

**RACIAL DISCRIMINATION REFLECTED ON THREE
SELECTED POEMS OF LANGSTON HUGHES**

THESIS

Miftahatul Ma'rifa
12320013



**ENGLISH LANGUAGE AND LETTERS DEPARTMENT
HUMANITIES FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
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2016

STATEMENT OF THE AUTHENTICITY

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Hereby, I declare that the thesis entitled "*Racial Discrimination Reflected on Three Selected Poems of Langston Hughes*" is truly my original works accomplish the Requirements for the Degree of Sarjana Sastra (S.S) to English Language and Letters Department, Humanities Faculty, Maulana Malik Ibrahim State Islamic University of Malang. It does not incorporate any materials previously written or published by another person, except those indicated in quotation and bibliography. Due to this fact I am the only person responsible for the thesis if there is any objection from others.

Malang, July 11, 2017



Miftahatul Ma'rifa

APPROVEMENT

This is to certify that Miftahatul Ma'rifa's thesis entitled "*Racial Discrimination Reflected on Three Selected Poems of Langston Hughes*" has been approved by thesis advisor for further approval by the board of examiner.

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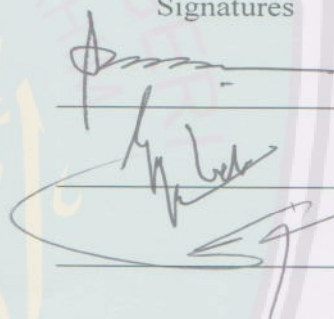
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This is to certify that Miftahatul Ma'rifa's thesis entitled "*Racial Discrimination Reflected on Three Selected Poems of Langston Hughes*" has been approved by the Board of Examiners as the requirement for the degree of Sarjana Sastra

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MOTTO

Allah will always give us the best way; we never expect it will be.

(Gerimis_Kecil195)

You never know what the future will bring to you, just go ahead and do your best
for now.



DEDICATION

This thesis is especially dedicated to;

My beloved mother, Sunarti and father, Kasiyanto, who always motivate me to be stronger, give me endless love, then always believe and support to everything I do. I love u most.

To my Twino, My Ant fams, My kentang fams, and Aa', who always make me up when I feel down. Thanks for being my new family here.



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In terms of completion of this study, the writer would like to express the deepest gratitude to Dean of Humanities Faculty, Dr. Isti'adah, the Head of English Language and Letters Department, Dr. Syamsuddin, the Advisor, Mr. Muzakki Afifuddin, M.Pd. and all the lectures who have taught her a lot of things during her study.

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Additionally, the writer is heartily thankful to the individuals too numerous to mention who have given suggestions, corrections, and criticisms, especially, Mr. Muzakki Afifuddin, M.Pd., as the writers thesis advisor, whose guidance, patience, support and encouragement from the initial to the final level enable her to develop an understanding of the subject.

The writer is indebted to many her fellows to support her: the member of room 33 in Khadijah 34, Kentang Family, the member of room 8,

chicken family, the member of room 33of USA, Ant Family, and the member of Arrazy dormitory. Moreover, the writer would like to give more thanks to Twino Nikki Khairunnisa for giving the 4 years beautiful friendship, to Aa' Agung for accompanying the writer since 3 years ago, to always support and make the writer feels that she can do anything she wants.

Malang, October 2016

The writer



ABSTRACT

Ma'rifa, Miftahatul, 2016. Racial Discrimination Reflected on Three Selected Poem of Langton Hughes. Thesis. English Language and Letters Department. Humanities Faculty. Maulana Malik Ibrahim State Islamic University, Malang.

Advisor: Muzakki Afifuddin, M.Pd

Keywords: Sociological, Historical, Racial Discrimination, Poem, Harlem Renaissance.

This study examines the phenomena of racial discrimination in the three selected poems of Langston Hughes which is written during Harlem Renaissance. This objective of this study is to know how Langston Hughes draws the phenomena through his poem and about the correlation between the phenomena of the poem and real condition at that time. Racial discrimination is the different treatment among individual or group of people based on skin tone that is experienced by Afro American during the long histories of America. Langston Hughes is one of the poets famous in the Harlem renaissance era 1920s.

The aim of this study is to find out the relationship between literary works and the historical background where the poem written. The object of this study is three selected poems of Langston Hughes which is written during Harlem Renaissance in 1920s. The main issue of the three selected poems is about racial discrimination.

The study uses the concept of racial discrimination according to Altman. Moreover to reveal the relationship between literary works and the historical facts use historical approach, then the researcher uses Lucien Goldmann theory about literary works and history then sociological theory as the critical theory, especially W.E.B Du Bois theory about double consciousness.

The result of the study shows that Langston Hughes reflects the phenomena of racial discrimination through the use of diction, such as Slave, victim, worker, the Belgians cut off my hand, and they lynch me, in the poem "*Negro*". Then the use of symbol like a blind justice goddess who actually has two eyes sore behind her bandage in "*Justice*" poem, and figurative language "I am the darker brother. They send me to eat in the kitchen, When company comes" in the "*I, Too*" poem. Then found that there are 3 kinds of racial discrimination which is discussed in the poems, such as direct racial discrimination, indirect racial discrimination and institutional racial discrimination. Furthermore the study has found that the racial discrimination phenomena in the poems depict the real condition and history of Afro American at that time. Such as lynching phenomena in the poem "*Negro*", racial injustice in the poem "*Justice*", and racial segregation in the "*I, Too*" poem.

ABSTRAK

Ma'rifa, Miftahatul, 2016. Racial Discrimination Reflected on Three Selected Poem of Langton Hughes. Skripsi. Jurusan Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

Dosen Pembimbing : Muzakki Afifuddin, M.Pd

Kata Kunci: Sosiologi, Sejarah, Diskriminasi Ras, Puisi, Harlem Renaisans.

Studi ini meneliti fenomena diskriminasi rasial di tiga puisi dipilih Hughes Langston yang ditulis selama masa Renaisans Harlem Renaisans. Tujuan dari studi ini adalah untuk mengetahui bagaimana Langston Hughes menggambarkan fenomena melalui puisi dan tentang korelasi antara fenomena puisi dan keadaan saat itu. Diskriminasi rasial adalah perlakuan yang berbeda antara individu atau kelompok berdasarkan warna kulit yang dialami oleh ras Afro American selama sejarah panjang bangsa Amerika. Langston Hughes adalah salah satu penyair terkenal pada era Harlem renaisans 1920-an.

Tujuan dari penelitian ini adalah untuk mengetahui hubungan antara karya sastra dan latar belakang sejarah dimana puisi tersebut ditulis. Objek dari studi ini adalah tiga puisi pilihan dari Hughes Langston yang ditulis selama masa Harlem Renaisans di tahun 1920-an. Masalah utama dari tiga puisi yang dipilih adalah tentang diskriminasi rasial.

Studi ini menggunakan konsep diskriminasi rasial menurut Altman. Selain itu untuk menemukan hubungan antara karya sastra dan fakta sejarah juga menggunakan teori pendekatan sejarah, kemudian peneliti menggunakan teori sosial Lucien Goldmann tentang karya sastra dan sejarah. lalu teori sosiologi sebagai teori kritis, khususnya teori W.E.B Du Bois tentang kesadaran ganda.

Hasil studi menunjukkan bahwa Langston Hughes mencerminkan fenomena diskriminasi ras melalui penggunaan diksi, seperti budak, korban, pekerja, Belgia memotong tangan saya dan mereka menghukum mati saya, dalam puisi "Negro". Kemudian penggunaan simbol seperti dewi keadilan buta yang sebenarnya memiliki dua mata sakit di belakang perban nya dalam puisi "Justice", dan juga kiasan "saya adalah saudara lebih gelap. Mereka menyuruh saya makan di dapur, ketika penguasa datang" dalam puisi "I, Too ". Kemudian ditemukan bahwa ada 3 macam diskriminasi rasial yang dibahas dalam puisi, seperti diskriminasi rasial langsung, diskriminasi rasial tidak langsung dan diskriminasi rasial secara institusi/kelembagaan. Selanjutnya studi telah menemukan bahwa fenomena diskriminasi ras menggambarkan kondisi nyata dan sejarah Afro American pada waktu itu. Seperti fenomena hukuman mati dalam puisi "Negro", ketidakadilan rasial di puisi "Justice", dan pemisahan secara ras dalam puisi "I. Too".

مستخلص البحث

المعرفة، مفتاح. 2016. تمييز القبائل في ثلاثة اشعار لانجتون هوكس. البحث الجامعي. قسم اللغة والأدب الإنجليزي. كلية الإنسانية. بجامعة الإسلامية الحكومية مولانا مالك ابراهيم مالانق.

المشرفة: مزكي عفيف الدين الماجستير

الكلمات الرئيسية: الإجتماعية، التاريخ، تمييز القبائل، شعر، هارليم رينائيسانس

هذه الدراسة يبحث عن تمييز القبائل في ثلاثة أشعار يختارها هوكس لانجتون مكتوب حين عصر النهضة هارليم رينائيسانس. اما هدف هذه الدراسة لمعرفة كيف تبيين الحادثة بواسطة الشعر عند لانجتون هوكس والعلاقة بين الحادثة في الشعر والحال في ذلك الوقت. تمييز القبائل هو المعاملة المختلفة بين الفرد او المجموعة على اساس لون الجلد التي اصابتها قبيلة افرو امريكي خلال تاريخ امريكي الطويل. لانجتون هوكس هو احد الشعاع المشهور في عصر هارليم رينائيسانس في سنة 1920.

أما أهداف هذا البحث لمعرفة العلاقة بين الأدب و خلفية تاريخ كتابة ذلك الشعر. أما كائن هذه الدراسة هي ثلاثة أشعار يختارها هوكس لانجتون مكتوب حين عصر هارليم رينائيسانس في سنة 1920. المسئلة الرئيسية من ثلاثة أشعار هي تمييز القبائل. تستعمل في هذه الدراسة مفهوم تمييز القبائل عند التمان. ويجانب ذلك، لاكتشاف العلاقة بين الأدب والتاريخ تستعمل الباحثة النظرية الإجتماعية لوجين كولدمان عن الأدب والتاريخ. ثم نظرية علم الإجتماعية كالنظرية النقدية وخاصة لنظرية و.أ.ب دودويس عن الوعي الغاند.

أما نتائج البحث تشير أن لانجتون هوكس يشرح عن تمييز القبائل بواسطة استعمال أسلوب. مثل العبد او العاقب او العامل، يقطع بلجيكا يدي و يحكمني بالقتل، في شعر "نكرو"، ثم استخدام الرمز مثل ربة العدالة الأعى الذي حقيقته عنده عينان قرحان خلف الجبيرة في شعر "جوستيس"، والمثل "انا اخ مظلم، هم يأمروني لأكل في المطبخ حينما جاء السيد" في شعر "اي، تو". ثم وجد على وجود ثلاثة انواع تمييز القبائل الذي يبحث في الشعر، مثل تمييز القبائل المباشر، تمييز القبائل غير المباشر و تمييز القبائل المؤسسة. وتوجد في هذه الدراسة أن حادثة تمييز القبائل تشير إلى الحقيقة وتاريخ

افرو أمريكي في ذلك الوقت. مثل الحادثة عن عقوبة القتل في شعر "نكرو"، وظلم للقبائل
في شعر "جوستيس" وتفريق القبائل في شعر "اي، تو"



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CHAPTER I

INTRODUCTION

This chapter presents the introduction of this thesis. It covers some subjects that explain about background of the study, statements of the problems, objectives of the study, scope and limitation, significance of the study, research method, and definition of key terms.

1.1 Background of the Study

Literary works, as the product of society, sometime becomes the expression of the social condition in certain place and time. This is why the works of literature functions as the mirror of society. This reality then promotes the appearance of sociological approach in literature based on Laurensen and Swingewood as cited in Robi'ah (2015).

Based on the statement above, literary works is a mirror that can reflect the social condition when the works have been written, in this case is in American literature.

American literature itself cannot be separated with the long history of civil right movement. Civil right movement is a movement to get equality in all aspects of life as citizen who live in a country. In this case, it was committed by American black, or Afro-American (Karson: 2004). America is one of the wide multicultural countries that live in more than culture or ethnic. It is as result of colonialism that

happened in America a long time ago. The history of America itself is always connected with race discrimination from white people to the black people. This phenomenon has begun over the slavery era, when white people bring slaves from Africa to be worker in America. The fact that the Afro-American were shipped under conditions of slavery makes the relationship between American white and black in a complex problem. The American whites still think that Afro-American black people are uneducated and low-born people. This fact is a reason to the unfairness, oppression and violence that is committed by white people to the black people (Markova, 2008).

Actually, the movement of civil right had been begun since 17th century, but it mostly known by reconstruction movement. This movement is happened when slavery is not experienced by black people but also white people in Virginia and Qualer, Pennsylvania. They deprecate barbaric slavery that had been done by landlord estate they work in most American country. Nat Turner, Sojourner Truth, Federic Douglas, William Lloyd Garrison, John Brown, and Harret Tubman are some people who lead slavery resistance before civil war 1861's.

In 1920's the history of civil right movement entered into cultural movement which is famous with Harlem Renaissance. The Harlem Renaissance is a literary movement led by well-educated; middle-class African Americans who express a new pride in the African-American experience (The roaring life). This movement is centered on the Harlem district of New York City, as is part of a nationwide urban revolution sparked by World War I (1914-1918). The cultural outburst, which is followed the dramatic wave of Southern blacks into Northern cities

during and after the war, brought the debate over racial identity and the future of black America to the forefront of the national consciousness (Bodenner, 2006).

Proponents of cultural integration argued that Harlem Renaissance artists had a duty to convey certain positive, refined representations of African Americans to society at large. Such "proper" images of blacks, they insisted, are crucial to countering more than a century of racist black stereotypes in American pop culture. Art could not be divorced from politics, integration supporters said; blacks must use their art to gain recognition as cultural equals. Once blacks are recognized as cultural equals, they reasoned, political and social equality would follow (Bodenner, 2006).

One of the most famous artists in the Harlem Renaissance is Langston Hughes. Langston Hughes is an American poet, social activist, novelist, playwright, and columnist. He was one of the earliest innovators of the then-new literary art form jazz poetry. Hughes is best known for his work during the Harlem Renaissance. He famously wrote about the period that "Harlem was in Vogue."

In this research, the researcher will try to analyze three selected poem of Langston Hughes, they are *Negro*, this poem tells about how white people treat Black people in brutally, and it happens in all places in America. *I, Too* is a poem about black people who get discrimination because of his black skin. He has to eat on the kitchen while white people eat well on the table. But he thanks to his condition and hope that someday he will eat in the table with white people. *Justice*

is a poem that represents the justice to black people. In this poem the writer compares justice with a blind goddess.

Researches that explore about Langston Hughes poem and sociological approach during that time are *Discrimination Against The Blacks And Chicanos In Hughe's "Children's Rhyme" And Mora's "Legal Alien"* by Nuria Choiruz Zuamah (2012) from humanities faculty Diponegoro University used genetic structuralism as her theory to solve the problems. *Racism against African American slave in Solomon Northup's Twelve Years as a Slave* by Robi'ah Adawiyah (2015), he used sociological approach to reveal the racism that is experienced by African American slave in Solomon through "*Twelve Years as a Slave*". *An Analysis of Racial Issues in Some Langston Hughes' Poem* by Rama R. Marpaung 2010, he tries to extend the racial issues in Langston Hughes poem uses theory of racism. Actually, this analysis is quite similar with researcher analysis. But it has different in poems which are used to be the object of analysis and the theory. In Rama's analysis tries to explore racism in all aspect, but in this researcher only focus on racial discrimination. *Racism against African American Portrayed in Angelina Weld Grimke's Rachel* by Subhan 2011, He used the sociological approach to connect between historical backgrounds and the literary works that written in that time. And the second research suitable with the researcher's research that use sociological to reveal the connection between historical background and the literary works in that time. By using sociological approach, researcher will proof that literary works can represent the social condition where the literary work is written.

In this research, the writer tries to find relationship between the social conditions during civil right movement, in this case is Harlem Renaissance and process of creating literary works. It is needed to know how the struggles of African-American people to get civil right and erase racial discrimination that has been experienced during long time histories of America.

1.2 Statements of the Problems

There are two problems that will be explored in this study, based on the background of the study. The problems are:

1.2.1 How is the racial discrimination reflected in Langston Hughes' selected poems?

1.2.2 Does the racial discrimination reflected in Langston Hughes' selected poems describe the reality at that time?

1.3 Objectives of the Study

This Study aims to:

1.3.1. Describe the racial discrimination that is reflected by Langston Hughes' selected poems

1.3.2. Prove that racial discrimination that is appeared in Langston Hughes' selected poems as the reflection of the reality at that time.

1.4 Scope and Limitation of the Study

This researcher in this study by determining the theory, time, and other and to get more deep understanding about the problem will limit the research only on 3 poems of Langston Hughes which is written during Harlem Renaissance, there are

Negro, I, Too, and Justice. Instead of them this research will use American historical book such as *A Historical Guide to Langston Hughes, The Collected Poem of Langston Hughes, Outline of American Literature, and A History of American Literature*.

1.5 Significance of the Study

This study has 2 significances:

1.5.1. Theoretical significance.

1.5.1.1. Give significant contribution to development of literary study appreciation, criticism, and literary study in Indonesia.

Currently in the State Islamic University Maulana Malik Ibrahim of Malang.

1.5.1.2. Fill up inadequacy in literary study.

1.5.1.3. Give significant contribution to literary study collection as a reference to the next study that will take the same object.

1.5.2. Practical significance.

1.5.2.1. To reveal Lucien Goldmann theory and W.E.B Du Bois' theory about sociological through Langston Hughes poems.

1.5.2.2. To enrich scientific knowledge of literature students in Humanities faculty, State Islamic University of Malang about

American Literature and art.

1.6 Research Method

This chapter presents research design, data source, data collection, and analysis.

1.6.1 Research Design

This research is categorized into literary criticism because in this study the researcher conduct discussion of literature, including description, analysis, and interpretation of literary work. The term literary criticism applied to the analysis, interpretation and evaluation instead of giving analysis, interpretation and evaluation.

This research will plan to explore and find how Langston Hughes depicts racial discrimination on his some poems then understanding more about the relationship between Langston Hughes poems and the histories of civil right movement in this case is Harlem Renaissance. Literary work can represent a real condition. This research will take qualitative research and have one variable; there is Langston Hughes poem in sociological perspective. About the theory that will be used, the researcher will take on one mode of sociological criticism that is mirror mode that focus on the question how the literary works reflect the social condition. Before that, the researcher will analyze the intrinsic aspect of the poem one by one to know how Langston Hughes draws up the discrimination which is experienced by American black. Then the researcher will try to connect all data collection with the history of American literature by using historical approach.

1.6.2 Data Source

Then the main data source in this research is 3 poems of Langston Hughes that has been taken from *The Collected Poem of Langston Hughes* which is published by Vintage Books, New York. There are, Negro, I, Too, and Justice.

Instead of using those poems, the researcher will take data from some historical books about American literature as the secondary data.

1.6.3 Data Collection

This study employs several methods to collect the data; reading comprehension, analyzing the racial discrimination phenomena that appear in poems through the use of dictions, language style like metaphor, imaginary and others, and try to relate the data from library research and data from internet to get the right sources and data wanted. Then tried to connect all aspect in poems with historical background where the works are written. And the last is used the theory to analyzing the literary work in discrimination.

1.6.4 Data Analysis

After having the data collection, the next step is reviewing, interpreting, explaining, comparing and evaluating the data. Thus, elaborate some unnecessary information and keep the needed data only. In that case, some problem should be concluded and the main discussion can be explained.

At the end of this analysis, the answers related to the statement of the problems will come up and some conclusion will be accomplished.

1.7 Definition of Key Terms

1,7.1. Poem

Based on Cambridge dictionary, poem is a piece of writing in which the words are arranged in separate lines, often ending in rhyme, and are chosen for their sound and for the images and ideas they suggest.

1,7.2. Race

Category assigned to people based on the social meaning and significance accorded to physical or cultural characteristics of member of member of society's population. Although it is often used as a way to categorize people, race is meaningless concept in biology. (Gould, 1996:198)

1,7.3. Racial Discrimination

Racial Discrimination is the different treatment among individual or group of people based on skin tone.

1,7.4. Harlem Renaissance

A period of remarkable creativity in literature, music, dance, painting, and sculpture by African-Americans, from the end of the First World War in 1917 through the 1920s (Abrams. 1999:114)

1,7.5. African American

African American is one of ethnic group in the United States (Robi'ah: 2015). They are actually African's descent who are born and live in America.



CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter explains and elaborates all of the relevance data sources that relate with study of racial discrimination.

2.1 Poetry

Encyclopedia Britannica 2011 in (Nuria: 2012), states that “poetry is a literature that evokes a concentrated imaginative awareness of experience or a specific emotional response through language chosen and arranged for its meaning, sounds and rhythms”. Poem has special and beautiful language in use. Sometimes the language that is used in poem has unique meaning and it is contrary different with the meaning that we understand in common. Poem is a composition in verse that is characterized by a highly developed artistic form, the use of rhythm and the employment of heightened language to express an imaginative interpretation of a situation or idea (Introduction to English Literature: 2007).

There are 6 kinds of poetry that is classified by Rama in his thesis (2009);

2.1.1. Ode

Ode is a lyric adopted Greek but altered greatly in form by various English poets. It tends to be rather formal and elevated and is often to a prominent person.

2.1.2. Epic

Traditionally the grandest type of narrative poem is the *epic*. The model of epic is a large poem whose story is of great historical significance for the group or nation from which it comes (Jeffrey, 2004:36)

2.1.3. Elegy

Elegy is written to express feeling of sorrow or loss.

2.1.4. Satire

A form of ridicule and criticism, and it can be erected against many different objects universal human vices of follies, social evils or political short coming. It is often engendered by desire to improve society to right a wrong.

2.1.5. The Pastoral

The pastoral uses the fiction that all the character concerned shepherds and shepherdess.

2.1.6. Epigram

Epigram is the brief form of all poems. It may be short as two lines; indeed the shorter will be more effective.

To identify a poem, there are two aspects that must be observed,

1. Intrinsic elements

The point about poetry and the other form of literature is that the choice of words and elements inside which used by the author (Richard Gill, 1995:4). In the literary work, intrinsic aspects are the important one to know the true meaning of a work, because a literary work must be constructed by some elements, such as diction, and figurative language. Actually, a poem has more elements than what is stated before. However, in this thesis the researcher will take only 2 intrinsic elements of poetry.

a. Diction.

Diction, in its origin, primary meaning, refers to the writer's or the speaker's distinctive choices and style of expression (Judith; 2003; 47). Diction is the most important aspect in poetry. It is because the use of diction will be expression of the poet's feeling, mind, and idea to create a beautiful poem. Instead, S.H. Burton argues in *The Criticism of Poetry: Second Edition*, that "in selecting the words which he will use, a poet is concerned with their meanings, their sounds, and their associations" (1977:82)

b. Figurative Language

Figurative language is language which employs various figures of speech, (Christopher, 1966; 33). A figurative speech is a use of a word that diverges from its normal meaning, or phrase with a specialized meaning not based on literal meaning of the words in it (Gufron, 2010).

They are so many kinds of figurative language, such as metaphor, simile, hyperbole, paradox, (Christopher, 1996; 33) and symbol, (Gufron, 2010)

2. Extrinsic elements

Extrinsic element is elements outside of poem. It can be writer life, social condition where the writer live, the reader, psychological aspect of writer or reader and social condition when the writer write the work.

2.2 Sociological Literary Criticism

Etymologically, the term ‘sociology’ is derived from the Latin word ‘socius’ meaning companion or associate and the Greek word ‘logos’ or ‘ology’ meaning study or science. According to H. K. Rawat “literally, sociology is the study of companionship, meaning social interaction and its resultant relationship that exists between companions or groups of human beings”.

Alan Swingewood states: “Sociology is essentially the scientific, objective study of man in society, the study of social institutions and of social processes; it seeks to answer the question how society is possible,

how it works, why it persists” (1972:11). He further points out that the social structure is constituted through the rigorous examination of the social, political, religious and economic institutions in the society. Lucien Goldman also admits: “sociology is a science based on an aggregation of categories forming an intellectual structure, then these categories and this structure are themselves social facts that sociology brings in to relief” (qtd. in Boelhower 55). In the New Oxford Encyclopedic Dictionary sociology is defined as a study of human, especially civilized, society; study of social problems, especially with a view to solving them.

However, it was H. A. Taine who tried to systematize the sociological approach to literature in a scientific way. His History of English Literature (1886) is really the landmark in the history of the sociology of literature. Karl Marx, Frederic Engels and their followers made the valuable contribution in sociological criticism. They looked at literature as economic infrastructure of society, and gave a new turn to sociology of literature. However, sociology of literature has gained its special place in the history of critical theory in the late twentieth century in the hands of Lucien Goldman, Leo Lowenthal, Robert Escarpit, Alan Swingwood, Diana Laurenson John Hall and the several social thinkers and critics. The survey of the literary study shows diverse views and theories of literature and its function in society. In order to understand the theoretical perspectives of the sociology of literature, it is necessary to see

the historical development of literature through the contribution of the major social critics.

Wellek and Warren (1956:3) state that “sociology literary approach has the important role on the literature documentary aspect, with the base point of view that literary works is a portrait or mirror of social phenomenon”. In his Essay “the epistemology of society”, Goldman brings an idea that literary work is an expression of imaginary world. It means that by reading and analyzing a literary work, we will know the real condition where and when the work is written. Laurenson and Swingewood (1971) assert that basically there are some perspectives related to sociology criticism. The first, “research views that literature as social document that reflect the social condition where the literature created”. The second, “research views that literary work as a mirror of the writer social condition”. The third, “research views that literature as history manifestation and culture social condition”. There are three matters of reflection that the researcher must be able to reveal using sociological criticism such as race, time (moment), circumstance (milieu). (Endaswara, 2003:80).

In brief, sociological criticism is one of literary criticism that its function is to analyze the literary work which focuses on the human problem in society (Subhan: 2006)

2.2.1 Lucien Goldmann Theory

Lucien Goldmann through his book "*The Hidden God*" brings new theory in criticizing a literary work. He believes that to analyze a literary works researcher should take a look not only from the text but also from all aspect outside the writer. He argues that literary works can be interpreted only if the researcher brings all elements and identifies it as unity. (Damono, 1979:43)

Moreover Goldmann rejects the arguments said that literary works are created by genius individual and influenced by the characteristic of the writer itself. Such as a society, literary works should be understood as human lives. According to Goldmann in his theory of genetic structuralism, he believes that there are 3 basic characteristics of human beings, significant, consistency, and tendency. The three basic characteristics are the basic orientation to all researchers to analyze the literary works. (Muniroch, 2011)

In the Goldmann theory, there are two major points that should be taken a look in analyzing a literary works. The first is focusing on the autonomy of literary works, and the second is focusing on the relation between literary works and other factors outside the literary works, such as the authors, society, and historical background. Then Goldmann combines them into one theory called, genetic structuralism which is focus on the all aspect of the literary work, both outside and inside elements. (Muniroch, 2011)

2.2.2 W.E.B Du Bois sociology Theory of Double Consciousness

The concept of double consciousness states that since the nineteenth century, sociological perspectives on race have developed and changed. Charles Darwin's (1859) theory of evolution states that all life is related and descended from a common ancestor. This theory presumes that in a natural process the development of life from non-life and stresses a purely natural process that is built upon the parameters of adaptation and change. Complex creatures evolved from simpler forms over time. As random genetic changes occur within an organisms' genetic code, beneficial changes accumulate and the species is transformed. Darwin maintained that even though the physical characteristics of the various races of men are significant, their similarities are greater. This observation formed the foundation for the scientific doctrine of human brotherhood (Darwin: 1859).

Herbert Spencer (1820-1903), a nineteenth century philosopher was thinking about evolution prior to Charles Darwin's publication of *The Origin of Species* in 1859. However, Spencer received a major boost from Darwin's theories and ideas such as the "adaptation" and "the survival of the fittest." This social perspective became known as "Social Darwinism." Spencer promoted the idea of Social Darwinism as an application of the theory of natural selection to social, political, and economic issues. In its simplest form, Social Darwinism follows the

principle that strongest groups survive. This idea was extended to human races (Goodman and Ritzer 2004). Social Darwinism was used to promote the idea that the white, European race was superior to others and therefore destined to rule over all other races. At the turn of the nineteenth century, white European technology, economy, and government were seen as well advanced in comparison to other cultures (Goodman and Ritzer 2004). Du Bois challenged this concept.

In the “Strivings of the Negro People”, Du Bois describes double consciousness in the following manner: “These profound words were attributed to one’s thought of one’s self. Blacks feel their two-ness, an American, and a member of the black community, two souls, two thoughts, two unrecognized strivings, two warring ideals (Du Bois, 1969; 45). Some have alleged that Du Bois’ use of the term, double consciousness drew primarily on two main sources, European Romanticism and American Transcendentalism (Bruce Jr: 1992).

Du Bois wrote *The Souls of Black Folk* during the Jim Crow era where the prevailing ideology maintained that the races were separate but equal. In reality the races were separate and unequal. Early on Du Bois realized that regardless of how talented he was, many opportunities were not available for him (Du Bois: 1969). The impact of racial prejudice and the stigmas associated with Jim Crow lead one to question one’s worth and value. These social conditions led black people to doubt themselves and view themselves as worthless. This self-doubt was destructive and

according to Rampersad (1990) was an inevitable component of double consciousness.

Finally double consciousness reflects the internal conflict between what it means to be an African and an American. African consciousness was endowed with a spirituality that was revealed through Black folklore, music, and culture. (Veronica: 2014)

Du Bois perceived double consciousness, as marked by a similar two-ness. “By two souls, two thoughts, two unrecognized strivings, two warring ideals in one dark body.” (Du Bois, 1969; 45). For Du Bois, double consciousness results when one attempts to reconcile radically different perceptions of the self and competing representations of split consciousness. Du Bois argued that “two-ness” is an effect of “the color line” (Smith, 2004)

Du Bois spent his entire life trying to erase “the color line” by educating society with facts about blacks in America. He felt that once white Americans were presented with an accurate account of black life in America, those who felt they were superior based on the color of their skin would change their attitudes about blacks and “the veil” would be lifted (Veronica : 2014)

For Du Bois term of double consciousness provided a sense of distinctiveness that involved equality and did not imply inferiority. Double consciousness became a vehicle that allowed Du Bois to talk about the cultural conflict between African and American modes of

thought. Double consciousness prevailed in order to preserve black heritage. For Du Bois the veil of poverty, sorrow, strife, and hard labor blocked the path to opportunity, this is what Du Bois invited the readers of *The Souls of Black Folk* to see and experience (Wortham: 2011).

Moreover in the p. 46 of *The Soul of Black Folk* (1969), Du Bois stated that there is confusion and doubt in the soul of black artist as effect of double consciousness. He also admits that the feeling of two-ness, double-aims, seeking to satisfy two unreconciled ideals brings blacks into wrought sad havoc.

Du Bois' unique sociological contributions as well as the contributions of other black pioneer sociologists, like Monroe Works and Richard Wright Jr., should become more integrated into the mainstream sociological curriculum. The continuing dismissal of Du Bois' sociological contributions as well as the contributions of other black pioneer sociologists negatively impacts the field and prevents sociology from maximizing its intended purpose of documenting and studying the quality of life of society's diverse population (Rabaka: 2010) in Veronica (2014).

Du Bois' early sociological work on double consciousness and the social construction of race provides a foundation for arguing that he was one of the pioneering figures in the development of sociology in the United States (Veronica : 2014).

2.3 Racial Discrimination

Living in wide country which has many races stay in, it can cause complex social problem in some countries. In social aspect, dissimilarity of races bring racism. There are some types of racism; one of them is racial discrimination. Before we discuss about racial discrimination, we have to understand first about discrimination. According to Theodorson in (Rahman: 2010) discrimination is imbalance or injustice treatment addressed by a person or a group that usually categorical or unique attributes such as race, ethnicity, religion, or social class membership. Then Kottak (2005:234) describes discrimination refers to policies and practices that harm a group and its members. Discrimination may be *De facto* (practice but no legally sanctioned) or *De jure* (part of the law).

Berger said in (Rama:2009) Discrimination is a special act, a deliberate attempt to exclude some individuals from something desirable because they are presumed (correctly or incorrectly) to belong to a certain group. The group is most often the objects of discrimination are identified by means of religion, nation origin, color, language, and social class.

Furthermore, Racism is analytically distinct from racial discrimination and racial inequality. Racial discrimination concerns the unequal treatment of races, while racial inequality concerns unequal outcomes (in income, education, health, etc.). While racism is often implicated in both processes, contemporary racial inequalities and forms of discrimination are not always the immediate result of contemporary racism

(Pager and Shepherd, 2008). Racial discrimination means treating someone unfair because of certain race or based on the personal characteristic such as hair texture, skin color or certain facial feature (Khomaruddin: 2009)

2.3.1 The Form of Racial Discrimination

Racial discrimination happens in broad complex society. It can be experienced by one minor group race and ethnic in a certain country. Racial discrimination is committed by person to person, and sometimes an institution to a specific group of race. According to Altman (2011) there are four types of discrimination: direct and indirect discrimination, institutional and organizational discrimination.

2.3.1.1 Direct Racial Discrimination

Direct racial discrimination is more evident type of racial discrimination. It refers to any behavior and action executed by a group of people to other group directly and the aim is to bother its member. It also involves of the intentional action to discriminate the other based on their attribute such as race, sex, religion, age, notional origin, and so on. Then the aim of the treatment is clearly to make the victims get disadvantage things. (Altman: 2011)

2.3.1.2 Indirect Racial Discrimination

Indirect racial discrimination is to indicate about treatments that are not aimed explicitly or surreptitiously, consciously or unconsciously toward a person or a group and the acts give the disproportionately

disadvantage effect for them. This type is different from direct racial discrimination, because the action is not aimed to disadvantages other group but the effect can harm that group. It works smoothly and tends to be undetected (Altman: 2011).

2.3.1.3 Institutional Racial Discrimination

The third type of racial discrimination is institutional racial discrimination. It is the rules in many sectors of life that discriminate other. The form of institutional discrimination refers to the rules which manage the majority in society such as family relations, property ownership and exchange, political power and responsibilities. The element key in it is not the intent but the effect of keeping minority groups in a subordinate position. The idea of this action is an effort to capture a wrong distinct from direct discrimination. The main point is to keep minorities in low position in society (Altman: 2011).

This type also can be identified as racial discrimination by governments, corporations, religions, or educational institutions or other large organizations with the power to influence the lives of many individuals.

In addition, there are three dimensions of institutional discrimination: discrimination in social life, politic, and economy (Kinloch, 199 in Sunarto 2004: 153).

2.3.1.3.1 Racial Discrimination in Social Life

Racial discrimination in social life shows the intergroup interaction occurred with the other groups that indicates about restriction, harassment or excision directly based on human differences or race (Sunarto: 2004, 156).

Racial discrimination always has a place as main issues in public discussion. In social life, it can be divided into various actions such as discrimination in getting public safety and service. The dominant group which has power will control the society to have better public service. This action is well explained by (V.D. Berghe, 1967 in Sunarto: 2004, 153) that democracy in United State and South Africa in the past is what named democracy for superior nation (race). The pioneer of independent thought about the democracy in America is actually not aimed to all groups in society but democracy only for white people.

2.3.1.3.2 Racial Discrimination in Politic

Racial discrimination in politic refers to different treatment toward a certain group and its member in order to balance the politic which was running down (Sunarto: 2004, 154).

2.3.1.3.3 Racial Discrimination in Economy

Racial discrimination in economy means any actions that bound a group and its members to participate in economic system based on their characteristics (Sunarto: 2004, 154).

2.3.1.4 Organizational Racial Discrimination

This last kind of racial discrimination is the acts of discrimination which are committed by organization and it related and attributed to the collective agents such as university, government agencies, religious bodies, and corporations can do this type of racial discrimination. It can be form of direct and indirect discrimination because both of them can be executed in organizational racial discrimination (Altman: 2011).

2.4 Historical Approach to Literature

New Historicism offers critical method of interpretation of literary works. It emerged at the end of the eighteenth century with German writers and continued to twentieth century philosophers. Merriam-Webster Dictionary defines the New Historicism as: “a method of literary criticism that emphasizes the historicity of a text by relating it to the configurations of power, society, or ideology in a given time”. The literary text is not unique; but, it is complex of culture; religion, politics, economy, and aesthetic discourses. This approach shows that the literary work is not just a reflection of the author’s time and circumstances, but it is influenced by his environment, beliefs, and prejudices. It focuses on the literary text as a part of social and historical context with a relation to the modern reader towards that work. (“Merriam- Webster”, 2015; Parker, 2008: 219-220).

New Historicists see literary studies from a new perspective in which “literary texts influence the sociohistorical world that influences the

literary texts, so that the textuality of history and the history of texts shape and reshape each other in continuous cycle of mutual influence". In fact, literature and history are joined together with interchangeable influence. By contrast, Old Historicists believed that literature is reflecting only history at the level of flat contrast between text and background. As a result, Old Historicism limited the necessity of meaning which every text carries. (Parker, 2008: 219-220).

New Historicism attempts to describe the culture of the texts with the consideration of many different dimensions of cultural, political, social, economic and aesthetic concerns. In other words the cultural and social events can be explained by history. So, history is complex as literature. New Historicism based on the literary criticism of Stephen Greenbelt and influenced by the philosophy of Michel Foucault (Fatima: 2015).

As a consequence, literature does not simply reflect relations of power, but also participate in the building of discourses and ideologies. Literature is actively making history rather than simple producing it. As a result, New Historicists concern themselves with the political function of literature and with the concept of power. (Parker, 2008; Guerin et al., 2011) in Fatima (2015).

2.5 African-American Literature

The African American literature is a literature produced in the United States by the African American writers; it emerged in the late 18th century. During that period, the African American literature dealt with the

slave issues. Despite the end of slave era, the blacks still suffer from another phenomenon; which is racism. The African American writers have used their art to defend their rights and to eradicate this new phenomenon. The African American literature focuses on the interests of the black people like their position in the American society. In fact, their problems through the history started with the issue of slavery before the Civil War and continue with the issue of racism, freedom, and the equality with the whites (Fatima: 2015)

African American Literature played a major role in Harlem Renaissance's movement. The writers used different styles of literature to represent their African American experience. In other words, the African American literary works whether prose or poetry shared specific themes, such as the subject of roots in twentieth century and the blacks' experience in Africa and America, beside that the quest of equality with white Americans.

One of the most famous Africa-American artists during the Harlem Renaissance is Langston Hughes. Langston Hughes is an American poet, social activist, novelist, playwright, and columnist. He was one of the earliest innovators of the then-new literary art from jazz poetry. Hughes is best known for his work during the Harlem Renaissance. He famously wrote about the period that "Harlem was in Vogue."

2.6 Harlem Renaissance, America Historical Background.

According to A Glossary of Literary Terms which is written by M.H. Abrams, Harlem renaissance is a period of remarkable creativity in literature, music, dance, painting, and sculpture by African-Americans, from the end of the First World War in 1917 through the 1920s. As a result of the mass migrations to the urban North in order to escape the legal segregation of the American South, and also in order to take advantage of the jobs opened to African-American at the beginning of the War, the population of the region of Manhattan known as Harlem became almost exclusively Black, and the vital center of African-American culture in America. Distinguished writers who were part of the movement included the poets Countee Cullen, Langston Hughes (who also wrote novels and plays), Claude Mc Kay, and Sterling Brown; the novelists Jean Toomer (whose remarkably inventive *Cane*, 1923, included verse and drama as well as prose fiction), Jessie Fauset, and Wallace Thurman; and many essayists, memoirists, and writers in diverse modes such as James Weldon Johnson, Marcus Garvey and Arna Bontemps.

Harlem Renaissance is well known as Jazz Period. The 1920s saw the continuation of African Americans migration from south to North America. During this great wave of migration the African Americans brought with them their culture. This wave of migration created a new culture which born out the American north unfair society. The widespread of Jazz music in the North and the culture that produced offered a new

American way to interact with “race”. As a result, the Whites routinely attended Jazz clubs in order to listen to African American performers like Louis Armstrong. Mooney defines Jazz Age “a period in American history (the 1920s and 1930s) during which many Americans reacted to the misery and needless destruction of World War I by engaging in an excessive pursuit of pleasure. This period witnessed invention of new forms of music and dancing, as well as new forms of technology such as radio broadcasting, air travel, and the telephone” (Mooney, 2006: 5).

“The Jazz Age” is a term coined by F. Scott Fitzgerald, in his book *Tales of The Jazz Age* (1992). This term refers to the Jazz music which flourished in the 1920s. In other terms, the Jazz Age represented the ten years after the World War I from 1920 until 1930. Jazz music and dance were the creation of black Americans, its roots from slave songs and rhythms (Fatima: 2015).

In the Harlem Renaissance itself there are three phases during 1920-1930. The first is great migration. In this era begins around 1910’s until the beginning of 1920’s.

Based on the data from *What Happened: Encyclopedia of Events That Change America Forever*, written by Frank W. Thackeray and John E. Findling in the chapter III about Harlem Renaissance, the great migration of African American people from South to the North and Midwest swells the Black population around 150 percents. Most of them live in urban areas, such as New York City, and Chicago. This migration

happen at that time actually not only because the economic reason but also to have better life as human. It is because in the South, segregation is law of the land, so to prevent that condition they move to the North. As the history shown that North is dream land for some African American people, even though in fact, they still experience the other form of discrimination from Northern. (Frank, 2011)

The second is The New Negro Movement in the beginning of 1920s until the end of 1920s. The new Negro movement or also known as the flowering of Harlem Renaissance is the period of a radiant jewel bursting with intellectual energy, creative juices, and a lush lifestyle.

According to *What Happened: Encyclopedia of Events That Change America Forever*, written by Frank W. Thackeray and John E. Findling in the chapter III about Harlem Renaissance in this period the Afro American who lives in Harlem spread the positive energy of being Negro people. In this period, The New Negro Movement is a movement fostered and nurtured by civil rights groups, but it take on a life of its own. This movement attempt, and in many cases succeed, in transforming how African American see themselves, and how others see Black society; it is forward –looking and part of modernism, and it show confidence and self-awareness in its call for full political and social equality for African Americans.

The last period is the Great Depression. The great depression begins at the end of 1920's until the mid of 1930's.

The great depression in USA is caused by some inevitably reasons. One of them is underlying weaknesses and imbalances within the U.S. economy that had been obscured by the boom psychology and speculative euphoria of the 1920's. (wikibooks.org)

During the great depression, breaking moment from the African American people is even in that miserable conditions they still discriminate by White people to get a helping hand.

2.7 Previous Studies.

2.7.1 Discrimination Against the Blacks and Chicanos In Hughe's "Children's Rhyme" and Mora's "Legal Alien" by Nuria Choiruz Zumah

America is a multicultural country that consists of various immigrants from across the world that has different culture background. This diversity built unequal in society with majority and minority class in society. The superior one tries to hold the inferior by committing discrimination in their social life. In this research the researcher tries to study about racial discrimination in America by analyzing two poems that are written by two famous poets from different place. Not only search about American racial discrimination, but also discrimination that has been experienced by Chicano people. Moreover, in this study, the writer uses an intrinsic and extrinsic approach to reveal the hidden meaning in the poems. Then the writer

will take hegemony theory to open the discrimination in African American people and Chicano.

As results, the researcher concludes that there are differences discrimination between African American and Chicano people. Both of them get racial discrimination from superior society, but the African American only experience discrimination from majority community; in other hand Chicano get discrimination both of majority society and their own people.

2.7.2 Racism Through Ralph Ellison's the Invisible Man: An Analytical Study of the Invisible Man During the Jazz Age(1920-1930) by Fatima Zahra Amari

The present study focuses on the issue of racism in America and its impacts on the life of African American individuals during the late of 1920's and the beginning of 1930's. It also investigates the blacks' identity and their American experiences through Ralph Ellison's The Invisible Man and the aspects of racism in this novel. It examines weather the novel written by Ralph Ellison is a narrative text that mirrors the conditions of black Americans during the Jazz Age and their struggle with racism and how the historical events and the themes of the novel interconnected, and to express the internal relation between historical events and the novel's theme. Finally, this study demonstrates different facets of racism and its consequences on

the African American protagonist through his memories and experiences.

2.7.3 Racism against African American Portrayed in Angelina Weld Grimke's Rachel by Subhan 2011.

In this study the researcher try to connect the relationship between the literary work and the historical background. By taking a Novel which is written by African American people, he proves that there are racism that happen in the novel. He used the sociological approach to connect between historical backgrounds and the literary works that written in that time.

The result of the study is the reality that sometime literary work is written and influenced by social condition where the writer life. It is same with the mirror theory which state literary work is a mirror of society.

CHAPTER III

FINDING AND DISCUSSION

This chapter will answer all research questions based on the theory and approach that is used. The writer will divide into two sub chapters: Explication and Racial Discrimination on the Poems, and Historical Background Reflected on the Poems.

3.1 Explication and Racial Discrimination on the Poems

3.1.1 Explication of “Negro” Poem

I am a Negro: Black as the night is black, Black like the depths of my Africa I've been a slave: Caesar told me to keep his door-steps clean.	5
I brushed the boots of Washington. I've been a worker: Under my hand the pyramids arose. I made mortar for the Woolworth Building. I've been a singer:	10
All the way from Africa to Georgia I carried my sorrow songs. I made ragtime. I've been a victim: The Belgians cut off my hands in the Congo.	15
They lynch me still in Mississippi. I am a Negro: Black as the night is black, Black like the depths of my Africa.	19

Negro is a poem which is written by Langston Hughes. Consisting of 6 stanzas the whole of poem describes about the Negro life in America. Published in *The Crisis* on January 1922 (Steven, 2004), There are 2 kinds of discrimination that appear in *Negro*. Based on literary review in the chapter 2, there are 3 forms of racial discrimination according to Altman, direct racial discrimination, indirect racial discrimination, and institutional racial discrimination. After doing deep analysis in this poem the researcher finds that there are direct racial discrimination and institutional discrimination which are discussed in this poem and depicted on the use of diction and figurative languages of the poem.

Negro is a word to name black people. Negro, based *On the Creation of The Negro (Necro)* Written by Dr. Na'im Akbar, which is taken from the paper "African Roots of Black Personality" (1979), *Concepts of African Personality*, Akbar Papers in African Psychology, pp. 99-104, comes from Greek language. In Greek, Negro has origin meaning as something that is dead. *Necro* or *Nekro* in Greek has no difference in meaning and how to utter it. The *Necro* refers to mentally, socially, and culturally dead person. It may have same meaning with Negro in American Histories which is treated like a person who has no value.

In this poem, Negro can be interpreted in two meanings. The first is as an identity of the poet. Langston Hughes, the writer, is a

Negro man who lives in America or it is famous with Afro-American. In this poem, writer states that he is a Negro. The second is what the poem is about. By taking Negro as the title of this poem, the writer foreshadowing to readers what the poem will talk about. Because the title is Negro, it is clearly understood that the poem is about Black people.

*I am a Negro
Black as the night is black,
Black like the depths of my Africa* (Line 1-3)

The first stanza opens with a sentence “*I am Negro:*” (line 1) Here, the writer tries to declare that he is a Negro man. In the next sentences, the poet describes how the Negro is by saying “*Black as the night is black, Black like the depths of my Africa*” (Line 2, 3). In these sentences the poet identifies the Negro as night which is black or in other world we can say that Negro is black as black night. Black here, it can be interpreted as the colour of Negro is black.

According to American history, Black is marked as the color of slave. How people know someone is slave by identifying their skin tone. To be Black meant to be a slave. This phenomenon appears in colonial issued between 1639 and 1682 which is altered the position of Blacks from servitude to racial slavery. Actually in this era slave is not only from Blacks but also Whites. But there are colonial laws which give advantages to Whites servants to have better opportunity in having

new jobs and more freedom than Blacks servants. Moreover, White servants is legally own backs slaves. (Markova, 2008: 6)

The next sentence, *Black like the depths of my Africa* (Line, 3) the writer tries to compare Negro people with depths of Africa. The origin of Negro people is from Africa. Africa is one of big continents in this world. In the world's history, most of Africa countries are ruled under colonizer. They, the countries in rotation are reigned by some European countries. The first coming of European is Portuguese on the 1480s in the central of Africa in the mouth of Congo River. (Graseck: 2005)

Colonialism is one of the major reasons a country infliction. By this reason the poor condition comes to Africa along with the spreading of Colonialism which is committed by the European countries to Africa. To state those fact, the poet brings word "*Black*" as a symbol of sorrow and suffering. Black color based on *Chang Gung Journal of Humanities and Social Sciences 7:1* with the title *A Cross-Cultural Analysis of Symbolic Meanings of Color* which is written by Hui-Chih Yu (2014), that explain about meaning of black color. In the journal explained that In the Western world, black carries a lot of negative connotations, many of them centered on fear and the unknown. Death and mourning are symbolized in the West by black. In English, the color terms such as "Black Monday" (or Friday is not a lucky day) because on this day, many terrible events have taken place.

By taking those interpretation of black color to the Africa continent in the colonialism era, then compared it to what happen in America at that time. Moreover adding the definition of “*Depths of Africa*” (Line 3) here it may can be understood as Congo, place where the first coming of European in Africa continent. We construe that may be people in Africa, especially in Congo are in sorrow or unlucky condition. It has same condition with Negro in America.

*I've been a slave:
Caesar told me to keep his door-steps clean.
I brushed the boots of Washington* (Line 4-6)

The second stanza states “*I've been a slave*”.(Line 4) The author uses present perfect tense in nominal form to utter his sentence, it means that *I* in the poem have been a slave and until the writer write the poem still being slave, it also easy to understand that Negro people in America mostly are slaves. It is based on the history of Afro-American is not only immigrant that comes to America to have better life, but also most of them are slave who are brought to America by White people as slave.

Moreover, the word “*Slave*” in this poem is kind of noun. According to Cambridge Learner Dictionary second edition, *Slave* means a person who legally owned by someone else and has to work for them. Instead of explaining the status of Negro, word *slave* can be understood as people who have no freedom. Being slave means that they live in limited condition. Here, the poet tries to give the reader

know that Negro in this era has no freedom and should live in restrictiveness.

Then the sentence *Caesar told me to keep his door-steps clean* (Line 4), this part shows how the America people treat Negro. Caesar is the other word to call king. If we speak about *Caesar* it is actually related to Rome history. Caesar is taken from the cognomen of Gaius Julius Caesar (100 B.C), the Roman dictator (en.wikipedia.org). Then, his name became a title for ruler and emperor in Roman Empire. His successor and nephew, Octavian or famous with Augustus, first Roman emperor in Roman Empire (based on *Encyclopedia of World Histories Volume 1*), took the name Caesar, as did Roman ruler that followed. Moreover, this title is taken by some countries such as Russian rulers were called Czars, which is derived from the word Caesar. Germany united in 187, its leader took the title Kaiser (German version of Caesar). Furthermore, since Jesus spoke of rendering unto Caesar what is Caesar's, the name has been applied to the whole realm of civil government (Jacob: 1849).

In this case, *Caesar* should be understood as person who ruled the country, then it aslo can be described white people. Based on the American history by wikibooks.org, during Slavery era until second world war, only white people have authority to rule the country. The words “keep *his door-steps clean*” it means to not be in the same place where the white people in. In this era, there are Jim Crow rule for black

people to live separate with white people. This rule is constructed by government to discriminate the negro in South America.

Then “*I brushed the boots of Washington*” (Line 6) means how bitter life they have. Boot is one kind of shoes. A shoe is something that we wear to our foot. In Cambridge Learner Dictionary second edition, there are some meanings for word *Boot*. As noun, it has five meanings, *first* boot means shoe, a type of a shoe that covers the whole foot and the lower part of the leg. *Second* boot in a car means a covered space in the back of a car for storing things in. *Third* boot means end, when your job is taken from you, usually because you have done something wrong or badly. *Fourth* boot means kick, and *the last* boot means wheel.

By understanding boot as a shoes, that cover our foot to keep clean, It can represent that Negro in that time should work to white people in order to make their life better (to save the whites lives). Sentence “*boots of Washington*” it seem describe where *the Caesar* lives. *Washington* is capical city of America where the central government rules the country. Based on the first meaning of *Boots*, is a type of shoe that covers the whole foot and the lower part of the leg. By taking the word *boots of Washington* the writer wants to give the reader understanding that actually Negro people is an important part in this country, and they spread over the some USA countries.

Afterward, the word “*Washington*” in the phrase *boots of Washington* (Line 6), can be interpreted as the era of first President of USA, George Washington. Because Boots is kind of shoe, and Washington is the name of first president of America, it may the author of this poem wants to reader know the position of Negro people. Here, Hughes describes the job of Negro to brush the boots of Washington, it means they are at the lowest level, and then boots is equipment that we wear in the lowest body. Then we could say that Negro position is a slave.

In addition this stanza shows us about the time of Negro being slave. The first is in the era of Caesar or Empire in the sentence *Caesar told me to keep his door-steps clean* (Line 5). Then the era of George Washington, the first president of America (en.wikipedia.org), reflect in sentence “*I brushed the boots of Washington*” (Line 6).

Furthermore, related to racial discrimination, this stanza contains institutional racial discrimination. The sentence *Caesar told me to keep his door-steps clean* (Line 5) contains some meanings and one of them is to live separate with American White. It is like a law to all American Black to be not in the same place and should take White people in superior way. In the era before, there is Jim Crow section that prohibits black to sit in the in front of bus’s chair, and come in the same place with white people in the same time. Then this poem is like making readers know that even though Jim Crow is not existed in North

because this poem is written during Harlem Renaissance which is located in North, but the government still segregates the Black life.

The history records that the end of the nineteenth century for blacks is characterized by segregation and racial separation which become more prominent under the so called Jim Crow laws that individual Southern states passed. Segregated parks, hospitals, public transport, schools, restaurants, theatres and other venues provide whites with safety and protection from contact with blacks. Jim Crow is believed to be legalized in 1890 when disfranchisement provisions appeared in the state Constitution of Mississippi but their origin can be traced back to individual southern states much earlier. Between 1870 and 1884 eleven southern states legally banned interracial marriages. (Markova; 2008)

Moreover, in 1888, segregated schools for black and white children are established and bans on blacks attending white schools and vice versa are passed. A further step is taken in public transportation, namely that railroad cars are separated for black and white passengers. Those efforts are covered by the term “*Separate but equal*” and in the 1896, this segregation becomes the law of the land (Markova; 2008).

According to Encyclopedia of World History Volume V, on page 133, explain that many of African Americans after the end of World War 1 move from South to North due to escape the repressive Jim Crow laws of the South.

*I've been a worker:
Under my hand the pyramids arose.
I made mortar for the Woolworth Building* (line7-9)

The third stanza explains how hard they must do to work. This stanza opens with the sentence that tells about their job. “*I’ve been a worker*” (Line 7), *worker* in Cambridge Learner Dictionary 3rd edition, has 3 meanings as a noun, firstly, it means someone who works in a particular job or in a particular way. The second means someone who works for a company or organization but does not have a powerful position. Then the last is in bees and some other of insects, a female which cannot produce young but which collects food for the others.

If we take those meanings to interpret the hidden meaning of the word *worker*, we can draw out that worker in this sentence means someone who works for particular company that has no powerful position and cheap salary. Here, the writer wants every reader goes back to the slavery era, when the blacks should work and be treated bad as a slave. Even though not all readers know about the history of African American, but by doing deep understandings to the poem, the reader will be brought to the past time and seen what happen throughout the words in this poem.

Based on the researcher analysis after doing re-reading and deep understanding, in this part the “*I*” in the poem has big influence in creating great civilization. It is shown by the word *under my hand the*

pyramids arose (Line 8). Pyramid is the symbol of great civilization. As mentioned in *The Encyclopedia of World History Volume 1, p.374*, Pyramid is the tallest human-made building on earth until 1885, when the Washington Monument was completed.

The pyramid stands 481 feet high. Afterward, in the *The Encyclopedia of World History Volume 1* is mentioned that Pyramid in this occasion is Giza, is built by slave labor. In that book is also explained that around 40.000 worker toiled for 10 to 15 years during Khufu's reign (fourth dynasty of old Egypt Kingdom) to construct the pyramid. That is a proof that slave took big impact to Egypt great civilization which is represented as pyramid of Giza.

Yet, if we take a look with more attention, only the first sentence of this part uses present perfect tense then all of them use past. It means that they have worked from the past until the writer writes the poem, and they built some remarkable things but even they do something great it seems that no one appreciate their work.

It is seen from the last sentence in this stanza that state *I made mortar for the Woolworth Building*, (Line 9) mortar is important material to build a building, but even the mortar is important, its existence is not seen outside of building. If we observe a building, we will ignore about how many mortar uses to build the building. We only see the building itself, the beauty outside cover the important inside. It has similar condition with black people in that era which their

appearance is not realized by the others. Even in a building has mortar, we never see mortar. Then even in the society there are Negro people, White never see the Negro life.

Moreover, there are unique thing in this poem. In the second stanza the researcher finds comparison 2 great ruler , Caesar that refers to Augustus Caesar, first Caesar in the Roman Empire, and George Washington as the first president of USA. In this stanza there are 2 tallest building in different eras are compared. Then the similarities are both of them compare two things which exist in the era before century and modern era, or kingdom era till presidential era. Thus, the researcher interprets as the time of slavery era, or the Negro being slave. Here the poet tries to state that Negro has been slave from a long time ago. Move place to place, face so many people, but it the same condition as slave.

*I've been a singer;
All the way from Africa to Georgia
I carried my sorrow songs.
I made ragtime.* (Line 10-13)

In the fourth stanza uncovers the movement of Afro-American in art, in this section is music. Their sorrow and painful experiences of life are inspired them to create ragtime to heal their selves from the bitterness of life. Ragtime is kind of jazz music which is famous during Harlem renaissance. It is identified as Black music.

The great migration which is happened in the beginning of 20th century brings not only black people, but also their culture. Ragtime is one of the black cultures which are spread around America during the end of 19th century and the beginning of 20th century. Based on a paper which is written by Jon Ozment from University of Maryland with the title “*Traces of Ragtime: An Analytical Survey*”, states that Ragtime was popular during the years 1893 to 1919, and was characterized by formal elements inherited from March and polka traditions.

Furthermore, he clarifies that Ragtime is typified by multi-thematic form based on earlier dance music styles comprising three or more 16-measure strains, usually including a contrasting trio or C strain modulating to the dominant or subdominant key. Within this format there are two major variants, the linear and rounded rag forms. Linear rags are characterized by chaining of sections, while the rounded rag ‘rounds off’ the form by reprising the first section at the end. The great composers of ragtime created a body of distinctive work using these models.

Instead of them, these lines also figure out the movement of Negro people from the Africa to Georgia. It may relates to first coming Negro people in slavery era, when they are brought as slaves and sell to white people. Moreover, in the beginning of twenties century, based on *The Crisis* recording, Georgia is the most brutal city with 22 cases of Lynching, and most of the victim are Negro people. So that, by those

facts cause Georgia becomes the important country to Black people, and in some of Langston Hughes poem.

*I've been a victim:
The Belgians cut off my hands in the Congo.
They lynch me still in Mississippi.* (Line 14-16)

In the fifth stanza shows that Negro people is treated unfairly by white people. They, white people, punish them cruelly and upstage them as an animal. The words “*cut off my hand*” (Line 15) it also means that they live in limitation. If someone has incomplete hand, they will be difficult to do anything. So, in this section it may mean that the white people limit them to do anything. Not only in social life, but also they experience unfair way in front of law.

In spite of those interpretations, the history of Congo itself shows the reality of brutal colonizer which is committed by Belgian. Congo is a country located in the central of Africa. As explained in *the Journal of Contemporary European Studies*, Vol. 11, No. 2, November 2003, *Belgium and the Colonial Experience* by Martin Ewans, after the Berlin conference of 1885, Belgian colonizers which are lead by Leopold II gain international recognition of possession in Congo. Then they authority place is known as Congo Free State.

Moreover the word *Belgians cut off my hands in the Congo* (Line 15) is really happen. When the Leopold II is ruling Congo, he takes a brutal method to force Congo’s inhabitant attaining the rubber

quotas. If the weight in rubber was not fulfilled, it will be replaced with the weight of as many chopped of worker's right hands until the weight is matched (Johnson: 2014, p.65).

"They lynch me now still in Mississippi" (Line 16). Lynching as describe in the *Cambridge Advance Learner Dictionary second edition* is the punishment of someone who is thought to be guilty of a crime, without a legal trial, by killing them. Mississippi is the first country in number of Lynching, together with Georgia and Louisiana in the second and third rank. This data is taken from Report Summary *"Lynching in America: Confronting the Legacy of Racial Terror Second Edition"* by Equal Justice Initiative (www.eji.org).

In this summary report stated that Mississippi, Georgia, and Louisiana had the highest absolute number of African American lynching victims during this period. The rankings change when the number of lynching are considered relative to each state's total population and African American population. Mississippi, Florida, and Arkansas had the highest per capita rates of lynching by total population, while Arkansas, Florida, and Louisiana had the highest per capita rates of lynching by African American population

Based on *Lynching in America: Confronting the Legacy of Racial Terror: Second Edition* page.3 describe that Lynching are violent and public acts of torture that traumatized black people throughout the country and were largely tolerated by state and federal

officials. In this era they may not save anymore, but as a worker they have to face the worse condition such as terror and lynching and getting cheap salary.

In this part we can also feel that tearful condition of Negro is happened in some places of America. In the history, the last sixteen years of the nineteenth century recorded approximately 2,500 people being lynched, most being African American, for various reasons and alleged offenses as described above. Between 1900 and 1915 over thousand cases lynched black men were recorded (Sitkoff 1993: 5).

Then, the author also wants the reader comes to the era after slavery era, when the Civil War ended and produced three constitutional amendments that outlawed slavery, which makes the Negro people can get equal right and opportunities to vote. In fact, the Jim Crow law after the civil war makes those hopes to get real equality is gone. On the contrary, based on *Encyclopedia of Word History Volume IV* they have to live in terror tactics, including lynching.

This stanza describe about bad treatment toward Negro people. It also represents direct racial discrimination. Direct racial discrimination which appears in this poem is depicted in line 14 till 16. The bad treatment that is committed by Ruler and White toward Black, including Chopping off hands and Lynching from the central of Africa continent (Congo) to the Mississippi, shows how the discrimination

create bitter experiences, and inspire the Hughes to share this reality to make the world realize through literary words.

*I am a Negro:
Black as the night is black,
Black like the depths of my Africa.* (Line 17-19)

The last stanza the author wants to emphasize the condition of Negro which is in worst and treated badly. Then here we can also feel the Pride feeling of Negroes people being Negro. The line *Black as the night is black* (Line 18), is like trying to say that being Negro it will be black like night, and because night is black, it cause people to see the beauty of stars and moon, then it should be beautiful, like Negro. This poem is mostly about the suffering of being Negro and Black. Being Negro means Black, having no hope, and living in sadness. But it also represents the pride of being black as mentioned before.

The conclusion of this poem actually points out the journey of Negro people and the history of their life. From the first stanza until the last we could know the struggle and suffering of Negro people, move from place to place but they are being discriminating. Nonetheless, there is still pride being Negro, and then the phenomena of Harlem Renaissance increase their self-confident.

3.1.2 Justice

That justice is a blind goddess
Is a thing to which we black are wise:
Her bandage hides two festering sores

That once perhaps were eyes

4

Justice is a poem by Langston Hughes which is First published in *Amsterdam News* (April 25, 1923) (Arnold: 1995), but it also publishes in *A New Songs* on 1938 (Steven: 2004). Based on a Historical Guide to Langston Hughes (2004), all of poems in *A New Song* criticize directly about social condition at that time. For example, Justice

This poem is shortest poem in this analysis. Consist of only one stanza which tells about justice. The root of the word Justice it may come from Roman mythology, *Justitia*, the woman Goddess of Justice.

The poem is opened by describing the appearance of justice goddess which is blind. In the modern image of justice symbolizes as a woman with sword, scales and blindfold. The appearance of Justice Statue is adopted from Greek Goddess *Themis* who represented divine law and moral order. The earliest attribute of *Themis* and his daughter *Dike* (her daughter with *Zeus*) was a set of scales. Then a sword was a later addition since *Themis*, as the voice of moral order. (Plute, 2013)

The blindfold goddess is introduced on the end of 15th century. At that time blindfold is understood as negative attribute, then after the first half of 16th century, the blindfold is seen as positive connotation which is discovered and developed further. (Plute, 2013)

Based on Alexander Plute journal jurisprudence which is published by *Associate-in-Law, Lecturer and Postdoctoral Research*

Scholar, Columbia Law School with the title “*View from The Cathedral: Blindfolds, Color-Blindness and Other Problems with Justice’s Visual Acuity*” (2013) in his first chapter he state that the blindfold is symbol of impartiality in justice. It means that justice should be blind then it can give just judge to all.

When we take the description of blindfold Goddess as symbol of impartiality in justness to the first and second lines, we can find that actually the writer agrees that justice should be blind. The sentence “*Is a thing to which we black are wise:*” (line 2) proves the idea that justice should be blind. Here the author may want to say that if justice is blind or impartiality, he, black, could have equality in front of justice.

Instead of the fact, there is something undiscovered through the first and second lines. Logically, if someone say “*if justice is blind, it will be good for us*”, another words to the first and second lines, we can presume that actually the justice is not blind or impartiality. There should be discrimination in front of law (justice).

In this poem, based on researcher analysis, there is one kind of discrimination, which is institutional racial discrimination in social life, in this case is to get justice in front of law. The whole of poem explain about unfair condition and social life that black should feel which is stated implicitly through the use of words.

Then the third and fourth lines of this poem present how the goddess actually is not blind. The Goddess has eyes, but her eyes are sore and it is hidden behind of bandage.

*Her bandage hides two festering sores,
That once perhaps were eyes* (Line 3-4)

Here, Hughes seems to criticize the system of Justice in that era which is still partiality. Even the symbol of justice is a blind goddess but in that era it is just a symbol. The philosophy of blindfold does not work. Moreover, the system that segregates Black and White people is still running in the American society. Even though Jim Crow Law has been erased, the government still treats Blacks unfairly. In addition the *two eyes sores* can be interpreted as social blindness in that time. Based on *a Historical Guides to Langston Hughes* by Tracy (2004) this poem is kind of satirical poem which emphasizes about social blindness.

Then through this poem Hughes actually states his aspiration to take the nature of justice which is to give judicature to all people without any discrimination. By saying that *Justice is a blind Goddess* (Line 1) he actually wants the truth meaning of Blind will be put again to the America Law. Therefore whatever you are, either you are Black or White, will get equality, without any segregation and discrimination as American members.

3.1.3 I, Too

I, too, sing America
I am the darker brother.

They send me to eat in the kitchen
When company comes
But I laugh, 5

And eat well,
And grow strong.
Tomorrow,
I'll be at the table
When company comes 10

Nobody'll dare
Say to me
"Eat in kitchen"
Then,
Besides. 15

They'll see how beautiful I am
And be ashamed - -
I, too, am America 18

"I, Too" is a poem published for the first time in *Survey Graphic* at March 1925. This poem mostly speaks about the Negro who lives in America. The racial discrimination has spread widely in American continent makes the Negro has to experience bitter condition in all aspect of life, even to have freedom. .

This poem covers about black man talks about his life in America. In the title of this poem, we can recognize that he tries to say that he is an American too. It may because he has different treatment as American based on his skin tone.

I, too, sing America (line 1)

The poem is opened with the confession of the writer that he is an American and also has the feeling of nationalism. Here he states clearly by saying *I too sing America* (Line 1) that means he is American, was born, grow up, live and stay in America. In other side, by saying that sentence, the researcher can argue that there should be inequality. Rationally, someone no needs to say that *I can sing America too*, if there is no one who treats him like he is not a part of America. Then we could say, there is racial discrimination which is implicitly stated in this line.

*I am the darker brother.
They send me to eat in the kitchen
When company comes
But I laugh,
And eat well
And grow strong.* (Line 2-7)

The first stanza the author depicts that he is an American which sing America But because he is black (*darker brother*) (Line 2) the other American white treat him badly, it is explained in the “*they send me to eat in the kitchen*” (Line 3). *Kitchen* is a place to cook; usually it places in the backside of a house. Even though it is located in the behind, it is important part of a house. Because in the kitchen we cook, process a food for all family members and also guest. So we can also construe that black people in that era is placed in important rule but they looks like unnecessarily.

Then “*company*” here can be interpreted as white people who are in superior level as imagined in this poem. Even though, they have treated badly, they still live happily (*but I laugh*) and continue their life to be stronger (*grow strong*).

The word “*Laugh*” as the researcher states before is depicted happiness. The reason is related to the Harlem Renaissance era where the poem is written. In the Harlem Renaissance or Negro Renaissance is the literary, artistic, intellectual, and cultural movement centered in Harlem, neighborhood in Upper Manhattan, New York. In his era, artists and writers began to speak in terms of a “New Negro,” they developed a definition of African Americans as a militant, self-assertive, and urbane group of people capable of speaking for themselves, (Encyclopedia of Word History Vol.5, edited by Marsha E. Ackermann, etc.). In this era the Negro people celebrate the pride of being Negro, and express it into some literary works and art such as poems and music (Jazz music). Then if we take those realities into the word “*Laugh*” (line 5) it will appropriate to interpret it as the expression of happiness.

Thus, in this first stanza (line 2-7) we could say that here, the writer show that even they are living under presser and discrimination they are still be happy and live well. Then the coming of the Harlem renaissance makes Negro find feeling pride to be Negro.

Furthermore, in this stanza the writer try to say that he is an America too, because he sings America, but he has darker skin tone than other American, *I, too, sing America, I am the darker brother* (Line 1, 2). But even he feels that he is an America, the other treat him differently by sending him to eat in the kitchen. If we understand the true meaning, we will know that there is direct racial discrimination here. By treating the Negro people worse and lower than American who has brighter skin, it can be identified as direct racial discrimination.

*Tomorrow,
I'll be at the table
When company comes
Nobody'll dare
Say to me
"Eat in kitchen"
Then,* (Line 8-14)

The second stanza reveals the optimistic of black people to have equal life or to have no more discrimination in his life through "*Tomorrow, I'll be at the table*" (Line 8-9). He dreams that nobody will treat him separately and decide anything based on his race, "*Nobody'll dare*" (Line 10).

*Besides.
They'll see how beautiful I am
And be ashamed - -* (Line 15-17)

This stanza emphasizes their willing and believe that someday white people will realize that black people is. And he will be accepted in society as a part of them in unity.

I, too, am America (Lines 18)

The last sentence he repeats his first words to make white people sure that he is a part of America. He is an American, black darker that sings America, having no disparity with white people except race. Then he should not treat differently. He emphasizes his nationality, and hope to have equal life through this sentence.

This poem actually shows the dualism or double consciousness of Langston Hughes as American black. Here he realizes that he is and American, because he grows up and was born in America. In other hand the bad treatment that he gets from the other American white makes them feel like he is not a part of America. Here we can conclude that discrimination can built confusion in person who is discriminated.

3.2 Historical Background in the Harlem Renaissance Reflected on the Poems

All the poems of Langston Hughes that are taken in this research are published around 1920s. In this era there are so many problems appear in America as the consequence of civil war. Then as the twentieth century began, the most influential pressing issue they face is racial problem. Actually this problem has been firing up from the very beginning of American continent, but this problem has no solution so far.

There are *Negro* (1922), *Justice* (1923) and *I, Too* (1925). In this time is famous with the idea of Harlem Renaissance. Harlem Renaissance is a Black movement in art and music which is centered in Harlem District. This movement as the result of the Great Migration which is happens from the ends of nineteenth century until the beginning of twentieth century.

At the end of the nineteenth century, more than ninety percent of African Americans lived in the Southern states and their conditions there were generally much worse than those in the North. The system of sharecropping that had spread throughout the South required blacks to work in the fields, often resulting in an uncertain future and, of course, debts in case of poor crops. Between 1890 and 1910, nearly 200,000 sharecroppers fled to the North, while others returned to Africa (Sitkoff 1993: 6).

In the very beginning of 1900s America is marked by the great migration of Negro people from South to North America. Actually this phenomenon has been begun in the late of nineteenth century. The poor

condition in the South and the sharecropping that had spread throughout the South makes Blacks to work in the field with uncertain future. Moreover the big debts they have as the result of poor crops makes some of them move to North to have better condition (Stikoff, 1993:6)

Between 1910 and 1920, the migration of Afro American from rural areas to the urban city makes the number of Afro American is swelled in the North and Midwest. Based on the data from *What Happened: Encyclopedia of Events That Change America Forever*, written by Frank W. Thackeray and John E. Findling in the chapter III about Harlem Renaissance over 450,000 people, to combined total of 1.5 million, almost all they live in the urban areas. During the decade, the Black population of New York City grew from 92,000 to 152,000 and Chicago from 44,000 to 109,000, an increase number almost 140 percent. Nevertheless, in 1920 more than 85 percent of the country's total African American population of 10.4 million continued to live in South.

Economic opportunity was not the only reason for the northward migration. Life in the South had continued to deteriorate for African Americans. Not only was there little chance for betterment in their economic fortunes, but the burdens of racism had increased with time. In southern states, segregation was the law of the land, and to win elections, southern politicians habitually portrayed themselves as unbending in their hatred of blacks. Moreover, violence against blacks was on the rise. In the first decade of the 20th century, there were 791 reported lynching of African Americans.

Furthermore, based on the same source before, the Blacks coming in the North is actually not welcomed by Whites in North, not only because the Blacks presence compete White to get job, but also the Northerners actually have as racist as Southerners' attitude. This condition creates urban race riots in the North. Moreover in the East St. Louis (1917) and Chicago (1919) are two of the worst place in urban race riots which is resulting of more than 100 people deaths.

It has the same condition in 1920s, another millions African American people left the South to North to have a better condition in social life, education, jobs, and opportunities. Notwithstanding, they still encounter racial segregation and discrimination in North.

The most purposed place in North is Harlem; the city is a neighborhood on the Upper West Side of New York's Manhattan Island. During the great migration, Harlem becomes the largest black urban city in the world. Like the other urban city in other places, Harlem faces the problem of overcrowding, unemployment, and poverty. But those problems are escaped by the flowering of Harlem Renaissance during 1920s (Fatima: 2015)

Harlem renaissance brings new atmosphere to the north. The culture which is brought by African American from South to North create a new kind of music called Jazz. Then this era is also identified as Jazz age. Mooney defines Jazz Age "a period in American history (the 1920s and 1930s) during which many Americans reacted to the misery and needless destruction of World War I by engaging in an excessive pursuit of pleasure. This period

witnessed invention of new forms of music and dancing, as well as new forms of technology such as radio broadcasting, air travel, and the telephone” (Mooney, 2006: 5).

In this era there is organization which is founded by well-educated Afro American, W.E.B Du Bois, called NAACP (the National Association for the Advancement of Colored People). This organization is founded in 1909 and 1910. NAACP goals is aimed at ending the segregation, ensuring equal education both of Blacks and White children and providing enfranchisement to all African Americans based on 14th and 15th amendments. Branches of this organization are firstly formed in Chicago, then in two years in nine other cities. By 1921 more than four hundred branches exists in all over the United States. (Franklin and Moss, 1994: 318-320)

In education aspect of America shows great development. For the first time, many Americans enrolled in higher education, in the 1920s college enrollment doubled. (Vanspanckeren, 1994: 60) better education of American is pushed the brief involvement of American society.

Furthermore, American women get their right in 1920. The nineteenth amendment gives the woman right to vote. American women had a higher profile in public life and a greater freedom of choice in their personal lives than they had ever had before. And with the vote in their hands, some eighty years after the Seneca Falls convention, they had some degree of real political power. In other side, Women of other ethnic groups, and white working women, like their male counterparts, continued to be mostly marginalized

and dispossessed. Some 40 per cent of working women, especially African Americans, were still engaged in household labor. (Gray, 2004: 340-341)

Moreover in Harlem Renaissance, the movement is not only in Music, but it also affect to the literary aspect, in this part is Poetry. In this era the content of most Harlem artists is assumed from more of the artists' life experiences and insights. In Harlem during this movement, artists in all mediums shared their ideas, art, and lives with one other.

Like most of the other artist of the era. Langston Hughes as the one of influential poets during Harlem Renaissance takes a world of Black people to paint artistic energy in their works as mentioned in a Carmaletta. M. William in his book "*Langston Hughes in the Classroom*". In addition many of Hughes's 1920s poems described the difficult lives of working-class African Americans. Some of his poems moved to the tempo of jazz and the blues.

Then related to the Langston Hughes poem which is written in this age, as mentioned before, that Langston Hughes poems' mostly tells about the life experiences and insight from Black people. The life experiences of Black people can be found in his all poems which is written and published during jazz age. The feeling of being victim in lynch as a slave is describe clearly in *Negro* poem. Then the feeling being victim in unfair condition because of racial discrimination in all social life like education, law, and justice it is clarified in both *I, Too*, and *Justice* Poems

In other hand, during Harlem renaissance there is another problem that is *identity crisis*. In this era, many of African American people feel dualism in

their selves. As pictured in *I, Too* poems, here Langston Hughes describe about his dualism as an American and African descent. He feels as an American because he was born and growth in America continent, but the rejection of White American makes him feels that he is not American. His mystification feeling encourage him to write a poem based on his feeling. As it definitely describe the literary style in Harlem Renaissance which is expressed about blacks feeling and experiences.

In addition, Harlem renaissance is famous with the flowering of pride as a black people. The words “*They’ll see how beautiful I am*” (line 16) in *I, Too* poem indicated as the pride of being Afro-American people. In this era, the self-reliant of Black people is grown as the effect of Harlem Renaissance movement and their hope to have better life in a new place.

Based on *Outline of American Literature Revised Edition* written by *Kathryn Vanspanckeren* (1994), the era of 1914 till 1945 is called as Modernism and Experimentation era. In this book the writer also mention that many of historians characterized the period between two world wars as the traumatic “Coming of age”.

Related to the historical background where is the writer lives, there are some historical facts which appear in Langston Hughes poems.

3.2.1 Social Condition reflected on “Negro” Poems.

In the early 1920s, definitely in 1922, in this era, Langton Hughes writes *Negro* poem, the characteristic of Harlem Renaissance literary is expressed about Blacks’ experiences, pride of being black,

and insight. Moreover, based on the theory of Du Bois, about double consciousness, this era also identified as identity confusion among Black people (Chapter II).

Negro poem which is published in *The Crisis* on January 1922 (Steven, 2004) is told about the Negro experiences during time of history. Here the social background of Harlem Renaissance gives big impact of Langston Hughes' poem. In the "Negro" poem Langston describes dramatically Blacks experiences.

The first social background is being discriminated. As the Migration of Negro people from South to North to have better life and new hope in North, they do not consider about the discrimination that may they get in North. They do not realize that Northerners are racist as Southerners. In that era, even though the Jim Crow law is not occurred in North but racism is really big problem, blacks face in North.

As mentioned in the explanation before. In some stanzas of this poem strongly describes about the racial discrimination. This fact is absolutely not only because the imagination of Langston Hughes. But also Hughes writes this poem as the result of their feeling, seeing, and experiencing in their life. Here, he wants to shows how his ethnic as Afro America is discriminated for a long way history. The reality which is happen in Blacks' life is drawn in his poem, such as being slave (second stanza), working-class society (third stanza), and being victim of Lynching and cutting hand (Fifth stanza).

Racial discrimination which is reflected in the early poem is kind of Direct Racial Discrimination. Direct racial discrimination in this poem is being lynching. As explained before, that lynching one of the most horrible phenomena happened in all place in America. Lynching punishment spread widely in America at that time. Based on "*Lynching in America: Confronting the Legacy of Racial Terror Second Edition*" during 1877 to 1950 there are 14075 lynching's cases of black people that occurred in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia.

Beside of the fact, in this era there is organization which is be responsible to do violence, terrorism and intimidation's acts such as lynching, and cross burning, to oppress African American people and other social ethnics and groups. The organization is named with Ku Klux Klan (KKK). KKK based on *US History* from *wikibooks.org* is organizations in the United States that have advocated white supremacy, anti-Semitism, anti-Catholicism, racism, homophobia, anti-Communism and nativism. The first branch of the Ku Klux Klan was established in Pulaski, Tennessee, in May, 1866.

According to "*Lynching in America: Confronting the Legacy of Racial Terror Second Edition*", violence against African Americans started on the first days of Reconstruction and became more organized significant after 1867. Members of The Klan looked to frustrate

Reconstruction. They also, tried to keep freedom in subjection. Terrorism dominated some counties and regions so; nighttime harassment, whippings, beatings, rapes, and murders became more common. The Klan's main purpose was political, even though, they tormented blacks who stood up for their rights. Active Republicans were the target of lawless nightriders. When freedmen that worked for a South Carolina scalawag started to vote, terrorists went to the plantation and, in the words of a victim, "whipped every ...[black] man they could lay their hands on."

Moreover, The Ku Klux Klan flourished 1921-1926 with a membership of millions of Protestants. Not only was the Ku Klux Klan big in the South, but it now fanned out to places such as Oregon and Indiana. Indiana's governor and an Oregon mayor were both members of the KKK. The return of KKK causes a split in the Democratic Party in 1924. Even though Afro American is widely persecuted by KKK, they are not the only group of people that KKK targeted. In the *US History books* stated that they are also targeted to Mexicans, Catholics, and Jews.

The history records that the Lynching phenomena toward Blacks in America is actually caused by trifling thing. Based on *Equal Justice Initiative Record* in "*Lynching in America: Confronting the Legacy of Racial Terror Second Edition*" that in 1918, Private Charles Lewis was lynched in Hickman, Kentucky, after he refused to empty his pockets

while wearing his Army uniform. White men lynched Jeff Brown in 1916 in Cedar bluff, Mississippi, for accidentally bumping into a white girl as he ran to catch a train.

Then the other direct racial discrimination and also institutional racial discrimination toward Black which is appears in this poem is cutting of Congo hands. This crime is committed by Belgians. The case is really happen in Congo. According to *Colonialism in the Congo: Conquest, Conflict, and Commerce* book by Waston Institute for International Studies, Brown University (2005) in the page 15 to 16 explains that to change the financial of Congo Free State Leopold rules to increase the rubber trade that causes the decrease over 50 percent of population in Congo. The barbaric system of Leopold that used to force the workers work hard, in this era will cut off the hands of worker if they are not fulfilling the weight of rubber stock. Then sometimes women were held hostage until the men brought in enough rubber to satisfy the state or companies.

The second social background is the movement of Afro America in music. As we know in the explanation before that in this era is also marked with the new music which is brought by Negro people who migrate from South, Jazz. The flowering of Jazz music in this era makes this period is also called as Jazz age. Then this phenomenon bears new kind of poetry, Jazz poem, which is created by Langton Hughes.

The third social condition in this poem is feeling pride of being black. Based on the history of America, Harlem Renaissance is a movement that increases the pride of Afro American of being black. His phenomenon is also depicted in Hughes poem. In the last stanza he writes again the first stanza of the poem.

I am a Negro:
 Black as the night is black,
 Black like the depths of my Africa (Line 17-19)

In the discussion before, the researcher has figured it out as the expression of pride being Negro. This fact is actually image of Harlem Renaissance period. The rise of Blacks Pride being part of Negro is one of prominent issues that time.

3.2.2 Social Condition on the “Justice” Poem

Racial discrimination is still being topic in this poem. But in this poem Hughes presents racial discrimination in the form of justice.

The Harlem Renaissance which is led by well-educated Afro American artists make their literary works is not only as expression of their feeling, but also to criticize the system of the country. Justice is actually published firstly in *Amsterdam News* 1923, but this poem is also publishes in *A New Songs* on 1938 (Steven: 2004). This poem is kind of satirical poem which criticizes about the justice system in that time.

During the long history of Afro American in America continent, racial injustice is actually appears clearly in that time. Going back to the Jim Crow Law in America South which segregates Blacks and Whites, even in public facility such as bus, proves the racial injustice which is experienced by Blacks.

In this poem Hughes criticizes injustice system in Afro America society. Impartial justice as symbolized in Justice Statue actually does not happen in real life. The racial discrimination, racial violent and racial injustices are the issues Hughes tries to shout loud through this poem.

The problematic life of Negro in America inspired Hughes, as the member of Afro America to share their injustice behavior he and his race is accepted. (Tracy, 2004)

Moreover in this poem, the researcher found the institution racial discrimination about racial injustice. Racial unjustness in this era are Jim Crow Law, Lynching Punishment, racial prejudice, etc.

After the civil war 1, based on *What Happened: Encyclopedia of Events That Change America Forever*, written by Frank W. Thackeray and John E. Findling in the chapter III about Harlem Renaissance, with war's end, little had changed: racism remained the norm; Jim Crow laws reigned supreme in the South; and lynching, which had never disappeared, returned with the extrajudicial murder of 76 blacks in 1919, the highest number in 10 years.

In the Harlem Renaissance era, even though slavery is erased, it does not mean that the violence and racial discrimination toward Afro American is ended. According to *What Happened: Encyclopedia of Events That Change America Forever*, written by Frank W. Thackeray and John E. Findling in the chapter III about Harlem Renaissance explains that Although Harlem Renaissance expresses the flowering of high art, music, and literary works. Ironically, in a nation that still oppressed African Americans and witnessed increased levels of violence in the South and the reemergence of the Ku Klux Klan with all its despicable actions and attitudes, middle- and upper-class whites flocked to Harlem to partake of and enjoy all that black culture had to offer.

Those racial injustices are being the reasons to create this poem. As mentioned before in the early beginning of first chapter that literary works is a mirror that can reflect the reality. By writing and criticizing this satirical poem, Hughes may want to open up the whites mind about the racial stereotype which is objected to the Blacks. This argument may have same definition with the Harlem Renaissance aim by the leader of Civil Right Movement use art and literature in the war against segregation and discrimination, and to counteract the negative and pervasive stereotypes of African Americans.

3.2.3 Social Condition on the “I, Too” Poem

I, Too is a poem published for the first time in *Survey Graphic* at March 1925. In this era is also known as “*The New Negro Movement*” which is taken from the work of Alain Locke, an influential black critic, who’s his essay on the New Negro and anthology of that title were both published in 1925.

In the New Negro Movement, the literature is marked by how they explore different literary forms to express the condition of African Americans in their times. Facing a racial experience the determining feature of which is that it is mixed and conflicted, they are prepared individually to confront and collectively to debate the question of just how their experience should be turned into literature. (Gray, 2004)

Moreover in the *Outline of American Literature revised edition* by Kathryn Vanspankeren (1994). This era is also called as “The Lost Generation”. Despite outward gaiety, modernity, and unparalleled material prosperity, young Americans of the 1920s were “*the lost generation*” so named by literary portraitist Gertrude Stein. Without a stable, traditional structure of values, the individual lost a sense of identity. The secure, supportive family life; the familiar, settled community; the natural and eternal rhythms of nature that guide the planting and harvesting on a farm; the sustaining sense of patriotism; moral values inculcated by religious beliefs and observations all seemed undermined by World War I and its aftermath.

The problem of double consciousness and the confusion of identity as Du Bois stated through his essay appears in this poem. The phenomenon of double consciousness which is felt by Afro American people is reflected in the very beginning of this poem. The first line which state” *I, too, sing America,*” (Line 1) is like to give the readers known that the writer is an American. But the social is like to deny that fact that Negro is part of America by treated them as bad as the history record. That condition makes Afro American people feel is like not part of America, but they realize that they are American too. Here the author says that just like the other American (white) who feel the nationalism as American so he is too.

Then the New Negro has meaning as the pride of being Negro. Here by analyzing this poem we know that in Harlem renaissance era there is the increasing of self-confident or assortment of being Negro. In the fourth stanza the writer says

*Besides,
They'll see how beautiful I am* (line 15-16)

Those two lines prove that there is the strong self-confident, then it is suitable with the characteristic of Harlem Renaissance itself. The feeling pride being Negro and the double consciousness of the Negro people is being topic of this poem.

Yet in this poem is strongly told about racial discrimination. As the poems before, in this poem we find racial discrimination in kind of

segregation. It is actually a fact in American History. The multiple cultural societies in America, the Negro slavery era, and the hatred of Whites toward Black after and before great migration are some of facts which are found in some literary works during Harlem renaissance.

Moreover the racial discrimination in this poem is about segregation between Black and White. As American historical record in *US History* from Wikibooks.org that in America, especially South America, there is Jim Crow Law. The idea of Jim Crow actually comes from the late of 19th century. When The Plessy v. Ferguson upheld the constitutionality of racial segregation even in public accommodations (particularly railroads), he gives the doctrine of "separate but equal" to create the segregation in South. Furthermore this case remained the legal basis for Jim Crow segregation laws in the Southern states. The idea of "Separate but equal" remained standard doctrine in U.S. law until its repudiation in the 1954 Supreme Court decision *Brown v. Board of Education*.

CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

This chapter will conclude the result of the analysis before and give suggestion to the readers. It will be divided into two sub part; Conclusions, and Suggestions.

4.1 Conclusions

After analyzing the chapter before, the researcher concludes that all selected three poems of Langston Hughes reflected some kinds of the racial discrimination as stated in second chapter. The racial discrimination in the poem is depicted through symbols and the use of dictions and figurative language. In *Negro* poem, racial discrimination is drawn upon the use of dictions like, “*I’ve been a victim, the Belgians cut off my hand in Congo, they lynch me still in Mississippi*” (line 14, 15 16). In *Justice* Poem, racial discrimination stated as a blind justice goddess who actually has two eyes sore behind her bandage. And in the last of the poem, *I, Too*, the writer draws the racial discrimination in this poem by stating “*I am the darker brother. They send me to eat in the kitchen, when company comes*” (Line 2-4).

The racial discriminations in three selected poems of Langston Hughes pervade direct racial discrimination, indirect racial discrimination, and institutional racial discrimination in social life. The *Negro* poem which

tells about the Negro life in America and how the condition in the past until the poem is published reflected direct racial discrimination and institutional racial discrimination. In the second poem we find *Justice* Poem. It is the shorter poem in this analysis. *Justice* poem consists of one kinds of Discrimination. It is all about institutional racial discrimination in social life. The poem after is mostly speaks about the Negro who lives in America, *I, Too*. Here the researcher indicates there is direct racial discrimination in this poem.

Related to the historical background when the poems written. The researcher finds the correlation between the social background and the theme of the poems. The entire poem is written in Harlem Renaissance period, and then most of them take the soul of Harlem Renaissance and experiences of Blacks before.

The conclusions are there racial discrimination reflected in all Langston Hughes poems, and then the relationship between the social condition when the writer lives and the theme in the poems cannot be rejected. Because the social condition when the writers live is the most influential aspect that will affect their works. It is shown by the result of this study.

Finally the writer would like to say that literary works is a mirror that can reflect the social condition when the works have been written, in this case is in American literature.

4.2 Suggestions

The researcher hopes that this thesis will help the reader understanding on some Langston Hughes poems, the also give good contribution to English and Letter Department, Humanities Faculty, State Islamic University of Malang as mentioned in the early beginning of this study.

Furthermore, the writer suggests to all readers that to have intact understanding on poems we should know the historical background when the literary works is written. It is important because there should be correlation between the historical background of the poem and the hidden meaning of the writer which is expressed through the poem.

Then about racial discrimination toward black people, it should be lifted in the world. Not only toward black people but also all people in this world should live in equality. As our religion stated that we are in the same condition in front of God, except our faith. Moreover, God has created us in different appearance in order to have harmonic live, peace and beauty.

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APPENDIX**NEGRO**

I am a Negro:
 Black as the night is black,
 Black like the depths of my Africa

I've been a slave:
 Caesar told me to keep his door-steps clean.
 I brushed the boots of Washington.

I've been a worker:
 Under my hand the pyramids arose.
 I made mortar for the Woolworth Building.

I've been a singer:
 All the way from Africa to Georgia
 I carried my sorrow songs.
 I made ragtime.

I've been a victim:
 The Belgians cut off my hands in the Congo.
 They lynch me still in Mississippi.

I am a Negro:
 Black as the night is black,
 Black like the depths of my Africa.

Justice

That justice is a blind goddess
 Is a thing to which we black are wise:
 Her bandage hides two festering sores
 That once perhaps were eyes

I, Too

I, too, sing America
 I am the darker brother.
 They send me to eat in the kitchen
 When company comes
 But I laugh,
 And eat well,

And grow strong.

Tomorrow,
I'll be at the table
When company comes
Nobody'll dare
Say to me
"Eat in kitchen"

Then,
Besides.
They'll see how beautiful I am
And be ashamed - -

I, too, am America

