

1. INTRODUCTION

1.1. Background

Nowadays, discrimination still exists in America. It started from the early America, when white people especially European as the immigrants came to this land. European people believed that America was the promising land that gave better life for their future. To reach those, they had done many things that actually disturbed other immigrants and also the Native Americans, Indian. European people brought people from Africa and other countries in the world to become slaves. The history of slavery in America started in August 1619, when a small Dutch warship sailed up the James River to the young English colony of Jamestown, Virginia. The ship had captured a Spanish ship, which brought men and women from Spanish colonies in South America. Then, the men and women become workers who help English colony clear the land and build houses. The Jamestown settlers welcomed the black as a source of labor. They were called as "Indentured Servants". They hold in contract to work for certain period. Blacks and Whites worked side by side clearing fields, planting crops, making roads and building houses. During the time, they had same status when the period of servants was over, and they were considered free.

The status of black servants changed since 1640 and 1680 when Virginia and other Southern Colonies established a system of slave labor. Most White indentured servants had written contract stating when they would be free, but unfortunately, Blacks had no such contract. It caused black servants

could be owned by their master forever. It also meant that their children were labored from birth to death. In other words, they were held in slavery. Whites took many advantages from the slaves. The slaves had to cultivate the land, and help to fill the White's needs. Besides, they did not have to pay any money to them. It happened for a long time.

Even though Abraham Lincoln had abolished slavery in 1863, black status remained relatively fixed. Abe Lincoln appeared as the savior figure to black people. He issued the emancipation proclamation which forced the slave holder in South America to free their slaves. Meanwhile, White people continuously held the discrimination act toward black until they had adopted the values of the dominant. White believed that black was an inferior race.

Black who became the object of discrimination tried to fight against injustice. They started to think about freedom and equality. They wanted to get both of them as their human rights like other people in the world did. The black movements became one of their acts as the manifestation of their thinking, that they were superior class.

One of the black person, who tried to prove that the black were not inferior, was Langston Hughes. Hughes was born in Joplin, and one of the members of abolitionist family. One of his families was Charles Henry Langston Hughes, the first black American to be elected to public office in 1855. Langston Hughes is one of the most famous writers and thinkers of Harlem renaissance. He had strong sense of racial pride. In his works, Langston Hughes promoted equality, condemned racism and injustice. He said, "...We

build our temples for tomorrow, as strong as we know and we stand on the top of mountain, free within ourselves.” (Biography of Langston Hughes, 2008:5.13.13.30). The statement shows that he was very proud of being black, and he believed that they would reach their dream. Hughes is also a poet who wrote about racial issues. Using his own characteristic in poetic language, Langston Hughes explores his point of view toward Blacks’s life condition. He believes that black people are actually able to reach their dream, get many things like what white people get, do many things like what the white do. He writes poetry that expresses his pride of being black.

Poetry is one of literary works. Marianne Moore said about poetry: “Poetry is “imagery gardens with real toads in them”. It means that poetry is something full of imagery, but it is the expression of the poet’s feeling. The poets try to express what actually they feel and what come up in their mind. The poets also express their feeling based on their experience in reality. One of writer’s experiences expressed in their literary works is racial issues. Racial issues can not be separated from the experience of racism and discrimination. Racism has close relation with different color of skin between white and black.

As one of poets who wrote about racial issues, almost all of Langston Hughes’ poems explore about racism, especially black. Some of his poems were written in Harlem Renaissance period in 19th century. Harlem Renaissance reflected social and intellectual transformation in the African-American community at that time. Besides, this period was one of primary period of African American involvement and an interpersonal support system

of black patrons, black owned businesses and publications

The great migration of African Americans to the Northern cities and the First World War led to the rise of Harlem Renaissance. Harlem Renaissance grew out of the change that had taken place in the black community since the abolition of slavery, and which had been accelerated as the consequence of the First World War and the great social and cultural change.

The strong message that the poet wants to show especially through some of his poems is related to the racial issues especially racial pride. It has relationship to the social condition in America especially about racism at that time. Racism in America happens for a long time, until today. There are differentiations between black and white people in human rights. Langston Hughes as one of black American has strong pride of his race. Hughes demonstrated his great interest in Afro-American art and culture and his racial pride throughout his work as he said in his manifesto of the 1920s:

We younger Negro artist who create now intend to express our individual dark-skinned selves without fear or shame. If white people are pleased we are glad. If they aren't, it doesn't matter. We know we are beautiful, and ugly too....If colored people are pleased we are glad. If they are not, their displeasure doesn't matter either. We built our temples for tomorrow, as strong as we know how and we stand on the top of the mountain, free within ourselves (Meier, 1971: 115).

Based on the explanation above, the researcher is interested in exploring further Langston Hughes poems that reflect his racial pride. The research is focused to find out how Langston Hughes expresses his pride through his poems.

1.2. Research Question

Based on the background above, the researcher formulates the research question as follow: how does Langston Hughes express racial pride through his eight poems?

1.3. Scope of Study

To avoid the deviation, this research will be limited on Langston Hughes poems which are related to the issues of race and black racial identity. The research was focused on eight poems only. The poems to be analyzed includes : *“Dream variation”*, *“Mother to Son”*, *“Harlem”* *“Trumphet Player”*, *“Me and Mule”*, *“Negro Speaks of Rivers”*, *“Theme for English B”*, and *“Walker with the Dawn”*.

1.4. Research Objective

Based on the Problem Statements, the objective of the research is: to describe how Langston Hughes expresses racial pride through his eight poems.

1.5. Research Methodology

1.5.1. Type of Research

The research is descriptive, qualitative research. Descriptive research is purposed to investigate little understood phenomenon, to document the phenomenon

of interest (Marshall and Rossman, 1995: 104). Qualitative research should be judged on two criteria (Zeldic in Marshall and Rossman, 1995: 105). The first is its information adequacy, which maximize on the possibilities to respond the question thoroughly. The second is efficiency, it concerns with the data collection that is adequate at the least cost in terms of time, access, and cost to participate. This research is also library research. Material of this research is written material such as books, texts, notes, document, and other writings as the objects of research analysis.

1.5.2. Research Method

1.5.2.a. Data and Source of Data

The Data consist of primary and secondary data. The primary data are in the form of word, phrase, sentence, or even a complete poem, because every single word or whole part of poetry may become the “*sign*”. The sources of primary data are eight poems of Langston Hughes. They are: “*Dream variation*”, “*Mother to Son*”, “*Harlem*” “*Trumphet Player*”, “*Me and Mule*”, “*Negro Speaks of Rivers*”, “*Theme for English B*”, and “*Walker with the Dawn*”.

The secondary data is taken from any resources that support the analysis

of the data, both from book and online resources. The secondary data will be in the form of article, criticism, books related to Hughes poems and Black racial issue.

1.5.2.b. Technique of Collecting Data

The method that is used by the researcher to collect the data is done by doing two steps that are dealing with the written documents as follows;

1. the primary data were collected by reading the eight poems, then comprehend the poems, and selecting the data from the eight poems in the form of phrase, words, and another sign.
2. the secondary data were collected by reading any documents dealing with the eight poems to gain information that may support the analysis.

1.2.5.c. Data Analyzing Method

The analysis of data is done in three steps as follows;

1. Classifying the data,

The first step done in analyzing data is classifying the data that are still in the form of raw data into two classes. First class contains data that can be understood at the first stage of reading, and the second class contains data which need more interpretation. Besides, the primary data will be classified into several classes which contain the same themes.

2. The analysis of the poem,

In this step, the researcher use the semiotics theory to find the signs inside the poems to answer the research question.

3. Drawing Conclusions,

The last step in this thesis is drawing conclusion. This step is done by summarizing the result of the second step into a systematic description.

1.2.6. Theoretical Approach

The researcher uses the Semiotics theory of Michael Riffaterre in *Semiotics of Poetry*. Riffaterre's semiotics of poetry explains both the productions of poetry as special arts and the flow of thinking that shows how the theory decodes signs in analyzing the poems. The poems will be analyzed using this theory to find out the signs that show the expression of the racial issues in the eight poems of Langston Hughes.

2. LITERATURE REVIEW

2.1. Semiotics of Poetry

The term Semiotic is rooted in Greek. This word refers to “*sign*”. Despite various definitions about the term, it might help to state Umberto's concept about it “Semiotics is concerned with everything that can be taken as a sign” (Chandler, 2002:2). Referring to this definition, semiotics does not only study what is considered as a *sign* in daily speech, but also all things which stand for

anything else. Besides, Chandler stated, “sign take the form of words, image, sound, gestures, and object” (Chandler.2002:2). Culler states about Semiotics,

“Semiotics, which defines itself as the science of signs, posits a zoological pursuit; the semiotician wants to discover what are the species of signs, how they differ from another, how they function in their native habitat, how they interact with other species confronted with a plethora of text that communicate various meanings to the readers, the analyst does not pursue meaning; he seeks to identify signs and describe their functioning” (Culler,1981:vii-viii)

Meanwhile, studying Semiotics could not be separated from the name of Ferdinand de Saussure and Charles Sander Pierce. Both of them come from different continents. They developed the theories which were principally the same. This theories share some different Characteristics. Saussure focused more on the Structural Semiotics with the main attention is on language which consists of element which are connected to each other in a logical order and each share their own particular function in order to fulfill the aim of Communication that then known as Structuralism.

The poems are analyzed mainly based on the Riffaterre’s Theory on Semiotic. The analysis will be focused on: repetition, figurative language and diction.

2.1.a. Sign

As a “word” in Semiotics perspective is a series of relation noted that it is

not a mass of objects. The word is related to the diction as a *sign* in a poem. *Sign* is built by the relation between concept within the poet's mind and acoustic image available in verbal utterance. That is why the reality in this perspective is neither an imitation of the world nor any reflection of it, but rather a new creation of it.

Riffaterre states in his *Semiotics of Poetry*; "Poetry expresses concepts and things by indirection. To put it simply, a poem says one thing and means another" (Riffaterre, 1987: 1). It means that the word in a poem can be meant something other than appear from the word. The indirection is represented by the *sign* of the poem. In this case, "the poetic sign is a *classeme* if its poeticity is recognized by the reader, no matter what the context (poem): that is the selection of poeticity markers is regulated by esthetic conventions outside of and in addition to the intrinsic individual features of a word or phrase" (Riffaterre, 1987: 23). It means that poetry have another meaning under the word that appears in the poem or behind the first reading of the poem. Every word can be a *sign* in finding out the meaning of the poem, including the title. Riffaterre states about title "Title can be meaning as a sign. It can introduce the poem that crown and at the same time refers to a text outside it" (Riffaterre, 1987: 99).

In the shifting process from signs to interpretations or even the "textual derivation", text complexity does no more than modulating the matrix, but the matrix is thus the motor, the generator of textual derivation, while the model determines the manner of that derivation (Riffaterre, 1987: 21). The matrix or keyword may define the whole meaning of the poem. Matrix is related to the

other words and become the center. Riffaterre call this process as ‘hypogramatic derivation’ (Riffaterre, 1987:23). One system in this process is a *descriptive system*. Riffaterre said, “Descriptive Systemin their simpler form they are very close to the dictionary definition of their kernel words” (Riffaterre, 1987:39).

Riffaterre states that a *sign* translates the text’s surface signs and explains what else the text suggests .Any equivalence established by the poem and perceived by retroactive reading may be regarded as an interpretant (Riffaterre, 1987: 81). Riffaterre distinguished interpretant into lexematic (heuristic reading) and textual interpretant (hermeneutic reading).

a. Heurictic reading (Lexematic interpretant)

Leximatic Interpretant means that the poem read as a common writing based on the language normative structure.

The first, *heuristic reading* is also where the first interpretation takes place, since it during this reading that *meaning* is apprehended. The reader input is his linguistic competence, which includes as assumption that language is referential- and at this stage words do indeed seem to relate first of all to thing. It also includes the reader’s ability to perceive incompatibilities between words...(Riffaterre, 1987: 5).

The lexematic ones are mediating words, which Riffaterre shall call *dual sign* because either they generate two text simultaneously within the poem or one text that must be understood in two different ways, or else they presuppose two hypograms simultaneously (Riffaterre, 1987: 81). The dual sign is an equivocal word situated at the point where two sequences of semantic or formal

associations intersect. Riffaterre explain more about the dual sign,

The dual sign works like a pun. We will see that the pun in poetic discourse grows out of textual “roots”. The first it is apprehended as a mere ungrammaticality, until the discovery is made that there is another text in which the word is grammatical; the moment the other text is defined, the dual sign becomes significant purely because of its shape, which alone alludes to the other code (Riffaterre, 1987: 82)

b. hermeneutic reading

The interpretant may be a textual sign. Instead of being symbolized by a word referring to the text in which the reader is to find his hermeneutic clues, *the interpretant is a fragment of that text actually quoted in the poem it serves to interpret* (Riffaterre, 1987: 109). Hermeneutic is the second stage of reading. Hermeneutic is a step to move on higher system, a guideline from mimesis to semiosis. The reader will be more focused on transfer and metamorphosis of sign that appears to reach a unified semiotic system.

2.1.b. Repetition

In Riffaterre’s Semiotics of Poetry, a poem as a text produces several sign by the Expansion. Expansion itself established the equivalence by transforming one *sign* into several, which is to say by deriving from one word a verbal sequence with that word’s defining features. Expansion integrates the sign producing actualizations of hypograms, and follows the patterns of descriptive system (Riffaterre, 1987: 47). The rule of expansion is that expansion transforms the constituents of the matrix sentence into more complex form. It is

simplest form the expansion may be made up entirely of repetitive sequence to create rhythm and to insert descriptive discourse in to a narrative. Repetition is in itself a sign, it may symbolize heightened emotional tension (Riffaterre, 1987:49).

2.1.c. Figurative Language

Figurative language though seem to be indirectly transferring the message, is an effective means of communication. Terence Hawkes states that figurative language as a language which does not mean what it says (Chandler.2002:124). The figurative Language is classified in several terms, such as metaphor, metonymy, synecdoche, and irony. In other word, poet is transferring the message to the reader using the imagery to build the poem. By this trope, the poets classify the message intending to deliver the exact ones.

2.2. Biography of Langston Hughes

Langston Hughes was born in Joplin, Missouri,1902. Because his parents were separated, he lived mainly with his mother in Detroit and Cleveland since childhood. He finished high school and first began to write poetry and was selected as a Class poet; and with his father , who, disgusted with American racism, had gone to Mexico. Like other poets in this era—T.S. Eliot, Hart Crane, Edgar Lee Master, and Robert Frost—Hughes had a mother sympathetic to his poetic ambitions, and a businesslike father with whom he was in deep, scarring

conflict.

Hughes attended Columbia University for one year and drifted for several more; he shipped out as a merchant seaman and worked at a night club in Paris (France) and as a busboy in Washington, D.C. Hughes dropped out of program with a B+ average; all the while he continued writing poetry. His first published poem was also one of his famous, "The Negro Speaks of Rivers", and it appeared in *Brownie's Book*. In 1923, Hughes traveled abroad on a freighter to the Senegal, Nigeria, the Cameroon, Belgium Congo, Angola, and Guinea in Africa, and later to Italy and France, Russia, and Spain. One of his favorite pastimes whether abroad or in Washington, D.C. or Harlem, New York was sitting in the clubs listening to blues, jazz and writing poetry. Through these experiences a new rhythm emerged in his writing and a series of poems such as "The Weary Blues" were penned, and published in 1926. He returned to Harlem, in 1924, the period of Harlem Renaissance. During this period, his work was frequently published and his writing flourished. In 1925 he moved to Washington D.C., still spending more time in blues and jazz clubs. He was writing and publishing poetry, including eleven poems in an anthology called *The New Negro* (1925) prepared by the black educator Alain Locke.

Langston Hughes is one of the many black writers whose work promotes the black racial pride. Hughes often wrote on racial themes. Besides criticizing the white people, he also criticized his own people, black, especially middle class who felt inferior to the white. As a writer, Hughes said that the responsibility of black writers is to reveal the true self of their Negritude as he stated:

In what should black writer believe? Hughes offered first an ethnic, then a universal principle, both of which he saw as intimately related. The first principle concerned negritude, which was the same as American 'soul'...Soul is contemporary Harlem's negritude, revealing to the Negroes people and the world the beauty within themselves (Rampersad, 1988; 403).

In the activism of the 1930s Hughes was a public figure. By this year he was known as "the bard of Harlem". As a poet Hughes worked mostly in two modes: lyric about black life using rhythms and refrain from jazz and blues, and poems of racial protest. In both modes, he was successful in his day, negotiating the difficult boundaries between black and white America with grace and without hypocrisy.

3. Analysis

This chapter contains the analysis of Langston Hughes's poems. There are eight poems of Langston Hughes analyzed in this chapter. They are:

1. Dream variation
2. Harlem
3. Trumpet Player
4. Me and Mule
5. Negro Speaks of the Rivers
6. Mother to Son
7. Walker With the Dawn

In analyzing the poems, researcher classifies the poems based on the racial issues theme to find out the racial pride of the poet. The researcher classifies the eight poems into three themes. They are: black's dream, black race, and self-confidence. The poems are analyzed one by one based on their theme.

3.1. Black's Dream

Two poems are included in this theme, *Dream Variation* and *Harlem*. The analysis is as follows.

3.1.a. Dream Variation

Poem entitled *Dream Variation* only contains of two stanzas. Every stanza is in the usual form of poetry. The main issue of this poem is concerned about dream. Dream itself refers to the black dream. The concern for the dream found in this poem is expressed through many positive words to build the positive values and motivations.

In this poem, Langston Hughes explores about dream in relation to the black based on his point of view. Langston Hughes expresses dream in action verb that is already mentioned in several sentences above the main sentence.....*That is my dream!* (line 9, first stanza). Dream in Hughes point of view is a verbal action that showing the freedom of movements....*To flying my arms wide in soe place in the sun* (line 1, and 2, first stanza). This sentence means that a *dream* has a meaning that a free people is a people who can move

freely till the highest place or wherever places in the world and gets the access to the high places. This is one of the implementation of *dream*. Black people at that time could not have this freedom. There was a border that made them could not move freely in their own land. They did not yet get their freedom, their basic human rights.

One thing that the reader have to pay attention is that the dream here does not only express Hughes' dream, but also black's dream. It can be understood by reading and understanding the lines ...*Dark like me. That is my dream!* (line 8, and 9, first stanza). In line 8, Langston Hughes uses the figurative word 'like' to compare two things. In this line, the word "*like*" compares between '*dark*' and '*me*'. This figurative language shows that the word 'dark' is equal to 'me'. The word '*dark*' here represents the color of skin of black. In other words, it means that the poet lays his position as a black people who has dark color of skin. Therefore, it is not only the dream of the author, but also it represents the black's dream. Besides, Hughes writes line 8 in different style. He writes this line in different margin. It means that Hughes wants the reader to pay attention more to this line because of the importance of this line. This line contains several messages that the poet expresses in figurative language. Hughes explicitly mentions that he is a person who has the dark color of skin (black). This message shows the pride of blackness of the author. To give more explanation, Hughes also writes this message explicitly in the second stanza...*black like me* (line 8). It shows the strong message of the pride of being black.

The other line expressing the "*I*" 's dream is: *to whirl and dance*". In this

sentence Hughes still relates the *dream* with the freedom in movements, especially in expressive activity. The word ‘*dance*’ here represents the movement that the free men can do. It means that they want to have the freedom in doing something enjoyable in their leisure time. This also means that the “*I*” ‘s dream is to be a free man who can enjoy fun activities. Blacks have this dream that represent their human right and freedom without any pressure from Whites.

The next point of view of dream here is that there will be a change of glory from Whites to Blacks. It is shown in the lines below:

Till the white day is done.
Then rest at cool evening
Beneath the tree
While night comes on gently

(line 4, 5, 6 and 7, first stanza)

There are two different things in this case. The differences are between the word “*whites*” and “*night*”. The word ‘*whites*’ is mentioned in line 4 already represents Whites, and the word ‘*night*’ mentioned in the line 7 which is represented Blacks. This line also shows the pride that someday blacks will get their glory, not only the whites. Then, in the other two lines, Langston Hughes tries to give the description of the transition process from the ‘*white day*’ to the ‘*night*’ through ‘*at cool evening*’. In the sentence...*Till the white day is done*, the ‘*I*’ in this poem wants to show that there is a part of the day that represents the white’s life with the glory and happiness as a part of life which the ‘*I*’ also wanted to get. The day itself is a kind of day with the brightness of the sun start from

morning until afternoon that is represented by the word “*white day*”.

In the second stanza, Hughes also writes “*rest at cool evening*” in the different word...*Rest, at cool evening. A tall slim tree.....*The use of the phrase ‘*rest at cool evening*’ in this poem means that the process of life has to pass a way. It can be understood that ‘I’ suggest the black’s wishes realized in a peaceful life, without violence anymore. In the other sentence...*while night come gently*, Hughes repeats this sentence in the different word in the second stanza,...*Night coming tenderly*, shows the other part of day, night, which represents the blacks life, dark and quiet. This part of life already comes without any people can stop it. In the other word, there is an expression that shows the difference between ‘*white day*’ and ‘*night*’. Besides, he also wants to expresses that ‘I’ here wants people to accept the blacks as they accept the night as a part of day. Everyone including blacks and whites can enjoy every part of day or life whether it is morning with the sun, *evening* which is cool, and *night* which is dark.

Langston Hughes emphasizes all of his point of view of dream in the second stanza by repeating the keywords of each sentence in the first stanza into this stanza, such as word; *whirl, dance, flying, wide, arms* and *night*. These words represent some meanings; ‘*whirl*’ here represents the struggle of ‘I’ in the period of life as a blacks to get the dream, ‘*dance*’ represents the happiness during the struggle and the freedom in expressing life as black. The word ‘*flying*’ represents the freedom to reach the dream until the highest place and the highest dream in the

world. The word '*wide*' can be interpreted as a freedom of blacks especially 'I' without any border in doing many activities and get every needs in life. The word '*arms*' refers to the blacks' movement as human being. The word '*night*' represents the darkness which has close relation to the dark color of skin of blacks.

The 'I' in this poem expresses '*dream*' as a part of life. The 'dream' is one think that can be reached by everyone. Equality of people is one of the meanings of dream here. This equality is shown by mentioning three parts of the day, which are '*white day*', '*cool evening*', and '*night*'. It means that 'I' here wanted to have equality like the part of day that it is equal in the point of view of human being in the world. Blacks are not only represented by the night and darkness, but they have all of the part of the day and they have all of the chance to reach their dream.

3.1.b. Harlem

Poem entitled '*Harlem*' contains four stanzas. The structure of this poem can be said as different from the others. The number of the lines in each stanza is declining from the first to the next, from four lines in the first stanza to only one line in the last stanza. It can be said that the author gives the emphasis in the last stanza. Hughes emphasizes his purpose in the last stanza by writing his sentence in italic. Like the first poem, *Harlem* also focuses on 'dream' issue.

Hughes wrote his message explicitly through each sentence in this poem to express his feeling. The setting of the poem is explicitly mentioned on the title itself, *Harlem*. *Harlem* was a place which has close relationship to the black consciousness. Therefore, this poem could not be separated from the condition of blacks, the African Americans, at that time. *Harlem* represents the Harlem Renaissance in which black consciousness comes up and develops. It took place since the late 19th century. The movement tried to get their human rights; to be equal and to get their freedom as their dream. Harlem Renaissance reflected social and intellectual transformation in the African American (blacks) community at that time. The majority of African Americans had been enslaved and lived in the South. Immediately at the end of slavery, the emancipated African Americans began to strive for civic participation, political equality and economic and cultural self-determination. Contributing factors that led to the rise of the Harlem Renaissance included the great migration of African Americans to the northern cities in the First World War.

Hughes tries to express the condition of blacks at that time if they could not make their dream come true. Langston Hughes started this poem by the question sentence in the first line of stanza one,... *What happened to a dream deferred?...*, to make the reader think about dream in their minds. Then he wrote the choice of the answer in the form of question sentence, too. Hughes intends to make the reader think about it freely. All of the choices that Hughes mentions in the poem are not good choices. Those are the conditions which no one likes it,

such as; *dry up, a rotten meal, syrup sweet, sags, heavy load, sugar over, stink,* and *explode*.

In this poem, Langston Hughes expressed dream in different ways. He wrote many figurative words which were full of negative associations, such as: *deferred, dry up, fester, run, sags, heavy load, and explode*. These figurative words show the bad condition of people in which the dream deferred. They also show that there was no good ending in the part of black's struggle. He used those dictions to emphasize the importance of dream to come true. Besides, almost all of sentences in this poem were in the form of question sentences. It can be said that the writer wants to make the reader's point of view focus on the condition of the dream in the Harlem at that time, in 19th century.

Those conditions can be seen in the first stanza:

*What happen to a dream deffered?
Does it dry up like a risin in the sun
Or fester like a sore ____
And then run?*

the first line is the question about the condition in which the dream deferred. This line becomes the main point of the main question for the next line in the next stanzas. Hughes gives a question signed by a question mark to build the reader interpretation about this condition in the relation of African American in Harlem at that time. In the next line of this stanza, Hughes gives the choice to answer the question above. First choice is.....*dry up like a rising in the sun*....it means that

the dream will be lost and dry up by the sunlight. The second choice is the condition in which the dream will be fester. The choice is expressed in line 3...*fester like a sore*. He ends this stanza by ... *And then run?*. This sentence gives the next description of the condition of the dream deferred like a sore which is fester. The sentence...*And then run* shows that the dream will be lost when African American could not keep their dream to be come true. Hughes ends this line by a question mark similar to the first line; it means that there is a questioning whether the dream will come true or never. The question sentence not only can be found in the first stanza, but also in the next stanza of this poem.

*Does it stink like a rotten meal?
Or crust and sugar over----
Like a syrup sweet?
.....*

In the second stanza above, Langston Hughes gives the next description of the dream deferred. In the first line he writes... *Does it stink like a rotten meal?*. This sentence describes the condition in which dream become stink. To make the full description of the stink dream, Hughes writes it in the figurative sentence using the word *like* to make the full interpretation of the condition of stink like the rotten meal. It is said that the dream itself becomes stink, because there is no struggle to realize the dream by the African American. It just becomes a dream, without any realization. Next, Hughes gives the choice description of the dream

deferred,... *crust and sugar over*---*Like a syrup sweet?*. This sentence shows that the *dream* become a condition which is too sweet. Hughes gives the description of this condition using the words...'*crust*', '*sugar over*', and '*syrup sweet*'. The word *syrup sweet* means that the *dream* is too sweet. *Syrup* itself is already sweet but Hughes adds the word '*sweet*' after the word '*syrup*'. *Syrup* which is over sweet will not taste good anymore. Therefore, the line shows that the dream can be a condition that is actually not a good condition for everyone.

In other condition, Hughes gives the description of the dream deferred in the third stanza.....*may be it just sags, like a heavy load*... This sentence means that the dream can be sags. To make the full description of the sags, Langston Hughes adds the information that the sags itself like the condition of thing in which heavy load. It can be said that black's dream at that time becomes a burden for the blacks by the pressure of whites. For the African American at that time, to make the dream realized was not an easy thing. It needs more struggle and effort to reach it. Therefore, it can be so hard thing, like the description of...*heavy load*, in which to heavy to be a realistic thing under the pressure of Whites.

In the last stanza, Langston Hughes gives an extreme description of the dream deferred,'....*or Does it explode?*'. This line shows that the condition of people especially African American at that time was not in a good condition. The word '*explode*' shows that the dream will not come true. It will be lost forever. Besides, this line also means that African American at that time can do something radical to express the confrontation and frustration to the Whites because of the failure of reaching the dream. The description of the condition which is exploded

means that it can be a violence to show the black frustration. It will cause a ruin everywhere, whether blacks or whites. They will not get any things anymore.

Furthermore, this poem is an expression of the author in showing the important of dream and the process to make black's aspiration for the equality comes true. Dream is something very important in human life to be realized. Especially for blacks, they have to make their dream to get the better life come true. They will not have a good condition when they ignored the dream. In conclusion the poem above delivers Hughes's point of view of dream and also the representation of Hughes's pride as a part of blacks. Langston Hughes transforms his pride of blacks into the simple word in the title of the poem 'Harlem' which has correlation to the black consciousness.

3.2. Black Races

This theme includes two poems, *Trumphet Player* and *Me and Mule*. To find the meaning, researcher will analyze the poems as follows:

3.2.a. Trumphet player

This poem consists of five stanzas. This poem is written in the usual form of poetry with the short sentence in each line. There is no special form that researcher have to pay attention more. Hughes delivers his expression in describing the blacks who are represented by the 'trumphet player' in the title. He emphasizes the message in the whole content of the poem. Langston Hughes

explains about blacks through a trumpet player, a person who plays the musical instrument, Trumphet. Trumphet is one of musical instruments that is related closely to the one kind of music, Jazz. At that time, Jazz becomes the favorite music of blacks. Almost all of the players and the audiences are blacks. The Great Migration brought hundreds of thousands of African Americans that cause a great expansion of black communities. It also creates a spread of music (jazz and blues). The blacks' music of the South came to the North with the migrants and played in the nightclubs and hotspots of Harlem. At the same time, Whites were becoming increasingly fascinated by blacks' culture. A number of white artists began to view blacks and began to offer blacks an access to "mainstream" publishers and art venues.

Jazz and blues music moved with black populations from the South and Midwest into the bars and cabarets of Harlem. Hughes repeats several sentences in the beginning of three stanzas..... *The Negro. With the triumphet player at his lips (stanza 1, 2, and 5)*. He mentions explicitly the word 'negro', which has already known as the other word of blacks. Therefore, the triumphet player is blacks. Blacks in this poem become the main focus. In the first stanza below:

*Has dark moons of weariness
Beneath his eyes
Where the smoldering memory
Of slave ships
Blazed to the crack of whips
About his things.*

Hughes describes the condition of blacks by showing the physical appearance of

black. They have traumatic situation in the time of slavery. Blacks become the slave under the pressure of whites. They brought to other island by the ship and got many bad attitudes, represented by the word; “*slave*” which explicitly represent the slave, s“*whips*” to show the ,” *blazed*” and “*weariness*” from whites. It raises the racial issues between blacks and whites, in which the whites enslaved the black.

Langston Hughes describes more about black’s condition in 19th century in America in the period of slavery before the Civil War and abolitionist period in the second stanza.

*Has a head of vibrant hair
Tamed down,
Patent-leathered now
Until it gleams
Like jet—
Were jet a crown.*

Langston Hughes describes *trumpet player* by describing the physical appearances of a blacks. This condition is shown by the diction in this stanza, *vibrant hair*, *tamed down*, *patent-leathered*, *gleams*, which are the physical characteristic of blacks. *Trumpet player* described here have the vibrant hair but tamed down. The word *vibrant* here also means the spirit of the blacks to struggle at the slavery period in America in about 18th until 19th century. Until the end of the Civil War, the vast majority of African Americans had been enslaved and lived in the South. The word *tamed down* in the second line of this stanza expresses the tames of the black at that time. They could not do any think without

the permission of the whites. The blacks lived under the control of whites. So, although they have full of spirit, they did not have any power to do more under the control of whites as the slave. The Blacks have a skin in which patent-leathered and gleams. The condition of their skin was caused by the hard working under the pressure of whites. To emphasize it, Hughes used figurative word *like* in the sentence...*Like jet---jet crown*, to describe the level of the gleams. It shows the hard life and work that they have to do under the sun in the slavery period.

In the next stanza, Langston Hughes describes about blacks through imagery saying that the blacks' life is represented by the music, jazz, itself. This music describes the blacks' life from the slavery which is full of unhappy situation, to the better life without slavery anymore. The unwanted situation as slave is shown by the sentence in the third stanza bellow;

Is honey
Mixed with liquid fire
The rhythm
Is ecstasy
Distilled from old desire

The word *honey* represents the music itself that sound good and sweet like a honey. Behind the sweetness of the music, it contains the big spirit of life of black's soul at that time which is shown by the word...*liquid fire*. The next line shows the journey of blacks' life to reach the greatness of life as blacks' desire that happen before slavery until the slavery happen.

In describing the desire, Hughes adds the information about this in the

fourth stanza below,

*Desire that is longing for the moon
Where the moonlight's but a spotlight
In his eyes,
Desire
That is longing for the sea where the sea's a bar-glass
Sucker size.*

The *desire* here represents the beauty of life which is represented by the word *moon* with the light of the moon which is shining the whole of world. The beauty itself will appear in the eyes of black to show the happiness. In reality, they did not get the happiness yet, the light only little spotlight in the eyes of blacks. Blacks also want the freedom which is represented by the word *sea* to show the wide of the area of black's movement. In reality, the area just likes a *bar-glass*, in which the size likes a *sucker*. It shows that black at that time did not have a wide area to have a movement. They are fully under the control and pressure of whites in every movement.

In the fifth stanza, Hughes focuses the poem on the Negro,

....
*Whose jacket
Has a fine one-button roll,
Does not know
Upon what rift the music slips
Its hypodermic needle
To his soul---*

This stanza shows the other condition of blacks. It is shown by the sentence....*whose jacket, has a fine one-button roll...*(line 3, and 4). The condition of 'jacket' was not a good jacket anymore without one button in it. It represents the life condition of blacks that they were not in a good condition. Until they did not realize that they were losing several dream and their rights. It is described in the sentence...*Does not know, upon what rift the music slips...*Hughes expresses that the music (jazz) is an expression of the black's dream and a media of black's aspiration. This becomes the point and the way to express the aspiration of blacks to be better in the next life. It is shown by the phrase.... *its hypodermic needle....*, an *hypodermic needle* in reality is a medical equipment used to inject the medicine liquid to the body of a sick people. It means that the music become the media to express the blacks consciousness and desire to give the support and spirit to the blacks soul to keep struggle and reach beauty of life. It strengthened the blacks' movements. It has correlation to the condition in the era of movements in Harlem in which jazz became widely spread. The Great Migration greatly expanded black communities, creating a greater market for black culture (jazz and blues). The black music of the South came to the North with the migrants and was played in the nightclubs and hotspots of Harlem. At the same time, whites were becoming increasingly fascinated by black culture.

In the sixth stanza bellow:

*But softly
As the tune comes from his throat*

Trouble
Mellows to a golden note

Hughes describes the faith and his pride that in the end this music will be a *golden note* that represents the glory as a better life of blacks after the slavery end. Those are also an expression of Hughes' pride of blacks that after the end of slavery blacks will rise up again to repair their life to be a beautiful life and blacks will be a part of American citizen which are equal to the other races. It is represented by the sentence....*comes from his throu, trouble, mellows to a golden note*. He believes that blacks will be received by others. Related to the previous stanza, jazz become widely spread and played in many places in South of America, so it will raise the acknowledgement of blacks.

3.2.b. Me and Mule

This poem consists of two stanzas. Each stanza consists of four lines. This poem repeats several words in other sentences. Langston Hughes wrote several figurative words and imagery, but actually this is a simple poetry uses the simple words. Almost all of the word can be understand easily by the reader. In the first stanza,

My old mule,
He's got a grin on his face.
He's been a mule so long
He's forgotten about his race.

Langston Hughes describes the condition of 'Mule' that reflects the

condition of blacks at that time. From this stanza can be seen what actually the author wants to say is that blacks in the period of slavery in America just like a 'mule' in the meaning of the function to the others especially whites. The 'mule' has closed relation to the working animal. Mules are notorious for being stubborn animals. Blacks who become the slave just do any activities like a 'mule'. They became the working class in America and became the second class. Blacks have to do what the whites want. Blacks were under pressure of whites. This condition can be found in the tired face of blacks. They become the slaves for long time since about 18th century till almost the end of 19th century. It is shown by the sentence in the third line of the first stanza above.....*He's been a mule so long....* It makes them do not think about his race, they only think that at that time they are slaves of whites they only pay attention to their self freedom, not the pride and identity of their race.

From the analysis above, researcher concludes that actually Hughes tries to say his critics to blacks. He wants to raise their consciousness to keep struggle together for the black's freedom not only for their self but for the whole of black race. Black race were not the 'mule' in reality, they are human being that need to be accepted to others.

In the second stanza,

*I'm like that old mule—
Black—and don't give a damn!
You got to take me
Like I am.*

Hughes emphasizes that the 'I' in this poem have same color of skin with the 'mule', black. This message can be seen in the first line....*I'm like that old mule---black---*, it means that the 'I' here have the same race to the blacks. This sentence shows the pride of black of the 'I' to be a part of black race. "Most blacks were the lower class, he asserted, 'even I myself belong to the class in any event. I have right to portray any side of Negro life I wish to'." (Rampershad in African American Writers; 1991:166). The 'I' try to makes the equality between 'I' and 'mule' in the meaning of 'blacks'. Although 'I' is a black like a 'mule' in the meaning of black people who became the slave, 'I' still himself who has consiousness of his blacks. Another thing that Langston Hughes shows by this stanza is about the acceptance of black race. The 'I' here express the hope to be accepted as a part of human being who has the same rights to the whites. It can be shown by the third sentence of the stanza above...*You got to take me...*, it means that the 'I' wants the whites accept the 'I' as a black especially and the blacks race in general as a part of human being. Blacks need to be accepted as they are, with their skin which is dark. It is emphasized in the last sentence...*Like I am*. This line also shows the pride of the author of his black race. Their race wants to have the same opportunity to life as human being as the whites have. Blacks need to be equal to the other races in the world without being despised.

3.3. Self –Confidence

This theme contains of four poems. They are: *Negro Speaks of Rivers*, *Theme for English B*, *Mother to Son*, and *Walker with the Dawn*. These poems

will be analyzed one by one.

3.3.a. Negro Speaks of Rivers

The poem entitled *Negro Speaks of Rivers*, contain of four stanzas. Each stanza contains different number of lines. The structure of the poem is the usual form of poetry. Langston Hughes delivers his messages through the explicit words. This poem is full of simple words which are arranged in a good poetry. The special characteristic of this poem is that in this *Negro Speaks of Rivers* L. Hughes mentions much of big rivers in the world, such as; *Euphrates, Nile, Congo, Mississippi (stanza 2)*. He repeats some phrase in this poem to give emphasis. Besides, this poem contains a lot of word 'I' almost in all of the lines. The use of 'I' in many lines in this poem shows the different ways of the author to express his self-confidence. The self confidence itself is about the confidence in race, black, as one of races that actually already existed from the past till today. Langston Hughes stresses this word in the whole poetry to make the reader pay attention more to the 'I'. The word 'I' becomes the center point of the analysis. The use of this word also functions to build up the rhythm of poetry. L. Hughes lays the word 'I' in the beginning of almost of each sentence. In relation to the title of this poem, the word 'I' refers to the 'Negro' or black people. This word shows the self-confidence and pride of blacks of the author. Hughes uses the word 'I' to represent the Negro.

Langston Hughes repeats the sentence....*I've known rivers*. in line 1, 2, and 10. The word '*known*' here means that blacks already exist in the world like the rivers are in the world. Besides that, the word '*known*' is showing the

self confidence of the author. The word '*Known*' means that the 'I' here, already know and familiar with the rivers that represents the blacks' journey of life. It shows the confidence to talk about the history of life of blacks in the past that is close with the slavery as the social background of the 'I'. This self confidence is also shown by the choice of words in many sentences in this poem. They are; *bathed, built, lulled, looked, raised, heard, seen, turn* (line 1,2, 3, 4, 5 and 6, second stanza). These words mean that there is a journey of Negro's life that includes the process of growing up from the young till the end of the journey which will be a happy ending. From these, the '*rivers*' can be understood as a symbol of the life journey of blacks. In the sentence...*I've known rivers; the ancient dusky rivers...*(third stanza), Langston Hughes describes that the rivers are *dusky*, it relates to the color of skin of Negro.

The rivers itself were the famous rivers which are included in the longest rivers in the world. This river was laid down in different Continents. The Continents were Africa which has the rivers; *Euphrates, Congo, and Nile*, and America which has the *Mississippi river*. Actually, all of the rivers are symbolism. The *Euphrates* is considered the beginning place of Western civilization. The '*Euphrates*' River is a river that flows south from modern-day Turkey through Iraq, and it is the longest river in Western Asia. The land between it and its sister river, the Tigris, is thought to be the site of the starting place of civilization. The great '*Congo*' River now runs through three countries in Africa: the Republic of the Congo, the Democratic Republic of the Congo, and Angola. It is the second longest river in Africa, it shows the life of blacks.

Next, the '*Nile*' is considered the longest river in the world and the land around it is fertile. For a long time, it was widely believed that Egyptian rulers forced many people into slavery in order to build the pyramids. In this case, '*Nile*' is very near to the slavery especially blacks. The '*Mississippi*' is a river in America. It represents the blacks' movements from Africa into America, it relates to the journey of black's life in slavery. Departing from Africa into America to be slaves for so long time till the period of abolitionist by Abraham Lincoln. When Lincoln nineteen and 21 years old, He took a trip down the Mississippi River on a flatboat (a cargo boat) and witnessed first-hand the horrors of slavery ([http/web; shmoop.com](http://web;shmoop.com),11,08.30,2009). The big Rivers above can be found clearly in the second stanza;

*I bathed in the Euphrates when dawns were young
 I built my hut near the Congo and it lulled me to sleep
 I looked upon the Nile and raised the pyramids above it
 I heard the singing of Mississippi when Abe Lincoln
 Went down to the New Orleans, and I've seen its muddy
 Blossom turn all golden in the sunset*

the use of those big rivers as imagery deliver several meaning. One of the meanings is that it is the acknowledgement of the race of the author that represented by the 'I' as a black in this poem. Langston Hughes was the Afro American person who was black. Hughes shows his self-confidence that reflects his pride of his blacks. The second meaning is that the different continents of the rivers show the relation between two continents in which the rivers are. The relation here is in the relation to the slavery. Almost all of the black slaves in America came from Africa when the European people came to

the America in early period of America; they brought Africans to the America as their slaves to cultivate the land. The third meaning is that the journey of the blacks life as long as the river. The Negro journey of slavery starts from the place which is near from the rivers; *Euphrates*, which is located in West Asia and *Nile* and *Congo*, which are located in the Africa continent, till the America which is represented by the '*Mississippi*' and '*New Orleans*'. This message is shown by the diction; *bathed*, *built*, *sleep*, *looked upon*, *pyramid*. The word '*bathed*', '*built*', and '*sleep*' are the representation of the journey of life of human being. Human beings do many activities in the part of life such as take a bath, sleep, etc. The *pyramid* itself is a representation of a building which is located in the part of Africa that was build by the slaves under the rules of Egyptian. Then the slaves were brought to the places in which the *Mississippi* and *New Orleans* are, America. This condition is shown by the dictions; *heard*, *singing*, *Abe Lincoln*. The word 'singing' in the sentence "...*I heard the singing of Mississippi...*" means that the '*I*' try to deliver the happiness and hope of blacks of the abolition. Abe Lincoln is a representation of abolitionist period of slavery. Abe Lincoln is a symbol of blacks' movements from the slavery to the free human being.

The other thing that Langston Hughes tries to expresses is that there is a fact about the abolitionist era of slavery which declared by the Abe Lincoln in the North of America. It is described in the poem in the sentence....*When Abe Lincoln Went dawn to the New Orleans*,....(line 7 and 8, second stanza). In the relation to the abolishing era of Abe Lincoln, the author shows his self-confidence

that blacks will get their golden and better life in the next; it is shown by the sentence.... *Blossom turn all golden in the sunset...*(line 9, second stanza). The 'blossom' shows the beautiful life and it is supported by the word 'golden' which shows the glory and happy life. Hughes implicitly reflects his self-confidence by the imagery in the end of the poem... *My soul has grown deep like a river* (line 12). It represents the soul of the 'T' who is known the identity as known as the rivers are. The 'T' memorize the slavery and the journey of blacks as deep as the deep of the big rivers. This sentence expresses the Hughes's feeling of his Negro and race which is deep like a river to describe his care, pride, and hopes of Blacks. Blacks is an old race as old as the rivers.

3.3.b. Theme for English B

Theme for English B contains seven stanzas in the form of regular form of poetry. This poem is a long poem. In this poem, Langston Hughes expresses his messages in narrative form of poem to tell about 'who am I'. He limits the use of imagery or figurative language in this poem. Hughes prefers to choose the form of informal language which is easy to be understood by the readers. The author tries to deliver the self confidence of the 'T' in this poem to show the racial issue in this '*Theme for English B*'.

The self confidence can be seen in this poem starting from the second stanza below;

I wonder that it is that simple

*I am twenty-two, colored, born in western-Salem.
I went to school there, then Durham, then here
to this college on the hill above Harlem.
I am the only colored Student in my class
...(line 1 – 5)*

Hughes uses the word ‘ I am ’ in repetition to give emphasis in the “*self*”. This word “*I*” delivers the meaning that there is an acknowledgment of the ‘*I*’ as a part of the class. Hughes expresses the self confidence by the word: *simple, colored, Harlem, western Salem, the only*. In this case, the author explicitly mentions that ‘*I*’ is a colored person and the only colored student in that class. It means that Hughes wants people to know about him as a black and he shows his assertiveness as a part of the black race. It is part of racial pride of the author. The self confidence is also shown in the choosing of word ‘the only’ in this stanza. Hughes mentions that the “*I*” as a black person became the only black in the class. Besides the self confidence, this also means that the author tries to deliver the message of human right that everyone should get. Whites and blacks are in the same level of human being who can get the same rights in education. The mention of places here (Western-Salem, Harlem) means to give the understanding of black’s condition at that time. Salem and Harlem has close relation to the black consciousness. The ‘*I*’ was born in the community of blacks in one part of America, Salem. Harlem is a place which is related to the Harlem Renaissance, a condition in which blacks struggle to get their human rights from the White because of the long time slavery. There is blacks’ consciousness to get the better life without pressure and slavery anymore. Blacks want to be free. In the line

“...to this college on the hill above Harlem”, the author describes a college where he studied, which sits on a hill above Harlem. The college gives the impression of superiority of Whites. It establishes the distinction between white and black.

In the next stanza, Langston Hughes tries to make the readers to have the imagination or description about the place and the route from the house toward the school. In this case, besides intending to give the description about the location and setting of the place, the author also wants to give the message that there is a process of life that people have to go through to reach their life destination. It can be concluded from the sentences in the third stanza below;

*The step from the hill lead down into Harlem.
Through the park, then I cross St. Nicholas.
Eight Avenue, seventh, and I come to the Y
The Harlem Branch Y, where I take the elevator
Up to my room, sit down, and write this page*

Langston Hughes mentions the name of places “Harlem”, “Harlem Branch Y” and the street “St. Nicholas” from the school to the house that everyday ‘I’ go through. This is one of the author messages to the blacks that they have to do several process in reaching their goals or dreams. Although they are minority, they have to keep the self confidence to do the process of life. Blacks can do many things like what Whites do as a human being. Furthermore, Hughes expresses the process of life through the colored student daily activities. This message concludes from the words in the fifth stanza;

Well, I like to eat, sleep, drink, and be in love

*I like to work, read, learn, and understand life
 I like a pipe for a Christmas present,
 Or recovered
 Or records, bop, or each
*

The activities are the activities that people in Harlem and Whites have too. Those activities show the self-confidence that people in Harlem, blacks, do and feel the same thing as the Whites; such as *eat, sleep, drink, be in love, work, read, learn, have a Christmas*. The activities above mean that they have the same human rights, not only Whites who can do and like these kinds of activities. It is supported by the next sentences.... *I guess being colored doesn't make me not like. The same things other folks like who were other races* (line 1, 2, sixth stanza). These sentences can be understood that the author wants to underline that to be a black person is equal to be a person of other races in the world. So, to be Blacks does not mean not having any human rights. Black race is one of the races in the world and they have the same rights and freedom like the other races have. So, the Blacks have to be proud of their own race.

In showing the self confidence, Hughes emphasizes the different color of skins between Whites and Blacks, but Hughes underlines that both of them are human being as part of the whole human in the world. It can be concluded from the sentences in the next stanza....

*Being me, it will not be white.
 But it will be
 A part of you
 That's America.*

The first line above shows that there is a difference between Blacks and Whites in relation to the color of skin and the race. The Blacks will not be a White race forever and the Whites will not be Blacks as well, because both of them already have their own race with different characteristics. The “I” here expresses the message that both race, Blacks and Whites, are actually similar. The “I” wants Blacks to be accepted as a part of human being and a part of America as their land. Both races have the same country, *America*. So, both of them have the same human rights. It is concluded from the sentence.... *A part of you’. That’s American.....*(last stanza, line 6 and 7). Langston Hughes also tries to deliver his social criticism to the Whites and Blacks, that they have to receive each other in the same level of human being. Hughes states,

“ I would like to see an America where people of any race, colored, creed may live on a plane of cultural and material well-being cooperating together unhindered by sectarian, racial, or factional prejudices and harmful in tolerances that do no body any good, an America proud of its tradition , capable of facing the future without the necessary of people and without the disease of personal distrust and suspicion of one’s neighbor ” (Rampershad,1988:215)

In the next sentences of sixth stanza below:

*Sometimes perhaps you don’t want to be
A part of me
Nor do I often want to be a part of you
But we are, that’s true
As we are, that’s true.*

The first line and second line above show that what the 'I' want is different from the reality in the real life of Blacks and Whites. Both of them could not live together peacefully. Whites still think that they are superior than Blacks, and the Blacks also think that they are inferior and do not have any power to do more. Each race separates themselves from others. It is also very difficult to accept one another as a part of human life. It is the reality that happens in America. It is actually one of Hughes's critics for Blacks and Whites.

In the end of this poem, Langston Hughes underlines his self-confidence as a reflection of his pride of black in the sixth stanza.... "*I guess you learn from me*". Hughes expresses his self-confidence to be black that he may understand things dealing with race more than Whites. Whites actually can learn from the Blacks how to understand life and respect other people or other race. The condition at that time makes the Blacks learn more than Whites, although Whites get the freedom more than Blacks. Hughes as a black has the big confidence in front of Whites. The big confidence is as a part of the expression of racial pride of the author.

3.3.c. Walker with the Dawn

This poem can be classified into short poem of Langston Hughes. This poem only consists of one stanza consisting of six lines. This poem contains many figurative words as a symbol. They are *walkers, sun, night, gloom, darkness, morning*. The word 'walkers' represents the people who have an uneasy journey of life. They will be tired and need more time to reach their destination. They

represent Blacks. The word '*sun*' can be interpreted as a hope of life. 'Sun' symbolizes the light and life which represents the hope in a journey of human being life. Actually, it is one of the parts of the journey of Blacks who believe in beautiful life as their hope after the life difficulties. The word '*night*' represents not only the bad part of journey of Blacks' life but also the color of skin of Blacks itself, dark like a night without any light. '*Darkness*' means the skin color of Blacks, it also represents the hard part of life. The word '*gloom*' can be understood as a darkness and a hopeless of Blacks' life. The '*morning*' represents the starting point of life or the starting time to have a journey of life, which is full of spirit under the fresh air and the bright light. Hughes delivers the message not in the simple form of words, but the readers can easily understand this poem. It is one of the characteristics of Hughes' poems. Langston Hughes delivers his message and meaning in the more simple form.

In the first line of this poem, '*being walkers with the dawn and morning*'.....can be interpreted that Blacks get through the journey of life. '*Walkers*' represents Blacks' life journey. Blacks will start their journey of life after the pressure from Whites by the new spirit to do more that is represented by the word '*morning*'. In the sentence of line 3....*we are not afraid of night*,shows the self confident of 'we', which refers to *the walkers*. From these, it can be understood that the *walkers*, Blacks, will not give up despite the difficulties of life. It is already a part of journey that the black go through.

There are repetitions of several words that build up the meaning: *walkers, sun, morning, and colored*. This repetition creates rhythm of the poem.

The repetition of the words means a symbol of heightened emotional tension of the author. Through the repetition, Hughes makes the readers focus on '*the walkers*'. Walker itself reflects the process of life that represents the journey of life. Blacks here are not afraid to face up the life under the bad conditions at that time. The word *sun* and *morning* can be interpreted as a part of journey of Blacks. At that time, Blacks people, who become slaves, work everyday under the heat of the sun. The self-confidence of Blacks is shown in the sentence in line three and four '*..... We are not afraid of night, nor days of gloom*'. The underlined words show the confidence of blacks who are not afraid to be Blacks. The words '*Night*' and '*gloom*' here represent Blacks people who have the dark color of skin like a night. It means that blacks are ready to face up the life although they are black. They belief that they can pass bay the life and face up the difficulties of life. This is one of Hughes's messages that are dedicated to the Black. It is dedicated to support them, to keep their self confidence, to face the hard of life, and to reach the better life and freedom in the next pace of life.

3.3.d. Mother to Son

This poem contains only one stanza. This stanza is a long stanza with many lines in it. Hughes builds up the rhyme in the poem by the diction that he uses in unusual form of word, such as; *climbin'*, *reachn'*, *landin's*, *turnin'*, *goin'*, and *ain't*, (line 9-13). These words have function to build up the rhyme by the repetition in the end of each word.

Langston Hughes delivers his message smoothly through this poem. Different from his other poems, Hughes does not use the 'I' but choose the word 'mother' to substitute the 'I' and also 'son' as the other person or object in this poem. Mother here is represented the blacks woman who has a young black as her 'son'. These two generation, *mother* and *son*, has close relation to the real life. Hughes wants every reader see the message in this poem as an advice like the mother advises her son as a young black. The *mother* here is a person who has self-confidence in facing her hard and difficulty life. It is shown by the sentences bellow:

Life for me ain't been no crystal stair,
It's had tacks in it
And splinters
And board form up
And places with no carpet on the floor-----
Bare
....(line 2, 3, 4, 5, 6, and 7)

The author describes the *mother's* life as a life without *crystal stair*. The word 'Stair' here is used to describe that life itself is not in a horizontal line. There is a process to climb to get the better life, start from the easy to the difficult part of life. The *crystal* here represents the perfection of the journey of human life that the *mother* does not obtain in her life. Hughes adds the word *splinters* to show the imperfect journey of life especially for the blacks who become the lower class and could not build the life struggle. The words *no carpet* and *Bare* give the strong meaning in the difficulties of the *mother's* life without any

happiness and glory. The mother's life is just like a house without any carpet in the floor and it is bare. The *mother* does not have anything as the result of her efforts in her life. In the relation to the Blacks, this condition reflects the slave and blacks conditions at that time. They do not experience a perfect life. Moreover, they do not get the chance to take steps to reach a better life. In contrast, they get the imperfect and unhappy life. Because of that, they want their next generation will not experience the same thing with them. They want to give their next generation the support and the motivation to reach more than what they get at that time and not to give up by the problems of life.

In the next part of this poem, the author shows strongly the self-confidence of the *mother* in facing the life and the *mother's* spirit to never give up with the condition. Langston Hughes delivers this message in the sentences below:

*But all the time
I've been a-climbin' on,
And reachn' landin's,
And turnin' corners,
And sometimes goin' in the dark
Where the ain't been no light.
....(line 8, 9, 10, 11, 12, and 13)*

The underlined words above give the positive sound of words with the positive messages in supporting the spirit toward mother life especially and human life generally. It also strongly shows the mother self confidence to keep move on her journey of life. Langston Hughes tries to tell everyone especially to the blacks that life must be face up in any condition. People have to keep trying to climb the

difficulties although they sometime fall and must restart to climb. In other part of life, people will also find the darkness and the bad condition, but people have to keep their self confidence that they can solve the problem to reach the goal of life.

Langston Hughes empowers these messages through his next sentences:

*So boy, don't don't you turn back
Don't you set down on the steps
 'Cause you find it's kinder hard.
Don't you fail now----- (line 14, 15, 16, and 17)*

These sentences show that the *mother* does not want her *son* to give up when they trying to reach their determination. It is shown by the word *don't* which is repeated in several times to emphasize the strongly spirit of life. The *mother* supports her *son* to be optimistic in facing the challenges of racial discrimination regardless of how difficult life may become. These messages mean that the author tries to deliver the messages to every people to not give up and stay on one step only without any movements to reach the better condition in the next life without any discrimination. This message is especially dedicated to the blacks that represented by the '*son*' to keep fight and struggle to face up the slavery and keep their self confidence as a reflection of the racial pride. They have to learn from the past to face the next life.

In the end of the poem, Hughes repeats several sentences to stress the meaning that he wants to deliver through this *Mother to Son*.

*For I'se still goin', honey
 I'se climbin'.
 And life for me been nocystal stair
(line 28, 19 and 20)*

The repetition of words *goin'*, *climbin'*, and *no crystal stair* mean that the *mother* keep herself confidence to support the struggle of life in reaching the goal and dream of life. The last sentence is the repetition of sentence that is already written down in the beginning of the poem. It means that the author stress this point to show that the mother journey of life is not a perfect life, but this condition makes the mother have the spirit to get the better in the next life. This message delivered by Hughes to give the support to the blacks and other people to never give up in facing the process of life no matter what kind of life they have.

4. CONCLUSION

This part shows the conclusion of the analysis. The search for black pride of Langston Hughes, in this thesis was mainly based on the answers of the research question. It is how Langston Hughes expresses the racial issues through his eight poems. There are eight poems being analyzed in this thesis. The poems are: "Negro Speaks of Rivers", "Dream Variation", "Mother to Son", "Me and Mule", "Theme for English B", "Walkers with the Dawn", "The Triumphet Player", and "Harlem".

The eight poems in this research are divided into three themes, they are: black' dream, black race, and the self-confidence. In these three themes, the author has the main focus to the black's race. There are two poems included into black's dream theme. The poems are *Dream Variation* and *Harlem*. In these poems, Hughes reflects his pride as black through his point of view of 'dream'.

The 'dream' in Langston Hughes' point of view is everything that is related to the freedom of life of blacks. It has correlation to the struggle of blacks to get their human rights as a free man.

There are two poems concern with the second theme. The poems are *Trumphet Player* and *Me and Mule*. In these poems, Langston Hughes shows his pride as black by the explanation of the black's conditions at that time. The black's conditions in two poems above are expressed through the mention of the physical conditions of blacks. The '*Trumphet Player*' and '*Mule*' represent the physical conditions of blacks. Besides, Hughes also expresses his criticism to the blacks. Hughes wants blacks to keep struggling for togetherness to get their freedom as human being like others.

The third theme, self- confidence, consists of four poems, they are; *Negro Speaks of Rivers*, *Theme for English B*, *Mother to Son*, and *Walker with the Dawn*. Langston Hughes expresses his self-confidence through the showing of black's journey of life. Langston Hughes emphasizes his point of view that black is a part of human being in the world that is needed to be accepted equality to the others. Black is one of the races in the world. They have to get their possibilities in many things like others.

Langston Hughes expresses his pride through several characteristics of poetic expression in his eight poems. Those characteristics are:

1. The use of dictions which are clear, easy to be understood, and closely related to the racial issues, such as: *negro*, *blacks*, *white*, *Abe Lincoln*, *trumpet player*, *America*, and *Harlem*.

2. The use of repetitions enhances the several messages of the poems.
3. The use of symbols as the figurative language, which is clear, contains the meaning related to the blacks' life.

However, the most important thing is that Hughes's way to deliver racial issues is mainly based on the two main reasons. First, a poem is an expression of his point of view of life in the relation to the blacks' life. Second, it is a reflection of his view that poem is one of many ways to express the feeling of the reality of life.

