

THE SOCIAL CRITICAL ANALYSIS OF RACISM IN LÉOPOLD SENGHOR'S POEM: POME MON FRRE BLANC

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ABSTRACT

This research would be like researching a Francophone poetry, titled Poème à mon frère blanc by Léopold Senghor. Researchers are interested in this poem, because the speaker writes beautifully, but is full of conflicting meanings over the ideology of racism in Francophone countries, including Senegal (the speaker's country). This article focuses on the mechanisms and resources implemented in the discursive confrontation between Africans and the white voice in the dramatic poem Poème à Mon Frère Blanc. The researchers were interested in researching French poetry because it has a racism theme. In this research, the problem that the researchers would like to examine is how the poet criticizes the discourse of racism in poetry. Therefore, the researchers intend to apply Norman Fairclough's critical discourse analysis to analyze this poetry. This research was conducted using qualitative research methods with a scalpel of critical discourse analysis developed by Norman Fairclough. Based on the analysis above, in this part, the researchers would like to conclude that: first the researchers may show that Fairclough's argument that ideology is tangible is correct (in this case the ideology of racism).

Keywords: Poem, French, Functional grammar, Discourse and Racism.

ABSTRAK

Penelitian ini ingin meneliti puisi berbahasa Prancis berjudul Poème à mon frère blanc karya Léopold Senghor. Peneliti tertarik dengan puisi ini, karena penuturnya menulis dengan indah, namun sarat makna yang bertentangan atas ideologi rasisme di negara-negara Francophone, termasuk Senegal (negara penutur). Artikel ini berfokus pada mekanisme dan sumber daya yang diimplementasikan dalam konfrontasi diskursif antara orang Afrika dan orang kulit putih dalam puisi dramatis Poème à Mon Frère Blanc. Peneliti tertarik meneliti puisi Perancis karena memiliki tema rasisme. Dalam penelitian ini, masalah yang peneliti ingin kaji adalah bagaimana penyair mengkritisi wacana rasisme dalam puisi. Oleh karena itu, peneliti bermaksud menerapkan tata bahasa analisis wacana kritis Norman Fairclough untuk menganalisis puisi ini. Penelitian ini dilakukan dengan menggunakan metode penelitian kualitatif dengan pisau bedah analisis wacana kritis yang dikembangkan oleh Norman Fairclough. Berdasarkan analisis di atas, pada bagian ini peneliti ingin menyimpulkan bahwa: pertama peneliti dapat menunjukkan bahwa argumen Fairclough bahwa ideologi itu berwujud adalah benar (dalam hal ini ideologi rasisme).

Kata kunci: Puisi, Perancis, Tata bahasa fungsional, Wacana dan Rasisme.

INRODUCTION

Poetry cannot be defined solely by the author's intentions. Poems contain implicit meanings that can be interpreted by readers who want to know more about the author's thoughts and experiences. Literary works often seek implicit meanings from researchers. As such, these texts provide useful guidance for those seeking understanding. The author explains how he came to these ideas as he expresses himself through his literary work. This helps people gain insight into the author's life and thought process while learning from literature. The influence of different writing schools can be analyzed from the content of the work. The culture behind the creation of literary works can be compared to the sober expectations of literary figures. The resulting stream of written elements determined by the author's beliefs is the expression of a literary producer who believes the type of literature he creates is the only appropriate genre. Kosasih in City, Shalihah and Primandhika (2018) Poetry is a beautiful word with meaning because of its literary form. The beauty of poetry comes from rhyme, idioms, rhythm, language, all the elements inherent in the poem itself.

Researchers have been interested to French poetry because of the racist themes that have emerged over the ages as a result of its different origins, locations, cultures, and people. Each poem fulfils a particular purpose and expresses a different aspect of the poet's nature. French poetry has developed over time to become deeper and more meaningful. *Poème à Mon Frère Blanc* is one of his works in French literature. The term Francophone refers to literary works from French-speaking nations, particularly those in Africa. According to Joubert-Louis in Siti Hariti Sastriyani (2006), geographer Onésime Reclus created the phrase "la francophone" in 1880. Literary works in French and French (French-speaking) have earned the hearts of international literature enthusiasts.

The researchers picked Senghor's poetry, because he is recognized in French literature for his humanism, and he conveys his thoughts in plain words without losing the richness of language and expression. Some French writers have their own views on French social and political life. Leopold Sedar Senghor addresses this point in several of his works. The reason I chose Senghor's poetry as the material for analysis in this paper is that he is known for his humanism in French

literary works, and he expresses his feelings in plain language without losing the richness of language and expression. because I told you. Born in January 1906 Leopold Sedar he Senghor was a Senegalese poet, politician and cultural theorist who became the first President of Senegal (1960-1980). Senghor was the first African to become a member of the Academia franchise. He also founded a political party called the Senegalese Democratic Bloc. He is considered one of the most important African intellectuals of the 20th century.

Leopold Sedar Senghor, born in January 1906, was a Senegalese poet, politician, and cultural theorist who served as Senegal's first President in 1960 until 1980. Senghor was the first African to join the Academia franchise. He also formed the Senegalese Democratic Bloc, a political party. He is regarded as one of the most influential African thinkers of the twentieth century. Leopold Sedar Senghor, then president of Senegal, was one of those who tried to keep French civilization alive. One reason, he said, is that in countries that were French colonies, like Senegal, there are rules regarding the use of French. The use of the French language outside France influenced the emergence of French literary works outside France. His work is his heartbreak, his frustration with what he has been through. Over ninety percent of his works reflect the catastrophic social and political events that transpired throughout his entire life.

In applying deeper into Senghor's poetry, the researcher analyses, how the speaker conveys his criticism of the discourse on racial distinctions included in the poem poetry à Mont Frere Blanc. When we hear the word racist discrimination, we think of oppression and prejudice against minorities in a specific context. Race is often employed to describe people or groups based on physical morphological distinctions, which imply genetic differences. According to Netback in Ghassani and Nugroho (2019), there are two sorts of racism. First, personal racism refers to someone's perception of racial disparities, often known as a stereotype. Furthermore, racism is the discriminating, humiliation, and even violence directed towards minorities

The purpose of the research is to find out how poets criticize racist language in poetry. As a result, the researchers are interested in analyzing this poetry, using Norman Fairlough's critical discourse analysis. The reason researchers use the

grammar function, because something different always happens when we use language. Language always plays a role when it comes to interpreting. It is the presentation of personal and social relationships with fellow humans. Grammar clauses are not just numbers, they represent processes – seeing what is happening, saying or feeling something, being or having something. It is also a suggestion for us to inform, ask, make a command or offer, or express a judgment or attitude about what we are talking about. This kind of semantics is more lively: when the ideal function of grammar is language

According to Darma (2014:99), critical discourse analysis is linguistic analysis that employs essential linguistic paradigms. Critical discourse analysis is sometimes contrasted with descriptive discourse analysis, which regards discourse as a language phenomenon. In we use language there is always something else going on. While construing, language is always also enacting: enacting our personal and social relationships with the other people around us. The clause of the grammar is not only a figure, representing some process, by seeing to what happened, saying or sensing, being or having something. it is also a proposition, whereby we inform or question, give an order or make an offer, and express our appraisal of and attitude towards whoever we are addressing and what we are talking about. This kind of meaning is more active: if the ideational function of the grammar is 'language

However, critical discourse comprehends more than just the study of language. Critical discourse, on the other hand, analyses the language of the text. It is not so much about having an overview of the language features as it is about placing them in context. Critical discourse provides theories and methods that can be used to conduct empirical research on the relationship between discourse and social and cultural development in various areas of society. Language is therefore used for specific purposes and practices, including power practices. In this case, according to Habermas in Wati (2014, 3), critical discourse analysis helps to develop the ideological assumptions behind the words or various forms of power utterances in the text. Critical discourse analysis therefore aims to systematically examine the interrelationships between discourse practices, texts, events, and the wider socio-cultural. In general, this paper is intended to discover how Senghor expresses his ideas in response to the problems he raises in his poetry.

Talking about functional linguistics is how does a discourse participant, in this case Senghor express his ideas, or positioning itself can be seen by using the meaning approach. It relates to meta-function. In Halliday's (2004, 28) thought, meta-linguistics places language as an illuminant for phenomena in the form of ciphers and codes used. Meanwhile, the meta-function of language discusses the phenomena behind the function of language. Halliday (2004, 29) divides the meta-function of language into three, namely ideational, interpersonal, and textual. Ideational meta-functions relate to the way the world is represented through language and are thus very similar to conventional ideas of language and meaning. Interpersonal meta-function places language in positioning identity or relationship in communicative discourse. Therefore, this is a perspective that is closely related to the relationship between the speaker and the interlocutor. Textual metafunctions describe the use of language to construct texts or to show structural relationships with other texts

The current research tackles the research question: how poets challenge racist speech in poetry. As a result, the researchers are interested in analyzing this poetry, using Norman Fairclough's critical discourse analysis. According to Darma (2014:99), critical discourse analysis is linguistic analysis that employs essential linguistic paradigms. Critical discourse analysis is sometimes contrasted with descriptive discourse analysis, which regards discourse as a language phenomenon. However, critical discourse comprehends more than just the study of language. Critical discourse, on the other hand, analyses the language of the text. It is not so much about having an overview of the language features as it is about placing them in context.

According to Fairclough in Sumarti (2010, 162) every text can basically be described and analyzed from the elements of representation, relationships and identity. Representation is how events, people, groups, situations, circumstances, or anything else are displayed and described in the text. Relationships are how the relationships between participants are displayed and described in the text. Meanwhile, identity is how the participant's identity is displayed and described in the text. In the context of Critical Discourse Analysis, it attempts to uncover certain intentions and meanings. The term discourse, which is equivalent to discourse, has

many meanings, including the communication of thoughts with words, the expression of a thought. Apart from that, critical discourse can also take the form of communication in general, especially as a subject of study or subject of research or written treatises, formal dissertations, lectures and so on. Thus discourse consists of written discourse and oral discourse.

METHOD

This research was conducted using a qualitative research method with a critical discourse analysis scalpel developed by Norman Fairlow. According to Burhan in Bungin (2007, 24), this qualitative approach focuses on the general principles underlying the materialization of the meaning of social phenomena in society. This research is presented in the form of a verbal description as a form of description. Therefore, a descriptive qualitative research method was used. Descriptive means research aimed at collecting, analyzing, and presenting actual information data. This study can provide a clear picture of the subject matter under this study in order to draw conclusions from the research subject

RESULT AND DISCUSSION

The researchers are interested in selecting francophone Senegalese works as research objects from among such francophone literature. Thus, the author picked *Poème à Mon Frère white* since francophone writers from that nation are not as well-known as francophone writers from other countries. Senghor encourages readers to explore the nearly magical and supersensory realm of Africa in his poems, such as *Poème Mon Frère Blanc*. Critics have paid close attention to his ideas and the Negroid notion. The notion, which has many intellectual roots in France, became popular after the Second World War. As one of the founders of the Negroid movement, Senghor sought to raise awareness among Africans and dispel a sense of inferiority. The term colored people includes rebellion against colonial values, glorification of the African past, and longing for the beauty and harmony of traditional African societies. This term is defined in contradiction to Europe. According to Senghor, Africans are intuitive while Europeans are more versatile.

Poème à mon frère blanc

Cher frère blanc,
Quand je suis né, j'étais noir,
Quand j'ai grandi, j'étais noir,
Quand je suis au soleil, je suis noir,
Quand je suis malade, je suis noir,
Quand je mourrai, je serai noir.
Tandis que toi, homme blanc,
Quand tu es né, tu étais rose,
Quand tu as grandi, tu étais blanc,
Quand tu vas au soleil, tu es rouge,
Quand tu as froid, tu es bleu,
Quand tu as peur, tu es vert,
Quand tu es malade, tu es jaune,
Quand tu mourras, tu seras gris.
Alors, de nous deux,
Qui est l'homme de couleur ?

<https://lyricstranslate.com/fr/po%C3%A8me-%C3%A0-mon-fr%C3%A8re-blanc-poem-my-white-brother.html>

Looking at the shape of this poem, Poème à mon frère blanc has a stanza poem of only 16 lines, with no particular rhymes, no particular type of verse. Then, Anaphora spun *Quand* throughout the poem, which is reminiscent of a song or a nursery rhyme that is repeated. - Lexical field of colors throughout the poem, and always at the end of the verse. Moreover. The speaker in this poem is the first person, and the text is truly addressed his audience. Talking about the technical poem, the illustrations are simple, quite stripped down. Besides that, the technique is always the same: dark and bright colors.

1. Text

In this poem, the speaker focus on men did blacks react to this totalitarian constraint to avoid the absolute sinking of their historical identity. They marooned as far as possible the global assimilation policy applied by the "white" powers. The

socio-cultural and socio-psychological history of the negroid franchophone is largely the story of this ideological marooning that allowed men of African descent not to re-interpret the West through the African mentality, as the believed Melville J. Herskovits, but to adapt to the conditions of the class struggle in their own country, by transforming Western cultural patterns according to their emotional needs deeply dependent on Africa. This cultural Seneal, called *maroonage* is an original form of rebellion that has manifested itself in the fields of religion, folklore and art. This marooning could not, of course, be exercised with the same effectiveness in all areas of social life. The Francophonie Négroïde could not maroon the language of the masters, although in some cases, as the existence of the *créole* language in Sénégal. For the following poetic discourse analysis, researchers describe metafunctions and language systems in the following table.

Table 1. Metafunction Description

Language Meta-function	Language Systematics			
	Phonology	Morfology	Syntax	Discourse
Ideational	Onomatopoeic, Icon, Meaning and Sounds,	Talking about the main character (white people as colonialists), called brother (<i>frère blanc</i>) and physical condition (the word about colour: black (<i>noir</i>), white (<i>blank</i>) pink (<i>rose</i>), red (<i>rouge</i>), green (<i>vert</i>) and yellow (<i>jaune</i>) also grey (<i>grin</i>)	To show: the message contents (about racism), thoughts and feelings as a whole	Aesthetic but not imaginative and optimizing satirical language
Interpersonal	association sound and convey with satirical sound	Communication through time words including subordinating conjunctions (<i>Quand</i>), white people as colonialists), called brother (<i>frère blanc</i>) and adjectives (various colors)	Communicate message or meaning: objective, subjective, textual and contextual (racism)	Text conventions and language and poetry systems, as follows: object, tone and impression

Textual	Rhyme: repetition	Order: reputation, category, deviation, exploration	The arrangement forms line and stanza structure, tone, coherence and intentionality	Structure: building elements starting from the title, array, stanza, and the meaning of using the words brother and colors.
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a. Phonology

Phonology is the branch of linguistics that studies the sounds of speech. Traditionally, poetry exploits the potential of language sounds to build dynamics and harmonies that can yield satirical language. Horizontally, each line of poetry has a phonological relationship in the form of linguistic sounds using the word noir, as in the following example.

**Quand je suis malade, je suis noir,
Quand je mourrai, je serai noir.**

The repetition of the words quand, je suis, noir and also blanc can be categorized as a full syllables. All lexicons are basic lexicons, which are played by repeating, contrasting, aligning, and changing with other parallel lexicons (color types).

b. Morfology

At the morphological level, Poème's *Poeme à Mon Frère Blanc* presents lingual units of human position (brotherhood) which are subcategories of pronouns. The categories used and qualitatively show the dominance of information, messages, and themes are nouns, verbs and adjectives. Meanwhile, from the process side, there is no reduplication or affixation, but there is composition down to the phrase level. Phrasal constructions which in linguistic studies are included in the realm of syntax, in this discussion are included at the morphological level, bearing in mind that lingual units of phrases are said not to go beyond the syntactic function

and syntactically have the same distribution at the word level. This can be seen in the table below:

Table 2. Pronominal Category

Pronoun	Expanded to
A mon fere banc (My White Brother) Fere = adjective and possessive pronoun	White people who colonized Senegal
de couleur (Colored people)	Shows white people who are called by the word satire as brother

As the result, the poet associates the presence of this pronoun with the white occupation of Senegal (the speaker's nation) and the racism that exists there.

c. Syntax

The poetry stanza consists of sentence linguistic units that form a single unit of the stanza. The syntactic unit of the sentence are:

Cher frère blanc,
 Quand je suis né, j'étais noir,
 Quand j'ai grandi, j'étais noir
 Dan
 Quand tu es né, tu étais rose,
 But you, white man,
 Quand tu as grandi, tu étais blanc,
 When you grow up, you're white,,
 Quand tu as froid, tu es bleu,

 Quand tu as froid, tu es bleu,
 When you sunbathe, you are red

The phrases above explain the behaviour of the character who is given in the function as the subject of the sentence, specifically à mon Frère blanc, (Fere refers to the adjective and possessive pronoun), which is a white person (French) as a coloniser. Everything happens in the space of a sarcastic sentence, which is given

in the formation of prepositional phrases, works as an adverb, and performs a locative role in the region of black people or the colonial powers' land. This structure demonstrates that *Frère blanc* is a noun phrase formation, with *mon* as the main element and *frère blanc* as an attribute.

d. Discourse

Poetry, which focuses on using language in a concise, precise, and gentle way, optimizes the use of language's potential, from the level of sound to discourse. All of this helps support her one of the preconditions of the discourse: the existence of full authority. Lyrically, the discourse of this poem indicates that it satisfies the above discourse requirements (i.e. discourse about racism). The occurrence of nouns and adjective clauses is also a sign of consistency of form with the use of ellipsis. These markings become the repertoire of words used by the subject Inter-array cohesion using disengagement markers. The omitted first stanza has a prepositional phrase that satirically refers to the location of the colonialization and the colored people.

2. Discourse Practice

In the analysis of discourse practice, researchers analyze how the production and consumption of text in poetry. The author's side is the starting point for determining the situation which is the process of producing the meaning of poetry. *Poème à Mon Frère Blanc*'s poem raises the theme of racism, namely the difference between white people and black people, which is expressed in every lyric and word that is so captivating and critical of what has been happening to African people who are referred to as colored people. In this poem, if someone assumes that colored skin is meant for people with dark skin, they are wrong. In this poem, colored skin is actually aimed at white people.

Table 3. Relationship between the Speaker, object and term

Being Observed	Findings
The speaker's relationship with context creation in the text of poetry	The speaker is Negroid. He is known as the president of Senegal. Senegal is a French colony. France is a country where the majority of the population is white.

The object relationship with the speaker	Even though he is called a <i>mon pere</i> (my brother), the object is neither his real brother nor his best friend. The word brother is actually used to satire white people who always think of themselves as more than black people
The relationship between the word <i>fere blanc</i> (white brother) and <i>de color</i> (colored person or people)	This finding can be analyzed in terms of the speaker's condemnation of the term skin color. According to him, it is discriminatory. All other men are discriminated against because only white men are not considered of colored people

By seeing the analyzing table above, it might be explained that the result is that the objective is to achieve an evolution in viewpoint on the project's concept and to give it a social dimension through the dread of the object-color. The dialectic between competition and hierarchy portrays the relations of dominance that form in discursive practises between individuals owing to their demographic and cultural interdependence in the sociology area of politics, institutions, and ideology. According to this viewpoint on social interactions, each relationship established eventually leads to the formation of a difference in rank between human relations, a hierarchical order of rights that translates into literal domination. As we researched, the cleavages of social interactions, as well as the complementarity and reciprocity of trade systems, are functionally intertwined.

3. Social Practices

Through this poem, as if it proves, the research on human relations strives to consider man as the main object. However, this CDA approach does not put the object of any socio-linguistic research, in order to better understand. Thus, the main challenge of this research is to consider skin colors as objects and factors of idea transmission, personalization, interpretation of human knowledge (in this case about rasism). *Poème à mon frère blanc* is a poem for beginners in which a complicated subject is explained in a simple and knowledgeable manner, because tolerance may be learned at any age In this case,, the black man remains black in all conditions. As a result, the title is deceptive

The construction of the speaker's attitudes and views in A Mon Fere Blanc's poetry is shown through linguistic features such as the choice of vocabulary and the use of meta-functions. The form of the vocabulary chosen by starting is described in Table 1. The vocabulary that has been chosen is to describe the representation of racism. The label made by white people against Negroids is indeed considered something that is very discriminatory. For more details, the researchers will describe it in the table below:

Table 4. Discourse Dimension and Elements

No	Discourse Dimension	Discourse Elements	Research Result
1	Text Analysis	Vocabularies Selection Meta-function	Fere, Blanc, Colors(white, tose, red yellow green etc), home and de couleur a. Ideasional: Aesthetic but not imaginative and optimizing satirical language Interpersonal: Text conventions and language and poetry systems, as follows: object, tone and impression, how being discriminative c. Textual
2	Discourse Practice	Schematic Framework	Discourse practice is focused on producing texts on the basis of awareness, background, ideology, experience and knowledge Background elements discuss the madness of the speaker who was being discriminated
3 4.	Socio cultural Practice Representation	Local meaning of a text from word choice, sentence, style	.Structure: building elements starting from the title, array, stanza, and the meaning of using the words brother and colors. The author's satire on racial differences carried out by French society whom he calls brothers

In *Poème à mon frère blanc*, the author contrasts the lives of a black man with either a white man in this poetry written in French. While it may seem at first sight that this poem is only about ethnic differences, it gradually becomes evident that there is also a deep sense of loneliness in this poetry. In the literary tradition, Senghor's texts, according to their form and arrangement, can be classified in the drama genre, even though this text is in the form of poetry. In its composition, this drama provides a language foundation for plurality speakers. In this case, the meaning of anger is implied, forming a certain plurality which results in the construction of polyphonic texts. Drama in this form, seems to acknowledge the existence of a polemic. Therefore, this needs to be analyzed, because this allows for divergence and confrontation of viewpoints and opinions between black people (as colonized people and white people as colonialists).

In the poem, it is stated that white people's lives, on the other hand, are marked by racial revolt. It is clear how the poet uses several hues in the second verse. It appears to be in strong contrast to the lifestyles of the Africans in the first stanza, who are continually shown as black, emphasizing the isolation and to be placed as the *liyan* or the other I. The use of different colors in each line in the second stanza for white people, indicating how interesting and varied life may be for white people, emphasizes, how sad black people feel, given that everything in their lives appears to be relieved to the Africans.

As a result, discourse is fundamentally governed not just by a set of linguistic processes or indicators that convey the meaning of the writer or speaker, but also by those that show the relationship between the interlocutor and the object of the conversation. The corpus will be analyzed from perspectives based on linguistics of pronunciation: the pronunciation process, which reflects the attitude of the subject of the pronunciation, the pronunciation process as a tool for the process by which the subject reveals it-self. In this case, subjectivity is revealed in discourse through a series of linguistic processes including personal pronouns. In this discourse, we note the strong presence of the first person pronouns *Quand* (when) *Je* and *Toi* (I and you) appear (in stanzas 1 and 2). The personal pronoun *Je*, in speech, is the subject of a group of verbs expressing states, perceptions, actions and modalities.

CONCLUSION

Based on the analysis above, in this part, the researchers would like to conclude that: first the researchers may show that The poem "Poeme A Mon Fere Blanc" is culturally a tragedy of a country that has experienced racial discrimination. "Poeme A Mon Fere Blanc" poetry as a cultural symptom leads to animalization and materialization by eliminating reason and degrading humanity. Critical discourse analysis views that discourse is not understood as a study related to language only, but looks at discourse from the perspective of various contexts that influence it. In addition to providing focus on text, language in critical discourse analysis also focuses on the context used as a tool for certain purposes and practices.

Secondly, the researchers may show that Fairclough's argument that ideology is tangible is correct (in this case the ideology of racism). Racism is regarded as one of the modalities of power, resulting in the acquisition of power through hegemony rather than power earned by violence and force. By dismissing or dismissing Negroids as the liyan or the other. From this study, the researchers can prove that Fairclough's statement, which emphasizes that ideology is concrete, is true (in this case the ideology of racism). The ideology of racism is considered as one of the modalities of power, through something that results in the acquisition of power through hegemony rather than power obtained through violence and force.

In line with the content of the text of the poem which reveals the social problems that occurred in the place where the poet stood and gave birth to this poem", the metafunction of textual guides the reader to explore textual and contextual meanings. Textual reading by comparing and extracting information from other texts. Contextual reading by exploring information in accordance with the social and cultural context of the community which is the background for the birth of "Poeme A Mon Fere Blanc" poetry.

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