

**MIMICRY AND CULTURAL IDENTITY OF AFRICAN-AMERICANS DEPICTED IN TWO SONG LYRICS 'BUFFALO SOLDIER' AND 'EXODUS'
BY BOB MARLEY**

UNDERGRADUATE THESIS

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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA
2018**

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**Presented to
Universitas Brawijaya
in partial fulfillment of the requirements
for the degree of Sarjana Sastra**

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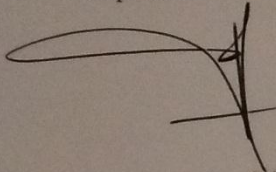
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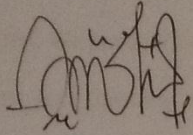
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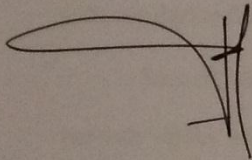


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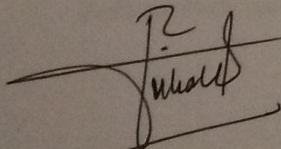


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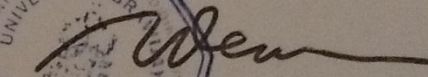
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ABSTRACT

Tsabita. 2018. **Mimicry and Cultural Identity Of African-American Depicted In Two Song Lyrics 'Buffalo Soldier' And 'Exodus' By Bob Marley**. Study Program of English, Brawijaya University. Supervisor : Arcci Tusita, S.S, M.Hum.

Keywords : cultural identity, mimicry, poetry analysis, song lyrics, African-American

Identity is a characteristic or a sign attached to an individual, so that the individual has differences. This can change over time and can also be caused by pressure, desire and adjustment to survive in a difficult condition. Changes in cultural identity are influenced by external factors such as certain communities, impacts after colonization, or a more dominant culture. The phenomenon of cultural identity has inspired songwriter Bob Marley to create African American themed lyrics with the cultural identity in his two songs entitled 'Buffalo Soldier' and 'Exodus'.

This research is a qualitative research that aims to describe African American cultural identity in both songs. The researcher will also use the Post-colonial approach, the theory of cultural identity by Stuart Hall and mimicry by Homi. K. Bhabha to analyze the mimicry and cultural identity of African Americans. The results of the study will contribute to explaining mimicry by African American mimicry through language, mindset and lifestyle as well as how African American cultural identity is portrayed in both songs.

From this research the researcher have found a mimicry performed by black people, and cultural identity in both songs. In the two song lyrics have described the mimicry of language, mindset and lifestyle of African against American. And from the process of mimicry is formed a cultural identity of African American depicted from both lyrics of the song.

ABSTRAK

Tsabita. 2018. **Mimikri dan Identitas Budaya dari Orang Afrika Amerika yang Digambarkan Dalam Dua Lirik Lagu ‘Buffalo Soldier’ dan ‘Exodus’ Karya Bob Marley**. Program Studi Sastra Inggris, Fakultas Ilmu Budaya, Universitas Brawijaya. Dosen pembimbing: Arcci Tusita, S.S, M.Hum.

Kata kunci: identitas budaya, mimikri, analisis puisi, lirik lagu, Afrika-Amerika

Identitas adalah suatu ciri, karakteristik atau tanda yang melekat pada diri seorang individu, sehingga individu tersebut memiliki perbedaan atau ciri khas. Hal ini bisa berubah seiring berjalannya waktu dan dapat juga disebabkan karena adanya tekanan, keinginan dan penyesuaian diri untuk bertahan hidup. Perubahan yang terjadi pada identitas budaya dipengaruhi oleh adanya pengaruh dari luar seperti komunitas tertentu, dampak penjajahan, atau budaya yang lebih dominan. Fenomena mengenai identitas budaya telah mengilhami penyanyi sekaligus penulis lirik lagu Bob Marley untuk membuat lirik lagu yang bertemakan orang Afrika Amerika dengan identitas budayanya dalam dua lagu ciptaannya yang berjudul ‘Buffalo Soldier’ dan ‘Exodus’.

Penelitian ini adalah penelitian deskriptif kualitatif yang bertujuan untuk mendeskripsikan identitas budaya orang Afrika Amerika didalam kedua lagu tersebut. Peneliti ini juga akan menggunakan pendekatan Post-kolonial, teori identitas budaya dari Stuart Hall dan mimikri dari Homi. K. Bhabha untuk menganalisis seperti apa identitas budaya dan mimikri dari orang Afrika Amerika. Hasil dari penelitian akan berkontribusi dalam menjelaskan mimikri yang dilakukan African American baik mimikri melalui bahasa, pola pikir dan juga gaya hidup serta bagaimana identitas budaya orang Afrika Amerika yang digambarkan dalam kedua lagu tersebut.

Penelitian ini telah menemukan adanya mimikri yang dilakukan oleh orang kulit hitam melalui serta identitas budaya dalam kedua lagu tersebut. Dalam dua lagu tersebut terdapat gambaran dari mimikri bahasa, pola pikir dan gaya hidup dari African terhadap American. Dan dari adanya proses mimikri tersebut terbentuklah suatu identitas budaya dari African American yang digambarkan dari kedua lirik lagu tersebut.

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CHAPTER 1

INTRODUCTION

This chapter aims to present the background, the problem and the objective of the study. The background of the study explains the general idea of the topic and the researcher interest of the object material. The problem of the study is the formulation of the question that leads this study to achieve its objective

1.1 Background of the Study

Song is the combination of lyrics and music that describes what has felt, seen or experienced by someone. Music is an instrument created for song lyrics, music created to change the point of view of human, affecting human life and music without lyrics is an instrumental only. According to Max Waber (2001, p. 633), "Music is present in everyday life and has the ability to transform the human experience and play a role in human interaction. It forms a communication between the composer, the interpreter and the listener." Song is the rhythm of music, melody, and harmony will create an imagination and emotion for the listener. Barthes (1997, p. 185) states that "wants art, wants music, provided they be clear, that they 'translate' an emotion and represent a signified (the 'meaning' of a poem)". So, it means music has a big role in human life because music is able to stimulate the emotion, ability to think, train the power of imagination and even give change to people who hear it. Song can

also be used to refresh the mind. Song can have a positive effect to people who hear, songs can change the negative conditions for the better.

Song does not only consist of music but also lyrics, and song lyrics can be considered as poetry that is made to express or tell an event and a human's feelings. In addition, the lyrics also have messages that are packed using language, words or sentences to create the imagination of the listener. Another function of song lyrics is to convey a message in order the listener can be sympathetic and understand the event. It means the song can also be included as a literary work in accordance to Barthes (1977, p. 186) statement "there is a progressive movement from the language to the poem, from the poem to the song, and from the song to its performance". To express feelings or ideas, a song is created by the author's to respond the events or phenomena that exist in the world, social or real life. Things that are often voiced through song lyrics are political issues, oppression, voicing discrimination rejection somewhere either in the context of race, gender and even telling the life of a people. The lyrics of Buffalo Soldier and Exodus by Bob Marley, these two songs have the same theme, which tells how African American cultural identity lives in unfair treatment and tries to fight for their rights and how the oppression of minorities takes place.

Based on www.bobmarley.com, the official website which contains the life journey of Bob Marley says if his real name is Robert Nesta Marley. He was born in Nine Mile, Saint Ann Jamaica at 2.30 p.m on 6 February 1945. Bob Marley's father is Norval Sinclair Marley, a white British naval captain. And Marley's mother is a black woman named Cedella Malcolm. Although he is of white descent, he has claimed in himself that he is a black person who is living in America. Bob Marley is a black man who lives in America, he is a Reggae musician who is good at creating songs and singing. He is a believer of Rastafarianism, a belief followed by many black people living in Jamaica. As a black man who lives in

America, Marley has experienced a bitter life of being a minority, underestimated because of skin color and considered nothing more than a slave. In a complicated life, Bob Marley is still trying to work in the field of music, and even he wrote many stories, feelings or events that he had experienced in a song as Scaruffi (2003) state that “Bob Marley is one of the best Jamaican musicians, songwriters, and singers who write his lyrics based on his historical background as Jamaican”. This opinion is true and proven by the number of songs he has made and always tells his experience of life.

According to the website www.blackhistory.com says that one of Bob Marley's songs that became the world's attention is *Buffalo Soldier* which was released in 1983. *Buffalo Soldier* itself is a song created by Bob Marley and Noel Williams, the song was inspired from the life of immigrants as soldiers who were taken from Africa and brought to America. They were taken to America and used as soldiers or warriors to defend America. At that time Bob Marley wandered to Delaware. Where, he was appointed a military militia to defend America in the war, as Rizky Sinaga (2012) informs. Marley felt very sad for the soldiers there because he was the one who watch how cruel the leader was to the army, soldiers have to die from bombs, missiles and even die to defend another nation that is America. From the story and experience that makes Bob Marley wants to create the lyrics of the song in order, everyone knows how natives of Africa who were taken from his home in Africa and delivered to the colonies in America. “*Stolen from Africa, brought to America, fighting on arrival, fighting for survival.*”

Exodus was released on 3 June 1977, and in 2001 the song was re-released. In "Exodus," Marley wants to teach his audience to get out of the new culture. He believes that the original culture of the ancestors is the best culture, so this is what can make people to emigrate. Marley has made an invitation through these lyrics “*Open your eyes and look within: are you satisfied with the life you're living? We know where we're going; we know*

where we're from.” He asks them if they are happy with the current lifestyle, even though they do not live in their native culture. The song also focuses on proper exodus terms, and it can also be used to identify exoduses from other dominant cultures.

The lyrics of *Buffalo Soldier* and *Exodus* have a similar concern, especially about African American and their cultural identity or cultural assimilation. There are many dictions that are closely related to the war in both lyrics of the song. However, both songs have a similar concept that affects the songwriters while writing songs. *Exodus* is one of the songs by Bob Marley, this song has got a lot of extraordinary appreciation from the wider community, especially the African American.

To find out about how African Americans have accepted and followed the new cultural assimilation in both lyrics, the researcher will use the postcolonial approach, cultural identity and mimicry to find out the accurate facts about African American and to know how African American life is like. The postcolonial approach is needed to understand a literary work because the postcolonial approach can clarify the facts behind the literary work. And to analyze the lyrics of the songs, the researcher needs a theory that can reveal the message conveyed by the writers of the song.

1.2 Problem of the Study

Related to the background of the study, the problem of this study is to analyze cultural identity of African American during postcolonialism depicted in the song lyrics of *Buffalo Soldier and Exodus* by Bob Marley.

1.3 Objective of the Study

Related to the problem of the research above, the purpose of this research is how Bob Marley describes African American in the lyrics of *Buffalo Soldier and Exodus*.



CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH METHOD

This second chapter aims to present the relevant literature in conducting research. The objects of this analysis are the lyrics of *Buffalo Soldier* and *Exodus* by Bob Marley. Therefore, the researcher will use postcolonialism approach to analyzing the data that will be taken from both of the songs. This chapter also states the previous study and the research method.

2.1 Theoretical Framework

This research will be based on the theory of Postcolonialism. It will be used to will be used to analyze how cultural identity of African American in *Buffalo Soldier and Exodus* in songs lyrics. Furthermore, this research will show how African American is depicted in the song. The researcher uses cultural identity concept and mimicry theory as the underlying theory. Nevertheless, other statements for postcolonial study are also used to supporting explanations that can help the researcher to do this research.

2.1.1 Postcolonial Criticism

The researcher uses postcolonial criticism as a basis to analyze the object of the research, in two songs lyrics by Bob Marley because the songs portray the cultural identity of African American. Postcolonialism is a literary approach that explains and analyze the effects of the colonization, whether there are changes

that affect the colonized or not. As Ashcroft, Griffith and Tiffin (1998, P.186) stated that, “Postcolonialism investigates what happens when two culture clashes and one of them accompanying ideology empowers and deems itself superior to other. The Concept of Post-colonialism deals with the effects of colonialization on culture and societies.”

According to Ashcroft, *et al* (1989, p.4) describe post-colonial criticism as follows.

Postcolonialism criticism is concerned with the way in which literary texts, in many different ways, reveal the traces of colonial encounter, the confrontation of races, nation and cultures under condition of unequal power relations that has shaped a significant part of human experience since the beginning of the age of European imperialism.

So, it does not only focus on the literary works but also the culture and society in the colonized country.

Postcolonial theory is always related between colonizer and colonized. According to Ashcroft, Griffiths, and Tiffin (2002, p. 2), “the term ‘post-colonial’, cover all the culture affected by the imperial process from the moment of colonialization to the present day”. It means that postcolonial refers to criticism of the colonial effect from the past to the present. The postcolonial itself first appeared in the mid-1980s. Postcolonialism is defined as “the establishment by more developed countries of formal political authority over areas of Asia, Africa, Australasia and Latin America” by John Scott, in the Dictionary of Sociology, (2014, p.8) and the word “post” means after, the term Postcolonial is also referring to the time after colonialization occurred.

Additionally, Bill Ashcroft et al (1995, p.2) state that “the experiences involved in Postcolonial theory include ‘migration, slavery, suppression, resistance, representation, difference, race, gender, place and it also discusses the effect that they have created”. Postcolonial criticism is also concerned with literary works are made to voice the experience of anyone who has oppressed because of the power of others.

In postcolonialism theory, there are a figures Homi K. Bhabha , and he led many critics to focus on the material effects of historical condition of colonialism. Bhabha (1994, p.37) stated that postcolonial makes the third space, “The intervention of the Third Space of enunciation, which makes the structure of meaning and reference an ambivalent process.” Bhabha also stated that the existence of binary opposition is due to strong differences such as black and white, western and eastern existence, colonized and colonizer. And according to Bhabha, postcolonialism indicates that there is a correlation between the colonizer and colonized culture which creates a new space like hybridity, interstitial, mimicry, and ambivalence.

Postcolonial criticism will be used by the researcher to help in analyzing colonialism against African American in the songs *Buffalo Soldier* and *Exodus* as well as how African American is depicted in both songs. The researcher uses the postcolonial criticism and uses the supporting concept of cultural identity, mimicry to analyze the object of research.

2.1.2 Cultural Identity

Identity is an attribute or sign attached to the individual so that the individual has differences or characteristics. As Stuart Hall (1994), identity is something that imaginary or imagined about wholeness. An identity arises from a feeling of uncertainty which is then filled by the outside forces of each individual. Identity itself is a manifestation of the imagination seen by certain parties who are connected in it.

Stuart Hall in his work *Cultural Identity and Diaspora* (1990, p.223) explains that there are two different ways of thinking about cultural identity.

The first, define ‘cultural identity’ in terms of one, shared, culture, sort of collective ‘one true self, hiding inside the many other, more superficial or superficially imposed

‘selves’, which people with a shared history and ancestry hold in common...The second is different, but not completely oppositional to the first. It acknowledges that while our conception of ‘cultural identity’ seems to thrive on notions of similarity, elements of *difference* are also crucial to our construction of identity.

In the first perspective, cultural identity is seen as a unity that is shared or is the basic form of a person and resides in many people who share a common historical and ancestral history. And as explained by Hall in the second, views identity as something not fixed, but always in flux. Hall puts it, “Cultural identity ... is matter of ‘becoming’ as well as of ‘being,’” adding, “it belongs to the future as much as to the past. Hall thinking not only of histories, but of futures too, and cultural identities are not historical. African American is a reflection of the formation of a real cultural assimilation and leaves the cultural identity of his ancestors. They accept, adopt and apply the dominant new culture. This is also stated by Hall (1989, p. 70 cited in Leslie Butler 2017, p. 1),

Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant trans-formation. Far from being eternally fixed in some essentialised past, they are subject to the continuous ‘play’ of history, culture and power. Far from being grounded in a mere ‘recovery’ of the past, which is waiting to be found, and which, when found, will secure our sense of ourselves into eternity, identities are the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past.

Hall also states that if he reflects from his childhood while in Kingston, Hall has explored about the influence of Afro-Caribbean identity that created a new cultural assimilation on Jamaica-ness in 1997. Hall sees if the African has entered, adopted, submitted and adopted a new culture more dominant than the original culture. A person can enter into a group or follow a new culture that is more dominant because of many things, such as depression, to survive and even his own desires. According to besides, Dusek (1996, p.162) states that, “The degree to which one feels he or she belongs to a particular ethnic group and how that influence one’s feeling’s, perception and behavior”. From these statements can be concluded

if the cultural identity has reflected a person who has a tendency in a particular group, and the elements in it can affect the person.

The formation of cultural identity is always in accordance with how the efforts of person when positioning itself in a society, it also depends on the differences and similarities that exist in the cultural identity. And since the theory of cultural identity is used to analyze a literature, the researcher will use this theory to discover and solve problems in it. This research will use the theory of cultural identity to find out how the cultural identity of African Americans is depicted in the two lyrics of Bob Marley's song. And to find the cultural identity of African American researcher using mimicry theory to develop the finding related to the cultural identity of African American depicted in two song lyrics

2.1.3 Mimicry

Mimicry is a theory developed by Homi Bhabha. This theory also developed from two influential figures that are a psychiatrist from Aljazair, Franz Fanon (1925-1961) and philosopher, Jacques Lacan (1901-1981). In addition, Faircheld (1994, p.196) Fanon states that mimicry is the result of the colonization process occurring on the colonized, whether of tradition or identity and even they are forced to adapt to the new cultural identity of the colonizers. It is also the same as what happened to black people in America or often called Afro-America. According to Malcolm X (1925-1965, cited in Eprafas 2012, p.7) states that "The civil warrior of the blacks of the United States, mentions two types of black slaves. The first is a 'negro' home, a black slave who lives as a maid in the home of the skin master white". In other statements mentioned, if they black people can adapt their employer culture because they assume if the whites culture is the best. For example, imitating how to dress, behave, but basically they do not have the same mental as white people and even they do not think how to be free.

Lacan also stated that mimicry not only imitates other people or cultures because the process of imitating can be a form of subversive resistance. For Lacan mimicry is a camouflage to save yourself and survive. This imitation process is done just to get the desired life purpose. Bhabha also developed his idea of mimicry, Bhabha stated that the process of rewriting the colonized identity can be called "self-adaptation" by using the identity of the colonizers. This could be a medium for survival and an attempt to fight the colonizers. This condition will obviously create an ambivalent state of trying to live in two conflicting conditions. And this unstable condition will resist cultural domination by the colonizers.

Ashcroft, Griffith and Tiffin (1998, p.139) states as follow:

Mimicry is an important term in postcolonial theory because it has come to describe the ambivalent relationship between colonizer and colonized. When colonial discourse supports the colonized subject to 'mimic' the colonizer, by adopting the colonizer's cultural habits, assumptions, institutions and values, the result is never a simple reproduction of those characters. The result of mimicry is a 'blurred copy' of the colonizer that can be quite threatening.

The blurred copy cannot be the same with the original ones. The African American are African American in blood and body but in character, taste, opinion, morals, and intellectually, they are like the colonizer. In addition, Sawant (2012, p.123) will explain about the blurred copy. According to Sawant who cites in the condition Fanon's French-educated colonial depicted in *Black Skin, White Mask*. They are 'mimic men' who learn to act English but do not look like English. The copying of colonizing culture both from behavior, manners, and ways of thinking can be a menace to the colonizers because the colonized imitate how the culture is attached to the colonizers. Furthermore, mimicry can be a menace, because when it is colonized to imitate colonizers, it means that colonized has almost the same power as colonizers. Sawant (2012, p.123) adds the Ashcroft statement that Bhabha thinks mimicry as a source of anti-colonial resistance.

Mimicry can be used to analyze research in the literature. Therefore, the researcher will use mimicry to solve the problem described in the previous chapter, as well as to reveal how colonization took place in African American. And regarding that mimicry particularly talk about a 'blurred copy' of the colonized, by adopting the colonizer's cultural habits, assumptions, institutions, and values.

2.2 Previous Study

In conducting this research, the researcher was inspired by several previous studies. There are two previous studies used by the researcher as a reference for completing this research. The entitled of first previous study is *Anti-Slavery Portrayed in Bob Marley's Selected Song Lyrics: Redemption Song, Buffalo Soldier, No Woman No Cry and Get Up Stand Up* By Aditya Afandi (2015). This research analyzed anti-slavery reflected in Bob Marley's song lyrics. The reason of using this research, because previous research is an object similar to this research, that is Bob Marley song lyrics. The differences in both of studies are the object of the study and choosing of song lyrics by Bob Marley's song. In Afandi's research, he used four songs by Bob Marley with different titles and he uses new historicism to provide a grounding for his study. While this research, the researcher will use two titles of songs from Bob Marley and postcolonialism as the grounding of research.

The second, the researcher chose research by Adeline Beatrice (2013) entitled "*The Voice of Freedom in Bob Marley Song Lyrics*". Different with Afandi's research, in her research Beatrice, analyzed the voice of freedom which is related to a social condition in Jamaica and she uses the sociological approach. While in this study, the researcher used a postcolonialism approach to analyze African American which is represented in song lyrics. The point of Beatrice's research, she analyzed how to voice a freedom related to social

conditions in Jamaica. Whereas in this study, the researcher wanted to show how African American is depicted in song lyrics.

The third previous study was from Afif Afandi (2014) entitled “*Mimicry And Ambivalence as Manifested in Bend It Like Beckham Movie*”. In contrast to Afandi and Beatrice's research, Afif used a film in his research. In his research, Afif spoke about the conditions and effects of post-colonial colonization in the film *Bend It Like Beckham*, while the researcher will use two song lyrics of *Buffalo Soldier* and *Exodus* by Bob Marley. Afandi uses the postcolonialism approach and mimicry theory in his research, and researcher using postcolonialism and mimicry as grounding the research. The differences that exist in this research and Afandi's research is about ambivalent because in this research the researcher did not use ambivalent but cultural identity.

2.3 Research Method

This research has been done in several stages, they are: determining the object of study, collecting the data, analyzing and interpreting the data, conclusion, and suggestion.

2.3.1 Determining the Object of Study

The first stages, look for the object or decide the object of material to be analyzed. The researcher decided to choose *Buffalo Soldier* and *Exodus* song lyrics, these two songs show how African American is depicted. The researcher assumes if both songs are interesting to discuss, although the theme is already common.

2.3.2 Collecting the Data

The second stage, collecting both lyrics *Buffalo Soldier* and *Exodus*. The researcher found both songs from reliable sources such as the official site of the songwriters and YouTube. The collected data is to show and describe how cultural identity of African

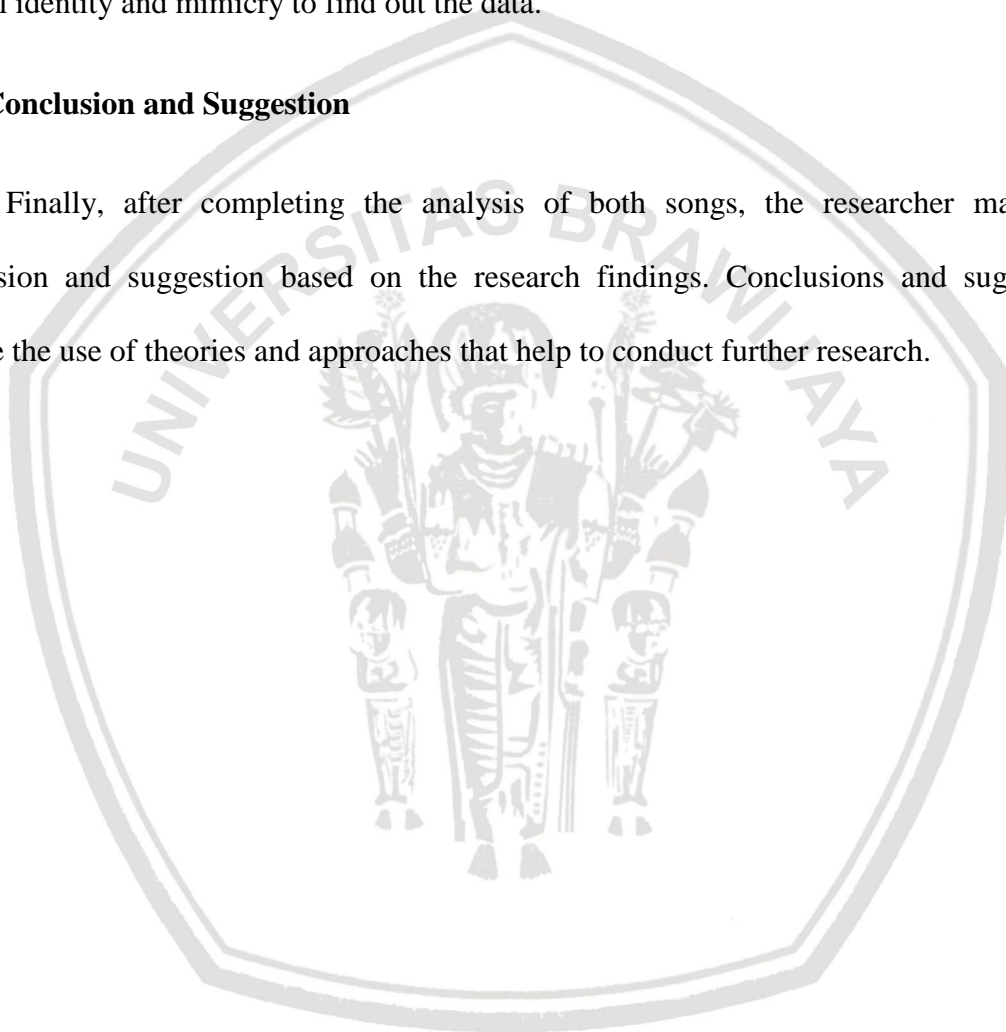
American and researcher will use postcolonial approach, concept of cultural identity and mimicry.

2.3.3 Analyzing and Interpreting the Data

After collecting the data, the researcher analyzed both song lyrics and interpreted the data using the theories described in the previous page. The researcher chose postcolonialism, cultural identity and mimicry to find out the data.

2.3.4 Conclusion and Suggestion

Finally, after completing the analysis of both songs, the researcher makes the conclusion and suggestion based on the research findings. Conclusions and suggestions include the use of theories and approaches that help to conduct further research.



CHAPTER III

FINDING AND DISCUSSION

Based on the problem of the study mentioned in the first chapter, in this chapter, the researcher will analyze the cultural identity of African American depicted in two song lyrics *Buffalo Soldier* and *Exodus* by Bob Marley. In this chapter, the analysis will be divided into two sub-chapters, including mimicry that occurs in African American and how the process of establishing a cultural identity within the group.

3.1 Mimicry Done by African American People

In analyzing both song lyrics, *Buffalo Soldier* and *Exodus*, the researcher analyzes and find several lyrics that seems like Post-colonialism effects and also divides the lyrics based on the effect of the colonialization. According to Ashcroft, Griffith, and Tiffin (1998, p. 188) state, "Post-colonialism has been primarily concerned to examine the processes and effect of and reaction to the colonized." And based on Aschroft's statement about Post-colonialism, the processes refer to the time during the colonization and after the colonization, it also about the reaction to colonized is refer to the effect of the colonization like mimicry.

Mimicry itself is an action or art imitating someone or something, usually to entertain, adjust or survive. Epafras (2012, para.36) stated that according to Fanon, mimicry is “a result of colonization process which deletes the traditional identity of colonized and makes the colonized adapted with the colonizer cultural identity.” This citation explains that mimicry is a process of adopting culture caused by colonization. It means the colonized adopting and imitates it by reproducing the colonizer’s culture. And it is reproduced as ‘almost the same, but not quite’. As we know if “Almost same but not quite” means that the colonized people copy and imitate the colonizer by a process but that does not mean if they will be exactly the same as the colonizer. The colonized people imitate the colonizer’s language, lifestyle and even way of thinking. Then the colonized reproduces the culture of the colonizer by adopting assumption, institutions, and values, Bhaba (1994, p.86)

African have a lot of languages and actually speak in IyaZulu, IsiXhosa, Afrikaans, Sepedi, Setswana, Sesotho, Xitsonga, siSwati, Tshivenda and Ndebele languages. But the language is no longer widely used when they are in America and know the English language commonly used by white people. it has also been described in a book entitled *Idols of the Tribe: Group Identity and Political Change* by Harold Robert Isaacs, if Africans start using English since the colonization and the use of language is done to show whether they have the same capabilities as white people. This makes a lot of changes, and of course, this happens because of many factors that effect. African life is quite comfortable, and they tend to think primitive or not easy to accept something new. They prefer to live in one group and to give importance to common interests, mutual cooperation and mutual care for each other.

Not only from the language and mindset, Africans lifestyle is also not like today. According to African Union and Useful Information Africans uses traditional clothes or clothes of the type Khanga made of traditional fabrics, Gomesi with a model of elongated and bulging clothes, and Dashiki clothes made of cotton with motifs. This is very different from

the current conditions, they use jeans, tight clothes, dresses, suits and modern clothing like white people. And from the existing phenomenon researcher assess if the action can be said as a manifestation of cultural identity through the process of mimicry from African against American. The manifestation of mimicry is also strongly portrayed in *Buffalo Soldier* and *Exodus* by Bob Marley.

3.1.1 The Mimicry of Language Done by African-American

A language is a tool used to form a thought and feeling, desire and deeds, the tools used to influence and be influenced. And language is a sign of a good personality as well as a bad one, a sign of family and nation, a sign of humanity. As Ferdinand De Saussure (Woocara, 2015. P, 1) "Language is one of the distinguishing features, this is because by using language, any group that existed in society can be itself as a unity different from other groups. " From this statement can be concludes if the language is a means for living things to interact socially with other fellow beings of either the kind or not, a key to human life.

Lacan also stated that mimicry not only imitates other people or cultures because the process of imitating can be a form of subversive resistance. The second, as African-speaking English as Americans also make them better viewed and even have the same ability as white Americans. As has been explained earlier if the language is a tool used to form thoughts and feelings, desires and deeds, tools used to influence each other. Language is one way of communicating that used by humans to convey messages and goals either by verbal or non-verbal. Language can also be developed by adopting other languages or combining a language with other languages. From the explanation of the above language and the explanation of mimicry on the previous sub-chapter, the authors found that African mimicry by imitating English from American. There are two goals of colonized to imitate American English. The first imitation by African aims to protect the colonized or African groups that

exist in America, and by using the language then they will be easier to understand and adapt to America.

In the songs *Buffalo Soldier and Exodus*, Marley has shows if African is no longer using African language and they imitate American English. This is in accordance with Liliweri (2012) "Language changes over time as long as the life of human as the speaker. At the same time the language becomes the construction that determines the identity of human as the meaning as 'black' for Africans that changes, from *black, colored to Negro*." From this explanation, the language used can change over time and based on the needs so that the language used will not always be the same as before. To African American, at first they did not use American English, but over time they overcame American English as a necessity. The process of change in the use of the original language into colonizer language can be categorized as a hybridity process because of the interaction of two different cultures and the languages. So there was a process of adjustment with the dominant culture. This also cause the appearance of mimicry to create a new cultural identity as Bhabha said that hybridity is the process of creating a cultural identity to be clear. The hybridity process that caused the mimicry was also shown by Bob Marley, where he as African American who loves his ancestors. He respect the culture of black people, and described earlier if blacks (African) does not speak English. But in fact, Marley as African American already imitated the English language with an American accent. It is shown in the lyrics of *Buffalo Soldier's* song on the 4th stanza, "*Who the 'eck do I think I am*"

In the lyrics, there is the word 'heck' written for 'eck' and according to *Wordreference 2012* the spelling shows if it comes from America. The existence of the word 'eck' in the lyrics of the song indicates if African imitates the utterance procedure of American. And even they use it in the proper context as in the verse, Marley expressed his irritation over African

Americans who did not want to know who they were and where they came from, and in those lyrics, Marley used *'eck'* in the appropriate context.

Imitation of American English by African American also found by researcher on 6th stanza, "*Buffalo soldier trodden 'through the land, who-ho-oo!*", In the lyrics, there is the word "*trodden*". In the lyrics have explained if Buffalo Soldier has gone or departed using the word "*trodden*" which the word is derived from the word "*tread*" which means a step to go away carefully but quickly. Treads are used in an urgent or important context and are commonly used in English. While the word troddin 'is used in American English and not in British and this is also in accordance with the *Collinsdictionary* which explains if the use of the word "*trodden*" is often used American in expressing something when in a difficult situation, so it can be concluded, if the use of the word in the song has shown if there is an African American imitation by African and they also use it in the proper context of the song lyrics in the 9th stanza, "*Trodden 'through san juan in the arms of america; Trodden 'through jamaica, a buffalo soldier*" in which the lyrics have explained that the African who has gone a fast way through San Juan and Jamaica is the Buffalo Soldier.

The researcher finds the imitation of American English in the song *Exodus*. In the first stanza, there is the lyrics "*When ya see Jah light*" which in the lyrics 'ya' means you, so the lyrics can be interpreted as a command or invitation to see the power of God and follow the rules of God. The word 'ya' also appears in the 6th stanza of the lyrics "*We're leaving Babylon, y'all!*" Which means "*you all*" the sentence is shortened to 'y'all' and from the way the sentence is made it can be seen that the accent used is an American accent. "*You*" change to 'ya' and you all become 'y'all' is usually used in American. This American accent also used by Marley in his song to appoint African so they would follow the command of God. This means African has understood how to use true American and even they can put words and sentences in the right context.

In this song, Marley also shows if African imitate the way American speak English and how to write American English in the song. As Bhaba's statement that mimicry involves the borrowing of perceived objects that ensure its strategic (1994, 86). African American use English for a particular purpose of getting social equality with white people. This is an African American strategy that aims to protect themselves from colonizer using their language.

And it is in line with the statement of Lacan mimicry is also a camouflage for self-defense or survival. So mimicry does not try to align itself by reducing the difference between the imitator and the imitated. The process of mimicking is solely for its own purposes. From these explanations can be concluded if African American do mimicry and imitate colonizer language as a strategy to achieve certain goals.

And the cultural identity shown by African American as they imitate the language of the colonizer shows a change in the use of language in daily life. The language used by African American is English, but African American uses their own English grammar and it is shown in the lyrics of Buffalo Soldier's song on the 4th stanza, "Who the 'eck do I think I am". In the lyrics, it shows if African American uses 'eck for heck. This makes them different and has a character in English grammar different from America. Researchers also found a humming in the lyrics that are naturalized by African. Humming in song lyrics generally, use "La La La .. Na ..Na..Na" but African has shown if they naturalize humming be like *Woy yoy yoy, woy yoy-yoy yoy*,

Cultural identities associated with language are also shown by African Americans when they use English, but they still use the style of speech of black people. This indicates if they have actually tried to adjust to the colonizer so that they can survive, but they still have an African identity using the dialect of black people itself. The same thing with Hall's

statement, "cultural identity .. is the matter of 'becoming' as well as of 'being'. this means they have adapted and imitated American from their language, but African still adjusts the language with their grammar and dialect that is also used black dialect. It means that mimicry by African American not only imitates but also adapts to their own culture.

3.1.2 The Mimicry of Mindset Done by African-American

Mindset is the form of thought or the way we think. The word Mindset consists of two words namely "mind" and "set". The mind is the source of mind and memory or the center of consciousness that produces thoughts, feelings, ideas, and store knowledge and memory of all the tiger things that have been done alone and what events are read, seen, and experienced yourself and others. While sets are beliefs that influence one's attitude or a way of thinking that determines one's behavior and outlook, attitudes, and future. According to Khodijah in the book *Psychology Learning*, simply thinking is processing the information mentally or cognitively. More formally, thinking is the rearrangement or cognitive manipulation of both the information of the environment and the symbols stored in long-term memory. So, thinking is a symbolic representation of some event or item. Thus the mindset is a belief or set of beliefs or ways of thinking that affect the behavior and attitude of a person who ultimately determines the level of success (fate) of his life. Every individual personally basically has ideas, opinions, plans, goals.

Basically, cultural identity is very influential on the mindset of a group. From understanding the mindset the researcher found a change in the mindset of African American. The African American mindset can be said to be different from the original mindset when they first came to America. The black people's mindset was originally just a slave, they worked for white people, worked on the plantation, became the gardener, become housemaids, their purpose lives only to obey his master's wishes. They think that the fate of

blacks will only become slaves and always under the white people pressure. The initial goal of African Americans coming to America is also explained by Prasiddha (2011, p1) that the procession of blacks in the United States begins with black people from African countries. By force and torture, about 400,000 blacks are sent from the UK to the US per year. In the 1980s there was a promulgation of the slave application proposed as a State allowed the entry of some slaves. The American society accepts black slaves from Africa to the United States where the slaves are hired as hired workers, they are only made into slaves by white Americans, and these slaves are often harassed by Americans.

From the explanation, the researcher concludes that if the mindset of black people at that time only live the slaves. But in the next few years, the mindset of black people evolved along with the increase of their knowledge. It is because black people always coexist with their masters, so they begin to absorb whatever is done by his master. They have been affected by the white people way of thinking in ways of looking at life, ways of thinking in solving problems and even they have imitated the lifestyle. The existence of such imitation makes the black people experience a hybridity process. Hybridity itself begins when the boundaries that exist in a system or culture experience flexibility, so that clarity and firmness about things that can or can not be done experience blurring, which in turn produce a new space. Bhaba adds that postcoloniality not only creates a culture or practice of hybridization but at the same time creates new forms of resistance and negotiation for a group of people in their social and political relations (Bhaba, 1994: 113-114). However, hybridity also allows the introduction of new forms of identity production and cultural forms. So hybridity can be accepted as a tool for understanding cultural change through strategic termination or temporary stabilization of cultural categories (Barker, 2005: 210).

From this statement, the researcher assumes that Bhabha finds "mimicry" as evidence that the colonized is not merely silent, because they have the power to resist. The concept of

"mimicry" is used to describe the process of mimicking or borrowing various cultural elements. The phenomenon of mimicry does not show the dependence of the colonized to the colonizer, but the imitators enjoy and play with the ambivalence that occurs in the imitation process. It is the same as African, who has enjoyed the process of adjusting to America. African mindset has also changed with a difficult process, they have adjusted their mindset with white people so that their purpose for life also changes the pattern of thinking.

Changes in the mindset of black people who initially accepted slavery turned into rejecting slavery reflected in the lyrics of *Buffalo Soldier* and *Exodus*. In the first stanza there is the lyric "*Fighting on arrival, fighting for survival*", and the lyrics have described what African American is experienced. The researcher describes fighting as the mindset of African American. The researcher also sees if the lyrics *Buffalo Soldier* or African they have the spirit to fight against the enemy of America, and win the war on behalf of America. Their first goal is to fight for America, and that goal has faded due to their adaptation process to America.

Basically, mindset itself is part of the cultural identity, so that identity also affects how people think. And the researcher also concludes that if a mindset adjustment can lead to mimicry that start with hybridity, it also leads to interaction between different cultural forms that can result in the formation of new cultures and identities with their own history and textual manifestations (Day 2008: 12).

Changes in mindset that occur through the process of hybridity will certainly also affect the purpose of African American, so it will make them to think more of their own interests. At first their mindset was formed only for the spirit in fighting defending America or colonizer, they tend to follow the colonizer's orders and according to the researchers the mindset portrayed Marley in the lyric of "*Buffalo Soldier in the heart of American*" in the lyric it is seen if the African tend to trade with the existing circumstances, they accept the live

in America and become part of America though only as slave or Buffalo Soldier. But over time they have been through the process of interaction with the colonizer so that in the process has emerged a hybridity that sparked the emergence of mimicry. This is what causes African to have a changed mindset and mimic the mindset of the colonizer. Changes in mindsets that were originally formed only for fighting spirit or colonized who received the colonizer command only, but it has turn into a counter-resistance to the colonizer and it seems like Lacan statement. So mimicry does not try to align itself by reducing the difference between the imitator and the imitated. The process of mimicking is solely for its own purposes. And the African resistance is also depicted in the Exodus song in the 8th stanza

Jah come to break downpression

Rule equality

Wipe away transgression

Set the captives free

(Bob Marley, "Exodus", 1977)

In the lyrics "*Jah come to break downpression*" can be written like "*Jah come to break down oppression*" and Marley describes if *Jah* (God) comes to destroy the oppression. The oppression meant by Marley, in the form of slavery, harassment, and even colonizer pressure on African. The lyrics are also reflected if African American change the mindset and make a strategy to be free from colonizer. They (black people) struggle to get equality, this is also done by imitating how white people live their lives. The lyrics in the stanza also illustrate the early mindset that change their mindset after having hybridity and mimicry. At first, the only thing in their mindset was to live to be their master's slave and the next mindset was limited to the spirit of fighting to win America and to obey America's orders. But in the lyrics in the song Exodus, African is portrayed as having a different mindset and even against the previous mindset, they wish the slavery to be removed and colonizers repeal the black slaves.

From this phenomenon, the researcher concludes that if African American has gone through a process of hybridity that cause the appearance of mimicry, and thus African imaging how the mindset of America. The imitation process undertaken by the African turns into a strategy that has the goal of obtaining equality with the colonizer. Mimicry performed by African is a form of colonized resistance to colonizer in order to survive and get freedom according to their wishes.

The adjustment is made by African in order to survive and this is in accordance with the Bhaba statement if assumptions, intuitions, and values can be adapted from the influence of colonizer. The mindset that exists within the African is just to survive, fight and adjust to stay there. And on Exodus's song, Marley points out that if Africans have tried to shape their own mindset and bring back the minds of the black people, it shows the desire to be free and find out what kind of culture from their ancestors. This song describes if the African mindset changes after they make adjustments or mimicry, they changed the mindset that initially just wanted to fight for survival. The change from the initial mindset to the new mindset is reflected in the lyrics.

So we gonna walk - all right!

Through de roads of creation

We the generation (Tell me why!)

(Trod through great tribulation) trod through great tribulation.

Exodus, all right! Movement of Jah people!

(Bob Marley,"Exodus", 1977)

The existence of the lyrics illustrates if the African experienced a change in mindset that initially only fight and follow the American way of life changed to think about freedom and more independently by doing the movement. And as time goes by the mimicry and the

adjustments they make can make the African stronger, experiencing a change of mindset and start thinking to find ways to gain freedom without the pressure of America. It means that African mimicry is formed from a hybridity process in mimicry in the mindset so that it can turn into a power struggle to live free of America and get their identity. This is also in accordance with the Lacan statement if mimicry is not only imitated by other people or cultures because of the process of imitating can be a form of subversive resistance. It means mimicry can be the initial step of resistance from colonized to the colonizer. As the explanation of the previous subchapter, the researcher concludes that if African American has gone through a process of hybridity that causes the appearance of mimicry, and thus African imaging how the mindset of America. The imitation process undertaken by the African turns into a strategy that has the goal of obtaining equality with the colonizer.

3.1.3 The Mimicry of Lifestyle Done by African-American

According to Kotler and Keller (2008: 224) "lifestyle is the lifestyle of a person in the world revealed to the activities, interests, and opinions." Lifestyle describes the whole self that someone interacts with the environment. From the explanation, the researcher concludes that lifestyle is a pattern or an individual way of expressing or actualizing, ideals, habits, opinions in their environment through a unique way to symbolize the status and role of the individual. Lifestyle can also be a window of the personality of each individual.

According to the source of Self Knowledge (2016), there are two factors that can affect human experience lifestyle changes, the first is the internal factors such as attitude in responding to an object directly, experience gained from observations of past events, self-concept as the core of personality patterns, the motive that arises because of the need to feel safe and perception as the process of choosing and managing what will be chosen. While the second is the external factor that is, the group in which there are members who interact with

each other, the family that is the basis of one's way of life, and the social class in which there are members of a homogeneous group.

In this research, the researcher found a change in lifestyle of black people (African) that occurs because of external and internal factors that cause the occurrence of hybridity process and trigger the imitation of colonizer culture (America) after they move or come to America. The existence of these lifestyle changes are influenced by the interactions that occur continuously between colonized (African) and colonizer (American). Hybridity itself is a process of interaction between two different cultures so that there is flexing and blending between two cultures as Bhabha (1994, p.193) says "the combination of some cultural values in a new cultural format does not only because of the effects of globalization." Human migration geographically under certain conditions create an affiliation on the blend of cultures." In this context the researcher concludes if the process of colonized lifestyle changes is due to the fusion between the original culture and the new culture so that there is a self-adjustment that appears in the form of mimicry against a more dominant culture with the aim that colonized (African) can stay with colonizer (American).

Researcher also sees the imitation of lifestyle in the lyrics in *Buffalo Soldier and Exodus*. In both songs, there is a picture if the African has undergone a process of lifestyle changes, and they imitate the colonizer lifestyle of America. In lifestyle changes, there is also a long process, which the process refers to the hybridity between two different cultures. In his song, Marley describes the mimicry that African do to American lifestyles both visible and invisible. In the *Buffalo Soldier* song on the 3rd stanza, there are lyrics "Said he was a buffalo soldier, dreadlock rasta". Researchers think if in the word "Dreadlock" is described as a form of lifestyle. Which word has described the lifestyle of dreadlock people (African) that turned into Buffalo Soldier. Although they still have dreadlock hair they have a different lifestyle that is as Buffalo Soldier or American soldiers. The researcher concludes that even if they

wear *dreadlocks* but the lifestyle they used was owned by Buffalo Soldier, which lifestyle is governed by colonized (American) with a variety of rules of life for the benefit of America. The colonizer has the ability to dominate so for the colonized there must be an attempt to deconstruct colonizer. There must be a transformation which is the process by which culture is produced and reproduced. And from these lyrics, it means dreadlock people have lifestyle adjustments with the colonizer culture (America) to survive. From the phenomenon, there has been an interaction or process of hybridity between dreadlock people with Americans so that raises mimicry behavior that produces a new lifestyle that is Buffalo Soldier. The hybridity that occurs between dreadlock people and American is the same as Young's statements (Rakhmawati, 2016, p.124) "Hybridity is like a cross between two species on a stallion and a female donkey or the opposite called hinny. In this context, hybridity is done to keep animals alive from the dangers of infertility and extinction from generation to generation." This means the hybridity that appears in African life is due to efforts to defend itself from colonizer, it is also triggers mimicry behavior that can create a new identity in order to survive side by side with the colonizer.

The appearance of mimicry in African lifestyle is not only portrayed on the Buffalo Soldier song, but the researcher also found an African lifestyle imitation process depicted in the Exodus song. The lyrics in the song Exodus describe a lifestyle change caused by the actions of religious mimicry embraced by colonizer that is Christian. At first African had belief in the God (JAH) with various religions such as Saharan religion, Uduk religion and so on, they were very subordinate to the beliefs of their ancestors. African strongly believe that in this world there are evil spirits and good spirits and it can be overcome by their God. But over time there was a big change from African after they were taken to America. This happens because of the slavery of black people, so they try to find a way out by imitating the white religion. But in fact in Christianity the oppressive slaves are not allowed and even

when a person has slaves, then they must treat them humanely. This is also explained in the *International Standard Bible Encyclopedia* states,

It is meant that they form a fraternity, ideally, without the poor [and without] the exploitation of widows, homeless, or orphans." So instead of simply letting the existing social and economic structures, God's Law regulates slavery, so that when practiced, slaves will be treated humanely and lovingly. From this explanation, African has thought and decided to embrace Christianity, and this is also supported by the presence of missionaries aimed at strengthening black people by embracing Christianity. Marley as a representative of African American also describes if African has embraced Christianity and this is seen from the way Marley created the lyrics of *Exodus*. In the lyrics of the song, there are many terms taken from the Bible as in the title song "*Exodus*". Then there are the lyrics,

(Movement of Jah people!) Send us another brother Moses!

(Movement of Jah people!) From across the Red Sea!

(Movement of Jah people!) Send us another brother Moses!

(Movement of Jah people!) From across the Red Sea!

Movement of Jah people!

(Bob Marley, "Exodus", 1977)

In this stanza, it is clear that the lyrics of *Exodus* tell the story of Moses and the red sea as described in the Bible about the journey of Israel during the *Exodus* against Egypt. And from some of this evidence, the researcher concludes that Marley has represented African American in demonstrates a lifestyle mimicry against religion and imitating everything that is in the Christian Bible. From the previous explanation it has also been mentioned if African had belief in the God and religion of their ancestors, but after they migrated to America and became slaves, they saw a new faith adopted by white people, the Christian religion. They assume that Christianity is a new light derived from God, in which God will help them and deliver them from slavery because in the Christian religion the slaves should be treated justly

and fairly like any other human being as described by Wol (2011, p.1) in accordance with (Isaiah 65:21, 22) "The Bible investigation also reveals that the slavery practiced by God's people in the Bible is not the cruel and abusive slavery that most people today have. And in time, the Bible shows that God will set us free from all forms of slavery. At that time, all mankind will enjoy the true freedom.

From this analysis, the researcher concludes that if black slaves (African) belief in Christians are not without the reason, they believe the religion of the white people in order to get protection and freedom. This understanding is in line with the concept of Bhabha if mimicry is not only done by the elites, but also the lower classes. Religion can be classified as a symbol of lifestyle and this means that Africa has imitated the white people religion in order to obtain a goal of equality and free from slavery.

In the lifestyle identity, the researcher found African mimicry against American. African follows the lifestyle of American from the way of dress, food and even the way of thinking. They imitate how America lives, and the imitation is done not without reason, and it is also in accordance with the Hall which states "the first, define 'cultural identity' in terms of one, shared, culture, sort of collective 'one true self, hiding inside the many other, more superficial or superficially imposed 'selves', which people share a shared history and ancestry hold in common .. " this means that cultural identity can be considered as a unity of shared person and resides in many people who share a common historical and ancestral history. In African lifestyle, identity has shown if they keep adjusting African culture with America. This is illustrated by the "Dreadlock" that is still attached to African even though they also adapt to America. In difficult conditions and for survival African still maintains its dreadlock identity, so this can be said if African only imitate or adjust to the colonizer but also adjust the new culture and original culture. This phenomenon corresponds to a statement if cultural

identity is a matter of 'becoming' as well as of 'being', adding and it belongs to the future as much as to the past.

In the Exodus, the researcher found the identity of lifestyle in religion, in the previous chapter described if African imitate the American way of religion. This shows if African has made adjustments to American through lifestyle. At first African has a religion that has existed since the time of the ancestors and they call his god 'Jah' but over time African religions in America became Christian. They not only embraced Christianity for no reason, for the main reason is to gain freedom in America. In the song Exodus, Marley wants to illustrate if there is a common phenomenon of slavery in Exodus in the Bible. Exodus phenomenon itself occurs because of the resistance of the slaves to get out of the pressure. Not only that Marley explains if the African do the movement as it happens in the red sea to be able to return to its original identity, and it is described Marley in the lyrics.

(Movement of Jah people!) From across the Red Sea!

Movement of Jah people!

We're going to our Father's land

(Bob Marley, "Exodus", 1977)

The researcher concluded that mimicry in the lifestyle of the religious side has made Africans think differently from before and they start thinking about how to get an identity. As the explanation in the previous subchapter, the researcher concludes that if black slaves (African) belief in Christians are not without the reason, they believe the religion of the white people in order to get protection and freedom.



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter provides the conclusion and suggestion of the study and divided into two subchapters. The conclusion and suggestion are taken based on the research finding that has been found by the researcher.

4.1 Conclusion

As the researcher, concludes if African Americans are a group of black people trying to adapt to a new culture or culture that is more dominant than their culture. The researcher finds that there is an adjustment of the cultural identity of African American, they try to be able to adjust the original culture with a new culture more dominant. In this study researcher used postcolonial criticism approach to analyze what kind of cultural identity that existed in African American after experiencing slavery committed by white or American people. Slavery experienced by African can also be categorized as colonization because their rights and freedoms have been taken.

The researcher also used mimicry theory to find out how their adjustments were to survive. African American does mimicry from all sides of language, mindset, and lifestyle, but this does not make African imitate the American way of life at all, but they keep trying to adapt its original culture to American culture and still have special characteristics by them.

4.2 Suggestion

This research focuses on mimicry and cultural identity by black people which portrayed in the lyrics to *Buffalo Soldier* and *Exodus*. For future research, the authors suggest that the next writer will explore and analyze more on the lyrics of other songs dealing with discrimination on blacks depicted in some Bob Marley songs such as *Get Up Stand Up* because this song describes how the discrimination and treatment of the colonizer against African. The next researcher can also use different objects and approaches through different songs, novels or poems that tell about black people related protests and discrimination.



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