otherwise, they pretend to be good people. Actually, they just want to get money form those articles and news. They do not care at all whether Blacks suffering or not.

### 3.3 The Homology of Racism

The researcher provides the homology of racism in Benjamin Zephaniah's Selected Poems under the title What Stephen Lawrence Has Taught Us and the situation of society in real life that appropriate with those poems.

#### 3.3.1 Racism in Society

This poem talks about the death of Stephen Lawrence. Stephen Lawrence was born on 13 September 1974 - 22 April 1993. He was a black British teenager from Plumstead, south east London. He was killed by five white young men when waited for a bus in Well Hall, Eltham on the evening of 22 April 1993. The case got a lot of attention because it includes racist attack. It also a part of revocation that against double jeopardy. Two white young men accused as the murderer of Lawrence in 2012.

After the investigation, Police found five suspects. There is suggestion from police and Crown Prosecution Service that Lawrence was killed because he was black. It means the murderer killed him because of race issues. In 1998, Sir William Macpherson examined Lawrence's case and he said it categorized as racist attack. He also stated that double jeopardy should be banned for murder case to avoid retrial for the suspects. People called this case as one of the most important moments in the modern history of criminal justice in Britain. In 2010 the case called as one of the highest profile unsolved racially motivated murders.



After a further inspection, Police announced Gary Dobson and David Norris as the suspects of the death of Stephen Lawrence on 18 May 2011 because a new evidence came out. At the same time, Court of Appeal cancelled Dobson's discharge to join retrial. On 3 January 2012, Dobson and Norris avowed as Lawrence's murder. The judge gave them punishment for their terrible crime so they have to stay in the jail for 15 years 2 months.

This case became famous after previous police who handle Lawrence's case got caught corrupt during investigation came out in media. Actually this kind of claim have existed before. It has been investigated in 2006 but reignited in 2013 when a man pretended to be a fake police stated in an interview . He got paid to denounce Lawrence's family. He also tried to provoke another police in order to unreveal the truths. In 2012, both Scotland Yard and the Independent Police Complaints Commission did not held a further investigation. In 2014, fake police news and articles spread widely, society assumed police tried to protect the murderers. After it happened, Police began their move to find the three murderers of Stephen Lawrence besides Gary Dobson and David Norris.

### The Murder

Lawrence enjoyed his Thursday on 22 April 1993 at Blackheath Bluecoat School. After school, he went to Lewisham to look around shops. Then, he travelled by bus to an uncle's house in Grove Park. He



met Duwayne Brooks, and they played video games then finished at 10:00 pm. They realized their bus come late then they waited a bus in Well Hall Road together.

They arrived at the bus stop in Well Hall Road at 10:25 pm. He walked around Well Hall Road to Dickson Road to see whether there is a bus or not. Brooks was still in Well Hall Road. At this point, Brooks saw a group of five white youths crossed Rochester Way walked to their way. At 10:38 pm, he called Lawrence to ask whether there is a bus come or not. Brooks claimed that he heard one of Lawrence's murderers said: "What, what, nigger?" as they all quickly crossed the road and attacked Lawrence.

The attackers forced Lawrence kneel and stabbed him to a depth of about 5 inches or 13 cm on both sides of the front of his body, in the right collarbone and left shoulder. Both wounds severed axillary arteries before penetrating a lung. Lawrence lost all feeling in his right arm while he loat a lot of blood. Brooks began to run, and shouted for Lawrence to run to escape with him. While the attackers disappeared from Dickson Road, they both ran in the direction of Shooters Hill, eventhough Lawrence collapsed and bled to death after running about 130 yards (120 m).

Brooks ran to call an ambulance while an off duty police officer stopped his car and covered Lawrence with a blanket. Lawrence was taken to Brook General Hospital by 11:05 pm, but he was already dead. Lawrence

was murdered nine months after another racial attack that happen to Asian named Rohit Duggal. He also stabbed to death in Eltham by whites.

#### Witnesses

Three witnesses at the bus stop said that the attack was sudden and short, although no one able to identify the suspects. In the days following Lawrence's murder, several residents came forward to provide names of suspects. An anonymous left a note on a police car windscreen about the five main suspects. The suspects were Gary Dobson, brothers Neil and Jamie Acourt, Luke Knight and David Norris. In February 1999, Police officers revealed that a woman as a vital witness had called detectives three times since the day when Lawrence attacked by those white youths. The five suspects getting involved in racist knife attacks around the Eltham area. Four weeks before Lawrence's death, Dobson and Neil Acourt were involved in the racist attack of a Black teenager, Kevin London. They mocked Kevin before stabbed him like Lawrence's case. Neil's brother Jamie accused for stabbing teenagers named Darren Witham in May 1992 and Darren Giles in 1994. It made Giles to have a heart attack. Neil, Jamie Acourt, David Norris, and Gary Dobson often getting involved on racist attack in form of stabbing the victims with knife. On March 1993, Gurdeep Bhangal and Stacey Benefield were their victims.

## Investigations, arrests and prosecutions

During three days, prime suspects had been identified. But there was no arrests. Even until two weeks after Lawrence's died. Detective Superintendent Brian Weeden, the officer who led the murder investigation from the third day until 14 months, explained to public in 1998 that he did not know whether the law permit him to arrests suspects based on reasonable suspicion or not. On 7 May 1993, Neil Acourt and Gary Dobson arrested by police. Norris turned himself into police and arrested three days later. Knight arrested on 3 June 1993. Police caught Neil in an identity parade while Luke Knight charged with murder on 29 July 1993.

An internal review opened in August 1993 by the Metropolitan Police. On 16 April 1994, the Crown Prosecution Service stated they did not have sufficient evidence for murder charges against anyone else, despite a belief by the Lawrence family that new evidence had been found.

Police held an investigation of Lawrence's death in February 1997. The five suspects refused to answer any questions, they claimed special right to not torment theirselves. The investigation ended on 13 February 1997, the jury announced their decision after 30 minutes discussion of unlawful killing as unprovoked racist attack by five white youths. On 14 February 1997, the *Daily Mail* newspaper labelled all five suspects as murderers. The headline were, "Murderers: The Mail accuses these men of

killing. If we are wrong, let them sue us." Underneath this headline appeared pictures of the five suspects: Dobson, Neil and Jamie Acourt, Knight, and Norris.

### 3.3.2 Racism In Literature

*What Stephen Lawrence Has Taught Us* poem by Benjamin Zephaniah shows white people do racist attacks to Black people. One of many victims of racist attacks cases is Stephen Lawrence. The death of Stephen Lawrence got a lot of attention from Britain society because it is difficult to find the murderer. This case called as the modern history of criminal justice in Britain. Criminal justice in form of racist attacks often happen in Britain and the victims are Black people. Ironically, this is one of racist attacks cases that famous among the public. There are many racist attacks cases that do not get exposed to media. It is mean the victim's family do not know who the murderer of their son or daughter. Actually racist attacks in Britain not only happen to Black people but also Asian, and Muslims. But, this case more often happen to Black than Asian and Muslim. This tragic incident happen because White people feels more superior than Black people.

According to *What Stephen Lawrence Has Taught Us* poem, freedom is not real for Blacks. They do not have justice in their life because white pressure them because of their race that different from white. White put them as poor people in the second class after them. White feel that they



have more authority to make the minority group like Blacks suffering. This is a fact, when Blacks walk in the street then White see them Black get mocked and attacked by Whites like Stephen Lawrence case. Or when Whites see Blacks they judge them by staring at them in a negative way. Everyone know eventhough Blacks has been free from slavery but in reality they still get attack by white becuase of their race.

The homology of racism in society and racism in literature is racism still alive eventhough this is a modern era. People call it as criminal justice in form of racist attacks. Benjamin Zephaniah wrote What Stephen Lawrence Has Taught Us poem appropriate with the real life condition in 1993 when Stephen Lawrence became a victim of racist attacks by White. It is appropriate as the researcher explain about racism in society above. The police protect the murderer at the beginning. After society speak up then police begin to find the murderer. This case is so tragic because it needs a long time to find the killer of Lawrence. Otherwise, their family and another Blacks feel pressured why they do not have justice like Whites.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### 4.1 Conclusion

This study aims to examine racism in Benjamin Zephaniah's selected poems and to find the homology of racism in society and literary work. To achieve those objectives, this study employs Critical Race Theory by Richard Delgado and Jean Stefancic and supported by Genetic Structuralism by Lucien Goldmann.

The result of the study shows that racism occurs in Benjamin Zephaniah's selected poems entitled *What Stephen Lawrence Has Taught Us*, *Save Our Son*, *The Race Industry*, and *Neighbours* in five aspects. First, Everyday racism presents structural connection forces of racism with routine situation in daily life such as racist attacks that often happen to Black people in Britain. Second, Intersectionality means the examination of race, sex, class, national origin, and sexual orientation, and how their combination plays out in various settings. Those various biological, social, and cultural categories such as gender, race, class, activity, sexual orientation, speciesism, and other axes of identity interest on multiple and often simultaneous levels, contributing to systematic injustice and social inequality such as white people negative impression of Black people.

Third, Interest Convergence or Material Determinism interest convergence is a racial practice to advance the whites financially or materially affects their feeling as superior class toward blacks. It makes the whites feels better than the blacks. It makes the whites characterizes the blacks as poor people that put them in the second class after the whites such as how white people characterizes Black as poor people in the second class after white. Fourth, Voice of Color is the expression such as story telling and narratives among racial and minorities due to convey lived experiences of racial ethnic minorities and neutralized the narratives story supported by the dominant, white such as Black people way to express their voice of suffering by whites attacks. Last, Social Construction with race and racism are products of social thought and relation such as white people manipulates the media to get money form Black people suffering. This research also shows the homology between racism in Benjamin's poems and society condition in Britain is criminal justice in form of racist attacks often happen to Black people.

#### **4.2 Suggestion**

The result of this study can be supported by other analysis occupying sociological approach or other criticism beyond sociological studies. Therefore, the analysis using another theory, i.e sociological study or any other studies which analyze about human behaviour is highly recommended. In addition, since this study focuses on racism issues, further

analysis can be done in analyzing the discrimination and political views in the poems. The last to note, these poems also can be analyzed using other theories related to racism or racist topic such as psychology and another.



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