

CLASS STRUGGLE ON BOB MARLEY'S SONG LYRICS



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of "Sarjana Sastra"**

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ABSTRAK

ANGGIAT PANGIHUTAN, 2011. *Perjuangan Kelas Didalam Lirik Lagu Bob Marley*. Skripsi, Jurusan Bahasa dan Sastra Inggris, Fakultas Bahasa dan Seni, Universitas Negeri Jakarta.

Penelitian ini bertujuan untuk mengungkap perjuangan kelas yang digambarkan di dalam lirik lagu *Bob Marley*. Metode yang digunakan dalam penelitian ini adalah analisa deskriptif dengan menggunakan teori semiotik. Untuk menjelaskan cara menggambarkan perjuangan kelas dalam lirik lagu *Bob Marley*, penulis menganalisa makna representament dan interpretament pada tanda-tanda yang terdapat dalam lirik lagu dengan menggunakan semiotika Charles Pierce. Perjuangan kelas kemudian diungkap berdasarkan makna yang terdapat dalam interpretament. Selanjutnya perjuangan kelas tersebut dianalisa berdasarkan teori teori perjuangan kelas Karl Marx dan teori hegemoni Gramsci. Sumber data pada penelitian ini adalah lima lirik lagu *Bob Marley* yaitu *I Shot the Sheriff*, *War*, *Buffalo Soldier*, *Zimbabwe*, and *Get Up, Stand Up*. Hasil penelitian ini menunjukkan bahwa lagu-lagu tersebut menggambarkan perjuangan kelas bawah untuk terbebas dari tekanan dan pengaruh hegemoni kelas atas. Melalui analisis ini dapat disimpulkan bahwa kelima lagu tersebut memiliki kecenderungan yang sama dalam menggambarkan perjuangan kelas bawah untuk terbebas dari segala macam bentuk tekanan dan pengaruh hegemoni dari kelas atas. Kelas bawah berjuang melawan kelas atas untuk mengakhiri diskriminasi kelas atas terhadap kelas bawah.

Kata kunci: perjuangan kelas, lirik lagu, semiotik, hegemoni

ABSTRACT

ANGGIAT PANGIHUTAN, 2011, *Class Struggle on Bob Marley's Song Lyrics*.
A thesis, English Department, Faculty of Language and Arts, State University of
Jakarta.

This study is aimed to reveal the class struggle issues portrayed in Bob Marley's song lyrics. The method employed in this study is descriptive analytical study using semiotics analysis theory. In order to represent the class struggle in Bob Marley's songs lyric, the writer analyzed the representament and interpretament meaning on signs existing in these song lyrics using semiotics analysis by Charles Pierce. Then, class struggle is revealed according to the meaning in interpretament level. Furthermore, the class struggle is analyzed by referring to class struggle theory by Karl Marx, and the hegemony power theory by Gramsci. The data sources of this study are five songs lyric of Bob Marley; they are *I Shot the Sheriff*, *War*, *Buffalo Soldier*, *Zimbabwe*, and *Get Up, Stand Up*. The findings of this study revealed that those songs portrayed the lower class struggle to become free from the oppression and hegemonic influence of the higher class. The lower class were being oppressed and used by the higher class. The higher class needs the lower class to obtain their need by using the lower class as a tool to attain their goal. Through this analysis, it can be concluded that there is a same tendency in the five songs in representing the lower class struggle to free from all kind oppression and hegemonic influence from higher class. The lower class was struggling to fight the higher class oppression and end the higher class discrimination towards the lower class.

Keywords: class struggle, song lyrics, semiotic, hegemony

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The writer realizes that this thesis has not been perfectly conducted yet. Therefore, constructive critics, and suggestions are considered. The writer hopes that this thesis can be beneficial for further action

Jakarta, July 2011

Anggiat Pangihutan

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CHAPTER I

INTRODUCTION

1.1. Background of the Study

Nowadays, although people feel free to choose to what they become, to have a better life, or at least to have a better job, there is some exception for some people. It is because there is a “hegemony power” that makes them cannot go to the better life. The hegemony, according to Gramsci via Barker (84:20004) implies a situation where a ‘historical bloc’ of ruling class factions exercises social authority and leadership over the subordinate classes through a combination of force and, more importantly, consents. Gramscian concepts proved to be of long lasting significance within cultural studies because of the central importance given to popular culture as a site of ideological struggle. (Barker, 84: 2004).

Hegemony involves a specific kind of consensus social group seeks to present its own particular interests as the general interests of the society as a whole. In this sense, the concept is used to suggest a society in which, despite oppression and exploitation, there is a high degree of consensus, a large measure of social stability; a society in which subordinate groups and classes appear to actively support and subscribe to values, ideals, objectives, cultural and political meanings, which bind them to, and ‘incorporate’ them into, the prevailing structures of power (Storey, 2009: 80).

Furthermore, Gramsci analyze that a hegemonic bloc never consists of a single socioeconomic category but is formed through a series of alliances in which one group takes on a position of leadership. Ideology plays a crucial part in allowing this alliance of groups (originally conceived in class terms) to overcome narrow economic-corporate interest in favour of 'National-Popular' dominance.

Class struggle issues can be represented in literature and media text, such as books, movies, poetry, and songs. Class struggle is often represented with a lower class often represented as working class, or the minority one, and the higher class or with a powerful hegemony often represented as Majority, Government, etc.

Song is a short and usually simple piece of music for voice, with or without instrumental accompaniment. Virtually all known preliterate societies have a repertory of songs. Songs written by a particular composer or poet generally are more sophisticated and are not attached to activities. Many of the songs lyric have a deep meaning and usually the themes of the lyrics are raised from the issues taking place in society.

Bob Marley has produced many songs lyric reflecting the issue of society. The writer only takes five songs lyric; they are: *I Shot the Sheriff*, *War*, *Buffalo Soldier*, *Zimbabwe*, and *Get Up, Stand Up*. The message from the lyric of the songs is about the class struggle in the society. The lyrics of Bob Marley's songs influence the emerging, youthful, rebellious, and confident pulse of the Third World, but its infectious beat also captured the attention of youth in the United

States and Europe. The dreadlocks Marley wore also became popular with young people in many countries, standing as a cultural symbol of defiance.

Bob Marley's legacy went far beyond his music to include his spiritual and political crusades, which were always interwoven into his songs. The cultural and political aspects of Rastafarianism defined it as a potential threat to the Establishment. These included a belief in black racial superiority, radical nonviolent action, and an endorsement of the spiritual uplifting that could allegedly be attained by smoking marijuana. These threads fit in perfectly with the cultural rebellion of the 1970s, and Marley's songs expressed his commitment to political and social revolution. He became a hero to downtrodden peoples worldwide, singing of freedom and justice, of fighting for rights and dignity. (Hebdige, 1979: 37)

As cited in <http://www.bobmarley.com> retrieved on January 14, 2011 Bob Marley was inducted into the Rock and Roll Hall of Fame in 1994, and in 1999ss *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. A statue was inaugurated, next to the national stadium on Arthur Wint Drive in Kingston to commemorate him. 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".

The lyrics from Bob Marley's songs really affect people and threads fit in perfectly with the cultural rebellion not only in 1970s but also until today, and Marley's songs expressed his commitment to political and social revolution. He became a prophet to downtrodden peoples worldwide, singing of freedom and justice, of fighting for rights and dignity until today. His lyrics never old and always inspire people to fight for freedom and peace.

Bob Marley's songs lyric still have influence until today. Many youth today still follow the Rastafarian way and the message from his songs still relevant with today situation. The songs convey the social values about peace, fight for injustice, anti-war movement, and equality. From explanation above, Bob Marley's songs lyric are interesting to be used in this study. Bob Marley's songs lyric are analyzed using Althusser's base and superstructure theory, Gramsci's hegemony theory and Pierce's semiotic approach.

1.2. Research Question

How is the class struggle issues portrayed in Bob Marley's songs?

1.3. Scope of the Study

This study focuses on the lyrics of the Bob Marley's song lyrics that portray class struggle. They are *I Shot the Sheriff*, *War*, *Buffalo Soldier*, *Zimbabwe*, and *Get Up, Stand Up*.

1.4.Purpose of the Study

This study is aimed at investigating the class struggle issues portrayed on the Bob Marley's song lyrics

1.5.Significance of the Study

By conducting this study, the writer hopes that it will broaden his knowledge and understanding about semiotics. This study is expected to be significant for readers and especially for those who are interested in doing further research in the same area. It is hoped that the result of the study will be valuable to enrich studies in literature and to develop the previous related studies especially in the analysis.

CHAPTER II

LITERATURE REVIEW

In this chapter, the writer will review related theories and variables in this study. The writer is using several theories, mainly are pertaining to semiotic theories, which are connected to the topic, an analysis of social value in Bob Marley's songs. The approach in this study is mainly Pierce's semiotic. The variables in this study will be explained in this chapter, they are Semiotic, Semiotic by Pierce, Pop Song, Reggae and Bob Marley, Class Struggle, Althusser's Base and Super structure, and Theoretical Framework.

2.1 Semiotics

The science of signs, and a methodology which explores the structures that helps to reveal layers of meaning either in a cultural activity or in a design object. It is a field of study involving many different theoretical stances and methodological tools. One of the broadest definitions is that Umberto Eco, who states that semiotics, is concerned with everything that can be taken as a sign, which stands for something else (Chandler, 2000: 2 as cited from Eco, 1976: 7).

Language is arguably the most universal system of signs, and in the early 20th century the Austrian philosopher Ludwig Wittgenstein and the Swiss linguist Ferdinand de Saussure carried out key studies of it. This pioneering research did not analyze the concepts on which ideas were based but the language in which they were expressed, in search of an underlying bias that might be expressed in

terms of race, class or gender. Signs, as Saussure famously commented, have a 'life in society'. He suggested that a sign has three characteristics: it must have a physical form, an image, a photograph or a sound; it must refer to something other than itself; and it must be used within a shared cultural code. The interest for designers in this is that the meaning of a sign is entirely cultural. (Cited from <http://www.bookrags.com/tandf/semiotics-18-tf/> retrieved on December 10, 2010)

The scope of semiotic studies is very broad. As stated by Chandler, semiotics is concerned with meaning-making and representation in many forms, perhaps most obviously in the form of texts and media (Chandler, 2000: 2). Among the objects of semiotic analysis are literary works, clothing, advertisements, music, architecture, urban planning, human-computer interaction, sports and games, law, and so on. All these objects are regarded as texts. When people interpret these semiotic objects, they gain an access to the world and make it meaningful. They always try to capture the most immediate (the most "real") meanings; however, these meanings are presented in an indirect way (i.e., mediated).

Thus, signs as texts are forms of mediation; in this sense, different communication situations are characterized by different degrees of mediation (e.g., theatrical performance is less mediated than television). With the development of new information technologies, the line between the natural world taken for granted and the constructed world becomes more and more blurred. This could have certain advantages (e.g., the use of "virtual reality" for educational

purposes) and possible disadvantages (e.g., increase of violence, especially among youths, due to the influence of mass media). (Chandler, 2000: 3)

Furthermore, Chandler says that semiotics is applied to the study of both the structural organization of texts and the different social meanings these texts may generate. Thus, semiotics moves from language to all modes of representation employed in production and interpretation of texts. Semiotics can reveal the signifying practices behind ideology, power, gender, and so on. Semiotics emphasizes the role of signs in the construction of reality and demonstrates how the "real world" can be challenged and changed. Ultimately, semiotics can help people to understand how they construct their identities, that is, make sense of them.

2.1.1 Pierce's theory on semiotics

Peirce also treated sign theory as central to his work on logic, as the medium for inquiry and the process of scientific discovery, and even as one possible means for 'proving' his pragmatism. Its importance in Peirce's philosophy, then, cannot be underestimated. Because for Pierce (Sobur, 2006: 41 as cited from Pateda, 2001: 44), sign "*is something which stands to somebody for something in some respect or capacity.*"

According to Pierce as cited from Chandler (2000: 32):

A sign ... (in the form of a *representamen*) is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the *interpretant* of the first sign. The sign stands for something, its object. It

stands for that *object*, not in all respects, but in reference to a sort of idea, which I have sometimes called the *ground* of the representamen.

For the sake of simplicity, we can think of the sign as the signifier, for example, a written word, an utterance, smoke as a sign for fire etc. The object, on the other hand, is best thought of as whatever is signified, for example, the object to which the written or uttered word attaches, or the fire signified by the smoke.

As claimed by Peirce (Chandler, 2000: 33) that signs consist of three inter-related parts: a sign, an object, and an interpretant:

a. Sign

Sign is something than can be seen and touch, something that can be sensed by our five sense. It is something that represents other things outside the sign itself. Sign as the signifier, for example, a written word, an utterance, smoke as a sign for fire etc.

b. Object

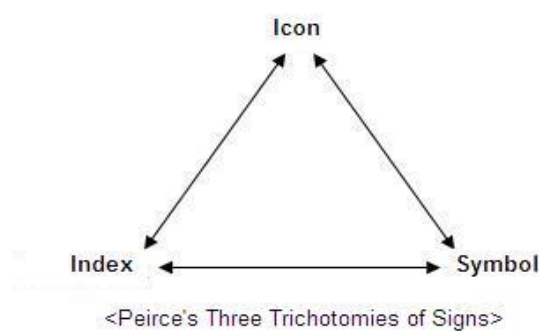
Object is the social context or something that becomes the references of the sign, or put it briefly, it can be said as something that is referred by sign

c. Interpretant

Interpretant is the conceptual mind of the person who uses and represents the sign, how the person gives meanings to the signs. According to Pierce via Chandler (2000: 33) the interpretant, the most innovative and distinctive feature of Peirce's account, is best thought of as the understanding that we have of the sign/object relation. The importance of the interpretant for Peirce is that signification is not a simple dyadic relationship between sign and object: a sign

signifies only in being interpreted. This makes the interpretant central to the content of the sign, in that, the meaning of a sign is manifest in the interpretation that it generates in sign users.

Pierce's triadic sign system (picture 1)



Peirce identified three types of signs, based on how they represent the objects of the world. Icons signify the world through resemblance so that people can recognize the object (e.g., a photograph visually looks like its object; the word "cock-a-doodle-do" resembles the sounds made by a rooster). Indexes signify the world through indication so that people can figure out this causal relationship (e.g., smoke indicating fire; pointing finger indicating where an object is located in space). Symbols signify the world through convention so that people must learn the relationship between the sign and its object (e.g., most verbal signs). Signs are considered genuine, that is, generating most meanings, if the connection between the representatum and the object is conventional.

According to Pierce as cited from Sobur (2006: 41), there are three basics typology of sign:

a. Symbol:

Symbol, as cited from Sobur (2006: 41), is a mode in which the signifier does not resemble the signified but which is fundamentally arbitrary or purely conventional – so that the relationship must be learned: e.g. language in general (plus specific languages, alphabetical letters, punctuation marks, words, phrases and sentences), numbers, morse code, traffic light, national flag.

Another definition given by Peirce as cited from Short (2007:220) offered two definitions of the symbol, between which there appears to be a discrepancy. One is, a Symbol is a Representamen whose Representative character consists precisely in its being a rule that will determine its Interpretant. The other is, a symbol is a sign which refers to the object that it denotes by virtue of a law, usually an association of general ideas, which operates to cause the symbol to be interpreted as referring to that object.

In the first, a symbol is said to be a rule of interpretation, while in the second (in which, by the way, we may notice that the terms ‘refer’ and ‘denote’ are used loosely for any relation of sign to object), the symbol is not said to be such a rule. For Peirce, according to Chandler (2000:38) a symbol is 'a sign which refers to the object that it denotes by virtue of a law, usually an association of general ideas, which operates to cause the symbol to be interpreted as referring to that object'. We interpret symbols according to 'a rule' or 'a habitual connection. 'The symbol is connected with its object by virtue of the idea of the symbol-using animal, without which no such connection would exist. It 'is constituted a sign

merely or mainly by the fact that it is used and understood as such. It 'would lose the character which renders it a sign if there were no interpretant. Furthermore, Peirce states that a symbol is a conventional sign, or one depending upon habit (acquired or inborn). All words, sentences, books and other conventional signs are symbols.

b. Icon

Icon, as cited from Sobur (2006: 41), is a mode in which signifier is perceived as resembling or imitating the signified (recognizably looking, sounding, feeling, tasting or smelling like it) – being similar in possessing some of its qualities: e.g. a portrait, a cartoon, a scale model, onomatopoeia, metaphors, 'realistic' sounds in 'programme music', sound effect in radio drama, a dubbed film soundtrack, imitative gestures.

Peirce, as cited from Chandler (2000: 39), declared that an iconic sign represents its object 'mainly by its similarity'. A sign is an icon 'insofar as it is like that thing and used as a sign of it'. He added that 'every picture (however conventional its method)' is an icon. Icons have qualities which 'resemble' those of the objects they represent, and they 'excite analogous sensations in the mind'. Unlike the index, 'the icon has no dynamical connection with the object it represents.

Furthermore, Peirce states as cited from Chandler (2000: 40):

'We say that the portrait of a person we have not seen is *convincing*. So far as, on the ground merely of what I see in it, I am led to form an idea of the person it represents, it is an icon. But, in fact, it is not a pure icon, because I am greatly influenced by knowing that it is an *effect*, through the artist, caused by the original's appearance... Besides, I know

that portraits have but the slightest resemblance to their originals, except in certain conventional respects, and after a conventional scale of values, etc.

Another definition taken from Short (2007:215) states that an icon is a sign which refers to the Object it denotes merely by virtue of characters of its own which it possesses, just the same, whether any such Object exists or not'. In other words, an icon is a sign which would possess the character which renders it significant, even though its object had no existence; such as a lead-pencil streak as representing a geometrical line'. That is to say, an icon's significance is grounded in its own qualities, and not in any relationship to another that requires the latter to exist. Nor does its significance depend on a rule of interpretation, although rules aid in the use of icons by directing attention to relevant features. Anything that signifies on the ground of its own qualities alone is an icon.

c. Index

Index, as cited from Sobur (2006: 41), is a mode in which the signifier is not arbitrary but directly connected in some way (physically or casually) to the signified – this link can be observed or inferred: e.g. 'natural signs' (smoke, thunder, footprints, echoes, non-synthetic odours and flavours), medical symptoms (pain, a rash, pulse-rate), measuring instruments (weathercock, thermometer, clock, spirit-level), 'signals' (a knock on a door, a phone ringing), pointers (a pointing 'index' finger, a directional signpost), recordings (a photograph, a film, video, or television shot, an audio recorded voice), personal 'trademarks' (handwriting, catchphrase) and indexical words ('that', 'this', 'here', 'there').

Peirce, as stated in Short (2007:219) defined the index as:

A sign . . . which refers to its object not so much because of any similarity . . . nor [by association] . . . as because it is in dynamical (including spatial) connection both with the individual object, on the one hand, and with the senses or the memory of the person for whom it serves as a sign, on the other.

As cited from Short (2007:219) , an index is a sign which refers to the Object that it denotes by virtue of being really affected by that Object— appears to be far too narrow. It reads as if all indices were effects, the objects signified being their causes.

2.2. Song

Song is a short and usually simple piece of music for voice, with or without instrumental accompaniment. It consists of brief poems to be sung or chanted to be accompaniment of a lyre (Gwyn, 2002). Folk songs — traditional songs without a known composer transmitted orally rather than in written form — have existed for millennia but have left few traces in ancient sources. Virtually all known preliterate societies have a repertory of songs. Folk songs often accompany religious ceremonies, dancing, labour, or courting; they may tell stories or express emotions; the music follows obvious conventions and is often repetitive. Songs written by a particular composer or poet generally are more sophisticated and are not attached to activities.

Music is an art form involving the organized use of sounds through a continuum of time. Music plays a role in all societies, and it exists in a large number of styles, each characteristic of a geographical region or a historical era (Danesi, 2004: 170). Indefinite border areas exist, however, between music and

other sound-based arts such as poetry for this reason; societies differ in their opinion as to the musicality of various sounds.

2.2.1. Pop Song

Pop music has absorbed influences from most other forms of popular music, but as a genre is particularly associated with the rock and roll and later rock style. Popular music performed by professionals, disseminated through electronic media (radio, television, records, and film) and consumed by a mass public. (Danesi, 2004: 170)

Pop music (a term that originally derives from an abbreviation of "popular") is usually understood to be commercially recorded music, often oriented towards a youth market, usually consisting of relatively short and simple love songs and utilizing technological innovations to produce new variations on existing themes. The term "pop song," is first recorded as being used in 1926 in the sense of a piece of music "having popular appeal".

2.2.1.1. Reggae

Reggae, as stated by Hebdige (1979: 35) 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 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 rocksteady, although later styles incorporated these innovations separately.

Reggae, as cited from Wikipedia, 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.

2.3. Class

In general terms class can be understood as a classification of persons into groups based on shared socio-economic conditions. However, classes do not exist as standalone groups but are to be understood in relation to other classes in the context of an overall stratification system. As such, class can be grasped as a relational set of inequalities with economic, social, political and ideological dimensions. Since class is a cultural classification rather than an 'objective' fact, post-Marxist writers such as Laclau and Mouffe approach it as a discursive construct (Barker, 2004: 26).

Another definition given by Marx (Barker, 2004: 26), class is constituted by an objective relation to property ownership and the mode of production. Nevertheless, he also recognizes that consciousness of those circumstances is significant. Thus he makes a distinction between class-in-itself and class-for-itself where the latter includes a self-consciousness that is absent from the former.

The core of Marx's work was his analysis of the dynamics of capitalism wherein the fundamental class division is between those who own the means of

production, the bourgeoisie, and those who, being a propertyless proletariat, must sell their labour (Barker, 2004: 26). Although, for Marxists, capitalists and workers form the core of the contemporary class system, it is acknowledged that other class divisions are also in evidence. For example, small shopkeepers, clerks and students form part of what Marx called the 'petite bourgeoisie' while the unemployed and the criminal fraternity are at the heart of the so-called 'lumpen-proletariat'. (Barker, 2004: 26)

2.3.1. Class Struggle

As Storey (2009:80) states that class struggle is the active expression of a theoretical class conflict looked at from any kind of socialist perspective. Karl Marx and Friedrich Engels, leading ideologists of communism, wrote "The written history of all hitherto existing society is the history of class struggle".

Furthermore, Storey states that Marx's notion of class has nothing to do with social class in the sociological sense of upper, middle and lower classes (which are often defined in terms of quantitative income or wealth). Instead, in an age of capitalism, Marx describes an economic class. Membership in a class is defined by one's relationship to the means of production, i.e., one's position in the social structure that characterizes capitalism. Marx talks mainly about two classes that include the vast majority of the population, the proletariat and the bourgeoisie. Other classes such as the petty bourgeoisie share characteristics of both of these main classes.

2.3.2. Hegemony

According to Barker in his book, *Dictionary of Cultural Studies* (84:2004), the concept of hegemony played a significant part in the development of cultural studies and was a core concept of the field during the 1970s and 1980s. According to this theory, there is a strand of meanings within any given culture that can be called governing or ascendant. The process of making, maintaining and reproducing this authoritative set of meanings, ideologies and practices has been called hegemony.

Gramsci via Barker (84: 2004) states that hegemony implies a situation where a 'historical bloc' of ruling class factions exercises social authority and leadership over the subordinate classes through a combination of force and, more importantly, consents. Gramscian concepts proved to be of longlasting significance within cultural studies because of the central importance given to popular culture as a site of ideological struggle. In effect, Gramsci makes ideological struggle and conflict within civil society the central arena of cultural politics, with hegemonic analysis the mode of gauging the relevant balance of forces.

Hegemony involves a specific kind of consensus social group seeks to present its own particular interests as the general interests of the society as a whole. In this sense, the concept is used to suggest a society in which, despite oppression and exploitation, there is a high degree of consensus, a large measure of social stability; a society in which subordinate groups and classes appear to

actively support and subscribe to values, ideals, objectives, cultural and political meanings, which bind them to, and ‘incorporate’ them into, the prevailing structures of power (Storey, 2009:80)

Furthermore, Gramsci analyze that a hegemonic bloc never consists of a single socioeconomic category but is formed through a series of alliances in which one group takes on a position of leadership. Ideology plays a crucial part in allowing this alliance of groups (originally conceived in class terms) to overcome narrow economic-corporate interest in favour of ‘National-Popular’ dominance.

2.3.3. Base and Superstructure

According to Barker (84:2004) the metaphor of the base and superstructure derives from Marxism and is a way of explaining the relationship between the economy and culture. As such it forms the basis of a perspective known as cultural materialism. It is argued that the cultural superstructure is shaped and determined by the economic base or mode of production. According to Marx via Barker (84:2004), as people produce the means of their material subsistence, so they enter into definite forms of social relationship. Subsequently these relations of production constitute the economic structure of society which itself constitutes the base on which cultural and political superstructures arise. Thus, the mode of production of material life determines the general character of the social, political and cultural processes of living.

It is noteworthy that for Marx a mode of production is held to be ‘the real foundation’ of legal and political superstructures and that it determines the social,

political and cultural. Thus, the economic mode of production or 'base' shapes the cultural 'superstructure' so that, for Marxism, culture is the consequence of a historically specific mode of production. As such it is not a neutral terrain because the class-based relations of production express themselves as political and legal relations. Here culture naturalizes the social order as an inevitable 'fact' so obscuring the underlying relations of exploitation. (Barker, 84:2004)

2.4. Marx's Class Struggle

According to Suseno (2005: 9), Marxism is one of the most interesting issues found in our social life and mostly adopted by the authors in the form of literary works, like novel, poem, short stories, prose, etc. So, what actually Marxism is defined related to some topics in the literary works. In general, Marxism is an economic and social system based upon the political and economic theories of Karl Marx and Frederick Engels. In the other words, if we take a look at the history of Marxism, this theory is actually created by Marx as the form of protest towards the modern capitalist system.

Furthermore Suseno says that in capitalist system, it is known that economic system is based on the private ownership of the means of production and distribution of goods, characterized by free competitive market and aimed at profit motivation. Under capitalism, people are classified into the bourgeois and the proletariat. The bourgeois here are defined as those people who have big power or authorities towards certain private ownership and they have big control towards the working class groups as the marginalized groups.

Then, the proletariat or the working class groups are people who own only their capacity to work; it means that they have the ability only to sell their own labor with bare minimum wage or salary. In this case, the proletariat or the working class groups are represented as the marginalized groups because they have no control over the labor or products they produce. The capitalist sell the products produced by the workers at a proportional value as related to the labor involved.

2.5. Bob Marley

As cited in <http://en.wikipedia.org/wiki/BobMarley> retrieved in March 21, 2011, Nesta Robert "Bob" Marley, (6 February 1945 – 11 May 1981) was a Jamaican singer-songwriter and musician. He was the rhythm guitarist and lead singer for the ska, rocksteady and reggae band Bob Marley & The Wailers (1963–1981). Marley remains the most widely known and revered performer of reggae music, and is credited with helping spread both Jamaican music and the Rastafari movement to a worldwide audience.

Marley's music was heavily influenced by the social issues of his homeland, and he is considered to have given voice to the specific political and cultural nexus of Jamaica. His best-known hits include "I Shot the Sheriff", "No Woman, No Cry", "Could You Be Loved", "Stir It Up", "Jamming", "Redemption Song", "One Love" and, together with The Wailers, "Three Little Birds", as well as the posthumous releases "Buffalo Soldier" and "Iron Lion Zion". The compilation album *Legend* (1984), released three years after his death, is reggae's

best-selling album, going ten times Platinum (Diamond) in the U.S., and selling 25 million copies worldwide.

As cited in <http://www.bobmarley.com> retrieved in March 20, 2011, 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. A statue was inaugurated, next to the national stadium on Arthur Wint Drive in Kingston to commemorate him. 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".

Marley did not just sing about social justice; he practiced what he preached. He took on a series of community projects, at one time supporting more than 6,000 people with food, jobs, and housing. He invested in schools and infrastructure in Jamaica. Marley became a powerful political icon in Jamaica and in 1976 survived an assassination attempt by gunmen apparently trying to stop a free concert organized by the ruling People's National Party. After the frightening incident, Marley left for tours of Europe and the United States and produced four new albums that increased his worldwide popularity: *Exodus* (1977), *Babylon by Bus* (1978), *Kaya* (1978), and *Uprising* (1980).

2.6. Theoretical Framework

This study aims to find out how the class struggle represented in Bob Marley's songs. The songs lyric are chosen from Bob Marley's several album which tell about class struggle represented in the songs. The five songs lyric consisting of words, phrases, and clauses portraying the class struggle will be analyzed using semiotics approach by Peirce.

Peirce's Sign Theory, or Semiotic, as cited from <http://plato.stanford.edu> retrieved in March 12, 2011, is an account of signification, representation, reference and meaning. Although sign theories have a long history, Peirce's accounts are distinctive and innovative for their breadth and complexity, and for capturing the importance of interpretation to signification.

For Peirce, developing a thoroughgoing theory of signs was a central philosophical and intellectual preoccupation. The importance of semiotic for Peirce is wide ranging. As he himself said, "it has never been in my power to study anything, — mathematics, ethics, metaphysics, gravitation thermodynamics, optics, chemistry, comparative anatomy, astronomy, psychology, phonetics, economics, the history of science, whist, men and women, wine, metrology, except as a study of semiotic". Peirce also treated sign theory as central to his work on logic, as the medium for inquiry and the process of scientific discovery, and even as one possible means for 'proving' his pragmatism. Its importance in Peirce's philosophy, then, cannot be underestimated. Because for Peirce (Sobur,

2006: 41 as cited from Pateda, 2001: 44), sign “*is something which stands to somebody for something in some respect or capacity.*”

CHAPTER III

RESEARCH METHODOLOGY

In this chapter, the writer will explain the method used in the study, the kinds of information or data collected, the process of collecting information or data regarding to the study, and the techniques of analyzing the data and information.

3.1. Research Method

The writer uses the method of descriptive analytical interpretative study while conducting this study. According to Borgdan and Taylor (as cited by Malcony, 2005:4) qualitative method is research procedure that produces descriptive data and the method uses interpretation. Nawawi (1987) also adds that the effort to interpret correctly toward complete indication in aspects observed is to clear the situation and the condition. The writer should develop by giving correct and accurate interpretation toward the indications that are found. The writer will analyze the data, which are the song lyrics contained in the source of the data and relate the data with the semiotic especially Pierce's theory of semiotic to uncover the Marxism value of peace movement in the data source.

3.2. Source of the Data

The source of the data in this study is the Bob Marley's songs from various albums. They are *I Shot the Sheriff*, *War*, *Buffalo Soldier*, *Zimbabwe*, and

Get Up, Stand Up. The data are words, phrases of the lyrics of the songs indicating Class Struggle issues.

3.3. Data Collecting Procedure

The writer finds the songs lyric, and read it wholly, carefully and thoroughly, searching any elements of the songs lyric which have any relation to Class struggle. Next, the writer is searching any books which have any relevant theories on research of the lyrics. Therefore the steps as follow:

1. Finding the songs of Bob Marley
2. Reading the songs lyric thoroughly
3. Identifying the songs lyric portraying the Marxism social value; they are: *I Shot the Sheriff, War, Buffalo Soldier, Zimbabwe, and Get Up, Stand Up*.
4. Identifying words, phrases, in the lyric that portray the class struggle

3.4. Data Analysis Procedure

The writer will identify the lyrics with pierce's theory of semiotic whether it is an icon, index, or the symbol. And then will be analysed their reperesentament and interpretant. The analysis will relate the lyrics to the choosen theory. Then, the writer will determine the meaning from every clause of the lyrics and drawing the conclusion. Therefore the steps as follow:

1. Categorizing words and phrases in the lyrics portraying class struggle based on related theories
2. Analyzing the words, phrases in the lyrics portraying class struggle whether it is an icon, index, or symbols

3. In representament level, the data are analyzed whether it is an icon, an index, or a symbol to find its explicit meaning
4. In Interpretament level the writer will relate the class struggle by referring to Class Struggle Theories.
5. Drawing conclusion

CHAPTER IV

FINDINGS AND DISCUSSION

4.1. Data Description

In analyzing, the data taken differentiated into Object and Interpretament level based on Semiotics Theories of Pierce. In Object level, the data are analyzed whether it is an icon, an index, or a symbol to find its explicit meaning; while in Interpretament level; the data are analyzed based on hidden or implicit meaning. Then in Interpretament level the writer will analyze the Class Struggle issues by referring to Class Struggle Theories. The writer only takes five songs lyric; they are: *I Shot the Sheriff*, *War*, *Buffalo Soldier*, *Zimbabwe*, and *Get Up, Stand Up*.

4.2. Analysis

The data taken for the analysis are; *I Shot the Sheriff*, *War*, *Buffalo Soldier*, *Zimbabwe*, and *Get Up, Stand Up*. Here are the analyses:

4.2.1. War

"War" is a song recorded and made popular by Bob Marley. It first appeared on Bob Marley and the Wailers' 1976 Island Records album, *Rastaman Vibration*, Marley's only album to chart in the USA, at No. 8. The lyrics are almost literally derived from a speech made by Ethiopian Emperor Haile Selassie I before the United Nations General Assembly in 1963.

With such potent and meaningful lyrics, the song soon became one of Bob Marley's greatest classics, carrying the Rastafarian message to the world in Haile Selassie I's own words. As from 1977, when Bob Marley & the Wailers embarked for their first major world tour in June, "War" was sung at most concerts until Marley's last show on September 23, 1980 in Pittsburgh, Pennsylvania. Two live recordings of the song have since been released officially by Tuff Gong/Island Records. The first one was issued on the 1978 "Babylon by Bus" album recorded live at the Pavillon de Paris in Paris, France on June 26, 1978. The second was recorded at the Rainbow Theatre in London, England on June 4, 1977, and was issued on the 2002 Deluxe Edition of the Rastaman Vibration album.

Table 1 First Stanza of War Song

Sign	Object	Interpretament	Portrait of Class Struggle
<p><i>Until</i> the</p> <p>philosophy <i>which</i></p> <p><i>holds one race</i></p> <p><i>superior</i></p> <p><i>And</i> <i>another</i></p> <p>Inferior</p> <p><i>Is finally</i></p>	<p>Philosophy</p> <p>refers to a set of beliefs or an attitude to life that guides somebody behavior.</p>	<p>Philosophy here refers about the thinking on superiority towards another race, especially for the higher class to the inferior one in the terms of economy</p>	<p>Class discrimination between higher class and lower class. The philosophy about the superiority on another race is shown as the class</p>

<p><i>And permanently</i></p> <p><i>Discredited</i></p> <p><i>And abandoned –</i></p> <p><i>Everywhere is war</i></p> <p>–</p> <p><i>Me say war.</i></p>	<p>Abandoned refers left or no longer wanted, used, or needed.</p> <p>Inferior refers to the lower class that doesn't have a power in a society because of status.</p> <p>War refers a fight or an effort over a long period of time to get rid or stop</p>	<p>and power.</p> <p>Index: the lower class are abandoned by the higher class</p> <p>Symbol: Inferior shows the society or people who in the lower rank in the society who doesn't get any chance to have a better life because the upper class discriminated them.</p> <p>Index: to shows how the situations that make between classes have to fight each other.</p> <p>This show in the</p>	<p>discrimination on the inferior one.</p> <p>Inferior here is the symbol of the people who doesn't have chance to have a better life because of the discrimination towards them. The inferior ones are being discriminated by the higher class. This situation makes the lower class struggle to become free from the higher class influences.</p>
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	something unpleasant	lyric about the war between the superior race and inferior one	
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The analysis of this song will start from the first stanza. According to the Oxford Advanced Learner's Dictionaries (2005) 'philosophy' refers to a set of beliefs or an attitude to life that guides somebody behavior. By considering this literal meaning, the writer assumes that philosophy here refers about the bourgeois or the higher class way of think. The higher class attitudes toward another different by them in this stanza explained with the word *Discredited* and *abandoned*. According to Oxford Advanced Learner's Dictionaries (2005) *abandoned* refers left or no longer wanted, used, or needed. The *philosophy* about the superiority on another race is shown as the class discrimination on the inferior one. *Inferior* here is the symbol of the people who doesn't have chance to have a better life because of the discrimination towards them. The inferior ones are being discriminated by the higher class. This situation makes the lower class struggle to become free from the higher class influences.

The word *Inferior* refers to the lower class that doesn't have a power in a society because of status. According to the Oxford Advanced Learner's Dictionaries (2005) 'Inferior' refers a person who is lower in rank or status. Its show the society or people who in the lower rank in the society who doesn't get any chance to have a better life because the upper class discriminated them. War,

according to the Oxford Advanced Learner's Dictionaries (2005), is a situation in which there is aggressive competition between groups, companies, countries, etc.

The situation of the lower class being discredited and abandoned by the higher class makes the situation like the battlefield in the war. The *war* here is not like the true situation of war itself. The context of war here is the situation where the lower class struggling to free from the state of being discredited and abandoned by the lower class. They struggle to end the class discrimination towards them.

The last is class struggle. The Class struggle is the active expression of a theoretical class conflict looked at from any kind of socialist perspective. In this sense, the concept is used to suggest a society in which, despite oppression and exploitation, there is a high degree of consensus, a large measure of social stability; a society in which subordinate groups and classes appear to actively support and subscribe to values, ideals, objectives, cultural and political meanings, which bind them to, and 'incorporate' them into, the prevailing structures of power (Storey, 2009:80)

Table 2 Second Stanza of *War* song

Sign	Object	Interpretament	Portrait of Class Struggle
<i>That until there no longer</i>	class refers to one of the	Symbol: Class here refers to the way	Class struggle between higher

<p><i>First class and second class citizens of any nation</i></p> <p><i>Until the colour of a man's skin</i></p> <p><i>Is of no more significance than the colour of his eyes -</i></p> <p><i>Me say war.</i></p>	<p>groups of people in a society that are thought of as being at the same social or economical level</p> <p>Colour is the colour of a person's skin, when it shows the race they belong to.</p> <p>War refers a fight or an effort over a long period of time to get rid or stop something</p>	<p>that people are divided into different social and economic groups. It is represented by first class and the second class citizens</p> <p>Index: it shows the race they belong to.</p> <p>The colour here is to show the difference between the race</p> <p>Index: the situations that make between classes have to fight each other</p>	<p>class and lower class by referring to colored skins.</p> <p>The class discrimination shown in the lyric in first class and second class citizens clearly tells how the society is being dividing by the class. The colours here symbolize class. The lower class struggles to stop the discrimination by the higher class.</p>
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	unpleasant		
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According to the Oxford Learner's Dictionaries (2005) 'Class' refers to one of the groups of people in a society that are thought of as being at the same social or economical level. By considering the literal meaning the writer assume that *class* here refer to the way of group being divided with differences of social or economical strata. The way of group being divided by referring the group with a power as the first class and the other group known to become as the working class as the second class citizen.

It's clearly states in the stanza about the different level of societies considered with differences in refers of *colour*. *Colour* here is about the colour of the skin; according to the Oxford Advanced Learners Dictionaries (2005) is the colour of a person's skin, when it shows the race they belong to. *War* refers a fight or an effort over a long period of time to get rid or stop something unpleasant. The indexical meaning of *war* refers to the situations that make between classes have to fight each other.

The portrait of class struggle in these lyrics shows how class discrimination shown in the lyric in first class and second class citizens clearly tells how the society is being dividing by the class. The colour here shows symbolize the class. The lower class struggles to stop the differentiation by the higher class. The word "war" symbolizes the struggle of the lower class to end the class discrimination.

Table 3 Third Stanza of War Song

Interpretament	Object	Interpretament	Portrait of Class Struggle
<p><i>That until the basic human rights Are equally guaranteed to all, Without regard to race - Dis a war.</i></p>	<p>Race refers a group of people who shares the same language, history, culture, etc.</p> <p>War refers a fight or an effort over a long period of time to get rid or stop something unpleasant</p>	<p>Icon: it is an icon to the people who have different language, history, or culture with another different with them</p> <p>Index: the situations that make between classes have to fight each other to end the discrimination towards the lower class</p>	<p>Class struggle between higher class and lower class. Race is used to show the differentiation between the higher class and the lower class. The discrimination has made the lower class to struggle to end the discrimination by many ways.</p>

According to the Oxford Learner's Advance Dictionary (2005), *Race* refers a group of people who shares the same language, history, culture, etc. the iconic meaning of race is refers to the people who have different language, history, or culture with another different with them. War refers a fight or an effort over a long period of time to get rid or stop something unpleasant. The indexical meaning of *war* refers to the situations that make between classes have to fight each other. **Race** is used to show the differentiation between the higher class and the lower class. The discrimination has made the lower class to struggle to end the discrimination by many ways.

Table 4 Fourth Stanza of War Song

Sign	Object	Interpretament	Portrait of Class Struggle
<p><i>That until that day</i> <i>The dream of lasting</i> <i>peace,</i> <i>World citizenship</i> <i>Rule of international</i> <i>morality</i> <i>Will remain in but a</i> <i>fleeting illusion to</i> <i>be pursued,</i> <i>But never attained -</i></p>	<p>Dream refers a wish to have or be something, especially one that seems difficult to achieve</p> <p>Illusion refers a false idea or</p>	<p>Symbol: aim the lower class find the ways to end the class discrimination</p> <p>Icon: illusion will only make people</p>	<p>A belief that dialectical process will ultimately result in a replacement of current class structure of society with a system that manages society</p>

<p><i>Now everywhere is war - war.</i></p>	<p>belief, especially about somebody or about a situation</p> <p>Pursued refers to do something or try to achieve something over a period of time</p> <p>War refers a fight or an effort over a long period of time to get rid or stop something unpleasant</p>	<p>gain a false hope that will only make them suffer more</p> <p>Index: how those illusion being pursued by those people who have the falsely hope to be attained</p> <p>Index: the situations that make between classes have to fight each other</p>	<p>for good of all, resulting in the dissolution of class structure and its support</p>
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‘Dream’ refers a wish to have or be something, especially one that seems difficult to achieve. The dream here is a symbol how the lower class find the ways to end the class discrimination. The dream here is the situation where there is no more ‘Illusion’ refers a false idea or belief, especially about somebody or about a situation. War refers a fight or an effort over a long period of time to get rid or stop something unpleasant. Illusion will only make people gain a false hope that will only make them suffer more. Pursued refers to do something or try to achieve something over a period of time. It how those illusion being pursued by those people who have the falsely hope to be attained. It is a portray class struggle that says a belief that dialectical process will ultimately result in a replacement of current class structure of society with a system that manages society for good of all, resulting in the dissolution of class structure and its support (Suseno 2005:162).

Table 5 Fifth Stanza of War Song

Sign	Object	Interpretament	Portrait of Class Struggle
<i>And until the ignoble and unhappy regimes that hold our brothers in Angola, In Mozambique,</i>	Regimes mean a method or system of government, especially one that has not	Symbol: it is a symbol to the person, government, etc. who control the	The Regimes is the symbol from the Hegemony Power from higher class that trying to control

<i>South Africa</i>	been elected in	power in a country	the lower class.
<i>Sub-human bondage</i>	a fair way		The words War
<i>Have been toppled,</i>	War refers a	Index: the	shows the
<i>Utterly destroyed -</i>	fight or an	situations that make	resistence
<i>Well, everywhere is</i>	effort over a	between classes	between the
war	long period of	have to fight each	higher class and
	time to get rid	other	lower class.
	or stop		
	something		
	unpleasant		

‘Regimes’ refers a method or system of government, especially one that has not been elected in a fair way. It is a symbol to the person, government, etc. who control the power in a country. They are the super structure from the power hierarchy. The next words that shows the class struggle is in the word of ‘Bondage’. It is refers the state of being a slave or prisoner. ‘Bondage’ here shows how the situation of the lower class being as a slave. This make the lower class suffer much. The longer these situations happen to this lower class, only make them struggle to get their freedom. The only way to attain that is only by refers of ‘War’. **War** refers a fight or an effort over a long period of time to get rid or stop something unpleasant. The words **War** shows the struggle between the higher class and lower class.

Table 6 Sixth Stanza of War Song

Sign	Object	Interpretament	Portrait of Class Struggle
<p><i>And until that day, The African continent Will not know peace, We Africans will fight - we find it necessary - And we know we shall win As we are confident In the victory</i></p>	<p>Peace refers a situation or period of time in which there is no war or violence in a country or an area</p> <p>Fight refers to try hard to stop, deal with or oppose something bad</p> <p>Victory refers success in a game, an election, a war, etc</p>	<p>Symbol: the situation that the lower class is hoping all about.</p> <p>Index: to attain those peace is only by fight to get it</p> <p>Symbol: the situation where the lower class overcome the pain and defeat their enemies (the higher class)</p>	<p>Peace here is the situation where there is no more the discrimination between classes. But to attain the peace, the lower class has to fight and struggle to get it. The victory shows where the situation where they didn't to have fight again because there is no more class discrimination</p>

According to Oxford Advanced Learner's Dictionaries (2005), 'peace' refers a situation or period of time in which there is no war or violence in a country or an area. Peace here is a symbolization of the situation where the lower class will eventually free from all ordeal they have been through. But to attain those situations they must face many problems. How they must face those situations is from the word 'fight'. 'Fight' refers to try hard to stop, deal with or oppose something bad. It refers that they must fight to attain that peace. 'Victory' according to Oxford Advanced Learner's Dictionaries (2005) refers success in a game, an election, a war, etc. It shows the situation where the lower class overcomes the pain and defeats their enemies. This shows that they must struggle with the higher class to overcome the pain and finally defeat their enemies.

Peace here is the situation where there is no more the differentiation between classes. But to attain the **peace**, the lower class has to fight and struggle to get it. The **victory** shows where the situation where they didn't to have fight again because there is no more class discrimination

4.2.2. Buffalo soldier

Buffalo Soldier is a reggae song co-written by Bob Marley and Noel G. "King Sport" Williams from Marley's final recording sessions in 1980. It did not appear on record until the 1983 posthumous release of *Confrontation*, when it became a big hit (No. 4 in UK) and one of Marley's best-known songs.

The title and lyrics refer to the black U.S. cavalry regiments, known as "Buffalo Soldiers" that fought in the Indian Wars after 1866. Marley likened their fight to a fight for survival, and recasts it as a symbol of black resistance. The song's bridge, with the lyrics *woy! yoy! yoy!*, is similar to the chorus of the Banana Splits' "The Tra-La-La Song", the 1968 theme from their TV show, written by N. B. Winkless, Jr. There has never been any litigation connected to the similarity.

Table 7 First Stanza of *Buffalo Soldier* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p><i>Buffalo soldier, dreadlock rasta: It was a buffalo soldier in the heart of America, stolen from Africa, brought to America:</i></p>	<p>Buffalo refers to a large animal of the cow family. There are two types of buffalo, the African and the Asian</p> <p>Soldier refers a member of an army,</p>	<p>Symbol: Buffalo Soldier is a symbol of people who have being taken from their homeland to the another place, and being forced to work under the hegemony power</p>	<p>The lyrics text shows the exploitation of the worker by the owners of the capital.</p>

	<p>especially one who is not an officer</p> <p>Stolen refers to take something from a person, shop/store, etc. without permission and without intending to return it or pay it.</p> <p>Brought refers to make somebody or something move in a particular direction</p>	<p>Icon: the thing that is being stolen is about the freedom of this people. They are brought to the America to become a slave.</p> <p>Icon: the people are being moved away to the certain area or place to do something. They work for the hegemonic power</p>	
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According to the Oxford Advanced Learner's Dictionaries (2005),

'Soldier' refers a member of an army, especially one who is not an officer. The

word 'Soldier' is the symbolization of the people who must fight to survive in the middle of the battle. They being dragged to the "someone else" war or we can say another power. They become the puppet of their owner and they can be sacrificed by them. The next word showing the exploitation of the worker by the capital owner is the word 'Stolen'. 'Stolen' refers to take something from a person, shop/store, etc. without permission and without intending to return it or pay it. This is the icon of the thing that is being stolen is about the freedom of this people. They are brought to the America to become a slave. And the next word is 'brought'. It refers to make somebody or something move in a particular direction. Brought shows the people are being moved away to the certain area or place to do something. From all of these words, it shows the exploitation of the workers by the owners of the capital.

Table 8 Second Stanza of *Buffalo Soldier* song

Sign	Object	Interpretament	Portrait of Class Struggle
<i>Fighting on arrival, fighting for survival. I mean it, when I analyze the stench, to me it make a lot of sense.</i>	Fighting refers to try hard to stop, deal with or oppose something bad Survival refers	Symbol: the way people must fight to survive and oppose the higher class. Symbol: the	The lyric shows how the effort of the higher class to control the lower class. It is shown in the words stench . The

<p><i>How did dreadlock rasta was buffalo soldier.</i></p>	<p>the state of continuing to live or exist, often in spite of difficulty</p> <p>Stench refers a strong, very unpleasant smell</p>	<p>condition the people must survive from all the oddity and fight the difficulty they get from higher class.</p> <p>Index: the way the buffalo soldier is being treated badly.</p>	<p>higher class treats badly the lower class like an unpleasant smell. That they must control them so that they the lower class didn't rebel toward the higher class</p>
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Fighting, according to the Oxford Advanced Learners Dictionary (2005), refers to try hard to stop, deal with or oppose something bad. It the symbol to the way people must fight to survive and oppose the higher class. The next word showing how the lower class survived is word 'survival'. Survival refers the state of continuing to live or exist, often in spite of difficulty. It the symbol of the condition of the people must survive from all the oddity and fight the difficulty they get from higher class. The next word is 'stench'. Stench refers a strong, very unpleasant smell. This is the indexical meaning of the way the buffalo soldier or the lower class is being treated badly by the higher class.

The lyric portrayed how the effort of the higher class to control the lower class. It is shown in the words **stench**. The higher class treats badly the lower

class like an unpleasant smell. That they must control them so that they the lower class didn't rebel toward the higher class and make them loose the hegemony towards them.

Table 9 Third Stanza of *Buffalo Soldier* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p><i>And he was taken from Africa, brought to America. Fighting on arrival, fighting for survival. Say it was a buffalo soldier, dreadlock Rasta. Buffalo soldier, in the heart of America</i></p>	<p>Taken refers to remove something or somebody from a place or a person</p> <p>Brought refers to make somebody or something move in a</p>	<p>Symbol: the lower class is being taken from their homeland to another place they did not know and they are being exploited there by the higher class to work with them</p> <p>Symbol: the lower class is being place by the higher class to another place to work with them</p>	<ul style="list-style-type: none"> • The exploitation of the worker by the owners of the capital • A view of history according to which class struggle, the evolving conflict between classes with opposing interests,

	<p>particular direction</p> <p>Fighting refers to try hard to stop, deal with or oppose something bad</p> <p>Buffalo refers to a large animal of the cow family. There are two types of buffalo, the African and the Asian</p> <p>Soldier refers a member of an army, especially one who is not an</p>	<p>Symbol: the lower class try to fight their freedom from the treatment they got from the higher class</p> <p>Symbol: Buffalo</p> <p>Soldier is a symbol of people who have being taken from their homeland to the another place, and being force to work under the hegemony power</p>	<p>structures each historical period and drives historical change.</p>
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	officer		
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According to the Oxford Advanced Learners Dictionary (2005), ‘taken’ refers to remove something or somebody from a place or a person. It is the symbol from the lower class is being taken from their homeland to another place they did not know and they are being exploited there by the higher class to work with them. The next word, ‘brought’, refers to make somebody or something move in a particular direction. It is the symbol of the lower class is being place by the higher class to another place to work with them. Next is the word ‘fighting’, it refers to try hard to stop, deal with or oppose something bad. It is the symbol of the lower class try to fight their freedom from the treatment they got from the higher class.

Buffalo refers to a large animal of the cow family. There are two types of buffalo, the African and the Asian. **Soldier** refers a member of an army, especially one who is not an officer. **Buffalo Soldier** is a symbol of people who have being taken from their homeland to another place, and being force to work under the hegemony power. All these words are showing the exploitation of the worker by the owners of the capital.

Table 10 Fourth Stanza of *Buffalo Soldier* song

Sign	Object	Interpretament	Portrait of Class Struggle
<i>If you know your history,</i>	History refers the past events	Symbol: it shows the past history of	• A view of history

<p><i>Then you would know where you coming from, Then you wouldn't have to ask me, Who the heck do you think</i></p>	<p>concerned in the development of a particular place, subject, etc</p>	<p>the lower class that they really are and from where they come. They must know where they coming from and who they really are. It is the symbol of the event where the second class is taken from their homeland to another place where they didn't know and they must realize who they really are.</p>	<p>according to which class struggle, the evolving conflict between classes with opposing interests, structures each historical period and drives historical change.</p>
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In this stanza, the word 'History' according to the Oxford Advanced Learners Dictionary (2005) refers the past events concerned in the development of a particular place, subject, etc. It is a symbol of the past history of the lower class that they really are and from where they come. They must know where they coming from and who they really are. It is the symbol of the event where the second class is taken from their homeland to another place where they didn't

know and they must. According to Marx as stated by Suseno (2005:162), it is a view of history according to which class struggle, the evolving conflict between classes with opposing interests, structures each historical period and drives historical change.

Table 11 Fifth Stanza of *Buffalo Soldier* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p><i>I'm just a 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.</i></p>	<p>Buffalo refers to a large animal of the cow family. There are two types of buffalo, the African and the Asian</p> <p>Soldier refers a member of an army, especially one who is not an officer</p> <p>Stolen refers to</p>	<p>Symbol: Buffalo Soldier is a symbol of people who have being taken from their homeland to the another place, and being force to work under the hegemony power</p> <p>Icon: the thing that is being stolen is</p>	<ul style="list-style-type: none"> • The exploitation by the higher class to the lower class to worked under their power • A view of history according to which class struggle, the evolving conflict between

	<p>take something from a person, shop/store, etc. without permission and without intending to return it or pay it.</p> <p>Fighting refers to try hard to stop, deal with or oppose something bad</p> <p>War refers a fight or an effort over a long period of time to get rid or stop something</p>	<p>about the freedom of this people. They are brought to the America to become a slave.</p> <p>Symbol: the lower class try to fight their freedom from the treatment they got from the higher class</p> <p>Index: the situations that make between classes have to fight each other</p>	<p>classes with opposing interests, structures each historical period and drives historical change.</p>
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According to the Oxford Advanced Learners Dictionary (2005), 'Stolen' refers to take something from a person, shop/store, etc. without permission and without intending to return it or pay it. It is the icon of the thing that is being stolen is about the freedom of this people. They are brought to the America to become a slave. The next word is 'fighting' refers to try hard to stop, deal with or oppose something bad. It is the symbol of the lower class try to fight their freedom from the treatment they got from the higher class. 'War' refers a fight or an effort over a long period of time to get rid or stop something unpleasant. The indexical meaning is the situations that make between classes have to fight each other.

Buffalo refers to a large animal of the cow family. There are two types of buffalo, the African and the Asian. **Soldier** refers a member of an army, especially one who is not an officer. **Buffalo Soldier** is a symbol of people who have being taken from their homeland to another place, and being force to work under the hegemony power.

This stanza is the portrait of the exploitation of the worker by the owners of the capital and a view of history according to which class struggle, the evolving conflict between classes with opposing interests, structures each historical period and drives historical change.

4.2.3. I Shot the Sheriff

"**I Shot the Sheriff**" is a song written by Bob Marley, told from the point of view of a man who admits to having killed the local sheriff, but claims to be falsely accused of having killed the deputy sheriff. The song was first released on The Wailers' album *Burnin'*.

Table 12 First Stanza of *I Shot the Sheriff* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p>Yeah! All around in my home town, They're tryin' 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.</p>	<p>deputy refers to a police officer who helps the sheriff of an area</p>	<p>Symbol: it is shows the symbol of the tool of the hegemonic power to control the lower class so they can fully control them.</p>	<p>A view of history according to which class struggle, the evolving conflict between classes with opposing interests, structures each historical period and drives historical change. The deputy is the symbolization of the tool from the hegemonic power to oppress the</p>

			inferior group.
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According to Oxford Advanced Learners Dictionary (2005), 'home town' refers the place where you were born or lived as a child. The symbolic meaning of 'home town' is the place where the singer is come from. The next word is 'deputy', refers a police officer who helps the sheriff of an area. This word has the symbolic meaning of the tool of the hegemonic power to control the lower class so they can fully control them.

According the portrait of Marx's Social Value, all these words refers to the conflict between classes. As stated by Marx that a view of history according to which class struggle, the evolving conflict between classes with opposing interests, structures each historical period and drives historical change (Suseno, 2005:162).

Table 13 Second Stanza of *I Shot the Sheriff* song

Sign	Object	Interpretament	Portrait of Class Struggle
Sheriff John Brown always hated me, For what, I don't	Sheriff refers an elected officer responsible for	Symbol: the person who become the tool from the hegemonic power	This stanza shows how the superior group trying to oppress the inferior

<p>know:</p> <p>Every time I plant a seed,</p> <p>He said kill it before it grow -</p> <p>He said kill them before they grow.</p>	<p>keeping law and order in a country or town</p> <p>Seed refers the small hard part produced by a plant, from which a new plant can grow</p> <p>Kill refers to make somebody or something die</p>	<p>to control the lower class. It shows the hegemony towards lower class</p> <p>Index: seed here is referring to the how the lower class hope to become free from class discrimination</p> <p>Symbol: the second class must forget the dream about their freedom from class discrimination because the hegemonic power doesn't allow it</p>	<p>one so that they will not trying to oppose the superior one.</p> <p>People's consciousness of the conditions of their lives reflects the dominant ideology that clearly shows in the word seed.</p> <p>Seed here is referring to the how the lower class hopes to become free from class discrimination.</p>
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‘Sherriff’ refers an elected officer responsible for keeping law and order in a country or town. It is a symbol to the person that has power to detain a person. It shows the hegemony towards lower class. The next word is ‘Seed’. ‘Seed’ refers the small hard part produced by a plant, from which a new plant can grow. The indexical meaning of the ‘seed’ is the thing that people use to grow a plant. Kill refers to make somebody or something die. The symbolic meaning is the second class must forget the dream about their freedom from class discrimination because the hegemonic power doesn’t allow it. All these meaning are the portrait of People’s consciousness of the conditions of their lives reflects the dominant ideology which is in turn shaped by material conditions and relations of production. It also shows the hegemony towards lower class by the authority.

This stanza shows how the superior group trying to oppress the inferior one so that they will not trying to oppose the superior one. People’s consciousness of the conditions of their lives reflects the dominant ideology that clearly shows in the word **seed**. **Seed** here is referring to the how the lower class hopes to become free from class discrimination.

Table 14 Third Stanza of *I Shot the Sheriff* song

Sign	Object	Interpretament	Portrait of Class Struggle
Freedom came my way one day	Freedom refers the right to do	Index: the man that has been free from	This stanza shows the discrimination

<p>And I started out of town, yeah!</p> <p>All of a sudden I saw sheriff John Brown</p> <p>Aiming to shoot me down,</p> <p>So I shot - I shot - I shot him down and I say:</p> <p>If I am guilty I will pay.</p>	<p>or say what you want without anyone stopping you</p> <p>Sheriff refers to an elected officer responsible for keeping law and order in a country or town</p> <p>Shoot refers to fire a gun or other weapon</p> <p>Pay refers to give somebody money for work, goods,</p>	<p>the influence of the higher class</p> <p>Symbol: the person that has power to detain a person. It shows the hegemony towards lower class</p> <p>Index: Shoot is the index of how the lower class defend themselves from the oppression of the higher class</p> <p>Symbol: to suffer or be punished for your beliefs or actions</p>	<p>by the higher class to the lower class.</p> <p>The resistance of the inferior group to fight for their aims. The word sheriff is a symbol from the tool of the hegemonic power or the superior group trying to oppress the inferior so they. The lower class refuse to be oppressed by the superior and fight.</p> <p>The word shoot is the symbolization of their refusal.</p> <p>But they must pay for what they believe for freedom.</p>
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	services, etc.		
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According to Oxford Advanced Learners Dictionary (2005), 'Freedom' refers the right to do or say what you want without anyone stopping you. It has indexical meaning of the man that has been free from the prison. Next is the word 'Sheriff' refers an elected officer responsible for keeping law and order in a country or town. It has a symbolical meaning the person that has power to detain a person. It shows the hegemony towards lower class. **Shoot** refers to fire a gun or other weapon. **Shoot** is the Index of how the lower class defend themselves from the oppression of the higher class

'**Pay**' refers to give somebody money for work, goods, services, etc. The symbolic meaning is to suffer or be punished for your beliefs or actions to get the freedom and to end the class discrimination. This stanza shows the discrimination by the higher class to the lower class. The lower class surviving to get the freedom they dream for a long time.

This stanza shows the discrimination by the higher class to the lower class. The resistance of the inferior group to fight for their aims. The word **sheriff** is a symbol from the tool of the hegemonic power or the superior group trying to oppress the inferior so they. The lower class refuse to be oppressed by the superior and fight. The word **shoot** is the symbolization of their refusal. But they must **pay** for what they believe for freedom.

Table 15 Fourth Stanza of *I Shot the Sheriff* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p>Reflexes had got the better of me And what is to be must be: Every day the bucket a-go a well, One day the bottom a-go drop out, One day the bottom a-go drop out.</p>	<p>Bucket refers a round open container with a handle, used for carrying or holding liquids, sand, etc Bottom refers the lowest part of something</p>	<p>Symbol: it is the symbol of forms of the prison where the man from lower class is being sent off to by the higher class Index: the situation of the lower class that is being alienated from society.</p>	<p>This lyric shows how the lower class are being discriminated and oppressed by the higher class. it shows from the word bucket as the symbolization of prison where the lower class are being held and the word bottom shows the situation of the lower class in the prison who are being alienated from society.</p>

'Bucket' refers a round open container with a handle, used for carrying or holding liquids, sand, etc. The symbolic meaning the prison where the man from lower class is being sent off to by the higher class. **'Bottom'** refers the lowest part of something. The indexical meaning refers to the situation of the lower class that is being alienated from society.

This lyric shows how the lower class are being discriminated and oppressed by the higher class. It shows from the word **bucket** as the symbolization of prison where the lower class are being held and the word **bottom** shows the situation of the lower class in the prison who are being alienated from society. According to Marx (Suseno, 2005:162) the conflict between the class conflict between classes with opposing interests, structures each historical period and drives historical change.

4.2.4. Zimbabwe

"Zimbabwe" is a song by Bob Marley & the Wailers. The song had been released on the 1979 album *Survival*, and premiered at the Amandla Festival. Marley wrote the song in order to support those fighting against white minority rule in Rhodesia, which was a British colony until 1980. During the independence celebrations in (now Harare) Marley was invited to play at the ceremony. Due to riots the celebrations had to be cancelled, and Marley eventually played a free concert one day later.

"Zimbabwe" was the only song from the Survival album that was regularly performed by Marley on his last Uprising Tour in 1980, other Survival songs having been dropped. The 2006 deluxe edition of the eponymous album Sublime contains an acoustic cover of Zimbabwe played by Brad Nowell.

Table 16 First Stanza of *Zimbabwe* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p>Every man gotta right to decide his own destiny, And in this judgement there is no partiality. So arm in arms, with arms, we'll fight this little struggle, 'Cause that's the only way we can overcome our little trouble.</p>	<p>Destiny refers the power believed to control events</p> <p>Judgement refers the ability to make sensible decisions after carefully considering the</p>	<p>Symbol: the second class dream to end the class discrimination and they must struggle to overcome their problem</p> <p>Index: the situation where the people make their own decisions</p>	<ul style="list-style-type: none"> • The word partiality shows how the hegemony power tries to oppress the inferior group so that they are being alienated. • The word destiny shows how people right to choose their

	best thing to do		own right
	Partiality	Icon: it refers to the	• The word
	refers the unfair	unfair treatment	judgement
	support of one	that the lower class	shows the
	person, team,	get from the higher	situation
	idea, etc	class	where people
			make their
			own decisions

Destiny refers the power believed to control events. The symbolic meaning of ‘**destiny**’ is the second class dream to end the class discrimination and they must struggle to overcome their problem. **Judgement** refers the ability to make sensible decisions after carefully considering the best thing to do. The indexical meaning the situation where the people make their own decisions. **Partiality** refers the unfair support of one person, team, idea, etc. the iconic meaning of ‘**partiality**’ refers to the unfair treatment that the lower class gets from the higher class. The **word partiality** shows how the hegemony power tries to oppress the inferior group so that they are being alienated. The word **destiny** shows how people right to choose their own right. The word **judgement** shows the situation where people make their own decisions.

This stanza shows the evolving conflict between classes with opposing interests, structures each historical period and drives historical change. The

hegemony powers that suppress the lower class with the unfair judgment will make the lower class longed for the freedom to choose their own destiny.

Table 17 Second Stanza of Zimbabwe song

Sign	Object	Interpretament	Portrait of Class Struggle
<p>Brother, you're right, you're right, You're right, you're right, you're so right!</p> <p>We gon' fight (we gon' fight), we'll have to fight (we gon' fight), We gonna fight (we gon' fight), fight for our rights!</p>	<p>Brother refers used for talking to or talking about other male members of an organization or other male men who have same ideas, purpose, etc</p> <p>Fight refers to try hard to stop, deal with or oppose something bad</p>	<p>Symbol: the person who have same purpose and ideas</p> <p>Symbol: the lower class try to fight their freedom from the treatment they got from the higher class</p>	<ul style="list-style-type: none"> This stanza shows the way they get their right. The word brother symbolized the people who have same purpose and ideas. The word fight shows the lower class try to fight their freedom

‘Brother’ refers used for talking to or talking about other male members of an organization or other male men who have same ideas, purpose, etc. the symbolic meaning of ‘brother’ refers the person who has same purpose and ideas. ‘Fight’ refers to try hard to stop, deal with or oppose something bad. The symbolic meaning of ‘fight’ refers to the lower class try to fight their freedom from the treatment they got from the higher class. This stanza shows how the people fight the hegemony power to get their rights. It also shows people right to choose their own right

Table 18 Third Stanza of Zimbabwe song

Sign	Object	Interpretament	Portrait of Class Struggle
<p>No more internal power struggle; We come together to overcome the little trouble. Soon we'll find out who is the real revolutionary, 'Cause I don't want my people to be contrary.</p>	<p>Internal refers involving or concerning only the people who are part of a particular organization rather than people from outside it</p>	<p>Symbol: internal Power shows the power that the authority have but the power itself only have for the inside of the ruling class but the outside from it or the doesn't have chance to have the</p>	<p>This lyric shows the class discrimination by the higher class towards the lower class. The internal power is the power from hegemonic power and they oppress the lower class.</p>

	<p>power refers the ability to control people or things</p> <p>revolutionary refers a person who starts or support a revolution, especially a political one</p> <p>people refers all the persons who live in a particular place or belong to a particular country, race, etc</p>	<p>power</p> <p>Index: the situation where the lower class fight the oppression from the higher class</p> <p>Symbol: people here is the persons from the same class that is being treated badly by the hegemonic power who struggle to end the class discrimination towards them</p>	<p>revolutionary shows the lower class fight back the higher class to end the hegemony from the lower class. People here is the persons from the same class that is being treated badly by the hegemonic power who struggle to end the class discrimination towards them</p>
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Internal refers involving or concerning only the people who are part of a particular organization rather than people from outside it. **Power** refers the ability to control people or things. **Internal Power** shows the power that the authority have but the power itself only have for the inside of the ruling class but the outside from it or the doesn't have chance to have the power

Revolutionary refers a person who starts or supports a revolution, especially a political one. The indexical meaning of revolutionary is the situation where the lower class fights for a change. **People** refer to all the persons who live in a particular place or belong to a particular country, race, etc. The symbolic meaning refers to the persons from the same class that is being treated badly by the hegemonic power who struggle to end the class discrimination towards them.

This lyric shows the class discrimination by the higher class towards the lower class. **The internal power** is the power from hegemonic power and they oppress the lower class. **Revolutionary** shows the lower class fight back the higher class to end the hegemony from the lower class. According to Suseno (2005:162), it shows the evolving conflict between classes with opposing interests, structures each historical period and drives historical change. The hegemony powers that suppress the lower class with the unfair judgment will make the lower class longed for the freedom to choose their own destiny.

Table 19 Fourth Stanza of Zimbabwe song

Sign	Object	Interpretament	Portrait of Class
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			Struggle
<p>To divide and rule could only tear us apart;</p> <p>In everyman chest, mm - there beats a heart.</p> <p>So soon we'll find out who is the real revolutionaries;</p> <p>And I don't want my people to be tricked by mercenaries.</p>	<p>Divide refers to make two or more people disagree</p> <p>Rule refers to control and have authority over a country, a group of people, etc</p> <p>Mercenaries refers a soldier who will fight for any country or group that offers payment</p>	<p>Symbol: to divide the lower class</p> <p>Symbol: to rule the lower class</p> <p>Symbol: a tool from the higher class to oppress the lower class who opposes them</p>	<p>This lyric shows how the hegemonic power tries to conquer the lower class. It shows from the word divide and rule. The higher class hegemony is being transferred by using the mercenaries as a tool to oppress the lower class</p>

‘**Divide**’ refers to make two or more people disagree. The symbolic meaning refers to divide the lower class. ‘**Rule**’ refers to control and have authority over a country, a group of people, etc. The symbolic meaning is to rule the lower class. ‘**Mercenaries**’ refer to a soldier who will fight for any country or group that offers payment. The symbolic meaning is a tool from the higher class

to oppress the lower class who opposes them. This stanza shows the evolving conflict between classes with opposing interests, structures each historical period and drives historical change. This lyric shows how the hegemonic power tries to conquer the lower class. It shows from the word **divide** and **rule**. The higher class hegemony is being transferred by using the mercenaries as a tool to oppress the lower class.

4.2.5. Get Up, Stand Up

The song originally appeared on The Wailers' 1973 album *Burnin'*. It was recorded and played live in numerous versions by The Wailers and Bob Marley & the Wailers, along with solo versions by Peter Tosh and Bunny Wailer. It was later included on the compilations *Legend* and *Rebel Music*, among others.

Table 20 First Stanza of *Get Up, Stand Up* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p>Preacher man, don't tell me, Heaven is under the earth. I know you don't know What life is really</p>	<p>Preacher refers a Christian, often a member of the clergy, who preaches at a church service or a religious</p>	<p>Symbol: the person who talks about freedom</p>	<p>This stanza lyric shows how the hegemonic power try to affect the lower class with something that can make them</p>

<p>worth.</p> <p>It's not all that glitter is gold;</p> <p>'Alf the story has never been told:</p> <p>So now you see the light, eh!</p> <p>Stand up for your rights. Come on!</p>	<p>meeting</p> <p>Heaven refers to the place believed to be the home of God where good people go when they die</p> <p>Glitter refers to the bright light consisting many little flashes</p>	<p>Icon: the place where all hope, joy, etc. is come from</p> <p>Index: something that is very valuable like a gold</p>	<p>satisfied even though it is only a false dream. The lower class didn't respond the word from the higher class. Preacher is the man from the lower class who talks about the false dream. The heaven that is being promised by the higher class is only place for the higher class itself. The lower class is being forced to build it without getting it. Glitter here shows that the hope is not coming from the</p>
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			higher class but only from the lower class itself
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According to the Oxford Advanced learners Dictionary (2005), Preacher refers to a Christian, often a member of the clergy, who preaches at a church service or a religious meeting. It is a symbol of the person who talks about freedom. **Heaven** refers to the place believed to be the home of God where good people go when they die. Heaven is the icon for the place where all hope, joy, etc. is come from. Glitter refers to the bright light consisting many little flashes. It is the index for something that is very valuable.

This stanza lyric shows how the hegemonic power try to affect the lower class with something that can make them satisfied even though it is only a false dream. The lower class didn't respond the word from the higher class. **Preacher** is the man from the lower class who talks about the false dream. The **heaven** that is being promised by the higher class is only place for the higher class itself. The lower class is being force to build it without getting it. **Glitter** here shows that the hope is not coming from the higher class but only from the lower class itself

Table 21 Second Stanza of *Get Up, Stand Up* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p>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 earth: And now you see the light, You stand up for your rights. jah!</p>	<p>Sky refers the space above the earth that you can see when you look up, where clouds and the sun, moon and stars appear</p> <p>Earth refers the world; the planet that we live on</p> <p>Light refers the energy from the sun, a lamp, etc. that makes it possible to see things</p>	<p>symbol: the place where the God live</p> <p>Symbol: the place of the people live</p> <p>Index: it shows hope to the people</p>	<p>A belief that dialectical process will ultimately result in a replacement of current class structure of society with a system that manages society for good of all, resulting in the dissolution of class structure and its support</p>

According to the Oxford Advanced learners Dictionary (2005), Sky refers the space above the earth that you can see when you look up, where clouds and the sun, moon and stars appear. It has a symbolic meaning of the place where the God live. Earth refers the world; the planet that we live on. It has a symbolic meaning of the place of the people live. Light refers the energy from the sun, a lamp, etc. that makes it. It has indexical meaning shows hope to the people. The stanza shows a belief that dialectical process will ultimately result in a replacement of current class structure of society with a system that manages society for good of all, resulting in the dissolution of class structure and its support. (Suseno, 2005:162)

Table 22 Third Stanza of *Get Up, Stand Up* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p>We sick an' tired of-a your ism-skism game - Dyin' 'n' goin' to heaven in-a Jesus' name, lord. We know when we understand: Almighty god is a living man.</p>	<p>heaven refers to the place believed to be the home of God where good people go when they die</p>	<p>Icon: the place where all hope, joy, etc. is come from</p>	<p>This stanza tells about the class discrimination towards the lower class. The higher class saw that if they can get a rid the lower class the situation will like in heaven.</p>

According to the Oxford Advanced learners Dictionary (2005), **heaven** refers to the place believed to be the home of God where good people go when they die. **Heaven** is the icon for the place where all hope, joy, etc. is come from. This stanza tells about the class discrimination towards the lower class. The higher class saw that if they can get a rid the lower class the situation will like in **heaven**. This stanza tells about the class discrimination towards the lower class. The higher class saw that if they can get a rid the lower class the situation will like in **heaven**.

Table 23 Fourth Stanza of *Get Up, Stand Up* song

Sign	Object	Interpretament	Portrait of Class Struggle
<p>You can fool some people sometimes, But you can't fool all the people all the time. So now we see the light We gonna stand up for our rights!</p>	<p>People refers all the persons who live in a particular place or belong to a particular country, race, etc</p> <p>Light refers the energy from the sun, a lamp, etc.</p>	<p>Symbol: the people who come from same class</p> <p>Index: it shows hope of the people</p>	<p>This stanza lyric shows the class struggle between the lower class and higher class. People here are the symbol of the people who come from same class and have the same burden under the oppression of the</p>

	<p>that makes it possible to see things</p> <p>Rights refers a moral or legal claim to have or get something or to behave in a particular way</p>	<p>Icon: the things that the lower class want</p>	<p>higher class.</p> <p>Light is the index of the hope from the lower class who struggles to get free from the authority of the higher class.</p>
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According to the Oxford Advanced learners Dictionary (2005), People refer all the persons who live in a particular place or belong to a particular country, race, etc. the symbolic meaning of people is the people who come from same class. Light refers the energy from the sun, a lamp, etc. that makes it possible to see. The indexical meaning of the light is it shows hope of the people. Rights refer a moral or legal claim to have or get something or to behave in a particular way. The iconic meaning of rights is the things that the lower class wants.

This stanza lyric shows the class struggle between the lower class and higher class. **People** here are the symbol of the people who come from same class and have the same burden under the oppression of the higher class. **Light** is the index of the hope from the lower class who struggles to get free from the authority of the higher class.

4.3. Findings

Findings above show that the class struggle between the higher class and the lower class. The following are the descriptions of each analysis:

In the first song, the class struggle is represented by word *Philosophy, Abandoned, Inferior, War, class, Colour, Race, Dream, Illusion, Pursued, War, Regimes, Peace, Fight, and Victory*. The class struggle represented in this song show the situation of the lower class being discredited and abandoned by the higher class. This makes the situation like the battlefield in the war. The context of this song here is the situation where the lower class struggled to free from the state of being discredited and abandoned by the lower class. They struggle to end the class discrimination towards them. The portrait of class struggle in this song shows how class discrimination shown in the lyric in first class and second class citizens clearly tells how the society is being divided by the class.

In the second song, the class struggle is represented by word *Buffalo Soldier, Stolen, Brought, Fighting, Survival, Stench, Taken, History, and War*. The class struggle represented in this song it shows the exploitation of the workers by the owners of the capital. The song portrayed how the effort of the higher class to control the lower class. The higher class treats badly the lower class like an unpleasant smell. The higher class must control the lower class so that the lower class couldn't rebel toward the higher class and make them loose the hegemony towards them. This song is also the portrait of the exploitation of the worker by the owners of the capital and a view of history according to which class struggle,

the evolving conflict between classes with opposing interests, structures each historical period and drives historical change.

In the third song, the class struggle is represented by word *deputy, Sheriff, Seed, Kill, Freedom, Shoot, Pay, Bucket, and Bottom*. The class struggle represented in this song shows the tool of the hegemonic power to control the lower class so they can fully control them. The second class must forget the dream about their freedom from class discrimination because the hegemonic power doesn't allow it. All these meaning are the portrait of People's consciousness of the conditions of their lives reflects the dominant ideology which is in turn shaped by material conditions and relations of production. It also shows the hegemony towards lower class by the authority. The discrimination made by the higher class to the lower class. The lower classes refuse to be oppressed by the superior and fight and made the lower class being alienated from society.

In the fourth song, the class struggle is represented by word *Destiny, Judgement, Partiality, Brother, Fight, Internal power, revolutionary, people, Divide, Rule, and Mercenaries*. This song shows the evolving conflict between classes with opposing interests, structures each historical period and drives historical change. The hegemony powers that suppress the lower class with the unfair judgment will make the lower class longed for the freedom to choose their own destiny. This song also shows how the people fight the hegemony power to get their rights. It also shows people right to choose their own right. The hegemony powers that suppress the lower class with the unfair judgment will

make the lower class longed for the freedom to choose their own destiny. The higher class hegemony is being transferred by using the mercenaries as a tool to oppress the lower class.

In the fifth song, the class struggle is represented by word *Preacher, Heaven, Glitter, Sky, Earth, Light, People, and Rights*. This song lyric shows how the hegemonic power try to affect the lower class with something that can make them satisfied even though it is only a false dream. The song shows a belief that dialectical process will ultimately result in a replacement of current class structure of society with a system that manages society for good of all, resulting in the dissolution of class structure and its support.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1. Conclusion

Based on the the discussions and findings on previous chapter and the analysis shown in the table analysis. It can be conclude that all of the five songs represent Marx's class struggle. Through all these songs, Bob Marley tries to portray the exploitation of the lower class by the higher class and the discrimination made by the higher class to the lower class. The songs show how class discrimination , just like shown in the lyric of *War* song in *first class and second class citizens* which clearly tells how the society is being divided into class.

Another song, *I shoot the Sherriff*, shows how the hegemony powers suppress the lower class with the unfair judgment will make the lower class longed for the freedom to choose their own destiny. *Buffalo Soldier* shows how the higher class hegemony is being transferred by using another people as a tool to oppress the lower class; it can be shown in the word *mercenaries*. The Bob Marley songs show how the lower class struggle to attain the freedom and equality and to end the oppression made by the higher class. All of the five song show how the higher class oppress and use the lower class to attain their need, but the lower class doesn't get their right at all. Bob Marley shows all of the class struggle through the words that represent the higher class oppression towards the lower class, and all the songs show how the lower class resists the all kind oppression from the hegemonic power.

I Shoot the Sheriff song strongly represented class struggle by word *deputy, Sheriff, Seed, Kill, Freedom, Shoot, Pay, Bucket, and Bottom*. The class struggled represented in this song shows the tool of the hegemonic power to control the lower class so they can fully control them. The second class must forget the dream about their freedom from class discrimination because the hegemonic power doesn't allow it. All these meaning are the portrait of People's consciousness of the conditions of their lives reflects the dominant ideology which is in turn shaped by material conditions and relations of production. It also shows the hegemony towards lower class by the authority. *The Get up, Stand Up* song shows the lower class refusal to be oppressed by the superior and made the lower class being alienated from society. The lower classes refuse to be oppressed by the superior and fight and made the lower class being alienated from society. In *The Get up, Stand Up* song shows how the hegemonic power try to affect the lower class with something that can make them satisfied even though it is only a false dream but the lower class doesn't take any more and they choose to be free because there are agent of change that make the lower class struggle for their freedom. The word *Preacher* strongly represents the agent of change for the lower class to struggle against the higher class

5.2. Suggestion

There are many way to tell about the issues to the people. Song became one of the means to tell issues to the people. Song lyrics became a mean to tell people about all the problems. The song lyrics became the best tool to spread the information. Songs is recommended as a means to tell the class struggle or

another issues, besides another common way. There is not only by mean of the demonstration in the street but also the artist through the song. The suggestion taken from for the conclusion of the data findings is that songs become a mean to tell the issue about the class struggle or another issues. The artist can spread the message through song that they sang. Through the song, artist can make another people understand about the problem around them. Bob Marley is the good example how the song lyrics became the mean to tell the people about class struggle. Through the lyrics, people could understand issues about class struggle. Songs can also become a mean to tell the facts, message, ideology, etc. That's why song lyrics became a mean to spread all about the facts, message, and ideology to all people.

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APENDICES

Buffalo soldier

Buffalo soldier, dreadlock rasta:
It was a buffalo soldier in the heart of America,
stolen from Africa, brought to America:

Fighting on arrival, fighting for survival.
I mean it, when I analyse the stench,
to me it make a lot of sense.
How did dreadlock rasta was buffalo soldier.

And he was taken from Africa,
brought to America.
Fighting on arrival, fighting for survival.
Say it was a buffalo soldier, dreadlock rasta.
Buffalo soldier, in the heart of America.

If you know your history,
Then you would know where you coming from,
Then you wouldnt have to ask me,
Who the heck do you think I am.

Im just a 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.

Dreadie, woy yoy yoy, woy yoy-yoy yoy,
Woy yoy yoy yoy, yoy yoy-yoy yoy!
Woy yoy yoy, woy yoy-yoy yoy,
Woy yoy yoy yoy, yoy yoy-yoy yoy!
Buffalo soldier troddin through the land, wo-ho-ooh!
Said he wanna ran, then you wanna hand,
Troddin through the land, yea-hea, yea-ea.

Said he was a buffalo soldier win the war for america;
Buffalo soldier, dreadlock rasta,
Fighting on arrival, fighting for survival;
Driven from the mainland to the heart of the caribbean.

Singing, woy yoy yoy, woy yoy-yoy yoy,
Woy yoy yoy yoy, yoy yoy-yoy yoy!
Woy yoy yoy, woy yoy-yoy yoy,
Woy yoy yoy yoy, yoy yoy-yoy yoy

Get Up, Stand Up

Get up, stand up: stand up for your rights!
Get up, stand up: stand up for your rights!
Get up, stand up: stand up for your rights!
Get up, stand up: don't give up the fight!

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;
'Alf the story has never been told:
So now you see the light, eh!
Stand up for your rights. come on!

Get up, stand up: stand up for your rights!
Get up, stand up: don't give up the fight!
Get up, stand up: stand up for your rights!
Get up, stand up: don't give up the fight!

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 earth:
And now you see the light,
You stand up for your rights. jah!

Get up, stand up! (jah, jah!)
Stand up for your rights! (oh-hoo!)
Get up, stand up! (get up, stand up!)
Don't give up the fight! (life is your right!)
Get up, stand up! (so we can't give up the fight!)
Stand up for your rights! (lord, lord!)
Get up, stand up! (keep on struggling on!)
Don't give up the fight! (yeah!)

We sick an' tired of-a your ism-skism game -
Dyin' 'n' goin' to heaven in-a Jesus' name, lord.
We know when we understand:
Almighty god is a living man.
You can fool some people sometimes,
But you can't fool all the people all the time.
So now we see the light (what you gonna do?),
We gonna stand up for our rights! (yeah, yeah, yeah!)

So you better:
Get up, stand up! (in the morning! git it up!)
Stand up for your rights! (stand up for our rights!)
Get up, stand up!
Don't give up the fight! (don't give it up, don't give it up!)
Get up, stand up! (get up, stand up!)
Stand up for your rights! (get up, stand up!)
Get up, stand up! (...)
Don't give up the fight! (get up, stand up!)
Get up, stand up! (...)
Stand up for your rights!
Get up, stand up!
Don't give up the fight! /fadeout/

I shot the sheriff Lyrics

(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, oo-oo.)
Yeah! All around in my home town,
They're tryin' 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!
(I shot the sheriff.) - the sheriff.
(But I swear it was in selfdefence.)
Oh, no! (Ooh, ooh, oo-oh) Yeah!
I say: I shot the sheriff - Oh, Lord! -
(And they say it is a capital offence.)
Yeah! (Ooh, ooh, oo-oh) Yeah!

Sheriff John Brown always hated me,
For what, I don't know:
Every time I plant a seed,
He said kill it before it grow -
He said kill them before they grow.
And so:

Read it in the news:
(I shot the sheriff.) Oh, Lord!
(But I swear it was in self-defence.)
Where was the deputy? (Oo-oo-oh)
I say: I shot the sheriff,
But I swear it was in selfdefence. (Oo-oh) Yeah!

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,)
But I say (But I didn't shoot no deputy),
I didn't shoot no deputy (oh, no-oh), oh no!
(I shot the sheriff.) I did!
But I didn't shoot no deputy. Oh! (Oo-oo-oo)

Reflexes had got the better of me
And what is to be must be:
Every day the bucket a-go a well,
One day the bottom a-go drop out,
One day the bottom a-go drop out.
I say:

I - I - I - I shot the sheriff.
Lord, I didn't shot the deputy. NO!
I - I (shot the sheriff) -
But I didn't shoot no deputy, yeah! So, yeah!

Zimbabwe

Every man gotta right to decide his own destiny,
And in this judgement there is no partiality.
So arm in arms, with arms, we'll fight this little struggle,
'Cause that's the only way we can overcome our little trouble.

Brother, you're right, you're right,
You're right, you're right, you're so right!
We gon' fight (we gon' fight), we'll have to fight (we gon' fight),
We gonna fight (we gon' fight), fight for our rights!

Natty Dread it in-a (Zimbabwe);
Set it up in (Zimbabwe);
Mash it up-a in-a Zimbabwe (Zimbabwe);
Africans a-liberate (Zimbabwe), yeah.

No more internal power struggle;
We come together to overcome the little trouble.
Soon we'll find out who is the real revolutionary,
'Cause I don't want my people to be contrary.

And, brother, you're right, you're right,
You're right, you're right, you're so right!
We'll 'ave to fight (we gon' fight), we gonna fight (we gon' fight)
We'll 'ave to fight (we gon' fight), fighting for our rights!

Mash it up in-a (Zimbabwe);
Natty trash it in-a (Zimbabwe);
Africans a-liberate Zimbabwe (Zimbabwe);
I'n'l a-liberate Zimbabwe.

(Brother, you're right,) you're right,
You're right, you're right, you're so right!
We gon' fight (we gon' fight), we'll 'ave to fight (we gon' fight),
We gonna fight (we gon' fight), fighting for our rights!

To divide and rule could only tear us apart;
In everyman chest, mm - there beats a heart.

So soon we'll find out who is the real revolutionaries;
And I don't want my people to be tricked by mercenaries.

Brother, you're right, you're right,
You're right, you're right, you're so right!
We'll 'ave to fight (we gon' fight), we gonna fight (we gon' fight),
We'll 'ave to fight (we gon' fight), fighting for our rights!

Natty trash it in-a Zimbabwe (Zimbabwe);
Mash it up in-a Zimbabwe (Zimbabwe);
Set it up in-a Zimbabwe (Zimbabwe);
Africans a-liberate Zimbabwe (Zimbabwe);
Africans a-liberate Zimbabwe (Zimbabwe);
Natty dub it in-a Zimbabwe (Zimbabwe).

Set it up in-a Zimbabwe (Zimbabwe);
Africans a-liberate Zimbabwe (Zimbabwe);
Every man got a right to decide his own destiny

War

Until the philosophy which hold one race superior
And another
Inferior
Is finally
And permanently
Discredited
And abandoned -
Everywhere is war -
Me say war.

That until there no longer
First class and second class citizens of any nation
Until the colour of a man's skin
Is of no more significance than the colour of his eyes -
Me say war.

That until the basic human rights
Are equally guaranteed to all,
Without regard to race -
Dis a war.

That until that day
The dream of lasting peace,
World citizenship
Rule of international morality
Will remain in but a fleeting illusion to be pursued,
But never attained -
Now everywhere is war - war.

And until the ignoble and unhappy regimes
that hold our brothers in Angola,
In Mozambique,
South Africa
Sub-human bondage
Have been toppled,
Utterly destroyed -
Well, everywhere is war -

Me say war.

War in the east,
War in the west,
War up north,
War down south -
War - war -
Rumours of war.
And until that day,
The African continent
Will not know peace,
We Africans will fight - we find it necessary -
And we know we shall win
As we are confident
In the victory

Of good over evil -
Good over evil, yeah!
Good over evil -
Good over evil, yeah!
Good over evil -
Good over evil, yeah!