



**THE SPIRIT TO STRUGGLE AGAINST RACISM IN  
AMIRI BARAKA'S POEMS ENTITLED *NOTES FOR A  
SPEECH* AND *KA'BA***

**a final project**

Submitted in partial fulfillment of the requirements  
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by

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## PERNYATAAN

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**THE SPIRIT TO STRUGGLE AGAINST RACISM IN AMIRI  
BARAKA'S POEMS ENTITLED *NOTES FOR A SPEECH* AND *KA'BA***

yang saya tulis dalam rangka memenuhi salah satu syarat untuk memperoleh gelar sarjana sastra ini benar-benar merupakan karya saya sendiri, yang saya hasilkan setelah melalui penelitian, bimbingan, diskusi dan pemaparan atau semua ujian. Semua kutipan, baik yang langsung maupun tidak langsung, dan baik yang diperoleh dari sumber lainnya, telah disertai keterangan mengenai identitas sumbernya dengan cara sebagaimana lazimnya dalam penulisan karya ilmiah. Dengan demikian walaupun tim penguji dan pembimbing penulisan skripsi / tugas akhir/ final project ini membubuhkan tanda tangan keabsahannya, seluruh karya ilmiah ini tetap menjadi tanggung jawab saya sendiri.

Demikian, harap pernyataan ini dapat digunakan seperlunya.

Semarang, September 2009

Yang membuat pernyataan

Tiana Puspita Dewi

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*" Surely His commanding is such that, when He desires a thing, He just says to it 'Become!', and it becomes." (QS 36:82)*



To:

- ❖ my beloved mother Titi, my father Burhan, my daddy Ismail
- ❖ my sisters and brother
- ❖ my dearest Teguh
- ❖ Elite-A '04 Community

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The last I hope final project will be useful for the readers in English Department or help for the future research, giving more information about American history and its society.

Tiana Puspita Dewi

## ABSTRACT

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**Key words:** Slavery, Racism and Racial discrimination

The objectives of this study is to reveal the form of racism occurred and spirit to struggle against racism in two poems of Amiri Baraka entitled *Notes for A Speech*, and *Ka'ba*, since those poems describe about racism deals with Black People including African as their ancestor and ethnicity.

In order to achieve the objective of this study, the writer uses the theory of racism and compares it with new structuralism theory. Forms of racism are revealed in the speech include personally-mediated, internalized, and institutional racism. Some suggested struggles are to raise the awareness of racial pride and unite that Black people may also get the same rights and opportunities in all aspects of their lives.

In analyzing the object of the study, there are four techniques that are conducted in finding and collecting the data. They are reading, identifying, inventorying, and the last classifying the data. The writer hopes that this study will be useful in presenting some information about Black people and racism history in America as a reference of American Studies subject.

## TABLE OF CONTENTS

ACKNOWLEDGEMENT .....	v
ABSTRACT .....	vi
TABLE OF CONTENTS .....	vii
CHAPTER	
I. INTRODUCTION	
Background of the Study.....	1
Reasons for Choosing the Topic.....	3
Statements of the Problem.....	4
Objectives of the Study .....	4
Significance of the Study .....	4
Outline of the Study .....	5
II. REVIEW OF RELATED LITERATURE	
Race and Racism.....	6
Definitions of Racism .....	8
Racial Prejudice .....	9
Racial Discrimination.....	10
History of Black American.....	12
Forms of Racism.....	14
Definition of Struggle .....	15

### III METHODS OF INVESTIGATION

3.1 Object of the Study .....	17
3.2 Source of the Data.....	17
3.3 Procedure of Collecting the Data.....	17
3.3.1 Reading.....	18
3.3.2 Identifying .....	18
3.3.3 Inventorying.....	18
3.3.4 Classifying .....	19
3.4 Procedure of Analyzing the Data.....	20

### IV RESULT OF THE ANALYSIS

4.1 About the Poem .....	21
4.2 Forms of Racism in Amiri Baraka's Poems.....	22
4.2.1 Personally-Mediated Racism.....	23
4.2.2 Internalized Racism .....	25
4.2.3 Institutional Racism.....	26
4.3 Black People Struggle Suggested by the Poem .....	28
4.3.1 Struggle for Racial Pride.....	29
4.3.2 Struggle for Unification through the Symbol of Ka'ba .....	31

### V CONCLUSION AND SUGGESTION

5.1 Conclusions .....	34
5.2 Suggestions .....	36
REFERENCES .....	37
APPENDICES .....	38

# **CHAPTER I**

## **INTRODUCTION**

### **1.1 Background of the Study**

Humans are divided into separate and exclusive biological entities called races. Racial groups are held together by biological ties, some inherited tendency to behave in a particular way and prefer a particular language. In accordance with biological determination, a particular race may consider themselves superior and this assumption will bring about a very crucial social issue; racism.

In the United States since its early history, Native Americans, African-Americans and European Americans were classified as belonging to different races. For more than three hundred years during African enslavement was practiced, African descendants became subjects to discrimination, and they were kept entirely out of political power. Racially discriminatory laws and racial violence toward African Americans began to intensify in the United States. By viewing African descendants as lesser human beings, White Americans treated them inhumanely while at the same time, portraying the United States as a base and champion of human freedom with human rights, democratic institutions, unlimited opportunities, and equality.

These circumstances forced Black People to fight against their condition of being discriminated and they demanded the equal rights in all aspects of their lives with White People in the field of economics, politics, law, etc.



They have been reflected in a number of seemingly distinct developments; appeals by racial and ethnic minorities for their fair share of the actions; the 1964 Civil Rights Act; the 1965 Voting Rights Act; the Economic Opportunity Act; poor people's campaigns; students' demands for a greater voice in educational policy decisions.....(Tesconi, 1975:215-216).

Although the number of Black People is more than nineteen million or about 11% of the total population based on Peking review No.33 (1963), but still their presence can not be accepted completely yet ([www.maoism.org/msw/vol9/mswv9-04.htm-8k](http://www.maoism.org/msw/vol9/mswv9-04.htm-8k)). Black people in United States have been struggling to obtain their exact status against racial discrimination that has not settled yet.

One of social science which has a strong bond to Racism is literature since it is a social document. Literature takes place in the society because the community based on their emotional pressures creates it. Studying literature makes the readers aware of problems occurring in the society. As a genre of literary works, poetry helps the reader understand other people's feelings, thought and attitude toward life. Poetry presents the social products and also imitates the human subjective environment. Through poetry, the author as a member of society conveys his or her subjective ideas about the circumstances within. Those ideas may often affect readers' horizon or even reader's ways of life. Moreover, ideas an author conveys may bring about social changes or social movement in the society.

The writer himself is a member of society possesses a specific social status; He receives some degree of social recognition and reward; He addresses an audience,

however hypothesized. Literature itself has also a social function, or use which can not be purely individual. Thus a large majority of the question raised by literary study is, at least ultimately or by implication, social question: question of tradition and convention, norms and genres, symbols and myths (Ibid: 94).

Through those poems, Baraka conveys an idea to struggle against racism and create a better life as stated in Declaration of Independence, “all men are created equal, that they are endowed by their Creator with certain unalienable right, that among these are life, liberty and the pursuit of happiness...”

## **1.2 Reasons for Choosing the Topic**

The writer chose to analyze the spirit to struggle against racism in the poetry of Amiri Baraka, entitled *Notes for a Speech* and *Ka'ba*, since those two poems described forms of racism suffered by Black people. Secondly, these poems explore the experiences and anger of African American, and also revealed Black people's spirit to fight against racial discrimination. The last reason is because Amiri Baraka through his poems brings a universal message about the spirit to struggle from oppression, regardless their skin color or religion and every citizen has the civil rights to freedom, the rights to equality in politic, social, economy and all aspects of lives.

### **1.3 Statements of the Problem**

In order to focus on the study, the writer limits the problem of discussions into the following question:

1. What are forms of racism revealed in the poems?
2. How the spirit to struggle against racism suggested as reflected in the poems?

### **1.4 Objectives of the Study**

1. To identify what forms of racism are revealed as indicated in the poems.
2. To investigate how the spirit to struggle against racism is suggested as reflected in the poems.

### **1.5 Significance of the Study**

It is expected that this study will give the readers additional knowledge about racial discrimination and Black people movement during the 20<sup>th</sup> century in western society. Yet, for most of literary students, poetry is regarded as difficult to understand comprehensively rather than other literary works such as novel, short story, and film, etc. By reading and understanding the content of the poetry, students actually indirectly learn about western culture problem such as political, economic, social matter, etc. In particular, the writer expects that students who study on literary writing and are interested in this topic could use this as a reference in the American Studies Subject.

## **1.6 Outline of the study**

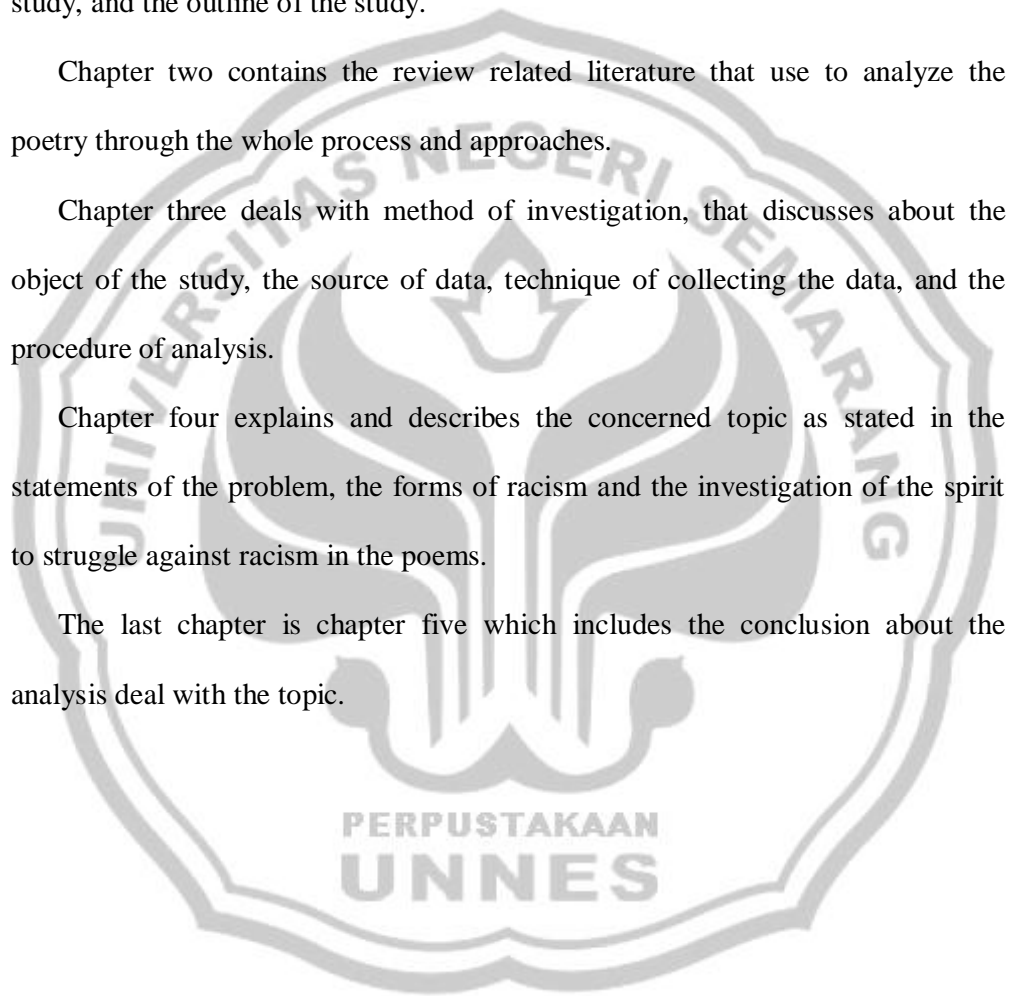
The study is divided into five chapters. Chapter one is the introduction, which consists of the background of the study, the reasons for choosing the topic, statements of the problem, the objectives of the study, the significance of the study, and the outline of the study.

Chapter two contains the review related literature that use to analyze the poetry through the whole process and approaches.

Chapter three deals with method of investigation, that discusses about the object of the study, the source of data, technique of collecting the data, and the procedure of analysis.

Chapter four explains and describes the concerned topic as stated in the statements of the problem, the forms of racism and the investigation of the spirit to struggle against racism in the poems.

The last chapter is chapter five which includes the conclusion about the analysis deal with the topic.



## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Race and Racism**

The term race has come to refer that people are differ physically from each other. People differ in their physical size, height, skin color, hair type and other ways. Race has many different meanings; it is a confusing term that many anthropologists' belief should be abandoned altogether.

Race is first and foremost a biological concept, because it refers to people's physical features. A racial group is recognized because it has a distinctive combination of such physical traits and the product of a particular genetic inheritance. (Deblu, 1977:294)

A.L. Kroeber as quoted by Samuel and Suganda (1997: 103-104) makes race classification into:

- 1) Australoid (Native Australian)
- 2) Mongoloid
  - a) Asiatic Mongoloid (North Asia, Middle Asia, East Asia)
  - b) Malayan Mongoloid (Southeast Asia, Indonesian, Malaysian, Philipines and Native Taiwan)
  - c) American Mongoloid (The Natives of North America and South America, from Eskimo people in the North America until Terra del Fuego people in South America)

### 3) Caucasoid

- a) Nordic (North Europe and around the Baltic Sea)
- b) Alpine (Middle and East Europe)
- c) Mediteranean (people around Middle Sea, North Africa, Armenian, Arab and Iranian)
- d) Indic (Pakistan, India, Srilangka, Bangladesh)

### 4) Negroid

- a) African Negroid (Africa continent)
- b) Negrito (Middle Africa and Philipines)
- c) Melanesian (Irian, Melanesia)

### 5) Particular Race

This group can not be classified into those four major races

- a) Bushman (Kalahari Dessert, South Africa)
- b) Veddoid (Srilangka, South Celebes)
- c) Polynessian (Mikronesia and polinesia)
- d) Ainu (Karatutu and Hokkaido in North Japan)

Dachidae (1996:36) found that races have only one distinction which is accepted by science that is its biological arrangement such as the head shape and blood composition, pigmentation, eyes color, and stature. Racist theory said that the differences of human race have also determined social and intellectual aptitude which is not similar. In addition, Jones (1981:1) stated that race has always been used as a justification for prejudicial beliefs and attitudes. Those negative attitudes

usually cause racism in society, because racism deals with differentiation among groups of people based on racial background

The writer may say that the term race is referring to differentiation of biological traits such as, physical size, height, skin color, hair type and other comparable traits. A racial group is recognized by their particular physical features in heritance. Since refer to the differentiation of such physical traits, race has been used as justification for negative generalization and racism practices of certain race.

### **2.1.1 Definitions of racism**

The term racism according to Collins Pacific Dictionary (1981:234) is the practice of racial discrimination, segregation, etc., based on racial differences in physical appearances, characters, intelligence, etc., and their seeks to maintain the supposed superiority and purity of some on race.

Spencer (1985:241) states that racism is a set of beliefs comprising three assumptions:

1. That certain important abilities and social traits are passed on genetically, not socially.
2. That human group socially defined as races differ in their possession of these traits.
3. That these heredity differences between races make some of them superior to others and justify giving them respects and rights.

Based on those definitions above, we can see that racism is a belief system based on assumption of perceived or natural biological differences between different races or racial groups to determine groups or individual's behavior and attitude. Racism may be based on an assumption of natural biological differences between different ethnic groups to determine cultural or individual behavior.

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

Racism is the combination of prejudice, racial discrimination, and segregation. In discussing racism, it will be better to have a more comprehensive understanding on the concepts of the words as follows:

### **2.1.2 Racial Prejudice**

In the practice of racism, there is always a racial prejudice practice involved. The term racial prejudice may be drawn as an evaluation, judgment, or even generalization of an individual or members of a group based on certain race or racial groups. Feldman (1985:159) explains that prejudice refers to positive or negative evaluations or judgments of members of a particular group which are



based primarily on the fact of their membership in the group, and not necessarily because of particular characteristics of individual members.

Prejudice refers to pre-formed notion of individual based on their perceived racial heritage. Racial prejudice involves generalizations about members of a group based on the perceived characteristics of one members of the group. Those generalizations include beliefs that every member of a group has the same personality, traits, interests, language, culture, ideas, norms, and attitude (Deblu, 1977:302).

According to Collin (1970: 251), prejudice is an inter group phenomenon; a group is the basic target of prejudice and individuals are hated or despised because of their membership in that group. Although any groups can become the object of prejudice, racial ethnics and minority groups are most often victimized.”

Racial prejudice is attitude or beliefs concerning any minority racial, ethnic or national group that are disadvantageous to the members of that group. As written in Hornby (1995: 909) racial prejudice is expressed in attitude showing dislike or distrust of certain racial group or people that is based on fear or false information rather on reason or experience.

According to the explanation above, prejudice is a negative attitude toward a group of people who have some characteristics in common that also means prejudge, that is to make judgments of people prior to any actual experience with them.

### 2.1.3 Racial Discrimination

The word discrimination derives from the Latin language “*discriminare*”, which means to distinguish between. Discrimination is defined as the behavioral manifestation of negative prejudice. The term racial discrimination may refer to the behavioral manifestation of negative prejudice based on race or racial groups. In racial discrimination, there is a distinction between people on the basis of races or racial groups without regarding to individual merit, such as personal achievement, skill or ability.

Feldman (1985:160) asserts that prejudice and discrimination are negative manifestation of integrative powers. Instead of bringing and holding people together, prejudice and discrimination push them apart. Ironically, prejudice and discrimination imply some sort of relation. If there is no relationship people would be completely unaware of another person’s or racial group’s existence. When there is any relationship at all, even a negative one, there is some integration. This can be referred to “*disintegrative power*”, that is the integration achieved through hatred, fear, and the thread of a common enemy.

In cases of discrimination, members of particular groups are treated either positively or negatively because of their membership in a particular group. Moreover, Feldman (1985:161) asserts that strong social norms may prevent over discrimination, although it may occur in subtler ways. Thus, the presence of prejudice does not always lead to discrimination. On the other hand, the manifestation of discrimination more readily allows the inference that prejudice is also present, although this relationship does not always hold.

The United Nations uses the definition of racial discrimination laid out in the International Convention on the Elimination of all forms of Racial Discrimination, adopted in 1966:

*...Any distinction, exclusion, restriction, or preference based on race, color, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedom in the political, economic, social, cultural, or any other field of public life.*

(Part I of Article 1 of the U.N International Convention on the Elimination of All Forms of Racial Discrimination)

The term racial discrimination may refer to the behavioral manifestation of negative prejudice based on race or racial groups. In racial discrimination, there is a distinction between people on the basis of races or racial groups without regarding to individual merit, such as personal achievement, skill or ability.

According to Mc. Kee (1969:309) discrimination has several forms, those are

- a. *Employment*: discrimination in jobs is primarily by such means of a minority group is denied equal opportunity for social mobility.
- b. *Education*: discrimination in schooling has taken the direct and obvious form of segregated schools in the Southern US where the Negro schools are less supported and qualitatively inferior.
- c. *Politics*: has meant to limit the participation of minority group in the political process first in voting, and second in holding political office.

- d. *Housing*: The restriction of the Negro to residential areas and the exclusion from most of the entire community.

Many people have become victim of racial discrimination. In some countries, the government discriminates against group of people within the community such as in some Southern of the United States. The States segregated colored people, For example, they obliged colored people to use separate schools and restaurants.

## **2.2 History of Black American**

Black Americans or before 1970 African Americans are descendants of enslaved Africans brought to America from 1565 through 1807 during the trans-Atlantic slave trade. For more than three hundred years during the African enslavement was practiced in America, African American people became the subject of discrimination and oppressions and they were entirely out of political power. African American people were treated inhumanely by White Americans. Enslaved African who were brought to America against their will, brought their religious beliefs, languages, and cultural practices with them. But, slave traders and owners applied a system to erase their culture, completely take their original names, languages, and religious beliefs off from them.

During that era, White Americans forcibly separated African Americans' sons and daughters with their parents, forced them to wear mouth bits like horses in order to break their spirits, often worked or beat them to death, lynched them, completely shut them out of educational system, punished them for learning to

read because it was illegal for slaves to be taught to read or writes, and committed many gross injustices against them with the acquiescence of the legal system.

African Americans were frequently sold to different owner; by all means completely destroying their structure of family so thoroughly that the ramifications are still present to this day ([www.wikipedia.com/negropopulation](http://www.wikipedia.com/negropopulation)).

From 1940s to the early 1970s, The American Civil Rights Movement puts an end against discrimination toward African Americans in the United States. It leads to increase opportunities for African Americans to be involved into the United States' political system.

### **2.3 Forms of Racism**

The idea of racism was invented to exaggerate the differences between people of European origin in the United States and those of African descendants, namely African American or usually called as Black People. (<http://en.wikipedia.org/wiki/racism>).

From this site, racism is divided into three major forms:

#### **1. Personally-mediated racism**

Personally-mediated racism includes the specific social attitudes inherent to racially prejudiced action (the bigot's differential assumptions about abilities, motives, and the intentions of others according to), discrimination (the differential actions and behaviors towards others according to their race), stereotyping, commission, and omission (disrespect, suspicion, devaluation, and dehumanization).

## 2. Internalized racism

Internalized racism is the acceptance, by members of the racially-stigmatized people, of negative perceptions about their own abilities and intrinsic worth, characterized by low-self esteem, and low esteem of others like them. This racism is manifested through embracing “whiteness” (e.g. stratification by skin color in non-white communities), self devaluation (e.g. racial slurs, nicknames, rejection of ancestral culture, etc), and resignation, helplessness and hopelessness (e.g. dropping out of school, failing to vote, engaging in health-risk practices, etc).

## 3. Institutional racism

Institutional racism deals with persistent negative stereotypes fuel institutional racism and very much matter because they influence interpersonal relations. Racial stereotyping contributes to patterns of racial segregation and shapes the views of white people about crime, crime policy, and welfare policy, especially if the contextual information is stereotype-consistent. By the existence of institutional systemic policies and practices meant to place non-white racial and ethnic groups at a disadvantage in relation to the institution's white members. Additionally, the differential access to goods, services, and opportunities of society are defined within the term institutional racism.

## 2.4 Definition of Struggle

Collins (1981:746) states that struggle is (1) to contend or fight violently with an opponent; (2) to make great efforts; strive; (3) to make one's way with difficulty. Meanwhile Dictionary.reference.com define struggle as (1) to contend with an adversary or opposing force; (2) to contend resolutely with a task, problem, etc; strive; to struggle for existence; (3) to advance with violent effort; (4) to be coping with inability to perform well or to win; contend with difficulty; (5) to bring, put, etc by struggling; (6) to make with violent effort; (7) the process or an act or instance of struggling; (8) a war, fight, conflict, or contest of any kind; (9) a task or goal requiring much effort to accomplish or achieve.

Furthermore thefreedictionary.com states struggle is (1) to exert muscular energy, as against a material force or mass; (2) to be strenuously engaged with a problem, task, or undertaking; (3) to make a strenuous effort; (4) to contend or compete; (5) to progress with difficulty. Those descriptions above have some similarities. All definitions above state that struggle is related to fight and strive. In this case struggle refers to strive in making great efforts to achieve our goals.

## **CHAPTER III**

### **METHODS OF INVESTIGATION**

#### **3.1 Object of the Study**

The object of the study are two poems of Amiri Baraka poems entitled *Notes for a Speech* and *Ka'ba*.

#### **3.2 Source of the Data**

The writer uses the data in the form of sentences that found in the poems and tries to find out the impacts of the problems on the present condition. In gathering data, there are two types of data source in this study. The first source is called primary source. This is source from which the main data of the analyzing were taken. They are taken from the object of the study.

The second source is called secondary source. It is source from which the supporting data were taken. It involves the opinion of some experts on racism, theories. The data were taken from books and websites.

#### **3.3 Procedure of Collecting the Data**

In analyzing the object of the study, there are four techniques that are conducted in finding and collecting the data. They are reading, identifying, inventorying, and the last classifying the data. Those four techniques will be explained as the following:



### 3.3.1 Reading

Since the object of the study is the poems of Amiri Baraka, the basic step in analyzing the data is reading those poems. The writer reads the poems several times comprehensively in order to understand the whole content and found out the exact meanings of the poems particularly the related essence to the topic.

### 3.3.2 Identifying

After reading the poems several times, the data which are identified can be in the form of sentences. The relevant data in the transcript are numbered and bracketed.

### 3.3.3 Inventorying

Inventorying is an activity to list the identified data into an appropriate order. The technique of tabling is used in this step. The overall data are collected and then put into the table. The inventoried data are used as a source of data finding.

## APPENDIX 4

### Inventoried Data

Data No	Title of the poem	Stanza, Line No	Phrase/ Sentence
1.	Notes for a Speech	Stanza1, Lines 1-2	African blues does not know me
2.	Notes for a Speech	Stanza 1, Lines 7-9	Does not feel what I am
3.	Notes for a Speech	Stanza 2, lines 4-6	Eyes are something locked in hate, of hate, of hate

It means the data no.1 is in the form of sentence. It is found in poem entitled Notes for a Speech stanza 1, lines 1-2. The second example means the data no.2 is found in Notes for a Speech, stanza 1, and lines 7-9.

### 3.3.4 Classifying

In answering the statements of the problem in this study, the inventoried data need to be classified. There are two problems to be solved in this study. The problem of “what are forms of racism described in the poems?” and “how the spirit to struggle against racism is conducted as reflected in the poems?” were found by referring to appendix 4. The classified data or supported data will be in the form of table, as below:

#### APPENDIX 4

##### List of classified and analyzed data

Data No	Title of the poem	Stanza, Line No	Phrase/Sentence	Forms of Racism
1.	Notes for a Speech	Stanza 1, Lines 1-2	African blues does not know me	Institutional
2.	Notes for a Speech	Stanza 1, Lines 4-5	A country in black & white	Institutional

### 3.4 Procedure of Analyzing the Data

The writer used descriptive qualitative research as a method of this study since the data were in the form of written word and they were descriptively analyzed. This method includes three techniques to answer the problems. First is exposing the data in order to reveal the context. Second, the data interpretation is to present the form of racism and struggle suggested in the poem relate to some theories of racism and new criticism approach. The last is making conclusion.



## CHAPTER IV

### RESULT OF THE ANALYSIS

#### 4.1. About the Poem

The first poem is entitled *Notes for a Speech*. In the poem, the speaker tried to tell White people as their oppressor that they are living in the same place or country; America, so that there would be no discrimination needed. In this poem, the speaker used various images to point out racism suffered by black people. The signs of racism reveal in the poem are negative stereotyping, prejudice, self hatred and segregation in society. The first half of the poem explains that the speaker belongs to the same country as Whites. But then, he states that his exact status has not been completely accepted. The second half of the poem describes that the speaker felt so despised and worried about the miserable condition of Black people. The speaker reveals the negative stereotyping of Black people as bad and ugly in appearance. Then he mentions that Black people became the victim of discrimination, hatred and lives separately from White. In the last line of the poem, the speaker stated that he and any other Blacks share the same experience of racism in the same country; America. (See Appendix I)

The second poem is entitled *Ka'ba*. The poem denotes the spirit to raise from the oppression suffered by Black people. In the poem, the speaker explains that Black people also have the same power as their oppressor and are capable opposing them in the stream of their will. In the first half of the poem, the speaker encourages other Blacks that they are also beautiful and worthy even though they

have been suffered or sometimes fail in getting opportunities in life. The second half of the poem states that the speaker insists the awareness of racial identity among Blacks. Then, he points out a sense of belonging of African culture. This poem also implies a strong attempt to preserve African heritage and show the desire to preserve African heritage as consciousness among Blacks (Check the structural analysis at Appendix 3). Then the poem conveys a message that Black people must be proud to their selves and then strengthening Black brotherhood since they share the same experience of racism. The speaker concludes the poem by asking a question. Finally, he said that Black people need a sacred word. Since the poem mentioned the symbol of *Ka'ba*, the writer then connected the sacred word with *Ka'ba*. The struggle symbolized in *Ka'ba* as the sacred word means the way of struggle from racism must be sacred. The poem suggests Black people's anger must be channeled not in a form of destruction or violence. *Ka'ba* as a symbol of unity in Islam, represents the urged for Black people's unity as suggested in this poem. *Ka'ba* may also means to round as cosmic role. Cosmic is round as an absolute natural phenomenon according to its role. Thus, the struggle suggested in the poem is that Black people must keep on struggling in the way of each role to rise from miserable condition due to racism.

#### **4.2 Forms of Racism in Amiri Baraka Poems**

The first subchapter presents the answer to problem number one that is the form of racism found in three of Amiri Baraka's poems. The data to answer the first problem of this study is taken from the Appendix 5. When the data is available,

the next step is to decide what kind of data analysis method which will be used to have the proper result. To answer the first question of this final project, the writer use the interpretation of data relates with some theory of racism to reveal form of racism in the poems. Based on the interpretation as stated in the previous chapter, the writer found some forms of racism revealed in the poem. Those forms of racism are personally-mediated, internalized and institutional racism.

#### **4.2.1 Personally- Mediated Racism**

The first form of racism is personally-mediated racism. It is one of the forms of racism related with perspective of different group, discriminate, stereotyping, evaluation, judgment, or even generalization of an individual or members of a group based on certain race or racial groups. There are two major reasons of why the data were categorized in this form of racism. The first is that the data implied a stereotype of Black people. From the poem entitled *Notes for a Speech*, appears the negative generalization of Black people. The line “*And who are they. People. To concern myself, ugly man.*” (Data no.7) revealed the existence of personally-mediated racism. The stereotype or generalization as the characteristics of personally –mediated racism appears in this line. The line above refers to the generalization toward Black people as ugly in appearance. It is indicates a stereotype or negative prejudice (see chapter II page 14) of Black people as ugly, inferior, weak and powerless. Black people are assigned as bad in physical appearance to their opponent. They are seen as uncivilized people and less intelligent than Whites, thus deserved to be treated unequal to them. Those

negative perspectives appear based on perceived characteristics of Black people among Whites. According to racism theory, those negative perspectives appear based on perceived characteristics of Black people among Whites. These circumstances may be drawn back to the history of slavery, where Black people were enslaved and regarded as a lesser human being. At that period, they were treated inhumanely. They were also be easily bought and sold like a property.

The second reason is that the data mentioned discrimination practices such as hatred and segregation suffered by Black people. This can be proved by analyzing the sample data from Appendix 5. In lines *“eyes are something locked in hate, of hate, of hate...”* (Data no. 4) and *“They conduct their deaths apart from my own.”* (Data no.5) shows the existence of personally –mediated racism in the poems. The speaker’s description that Black people became the victim of hatred was strengthened by the data no 4 by emphasizing the phrase ‘hate’. The phrase ‘apart’ from data no 5 also support the condition of Black people who lived separately from White. The sample data implies the segregation suffered by Black people. The sample data correlates with the theory of racism that describing segregation suffered in all aspects of Black people’s live. The public facilities provided for the Black people was different with those provided for the Whites. ‘For Whites only’ was a common phrase for that era. Black people were separated in schools, public facilities, churches, hospitals, cafes, libraries, elevators, housing, drinking fountains, hotels, etc. Racism toward Blacks was also caused school segregation for many African American children. The African American children had not been given an equal educational opportunity to develop their

abilities as Whites. For example, African American school received less public funding per student than nearby White schools since there were assumptions that any cost on schools for Blacks was a waste not merely because they were unable to learn anything important but also spoiled them for their place in society. From the sample data shown above, it can be drawn to reveal the first form of racism; personally-mediated racism in the poems. The overall result of data analysis that contains about the form of racism is fully enlisted in Appendix 5.

African American or Black people in the United States is considered as a low class citizen. It is proven by the history that Black people were always segregated and discriminated in the dominant White society. However, Black people had been struggling for their dignity to place themselves equal to White people. They attempt to attain higher level in all aspects of live.

#### **4.2.2 Internalized Racism**

The second form of racism that becomes visible from the data is internalized racism. This form of racism refers to the acceptance by Black people of negative perceptions about their own abilities and intrinsic worth (see chapter II page 15). In order to comprehend about the internalized racism form in the poems, the writer will take two samples from the data. The first is from the datum no 13, from the poem of *Notes for a Speech*, “*My own dead souls, my, so called people...*” The sentence implies the acceptance of the subject of the data to any prejudiced assigned them; as inferior, weak and powerless. By stressing on the phrase ‘dead’ the acceptance of negative stereotype as an inferior is not only



based on their physical appearance but also in the form of mental and intellectual. Then, the subject of data's acceptance of his condition is also supported from the sample data no 18. In line *"tho we suffer, and kill each other and sometimes fail to walk the air."* The sentence points the internalized racism. It reveals the subject of the data's acceptance as suffering and failure of getting better opportunities in lives. The phrase 'kill' refers to generalization that Black people are only capable of brutality. Black people were assigned as cruel, rebel and criminals. The line implies the acceptance of those negative stereotyping assigned them. The data above reveals a message that in the practice of racism, where a racial group has been oppressed due to their race; there is often a sense of shame in being a member of that group. Members of the racial group often allow themselves to be characterized in the terms invented by their oppressors. Black people may feel self hatred as the result of having been so often and so long prejudiced and discriminated. The expressions of self hatred may appear through attitudes that copy Whites such as skin bleaching and hair strengthening among Black People.

#### **4.2.3 Institutional Racism**

The last form of racism that reveals from the data analysis is institutional racism. Institutional racism correlates with the society or institution in which the victim of racism lives (see chapter II). In this case, racism consists on the practices within society or nation; such as the differential access to goods, services, and opportunities of society. To become more vivid in term of institutional racism, the writer will take three data from the poems. First data of institutional racism, data

no 2 refers to the existence of the subject of the data in an institution; here is stated as a country, where Black people and White people live in a same country. From statements “*A country in Black & White...*” and “*Does not feel what I am.*” (Data no.3) confirm that the speaker lives in an institution or a country consist of Black and White people within it. The data no.3 then supported the explanation above. Line “*Does not feel what I am*” prove that the speaker of the poem live in the same country as Whites but his exact status has not been completely accepted and their rights as citizen of America have not been admitted yet. Since he is an American and Black, he can not deserve the equal opportunity as White. The line may also refer to Black people’s feeling of being discriminated and segregated that they can not obtain their own rights to develop their selves. Prior to that period, the racism practices in the field of institutional existed throughout the country and reflected in some aspects of Black people’ lives. One of the examples is when a company refuses to hire Black people as their workers regarding Black’s skin color. Furthermore, many people think that Black people are only capable of doing labor and unskilled jobs.

Prove of institutional racism reveal in the poems is also appears in data no 32 “*tho he poems we sprawl in gray chains in a place full of winters, when what we want is sun.*” The line indicates to what extent are Black people existing in United States. The speaker revealed the oppression that Black people suffered in America. By stating the phrases ‘gray chains’, he wants to imply the condition of Black people who have been suffering due to racial discrimination. Moreover, the speaker then directly exposes that Black people live in America where practices

of racism had been going where what they want is free from practices of racial discrimination, oppression and segregation. At that time, Black people became the victim of racism practices in America while at the same time the country was portrayed as the champion and bastion of human rights, freedom, equality, law supremacy, and democracy. On one hand, America regards the coexistence of the American liberal ideals supremely, that people are created equal and own human rights to pursue; on the other hand, Black people, as one tenth of the population, were treated as an inferior race and were denied abundant civil and political rights.

#### **4.3. Black People Struggle Suggested by the Poem**

The United States of America is a multicultural country where people came from different races, religions, and nationalities such as Africans, Asians, Hispanics, Jews, etc. America has passed a lot of struggles to unite the Nation's vision. In 1971, William Tyler Page wrote the American Creed as the official creed of the United States of America.

*"I believe in the United States of America, as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes."*

This creed emphasizes the ideals of liberty, equality, justice, and fair treatment of all people. It is the American creed that keeps the diverse melting pot of the United States together. It is the common belief in this creed that enables all people of White, Black, poor, male, female, and foreign immigrants alike.

However, in reality, Black people did not have equal rights compares to Whites. Racism toward Black people has been going on. These circumstances forced Black People to fight against their condition of being discriminated and they demanded the equal rights in all aspects of their lives with White People in the field of economics, politics, law, etc.

The last subchapter from the analysis is aimed to investigate the struggle suggested by the poems. In the term of struggle which is suggested in the poems, the analysis method to examine the data is rather different from the one which is used for analyzing forms of racism revealed in the poems. In this case, of all the data collected from two poems of Amiri Baraka's there is only one poem which is strongly emphasized on spirit to struggle against racism that is *Ka'ba*. In this poem, the process of interpretation is not only based on each of the data as an independent meaning, but also the interpretation of the poem as a whole and relate the struggle suggested to a certain symbol in the poem itself; *Ka'ba* by means of new criticism approach.

#### **4.3.1 Struggle for Racial Pride**

The following analysis is about the interpretation of several data that contain struggle suggested in the poem. In the poem *Ka'ba*, I found the struggle suggested. It is explained in the line 9-10 of this poem "*We are beautiful people, with African imaginations.*" From this data, the writer can analyze one form of struggle suggested in the poem that is racial pride. This shows the appeal to strive for Black racial identity. During the slavery practiced in America, enslaved

Africans who were brought to America against their will were also brought their religious beliefs, languages, and cultural practices with them. But, slave traders and owners applied a system to erase their cultural practices, completely take their original names, languages, and religious beliefs off from them. The line emphasize on encouragement to the speaker's peers to be confidence and proud of being Blacks. The second data which is also support the struggle for racial pride is from data no 22, "*Full of masks and dances and swelling chants, with African eyes, and noses and arms.*" This line explains a clear racial pride as struggle suggested in the poem. The line above shows the speaker's pride of being Blacks including African features and cultural background within it. Here, the speaker points out a sense of belonging of African culture in which they were indigenous to. Those lines imply a strong attempt to preserve African culture and show the desire to struggle for the consciousness of Black's ethnic identities. The speaker argues to feel the sense of African identity with its particular and unique culture, such as its folks, arts, festivals and music. Black people force a unified identity trough the share experience of racism. Thus, the term African as transformed into a symbol of pride and unity for Black people.

Instead of resorting to destruction and violence, the speaker of this poem channels the spirit to struggle against racism into racial pride. He insists that Black people must rid themselves of the negative self image created by their oppressors, by strengthening racial pride among them. The fact above is also supported by the third data; data no 24. The sentence "*Correspondence with ourselves and our Black family.*" denote the feeling of self-respect and being

proud of Black's personal worth and brotherhood. Those data above show one struggle suggested by the poem that is racial pride, since it can bring Black people together to create or revive an independent identity that does not require self hatred. Moreover, it can help to unite Black people who have had all pride beaten out of them with something to be proud of.

Black pride then spread out as a national movement. It is closely linked with the developments of the American civil rights Movement during which noted figures such as Martin Luther King, Jr., Malcolm X, A. Philip Randolph, Stokely Carmichael, and others, protested the conditions of the United States segregated society, and lobbied for a better treatment for people of all races. The Civil Rights Movement of the 1960's then reawakened an interest in African culture and caused a decline in styles that copy Whites. It brought about an important change in the Black concept summed up in the slogan "Black is beautiful" and the term such as "colored" were dropped and "Black" became the preferred name for their identity. The aimed of the Civil Rights Movement includes racial dignity, economic and political self-sufficiency and freedom from Whites supremacy.

#### **4.3.2 Struggle for Unification through the Symbol of Ka'ba**

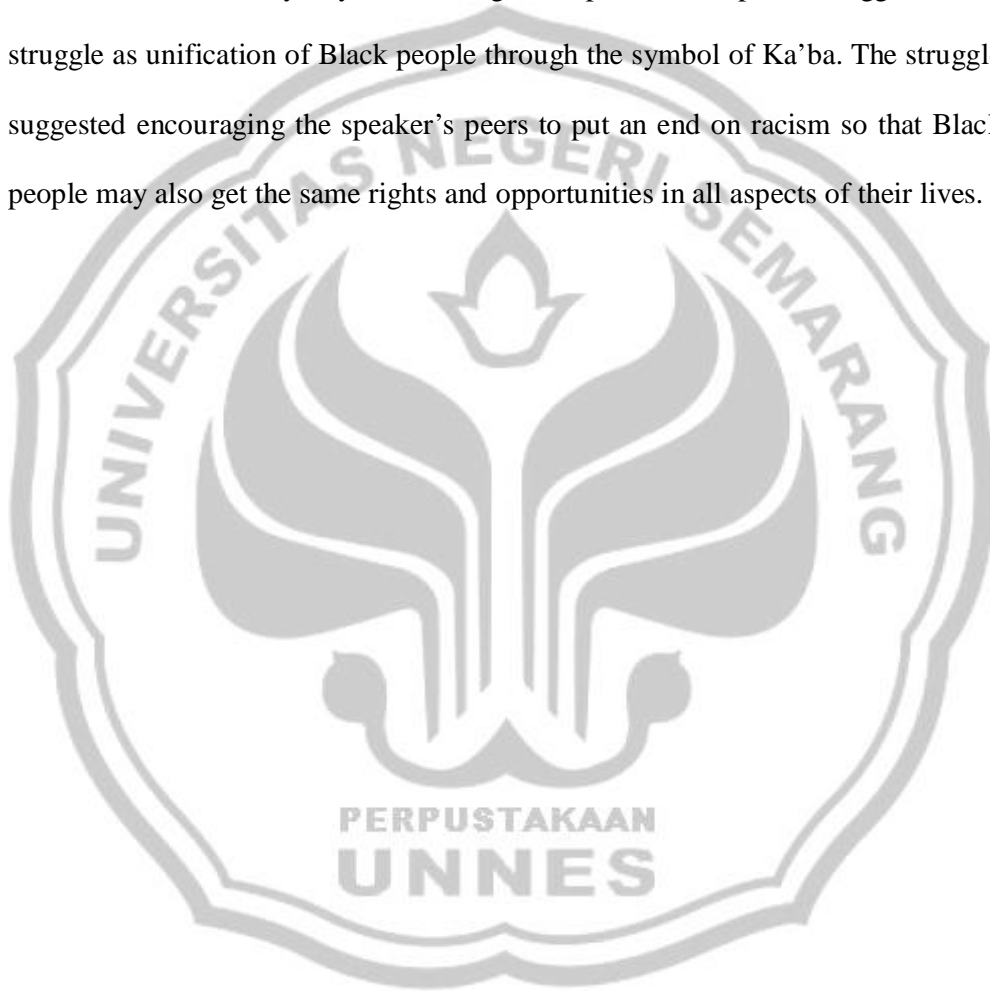
The second form of struggle suggested in the poem that occurs from the data analysis is a struggle for unity. The writer starts to analyze the struggle for unity in the poem from the last lines of the poem, the data no 25, "*We need magic. Now we need the spells, to raise up, return, destroy, and create. What will be the sacred word?*" And then relates it with the title of the poem *Ka'ba* as the '*sacred word*'

according to the poem. From the data interpretation, the writer found Ka'ba as a symbol used to convey the spirit of struggle suggested in the poem to the reader. The symbol of Ka'ba as the object centre of the poem contains some struggle suggested in the poem. The writer then will describe the struggle for unity as symbolized by Ka'ba in more detailed explanation.

Ka'ba is the sacred cubical shrine in Mecca toward which Muslims face in prayer and around which they march at the end of pilgrimage. It serves as the direction for prayer and Muslims around the world become unified in facing Ka'ba as one direction in their prayers. From the interpretation above, the writer found the struggle suggested in the poem is that Black people must unite together to fight against racism. Through symbolizing Ka'ba, the speaker channels Black people's spirit into the urgency to unite in order to rise up from racism since their enemy is not White people as individual but the system as a whole. From the interpretation of data, the speaker appeals to convey message when there is the existence of Black people's unity, the rights to secure recognition on the basis solely of their merit such as personal achievement, skill or ability, will be much easier to pursue. The next description of Ka'ba relates to the struggle suggested in the poem is that each of the corners of Ka'ba are pointing in the four direction of the compass. It faces all direction of north, east, west and south. This interpretation implies the struggle as suggested in the poem must cover all aspects of Black people live such as in economy, social, politics, education, etc. It implies the Black people to be treated in the same way as a white person of the same ability, the same wealth, the same education and other comparable traits in all

aspects of life. Ka'ba may also mean to round as cosmic role. Cosmic is round as an absolute natural phenomenon according to its role. Thus, the struggle suggested in the poem is that Black people must keep on struggling in the way of each role to rise from miserable condition due to racism.

The writer may say that through the poem, the speaker suggested the struggle as unification of Black people through the symbol of Ka'ba. The struggle suggested encouraging the speaker's peers to put an end on racism so that Black people may also get the same rights and opportunities in all aspects of their lives.





## **CHAPTER V**

### **CONCLUSION AND SUGGESTIONS**

#### **5.1. Conclusions**

After analyzing previous chapter, the writer will make some conclusions as follows:

Racism is a belief system based on assumption of perceived or natural biological differences between different races or racial groups to determine groups or individual's behavior and attitude. Racism may be based on an assumption of natural biological differences between different ethnic groups to determine cultural or individual behavior. Forms of racism are revealed in the poems are personally-mediated, internalized, and institutional racism. Black people have been stereotyped and discriminated in all aspects of their lives. They were also segregated in schools, public facilities, churches, hospitals, cafes, libraries, elevators, housing, drinking fountains, hotels, etc. Therefore, Black people struggled to obtain the equal rights as White people so that they will have the same opportunities of income, wealth and prosperity.

Above all data, the poems directly expose struggle suggested by Black People toward racism practices and the dominant white culture. Those poems reveal the spirit to raise the awareness of Black racial identity. Thus, the term African transformed into a symbol of pride for Black people. Those poems encourage Black people to be confidence and proud of being Blacks. Black people

struggle against racism is also revealed in the desire to unify. The struggle suggested in the poem is that Black people must unite together to fight against racism. The struggle as suggested in the poem must cover all aspects of Black people live such as in economy, social, politics, education, etc. Black people in America desire to be treated in the same way as a white person of the same ability, the same wealth, the same education and other comparable traits.

## **5.2 Suggestions**

The writer wants to give some suggestions related to the topic of the study. Firstly, by understanding the theory of racism, people will be aware of such social matter exist in their surroundings. There will be no more racism practices such as, prejudice, discrimination and segregation in the society as long as each citizen admit and use their basic rights well. In addition, we may also get the lesson from the history of the nation that a good government should lead the citizens into the welfare, peace and justice.

Secondly, the writer suggest for further researcher to analyze the impact of racism toward colored people in America since the practices of racism had been going on and stil occuring up to recent days.

The last, the writer hopes that this study will be useful in presenting some information about Black people and racism history in America as a reference of American Studies subject.

## APPENDIX I

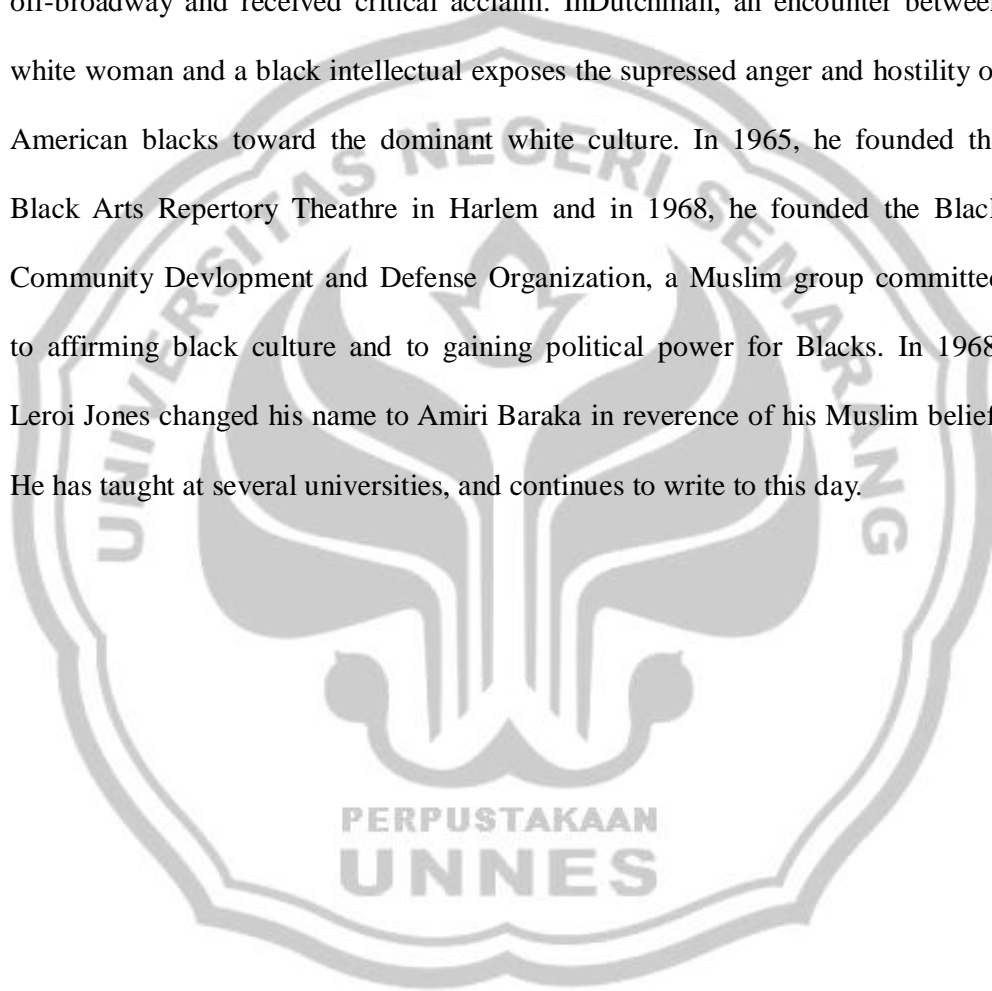
### Biography of Amiri Baraka

Leroi Jones (Amiri Baraka) is a poet, writer, political activist and teacher who have explored the experience and anger of African Americans. Baraka's writings have been his weapon against racism and later to advocate scientific socialism. Amiri Baraka was born in 1934, in Newark, New Jersey, where his father worked as a postmen and lift operator. He studied at Rutgers, Columbia and Howard University, leaving without a degree and at the New School for social research. His major fields of study were philosophy and religion.

Baraka also served three years in the U.S air Force as a gunner. Baraka continued his studies of comparative literature at Columbia university. He has taught at a number universities, including the State University of New York at Buffalo. His contributions were extremely important in the movement of Black people through his writings. Baraka has been intensely involved with the African American Community. Associated with the Beats in the 1950's, He became a leader in the Black Arts Movement in 1960's. He founded Harlem's Black Arts Repertory Theatre in 1965, three years later establishing the Black Community Development and Defense Organization, and starting Black National Political Convention in 1972. Baraka's writings have been his weapons against racism and later to advocate scientific socialism. His works described about the condition of Black people and the spirit to struggle against their severe circumstances. Baraka's first two volumes of poetry were *Preface to a Twenty Volume suicide Note* (1961) and *The Dead Lecturer* (1964). The strength of His works was in its

originality and in the attempt to turn from a western cultural background to a new black aesthetic, flowing from the alternative cultural movements of an African and American.

Baraka was also an accomplished playwright. His play *Dutchman* opened off-broadway and received critical acclaim. In *Dutchman*, an encounter between white woman and a black intellectual exposes the suppressed anger and hostility of American blacks toward the dominant white culture. In 1965, he founded the Black Arts Repertory Theatre in Harlem and in 1968, he founded the Black Community Development and Defense Organization, a Muslim group committed to affirming black culture and to gaining political power for Blacks. In 1968, LeRoi Jones changed his name to Amiri Baraka in reverence of his Muslim belief. He has taught at several universities, and continues to write to this day.



## APPENDIX II

### The Object of Study: Two poems of Amiri Baraka

#### Notes for a Speech

African blues  
 does not know me. Their steps, in sands  
 of their own  
 land. A country  
 in black & white, newspapers  
 blown down pavements  
 of the world. Does  
 not feel  
 what I am.

#### Strength

in the dream, an oblique  
 suckling of nerve, the wind  
 throws up sand, eyes  
 are something locked in  
 hate, of hate, of hate, to  
 walk abroad, they conduct  
 their deaths apart  
 from my own. Those  
 heads, I call  
 my "people."

(And who are they. People. To concern  
 myself, ugly man. Who  
 you, to concern

the white flat stomachs  
of maidens, inside houses  
dying. Black. Peeled moon  
light on my fingers  
move under  
her clothes. Where  
is her husband. Black  
words throw up sand  
to eyes, fingers of  
their private dead. Whose  
soul, eyes, in sand. My color  
is not theirs. Lighter, white man  
talk. They shy away. My own  
dead souls, my, so called  
people. Africa  
is a foreign place. You are  
as any other sad man here  
american.



Ka'Ba

"A closed window looks down  
on a dirty courtyard, and Black people  
call across or scream across or walk across  
defying physics in the stream of their will.

Our world is full of sound  
Our world is more lovely than anyone's  
tho we suffer, and kill each other  
and sometimes fail to walk the air.

We are beautiful people  
With African imaginations  
full of masks and dances and swelling chants  
with African eyes, and noses, and arms  
tho we sprawl in gray chains in a place  
full of winters, when what we want is sun.

We have been captured,  
and we labor to make our getaway, into  
the ancient image; into a new

Correspondence with ourselves  
and our Black family. We need magic  
now we need the spells, to raise up  
return, destroy, and create. What will be

the sacred word?

### Appendix 3

#### Paraphrase of poem 1 “Notes for a Speech

No.	Sentence/Phrase	Meaning
1.	African blues does not know me	I don't belong to Africa
2.	Their steps, in sands of their own land.	African lives in Africa, their own land
3.	A country in black & white, newspapers blown down pavements of the world.	I live in a country consist of Black and White people
4.	Does not feel what I am	But, it doesn't feel what I am
5.	Strength in the dream, an oblique suckling of nerve, the wind throws up sand,	I feel strange like in the dream, like an indirect suckling of nerve, the wind blow sand
6.	eyes are something locked in hate, of hate, of hate,	An then the wind blew sand to eyes, so the eyes is covered of hate
7.	to walk abroad, they conduct their deaths apart from my own.	To separate, their deaths and mine are apart
8.	Those heads, I call my "people."	Those people I call "my people"
9.	And who are they. People. To concern myself, ugly man	And who are people who concern me as an ugly man
10.	Who you, to concern the white flat stomachs of maidens, inside houses dying. Black. Peeled moon	Who to you, also concern the maiden, Black. Something looks like moonlight on my finger move under her clothes.



	light on my fingers move under her clothes. Where is her husband.	Where is her husband
11.	Black words throw up sand to eyes,	hatred covered eyes
12.	fingers of their private dead. Whose soul, eyes, in sand.	Then pointed their own dead, whose soul, eyes are covered in hatred
13.	My color is not theirs.	My skin colour is not like yours
14.	Lighter, white man talk.	My skin colour is lighter, says White man
15.	They shy away	I feel ashamed
16.	My own dead souls, my, so called people.	Me, myself and my people feel ashamed
17.	Africa is a foreign place	Africa is a foreign place for us
18.	You are as any other sad man here american.	You, and me are as any other sad man here in America

**Paraphrase of poem 2 “Ka’ba”**

No.	Sentence/Phrase	Meaning
1.	A closed window looks down on a dirty courtyard	Outside a closed window, there is a dirty courtyard
2.	and Black people call across or scream across or walk across defying physics in the stream of their will.	And Black people there calling, screaming or walking opposing to the stream of their will
3.	Our world is full of sound	Black people’s world is full of sound Black people is more lovely than any other race in the world
4.	Our world is more lovely than anyone's	Even though Black people suffered
5.	tho we suffer, , and kill each other	And Black people sometimes kill each other
6.	and sometimes fail to walk the air. We are beautiful people	And Black people may sometimes fail in getting the opportunities in live
7.	With African imaginations	We are Black people with African characteristics
8.	full of masks and dances and swelling chants	Full of African heritages and cultures such as masks, dances and music
9.	with African eyes, and noses, and arms	With African physical traits such as African eyes, noses and arms
10.	tho we sprawl in gray chains in a place full of winters, when what we want is sun.	Black people are beautiful even though oppressed in a place (or country), when what they

		want is freedom
11.	We have been captured,	Black people had been captured for enslaved
12.	and we labor to make our getaway	And Black people strive to release from the oppression due to racism
13.	into the ancient image; into a new  Correspondence with ourselves and our Black family.	Into the ancient image and to a new correspondence with their Black family
14.	We need magic now we need the spells, to raise up return, destroy, and create. What will be  the sacred word?	Black people need magic. They need the spell to rise up, return, destroy and create. What word is more sacred than Ka'ba?

## APPENDIX 4

### Inventoried Data

Data No	Title of the poem	Stanza, Line No	Phrase/ Sentence
1.	Notes for a Speech	Stanza1, Lines 1-2	African blues does not know me
2.	Notes for a Speech	Stanza 1, Lines 4-5	A country in black & white
3.	Notes for a Speech	Stanza 2, lines 7-9	Does not feel what I am
4.	Notes for a Speech	Stanza 2, lines 4-6	Eyes are something locked in hate, of hate, of hate
5.	Notes for a Speech	Stanza 2, Line 7-9	They conduct their deaths apart from my own
6.	Notes for a speech	Stanza 2, Line 9-11	Those head, I call my “people”
7.	Notes for a Speech	Stanza 3, Lines 1-2	And who are they. People. to concern myself, ugly man
8.	Notes for a Speech	Stanza 3, Lines 10-12	Black words throw up sand to eyes
9.	Notes for a speech	Stanza 3, Line 12-13	Fingers of their private dead
10.	Notes for a Speech	Stanza 3, Lines 13-14	Whose soul, eyes, in sand

11.	Notes for a Speech	Stanza 3, Lines 14-15	My color is not theirs. Lighter...
12.	Notes for a Speech	Stanza 3, Lines 16	They shy away
13.	Notes for a Speech	Stanza 3, lines 17-19	My own dead souls, my, so called people
14.	Notes for a Speech	Stanza 3, Lines 19-20	Africa is a foreign place
15.	Notes for a Speech	Stanza 3, Lines 20-22	You are as any other sad man here American.
16.	Ka'Ba	Stanza 1, Line 1	Closed window
17.	Ka'Ba	Stanza 1, Line 2	Dirty courtyard
18.	Ka'Ba	Stanza 1, Line 2-4	Black people call across or scream across or walk across defying physics in the stream of their will
19.	Ka'Ba	Stanza 2, Line 1	Our world is full of sound
20.	Ka'Ba	Stanza 2, Line 2	Our world is more lovely than anyone's
21.	Ka'Ba	Stanza 3, Line 1-2	We are beautiful people With African imaginations
22.	Ka'Ba	Stanza 3, Lines 3-4	full of masks and dances and swelling chants with African

			eyes, and noses, and arms
23.	Ka' Ba	Stanza 3, Lines 5-6	tho we sprawl in gray chains in a place full of winters, when what we want is sun.
24.	Ka' Ba	Stanza 5, Lines 1-2	Correspondence with ourselves and our Black family
25.	Ka' Ba	Stanza 5, Lines 2-5	We need magic now we need the spells, to raise up return, destroy, and create. What will be  the sacred word?

## APPENDIX 5

### List of Classified and analyzed data

**Table 1: forms of racism**

<b>Data No</b>	<b>Title of the poem</b>	<b>Stanza, Line No</b>	<b>Phrase/Sentence</b>	<b>Forms of Racism</b>
1.	Notes for a Speech	Stanza 1, Lines 1-2	African blues does not know me	Institutional
2.	Notes for a Speech	Stanza 1, Lines 4-5	A country in black & white	Institutional
3.	Notes for a Speech	Stanza 2, lines 7-9	Does not feel what I am	Institutional
4.	Notes for a Speech	Stanza 2, lines 4-6	Eyes are something locked in hate, of hate, of hate	Personally- mediated
5.	Notes for a Speech	Stanza 2, Line 7-9	They conduct their deaths apart from my own	Personally- mediated
6.	Notes for a speech	Stanza 2, Line 9-11	Those head, I call my “people”	Internalized
7.	Notes for a Speech	Stanza 3, Lines 1-2	And who are they. People. To concern myself, ugly man	Personally mediated
8.	Notes for a Speech	Stanza 3, Lines 10-12	Black words throw up sand to eyes	Internalized
9.	Notes for a speech	Stanza 3, Line 12-13	Fingers of their private dead	Internalized
10.	Notes for a Speech	Stanza 3, Lines 13-14	Whose soul, eyes, in sand	Internalized

11.	Notes for a Speech	Stanza 3, Lines 14-15	My color is not theirs. Lighter...	Personally- mediated
12.	Notes for a Speech	Stanza 3, Lines 16	They shy away	Personally- mediated
13.	Notes for a Speech	Stanza 3, lines 17-19	My own dead souls, my, so called people	Internalized
14.	Notes for a Speech	Stanza 3, Lines 19-20	Africa is a foreign place	Institutional
15.	Notes for a Speech	Stanza 3, Lines 20-22	You are as any other sad man here American.	Institutional
16.	Ka'Ba	Stanza 1, Line 1	Closed window	Personally- mediated
17.	Ka'Ba	Stanza 1, Line 2	Dirty courtyard	Personally- mediated
18.	Ka'ba	Stanza 2, Lines 3-4	Tho we suffer, and kill each other and sometimes fail to walk the air	Internalized
19.	Ka'Ba	Stanza 3, Lines 5-6	tho we sprawl in gray chains in a place full of winters, when what we want is sun.	Institutional



**Table 2: Struggle suggested in the poem**

<b>Data No.</b>	<b>Struggle suggested</b>	<b>Stanza, Line No</b>	<b>Phrase/Sentence</b>
1	Racial pride	Stanza 2, Line 1	Our world is full of sound
2.	Racial pride	Stanza 2, Line 2	Our world is more lovely than anyone's
3.	Racial pride	Stanza 3, Line 1-2	We are beautiful people With African imaginations
4.	Racial pride	Stanza 3, Lines 3-4	full of masks and dances and swelling chants with African eyes, and noses, and arms
5.	Unification	Stanza 5, Lines 2-5	We need magic now we need the spells, to raise up return, destroy, and create. What will be the sacred word?