



**BLACK PRIDE ENDEAVOR REFLECTED IN MARGARET
WALKER'S SELECTED POEMS: 'LINEAGE', 'I WANT TO
WRITE' AND 'THE STRUGGLE STAGGERS US'**

A THESIS

Written By:

Asif Barchya Amrillah

190110101088

**MINISTRY OF EDUCATION, CULTURE, RESEARCH, AND
TECHNOLOGY
UNIVERSITAS JEMBER
FACULTY OF HUMANITIES
ENGLISH DEPARTMENT
2024**



**BLACK PRIDE ENDEAVOR REFLECTED IN MARGARET
WALKER'S SELECTED POEMS: 'LINEAGE', 'I WANT TO
WRITE' AND 'THE STRUGGLE STAGGERS US'**

THESIS

Presented to English Department

Faculty of Humanities, Universitas Jember to fulfil one of the requirements to
obtain the degree of Sarjana Sastra in English Studies

Written By:

Asif Barchya Amrillah

190110101088

**MINISTRY OF EDUCATION, CULTURE, RESEARCH, AND
TECHNOLOGY
UNIVERSITAS JEMBER
FACULTY OF HUMANITIES
ENGLISH DEPARTMENT
2024**

DEDICATION

I dedicate this thesis to my parents, Mr. Saefudin Zuhri and Mrs. Aminah Cendrakasih, and my brothers, Deva Adithya Rama and Syah Jehan Amrullah. I am thankful of their constant prayers and assistance, which made it possible for me to finish my thesis.

MOTTO

I have always secretly felt that what mankind should be in an ideal sense is that
mixture of people and races.

(Margaret Walker)

DECLARATION

I, under the name of,

Name : Asif Barchya Amrillah

NIM : 190110101088

Hereby declare that this undergraduate thesis titled ***Black Pride Endeavor Reflected in Margaret Walker's Selected Poems: 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'*** is my original piece of writing, except for the quotations used throughout the work. I further declare the analysis and research contained within this thesis have never been used for any degree programs or publications. I also validate that all the sources utilized and support received throughout the process of developing this thesis have been acknowledged.

Jember, July 2024

The Writer

Asif Barchya Amrillah

190110101088

APPROVAL SHEET

The Thesis entitled *Black Pride Endeavor Reflected in Margaret Walker's Selected Poems: 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'* written by:

Name : Asif Barchya Amrillah

NIM : 190110101088

Approved and received by the Examination Committee of the English Department, Faculty of Humanities, Universitas Jember on:

Day :

Date :

Place: Faculty of Humanities, Universitas Jember

Signature

Supervisors

Supervisor

Name : Dr. Eko Suwargono, M.Hum. (.....)

NIP : 196511061993031001

Co-Supervisor

Name : Drs. Wisasongko, M.A. (.....)

NIP : 196204141988031004

Examiners

First Examiners

Name : Dr. Dina Dyah Kusumayanti, M.A (.....)

NIP : 196707311993032002

Second Examiner

Name : Drs. Syamsul Anam, M.A (.....)

NIP : 195909181988021001

ACKNOWLEDGMENT

Firstly, I would like to send the greatest gratitude to the Highest and Almighty God Allah SWT as I finish my study. Secondly, I would like to send my gratitude and appreciation to all the parties who has made significant contribution during my study.

1. Prof. Dr. Sukarno, M.Litt., the Dean of the Faculty of Humanities, Universitas Jember.
2. Indah Wahyuningsih, S.S., M.A., as the Head of the English Department, the Faculty of Humanities, Universitas Jember.
3. Drs. Syamsul Anam, M.A., as my academic advisor throughout my study in the English Department, Faculty of Humanities, Universitas Jember.
4. Dr. Eko Suwargono, M.Hum., as my first supervisor, and Drs. Wisasongko, M.A., as my second supervisor, who have guided me, have provided advice and support to me to complete my thesis.
5. Dr. Dina Dyah Kusumayanti, M.A., and Drs. Syamsul Anam, M.A., as my examiners who have helped me throughout the examinations in developing this thesis into a better piece of academic research.
6. All lectures of English Department who have shared their experiences and knowledge during my academic years in Universitas Jember.
7. My dearest parents, Mr. Saefudin Zuhri and Mrs. Aminah Cendrakasih, and my dearest brothers, Deva Adithya Rama and Syah Jehan Amrullah who supported and prayed for me in all kinds of circumstances.
8. My dear friends and colleagues in the English Department, Faculty of Humanities, Universitas Jember, especially Hawwa Dwari Pristina who have supported me during my academic years and in accomplishing this thesis.

Jember, Juli 2024

The Writer

Asif Barchya Amrillah

NIM 190110101088

SUMMARY

Black Pride Endeavor Reflected in Margaret Walker's Selected Poems: 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us': Asif Barchya Amrillah, 190110101088, 2024: English Departement, the Faculty of Humanities, Universitas Jember.

This research analyzes Black Pride Endeavor in Margaret Walker's selected poems through the three poem that include 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'. There are two goals of this research that conclude finding how is the Black Pride Endeavor reflected in Walker's three selected poems and what is the moral value conveyed in Walker's three selected poems. The theory used to analyze this research is from Michael Riffaterre in *Semiotics of Poetry* (1978) as the main theory.

The research was conducted using a qualitative approach. The data collected included words, phrases, sentences, and even a whole poem about black pride. The data were divided into primary and secondary data. The primary data were obtained from the the collection of poems by Margaret Walker, *This is My Century: New and Collected Poems*, and the selected poems are 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'. The secondary data of this research were obtained from articles, essays, critiques, and books related to Black Pride issues.

This study utilized Riffaterre's semiotic of poetry to analyze the meaning and significance of the poems using heuristic and hermeneutic reading approaches. In the first reading stage, the researcher used online dictionaries like Merriam-Webster and Cambridge Dictionary to determine the poem's literal meaning. Then the ungrammaticalities in the poems were discovered. The second reading stage (hermeneutic reading) involved identifying the hypogram, matrix, and significance of Walker's poetry. The Black Pride endeavor traits in the poems by Margaret Walker could be observed in the first and the second stage of reading. At the same time, the poem's significance only could be found when the heuristic and the hermeneutic reading were observed. This research found that in Walker's three

selected poems, there was a Black Pride endeavor traits that was conveyed to her reader. Walker is trying to convey her goals through her poems in her book *This is My Century: New and Collected Poems*. As an activist and a poet in 20th century, Walker tries to encourage an African American to fight for their rights and to realize that they are a beautiful human beings.

TABLE OF CONTENTS

THESIS	i
DEDICATION.....	ii
MOTTO	iii
DECLARATION.....	iv
APPROVAL SHEET	v
ACKNOWLEDGMENT	vi
SUMMARY	viii
TABLE OF CONTENTS.....	x
CHAPTER 1. INTRODUCTION	1
1.1 Background of the study	1
1.2 Research Problems.....	3
1.3 Research Questions.....	4
1.4 Goal of the Study.....	4
CHAPTER 2. LITERATURE REVIEW	5
2.1 Previous Research	5
2.2 Theoretical Framework.....	6
2.2.1 Semiotic of Poetry.....	6
CHAPTER 3. RESEARCH DESIGN AND METHODOLOGY.....	10
3.1 Type of Research.....	10
3.2 Data Collection	10
3.3 Data Processing and Data Analysis.....	11
CHAPTER 4. MARGARET WALKER’S SELECTED POEMS IN RIFFATERRE’S PERSPECTIVE	12
4.1 Black Pride	12
4.2 <i>Lineage</i> in Heuristic Reading.....	13
4.2.1 The whole meaning of <i>Lineage</i> in Heuristic Reading.....	16
4.2.2 Matrix, Model and Variants	16
4.2.3 <i>Lineage</i> in Hermeneutic Reading	17
4.3 <i>I Want to Write</i> in Heuristic Reading	21
4.3.1 The whole meaning of <i>I Want to Write</i> in Heuristic Reading	23
4.3.2 Matrix, Model and Variants	24

4.3.3	<i>I Want to Write</i> in Hermeneutic Reading.....	25
4.4	The Struggle Staggers Us.....	28
4.4.1	The whole meaning of <i>The Struggle Staggers Us</i> in Heuristic Reading	31
4.4.2	Matrix, Model and Variants	32
4.4.3	The Struggle Staggers Us in Hermeneutic Reading	32
4.5	The Morality of Lineage, <i>I Want to Write</i> and The Struggle Staggers Us	35
4.5.1	Morality in <i>Lineage</i>	35
4.5.2	Morality in <i>I Want to Write</i>	36
4.5.3	Morality in The Struggle Staggers Us	37
CHAPTER 5. CONCLUSION		38
REFERENCES.....		40

CHAPTER 1. INTRODUCTION

This chapter comprises the first part of the research, which is divided into four sections; the background of the study, the research problem, the research questions, and the goals of the study. The background of the study covers an introduction of the underlying problem of the study, where a brief summary of Black Pride provides an understanding about the research topic. The research problem is described to give contents on why this study is taken. The research questions focus on what is being investigated meanwhile the goals of the study explains the purposes of conducting the study.

1.1 Background of the study

A human race is described as a group of people that had a common characteristic that set them apart from others. There are several human races on the globe, each with unique qualities that distinguish them from the others. Despite the fact that the majority of people still perceive different races as physically distinct groups, human physical differences frequently overlap. There are no genes that can distinguish one from another that fall under the conventional racial classifications (Takezawa et al, 2023). Thus, it is impossible to deny that human variety is founded on race. Those differences, however, could not render one race more privileged than the others as all people are born equal. Superiority or prejudice, such as unequal facilities and treatment for specific races, should not exist (Delgado and Stefancic 2012: 10-11).

Racism is the subjugation of people or groups on the basis of their race in the economic, political, social, or psychological sectors. The myth that the oppressed race is inferior to the dominant race is still intact in 20th century. For instance, the myths that people of color are less educated, civilized, moral, and even physically appealing than white people feed white prejudice (Tyson, 2001: 211).

The history of African-American begins with slavery. Africans arrived in the United States as slaves transported by white European colonizers. Slavery is perceived differently in America during the nineteenth century, which led to the Civil War which began in 1861. It eventually resulted in the abolition of slavery in

the United States (Lynch, 2023). The Civil War officially abolished slavery, but it did not end prejudice against Black people, thus the Civil War created the Civil Rights Movement to extend equality to African Americans. The Civil Rights Movement moved African Americans' struggle to the forefront of political and intellectual debate throughout the United States (Vargas, 2009). This movement's ideology is based on a sense of Black Pride and a strong sense of urgency for equality. The Black Pride Movement, which arose from the Civil Rights Movement of the 1950s and 1960s, opposed the prejudiced idea that people of color are less capable, capable, hardworking, or attractive than whites (Tyson, 2011: 222). Whites considered blacks to be an inferior race. Black people who had become targets of discrimination attempted to fight back (Tyson 2011: 212). They began to consider freedom and equality. They intended to claim both of these as human rights, just like the rest of the world. The Black Pride Movement urged Black Americans to define their heritage and identity in terms of African cultures (Tyson, 2011: 222). People of color should be proud of their heritage and culture. They must be proud of who they are, such as African Americans, who must be proud of their race and confident in themselves. Many literary works deal with the topic of Black Pride. Those literary works attempt to convey the message of equality, implying that everyone is the same and that he or she should be proud of who they are.

Margaret Walker was born in Birmingham, Alabama, on July 7, 1915. She began composing poems when she was fifteen years old, when she enrolled in college. She graduated from Northwestern University with a BA in 1935 and the University of Iowa with an MA in 1940. Walker received the Yale Younger Poets Prize for her debut collection *For My People* in 1941, making her the first African American poet to do so. She is also the author of the poetry books *This Is My Century: New and Collected Poems* (Poetry Foundation, 2024). Walker established the Institute for the Study of Black History, Life, and Culture at Jackson State College in 1968.

Margaret Walker explores the resilience of the speaker's female slave ancestors and the sacrifices they suffered for their strength in her poem 'Lineage'. The speaker of the poem begins by extolling the virtues of her ancestors,

particularly the female. The speaker's ancestors' influence, particularly those of her female forebears, is emphasized throughout the majority of 'Lineage'. In her poem, she acknowledged her maternal ancestors. In her poem 'The Struggle Staggers Us' Walker's poetry articulated a collective viewpoint; for instance, the terms "our" and "us" suggested a group struggle. changes the emphasis from what is required for basic survival to what makes us capable of thriving: bread, pride, and dignity. In her literary manifesto 'I Want to Write', Margaret Walker Alexander states that she wants to create expertly crafted poetry that demonstrates to African people their beauty in the hopes that it will motivate or inspire them to continue the fight against white supremacy and move them closer to realizing their potential as human beings and citizens.

The assumption in writing this thesis is that Margaret Walker is one of the poets who was deeply influenced by the Harlem Renaissance. She is believed as a poet who wrote all her poems to prove that black people were not inferior to white people through her poems. Margaret Walker's poems represent her Black Pride endeavor to convey her people to believe that they are not inferior beings and to fight against white people's supremacy. The purpose of this study is to determine how Margaret Walker's selected poems express Black Pride endeavor and to determine the morality of Margaret Walker's selected poetry using Semiotics theory of Michael Riffaterre (1978) in Semiotics of Poetry as the main theory and applying Black Pride theory as the supporting theory to analyze 'Lineage', 'I Want to Write', and 'The Struggle Staggers Us'.

1.2 Research Problems

Margaret Walker is one of the poets who was deeply influenced by the *Harlem Renaissance*, an African-American cultural movement that thrived in the 1920s and strove to dispel the myth that black people were not inferior. Her collection of poetry is mostly about racial affirmation. Thus, the research topic is the Black Pride endeavor in which it is comprehended by an understanding of the analysis of morality beyond Margaret Walker's selected poems.

1.3 Research Questions

1. How is the Black Pride endeavor reflected in 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'?
2. What is the morality of 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'?

1.4 Goal of the Study

1. To know the Black Pride endeavor reflected in 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'
2. To find the morality of 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'

CHAPTER 2. LITERATURE REVIEW

This chapter comprises two sections; the previous research and the theoretical framework. The primary theory used to analyze the data is Semiotics theory of Michael Riffaterre (1978).

2.1 Previous Research

This sub-chapter contains a list of previous research which are connected to this present study. The first previous study was written by Quijano (2013). He discusses morality, ethics and animal rights in romantic poetry. Quijano stated that during the Enlightenment, ideas that humans are superior to animals were strongly internalized. The Scala Naturae, a medieval hierarchy that places humans above animals and is known for emphasizing the value of logic and reason, is where the idea that humans have no moral obligations to animals originates. He discovered several Wordsworth's poems encouraging the recognition of animal rights. He also discovered that Coleridge's poem depicts a visual representation of the changes in moral obligations toward animals. In his research, Quijano states that Blake's poem is recognized for having composed the most powerful poem supporting animal rights and a moral obligation to treat animals with compassion. The study of Quijano (2013) aids my comprehension of the idea of how morality is conveyed in poetry.

The second previous study was written by Adudu and Husain (2019). They analyzed three William Blake's poems using Riffaterre's theory. The method that is used in their study is a descriptive qualitative method. Adudu and Husain discovered that the three selected poems are about the poet's feelings toward his wife. I use the same theory as them, Semiotics of Poetry. However, their research is focused on a different topic than my study. The study of Adudu and Husain (2019) also aids my comprehension of the theory used in the study.

The third previous study was written by Esti (2009). She analyzed Black Pride reflected in Hughes' poems. She used qualitative data. Furthermore, she used semiotics of poetry by Riffaterre as the theory to dismantle the problem in her study. Esti (2019) finds that Hughes' poems are based on how he describes racial issues.

There are two descriptions of racial issues. First, the poet expresses his point of view on life in respect to black people's lives through poetry. Second, it reflects his belief that poetry is just one of many forms in which to convey the realities of life. The study of Esti (2019) has given me a better understanding of how racial pride is used in literary works, particularly in her primary data. This study employs the same theory as the theory in this present research, however the research is conducted with a different material object.

Despite the existence of some research regarding Black Pride endeavor in a poetry written by poets who are involved in Harlem Renaissance, specifically using Semiotics theory of Michael Riffaterre (1978) and qualitative method, to the best of my knowledge, there has not been any research regarding Black Pride endeavor in Margaret Walker's poem. I will be contributing a new point in opening a new discussion regarding Black Pride on Margaret Walker's poem. The purpose of this study is to reveal the Black Pride endeavor in Margaret Walker's poem which was influenced by the Harlem Renaissance where African American urged to fight for equality and define their heritage and identity in terms of African cultures.

2.2 Theoretical Framework

The theoretical framework is a crucial component of this study. It provides a detailed description and definition of the pattern that is associated with the theory. This theoretical framework provides a detailed description and explanation of semiotics of poetry in relation to the issue of this study.

2.2.1 Semiotic of Poetry

This study uses the Semiotics theory of Michael Riffaterre in Semiotics of Poetry (1978). Saussure's semiotics concept is also developed by Riffatarre. Riffaterre's concept and theory are particularly useful in explaining how to discover meaning and significance in poetry.

Language is a type of sign system as well as a literary medium. The texts of literary works are all signs that must be deciphered in order to understand their significance. Riffaterre writes in his book Semiotic of Poetry, "Poetry speaks one thing and signifies another." It means that poetry expresses one idea but does it in

a variety of ways. He also claims that poetry uses indirection to express concepts and things (1978: 1). According to Riffaterre, the text generates three indirections. Meaning is being displaced, distorted, and created by them. As Riffaterre explained: "There are three possible ways for semantic indirection to occur. Indirection is produced by displacing, distorting, and creating meaning (Riffaterre, 1978: 2)."

First, it is displacing meaning which occurs when the sign shifts from one meaning to another such as metaphor and metonymy. The second is distorting meaning which occurs when there is ambiguity, contradiction, or nonsense. The last is creating meaning which occurs when space serves as a principle of organization for making signs out of linguistics items that would otherwise meaningless such as symmetry, rhyme, or semantic equivalences between positional homologs in a stanza.

Riffaterre refers to these three semantic indirections as ungrammaticalities. There are two levels of meaning created by the ungrammaticality. They are referred to as "meaning" and "significance." As a result, Riffaterre suggests that in order to understand the poem, the reader needs to draw on their own experiences and expertise. Riffaterre also depicts two stages of poetry reading in relation to that point. Heuristic reading and Hermeneutic reading are the two types of reading. The reader will find the meaning mimetically in the first stage of reading. Riffaterre explains: "The first, heuristic reading is also where the first interpretation takes place, since it is during this reading that meaning is apprehended (Riffaterre, 1978: 5)."

The reader will discover the meaning of poetry at this stage of the reading process, but it will be tough to attain the poem's significance. As a result, the readers must progress to the next level of reading, that is the second stage of reading, that is Hermeneutic reading. The reader will remember what they have just read, comprehend the meaning of what they have read, detect incompatibilities between the meaning of the words obtained at the mimetic level, and modify their understanding of it in light of what the reader is now decoding.

“As he works forward from start to finish, he is reviewing, revising, comparing backward. He is in effect performing a structural decoding as he moves through the text he comes to recognize, by dint of comparisons or simply because he is now able to put them together than successive and differing statements, first noticed as mere ungrammaticalities are in fact equivalent, for they now appear as variants of the same structural matrix (Riffaterre, 1978:6).”

Those statements above indicate that in hermeneutic reading, also known as retroactive reading, the reader reads from beginning to end while reviewing, rewriting, and comparing backwards. In this instance, the reader begins to provide their replies and fill in the blanks. Until they discover the poem's significance, they are also using a descriptive system, theme, mythology, quotation, hypogram, and matrix. Retroactive reading requires the concept of an interpretation. Following the previous concept, Riffaterre further states:

“The shift from meaning to significance necessitates the concept of interpretant, that is the sign that translates the text's surface signs and explains what else the text suggests. This is defined as any equivalence established by the poem and perceived by retroactive reading for instance, a paradigm of a synonym (Riffaterre, 1978: 81).”

Any analogy created by the poem and inferred through retroactive reading is considered interpretative. According to Riffaterre, a textual interpretant directs the reader in two different methods. First, the textual interpretant directs the reader's attention to intertextuality, focusing in particular on the ways in which the poem represents the kind of intertextual conflict in which two conflicting codes exist within its boundaries. It is said that comprehension of the poet's societal and cultural background is necessary for proper interpretation of a poem. Second, the textual interpretation serves as the hypogrammatic derivation's paradigm (1978:109-110).

Retroactive reading not only requires an interpretant but also serves to generate text and sign. The creation of text and sign requires hypogram, it includes hypogram potential and hypogram actual. A word or phrase that alludes to an already-existing word or group must be derived from another word or group in order to serve as a poetic sign. The hypogram is already a system of signs comprising at least a prediction and may be as large as a text. The hypogram may be potential,

therefore observable in language. The potential of the hypogram is formed up of *semes* and *presuppositions*, *cliches*, and *descriptive systems*.

a) Semes and presupposition

Riffaterre states that semes are the essence of a word's meaning, on the other hand, presupposition means presume or presuppose to the meaning of a word. The reader must decipher both the connotation and the denotation of poetry in order to understand its meaning. The process of creating visualization in the reader's mind should be a concern for the reader.

b) Cliches

This hypogram is already categorized in set forms within the reader's mind. It is a part of linguistic competence, and literary connotation which is taken from other sources and usually to support the statement.

c) Descriptive system

Polar opposition is a feature of the syntax and lexical distribution of this particular type of hypogram system. According to Riffaterre, the hypogram of permanently poetic nouns always contains polarization. He also thinks that polarization is what provides the noun its exemplariness, which results in its poetic character.

In conclusion, to identify the significance and meaning of the poetry, there are two stages of reading. Heuristic reading is the first stage of reading, during which the poem's meaning is mimetically discovered and the first interpretation is made. The hypogram and matrix are discovered at the second step of reading, which is hermeneutic reading. These two elements which are the hypogram and the matrix will help readers understand the poem's significance.

CHAPTER 3. RESEARCH DESIGN AND METHODOLOGY

The primary research design and methodology used in the current analysis are detailed in this chapter. This chapter is divided into three sub chapters that explain the types of research, the methods that are used to collect the data and the data analysis process.

3.1 Type of Research

This study uses qualitative research to gain a deeper understanding of how Margaret Walker's selected poems represent Black Pride endeavor and to know what the morality of the poems really is. Because the data analyzed in this study comes from a textual form of literature, it is classified as qualitative research. Creswell (2009) defines qualitative research as a form of study that examines and comprehends the meaning in a variety of people or groups of people that results from social problems. Furthermore, qualitative research relies on descriptive data rather than statistical procedures.

3.2 Data Collection

The data in this study are divided into two categories, primary data and secondary data. The collected primary data are in the form of word, a phrase, a sentence or even a whole poem regarding the poet's Black Pride endeavor from the three selected Walker's poems, they are 'Lineage', 'I Want to Write', and 'The Struggle Staggers Us'. To collect the data, the writer must perform the close reading to the poems that are related to the topic discussed. Every single word or entire section of a poem has the potential to become a sign. In addition, the secondary data which is to support this study are collected through articles, essays, critiques, and books about Walker's poems, black racial issues and the condition of African American in the 20th century.

3.3 Data Processing and Data Analysis

After the data has been collected, the data will be analyzed and processed with heuristic reading to figure out the poem's meaning mimetically. The poems include 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'. Through the first stage of reading, the writer will find the poem's model and variant. Those two points will lead to the "abnormal or weirdness" which is included in the poetry, such as ungrammaticality, or narrative structure that is not in chronological order. The ungrammaticality should be understood and fill it with the reader's knowledge or the reader's thought, which occurs in the second stage of reading, Hermeneutic reading.

In the second stage of reading, the writer will modify the writer's understanding of the ungrammaticality that have been found in the heuristic reading and link them with the hypogram through the secondary data that the writer get from articles, essays, critiques, books regarding the related topics in conducting the study. This step is to find the matrix which leads to finding the significance of the poem. Through finding the significance, the writer is able to imply the morality of the poems. The hypogram itself is composed of semes and presuppositions, cliches, descriptive systems and taken from the secondary data.

CHAPTER 4. MARGARET WALKER'S SELECTED POEMS IN RIFFATERRE'S PERSPECTIVE

This chapter discusses the main problems served in the research questions of this thesis. This chapter studies Margaret Walker selected poems by applying the semiotic theory in Riffaterre's perspective. This study starts from the analysis of Margaret Walker's selected poems entitled '*Lineage*', '*I Want to Write*' and '*The Struggle Staggers Us*' in the first stage of reading called heuristic reading, in this stage model and variants are also found. The hypogram and the matrix of the selected poems of Margaret Walker are also found in the second stage of reading. Eventually, the significance of those poems reached through the second stage of reading which is hermeneutic reading.

4.1 Black Pride

The history of African-American begins with slavery. In the nineteenth century, American perceptions of slavery changed, which sparked the Civil War, which broke out in 1861. Eventually, it led to the United States' abolition of slavery (Lynch, 2023). Across the United States, a movement for equal rights for African Americans and the abolition of racial segregation (the practice of separating people, often due to gender or race) and exclusion emerged in the middle of the 20th century which is called the Civil Rights Movement. The movement was sparked by the Civil War and aimed at granting African Americans equal rights under the US Constitution. African Americans' struggle gained prominence in American political and intellectual discourse due to the Civil Rights Movement (Vargas, 2009).

During the late 1960s and early 1970s, The Black Pride Movement was an important force in African American culture. The Black Pride Movement challenged the racist notion that people of color are less competent, competent, diligent, or beautiful than white people (Tyson, 2011: 222). It emerged from the Civil Rights Movement of the 1950s and 1960s. Due to the fact that black Americans had long been denied full acknowledgment as human beings and full participation in American society by the forces of white racism in the United States,

African Americans were encouraged by the Black Pride Movement to define their identity and heritage in terms of African cultures (Tyson, 2011: 222).

4.2 *Lineage* in Heuristic Reading

Lineage

- (1) My grandmothers were strong
- (2) They followed plows and bent to toil
- (3) They moved through fields sowing seed
- (4) They touched earth and grain grew
- (5) They were full of sturdiness and singing
- (6) My grandmothers were strong

- (7) My grandmothers are full of memories
- (8) Smelling of soap and onions and wet clay
- (9) With veins rolling roughly over quick hands
- (10) They have many clean words to say
- (11) My grandmothers were strong
- (12) Why am I not as they? (Walker, 1989:134)

The first step in doing this research is reading a poem in the first level of reading that is called heuristic reading, the meaning of the poem is gained at the mimetic level. As it is stated previously by Riffaterre, heuristic reading is the first interpretation that takes place. It is also well known as finding the meaning of the poem which is based upon dictionary meaning with ungrammatical characteristics. The poem entitled ‘Lineage’ is the first poem that is selected to be analyzed. This poem contains two stanzas which consists of twelve lines.

The word “*Lineage*” in the title of the poem is in charge as a noun and has meaning as a descent in a line from a common progenitor (based on the *Merriam Webster Dictionary*).

The word “grandmothers” in line (1) is referring to a female ancestor. Meanwhile “were strong” indicates a declarative sentence with a subject in the previous statement, grandmother. Here the subject is being stated to make it clear to know to whom the speaker talks to. The word “strong” means having a great physical power, having great resources (based on the *Merriam Webster Dictionary*).

The word “they” in line (2) is a pronoun. It used to refer to a group of people, grandmothers. The word “followed” works as the transitive verb in the sentence

and has the meaning to go or come after (a person or thing proceeding ahead). Meanwhile the word “plows” works as the noun and refers to an implement used to cut, lift, and turn over soil especially in preparing a seedbed. The word “and” works as a conjunction in the sentence. It shows that the speaker adds more utterance in the sentence. The word “bent” works as the adjective and has the meaning changed by bending out of an originally straight or even condition. While the word “toil” works as the noun and refers to long strenuous fatiguing labor (based on the *Merriam Webster Dictionary*).

The word “moved” in line (3) works as an intransitive verb in the sentence and has the meaning to go or pass to another place or in a certain direction with a continuous motion (based on the *Merriam Webster Dictionary*). While the word “through” is in charge as a preposition which is used as a function word to indicate passage from one end or boundary to another and it means way of something. The word “fields” works as the noun in the sentence and it refers to an open land area free of woods and buildings. The word “sowing” works as a transitive verb and refers to scatter (seed) upon the earth for growth. While the word “seed” works as the noun and refers to the grains of plants used for sowing.

The word “touched” in line (4) works as a transitive verb and has meaning to bring a bodily part into contact with, especially so as to perceive through the tactile sense (based on the *Merriam Webster Dictionary*). While the word “earth” works as the noun and refers to the planet on which we live, that is third in order from the sun. The word “grain” works as the noun and refers to a single small hard seed. While the word “grew” works as an intransitive verb and has the meaning to spring up and develop to maturity.

The word “full of” in line (5) works as an adjective and has the meaning of possessing or containing a great number or amount (based on the *Merriam Webster Dictionary*). While the word “sturdiness” works as the noun and refers to the quality of being physically strong and solid or thick, and therefore unlikely to break (according to *Cambridge Dictionary*). The word “singing” works as the noun and refers to the activity of making musical sounds with the voice, usually a tune with words.

The word “memories” in line (7) works as the noun in the sentence and has the meaning of the power or process of reproducing or recalling what has been learned and retained especially through associative mechanisms (based on the *Merriam Webster Dictionary*).

The word “smelling” in line (8) works as the transitive verb, it refers to perceiving the odor or scent through the nose (based on the *Merriam Webster Dictionary*). While the word “soap” works as the noun, it refers to a substance used for washing the body or other things (according to *Cambridge Dictionary*). While the word “onion” works as the noun, it refers to a type of vegetable with a strong smell and flavor. Meanwhile the word “wet” works as the adjective and it refers to soaking with liquid (such as water). And the word “clay” in charge as the noun, it refers to an earthy material that is plastic when moist but hard when fired.

The word “with” in line (9) is in charge as a preposition and it is used as a function word to indicate the object of attention, behavior, or feeling. While the word “veins” is in charge as a noun and it refers to a blood vessel. The word “rolling” is in charge as an adjective and it refers to cause to begin operating or moving. The word “roughly” is in charge as an adverb and it refers to a rough manner with violence or harshness. While the word “over” is in charge as a preposition and it is used as a function word to indicate the object of an expressed or implied occupation, activity, or concern. The word “quick” is in charge as an adjective and has the meaning of acting with speed, meanwhile the word “hands” is in charge as a noun and has a meaning part of the human body. In this context “quick hands” refers to something that is accomplished rapidly without delay.

The phrase “many clean words” in line (10) delivers meaning to words that are pure and innocent. While the word “say” works as an adverb in the sentence and has the meaning to express oneself.

The word “why” in line (12) in this line is in charge as an adverb. While the phrase “am I not as” is used to express oneself asking a question. The word “they” is in charge as a pronoun and it refers to the person mentioned, grandmothers.

4.2.1 The whole meaning of *Lineage* in Heuristic Reading

The meaning which is obtained at the mimetic level above is still scattered around. The poem's whole meaning is that the speaker's ancestors were a great person who had strength to work in the field as a hard-working slave. The poem talks about the activities of the speaker's ancestors. From the following explanation, the writer found that there are several ungrammaticality issues in the first stanza.

The first ungrammaticality is from the lines (1) up to (5) that show *Enjambment*, the continuation of a sentence from one verse or couplet into another so that closely related words fall in different lines through the lines two up to fifth in the first stanza. This ungrammaticality raises a question as to why the author states that the grandmother was strong by describing a field labor that is mentioned in the first stanza.

Then, the last ungrammaticality found in the second stanza is indicated by the phrase, "*They have many clean words to say*". It raises questions such as what the sentence intends. The ungrammaticality found in the poem needs further explanation and it is going to be answered in the next stage of reading, namely hermeneutic reading.

4.2.2 Matrix, Model and Variants

The matrix collides into words, phrases, clauses, or sentences in analyzing poetry. Thus, this matrix should actualize into a model. The model can be found from the level of the poetic word, phrase or sentence. One of those three points is called a model if their existence is monumental. It means that it represents the entire meaning of the poem and it becomes the background of the poem's creation. The model is actualized into variants. A variant is a form of spelling out of the model in the stanza of a poem. The model of this poem is a word, grandmothers. It becomes the model of this poem because its existence is monumental. It is also chosen because it is a poetic word that will form out the matrix of the poem. This model is actualized in some variants of this poem and these variants support the chosen model.

The matrix in this poem is strength. While the model is grandmothers that explained through the existence of some words and sentences as the variant of the

poem according to the previous explanation. The words “strong”, “sturdiness” and the phrases “bent to toil” and “clean words” are the variants that explain the model. It explains that the author’s grandmother is described as a strong female slave who works in the field for her life.

The sentence “*They followed plows and bent to toil*” also explains the author’s grandmother. It means that the author's grandmother is a hardworking woman, their strength and disposition were remarkably resilient as the “bent to toil”. These women possessed extraordinary physical and mental strength. The sentence “*They touched earth and grain grew*”, the sentence “*They were full of sturdiness and singing*” and the sentence “*They have many clean words to say*” also variants that support the model. These sentences describe the author’s grandmother's strength in both mind and body.

4.2.3 Lineage in Hermeneutic Reading

Racial inequalities are being the main concern all the time by a Black Pride activist in the United States of America. They want an equal right in economic and social aspects of life. It started in the twentieth century when a New Negro movement called Harlem Renaissance had emerged and introduced the Civil Rights Movement in certain aspects. Then, people of color promote a movement known as Black pride. Black Americans were encouraged by Black Pride Movement, it defined their identity and heritage in terms of African Cultures (Tyson, 2011:222). It was a direct response to white racism in the United States, particularly during the Civil Rights Movement. This movement emphasized racial pride.

There are a lot of changes and developments for people of color in the United States in present time as time goes. Thus, activity such as slavery is abolished, people of color regain their freedom, on the other hand, there are several cases such as groups of black people emerging black radicalism. But it is also noteworthy that this poem places a high priority on the portrayal of Black Pride on how people of color have struggled and gained strength from being enslaved by whites. At the beginning of the poem, there is a word ‘Lineage’ in which it clearly indicates that the poem is going to talk about a lineage.

The word “Lineage” refers to the author's grandmother's blood that flows in the author's veins as explained in the previous heuristic meaning. In this poem, it is clear to whom the author talks to which she talks about her grandmothers. In lines (1) to (4) she described that her grandmother is a strong woman, she explains the kind of lives her grandmothers led when they were her age in an effort to highlight their strength.

The word “strong” in line (1) means having great physical power, having great resources (wealth) or having intellectual power. Based on the past occurrence, people of color underwent racism, prejudice, inequality and slavery by whites. Thus, these occurrences create a kind of inferiority complex on black people towards the whites, some of them ended up hating themselves for being black and they were heavily suffered for it. But then, a Black Pride movement arose, this movement urged Black Americans to define their heritage and identity in terms of African cultures (Tyson, 2011: 222). Furthermore, people of color start to regain their self-worth as a human being and take pride in it.

The lines (1), (2), (3), (4) (5) are one sentence but it is written separately in the poem in which has meaning as they were strong because the author uses the word “toil” which means they have been working hard for a very long time as previously mentioned at the mimetic level. Only people who are in good physical shape would be able to do that. Lines (1) up to (5) are strongly associated with field labor. In this context it is clear that these women were slaves who were forced to work in the field by whites. They were enduring this misery against their own will, as a result they made their resilience even more remarkable.

It should not be forgotten that there are several ungrammaticalities in the poem. First, the ungrammaticality that is related to the field labor from the lines (1) up to (5). It makes questionable notions arise as to why the author states that her grandmother was strong just by working in the field. The second ungrammaticality is related to the last line of (10) “*They have many clean words to say*” in the second stanza which raises questions such as why the author states that despite all the suffering from field labor, her grandmother still have a clean word to say.

The first ungrammaticality from lines (1) up to (5) will be observed by finding some paradigm that could be an answer to the question that arose in the previous paragraph. The paradigm is probability that the sentence of “*My grandmothers were strong*” and followed by lines (2), (3), (4) and (5) mean that these women are strong physically for working hard in the field, since the author uses the word “they” it should be referred to the grandmother. On the other hand, there must be another paradigm that states there is another reason why these women are strong by looking behind the past occurrence.

The sentence “*My grandmothers were strong*” is more appropriate to be interpreted as the second paradigm as the writer attempts to adapt to the historical facts that the writer has explained in the following paragraph. The fact that people of color in the twentieth century experienced racism, inequality, oppression and enslaved by the whites does indeed happen in the past. In line (1) describes that the author directly talks about her grandmother and says “*My grandmother was strong*” interpreted as a statement to her people that her grandmother is a strong black woman. The word plows, sowing, grain and sturdiness in lines (2) up to (5) are related with one another. Essentially, those five sentences in lines (1) up to (5) cannot be separated because it is a cause and effect. For further understanding, those five sentences are interpreted as “my grandmother was strong, they have a very strong not just physically but also mentality and resilience working as a slave”.

The second ungrammaticality from the line (10) will be observed by finding a paradigm that could be an answer to the question that arose in the previous paragraph. The paradigm is probability that the sentence “*They have many clean words to say*” means that these women have a strong mentality as an African-American or it could be another paradigm that says otherwise. Based on the explanation on the first ungrammaticality, it seems that in line (10) is more appropriate to be interpreted as the first paradigm. In more detail, in line (10) it could be interpreted as despite their intense suffering working a field labor as a slave. These black women still had “many clean words to say” it is portrayed that what they went through did not ruin their lives but rather it strengthened them and made them strong as a proud African-American.

A strong black woman needs to perform psychological warfare nonstop in order to establish and maintain ethnic-pride and self-pride in a society based on the previous literature. A strong black woman must make an effort to prevent negative presumptions, numerous prejudices, and various forms of discrimination from undermining their highly valued sense of self in order to maintain a positive self-image and eventually to be proud of themselves. Given this, being a strong black woman requires a certain kind of psychological or emotional toughness that helps maintain the intersection of Blackness as "beautiful inside and out." This is why embodying self-pride and ethnic-pride is important (Abrams et al, 2014).

It could be understood that the title 'Lineage' has a correlation with the content of the poem itself by finding what lies between each word and sentence in the poem. Lineage is used to describe or represent the author's bloodline which has a trait that black's bloodline has such strength and resilience. The point of the notion is that based on the sign and the interpretation which has been already explained, the Black Pride in this poem is represented as black individual who has resilience and strength against oppression and is enslaved by the whites. Knowing and understanding themselves to recognize their power, their potential as human beings and their resilience from being oppressed. As a result, they are able to realize and accept that their bloodline and race are strong and resilient.

It can be seen that the representation appeared in the poetry (such as they followed plows and bent to toil, they touched earth and grain grew, they were full of sturdiness and singing and they have many clean words to say) are valued as the representation for Black Pride endeavor in the author's view from the explanation above. Indirectly, in the author's view, her grandmother is portrayed as a slave who had to work roughly in the field but those cruel things do not make them curse their life. Therefore, the author believes that her people which is black people need to be empowered by bringing up representation of her grandmother that she perceived as Black Pride endeavor traits for her people, primarily focusing on their lineage that has strong and resilience traits flowing in their veins.

4.3 *I Want to Write* in Heuristic Reading

I Want to Write

- (1) I Want to Write.
- (2) I want to write the songs of my people.
- (3) I want to hear them singing melodies in the dark.
- (4) I want to catch the last floating strains from their sob-torn throats.
- (5) I want to frame their dreams into words; their souls into notes.
- (6) I want to catch their sunshine laughter in a bowl; fling dark hands to a darker sky and fill them full of stars.
- (7) then crush and mix such lights till they become.
- (8) a mirrored pool of brilliance in the dawn. (Walker, 1989:85)

The word “I” in the title of the poem is in charge as a pronoun and has a meaning as the person mentioned. While the word “Want” is in charge as the verb and it refers to having a desire or possess or do (something). The word “to” is in charge as the preposition which is used as a function word to indicate passage from one end or boundary to another and it means way of something. The word “write” is in charge as the verb and it refers to make marks that represent letters, words or numbers on the surface such as papers (Based on the *Merriam Webster Dictionary*).

The word “songs” in line (2) is in charge as the noun in the sentence and has a meaning as a rhythmic series of musical tones arranged to give a pleasing effect (Based on the *Merriam Webster Dictionary*). While the word “my people” is in charge as the noun in the sentence and it refers to a human being in general. In this context the word “my people” refers to African-Americans.

The word “hear” in line (3) is in charge as a transitive verb and it refers to perceiving or becoming aware of by the ear (According to *Merriam Webster Dictionary*). The word “them” is in charge as a pronoun and it refers to the person mentioned. While the word “singing” is in charge as a noun and it refers to the activity of making musical sounds with the voice (according to *Cambridge Dictionary*). And the word “melodies” is plural form of melody, is in charge as a noun and it refers to a sweet or agreeable succession or arrangement of sounds. While the word “dark” is in charge as a noun and it refers to a place or time of little or no light.

The word “catch” in line (4) is in charge as a transitive verb and it refers to capture or seize especially after pursuit. While the word “floating” is in charge as an adjective and it has a meaning of continually drifting or changing position. The word “strains” is in charge as a noun and it refers to a stream or outburst of forceful or impassioned speech. while the word “from” is in charge as a preposition, it means it is used as a function word to indicate a starting point in a statement of limits. The word “their” is in charge as a preposition and it refers to the person mentioned by the speaker. While the phrase “sub-torn throats” in this context explains to what extent African people have suffered (based on *Merriam Webster Dictionary*).

The word “frame” in line (5) is in charge as a verb and it refers to something composed of parts fitted together and united (according to *Merriam Webster Dictionary*). While the word “dreams” is in charge as the noun and it refers to a strongly desired goal or purpose. The word “into” is in charge of prepositions which means it is used as a function word to indicate entry, insertion etc. The word “words” is in charge as a noun and it refers to a combination of characters representing a spoken word. There is a semi colon “;” in the line which means it is indicating further explanation from the previous words. While the word “souls” is in charge as a noun and it refers to the spiritual principle embodied in human beings. While the word “notes” is in charge as a noun and it refers to a memorandum.

The word “sunshine” in line (6) is in charge as an adjective and it refers to the warmth and light given by the sun’s rays. while the word “laughter” is in charge as a noun and it refers to a sound of laughing. The word “bowl” is in charge as a noun and it refers to a rounded container that is usually larger than a cup. The word “fling” is in charge as a transitive verb and it refers to throwing forcefully, impetuously or casually. The word “dark hands” is in charge as a noun, in this context dark hands means hands that have a black color. “darker” is in charge as an adjective and it refers to a wholly or partially black. While the word “sky” is in charge as a noun and it refers to an upper atmosphere that constitutes an arch over the earth. The word “and” works as a conjunction in the sentence. it shows that the poet adds more utterance in the poem. The word “full” is in charge as a noun and it refers to the highest state or degree. while the word “stars” is in charge as a noun

and it means a natural luminous body in the sky, especially at night (based on *Merriam Webster Dictionary*).

The word “then” in line (7) is in charge as an adverb and means soon after that or next in order of time (Based on *Merriam Webster Dictionary*). While the word “crush” is in charge as a verb and it refers to squeezing together into a mass. The word “and” works as a conjunction in the sentence. The word “mix” is in charge as a verb and has a meaning to combine or blend into one mass. The word “lights” is a plural of light, in charge as a noun and it refers to a source of light. The word “till” is in charge as a preposition which is used as a function word to indicate passage from one end and it means by way of something. while the word “become” is in charge as an intransitive verb and it refers to come into existence.

The word “mirrored” in line (8) is in charge as a transitive verb and it refers to reflect in or as if in a mirror. While the word “pool” is in charge as a noun and it refers to a small and rather deep body of usually fresh water. The word “brilliance” is in charge as a noun and has a meaning the quality or state of being brilliant. While the word “dawn” is in charge as a noun and has a meaning of the first appearance of light in the morning followed by sunrise (based on *Merriam Webster Dictionary*).

4.3.1 The whole meaning of *I Want to Write* in Heuristic Reading

The meaning which is obtained at the mimetic level above is still scattered around. The poem’s whole meaning is that there is the pronoun “I” which is a narrator herself. I want to write the songs of my people. I want to hear them singing melodies in the dark. I want to catch the last floating strains from their sob-torn throats. I want to catch their sunshine laughter in a bowl; fling dark hands to a darker sky and fill them full of stars. Then crush and mix such lights till they become a mirrored pool of brilliance in the dawn. The pronoun “their” is meant to be her people which means “their” is an African-American, since the narrator herself is an African-American.

It is found that there is an ungrammaticality issue in the poem of ‘I Want to Write’ from the explanation above. This poem presents a contradiction through several lines. In more detail, there is a reason in the beginning why the narrator

wants to write about the pronoun “them” being suffering. Then, the second ungrammaticality is about the reason why the pronoun “them” is represented to be beautiful with the contradictory trait found in the first ungrammaticality. The ungrammaticality found in the poem needs further explanation and it is going to be answered in the next stage of reading, namely hermeneutic reading.

4.3.2 Matrix, Model and Variants

The matrix collides into words, phrases, clauses, or sentences in analyzing poetry. Thus, this matrix should actualize into a model. The model can be found from the level of the poetic word, phrase or sentence. One of those three points is called a model if their existence is monumental. It means that it represents the entire meaning of the poem and it becomes the background of the poem’s creation. The model is actualized into variants. A variant is a form of spelling out of the model in the stanza of a poem.

The matrix of this poem is self-esteem according to the previous explanation. While the model of this poem is a word, “them” which means African-American. It becomes the model of this poem because its existence is monumental. It is also chosen because it is a poetic word that will form out the matrix of the poem. This model is actualized in some variants of this poem and these variants support the chosen model. The model “them” is explained through the existence of some words and sentences as the variant of the poem. The words “song, sub-torn throats, frame, full of stars and pool of brilliance” are the variants that explain the model. It explains that the black people are full of potential and are beautiful.

The sentence “*I want to hear them singing melodies in the dark*” also explains about the pronoun “them”. It means that the narrator wants to hear them singing melodies. The sentence “*I want to catch the last floating strains from their sob-torn throats*” is also a variant. Its existence supports the model. It means that the narrator wants to speak about her people's suffering. The sentence “*I want to catch their sunshine laughter in a bowl; fling dark hands to a darker sky and fill them full of stars*” also supports the model. It represents that the sentence is telling the narrator’s people are beautiful. The sentence “*Then crush and mix such lights*

till they become a mirrored pool of brilliance in the dawn” also works as a variant of the model. It explains that the narrator says her people are full of potential as humans.

4.3.3 *I Want to Write in Hermeneutic Reading*

It shows that the pronoun “them” which is black people are being the model or being the context of the creation of the poem itself, therefore, the variants of the poem appear in the line as explained in the previous heuristic meaning. Based on the lines (1) up to (6), it could be interpreted that the narrator “I” in the poem has observed certain events which are faced by black people who become the main focus or the model of the poem. Thus, black people are being the object of an observation by the narrator “I” in the poem which makes it appear to be odd. That is the reason why it becomes the first ungrammaticality that is found in the poem. The purpose of it in reality is actually to highlight the power or the value that black people possess by highlighting the struggles they have faced all this time. To show how each process highlights black people’s power and value, the first ungrammaticality should be analyzed in advance. Therefore, it would be comprehended and observed in the following explanation below.

The line of (4) show that black people are represented as somebody who is suffering from something but the narrator “I” in the poem tells the opposite in the lines (5) up to (8) which the narrator wants to say that black people are full of potential as human beings and they are beautiful. It shows that the representation of black people in the poem is nonsense. However, we must first determine whether those representations really mean nonsense or if they represent something else.

The period of colonialism that lasted until the middle of the 20th century gave birth to such practices as racial discrimination and slavery in the United States of America. Throughout history, racism and racist discrimination have consistently been among the biggest issues facing humanity. Racism, which is based on the idea that a group member perceives themselves as superior and establishes dominance over other groups, is well-known and a reality based on human experience. It leads

to human rights violations, insecurity, conflict, and major issues for communities (Muammer, 2016).

The lines of (2) and (3) show that the narrator “I” in the poem wants to write songs of black people. In this context, the term “song” has a dual meaning, it refers to the struggles of the black people have faced thus far such as inequality, racism, oppression and even slavery by the whites. The line of (4) shows that the narrator wants to write about the suffering of black people because of white supremacy. The metaphor of “sub-torn throats” in line (4) serves as an adverbial means of explaining the extent of black people's suffering. Their suffering has been so great to the extent that it is negatively impacting the physical, emotional, and psychological well-being of the black people. However, if we see it within the context of the poem, the term “sub-torn throats” also has a double meaning, it refers to the fact that black people have endured so much agony that eventually their “sub-torn” throats will be unable to express the anguish of their suffering.

The sentence “frame their dream into words; their souls into notes” in the line of (5) is interpreted that the narrator wants to voice black people’s potential as an equal human being by framing black people’s dreams and souls into words and notes, it is an act of making them human by showing black people as critical and creative beings who aspire to go beyond the boundaries of their natural human development and realize their full potential. The narrator “I” in the sentence demonstrates that black people have dreams and souls that are equal to the beauty of anyone. Furthermore, the goal of this framing is to persuade black people of their inherent value and beauty which is necessary for them to be successful in liberating themselves from the tyranny of white supremacy.

The lines of (6), (7) and (8) are one sentence in the poem but it is written separately in the poem. The sentence in the line of (6) “fling dark hands to a darker sky and fill them full of stars” in this context, means that black people have to overcome their inferiority by believing that their race as African-American are beautiful and full of potential. As the word “full of stars” in the sentence is an idiomatic expression that has a meaning of being beautiful or amazing. The sentence in the lines (7) and (8) “crush and mix such light” and “mirrored pool of

brilliance” are interpreted as being the "mirror pool of brilliance" means that one has been skillfully crafted by the oneself and then refined by life's trials, making one's life a shining example for those who are struggling to survive. Thus, African-American are able to overcome both internal and external obstacles because of their brilliance.

The concept of *Black Art Movement*, a movement that was a period of literary and artistic development among Black Americans; the movement promoted Black pride via activism and art which is a statement “Black is Beautiful” served as a wake-up call for Black authors to break away from the white patterns of portrayal. Since meaning is constantly shifting, "Black is Beautiful" can also be interpreted as an example of transcoding, which is the act of repurposing an existing meaning for a different meaning. Therefore, the order sought to replace a wide variety of negative connotations associated with blackness with a fresh set of positive meanings (Anju, 2018).

The first and the second ungrammaticality which present a contradiction that the narrator “I” described the pronoun “them” are suffering in the lines (2) up to (4) from the explanation above. On the other hand, in the lines (5) up to (8) the pronoun “them” is represented to be beautiful. These lines are contradictory because “I” as the narrator in the poem is conveying the struggle behind her people which is an African-American to achieve their human rights is viewed beautifully despite all the suffering they have endured.

It can be determined that the title ‘I Want to Write’ has a correlation with the content of the poem itself by finding what lies between each word and sentence in the poem. The point of the notion is that based on the sign and the interpretation which has been already explained, the Black Pride endeavor in this poem represents self-confidence and self-awareness of being black is also full of potential and is beautiful. Just because of the suffering they have endured thus far there is no need to feel low-esteem. In the poem, the narrator wants to make black people have some confidence and awareness that they are beautiful.

4.4 The Struggle Staggers Us

The Struggle Staggers Us

- (1) Our birth and death are easy hours, like sleep
- (2) and food and drink. The struggle staggers us
- (3) for bread, for pride, for simple dignity.
- (4) And this is more than fighting to exist;
- (5) more than revolt and war and human odds.
- (6) There is a journey from the me to you.
- (7) There is a journey from the you to me.
- (8) A union of the two strange worlds must be.

- (9) Ours is a struggle from a too-warm bed;
- (10) too cluttered with a patience full of sleep.
- (11) Out of this blackness we must struggle forth;
- (12) from want of bread, of pride, of dignity.
- (13) Struggle between the morning and the night.
- (14) This marks our years; this settles, too, our plight. (Walker, 1989:135)

The word “the” in the title is in charge as a definite article and it is used as a function word to indicate that a following noun is previously specified by context (based on the *Merriam Webster Dictionary*). While the word “struggle” is in charge as a noun and has a meaning as an act that strongly motivated striving. The word “staggers” is in charge as a verb and has a meaning to move with difficulty as if you are going to fall (according to the *Cambridge Dictionary*). While the word “us” is in charge as a pronoun and has a meaning as the person mentioned.

The word “our” in line (1) is in charge as a pronoun and has a meaning as the person mentioned. The word “and” is in charge as a conjunction, it shows that the narrator adds more utterance in the sentence. While the word “death” is in charge as a noun and has a meaning as the state of being no longer alive (according to *Merriam Webster Dictionary*). The word “easy” is in charge as an adjective and has a meaning of requiring little effort. The word “hours” is in charge as a noun and has a meaning of time. While the word “sleep” is in charge as a noun and has a meaning of the state of a human resting during night.

The word “food” in line (2) is in charge as a noun and has a meaning something that nourishes, sustains or supplies. While the word “drink” is in charge as a noun and has a meaning of a liquid suitable for swallowing (Based on the *Merriam Webster Dictionary*).

The word “for” in line (3) is in charge as a preposition and it is used as a function word to indicate purpose. The word “bread” is in charge as a noun and has a meaning of baked food. The word “pride” is in charge as a noun and has a meaning the quality of being proud. The word “simple” is in charge as an adjective and has a meaning of modest. While the word “dignity” is in charge as a noun and has a meaning the state of being worthy, honored or esteemed (according to *Merriam Webster Dictionary*).

The word “this” in line (4) is in charge as a pronoun and it is used to identify a thing or person being indicated. The word “more” is in charge as an adjective and has a meaning of additional or greater. The word “than” is in charge as a conjunction, it shows that the narrator adds more utterance in the sentence. The word “to” is in charge as a preposition and it is used as a function word to indicate purpose, result or intention. While the word “exist” is in charge as a verb and has a meaning to have a real being as material or spiritual (Based on the *Merriam Webster Dictionary*).

The word “revolt” in line (5) is in charge as a noun and has a meaning of an expression or movement of vigorous dissent. While the word “war” is in charge as a noun and has a meaning of a state of hostility, antagonism or conflict. The word “human” is in charge as a noun and has a meaning of a person. While the word “odds” is in charge as a noun and has a meaning the probability that one thing will happen rather than another (according to *Merriam Webster Dictionary*).

The word “there is” in line (6) is in charge as an adverb and has a meaning in that matter, relation or respect. The word “journey” is in charge as a verb and has the meaning an act or instance of traveling from one place to another. While the word “me” and “you” is in charge as a pronoun and has a meaning as the person mentioned (Based on the *Merriam Webster Dictionary*).

The word “union” in line (8) is in charge as a noun and has a meaning of an act or instance of uniting or joining two or more things into one. The word “two” is in charge as an adjective and has the meaning of a number that is the second in a series. While, the word “strange” is in charge as an adjective and has a meaning as different from what is usual, ordinary, or expected. The word “worlds” is in charge

as a noun, in this context it has a meaning of individual course of life (Based on the *Merriam Webster Dictionary*). While the word “must be” is s present tense and it is meant for something that has already happened or that might be happening.

The word “ours” in line (9) is in charge as a pronoun and has a meaning of something belonging to us. The word “happened” is the past participle form of "happen" which means to occur by chance. While the word “from” is in charge as a preposition which is used as a function word to indicate the point in space at which a journey, motion or action starts. The word “too-“ is in charge as an adverb and refers to an excessive degree. The word “warm” is in charge as an adjective and refers to a sensation of heat brought about by strenuous exertion. While the word “bed” is in charge as a noun and refers to a piece of furniture in which to lie or sleep (Based on the *Merriam Webster Dictionary*). The punctuation mark “;” (known as a semicolon) is typically employed in coordinating functions between main sentence elements, such as the independent clause of a compound sentence).

The word “too” in line (10) is in charge as an adverb and has a meaning as to an excessive degree (Based on the *Merriam Webster Dictionary*). While the word “cluttered” is the past participle form of clutter which means as untidy, not organized, and covered with a lot of things (according to *Cambridge Dictionary*). The word “patience” is in charge as a noun and has a meaning the capacity to wait, or to keep doing something despite difficulties. While the word “full” is in charge as an adjective and refers to containing a lot of things or a lot of something. The word “sleep” is in charge as a noun and refers to the state of a human resting during night.

The word “out of” in line (11) is in charge as a preposition which is used as a function word to indicate a change in quality, state, or form. While the word “blackness” is in charge as a noun and refers to the quality or state of being black. The word “forth” is in charge as an adverb and has a meaning of onward in time, place, or order (Based on the *Merriam Webster Dictionary*).

The word “between” in line (13) is in charge as a preposition which is used as a function word to indicate the period of time that separates two different times or events (based on the *Cambridge Dictionary*). While the word “morning” is in

charge as a noun and refers to the time from sunrise to noon. And the word “night” is in charge as a noun and refers to the time from dusk to dawn when there is no sign of sunlight (Based on the *Merriam Webster Dictionary*).

The word “marks” in line (14) is in charge as a verb and refers to representing or showing a characteristic of a thing or a person or a feeling (according to *Cambridge Dictionary*). While the word “our” is in charge as an adjective and refers to something that belongs to us. The word “years” is in charge as a noun and refers to a period of twelve months. The word “settles” is in charge as a transitive verb and refers to fix or resolve conclusively. While the word “plight” is in charge as a noun and refers to an unfavorable, difficult, or unstable situation.

4.4.1 The whole meaning of *The Struggle Staggers Us* in Heuristic Reading

The poem’s whole meaning is that the narrator conveys a collective viewpoint; for instance, the term “our” suggests a collective struggle. The sentences “there is journey from the me to you” and “there is journey from the you to me” are the definition of empathy which means the ability to comprehend and experience the feelings of another. The narrator describes the focus from what is required for basic survival to what makes us capable of thriving: food, dignity, and pride. In order to bring about justice, live with empathy, and fulfill the needs of the community.

There are several ungrammaticalities found in the poem of ‘The Struggle Staggers Us’ from the explanation above. The first ungrammaticality is from the statement in the line of two to three, “the struggle staggers us” and “for bread, for pride, for simple dignity”. This ungrammaticality raises a question as to why the struggle is staggering: the pronoun “us” and the connection between the struggle with bread, pride and dignity.

The second ungrammaticality is from the statement in the line of six to seven, “There is a journey from the me to you” and “There is a journey from the you to me”. This ungrammaticality raises a question as to why the journey from the pronouns “me” and “you” is connected to the struggle in the poem. The

ungrammaticality found in the poem above needs further explanation which will be provided in the following reading step, namely hermeneutic reading.

4.4.2 Matrix, Model and Variants

The matrix of this poem is persistence. While the model of this poem is a word “struggle” which refers to the struggle of an African-American according to the previous explanation. The model “struggle” is explained through the existence of some words and sentences as the variant of the poem. It becomes the model of this poem because its existence is monumental. This model is actualized in some variants of this poem and these variants support the chosen model.

The sentences “There is a journey from the me to you” and “There is a journey from the you to me” explains about the struggle which means there are struggle between the pronoun “me” and “you”. The sentence “for bread, for pride, for simple dignity” is also the variant which supports the model. This sentence explains about the struggle for food, pride and dignity. The sentence “This marks our years; this settles, too, our plight” also supports the model, it shows that the struggle settles the plight.

4.4.3 The Struggle Staggers Us in Hermeneutic Reading

It shows that the word “struggle” which refers to the struggle of the African-American is being the context of the creation of the poem itself as explained in the previous heuristic meaning. Based on the previous heuristic meaning, the narrator of this poem wants to convey to her reader that the struggle of her people is for their own glory to end the discrimination by white people at that time. The narrator conveys her people to struggle all their might to achieve the freedom they wanted.

The statement of “*The Struggle Staggers Us*”, could be interpreted that the narrator wants to convey that the struggle mentioned staggers the pronoun “us” which it referred to the narrator and her people that are an African-American. Thus, the struggle of an African-American became the main focus or the model of the poem. This is why it becomes the first ungrammaticality found in the poem. The purpose of it is actually to highlight that the narrator wants to portray that the outcome of their struggle is in front of their eyes, so that they need to continue the

struggle until it settles their plight. Therefore, it would be understood and observed in the following explanation below.

It is important to mention that there are several ungrammaticalities in the poem of 'The Struggle Staggers Us'. The first ungrammaticality is related to the struggle that staggers the pronoun "us" and the correlation of the statement "for bread, for pride, for simple dignity" in the lines two to three. It raises questionable notions as to what is the correlation between those two statements in the poem. The second ungrammaticality is related to the journey of the pronoun "me" and the pronoun "you" from the line of six to seven. It raises a questionable notion as to why the journey between those two pronouns is connected to the struggle in the poem.

The first ungrammaticality found in the poem from the lines (2) to (3) will be observed by finding a paradigm that could be an answer to the question that arose in the preceding paragraph. The paradigm is probability that the sentence "the struggle staggers us" and "for bread, for pride, for simple dignity" mean that these struggles are for their own food, pride and dignity or it could be another paradigm that means otherwise. The narrator of this poem wants to highlight the struggle that has been undertaken by African-American in the twentieth century for the community to encourage the pride of African-American. For African Americans, the twentieth century would be a period of struggle for dignity in the face of racism and injustice.

The paradigm of the sentence "the struggle staggers us" and "for bread, for pride, for simple dignity" are indeed appropriate to be interpreted as the struggle is for their own food, pride and dignity. The word "struggle" and "staggers" from the line (2) refers to the struggle that staggers African-American which followed by line (3) "for bread, for pride, for simple dignity" could be interpreted as the struggle which happened in the twentieth century that called the Civil Rights Movement. Twentieth century was the year when the Civil Rights Movement was taking place, the movement aims to grant African Americans equal rights under the US Constitution. The words "for bread, for pride, for simple dignity" from the line (3)

is interpreted that the struggle for their Civil Rights is to take back their rights of their pride, dignity and food.

African Americans led the formidable Civil Rights Movement, which started in the mid-to-late twentieth century. The goal of this revolutionary movement was to abolish *segregation* (the practice of separating people, often due to gender or race) and the most obvious and repulsive manifestations of white racism. The movement was a great source of inspiration. It inspired Americans to establish legislation in order to achieve a higher degree of racial equality and justice by invoking and embodying high moral ideals in those areas. In addition, the movement's success has led to subsequent human rights campaigns (Perea, 2010). Thus, from the explanation above, this concludes that the first ungrammaticality is interpreted as the struggle of an African-American's struggle in the twentieth century to fight for their Civil Rights to get their own pride, food and dignity.

The second ungrammaticality found in the poem from the lines (6) and (7) will be observed by finding a paradigm that could answer to the question as to what the word "journey" intended. The paradigm is probability that the sentences "There is a journey from the me to you" and "There is a journey from the you to me" mean that the journey is referred to the process of the long struggle in the face of discrimination from white oppression. During the Civil Rights Movement, The resistance to eradicate racial inequality was chronicled by tactics like boycotts, marches, protests, nonviolent resistance, and "freedom rides" against racial segregation and discrimination. Additionally, there were ongoing legal challenges to segregation in the courts (Library of Congress, 2024). The struggle for Civil Rights is needed to fight the oppression of the individual or a group that holds the power. The statement above is supported by Campbell that said the foundation of the human rights movement is the need for a counter-ideology to oppose the abuses and misuses of political power by those who cite the need to put the interests of individuals above the benefit of society as a justification for their actions (Campbell, 1996: 13).

From the explanation above, it can be observed that the representation appeared in the poetry, such as the statement (the struggle staggers us for bread, for

pride, for simple dignity, There is a journey from the me to you and There is a journey from the you to me) are valued as the representation for Black Pride endeavor in the narrator's view. The process of the struggle of African-American for their Civil Rights until it ends their hardship is what makes the struggle valued as a pride. Therefore, the narrator believes that her people need to be encouraged to keep up the struggle that has been faced by African-American thus far until it ends their plight.

It could be understood that the title 'The struggle staggers us' has a correlation with the content of the poem itself by finding what lies between each word and sentence in the poem. The term "struggle" is used to describe or represent the narrator's people's struggle in the twentieth century to settle the hardship and improve their lives. The point of the notion is that based on the sign and the interpretation that has been already explained above, the Black Pride endeavor in this poem is represented as African-American who has fought the discrimination against white people for their Civil rights until they overcome their hardship and as a result, they have their Civil Rights.

4.5 The Morality of Lineage, I Want to Write and The Struggle Staggers Us

Morality has always played an essential part in literary studies. Sanjaya and Rusmana (2017:1) define literature as writing that permanently expresses an individual's ideas, feelings, and emotions. Moreover, poetry which is one aspect of a literary work can also provide a positive impact on the students because it offers a lot of moral value. Previous study, such as Setiawan & Fahrani (2017), has demonstrated the importance of moral values in English textbook narratives. According to the opinions mentioned above, literature is primarily a form of writing that explores human nature and social life. According to Widyahening (2016:134), poetry is often inspired by specific events that occur at a given period of time.

4.5.1 Morality in *Lineage*

The first poem is entitled 'Lineage', the poem is told about the narrator's ancestors that were a strong person who worked in the field as a hard-working slave

and the whole poem is talk about the activities of the narrator's ancestors. From the poem lyrics, there is a different moral value that has been delivered in each line.

It can be seen that the first poem of Margaret Walker 'Lineage' has two moral values in the first and the second stanza based on the finding above. From the poem's sentence, in lines (1) to (2) is told about the narrator's ancestor who was a slave who suffered from work day and night tirelessly. The narrator thinks that her ancestor was a strong-willed person for working tirelessly in the field and that we need to acknowledge our ancestors and follow their path of life. Thus, from this line, the moral value is that one needs to imitate the mentality of a strong will, diligent and hardworking person.

The lines from (5) until (10) told about the narrator's ancestor that was suffering from work in the field as a slave. However, the narrator's ancestors did not curse their lives because they are slaves, instead they turned their pain into their strength. Thus from this poem it can be concluded that the moral value is we need to become resilient, diligent and strong despite all the difficulties we have faced.

4.5.2 Morality in *I Want to Write*

The second poem is entitled 'I Want to Write', the poem is told about "I" as the speaker in the poem wants to convey that her people are not inferior to the whites and encourage them to realize that they are a beautiful human beings. From the poem lyrics, there is a different moral value that has been delivered in each line.

It can be seen that the second poem 'I Want to Write' by Margaret Walker has two moral values in the poem based on the finding above. From the lines (3) until (5) told about an African-American who has gone through hardship like discrimination and such by white people. The narrator shows a strong desire to convey and preserve the experiences and emotions of an African-American through writing. In addition, the narrator indirectly tells that one who does not give up in difficulties is one that succeeds in life. From this line of the poem, the moral value is despite the numerous difficulties that one must face, one should continue to dream and maintain hope.

The lines of (6) to (8) told about an African-American hope and dream that the narrator wants to convey to her people that there is no need to feel low-esteemed because of their suffering. Also, the narrator wants to convey that they are full of potential and are beautiful. Thus, from this line of the poem it can be concluded that the moral value is that an African-American needs to hold high their pride because they are a human beings with full potential and are beautiful.

4.5.3 Morality in The Struggle Staggers Us

The third poem is entitled ‘The Struggle Staggers Us’, the poem is about the narrator in the poem who wants to convey to her people who are African-American that the struggle to fight equality is needed to gain their own pride and dignity. From the poem lyrics, there is a different moral value that has been delivered in each line.

It can be seen that the third poem ‘The Struggle Staggers Us’ by Margaret Walker has two moral values in the first and second stanza based on the finding above. Lines (2) to (3) told about how the struggle staggers the narrator and her people to continuously fight for their pride and dignity as human beings. The narrator conveys that they should fight for their rights to gain their food, pride and dignity. Indirectly, the narrator persuades them to fight for their Civil Rights.

The lines (11) until (14) told about the narrator’s people that faced so much hardship situation like discrimination, racism and oppression from white people and their struggle to fight for their rights as human beings and the narrator conveys that her people need to struggle with all their strength for their rights as human beings until the suffering from the discrimination and oppression ends. Thus, from this poem it can be concluded that the moral value is that one should fight with all their strength for their rights to gain their food, pride and dignity.

CHAPTER 5. CONCLUSION

The Black Pride Movement is an instrumental in promoting cultural affirmation and social justice for Black communities. It celebrates Black identity and challenges systematic racism and its influence is crucial in advocating for equality to achieve racial justice. This thesis contains two primary discussions. The first is how Walker's three selected poems represent Black Pride. The second is what is the morality in Walker's three selected poems. The poems are 'Lineage', 'I Want to Write' and 'The Struggle Staggers Us'.

In response to the first research question, in which how is the Black Pride reflected in Walker's selected poems, it has been found that in Walker's three selected poems are indeed represent Black Pride. Walker wants to convey the Black Pride through her poems to persuade Black communities to achieve racial justice. In addition, Walker three selected poems have significances in hermeneutic reading. The significance of 'Lineage' is strength of the ancestors. Walker persuades the reader to realize that African American has a strong willpower comes from the traits of their ancestors. She understands how blacks are treated unfairly by whites, making them feel inferior. Hence, she shares her awareness of a strong willpower from her ancestors to encourage African American to fight white supremacy. In the second poem, 'I Want to Write' the significance is self-esteem of African American. Through the *Black Art Movement*, a movement that was a period of literary and artistic development among Black American that promotes Black Pride via activism and art with a slogan "Black is Beautiful", Walker supports the movement to replace a negative connotations of blacks to a positive connotations. Thus, she shows her poem's reader the beauty of an African American. Finally, the significance of the last poem 'The Struggle Staggers Us' is persistence of the struggle of African American. Walker shows that the struggle of African American in twentieth century is for their own pride and dignity. She believes that her people need to be encouraged to keep up the struggle to fight their rights as a civilian of United States.

In response to the second research question, which is the morality of Walker's three selected poems. It was concluded that all the moral values found were related to the Black Pride in the first research question. Walker provides moral values in her poems to influence Black communities to oppose white supremacy. In the first poem, it can be concluded that African American needs to become resilient, diligent and strong. In the second poem, Walker conveys that African American needs hold high their pride because they are beautiful human beings in its own way and are full of potential. In the last poem, the moral values are similar to the first poem which an African American needs to be resilient to fight white supremacy for their pride and dignity to gain their Civil Rights.

REFERENCES

- Abrams, J. A., M. Maxwell., M. Pope., & F. Z. Belgrave. (2014). *Carrying the World with the Grace of a Lady and the Grit of a Warrior: Deepening Our Understanding of the "Strong Black Woman" Schema*. *Psychology of Women Quarterly*, 38(4), 503-518. <https://doi.org/10.1177/0361684314541418>.
- Adudu, H. H. & D. Husain. (2019). "Semiotic Analysis in William Blake Poems". *Gorontalo: British (Jurnal Bahasa dan Sastra Inggris)*, 8.1 (2019): 39-54.
- Anju, V. R. (2018). "Black is [Really] Beautiful": Role of Black Arts Movement in African American Literature. Editor's Note, 32.
- Campbell, T. (1996). *The Legal Theory of Ethical Positivism* (London: Ashgate Publishing).
- Creswell, J. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage Publications, Inc.
- Delgado, R. and J. Stefancic. (2012). *Critical Race Theory: An Introduction, Second Edition*. New York: NYU Press
- Esti, R. (2009). "Black pride as reflected in James Langston Hughes's poems (a semiotics approach)". Surakarta: Universitas Sebelas Maret.
- Neville, H. A., B. Viard., and L. Turner. (2014). "Race and Recognition: Pathways to an Affirmative Black Identity". *Journal of Black Psychology*, 41(3), 247–271.
- Library of Congress. 1988. "The African American Odyssey" A Quest for Full Citizenship" <https://www.loc.gov/exhibits/african-american-odyssey/>. Accessed 10 July 2024.
- Lynch, H. "African Americans". *Encyclopedia Britannica*, 24 Jun. 2024, <https://www.britannica.com/topic/African-American>. Accessed 26 June 2024.
- Vargas, J. F. (2009). *Military Empowerment and Civilian Targeting in the Civil War*. SSRN.
- Muammer, A. K. (2016). "Racial Inequality and Some Examples." *Journal of Social and Administrative Sciences*, KSP Journals, vol. 3(1), pages 47-55. <https://doi.org/10.1453/jsas.v3i1.696>.
- Perea, J. F. (2010). *An Essay on the iconic Status of the Civil Rights Movement and its Unintended Consequences*. Chicago : LAW eCommons.

- Poetry Foundation. 2024. Margaret Walker.
<https://www.poetryfoundation.org/poets/margaret-walker>. Accessed 15 July 2024.
- Quijano, J. (2013). *Morality, Ethics, and Animal Rights in Romantic Poetry and Victorian Thought*. New Delhi: Regency Publications
- Riffaterre, M. (1978). "*Semiotic of Poetry*". Bloomington and London: Indiana University Press.
- Sanjaya, M. R. & E. Rusmana. (2017). An Analysis of Moral Values Frost's Poems (Selected Seven Poems by Robert Frost). Pasundan University.
- Setiawan, I. & Fahriany. (2017). Moral value in narrative texts of English textbooks for senior high school published by the ministry of education and culture. *IJEE (Indonesian Journal of English Education)*, 4(2), 127-140.
- Takezawa, I. Yasuko., Wade, Peter, Smedley and Audrey. "Race". *Encyclopedia Britannica*, 3 Feb. 2024, <https://www.britannica.com/topic/race-human>. Accessed 10 February 2024.
- Tyson, L. (2001). *Learning for a Diverse World: Using Critical Theory to Read and Write about literature*. New York: Routledge.
- Tyson, L. (2011). *Using Critical Theory: How to Read and Write about Literature*. New York: Routledge.
- Walker, M. (1989). "*This Is My Century: New and Collected Poems*". United States: University of Georgia Press.
- Widyahening, E. T. (2016). Poetry and moral education in teaching-learning literature. *International Conference on Teacher Training and Education (ICTTE) FKIP UNS 2015*, 1(1), 134-136.