

**RACISM PERSPECTIVE AS REFLECTED IN BOB MARLEY'S
AND THE WAILER'S SONGS**



THESIS

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For The *Sarjana Degree* in the English Department

Faculty of Letters and Fine Arts Sebelas Maret University

by

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SURAKARTA

2011

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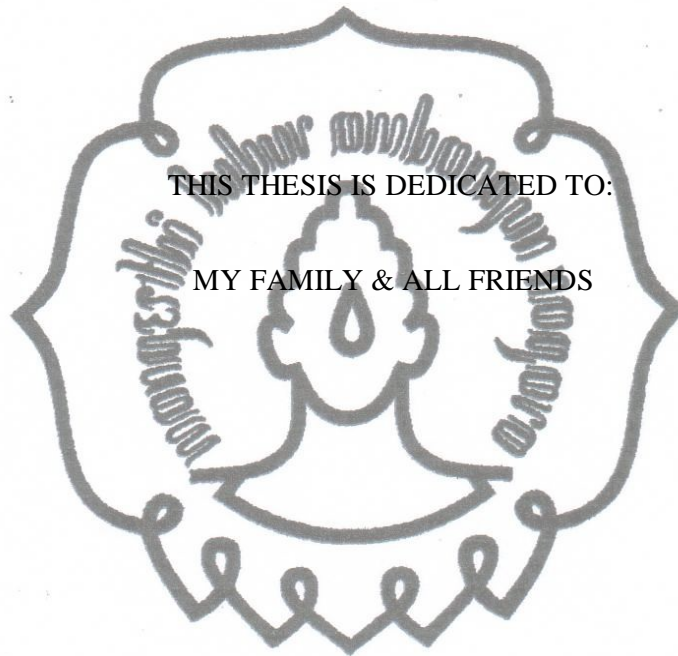
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If it is later discovered and proven that this pronouncement is falsehood, the researcher willingly accept any penalty from the English Department, Faculty of Letters & Fine Arts, Sebelas Maret University.

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DEDICATION



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MOTTO

DREAM IS A KEY TO CONQUER THE WORLD

(Nidji)

THINKING OUT OF THE BOX EXECUTE INSIDE THE BOX

(Yoris Sebastian)

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ACKNOWLEDGEMENT

A great thank to Allah SWT, The Owner of Almighty Power and Great unity, for giving mercy, blessing and guidance in completing this thesis

However, the researcher deeply realizes that completion of this thesis would not be achieved without the support from many individuals who have given their power and spent their time to guide and assist the researcher. Therefore in this special occasion, the researcher would like to express the deepest gratitude to:

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The researcher realizes that this thesis is far from being perfect, criticism and suggestion will be kindly accepted. The researcher hopes that this thesis will be beneficial for those who are interested in American Studies.

Surakarta, June 16, 2011

Setyo Cahyaningtyas

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ABSTRACT

Setyo Cahyaningtyas. C1307530; **Racism perspective as reflected in Bob Marley's and The Wailer's songs** Thesis; English Department Faculty of Letters and Fine Arts Sebelas Maret University.

This thesis entitled **Racism perspective as reflected in Bob Marley's and The Wailer's songs** is conducted within the American studies research for the purpose of giving description of Bob Marley's and The Wailer's perspective on racism. The perspective is revealed through analyzing the band's nine song lyrics.

This study emphasizes on two problem statements. The first problem statement intends to find out Bob Marley's and the Wailer's perspective on racism toward black people, while the second one has an objective of exploring the suggestions for racism offered in Bob Marley's and The Wailer's songs.

The research is a descriptive qualitative research which applies library research. The source of data is Bob Marley's and The Wailer's albums, especially those produced during the 70s to the 80s. The main data were nine songs which constitute the group's criticism and perspective on racism toward black. The secondary data were collected from articles, interviews, and quotes related to Bob Marley's and the Wailer's and the issues of racism, which are significant for the analysis.

The research was carried out within the frame work of American studies. Therefore, it employs interdisciplinary study, which brings the consequence of applying some approaches. The approaches used in this research are sociological, historical, music theory and biographical approach. It also uses semiotic, especially that of Roland Barthes' theory. These approaches are important to conduct the analysis so that the answer of the problem statements can be revealed.

After conducting the analysis, the researcher came to the conclusions that Bob Marley's and the Wailer's songs constitute the perspective on racism and their suggestions as well. The perspectives on racism may be provocatively and explicitly denounced or it may be delivered implicitly. Bob Marley perspectives that black people were not judged by their character, but rather their skin color, physical appearance and amount of their finances. It can also be concluded that through the criticism on racism itself, Bob Marley's and the Wailer's propose their suggestions for racism, those are, raising the awareness level among many blacks, American people's demand to change their way of thinking and behaves regarding of racial differences and equality, Black people should fight for their rights and the significance of love. It can be deduced that reggae is one of those genres of music which generally and basically express many problems and shown in people's daily life. Reggae music deals with the topic, such as oppression, exploitation and racism.

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CHAPTER 1

INTRODUCTION

A. Background of Choosing the Subject

Music has become the most popular and widespread entertainment product in the world. As the product of art, it has performed the language of emotions that can be enjoyed and understood universally. Music is only well known as medium of expression and message through radio, television and sound recordings are available. Through the lyrics of a song, musicians may express everything they want, either their social problems, political opinions, or their dislike toward something or someone.

The musician uses lyrics as the medium to tell their idea and feeling about the situation being experienced from the environment. The words in the lyrics of the songs are able to be accepted by the listeners if the words themselves are within the music. In other words, lyrics are written to be performed.

Nowadays there are many various music genres existed in the music industries; such as *rock*, *pop*, *jazz*, *folk*, *punk*, *reggae*, *rap*. Usually, criticism is delivered in certain music genre that popular only among specific community, where its audience feels personal connection with the issues being criticized. *Reggae* music belongs to such genre, the term *reggae* more properly denotes a particular music style that originated following on the development of *ska* and *rocksteady*. *Reggae* is based on a rhythmic style characterized by accents on the off-beat, known as the *skank*. *Reggae* is normally slower than *ska*, which usually

has accents on the first and third beat in each bar. *Reggae* music is music with a message- *Reggae* music is described accurately in the *Journal of Popular Culture*,

“Reggae music is important in spreading the Rastafari movement against oppression, exploitation and racism. It is best expressed in the protest music of Bob Marley, who used metaphors to communicate a universal message to listeners. 'Jah' represents goodness and love, and Babylon is a destructive force. The theme of war is used to stress human rights problems. Metaphors of oppression and freedom, such as chains and birds, depict social problems and ways of liberation. Music is an effective form of communication in regions of illiteracy and povert”.

(<http://debate.uvm.edu/dreadlibrary/dorsey.html>)

Reggae serves as black people's medium for expressing criticism and protest over their devastating lives and conditions in the ghettos. The term *reggae* is sometimes used in a broad sense to refer to most types of Jamaican music, although the word specifically indicates a particular music style that has originated after the development of *ska* and *rocksteady*. *Reggae* is based on a rhythm style characterized by regular chops on the off-beat, known as the *skank*. The tempo is generally slower than that found in *ska* and *rocksteady*. *Reggae* is often associated with the Rastafari movement, which influenced many prominent *reggae* musicians in the 1970s and 1980s. *Reggae* song lyrics deals with many subjects, including faith, love, relationships, poverty, injustice and other broad social issues.

Bob Marley's & the Wailer's was a *reggae* band formed in 1974 by Bob Marley, it consisted of Bob Marley himself as guitarist, songwriter and lead singer, the *Wailer's Band* as the backing band, and the I Threes as backup vocalists. The *Wailer's Band* included the brothers Carlton and Aston "Family
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Man" Barrett on drums and bass respectively, Junior Marvin and Al Anderson on lead guitar, Tyrone Downie and Earl "Wya" Lindo on keyboards, and Alvin "Seeco" Patterson on percussion. The *I Threes* consisted of Bob Marley's wife Rita Marley, Judy Mowatt and Marcia Griffiths.

In the Eighties decade in the era of Civil Right acts, the white people were more careful with their action related to Black issues. They no longer said or did things that could be regarded as racist action, such as called black man as nigger, or acted physical offences to Black people in public. In America racism concept is used to legalize attitude that motivate negative action toward Black and other minorities. It is a social attitude of whites to subordinate Blacks and putting them as second class citizens that does not deserve the same dignity, opportunities, freedom and rewards, as that of whites. The use of racism based direct force and political subjugation helped whites maintain unconditional authority over the minorities and elevated white power and privilege, thus in their lyrics Bob Marley's and the Wailer's clearly show their rejection of racism which is reflected in words and language they use. They explore that each race in America does not stand equal so that is familiar for whites to underestimate other races likes African Americans. It is ironic here since one of the America's attractions for its immigrant is its ideal of equality, but ethnic minorities achieve the lower level of the social ladder in American society.

In the bright glow and warm presence of the American Dream all men are born free and equal. Everyone in the American Dream has the right, and often the duty, to try to succeed and to do his best to reach the top {...} We all now such

perfect equality of position and opportunity does not exist, (Hunt and Karlin, 1967, p 190)

Besides, criticizing racism and discrimination toward African American, Bob Marley's and the Wailer's try to offer some suggestions for racism. Bob Marley' and the Wailer's see that there is still discrimination for African American. Hence, they believe that what is needed is a change from within. If people could change their attitude and way of thinking, and if black could have confidence with itself; then equality will be formed and racism hopefully could be ended. Thus, the researcher finds it interesting to analyze Bob Marley's and the Wailer's perspective on racism and their proposed suggestion. Moreover, their perspectives and suggestions are still relevant with today's condition. For the analysis, researcher has selectively chose nine song lyrics From Bob Marley' and the Wailer's albums.

A. Problem statements

1. How is Bob Marley's and the Wailer's perspective on racism?
2. How are the suggestions offered in Bob Marley's and the Wailer's song lyrics?

B. Scope of Study

The analysis of this research will be focused on the song lyrics. To avoid deviation and rumbling analysis, it is necessary to give some limitation. Therefore the researcher limits only on the song lyrics that contain Bob Marley's and the Wailer's experiences, visions, about racism as the main issue being analyzed. In

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order to achieve the comprehensive answer for the problems statement, researcher will also use the song lyrics that talk about black history, since Bob Marley's and The Wailer's applied it as one of the foundation of their visions.

C. Objectives of Study

This research is expected to find out the Bob Marley's and the Wailer's perspective on racism and, this study is also planned for finding the suggestions that Bob Marley's and The Wailer's offered for racism.

D. Benefits of Study

1. To give information about how to analyze song lyrics in American Studies.
2. To give information about Racism seen from Bob Marley's and the Wailer's perspectives.
3. To give information about Reggae music in the past especially in the decade of 1970s

E. Methods of Research

A. Type of Research

The type of this research is a descriptive qualitative research, while to collect, classify and analyze the data, a library research will be employed

B Data and the source of data

The source of data in this research is Bob Marley's and The Wailer's album produced in the 1970s and 1980s. The main data are taken purposively in *commit to user*

order to get the song lyrics which constitute the band's criticism on racism. The song lyrics are *Redemption Song*, *Get up Stand up*, *Buffalo soldier*, *Slave Driver*, *One love*, *Could You be loved*, *I shoot the sheriff*, *Babylon system and Judge not*. The Bob Marley's and The Wailer's songs which are used as the main data of the research are the digital album version which is in MP3 version, while for the supporting data is collected from any sources that can be used to uphold the data, such as, articles, news, books, magazine, quotes and internet sources that have connection with Bob Marley' and the Wailer's which is helpful in conducting the analysis so that Bob Marley' and the Wailer's criticism can be found.

C The technique of collecting the data

In collecting the data, the researcher collects Bob Marley's and the Wailer's songs lyrics written in the 70s to early 80s. To obtain the whole lyrics, researcher uses the internet service at [www.Bob Marley.com](http://www.BobMarley.com) and collects from their Cds. Then, the researcher reads the lyrics of the songs repeatedly in order to select the suitable songs lyrics that deal with the theme of racism. As the result, there are nine song lyrics.

3. The method of processing the data

There are several phases in processing the qualitative data, which represent a set of activities.

1. First is the description phase. In this phase, the problem and the data has been found and classified.
2. After classifying the data, the researcher enters the analysis phase. In this phase, the researcher applies the theories. Those are **sociological**, **historical**, **biographical** and **semiotics** theories.

F. Theoretical Approach

This research is conducted within the framework of American Studies. Therefore, interdisciplinary approach is used in order to give more comprehensive analysis. As the consequence of using interdisciplinary approach, it is important to employ some approaches that are suitable to the subject matter as a consequence of using interdisciplinary studies. Joseph J. Kwiat and Mary C. Turpie (1980) state

“The defining characteristic of American studies is not the size of the problems but the efforts to view any given subject of investigation from many perspectives to take into account as many aspect of it as possible”. (p.3)

The main data of this research are mainly Bob Marley’s and the Wailer’s song lyrics. Song constitutes lyrics and melody. Therefore, the meaning of a song cannot only be traced through the content of the lyrics. The words in the lyrics of a song are able to be accepted by the listener if the words themselves are within the music. In other words, lyric are written to be performed. Simon Frith (1983) has asserted

In song, words are the signs of a voice. A song is always a performance and song words are always spoken out – vehicle for the voice (....) structures of *commit to user*

sound that are direct signs of emotion and marks of character. (In. Storey 1996, p. 106)

Due to this, the way the singer sings the songs may be also helpful in conducting the analysis to support the meaning of the lyrics.

The basic element of the song lyrics is words. The words of the song lyrics are the ordinary language. However, this ordinariness encourages the listeners that most people have this common language for expressing their daily cares. As a consequence, this study will employ semiotics approach to trace the meaning of the lyrics and to get a deeper interpretation.

Semiotics, also called semiotic studies or semiology, is the study of sign processes or signification and communication, signs and symbol. The semiotic approach used here is especially that of Roland Barthes. Generally, it is a way in understanding word meaning through the first order semiological system and the second order semiological system. The first order semiological system is to find out the meaning of word as it is stated in the dictionary; the denotative meaning. However, more importantly, the second order semiological system applies to find out the connotative one, in which researcher will attempt to interpret the meaning of the lyrics by transforming those verbal words from linguistic code into cultural code.

Meanwhile, the issue is dealing with sociological problem that is Bob Marley's and the Wailer's perspectives on racism using reggae music as a means to criticize and fight it, Hence, the use of sociological approach is needed in order to bring understanding of the African American societies, social and political

condition in the 70s and 80s, the approach itself is concerned with every aspect of the self relationship to other and every aspect of the social world that affect a person's thought and action. By analyzing it, the researcher expects to get better comprehension about the condition of the time and how it influenced Bob Marley and the Wailers as the member of society. *Joseph Curran* states in his book concerning to the science of sociology is,

“Sociology is a kind of people – watching. It is a science of human society based on the careful, systematic observation of people. A systematically method enables us to study and understand patterns of behaviour, the things people do and the various ways they relate to each other. (Curran, 1977; 1)

As the critical song lyrics that will be analyzed in this study are about racism, it is also needed to reveal what and how racism is through historical approach. The band criticizes racism toward African Americans, therefore it is important to trace back the history of African American to reveal why there occurs racism as written in Bob Marley' and The Wailer's song lyrics.

Last approach that researcher will use is biographical approach, which begins with simple but central insight by that the literature is written by actual people and the understanding on author's life can help audience more thoroughly comprehend the work. Hence, it will be used to figure out more about Bob Marley's and The Wailer's especially Bob Marley as the leader, founder, and the soul of the group, their background lives and experiences, which give influence to their music.

G. Thesis Organization

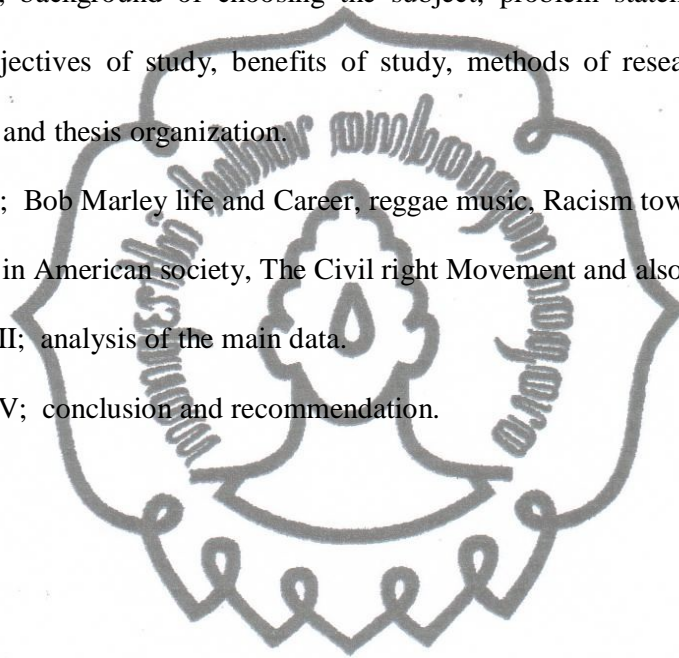
This thesis is structured into four chapters as follows;

Chapter I; background of choosing the subject, problem statements, scope of study, Objectives of study, benefits of study, methods of research, theoretical Approach and thesis organization.

Chapter II; Bob Marley life and Career, reggae music, Racism toward African American in American society, The Civil right Movement and also semiotics

Chapter III; analysis of the main data.

Chapter IV; conclusion and recommendation.



CHAPTER II

LITERATURE REVIEW

A. Bob Marley's and The Wailer's Life and career

Robert Nesta "Bob" Marley (February 6, 1945 - May 11, 1981) was a Jamaican singer-songwriter and musician. He was the lead singer, songwriter and guitarist for the ska, rock steady and reggae bands The Wailers (1964-1974) and Bob Marley & the Wailers (1974-1981). Marley remains the most widely known and revered performer of reggae music, and is credited for helping spread both Jamaican music and the Rastafari movement (of which he was a committed member) to a worldwide audience.

Bob Marley was born in the small village of Nine Mile in Saint Ann Parish, Jamaica as Nesta Robert Marley. A Jamaican passport official would later swap his first and middle names. His father, Norval Sinclair Marley, was a Caucasian-Jamaican of English descent, whose family came from Essex, England. Michael George Marley, cousin of Bob Marley, has speculated that Bob Marley's was a Syrian-Jewish descent; however, this is not conclusive. Norval was a captain in the Royal Marines, as well as a plantation overseer, when he married Cedella Booker, an Afro-Jamaican then 18 years old. Norval provided financial support for his wife and child. In 1955, when Marley was 10 years old, his father died of a heart attack at age 60.

Marley suffered racial prejudice as a youth, because of his mixed racial origins and faced questions about his own racial identity throughout his life. He once reflected:

I don't have prejudice against myself. My father was a white and my mother was black. Them call me half-caste or whatever. Me don't dip on nobody's side. Me don't dip on the black man's side nor the white man's side. Me dip on God's side, the one who create me and cause me to come from black and white.

(www.absoluteastronomy.com/topics/Bob_Marley)

Although Marley recognized his mixed ancestry, throughout his life and because of his beliefs, he self-identified as a black African. In songs such as "Babylon System", and "Blackman Redemption", Marley sings about the struggles of blacks and Africans against oppression from the West or "Babylon". Marley became friends with Neville "Bunny" Livingston (later known as Bunny Wailer), with whom he started to play music. He left school at the age of 14 to make music with Joe Higgs, a local singer and devout Rastafari. It was at a jam session with Higgs and Livingston that Marley met Peter McIntosh (later known as Peter Tosh), who had similar musical ambitions. In 1962, Marley recorded his first two singles, "Judge Not" and "One Cup of Coffee", with local music producer Leslie Kong. These songs, released on the Beverley's label under the pseudonym of Bobby Martell, attracted little attention. The songs were later re-released on the box set, *Songs of Freedom*, a posthumous collection of Marley's work.

In 1963, Bob Marley, Bunny Wailer, Peter Tosh, Junior Braithwaite, Beverley Kelso, and Cherry Smith formed a *ska* and *rocksteady* group, calling themselves "The Teenagers". They later changed their name to "The Wailing Rudeboys", then to "The Wailing Wailers", at which point they were discovered by record producer Coxsone Dodd, and finally to "The Wailers". By 1966, Braithwaite, Kelso, and Smith had left The Wailers, leaving the core trio of Bob Marley, Bunny Wailer, and Peter Tosh. In 1966, Marley married Rita Anderson, and moved near his mother's residence in Wilmington, Delaware in the United States for a short time, during which he worked as a DuPont lab assistant and on the assembly line at a Chrysler plant, under the alias Donald Marley.

Upon returning to Jamaica, Marley became a member of the Rastafari movement, and started to wear his trademark dreadlocks. After a conflict with Dodd, Marley and his band teamed up with Lee "Scratch" Perry and his studio band, The Upsetters. Although the alliance lasted less than a year, they recorded what many consider The Wailers' finest work. Marley and Perry split after a dispute regarding the assignment of recording rights, but they would remain friends and work together again. Between 1968 and 1972, Bob and Rita Marley, Peter Tosh and Bunny Wailer re-cut some old tracks with JAD Records in Kingston and London in an attempt to commercialize The Wailers' sound. Bunny later asserted that these songs "should never be released on an album ". They were just demos for record companies to listen to." Also in 1968, Bob and Rita visited the Bronx to see Johnny Nash's songwriter Jimmy Norman. A three day jam session with Norman and others, including Norman's co-writer Al Pyfrom,

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resulted in a 24-minute tape of Marley performing several of his own and Norman-Pyfrom's compositions which is, according to Reggae archivist Roger Steffens, rare in that was influenced by pop rather than reggae, as part of the effort to break Marley into American charts. The Wailer's broke up in 1974 with each of the three main members going on to pursue solo careers. The reason for the breakup is shrouded in conjecture; some believe that there were disagreements amongst Bunny, Peter, and Bob concerning performances, while others claim that Bunny and Peter simply preferred solo work

Despite the breakup, Marley continued recording as "Bob Marley & the Wailers". His new backing band included brothers Carlton and Aston "Family Man" Barrett on drums and bass respectively, Junior Marvin and Al Anderson on lead guitar, Tyrone Downie and Earl "Wya" Lindo on keyboards, and Alvin "Seeco" Patterson on percussion. The "I Threes", consisting of Judy Mowatt, Marcia Griffiths, and Marley's wife, Rita, provided backing vocals. In 1975, Marley had his international breakthrough with his first hit outside Jamaica, "No Woman, No Cry", from the *Natty Dread* album. This was followed by his breakthrough album in the United States, *Rastaman Vibration* (1976), which spent four weeks on the *Billboard* Hot 100.

In December 1976, two days before "Smile Jamaica", a free concert organized by the Jamaican Prime Minister Michael Manley in an attempt to ease tension between two warring political groups, Marley, his wife, and manager Don Taylor were wounded in an assault by unknown gunmen inside Marley's home. Taylor and Marley's wife sustained serious injuries, but later made full recoveries.

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Bob Marley received minor wounds in the chest and arm. The shooting was thought to have been politically motivated, as many felt the concert was really a support rally for Manley. Nonetheless, the concert proceeded, and an injured Marley performed as scheduled, two days after the attempt. When asked why, Marley responded, "the people who are trying to make this world worse aren't taking a day off. How can I?" The members of the group Zap Pow, which had no radical religious or political beliefs, played as Bob Marley's backup band before a festival crowd of 80,000 while members of The Wailer's were still missing or in hiding.

In July 1977, Marley was found to have acral lentiginous melanoma, a form of malignant melanoma, in a wound reportedly picked up in a friendly football match. After the album *Uprising* was released in May 1980 the band completed a major tour of Europe, where they played their biggest ever concert, to a hundred thousand people in Milan. After the tour Marley went to America, where he performed two shows at Madison Square Garden as part of the *Uprising Tour*. Shortly afterwards his illness deteriorated and he became very ill, the cancer had spread throughout his body. The rest of the tour was cancelled and Marley sought treatment at the Bavarian clinic of Josef Issels, where he received a controversial type of cancer therapy partly based on avoidance of certain foods, drinks and other substances. After fighting the cancer without success for eight months he boarded a plane for his home in Jamaica.

While flying home from Germany to Jamaica for his final days, Marley became ill, and landed in Miami for immediate medical attention. He died at

Cedars of Lebanon Hospital in Miami on the morning of May 11, 1981, at the age of 36. The spread of melanoma to his lungs and brain caused his death. His final words to his son Ziggy were "Money can't buy life." Marley received a state funeral in Jamaica on May 21, 1981, which combined elements of Ethiopian Orthodoxy and Rastafari tradition. He was buried in a chapel near his birthplace with his Fender Stratocaster. A month before his death, he had also been awarded the Jamaican Order of Merit.

In 1994 Marley was inducted into the Rock and Roll Hall of Fame, and in 1999 *Time* magazine chose Bob Marley & The Wailers' *Exodus* as the greatest album of the 20th century. In 2001, he was posthumously awarded the Grammy Lifetime Achievement Award, and a feature-length documentary about his life, *Rebel Music*, won various awards at the Grammys. With contributions from Rita, the Wailers, and Marley's lovers and children, it also tells much of the story in his own words. In 2006, the State of New York renamed a portion of Church Avenue from Remsen Avenue to East 98th Street in the East Flatbush section of Brooklyn "Bob Marley Boulevard".

B. Reggae Music

Reggae is a music genre first developed in Jamaica in the late 1960s. While sometimes used in a broader sense to refer to most types of Jamaican music, the term *reggae* more properly denotes a particular music style that originated following on the development of *ska* and *rocksteady*. Reggae is based on a rhythmic style characterized by accents on the off-beat, known as the *skank*. Reggae is normally slower than *ska* but faster than *rocksteady*. Reggae usually

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accents the second and fourth beat in each bar, with the rhythm guitar also either emphasizing the third beat or holding the chord on the second beat until the fourth is played. It is mainly this "third beat", its speed and the use of complex bass lines that differentiated reggae from rock steady, although later styles incorporated these innovations separately. Reggae song lyrics deal with many subjects, including religion, love, sexuality, peace, relationships, poverty, injustice and other social and political issues.

Reggae is generally characterized by drumming style that has its pattern "Thump-thump, pause, thump-thump". Some literatures say reggae was in its Golden age in 1967 and become the most popular phenomenon in 1970s -1980s, was centered in Kingston, Jamaica. *Bob Marley and the Wailers* is one of the reggae bands in the world. *Bob Marley and the Wailers* was formed in Kingston, Jamaica 1974; it is a small city in Latin America mainland. It was metamorphosis of *The Wailers*, the band which Formed in around 1963 and consisting of Bob Marley, Bunny Livingston (later known After the breakdown of this group, Bob Marley (who become the vocalist and as Bunny Wailer), and Peter McIntosh (later known as Peter Tosh). the front man of *The Wailers*) continued with his new band "*Bob Marley and The Wailers*" and teamed up with new members that included Carlton and Aston 'family man' Barret (drum and bass), Junior Marvin and Al Anderson lead guitars), Tyrone Downie and Earl 'way' Lendo (keyboards), Arin Patterson (percussion), and the I-Threes (backing vocals) included Marley's wife, and still Bob Marley as the vocalist and the front man

Reggae music is strongly influenced by traditional African and Caribbean music, as well as by American rhythm and blues, reggae owes its direct origins to the progressive development of *ska* and *rocksteady* in 1960s Jamaica. *Ska* music first arose in the studios of Jamaica over the years 1959 and 1961; *Ska* is characterized by a walking bass line, accentuated guitar or piano rhythms on the offbeat, and sometimes jazz-like horn riffs. By the mid-1960s, many musicians had begun playing the tempo of *ska* slower, while emphasizing the walking bass and off beats. The slower sound was named *rocksteady*, after a single by Alton Ellis. This phase of Jamaican music lasted only until 1968, when musicians began to slow the tempo of the music again, and added yet more effects. This led to the creation of reggae.

The shift from *rocksteady* to *reggae* was illustrated by the organ shuffle pioneered by Bunny Lee, and featured in the transitional singles "Say What You're Saying" (1967) by Clancy Eccles, and "People Funny Boy" (1968) by Lee "Scratch" Perry. The Pioneers 1967 track "Long Shot Bus' Me Bet" has been identified as the earliest recorded example of the new rhythm sound that became known as reggae. Early 1968 were when the first genuine reggae records came into being: "Nanny Goat" by Larry Marshall and "No More Heartaches" by The Beltones. American artist Johnny Nash's 1968 hit "Hold Me Tight" has been credited with first putting reggae in the American listener charts. *Reggae* was starting to surface in rock music; an example of a rock song featuring reggae rhythm is 1968's "Ob-La-Di , Ob-La-Da." by The Beatles.

The Wailer's, a band that was started by Bob Marley, Peter Tosh, and Bunny Wailer in 1963, are generally agreed to be the most easily recognized group worldwide that made the transition through all three stages — from *ska* hits like "Simmer Down", through slower rock steady, to reggae. Jamaican producers were influential in the development of *ska* into *rocksteady* and reggae in the 1960s. An early producer was Chris Blackwell, who founded Island Records in Jamaica in 1960, then relocated to England in 1962, where he continued to promote Jamaican music. He formed a partnership with Trojan Records, founded by Lee Gopthal in 1968. Trojan released recordings by reggae artists in the UK until 1974, when Saga bought the label.

Another well-known producer of Jamaican music is Vincent Chin, who received his first taste of the music business maintaining jukeboxes at bars. This led him to start selling old records from jukeboxes he repaired, that would otherwise be discarded for new ones. In 1958, the success of Chin's jukebox record venture led him to open a retail store in downtown Kingston. In 1969, Chin and his wife Pat opened a studio called Randy's Studio 17, where Bob Marley & The Wailers recorded their album *Catch A Fire*, and Peter Tosh recorded his first two solo albums *Legalize It* and *Equal Rights*. Around the corner from the studio was a small street that was affectionately dubbed Idler's Rest, where reggae artists hung out and producers picked up musicians and singers for recording. Chin's eldest son Clive Chin earned his status as a producer. In 1971 or 1972, he launched the dub label Impact Records, and with Augustus Pablo, produced and recorded at Studio 17 the first ever dub album, *Java*.

The 1972 film *The Harder They Come*, starring Jimmy Cliff, generated considerable interest and popularity for reggae in the United States, and Eric Clapton's 1974 cover of the Bob Marley song "I Shot the Sheriff" helped bring reggae into the mainstream. By the mid 1970s, reggae was getting radio play in the UK on John Peel's radio show, and Peel continued to play reggae on his show throughout his career. What is called the "Golden Age of Reggae" corresponds roughly to the heyday of roots reggae. In the second half of the 1970s, the UK punk rock scene was starting to form, and some punk DJs played reggae songs during their sets. Some punk bands incorporated reggae influences into their music. At the same time, reggae began to enjoy a revival in the UK that continued into the 1980s. The Grammy Awards introduced the Best Reggae Album category in 1985.

Reggae is noted for its tradition of social criticism, although many reggae songs discuss lighter, more personal subjects, such as love, sex and socializing. Many early reggae bands also covered Motown or Atlantic soul and funk numbers. Some reggae lyrics attempt to raise the political consciousness of the audience, such as by criticizing materialism, or by informing the listener about controversial subjects such as Apartheid. Many reggae songs promote the use of cannabis (also known as *herb* or *ganja*), considered a sacrament in the Rastafari movement. There are many artists who utilize religious themes in their music — whether it be discussing a religious topic, or simply giving praise to the Rastafari God Jah. Other common socio-political topics in reggae songs include Black Nationalism, anti-racism, anti-colonialism, anti-capitalism, criticism of political

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systems and "Babylon", and promotion of caring for needs of the younger generation.

The unique thing about reggae is that this music was born as the form of fight against the empire system (England and Spain) in Jamaica, a city which located in Latin America mainland. The birth of reggae music was having a close relationship with the identity awareness movement of black people in early twentieth century pioneered by Marcus Garvey (a black pundit and activist in Jamaica) who emerged the philosophy of "back to Africa" and who Advocated the repatriation movement (the black people emigration back to Africa). When Rastafarian Makonnen (a black African) was crowned as the king of Ethiopia in 1930 titled HIM Haile Selassie 1, Garvey's followers considered Rastafarian as a saviour of black people from Babylon's suppression. Garvey's ideology then involved to be a new religion named "rastafari" and Haile Selassie became a person who was deified by Rastafarians. After Bob Marley joined to 'rastafari' in 1967, together with his band he sounds Rastafarian values through reggae. Later people considered that this year was the birth of reggae

C. Racism toward African American in American society

In spite of the progress that has been made in the United States since the Civil Right Movement toward achieving racial justice, racism remains the single most destructive force in American society, social problems such as poverty, unemployment, crimes and violence are all elevated by the persistence of racism in American Society.

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According the *New Encyclopedia Britannica*, racism is the theory or idea that there is a casual link between inherited physical traits and certain traits of personality, intellect, or culture and, combined with it, the notion that some races are inherently superior to others (1994; 880)

Racism is also based on opportunity structures. The historical formation race is one of power and subordinate positions in relation to every life – chances. African American, who came involuntarily, incorporated with American society against their will. They were aware that the dominant group's institutions were oppression rather than an opportunity. On the contrary, for those who came voluntarily, such as European Americans, perceived America as a new continent where they would improve their lives. American institutions became their means to realize their dreams. Thus, social inequality is not simply caused by cultural differences but also opportunity since the involuntary groups have occupied lower paid, less skilled jobs and has been disadvantaged in school.

Racism as stated previously, is the belief that one racial is inherently superior to other groups. Thus according to J. Ross Eshlemen (1993), racism has three major components;

1. The racist believes that his or her own race is superior to other racial groups.
2. Racism has an ideology, or set of belief, that justifies the subjugation and exploitation of another group.
3. The beliefs are acted upon. (p. 229 – 230)

The first property of racism is the racist believes that his race is superior to other groups. This superiority leads the racist to think that his race is destined to govern the other races since superiority denies the equality of humankind. Racist ideology as the second component of racism provides systematic deprivation which allows the dominant group to create values and behaviours. On the other hand, this ideology discourages the subordinate group to challenge the system. The ideology of racism also permits the division of labour. Knowing to this fact, many ethnic minorities occupy a lower level of job occupations, a lower standard of wage and position.

The last element of racism is that the beliefs are acted upon. Many examples can be given of this racist action. Racism faced by African American in the United States can be said as extreme actions in which thousand of blacks were lynched.

Racism can be divided into two types, namely individual racism and institutional racism. Individual racism involves the racist belief of a person.

Meanwhile, Eshlemen (1993) notices, "institutional racism occurs when racist ideas and practices are embodied in the folkways, mores or legal structures of various institution" (p. 230). The existence of racist movement, such as the *Ku Klux Klan* would be the examples of institutional racism. The Klan movements refused to accept blacks as full citizen with equal rights. Unfortunately, these movements gained respectability from its supporters.

Racism therefore takes many different patterns from the slight to the extreme ones. It includes *prejudice, discrimination, extermination or genocide,*

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oppression and segregation. Among those, the most recognized patterns of racism are prejudice and discrimination.

A prejudice is negative attitudes, beliefs and feelings toward a group of people. It happens when members of one group show their negative behaviour toward members of another group. Prejudice derives from many different resources as Baron and Byrne (1997) noted.

According to *realistic conflict theory*, it derives from competition between social groups for scarce resources. The social learning views suggest that children acquire prejudice from parents, teachers, friends and mass media. *Social categorization* suggest that prejudice stems from our strong tendencies to divide the *social categorization* suggest that prejudice stems from our strong tendencies to divide the social world into “us” and “them.” (p.230)

It is, however, the social categorization which is supported by much evidence. Therefore, prejudice involves beliefs that lead to the rejection and disliking of a racial group, solely based on the prejudiced person's group membership. The expression of African American slurs which is called ‘nigger’ is considered as prejudice since it shows negative feeling.

Prejudice is quite different from discrimination although it is sometimes noticed as the cause of discrimination is overt behaviour or action. Discrimination, Taylor et. al (1997) conclude, “prejudice is the behavioural component of group antagonism. It consists of negative behaviours toward individual, based on their group membership” (p. 180). The role of discrimination is to impose an ideology

that minorities are inferior in social, economical and political position so that the dominant gains the power and privilege.

Another type of racism is extermination or genocide. It is the practice of destroying a whole race or ethnic group. Genocide is also seen as the most extreme form of racism since it denies the subordinate group's right to live. The most notorious example was the holocaust in which Germany's Nazi exterminated Jewish population.

Another type of racism is an oppression system of slavery. Oppression exploits a subordinate group and puts it in a lower position so that the exploited group does not have an equal opportunity. " Unlike extermination, expulsion or exclusion, a system of oppression accepts the existence of minorities but subjugates them and confines them to inferior social position" (Yetman, 1997, p. 316), Slavery, thus, was an oppression which accepted blacks existence as labor but never gave them an equal chance.

The next type of racism is segregation. Segregation is the physical and social separation of groups or categories of people. Black people in American society experienced desegregation by housing patterns, schooling, bussing and other institutions, due to their ancestral slavery that led them to the inferior position.

Racism, then, is practiced in many ways, whatever step the racist thinking takes, the basic purpose of racism is to impose a belief that one group is superior to others. These other groups are the inferior beings that should be governed by

the superior group. Racism, in its stem, denies the full and equal opportunity among different races.

America which has been called a nation of nations, cannot avoid the issue of racism also. As nation which consist of many diverse groups. America is a perfect terrain to practice racism. Even those ethnic minorities had contributed in making America, but the historical association between them and the dominant white had also been marked with the racism issue. Ethnic groups Like Blacks, Hispanic, Asian American had experienced racism in many kind of ways directed to them.

The history of racism faced by Black American was started when the first blacks came to America in 1619 in the state of Virginia. Initially, blacks were brought to America as indentured servants who could earn their freedom. As the demand for plantation labor in the southern colonies grew, slavery institution became harden around blacks so that many Africans were shipped to America in shackles for a lifetime involuntary servitude. Consequently, The Blacks, whose children could also be enslaved, were simply segregated and oppressed.

As historian Eric Williams writes in his book *Capitalism and Slavery*, “slavery was not born of racism; rather, racism was the consequences of slavery.” (in Taylor, 2002, available at http://www.socialistworker.org/2002-2/431/43108_racism.shtml) Thus, the root of racism toward blacks was economic; it had nothing to do with race. The main point of slavery was the cheapness of laborers.

In fact, what made Africans invaluable as slaves was precisely their expertise in the cultivation of subtropical agricultural commodities. Without the

exploitation of African labor in the new land, substantial profit could not have been realized. (Walker in Barkan, 1999, p.19)

Even so, not all American were tolerant of slavery. During American Revolution, many abolitionists spoke out against slavery. Nonetheless, slavery was a defect of America that had never been corrected. Even with the addition of the Thirteenth Amendment in 1865, which abolished slavery and the Fourteenth Amendment in 1868, which gave equal protection of the law, liberty and equality for blacks never became a reality since blacks were not given the means, such as economic and political equality, to realize it.

Since their first arrival in the new land, blacks were led to believe that they were inferior race and had no room for them at the top. Even after the abolishing of slavery, the dominant white still refused to accept blacks equally. They acted upon blacks challenge by using some extreme activities. Through intimidation, violence, lynching and terrorism, blacks were kept in a subordinate position and being the subject of racial discrimination long after slavery had been legally abolished. Brundage (1993) argues.

“Many blacks who challenged or somehow offended the system found themselves facing the fist, the gun barrel or the lynch mob, a threat continued to be very real long after slavery had come to an end that still whispers in the backgrounds of contemporary race relation in part of the United States (In Cornell and Hartmann’’, 1998. p. 185)

The long history of blacks’ slavery which then results in racism has put blacks in a lower class than white Americans. The racial inequality that blacks

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faced now is due to the consequences of being in the lower class position. Wilson (1978) in his book *The Declining Significance of Race*, has argued that while racism and discrimination originally forced minorities into a lower socioeconomic position, today's problems are due to the consequences of being in the lower class, to cultural deficiencies and to the effect of past – not present – discrimination originally forced minorities into a lower socioeconomic position, today's problems are due to the consequences of being in the lower class, to cultural deficiencies and to the effect of past – not present – discrimination. (In Eshlemen et.al, 1993, p.221)

Seeing from the historical association between African American and dominant white in American society, racism does not only put ethnic minorities in a lower position but it also affects their life – chances which have more to do with their economic class positions. Thus, Kellner (1995) concludes.

It is then, not just the case that there is racism, and racial hatred among all the races and ethnicity, but here is unequal distribution of power and wealth in contemporary U.S. society, in which blacks and people of colour tend to suffer disproportionately from systematic racial and class operations. (p. 163)

D. The Civil Right Movement

In The early 1970s black's condition had advanced much further in education, economic and political as a result of civil right movement that happens in 1964. This is the period when America did its big change, many black Americans made their own mind up to have more participants in American life. There were many Black figures who held important roles during the hard times of the Negroes struggle, some of them are Marthin Luther King, Jr emerged as the leader of the Montgomery bus boycott in 1955, then began the spokes person for non violent protest in the Civil right Movement. As a Baptist minister, he was charismatic and had a powerful way of speaking who never stopped dreaming of what could be. In August 1963, Dr Marthin Luther King Jr presented the classic and memorable speech, *'I have a Dream'*;

'I have a dream that one day this nation will rise up and live out the true meaning of its creed. We hold these truths to be self evident; that all men are created equal.' (In Stratton, 1975; 162)

Marthin Luther King protest was aimed to gain the Negro and the white's equality of citizenship, although finally in 1968 King was shoot by an assassin's bullet when he stood on the balcony of his motel in Memphis, his struggle will never die. He has taught everybody at that time that violence and war are not the methods that can solve the problems.

Malcolm x was one of the most charismatic Black leaders in history. He was more than Black Muslim preacher; he was also an important figure of the Black experience. In 1946, Malcolm moved back to Boston where he was later convicted of robbing. While he was in prison, he converted to a Moslem. When he

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was released in 1952, he changed his last name to X, because he considered the name "Little" to have been a slave name.

Malcolm evaluated the Black Moslem movements, role in the fight for civil rights during the 1960s. He claimed that; ... *Its contribution to black struggle for freedom in this country was militancy. The Muslim groups gave respectability to the civil rights group*" (In Thompson, 1974)

According to Malcolm's statement, we may say that black Muslims at that time fully supported the civil rights movement, for it has encouraged them in strengthening their spirit and struggle in life.

E. Semiotics

Language plays a great role in life. Most of the time human beings have the need to communicate as they live in a community. Communication between individual is often carried out by using language, although some devices, such as sound and light may also become the means of communication. However, some people take for granted the existence of language and its functions. Linguists thus have done the study of language since the nineteenth century.

At the moment, linguist developed historical linguist which conceptualized language as a complicated system; language changed in a course of time. The structure of language thus was also necessary to understand the changes, this lead to the development of structural linguistics which was inspired by Ferdinand de Saussure's concept about language as a system of signs. Language is a sign system which relates the two sides of language, namely the significant or the

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signifier, signify or the signified. This foundation of structural linguistics made Saussure predict that there would be a science which studies the life of signs within a society and it is called semiology. Ferdinand de Saussure predicts that there would be a science which studies the life of signs within a society and it is called semiology. He stated as follows about the science of semiology.

It is... possible to conceive of a science which studies the role of signs as part of social life. It would form part of social psychology, and hence of general psychology. We shall call it *semiology* (from the Greek *semeion*, 'sign'). It would investigate the nature of signs and the laws governing them. Since it does not yet exist, one cannot say for certain that it will exist. But it has a right to exist, a place ready for it in advance. Linguistics is only one branch of this general science. The laws which semiology will discover will be laws applicable in linguistics, and linguistics will thus be assigned to a clearly defined place in the field of human knowledge. (Saussure in <http://www.aber.ac.uk//media/Documents/S4b/sem01.html>)

Saussure made what is now a famous distinction between *langue* (language) and *parole* (speech). *Langue* refers to the system of rules and conventions which is independent of, and pre-exist, individual users; *parole* refers to its use in particular instances. Semiotics began to become a major approach to cultural studies in the late 1960s, partly as a result of the work of Roland Barthes. In 1964, Barthes declared that semiology aims to take in any system of signs, whatever their substance and limits; images; gestures, musical sounds, objects, and the complex associations of all of these, which form the content of the ritual,

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convention or public entertainment these constitute, if not *languages*, at least system of signification.

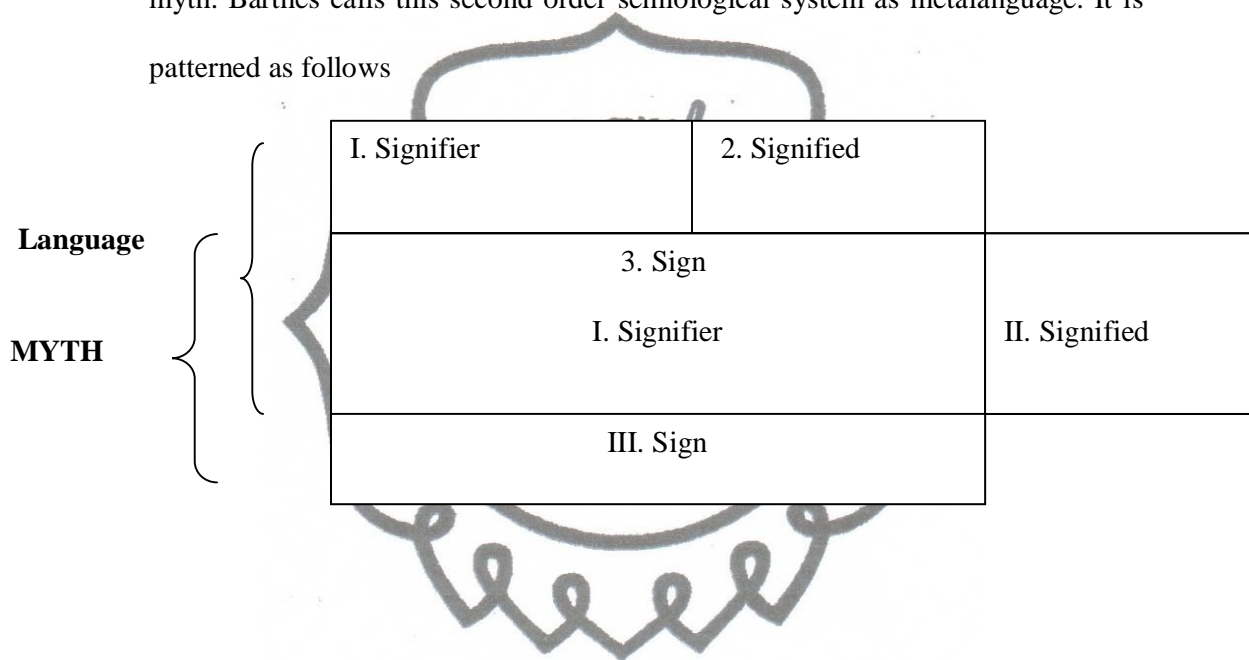
Barthes's semiology studies the relation of the signifier and the signified in a sign. He gives an example of this relationship. A bunch of roses is used to signify passion thus a bunch of roses is the signifier and the passion is the signified. Both of them come to the conclusion that a bunch of roses is quite different from roses as the signifier which is the plant. The roses as the signifier is empty, but as a sign the signifier is full, it is meaning. In other words, roses and passion existed before uniting and forming the third object that is sign. The sign is the correlation between the two, Barthes (1957) makes this very clear.

(...) any semiology postulates a relation between two terms, a signifier and a signified. This relation concerns objects which belong to different categories, and this is why it is not one of equality but one of equivalence. We must here be on guard for despite common parlance which simply says that the signifier express the signified, we are dealing, in any semiological system, not with two, but with three different terms. For what we grasp is not all one terms after the other, but the correlation which unites them; there are, therefore, the signifier, the signified and the sign which is the associative total of the first two term. (in Lavers, 1972. p. 112- 113)

Roland Barthes also analyses another aspect of sign that is the myth which signifies a society. Myth here is not comprehended in a classical term, but myth has more on the process of signification, the meaning of myth still lies on the semiological discourse. According to Barthes, myth is the second order

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semiological system. Myth occurs after the forming of the system of the sign, the signifier and the signified. In short, the sign becomes the second signifier which then has the second signified and forms the second sign. The first order semiological system is language and the second order semiological system is myth. Barthes calls this second order semiological system as metalanguage. It is patterned as follows



In the mythical system, Barthes calls the signifier or the meaning as the form... the signified as concepts. While the third terms are the correlation of the first two, in linguistic system, it is the sign. However, in myth the signifier is already formed by the sign of the language. Thus, the third term in mythical system is called signification. Barthes (1957) has asserted “ this word is here all the better justified since myth has in fact a double function; it points out and it notifies, it makes us understand something and it imposes it on us.” (In Lavers, 1972, p. 117)

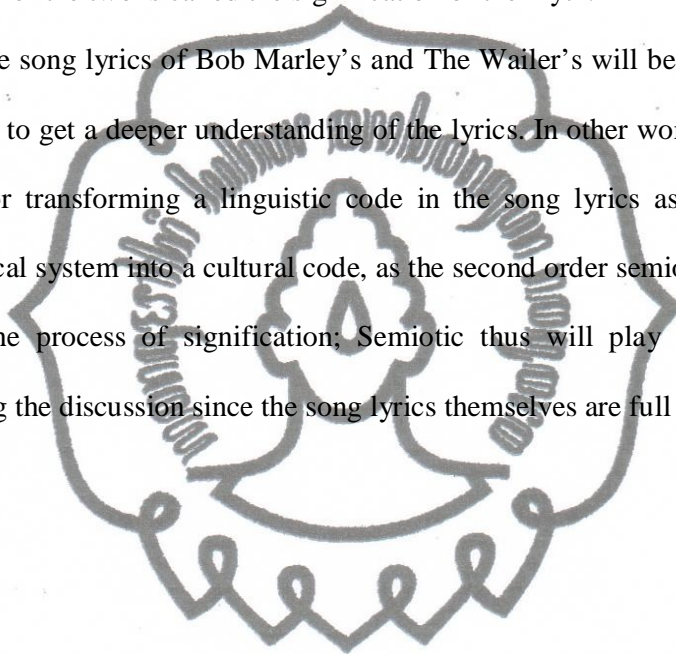
Barthes's familiar example of this mythical system is the cover of *Paris – Match* in which a young Negro in a French uniform is saluting. This is the meaning of the picture. As meaning, the signifier already postulates the meaning. However, when the signifier becomes form, the meaning empties itself. The form has put the richness of the meaning at a distance, it improvised the meaning. Thus, it acquires a signification for filling it. All that has been improvised by the form will be wholly absorbed by the signified or the concept. Barthes (1957) argues

“The concept reconstitutes a chain of causes and effects, motives and intentions. Unlike the forms, the concept is in no way abstract. It is filled with a situation. Through the concept, it is a whole new history which is implanted in the myth” (in Lavers, 1972, p.119)

Therefore, as form the meaning of Negro giving the salute is shallow, but as the concept, it represents the French imperialism; it is tied to the general history of France, to its presents. While the signification is the myth itself, thus, the Negro saluting represents the French empire to get hold of the saluting Negro. Barthes's notion of myth becomes important to explain the myths which pervade the contemporary society. Barthes's semiology helps to understand the society's myths through his cultural studies, such as photography, fashion, Citroen car and music. According to Barthes (1988). “the world is full of signs, but these signs do not all have the fine simplicity of the letters of the alphabet, of highway signs, or of military uniforms; they are infinitely more complex.” (In Kurniawan, 2001, p. 81)

Therefore, by applying Barthes's semiology, Bob Marley's and the Wailer's song lyrics as the main data of this study will be put as the second order semiological system, or in the mythical term, it is the form while the myth that the form produced is the concept. The concept is filled with a situation. The correlation of the two is called the signification or the myth.

The song lyrics of Bob Marley's and The Wailer's will be treated through semiology to get a deeper understanding of the lyrics. In other words, semiotics is applied for transforming a linguistic code in the song lyrics as the first order semiological system into a cultural code, as the second order semiological system, through the process of signification; Semiotic thus will play a great role in conducting the discussion since the song lyrics themselves are full of signs.





CHAPTER III

ANALYSIS

This chapter will discuss the selected Bob Marley's and the Wailer's song lyrics extracted from its album and compilations to answer the problem statements. To achieve maximum result, the discussion will cover both lyrical and musical analysis. Furthermore, this chapter will be divided into two sub chapters. The first is Bob Marley's and the Wailer's perspective on racism as seen through Bob Marley's and the Wailer's song lyrics. The second will be Bob Marley's and the Wailer's Suggestions for racism as seen through Bob Marley's and the Wailer's song lyrics.

The discussion will be conducted through the analysis of the nine song lyrics extracted from Bob Marley's and the Wailer's album. The song lyrics which are going to be analyzed are *Redemption Song*, *Get up Stand up*, *Buffalo soldier*, *Slave Driver*, *Could you be loved*, *I shoot the sheriff*, *Babylon system*, *Judge not*. *One love*

A. Bob Marley's and the Wailer's perspective on racism

This subchapter will be an analysis of Bob Marley's and The Wailer's songs which related to their perspective on racism. However, to make analysis easier to understand, the researcher will divide this sub chapter into several parts in which each of them represent one field of racism example – those are Racism in the civil war, unfair treatment and segregation in American institution and

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injustice treatment and oppression system of slavery that black people faced as the slaves

1. Racism and Discrimination in the Civil War

The first song that will be analyzed is entitled “**Buffalo Soldier**” written by Bob Marley. This song can be found in the album “*Confrontation*”, released in 1983. In the song lyric the band criticized the Racism faced by African American.

The name “*Buffalo Soldier*” is often proudly used in reference to any man of Black American descent in the United States military; it originally denoted those who served in the cavalry, and infantry, fighting in the Indian Wars. Over 180,000 Buffalo Soldier (mostly on the Unionist side) fought during the American Civil War and over 33,000 died. This song lyrics shows the difficulties such as racism and hostilities faced by these Buffalo Soldiers. It describes the conditions under which these special units fought and their role in the peace-keeping attempts between the whites and the Native Americans, “*Buffalo Soldier*” was given to the black men that made up most of the army which were used to displace Native Americans from their reservations in the name of the United States Manifest Destiny doctrine. These men were mostly slaves taken directly from Africa and other freed black men who were for the most part illiterate and ignorant as to the motives of the American government”

(<http://debate.uvm.edu/dreadlibrary/dorsey.html>)

The first stanza tells us about

Buffalo Soldier, Dreadlock Rasta There was a Buffalo Soldier

In the heart of America

Stolen from Africa, brought to America

fighting on arrival, fighting for survival

Bob Marley sings the above lines with convincing sincerity, thus he demands to be taken seriously that what he tells is true. In the first verse “*Buffalo Soldier*” is a symbol of a strong free animal, but in this context it signifies to Africans who were brought to America, and forced to fight against the Native American. The Native American called the Black men “*Buffalo Soldiers*” because their hair was tightly woven and to them, resembled that of the curly and matted Buffalo’s coat. The “*Dreadlock Rasta*” signifies Bob Marley and the Rastafarian movement. Today, the war of downpression is being fought by Rastafarians, wearing their hair long in dreadlocks. They have been fighting for their freedom for centuries. Africans were fighting for their freedom when they were in Africa. They kept resisting the best they could upon being captured in Africa. The resistance continued when they were put on ships for Jamaica and America. The Africans were forced from their homes, families, and forced to live a life without freedom. They continued to fight after their arrival. The next stanza tells us about

I mean it, when I analyze the stench

to me, it makes a lot of sense

how the Dreadlock Rasta was the Buffalo Soldier

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and he was taken from Africa, brought to America
fighting on arrival, fighting for survival
Said he was a Buffalo Soldier, Dreadlock Rasta
Buffalo Soldier in the heart of America

This stanza above is the refrain of the song in the verse ‘*Dreadlock Rasta was the Buffalo soldier*’, means The Dreadlock Rasta is fighting for Rastafarian values and survival, similar to how the Africans were fighting to keep their dignity the ‘*Dreadlock Rasta*’ grew from Africans who are the Buffalo Soldier. The Indians called the men ‘*Buffalo soldiers*’ because of their racially distinct features that of thick wool like hair, thick lips and this song was one of Bob Marley’s biggest posthumous hits. He seemed took a keen interest in social issues and historical developments. Hence the ‘*Buffalo soldiers*’ is being used to fight another racial minority that were deemed to be a threat by white people and then treated with disdain after winning the war for America.

The next stanza tells us about.

If you know you history Then you would know where you coming from,
Then you wouldn't have to ask me,
I'm just Buffalo Soldier in the heart of America
Stolen from Africa, brought to America,
Said he was fighting on arrival, fighting for survival
Said he was a Buffalo Soldier
Win the war for America
Trodding through San Juan
In the arms of America
Trodding through Jamaica, a Buffalo Soldier

Fighting on arrival, fighting for survival

Buffalo Soldier, Dreadlock Rasta

The first and second stanza are sung in normal voice tone, while the first verse of the third stanza are sung in high voice tone to emphasize the anger feeling of the singer when he sings the song lyric “*If you know your history Then you would know where you coming from, Then you wouldn’t have to ask me*”, Bob Marley tries to rising his pitch when he enters the part of the song. Bob Marley is angry that history is not taught inaccurately.

When Bob Marley says, “*Win the war for America*” is the most powerful critique, use the slaves to win the economic battle for America, it is ironic since one of the America’s attractions for its immigrant is its ideal of equality, but ethnic minorities achieve the lower level of the social ladder in American society.

“San Juan” means there is a pathway to America and Jamaica. It is the capital and most populous municipality in Puerto Rico, an unincorporated territory of the United States. San Juan, as a settlement of the Spanish Empire, was used by merchant and military ships traveling from Spain as the first stopover in the Americas. Because of its prominence in the Caribbean, a network of fortifications was built to protect the transports of gold and silver from the New World to Europe. Because of the rich cargoes, San Juan became a target of the foreign powers of the time

(www.topuertorico.org/city/sanjuan.shtml)

Bob Marley speaks about race and the behavior of white Americans in their forcing African Americans, then called buffalo soldiers, to unwillingly fight for the United States. His song "Buffalo Soldier"

goes hand in hand with this notion and discusses the hardships faced by African Americans during the Civil War, as fourteen black soldiers were taken to fight for the Union

Both in America and in Jamaica the Buffalo Soldiers have been in a perpetual struggle against the dominant society to establish their rights and to insure their dignity. Timothy White speaks about how Bob became interested in conveying the message of the Buffalo Soldier through his music in his book *Catch a Fire* "Always a history buff, Bob had begun working on 'Buffalo Soldier' in 1978 after reading about the black American soldiers decorated in the late 1800s. He cut an explosive demo version of the song with a band led by co-writer N.G. Williams, aka King Sporty, before settling on the more thoughtful treatment done with the Wailers"(333).

'Buffalo Soldier' is a clear reflection of Marley's life and the class division he witnessed growing up in Kingston, Jamaica. A short ways up the road from the slums of Kingston were the Cross Roads. The area was named this because it divided the poor neighbourhoods from the affluent. Throughout his life Bob Marley was deeply troubled when his people were not judged by their character, but rather their skin colour and amount of their finances. Through songs like *"Buffalo Soldier"*, Marley was able to voice his message of freedom and allow his voice to be heard world wide; creating an audience for reggae music that is increasing in popularity each year. Many Jamaicans, especially Rastafarians like Marley, identified with the "Buffalo Soldiers" as an example of exceeding Black men who performed with courage, honor, valor, and distinction in a field that was dominated by whites, and persevered despite endemic racism and prejudice

Buffalo Soldiers originally were members of the U.S. 10th Cavalry Regiment of the United States Army, formed on September 21, 1866 at Fort Leavenworth, Kansas. The nickname was given to the "Negro Cavalry" by the Native American tribes they fought; the term eventually became synonymous with all of the African-American regiments formed in 1866: Although several African-American regiments were raised during the Civil War to fight alongside the Union Army (including the 54th Massachusetts Volunteer Infantry and the many United States Colored Troops Regiments), the "Buffalo Soldiers" were established by Congress as the first peacetime all-black regiments in the regular U.S Army who served in the western U.S. (1867 – 96). An 1866 law authorized the army to form cavalry and infantry regiments of African American men under the command of white officers; the result was the 9th and 10th cavalries and the 38th through 41st infantries. The primary mission of the cavalry regiments was to control Indians on the western frontier. The soldiers took part in almost 200 engagements. Noted for their courage and discipline, they had the army's lowest desertion and court-martial rates. The all-black regiments distinguished themselves in the Spanish-American War and World War II. They continued in army service until the U.S. armed forces were integrated in 1952. Largely until the late 20 century, they were memorialized in a 1994 bronze monument at Fort Leavenworth, Kans. (<http://debate.uvm.edu/dreadlibrary/dorsey.html>)

2. Unfair treatment and segregation in American institution

Bob Marley's and the Wailer's racism critique continue to explore how racism is practiced in American institution. In **"I shoot the sheriff"** this institution is presented by the sheriff. This song can be found in the album *"burnin"* released in 1974. Bob Marley and the Wailer's chose the sheriff as the institution which practices racism and discrimination, this song tells a story about a persecution between a sheriff, John Brown and an African American. *"Sheriff John Brown"* was a white racist who felt that black people should not be given an opportunity to succeed in life because he is more or less black. one day black people decided to shot brown after realizing that brown is about to shoot him but he ended up being framed for killing the deputy

The first stanza tells us about

I shot the sheriff but I didn't shoot no deputy Oh no, oh

I shot the sheriff but I didn't shoot no deputy Ooh, ooh, ooh. Yeah.

All around in my hometown, they are trying to track me down

They say they want to bring me in guilty

For the killing of a deputy,

For the life of a deputy

But I say; Oh, now, now. Oh!

But I swear it was in self defence.

I say; I shoot the sheriff – Oh, Lord!

And they say it is a capital offenc

Sheriff Brown always hated me

For what I don't know

Every time I plant a seed he said 'Kill it before it grows'

He said 'Kill them before they grow'

This song is opened by the solo drum which is played in slow beat, then followed by the solo rhythm of electric guitar and bass which is also played in slow tempo. This song is opened by the using of background voice in the verse "*I shot the sheriff*" means to assure about the songs meaning of voicing a protest which do not only felt by one people.

The first stanza tells us about Bob Marley who was blamed for a murder that he didn't intentionally commit, and the fact that he didn't believe him when he sings "*swore that it was in self-defence*" Bob Marley starts in a raising pitch as if his voice urges to convince the listener that signifies the racists acts and discriminations toward black people. When Bob Marley and the Wailer's enter this part of the song the accompanying music is faster, while Bob Marley starts in a rising pitch as if his voice urges to follow the music which is getting faster. Listening to the Bob Marley and the Wailer's musical presentation of this part of the song, the combination of the music and the vocal transform an idea that they will offer their listener with something difference, that is the practice of racism

However, Bob Marley voice suddenly change into a high pitch which is full of frustration When he sings "*sheriff brown always hate me for what I don't know*" Bob Marley tries to convince the listener that the sheriff do the prejudice to the black people. There are two "*John Browns*" in America's History, the other one owned slaves and was notorious for his cruel and murderous treatment of people of African descent. The researcher thought that Bob Marley was using the

name of ‘John Brown’ to symbolize a system of oppression black people were forced to live under

When Marley says "*Every time I plant a seed, they say kill it before it grows*" In this verse Bob Marley starts in rising his pitch to emphasizes the anger felling of the singer when he sings the song lyric it also signifies how black people and their hopes and dreams are oppressed. this is the oppression against black people that every time they have a dream to do something or a goal just to forget about because American society is towards the black people 'that the bring to there country in the first place.' and keeps the majority of African Americans at a lower class level.. It is ironic how the white people don't like the blacks in America but they were the ones who brought them to America in the first place. Up until today African Americans still continue to be oppressed by the American society and a majority of them remain in the lower class

The second stanza tells us about

Freedom came my way one day

And I started out of town, yeah!

All of a sudden I saw Sheriff John Brown

Aiming to shoot me down,

So I shot - I shot - I shot him down and I say:

If I am guilty I will pay.

I shot the sheriff Oh lord

I shot the sheriff but I didn't shoot a deputy

Every day the bucket a -go a well

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On day the bottom a – go drop out

In the second stanza *“Freedom came my way one day And I started out of town All of a sudden I saw Sheriff John Brown Aiming to shoot me down So I shot, I shot, I shot him down And I say, if I am guilty I will pay”* This stanza was not a fight that the speaker wanted, but the situation was created by the “*Sheriff*.” The speaker was willing to leave, but the “*Sheriff*” was about to kill him, so he acted in self-defense

“Shooting the sheriff and not the deputy” can be signifies as is just a way of expressing that black people were always being punished for crimes more severely then necessary. It's like he is saying, "I did the crime, but you are punishing me for something much more serious". It's a well known fact that in the US, black people who stole bread to feed their children were sentenced to the same amount of time as white people who committed murder. *“Every day, bucket a go a well, one day the bottom have to drop ou”t*...signifies that the peoples longsuffering under this system eventually resulted in the symbolic shooting Sheriff Brown. Marley's critical view of government made him a political target in Jamaica and elsewhere and in 1976 an attempt was made on his life

The third song which is going to be analyzed are **“could you be loved”** written by Bob Marley. This song can be found in album released in 1980. Could You Be Loved was written by Bob Marley as a result of him witnessing the terrible American school system, people living in poverty, and a multitude of circumstances which caused the oppression of African American people. In the line, *“Don't let them fool you or even try to school you”* Marley is writing about

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how the American school systems have a policy that there are differences for Scholl between African American and white people.

The first stanza tells us

Could you be loved ... and be loved could you be loved ... and be loved

don't let them fool you

or even try to school you, oh! No

This song is opened by the solo rhythm of electric guitar which is played in a slow tempo, then followed by the of electric bass guitar and the slow beat of the drums This song is opened by the using of background voice in the verse "Could you be loved" means to assure about the songs meaning of voicing a protest which do not only felt by one people.

In the first verse "could you be loved" signifies as a group of people finally black people receive the respect that we deserve, treat each other like brothers, in the next verse when Bob Marley sings "don't Let them fool you" Bob Marley voice suddenly changes into a high pitch which is full of frustration when he sings this verse, he wants to criticized to the American school system who did the segregation between African and white peoples. This verse tells about the segregation faced by Black people in American Scholl. Segregation is the physical and social separation of groups or categories of people. Black people in American society experienced desegregation by housing patterns, schooling, busing and other institutions, due to their ancestral slavery that led them to the inferior position. In this line Bob Marley wanted the world to know about the educational injustice that is taking place in American school system.

The next stanza tells us about

We've got a mind of our own.

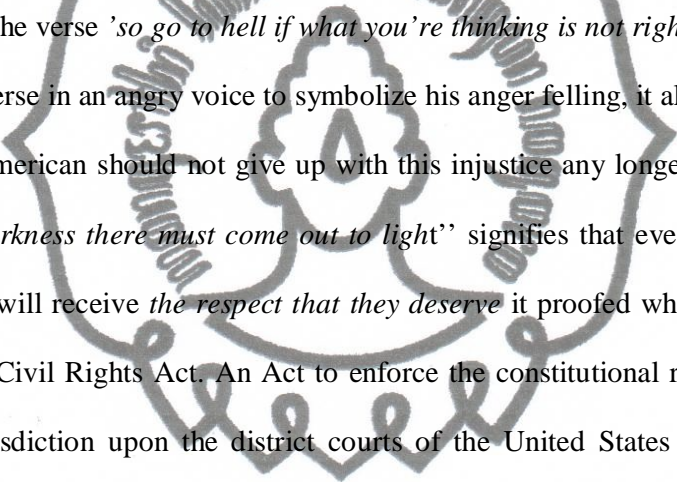
So go to hell if what you're thinking is not right

Love would never leave us alone

In the darkness there must come out to light

Could you be loved ... and be loved

could you be loved.... and be loved

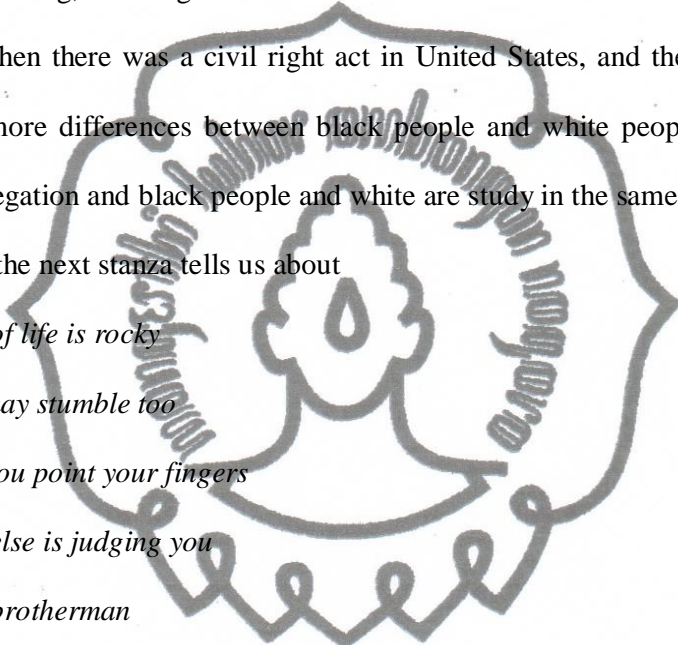


In the verse '*so go to hell if what you're thinking is not right*' Bob Marley sing this verse in an angry voice to symbolize his anger feeling, it also signifies the African American should not give up with this injustice any longer. In the verse "*in the darkness there must come out to light*" signifies that eventually African American will receive *the respect that they deserve* it proofed when in the 1964, there was Civil Rights Act. An Act to enforce the constitutional right to vote, to confer jurisdiction upon the district courts of the United States of America to provide relief against discrimination in public accommodations, to authorize the Attorney General to institute suits to protect constitutional rights in public facilities and public education, to extend the Commission on Civil Rights, to prevent discrimination in federally assisted programs, to establish a Commission on Equal Employment Opportunity, and for other purposes. It means that there was a landmark piece of legislation in the United States that extended voting rights and outlawed racial segregation in schools, at the workplace and by facilities that served the general public.

Once the Act was implemented; its effects were far reaching and had tremendous long-term impacts on the whole country. It prohibited discrimination in public facilities, in government, and in employment, invalidating the Jim Crow laws in the southern U.S. It became illegal to compel segregation of the races in schools, housing, or hiring.

When there was a civil right act in United States, and the result is there were no more differences between black people and white people. There is no more segregation and black people and white are study in the same Scholl.

In the next stanza tells us about



*The road of life is rocky
And you may stumble too
So while you point your fingers
Someone else is judging you
Love you brotherman*

In the second stanza “ while you point your finger” signifies the white people who do prejudice to black people. And if the black people judge someone, they are no better than the person judging you. In this line Bob Marley wants to suggest that although the black people having a bad prejudice from the white people, they don’t have to do the same thing with the white people, they can learn and listen and considered them like their brother.

In the next stanza tell us about

Don't let them change you

or even rearrange you, oh! No

we've got a life to live

They say only, only

only the fittest of the fittest shall survive

Stay alive

You ain't gonna miss your water

Until you're well runs dry

No matter how you treat him

Them will never be satisfied

Say something

Say something

Say something

Say something, say something

Reggae,

In this Line “*them*” signifies to White people who considered black people as slaves or second class citizens in the united states, here Bob Marley suggest that black people have to be stick with their beliefs, they have to be proud and confidence with their racial pride which is black. In the next stanza “*Stay alive*” here signifies the black people that don’t have to give up with their condition they have to struggle to get their right same as other people and fighting against racism. “*say something Reggae*” means that Black people should not take

it anymore, speak up and speak out, through the music with a message, and fight use the reggae music.. In the song, Marley says that while you talk about me, someone else is judging you. "God never made any difference between black, white, blue, pink or green Bob Marley philosophy was that everyone has the right to freedom and that black people should fight against the system to achieve freedom The refrain of the song is only a single line which is the same as the title of the song " *could you be loved*"

3. Injustice treatment and oppression system of slavery

The next song which is going to be analyzed is **Slave driver** written by Bob Marley. This song can be found in the album "Catch a fire" released in 1972. In This song the band criticized, the injustice treatment and inhumanity that Black people faced as a slaves. Marley sees the continued presence of pervasive poverty to be the contemporary form of the same lack of regard for human dignity and rights that led to a culture of slavery. Thus, even though the poor have been emancipated from slavery, they are still enslaved by a system that considers them as a second-class citizen

The first stanza tell us

Slave driver, the table is turn

Catch a fire, so you can get burn, now (catch a fire)

Slave driver, the table is turn

Catch a fire; gonna get burn

The above stanza opens this song using the rhythmic and electric bass guitar which is played in a slow tempo, then followed by slow beat of the drum and played together with Bob Marley voice. In the first stanza' *Slave driver*''
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signifies to the black people as slaves. They have an oppression and injustice treatment from white people, historically black people came first as slaves in United states so the white people considered black people as second class citizens because their skin are black. In the second line “*Catch a fire, so you can get burn now*” signifies to the oppressors (white people) in this line Bob Marley suggest that black people should fight against the oppressors to reach their right.

In the next stanza tells us

Everytime I hear the crack of whip

My blood runs cold.

I remember on the slave ship..

How they brutalize the very souls.

Today they say that we are free.

Only to be chained in poverty

Good God, I think it's illiteracy;

It's only a machine that makes money.

Slave driver, the table is turn.

In this line “*Every time I hear the crack of whip my blood runs cold*” signifies the injustice and inhumanity of slavery faced by black people. The reality of slavery affects him bodily every time he is reminded of its gruesome effects. Marley sees the continued presence of pervasive poverty to be the contemporary form of the same lack of regard for human dignity and rights that led to a culture of slavery. Thus, even though the poor have been emancipated from slavery, they

are still enslaved by a system that considers them as second-class citizens, only to retain this poverty that black people faced.

Marley's personalization of the slave experience is important. It shows the connection Marley sees between the past slavery and the present oppression. Marley refers to the very complicated social and economic forces that maintained the oppression of Blacks long after their legal emancipation by referring to the slavery experience in the first person. He says that those same forces are still oppressing him and his people, many years later. In the line "*Today they say that we are free. Only to be chained in poverty*" he connects the concepts of oppression and poverty. In the line "*it's only a machine that makes money*" signifies the black people as slaves. White people use black people as slaves and considered them as a machine that makes money

The next song which is going to be analyzed is entitled "**Babylon system**" written by Bob Marley. This song can be found in the album *Survival* released in 1979. In this song the band criticized the system of thought which is anti-progressive, investing in the oppression and the division of people throughout the world. "*Babylon*" means stands for all oppressors, from White plantation owners in Jamaica, to multinational corporations who bring their wealth into Third World countries. "*Babylon*" is the world system of inequality and injustice that black people faced.

The first stanza tells us about

We refuse to be

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What you wanted us to be
We are what we are
That's the way it's going to be. You don't know!
You can't educate I
For no equal opportunity;
Talking' bout my freedom talking bout my freedom
People freedom and liberty!

In the first verse “*we refuse to be what you wanted us to be*” signifies the black people to resist the variety of ways the system of oppression and injustice conspires to keep them down. The next line “*we are what we are*” Signifies that black people should proud with their racial pride and keep struggles to get their right.

The next stanza tells us
Babylon system is the vampire, yeah
Sucking the children day by the day, yeah!
Me say; de Babylon system is the vampire, falling empire,
Sucking the blood of the sufferers

In this line Bob Marley criticized the system of thought that oppressed the black people. In the line “*Babylon system is the vampire*”, signifies that Babylon referred to any oppressive, inequality and injustice institution all over the world. “*Sucking the blood of the sufferers*” signifies the system that harms the black people like segregation, prejudice and discrimination. “*Babylon*” refers to Western civilization and culture, which by the time this song was written had

already spread across the world. So it's not just one country, but almost a mindset. This line is about "Babylon", all the oppressors of the world. Government, bureaucracy, etc.), and how the black people need to rebel against Babylon, any oppressive institution in the world is referred as Babylon. Black people see Babylon as a symbol of bondage for all people held in slavery and oppression, especially black people.

The term "*Babylon*," is taken from a description of a corrupt people found in the biblical Revelation of St. John, is often the White world, largely western civilization, responsible for the oppression of Blacks and other people throughout history. Babylon is described by Marley as destructive in many ways. It consumes the earth, kills the innocent, uses people, and is then proud of the things it has accomplished through destruction and death." (www.religiouseducation.net/member/05_rea.../wasmith_2005.pdf)

The next stanza tell us about

Building church and university,

Deceiving the people continually

Me say them graduating thieves and murderers

Look out now; they sucking the blood of the sufferers

In this Line Bob Marley criticized the American system that harms the black people. In the line "Building church and university" signifies the American system that build university but makes the differences between black and white people, it also known as segregation. They build the university based on their race. In the line 'me' represents the schools that graduating black people who are *commit to user*

becoming thieves and murderers. White people usually do the prejudice to the black people because of their skin, and most of them are thieves and murderers. A prejudice is negative attitudes, beliefs and feelings toward a group of people.

The next stanza tells us about

Tell the children the truth

Tell the children the truth right now!

Come on and tell the children the truth;

Tell the children the truth

Cause we've been trodding on ya winepress much too long

Rebel, rebel

And we've been taken for granted much too long;

Rebel, rebel now

From the very day we left the shores

Of our Father's land

We've been trampled on

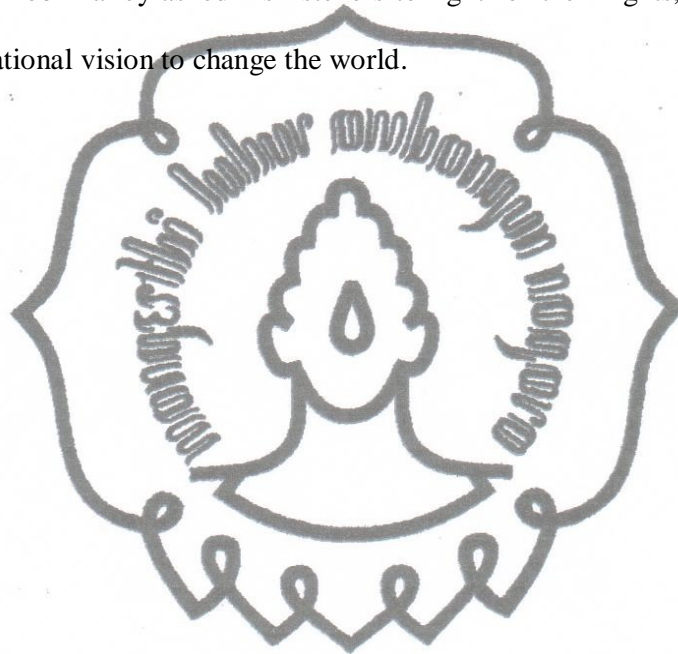
Oh now we've been oppressed, yeah

Now we know everything we got to rebel

Somebody got to pay for the work

The term "children" signifies the black people descent who doesn't know about the oppression that black people faced, Bob Marley point to the devastating discrimination for black history in the school textbook, however Bob Marley' and the Wailer's message in this song how the children never know the black history and how the governments covers black history with the stories of

white men that may down black's mental. In the first line Bob Marley wants to give the information about the suffering of black people as slaves they don't get the same right with the white people. "Rebel" here represent that the black people should fight against racism and don't give up to get their right. Through this song, Bob Marley asked his listeners to fight for their rights, and gave them the international vision to change the world.



B. Bob Marley's and the Wailer's Suggestions for racism

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In presenting their songs, Bob Marley not only criticizes racism, but they also offer some suggestions of how Black people should deal with the racism. The first suggestion is to raise the awareness level among many Blacks. The lyrics of *Redemption song* support this idea;

Old pirates, yes, they rob I

Sold I to the merchant ships,

Minutes after they took I

From the bottomless pit.

But my hand was made strong

By the hand of the Almighty

We forward in this generation

Triumphantly.

Won't you help to sing

These songs of freedom

Cause all I ever have

Redemption song

This song is opened with the solo rhythm of acoustic guitar in a slow tempo and then followed by Bob Marley voice. In the stanza above, Bob Marley clearly states their mission as being critical reggae group. In the first verse “*Old pirates yes they rob I*” signifies that black people were taken from their families and sold into slavery, then traded like hard goods all over the globe. In the line *'but my hand was made strong by the hand of the Almighty* ‘signifies the slaves were touched by the Almighty through their faith n got the strength they needed to

free themselves from slavery first then fight for their other rights because, at that time he was witnessing the black Power movement. Black power was a political movement that arose in the middle 1960s. That strove to express a new racial consciousness among blacks in the United States. Led in some way by Malcolm X, the Black power Movement encourages the improvement of African – American communities. Some blacks sought cultural heritage and history and the true roots of black identity as their part of the movement. The Black has many important characters in the struggle for equality and influential figures in their lives, whether or not they are popular among the American society or appeared on the stamps. All of those bring the notion that historically Black people is not below the Whites; that blacks are more than just the descendants of a slave, and that they has an opportunity to become a great people like their heroes and leaders. Hence, it can help to raise The Black's pride. The first stanza of the song lyric is ended by the chorus of the song,

The next stanza tells us about

Emancipate yourselves from mental slavery.

None but ourselves can free our minds.

Have fear for atomic energy

Cause none of them can stop the time

The stanza above is the refrain of the song. The first stanza are sung in normal voice tone, while the rest of the rest of the refrain are sung in a high voice tone to emphasize the anger feeling of the singer when he sings the song lyric ‘‘*Emancipate yourselves from mental slavery. None but ourselves can free our minds*’’. When Bob Marley enters this part of the song his voice suddenly changes into a high pitch

which is full of critique to all African American, Marley encourages individuals to look within themselves for the freedom that will set everyone free. He is insisting that we stop allowing people to kill one another because of slight differences. Marley reaches out, through his lyrics, to help people realize the harsh reality of prejudice in the world. When our differences are accepted and overcome, he praises that we can all sing songs of freedom. Marley speaks about freedom in his lyrics as they pertain to us both as individuals and as a complete entirety.

In the line *“Emancipate yourselves from mental slavery. None but ourselves can free our minds. Have fear for atomic energy Cause none of them can stop the time”* that show the Black consciousness. The Black consciousness was born in South Africa in early 1970. It was initiated by Steve Biko, but then spread to all black around the world. Black Consciousness was popular because it encouraged black to recognize and be proud to their own colour and have a racial pride. Centuries of slavery and segregation has terribly damaged black's self confidence, and leads to the form of devastating mental shackles of dependency and self – hatred. Black consciousness, nonetheless, glorifies the beauty of black culture and rich heritage, and pumps higher self-esteem to Black that they are better and more capable than what others have stereotyped them. Therefore, Bob Marley and the Wailer's invite their black audiences to raise their race consciousness. Because having high awareness is not enough, if the black people does not have a high consciousness about whom and what they are. By having the spirit of Black consciousness, black people would no longer trap in the false dream spread by white and would not end up as another *“white wannabe”*, since they have already satisfied and proud of being black people. That is why Bob Marley's and the Wailer's put the need of having black consciousness as one of the suggestion they offer.

In the line *“Emancipate yourselves from mental slavery”* Bob Marley suggests the importance of having strong mental (as the result of possessing black consciousness) as the way to defend themselves from the White's attack. Being a proud person (in a positive way) will automatically involve a high self confidence. And the person who believe in himself and have strong mental will not easily fall victim to other people's bad influence.

However, having high mental and black consciousness is just part of Bob Marley and the Wailer's suggestions to fight the continuing racism in America. Equality will never be achieved if America thinks that judge people based on their skin, Thus Bob Marley and the Wailer's next suggestion demands American people to change their way of thinking and attitudes regarding of racial differences and equality and that human and people shouldn't judge others by the colour of their skin.

This idea has been repeatedly mentioned in many Bob Marley and the Wailer's songs; from the first album till the most recent one the lyrics of **Judge not** support this idea

Don't you look at me so smug

And say I goin' bad,

Who are you to judge me,

And the life I live?

I know that I'm not perfect

And that I don't claim to be,

So before you point your fingers,

Make sure your hands are clean

Judge not,

Before you judge yourself!

Judge not,

If you're not ready for judgement! Oh-oh-oh!

The road of life is rocky,

And you may stumble too:

So while you talk about me,

Someone else is judging you.

Judge not,

Before you judge yourself!

Judge not,

If you're not ready for judgement!

And I just can't tell the raindrops

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From my teardrops

Falling down my face.

Mm, look at it, yeah!

It isn't really raindrops.

The first line refers to Black people who have prejudice from white people “ *Don't you look at me so smug And say I goin' bad*” emphasizes that white people are preconditioned to think of the black people as second class citizens because of their skin and they accordingly conclude that Blacks have always reflected as well as reinforced the status of the race in America. Thus, here Bob Marley wants to give suggestion that White people should change their way of thinking and attitudes regarding of racial differences. The differences of race and culture is just a matter of geographical origin and of each group's collective experiences, hence, there is no right or wrong, as well as no superior or inferior in that. While one's skin is just protection of the body and has no effect on its personality and intellect, thus it is wrong to judge people based on its appearance or skin colour.

However, almost similar with white, black's racial understanding also needs to be changed. Pride in one's own race may lead to racism thought, so if black people having too many pride in their own race may lead a racist too. Black people will prejudice all white people as racist and consider them who are responsible for the discrimination and racism that black people faced, that can change into hatred toward whites and result to negatives attitudes likes do violence. So the suggestion that black people, they have perceive the white people equally likes their considered their own race.

The another suggestion that Bob Marley and the Wailer's give that black

people should fight for their rights, as we know white people considered black as a second class citizens so that is usual for white to do the racist and discrimination. In the song “*Get up Stand up*” that the song is a song of protest against the white political and that have held down the Jamaican blacks, as well as blacks throughout the world for centuries. The song became a black people theme to get their rights throughout the world.

The first stanza tells us about

Get up stand up for your rights!

Get up stand up for your rights!

Get up stand up for your rights!

Get up stand up for your rights!

This song is opened by the solo drum which is played in slow tempo, then followed by the solo rhythm of electric guitar and bass which is also played in slow tempo. This song is opened by the using of background voice in the verse “*Get up stand up for your rights*” background voice means to assure about the songs meaning of voicing a protest which do not only felt by one people. In this stanza bob Marley wants that everyone should fight to get their right. The refrain of the song is the same title of the song” *Get up stand up for your rights*”.

The next stanza tells us about

Preacher man, don't tell me

Heaven is under the earth

I know you don't know

What life is really worth

*It's not all that glitters is gold
All of the story has never been told
So now you see the light
Stand up for your right
Most people think,
Great God will come from the skies,
Take away everything
And make everybody feel high.
But if you know what life is worth,
You will look for yours on the earth;
And now you see the light,
You stand up for your rights.*

In these block of lyric Bob Marley wants that everyone has the right to freedom and that black people should fight against the system to achieve freedom. And Bob Marley sought to show the world the plight of the oppressed black man at the hands of the Babylonian structures. In the last verse “ *Stand up for your right*” Bob Marley sings this verse with slow tempo but still he sings enthusiastically to glorify the black people spirit.

Bob Marley not only encourages his people to become aware of the reality and causes of the oppression that characterizes their present situation, he encourages them to resist this oppression and improve their life collective situation. He encourages them to counter the ideology of oppression that his people have internalized since Africans were sold into slavery.

As stated previously in the lyric ‘‘*Babylon*’’ is referred to any oppressive, inequality and injustice, institution all over the world system that Babylon is and black people have to struggle to get their right. Because before civil right act was implemented in 1964 black people have so many discrimination from the white people those are

- Racial segregation. By law, public facilities and government services such as education were divided into separate "white" and "colored" domains. Characteristically, those for colored were under funded and of inferior quality.
- Disfranchisement. When the white Democrats regained power, they passed laws that made voter registration more inaccessible to blacks. Black voters were forced off the voting rolls. The number of the Black American voters dropped dramatically, and they no longer were able to elect representatives. From 1890 to 1908, Southern states of the former Confederacy created constitutions with provisions that disfranchised most African Americans and tens of thousands of poor white Americans.
- Exploitation. Increased economic oppression of blacks, Latinos, and Asians, denial of economic opportunities, and widespread employment discrimination.
- Violence. Individual, police, organizational, and mass racial violence against blacks (and Latinos in the Southwest and Asians in California).

Once the Act was implemented; its effects were far reaching and had tremendous long-term impacts on the whole country. It prohibited discrimination

in public facilities, in government, and in employment, invalidating the Jim Crow laws in the southern U.S. It became illegal to compel segregation of the races in schools, housing, or hiring.

The African-American Civil Rights Movement (1955–1968) refers to the movements in the United States aimed at outlawing racial discrimination against African Americans and restoring Suffrage in Southern states. This article covers the phase of the movement between 1954 and 1968, particularly in the South. By 1966, the emergence of the Black Power Movement which lasted roughly from 1966 to 1975 enlarged the aims of the Civil Rights Movement to include racial dignity, economic

In Civil Rights Act of 1964 that banned discrimination based on "race, color, religion, or national origin" in employment practices and public accommodations; the Voting Rights Act of 1965, that restored and protected voting rights; the Immigration and Nationality Services Act of 1965, that dramatically opened entry to the U.S. to immigrants other than traditional European groups; and the fair Housing Act of 1968, that banned discrimination in the sale or rental of housing. African Americans re-entered politics in the South, and across the country young people were inspired to action. And political self-sufficiency and freedom from oppression by white Americans

The next suggestions derived from the criticism in the Bob Marley's and the Wailer's lyric is love, through the analyzed lyrics, the love theme is the Bob Marley and the Wailer's is centered on humanity and allowing for the unification of humanity. The lyric of one love support this idea. The first stanza tells us about

One Love! One Heart!

Let's get together and feel all right.

Hear the children cryin' (One Love!);

Hear the children cryin' (One Heart!),

Sayin': give thanks and praise to the Lord and I will feel all right;

Sayin': let's get together and feel all right. Wo wo-wo wo-wo!

Let them all pass all their dirty remarks (One love)

There is one question I'd really love to ask (One heart)

Is there a place for the hopeless sinner

Who has hurt all mankind just to save his own?

Believe me

One love, one heart

Let's get together and feel all right

As it was in the beginning (One love)

So shall it be in the end (One heart)

Alright, "Give thanks and praise to the Lord and I will feel all right."

"Let's get together and feel all right."

One more thing

Let's get together to fight this Holy Armageddon (One love)

So when the Man comes there will be no, no doom (One song)

Have pity on those whose chances grow thinner

There ain't no hiding place from the Father of Creation

Sayin', "One love, one heart

Let's get together and feel all right."

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I'm pleading to mankind (One love)

Oh, Lord (One heart) Whoa.

"Give thanks and praise to the Lord and I will feel all right."

Let's get together and feel all right.

In these block of lyric Bob Marley wants that everyone in the world to stop fighting and become one. In the line "One love" shows the notion of having one love; it's about love and respect for oneself and everyone else. All ethnics in the world are the same. Black, White, Lime Green, it doesn't matter. all bleed the same blood and spend the same colour and money, so there are no differences between one and another that love should be our characteristic so that there will be no hatred among races. It can only begin from one self, one should love another. If all people have this felling, it is hoped that the power of love will invert the racist thinking. Bob Marley' and the Wailer's close this song and sing expressively with the backing vocal as a background for their voice. Background voice means to assure about the song's meaning of voicing a protest which do not only felt by one people.



CHAPTER IV

CONCLUSION AND RECOMMENDATION

The final chapter will draw the conclusions of the analysis. This chapter will also provide the recommendations for those who are interested in American Studies and particularly, for those who are interested in musical genres as the subject matter.

A. Conclusion

After analyzing the data, the conclusion is taken as the answer to the problem statements. It can be concluded that Bob Marley's and the Wailer's song lyrics constitute the perspective on racism and their suggestions as well. The perspective on racism may be provocatively and explicitly denounced or it may be delivered implicitly.

It can be concluded that reggae is one of those genres of music which generally and basically express many problems and reflected in people's daily life. Reggae music deals with the topic, such as oppression, exploitation and racism.

In Such song as *'Buffalo soldier'* Bob Marley criticizes The African Americans because of their physical appearance. The nickname is given to the *"Negro Cavalry"* by the Native American tribes they fight; the term eventually became synonymous of all African Americans regiments formed in 1866.

In the song "*I shot the sheriff*" Bob Marley criticizes the racism that is practiced in American's institution. This institution is presented by the sheriff. This song tells a story about a persecution between a "*sheriff john brown*" and an African American. "*Sheriff John brown*" is figured as a white racist who feels that black people should not be given an opportunity to succeed in life because he is more or less black.

In the song "*slave driver*" Bob Marley criticizes, the injustice treatment and inhumanity that Black people face as a slaves. Marley sees the continued presence of pervasive poverty to be the contemporary form of the same lack of regard for human dignity and rights that led to a culture of slavery. Marley's personalization of the slave experience is important. It shows the connection between the past slavery and the present oppression. Marley refers to the very complicated social and economic forces that maintain the oppression of Blacks long after their legal emancipation by referring to the slavery experience in the first person.

In the song "*Babylon system*" Bob Marley criticizes the system of thought which is anti-progressive, investing in the oppression and the division of people throughout the world. "Babylon" means stands for all oppressors, from White plantation owners in Jamaica, to multinational corporations who bring their wealth into Third World countries. "Babylon" is the world system... of inequality and injustice that black people face.

The researcher finds that Bob Marley's and the Wailer's song lyrics not only elaborate criticism on racism issues, but also offer their own suggestions of

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how Blacks should deal with the racism. There are four suggestions the researcher finds. The first is to raise the awareness level among many blacks. The song lyrics of "**Redemption songs**" supports this idea "*Emancipate yourselves from mental slavery. None but ourselves can free our minds. Have fear for atomic energy cause none of them can stop the time*" Bob Marley sings this lyric passionately, he persuades the audience to look within themselves for the freedom that will let everyone free. He insists to stop allowing people to kill one another because of slight differences. Marley reaches out, through his lyrics, to help people realize the harsh reality of prejudice in the world. When our differences are accepted and overcome, he praises that we can all sing songs of freedom. Marley speaks about freedom in his lyrics as they pertain to us individuals as well as a complete entirety. Marley's goal is to create a better in the whole human race by uniting them through his music. In this, he is successful because his music empowers individuals and inspires them.

The second is American people demands to change their way of thinking and behaves regarding of racial differences and equality. Human and people shouldn't judge others by the colour of their skin. The lyrics of "**judge not**" support this idea "*don't you look at me so smug And say I goin' bad*"

The third is that Black people should fight for their rights, the lyrics of "Get up stand up" support this idea "*Get up stand up for your rights don't give up the fight*" In these block of lyric Bob Marley wants that everyone has the right to freedom and that black people should fight against the system to achieve freedom. Bob Marley not only encourages his people to become aware of the reality and causes of the oppression that characterizes their present situation, but also encourages them to resist this oppression and improve their life collective situation. He encourages them to counter the ideology of oppression that his people have internalized since Africans are sold into slavery

The last suggestion is the significance of love, the love theme is the Bob Marley's and the Wailer's are centered on humanity and allowing for the unification
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of humanity. The lyrics of “*one love*” support this idea “*One love lets get together and fell alright*”. In these block of lyric Bob Marley wants that everyone in the world should stop fighting and become one. In the line “*One love*” shows the notion of having one love; it’s about love and respect for oneself and everyone else.

B. Recommendation

1. The researcher recommends the other researcher to conduct further research on Bob Marley’s and the Wailer’s songs from different perspective considering there are many interesting social and political issues in it that not have been revealed
2. The researcher also suggests the readers to listen to Bob Marley’s and the Wailer’s and other artists for both pleasure and the purpose of research in order to have more explanation about American society, cultures and environment