

**SHOWING IDENTITY AND PROUDNESS AS BLACK WOMEN  
IN THREE POEMS**

***I AM A BLACK WOMAN* (1970) BY M. EVANS,  
*A WOMAN SPEAKS* (1997) BY A. LORDE, AND  
*I AM MORE THAN THAT* (2018) BY L.P. MASEKO**

**THESIS**

***Submitted as Partial Fulfillments of the Requirements to Obtain the Strata One  
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Judul : Showing Identity and Proudness as Black Women  
In Three Poems *I Am A Black Woman* (1970) by  
M. Evans, *A Woman Speaks* (1997) by A. Lorde,  
and *I Am More Than That* (2018) by L.P. Maseko

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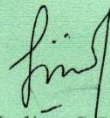
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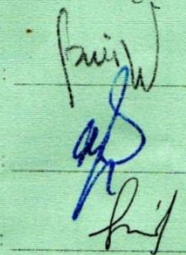
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## ABSTRACT

**Husna, Fadilah.** 2019. Showing identity and proudness as Black women in three poems *I am a Black Woman* (1970) by Mari Evans, *A Woman Speaks* (1997) by AudreLorde, *I am More Than That* (2018) by Lindiwe Princess Maseko. *Thesis*.English Department.Faculty of Language and Arts.UniversitasNegeri Padang.

This analysis of the three poems *I am a Black Woman* (1970) by Mari Evans, *A Woman Speaks* (1997) by AudreLorde, *I am More Than That* (2018) by Lindiwe Princess Maseko are expose the issues about showing identity and proudness as Black women. It is also expose the contribution of poetic elements (speaker, repetition, and tone) in revealing the issues about showing identity and proudness of Black women. This analysis is done by through text-based and context-based interpretation that is related to the concept of power and knowledge by Michel Foucault. The result of this analysis is exposing about the pronouncement of Black women about their identity and their proudness. Showing identity as Black women is live with culture of Black. Showing proudness of being Black women is respecting their original identity as Black.

**Keyword:***Black feminist, power and knowledge, Race, Gender, Stereotype.*

## ABSTRAK

**Husna, Fadilah.** 2019. *Menunjukkan identitas dan kebanggaan sebagai perempuan Kulit hitam dalam tigapuisi I am a Black Woman (1970) by Mari Evans, A Woman Speaks (1997) by Audre Lorde, I am More Than That (2018) by Lindiwe Princess Maseko.* Skripsi. Jurusan Bahasa dan Sastra Inggris. Fakultas Bahasa dan Seni. Universita Negeri Padang.

Tujuan dari analisis ini adalah untuk mengekspos isu-isu tentang menunjukkan identitas dan kebanggaan sebagai perempuan kulit hitam. Ini juga mengungkap kontribusi elemen puisi (*speaker*, pengulangan, dan nada) dalam mengungkapkan masalah mengungkapkan identitas dan kebanggaan sebagai perempuan Kulit hitam. Analisis ini dilakukan dengan melalui interpretasi berbasis teks dan konteks yang terkait dengan konsep power and knowledge by Michel Foucault. Hasil analisis ini menunjukkan pernyataan perempuan Kulit hitam tentang identitas dan kebanggaan mereka. Menunjukkan identitas adalah dengan menggunakan budaya kulit hitam. Menunjukkan kebanggaan menjadi perempuan kulit hitam adalah menghormati identitas asli sebagai kulit hitam.

Kata kunci: *Feminiskulithitam, kekuatan dan pengetahuan, Ras, Gender, Stereotip.*

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Padang, 14November 2019

The Writer

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## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 Background of The Problem**

Black people are people from African who brought by White people in the past to be enslave. After abolition of slavery was abolished, Africans who still existed in America lived and developed up to now become Black peoples. Black women are Black women who living in America. Nowadays, discrimination for Black people still exists in indirect way. Many Black women live in discrimination by authority of White. Because of the discrimination, make Black women realize about their identity of being Black and women living in America. Black women create Black feminist movement to deliver their idea about equality to social.

Feminist is a social movement in the social that social prioritize male point of view, and that women are treated unfairly within those societies. Black feminist is social movement by Black women. Black feminist has been around since the time of slavery. Feminist movements have campaigned and continue to campaign for women's rights, including the right to vote, to hold public office, to work, to have equal rights within marriage. Black feminist is created because of Black women are different significantly from White women. Black feminist is kind of the way to showing identity and proudness of Black women to White people. It is to deliver their idea to social and government.

Black feminist is happen because of White people feel like they own time and control history. White people do not give a chance for Black people especially women to stand up with their identity as Black. Feel superior by White make Black people realize and aware of their existence and their power, it is will create the refusal of Black people especially women. Black women get much discrimination. Black women do it in race and gender aspect, it is by showing identity as Black women and by showing proudness of being Black women.

Gender is the social relation of power that has been mostly addressed by social geographers. Male and female classify genders. Gender influences a person's appearance, interests, activities, friendships, interpersonal styles, and career decisions. In America, Black women face many discrimination in their life. Issues that confront by Black women are assuming in patriarchy that women as weak, as lacking a voice and as powerless. It is also assumes that man is more powerful than the woman is. Beside, Black women also confront issues from White, it is called race.

A race is a grouping of humans based on shared physical or social qualities into categories generally viewed as distinct by society. Based on the article by Melanie E.L. Bush in her article (2004) about race, ethnicity and Whiteness is explains about race:

“Theories about race and ethnicity provide the framework within which the study of Whiteness has emerged. This section reviews the history of these concepts and summarizes how “White identity” developed over time.” (p. 7)

Based on the quotation, race is starting of White people and different them among Black and Asian people. Race in America is point to Black people or Black peoples, because of the skin color and the history of Black peoples. As Black peoples lived in America, they face many issues in social. Especially Black women confront issues from White and men. Many issues are supported by media, which produce specific images, representations of race and Blackness. Several women try to empowering and lift the dignity becomes Black women. According to the Robert Wood Johnson Foundation (2017) explain about issues for Black women in public area:

“In the context of institutional discrimination, women most frequently report being discriminated against because they are women when applying for jobs and when it comes to being paid equally or considered for promotions. While women of different racial or ethnic backgrounds reported different rates of discrimination, workplace discrimination remains the most frequently reported issue for women across racial and ethnic identities. Additionally, roughly one in ten women report that they or a female family member have been treated unfairly by the police or by the courts because they are women” (p. 2)

The quotation reveals that many women get discrimination in public area, especially Black women. The discrimination got by Black women are such as get low level of class in work even they have high score in their graduate certificate. Black women are always getting second-class compare to the White. The skin color is affected by their social life, education, relationship, and work. Many of them do not hear enough in the media and do not get attention even they get a better education. The problem often begins with limited science, technology, engineering, and math curricula are being offered in the schools that African American girls and boys attend. The limited make Black peoples never get better



education compare to American women. Because of systemic race and gender discrimination, Black women are showing their identity and proudness to fight the issues about them.

These poems are interesting to be discussed because issues discrimination of women is still exist, it is happen directly and indirectly. As Black women, they are face double discrimination it is from White and from men. Based on the poems, the speakers are given explicit explanation and pronouncement about their identity as Black women.

## **1.2 Showing Identity and Proudness as Black women**

Showing identity and proudness are keyword to form the terminology in this analysis. In Cambridge Dictionary(2019) showing is an opportunity for the public to see something. Identity based on Cambridge Dictionary(2019) is who a person is, or the qualities of a person or group that make them different from others. Based on Cambridge Dictionary(2019) proudness is having or showing respect for yourself.

Based on the poem, showing identity and proudness by Black women is the explicit pronouncement about their identity as Black women to White people that dominant and discriminate them. The speaker are representative for Black people in America who get discrimination and now they are have enough power to fight and speak up about their identity and prove to White people that the new Black women is born. They had born with honor as Black and women.

### 1.3 A Brief Description of Author's Biography

In this analysis of these three poems are written by different people. *I am a Black Woman* (1970) by Mari Evans, *A Woman Speaks* (1997) by Audre Lorde, *I am More Than That* (2018) by Lindiwe Princess Maseko.

#### 1.3.1 Audre Lorde

Based on Encyclopedia Britannica(<https://www.britannica.com/biography/Audre-Lorde>) Audre Lorde, in full Audre Geraldine Lorde, also called Gamba Adisa or Rey Domini, born February 18, 1934, New York, New York, U.S.—died November 17, 1992, St. Croix, U.S. Virgin Islands, American poet, essayist, and autobiographer known for her passionate writings on lesbian feminism and racial issues. Lorde's love of poetry started at a young age, and she began writing as a teenager. She attended Hunter College, working to support herself through school. After graduating in 1959, she went on to get a master's degree in library science from Columbia University in 1961. For most of the 1960s, Audre Lorde worked as a librarian in Mount Vernon, New York, and in New York City. She married in 1962. The couple had two children and later divorced. Lorde has many works done like poetry and prose. In 1968, she published *the first cities* her first volume of poems. Her second volume was published in 1970 *cables to rage*, it is written during her tenure as poet in residence at Tougaloo College. Lorde also get nominated for the National Book Award for poetry in 1973 *from a land where other people live*. In her volume, *the Black unicorn* in 1978, she describes her identity within the myth of African female deities of creation, fertility, and warrior strength.

### 1.3.2 Mari Evans

Based on Encyclopedia Britannica(<https://www.britannica.com/biography/Mari-Evans>) Mari Evans was born July 16, 1923, Toledo, Ohio, U.S. She is an Black people author of poetry, children's literature, and plays. Mari Evans was also an Black people poet, writer, and dramatist associated with the Black Arts Movement. Evans received grants and awards including a lifetime achievement award from the Indianapolis Public Library Foundation. Her poetry is known for its lyrical simplicity and the directness of its themes. She also wrote nonfiction and edited *Black Women Writers (1950–1980): A Critical Evaluation* (Doubleday, 1984), an important and timely critical anthology devoted to the work of fifteen writers. Evans died at the age of ninety-seven in Indianapolis, Indiana. In 1970, Evans write poems *I am a Black woman* and many of her early poems preceded the Black arts movement. Evan focused primarily on the issues of race and identity, her poems frequently featured Black women. Evan has memorable poems like *celebration, if there be sorrow, speak the truth to the people, when in Rome, and the rebel*. Her poems encouraged readers to identify with and respect the speaker and characterized as *realistic, hopeful, sometimes ironic, and enthusiastic*. Evans writes many works like poems, children's books, drama, and non-fiction. She also has awards and honors like *John Hay Whitney* fellowship (1965-1966), National Endowment for the Arts creative writing award in 1981, featured on Uganda postage stamp in 1997, etc.



### 1.3.3 Lindiwe Princess Maseko

Based on power poetry (<https://www.powerpoetry.org/poet/Lindiwe%20Princess%20Maseko/poems>) write about Lindiwe Princess Maseko's biography. Lindiwe Princess Maseko was born on July 30, 1995 in Mberengwa District, at Mnene Hospital. She is the fifth daughter of the late Mr. and Mrs. Maseko. She grew up under the care of her uncle and aunt because her parents had passed on. They passed on when she was four years of age in 2000. She is a Christian in the Evangelical Lutheran Church in Zimbabwe. She did both primary and secondary level at Mnene Mission (that is from 2001 to 2013). Betseranai paid part of her school fees. From the little they got, her grannies also helped her with school fees, up until the Good Shepherd adopted her in 2012 during her lower six. She is now a graduate from Midlands State University holding a Bachelor of Arts in Theology and Religious Studies Honors Degree. She did her attachment with Ecumenical Church Leaders Forum (ECLF), which is a peace building organization. The organization includes all age groups, men and women, young and elders. It also tackles issues to do with livelihood projects which addresses what is called the "the conflict of the stomach", hence encouraging communities to have self-reliance and development through peaceful means. As an aspiring theologian, she is interested in issues to deal with Gender, Justice, Peace Building, girl child, human security and human rights, HIV and AIDS, and Vulnerable groups. In the interest of pursuing these, she has concluded that they need to be put first into writing and then into action, hence she is interested in writing poems, which concerns child, women and vulnerable group rights. She is

a young woman who is very eager to learn, to work together with communities, both developed and developing, marginalized, and not marginalized, hence a voice of the voiceless. She desires that the church should stand on its ground to proclaim peace and justice without fear or hesitation. It is also her wish for the church to speak the truth strongly against issues, which are barriers to development, such as corruption and violence. Her passion is to move together with the church and the community to develop the nation. She also wants to influence others to have a rightful mind and positive thought to the person sitting next to them. Lastly, she can say it is better to speak what is labeled wrong or bad by humanity, but which is correct and good in the eyes of God.

**1.4 *I am a Black Woman* (1970) by Mari Evans, *A Woman Speaks* (1997) by Audre Lorde, *I am More Than That* (2018) by Lindiwe Princess Maseko**

These three poems *I am a Black Woman* (1970) by Mari Evans, *A Woman Speaks* (1997) by Audre Lorde, *I am More Than That* (2018) by Lindiwe Princess Maseko are talk about the explicit pronouncement about their identity of being Black women. This analysis refers to how Black women try to express their fact about being Black women. Black women survive from discrimination.

In this analysis, showing identity and proudness by Black women is the pronouncement of Black women identity to get equality of White and men that discriminate Black women. Each poem in this analysis describes about the identity of being Black women.

In the poem “*I am a Black woman*”, discusses the issues about declaration of Black women about their identity as Black women. The speaker in the poem

gives the explicit pronouncement of being Black woman. The speaker uses the word assailed, impervious, and indestructible to describe Black women.

In the poem “*A woman Speaks*”, discusses about the speaker’s pronouncement about identity as Black women that get discrimination at that time and do not get the respect they deserve. The speaker showing the identity as Black women to against the assumption in patriarchy that casts women as weak, as lacking a voice and as powerless by suggesting that a new Black woman has arrived. A new woman that the speaker is introducing is a woman that can stand on her own.

In the third poem, *I am More Than That* (2018) by Lindiwe Princess Maseko is discusses about the explanation and pronouncement of Black women to the domination of White people. Their identity as Black and as women is always discriminated by White. The repetition and tone are dominant use to reveal the meaning of the poem. The speaker explain that Black people is honorable people with their own identity, culture and ideology.

All the poems are having same purpose to discuss. It is about the explicit pronouncement of Black women about their identity to the domination of White. The domination of White always discriminate Black women in their life. Because of that, Black women show their identity and their proudness of being Black women. By using the concept of power and knowledge by Michel Foucault, it is help to reveal out the meaning about the pronouncement of Black women about their identity. Black women have much power to speak up about their identity as Black women and they empowering other Black women to do so.



### 1.5 Problem of The Study

This analysis is focuses on showing identity and proudness of being Black women. *A Woman Speaks* (1997) by Audre Lorde, *I am a Black Woman* (1970) by Mari Evans, *I am More Than That* (2018) by Lindiwe Princess Maseko. Two research questions used to analyze about showing identity and proudness of being Black women. These are the question research:

1. How far does the in three poems *A Woman Speaks* (1997) by Audre Lorde, *I am a Black Woman* (1970) by Mari Evans, *I am More Than That* (2018) by Lindiwe Princess Maseko expose the issues about showing their identity and proudness as Black women?
2. To what extent does speaker, tone, and repetition in these three poems *A Woman Speaks* (1997) by Audre Lorde, *I am a Black Woman* (1970) by Mari Evans, *I am More Than That* (2018) by Lindiwe Princess Maseko support the issues about showing their identity and proudness as Black women?

### 1.6 Purpose of The Study

This analysis is focus to find out how far these poems *A Woman Speaks* (1997) by Audre Lorde, *I am a Black Woman* (1970) by Mari Evans, *I am More Than That* (2018) by Lindiwe Princess Maseko reveal the issues about showing their identity and proudness as Black women. In this analysis, use some poetic elements such as speaker, tone, and repetition to give contribution in revealing the meaning of showing their identity and proudness as Black women. These three of poetic element are dominant using to reveal the meaning.

## 1.7 Previous Study

The analysis of these three poems *A Woman Speaks* (1997) by Audre Lorde, *I am a Black Woman* (1970) by Mari Evans, *I am More Than That* (2018) by Lindiwe Princess Maseko are focus on Black women that live in America. Some essays give contribution and inspiration to this analysis.

The first is the poem *I am a Black Woman* (1970) by Mari Evans, was analyzed Ralph Drive, Painesville, Ohio and posted on 11 July, 2017. He discussed about portrays a relationship between Black adult females of our history and today's society. The talker is a strong Black adult female. Ralph Drive takes Mari Evan's background to analyze the poem. She portrays this in a manner that she describes minutes where she has struggled and when other Black adult females of history have struggled every bit well. She implies that those difficult times have made her the individual she is today. These lines are stating her pride in being Black is her best property. In the second stanza, it is seen that the talker is speaking about the past and is reflecting on it. The talker reflects on many minutes in history that she relates to in her personal life. Although the talker was non-alive during the clip. "The vacillation of Nat's body" refers to when inkiness was being hung when they were contending for their rights. This relates to when the talker referred to her boy because he was in Vietnam besides contending for freedom and his rights. In the third stanza, Evans uses the foremost individual to come back from the past tense she was utilized in the second stanza. In lines 21-27 it reads. "I am a Black adult female tall as a cypress/ strong/ beyond all definition still/ withstanding place/ and time/ and circumstance. The mention of

the cypress tree is used to depict the talker as strong, tall, and able to defy difficult times. This stanza serves as the decision and wraps up the chief point that the experiences that Black adult females. "I Am a Black Woman." by Mari Evans is a really powerful and meaningful verse form about the difficult journey Black adult females of history faced and how it still connected to the clip when the verse form was written. Evans set a tone that was one of hope but besides had a batch of hurting and unhappiness.

The second is poem *A Woman Speaks* (1997) by Audre Lorde, was analyzed by Adaoma Igwedibia. Igwedibia discussed the conflict of Black women of being Black and pursue to all Black woman to break the stereotype about Black and proof to the world that as a woman and Black they are not weak and be equal as man. In this poem, Audre Lorde opposes the assumption in patriarchy that casts women as weak, as lacking a voice and as powerless by suggesting that a new Black woman has arrived, born in the image of MawuLisa to break the silences of history, to assert her right and to oppose any attempt to silence her. In the first stanza lines two through four, the speaker says, "my magic is unwritten/but when the sea turns back/it will leave my shape behind." This is about how women have left a mark on the world even when the world has turned its back on them. In seeking the attention of the world, the speaker suggests that women seek no special favor nor pity but simply a level-playing field to actualize their dreams. The poem ends on an optimistic note despite the horrors of history, the horrors of the middle passage. It presupposes that conversational speakers avoid any impression of the introduction of topics that are not germane to the issue at stake,

and that the speakers avoid unnecessary digressions that do not contribute to the cause of disagreement. Additionally, although, Lorde's poetry is said to be simple and straightforward, the insertion of these prolix expressions coupled with appeals to West African mythology (Dahomean mythology), at the very least complicates the reader's understanding of the basic storyline

The third poem is not found yet, even the essay or article about it. All these essays and articles are helpful and give a contribution to analyze these three poems, based on this previous study about the poems. The difference from the previous essay and article is to use the writer's background, the previous study analyze poems and connect them to the biography of the writer's life. Similar things to this analysis are poetic elements, poetic elements that give contributions are tone, speaker, and repetition, of these poems gives much contribution to reveal the meaning of the poems.

### **1.8 Theoretical Framework**

The analysis of these three poems *I am a Black Woman* (1970) by Mari Evans, *A Woman Speaks* (1997) by Audre Lorde, *I am More Than That* (2018) by Lindiwe Princess Maseko are about the issues about showing their identity and proudness as Black women. This analysis uses the concept of power and knowledge of Michel Foucault. The concept of Black feminist by Alice Walker also takes part to give support to in this analysis. Many serious issues exist in America such as issues about race and gender because America is multicultural country. As White Americans, they are feeling superior to other American people because they divide American into several parts like Black people, Latin-

American, Chinese-American and other. For Black American, they got more discrimination because of skin color and the history of Black peoples before. In 1969, race mattered a great deal for material well-being. It mattered most for Black peoples but it also mattered for other groups as well. It mattered less for women only because White women were themselves disadvantaged and the objects of pervasive labor market discrimination.

The concept about power and knowledge by Michel Foucault in this analysis is to find how Black women show their identity and they proud of being Black women to White people and world that Black women is powerful, intelligence, and beautiful people and being Black is their identity and they proud of it. Black women have awareness about identity of being black and have knowledge about it, because of that they speak up and show their identity as Black women and proud of it. On book by Mary Klages about literary theory, explain about power and knowledge:

“Foucault is primarily interested in examining how *discourses* creates relationship of *power/knowledge* which then become the framework within which human thought and action are possible”

By this quotation, explains the relation of power and knowledge. Power happens because of knowledge. Knowledge is defined as a higher form of information, which requires understanding the patterns and creating useful meaning of the information. Power and knowledge not only limits what we can do, but also opens up new ways of acting and thinking about ourselves.

## 1.9 Methodology

The analysis of these three poems *I am a Black Woman* (1970) by Mari Evans, *A Woman Speaks* (1997) by Audre Lorde, *I am More Than That* (2018) by Lindiwe Princess Maseko focus on the poetical elements such as speaker, tone and repetition to reveal the meaning of the poem. The poetic element speaker reflects the voice of the poem and it is the imaginary voice assumed by the writer of the poem. Tone is to express and give stress to some words in the poems. Repetition of the word in the poem is to express and support tone to reveal the meaning of the poems. This analysis uses the concept of power and knowledge by Michel Foucault.