

CHAPTER IV

THE VOICE OF WORLD PEACE IN FIVE LYRIC OF SONGS

Based on the statement of problem can be analysed as follows : data analysis and discussion. Data analysis describes the answer to the research question of what are the connotative meaning and myth from the five analysis lyric and what are the social-culture background of world peace from the five analyze lyric, therefore, this chapter consists of two discussions; the first is the connotative meaning and myth from five lyric and the second is about social-culture background from five lyric.

4.1 The conotative meaning and myth the voice of world peace in five lyric of songs

4.1.1 The conotative meaning and myth from lyric *Imagine* by Jhon Lennon

Denotative	Connotative	Myth
<i>Imagine there's no heaven It's easy if you try no hell below us above us only sky Imagine all the people Living for today</i>	Imagine there's no place for good people, Imagine there's no place for bad people, not have to do, just imagine, because it's easy for imagine, all the people	All the people the same, there's no defferent, suppose we are thinks for nothing good people and bad people, surely living in peace, to think there's no

	<p>the same in the world, no hell bellow us, above us only sky, imagine there's no tomorrow and just there's to day.</p>	<p>tomorrow. There's no battle happened, for life more good.</p>
<p><i>Imagine there's no countries, It isn't hard to do, Nothing to kill or die for And no religion too imagine all the people living life in peace</i></p>	<p>Imagine there's no countries, it isn't hard to imagine, nothing to murder and nothing people killed, all people the same, no defferentiate religion, breed and ethnic group, living life in peace more good.</p>	<p>Imagine there no countries, bacause to this period, the countries each other to fighting for get the gold, it isn't easy to do because just imagine, imagine all the people the same, it not to see religion certain, imagine living in peace.</p>
<p><i>You may say i'm a dreamer But i'm not the only one I hope someday you'll join us And the world will be as one</i></p>	<p>Began from dreams for get something to desire, all the people have a dream the same that is peace, nothing want battle, to hope all the people join a dream for peace, because this world is property all the</p>	<p>All the people to dreams for get to peace, nothing battle, suppose all the people live in peace, because all the people want to live is'nt with battle,the world will be as one</p>

	people.	
<p><i>Imagine no possessions</i></p> <p><i>I wonder if you can No</i></p> <p><i>need for greed or</i></p> <p><i>hunger A brotherhood of</i></p> <p><i>man Imagine all the</i></p> <p><i>people Sharing all the</i></p> <p><i>world</i></p>	<p>Imagine what we can</p> <p>life if no possessions,</p> <p>should nothing greed</p> <p>dominate the world,</p> <p>with that greed, make all</p> <p>the people to become</p> <p>hunger because it, all the</p> <p>people is brother, should</p> <p>all the world sharing for</p> <p>get peacefullness</p>	<p>Suppose we no</p> <p>possessions, what we</p> <p>can live with it ?, the</p> <p>battle evoke greed, the</p> <p>country busy battle</p> <p>finely is'nt to thinks</p> <p>safety to public and</p> <p>make public</p> <p>abandoned, all the</p> <p>people in the world is</p> <p>brotherhood, with</p> <p>method sharing will be</p> <p>get peace.</p>



4.1.2 The connotative meaning and myth from lyric *Sunday bloody*

Sunday by T2

Decotative	Connotative	Myth
<p><i>I can't believe the news</i></p> <p><i>today</i></p> <p><i>Oh, I can't close my</i></p> <p><i>eyes</i></p> <p><i>And make it go away</i></p>	<p>All the people will not</p> <p>believe the news today ,</p> <p>I can't close my eyes to</p> <p>lose this sadness and</p> <p>make it to end , how</p>	<p>The news today</p> <p>happened to blees</p> <p>acident when british</p> <p>troops to shoot a</p> <p>demonstration at northern</p>

<p><i>How long</i></p> <p><i>How long must we sing</i></p> <p><i>this song</i></p> <p><i>How long, how long</i></p>	<p>long , how long must we</p> <p>sing this sadness song,</p> <p>how long , how long this</p> <p>war will be to end.</p>	<p>ireland. I can't close my</p> <p>eyes to lose this sadness,</p> <p>how long , how long</p> <p>must we sing this</p> <p>sadness song, how long ,</p> <p>how long ireland public</p> <p>to be victim.</p>
<p><i>Tonight, we can be as</i></p> <p><i>one tonight</i></p> <p><i>Broken bottles under</i></p> <p><i>children's feet</i></p> <p><i>Bodies strewn across</i></p> <p><i>the dead end street</i></p> <p><i>But I won't heed the</i></p> <p><i>battle call</i></p> <p><i>It puts my back up</i></p> <p><i>Puts my back up</i></p> <p><i>against the wall</i></p>	<p>Tonight , can be as one</p> <p>sadness tonight for us,</p> <p>Broken bottles under</p> <p>children feet, Bodies</p> <p>strewn across the dead</p> <p>end street, But we don't</p> <p>heed the battle call</p> <p>It puts our back up</p> <p>against the wall and pray</p> <p>to God .</p>	<p>Tonight can be as one</p> <p>sadness tonight at</p> <p>northern ireland, Broken</p> <p>bottles under children</p> <p>feet, Bodies strewn</p> <p>across the dead end</p> <p>street, But we don't heed</p> <p>the battle call</p> <p>It puts our back up</p> <p>against the wall and</p> <p>pray to God .</p>
<p><i>Sunday, Bloody Sunday</i></p> <p><i>Sunday, Bloody Sunday</i></p> <p><i>Sunday, Bloody Sunday</i></p>	<p>On Sunday was</p> <p>happened shedding</p> <p>blood, many people is</p> <p>dead, many people</p> <p>offended.</p>	<p>On Sunday was</p> <p>happened shedding</p> <p>blood at northern</p> <p>ireland, many people is</p> <p>dead, many people</p> <p>offended.</p>
<p><i>And the battle's just</i></p>	<p>The battle's just begun,</p>	<p>The battle's just begun,</p>

<p><i>begun</i></p> <p><i>There's many lost, but tell me who has won</i></p> <p><i>The trench is dug within our hearts</i></p> <p><i>And mothers, children, brothers, sisters</i></p> <p><i>Torn apart</i></p>	<p>the battle's there's many lost and there many won, but tell me who has won, trench is dug within our hearts, mother, childrens, sister , their torn apart</p>	<p>The ireland public many lost, but tell me who has won, because they're to dig grave themselves, and to leave their family.</p>
<p><i>And it's true we are immune</i></p> <p><i>When fact is fiction and TV reality</i></p> <p><i>And today the millions cry</i></p> <p><i>We eat and drink while tomorrow they die</i></p> <p><i>The real battle just begun</i></p> <p><i>To claim the victory</i></p> <p><i>Jesus won</i></p> <p><i>On</i></p>	<p>And its true we are immune when fact is fiction and TV reality, and today the millions cry insult this the battle , maybe know their can eat and drink while tomorrow they die, The real battle just begun, To claim the victory jesus won</p>	<p>Fact it's true is today the million cry insult this the battle and TV reality is fiction, maybe know their can eat and drink while tomorrow they die, The real battle is the victory jesus won</p>

4.1.3 The connotative meaning and myth from lyric *We are the world* by Michael Jackson

Denotative	Connotative	Myth
<p><i>There comes a time when we hear a certain call When the world must come together as one There are people dying And it's time to lend a hand to life there greatest gift of all</i></p>	<p>There comes a time when the death to call for us, When a man killing man, many the people is dead because this battle, the world must come together as one, we are must sharing and giving each other, there greatest gift of all for a change.</p>	<p>All the people in the world will be dead, When the world must come together as one, the people all the same, there's not defferent, many africa society is dead because this war, lets we are sharing and giving because the big or the small your help, that is very useful for africa society .</p>
<p><i>We can't go on pretending day by day That someone, somewhere will soon make a change We are all a part of God's great big family</i></p>	<p>The humans always pretending, the change is not matther if we are just stay, we are servants of god to mandate for always to be one without the bittle</p>	<p>The humans always pretending, the change is not matther if we are just stay, we are servant of god to mandate for always to be one without the bittle,</p>

<p><i>And the truth, you know, Love is all we need</i></p>	<p>, because to day we need is care and love.</p>	<p>because to day we need is care and love.</p>
<p><i>We are the world, we are the children We are the ones who make a brighter day So let's start giving There's a choice we're making We're saving our own lives It's true we'll make a better day Just you and me</i></p>	<p>We are life in the world, some time we will have the children, we are the ones who make a brighter day, so let's giving place for the childrens playing, to day the future there our hand, just giving we are saving our own lives and make a better day, and just you and me will life in peace.</p>	<p>We are life in the world, some time we will have the children and will be our next generation, we are the ones who make a brighter day, so let's giving place for the childrens playing, to day the future there our hand, just giving we are saving our own lives and make a better day, and just you and me will life in peace.</p>
<p><i>Send them your heart so they'll know that someone cares And their lives will be stronger and free As God has shown us by turning stones to bread So we all must lend a</i></p>	<p>Just sharing and giving, the human will know that someone cares, and their lives will stronger and free, imagine when we life sharing and giving each other, so wi'll be happy, As dear</p>	<p>In this time africa society very to need your cares, they'll know that your cares, and their lives will be stronger and free, As dear God has shown us by turning stones to</p>

<p><i>helping hand</i></p>	<p>God has shown us by turning stones to bread, So , we are as common people should share for live in peace</p>	<p>bread, So , we are as common people should share for live in peace</p>
<p><i>When you're down and out, there seems no hope at all</i></p> <p><i>But if you just believe there's no way we can fall</i></p> <p><i>Let us realize that a change can only come</i></p> <p><i>When we stand together as one</i></p>	<p>Imagine when you're down and out, there seems no hope at all, but if we to be one, there's no way we can fall, let us to realize that a change can only come , When we stand together as one.</p>	<p>In this time they are down and out, there seems no hoe at all but if you just believe, there's no way they can fall, when we to realize that a change can only come , When we stand together as one.</p>

4.1.4 The connotative meaning and myth from lyric *We will not go down by*

Michael Heart

Denotative	Connotative	Myth
<p><i>A blinding flash of white light</i></p> <p><i>Lit up the sky over Gaza tonight</i></p> <p><i>People running for cover</i></p> <p><i>Not knowing whether they're dead or alive</i></p> <p><i>They came with their tanks and their planes</i></p> <p><i>With ravaging fiery flames</i></p> <p><i>And nothing remains</i></p> <p><i>Just a voice rising up in the smoky haze</i></p>	<p>A blinding flash of tear gas, lit up sky over Gaza tonight, people running for cover because they're not want die, even though they're did'nt whether know will be alife or dead , when a enemy came with their thank and their plane with ravaging fiery flames all the building,</p>	<p>Tonight, Tear gas blinding palestine society, their running for cover, they're stoop ready for die, when israel came with their thanks and their plane with ravaging fiery flames all the building, a voice rising up in the smoky haze.</p>
<p><i>We will not go down</i></p> <p><i>In the night, without a fight</i></p> <p><i>You can burn up our mosques and our homes</i></p>	<p>They're will not go down in the ninght, without a fight , Maybe you can burn up all the our cover place, our</p>	<p>They're will not go down, in the night, without a fight, The israel to smash all the cover place, mosques ,</p>

<p><i>and our schools</i></p> <p><i>But our spirit will never die</i></p>	<p>mousques, our homes, our schools, but our spirit will never die.</p>	<p>homes, schools, but spirit of palestine will never die for to defend of country, they will be brave of die for palestine.</p>
<p><i>Women and children alike</i></p> <p><i>Murdered and massacred night after night</i></p> <p><i>While the so-called leaders of countries afar</i></p> <p><i>Debated on who's wrong or right</i></p> <p><i>But their powerless words were in vain</i></p> <p><i>And the bombs fell down like acid rain</i></p>	<p>Whether All women and children alike murdered and massacred every night, leader of countries just debate on who's wrong or right but their powerless world were in vain because the bombs fell down like acid rain to smash the buildings and place of cover .</p>	<p>All women and children murdered and masscred every night at Gaza a strip, leader of countries just debate on who's wrong or but their powerless world were in vain because the bombs fell down like acid rain to smash the buildings and place of cover</p>
<p><i>But through the tears and the blood and the pain</i></p> <p><i>You can still hear that voice through the smoky</i></p>	<p>Even thouth of society still crying to hold of sorrow and the blood and pain, but they're can still hear that voice</p>	<p>Even thouth of society still crying to hold of sorrow and the blood and pain, but they're can still hear that voice</p>

<i>haze</i>	the bombs and the smoky haze stiiil they're to feel everytime.	the bombs and the smoky haze stiiil they're to feel everytime
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4.1.5 The conotative meaning and myth from lyric *when the children cry* by white lion

Denotative	Conotative	Mythos
<i>Little child dry you cryin eyes How can I explain the fear you feel inside? 'Cause you were born into this evil world Where man is killin' man but no one knows just why What have we become just look what we have done All that we destroyed you must build again</i>	<p>The children did'n know to abolish sadness, how you can explain to them the fear they're fell inside , they're still little child and why they were born in this evil world, if there is no fight, they're not will be scare ,where the man is killing man but no one know why, for what we life when we should to kill or killed, just look what</p>	<p>The children did'nt know to abolish sadness, they are the fear with this evil world, where man is killing man, All the people the same, there's no defferent, suppose we are thinks for nothing good people and bad people, surely living in peace, not anyone kill or killed, just look what we have done, all that we destroyed you must build again</p>

	we have done, all that we destroyed you must build again	
<i>When the children cry let them know we tried 'Cause when the the children sing then the new world begins</i>	When the children cry, let them know we tried better for this world, don't untill them know that this world disordered, because when the children sing, then the new world begins.	When the children cry, let them know we tried better for this world, don't untill them know that this world disordered, because when the children sing, then the new world begins.
<i>Little child you must show the way To a better day for all the young 'Cause you were born for the world to see That we all can live with love and peace No more presidents and all the wars will end One united world under God</i>	Little child You must the change this world, to a better day for your generation, because you were born for to see, that we all can live with love and peace, if there is no president and then all the wars will end. One united world under God.	Little child You must the change this world, to a better day for your generation, because you were born for to see, that we all can live with love and peace, if there is no president and then all the wars will end. One united world under God

<p><i>When the children cry let them know we tried 'Cause when the children fight let them know it ain't right When the children pray let them know the way 'Cause when the children sing then the new world begins</i></p>	<p>The children did'n know to abolish sadness, let them know we tried better for this world, don't untill them know that this world disordered, because when the children fight, so this world not will the change better, let them know it ain't right, when the children pray, let them know the way, so that is not wrong derection, because when the children sing, then the new world begins.</p>	<p>The children did'n know to abolish sadness, let them know we tried better for this world, don't untill them know that this world disordered, because when the children fight, so this world not will the change better, let them know it ain't right, when the children pray, let them know the way, so that is not wrong derection, because when the children sing, then the new world begins.</p>
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4.2 Sosial-culture background of song from the five in lyric of song

4.2.1 Sosial-culture background lyric in imagine of song

Imagining gives people the ability to experience a whole new world filled with images, and events inside the mind. It gives people the ability to look at different points of view and it enables them to explore the past and the future mentally. Maltby, (140). In the song “Imagine” by John Lennon, John Lennon basically wants people to realize that if we incorporate our imagination in the right way in this world we can make it a much better place. The first, second and fourth stanza explain why imagining certain things can improve things in the world. The third and the last stanza, which are the same, is a message for the people that may oppose his idea in the song.

The first stanza starts out by saying, line (1) “Imagine there’s no Heaven, it’s easy if you try.” In this stanza he is telling us to not be too concerned about what is going to happen tomorrow and start focusing on what people can do today. I agree with what he is saying because I believe that what we do now affect tomorrow, so if we work hard and do good things now we will create a better tomorrow. Also, if we focus on what is going to happen tomorrow than we will miss the moments of what is happening in the present, which we may regret later on.

The second stanza starts out by saying, line (2) “Imagine there’s no countries, it isn’t hard to do.” In this stanza he is trying to tell us that, if there is no country and religion there will be no blood shed and peace will prevail. I both agree and disagree with this idea. I disagree because religion and having a nationality is one of the things that make a group of people different from another group of people. Each group has ideas that are both unique and different from other groups. This is a good thing to have because we will be able to hear many point of view and we will have many ideas to choose from if we ever had to choose. I also agree because there have been many places in history where religion and nationality has caused tragedies such as the Holocaust in Germany. The world may be better if there was no religion and nationality as well.

The fourth stanza starts out by saying, line (3) “Imagine no possessions, I wonder if you can.” In this stanza, Lennon is saying that if we do not have possessions, we will not have greed or hunger and we will be able to share the world in a brotherly way. I agree with the opinion that possession is the cause of greed. Most of us humans tend to never be satisfied with what we have and always want things that we don’t have. Some of us don’t even take the time to be in the shoes of other people that are less fortunate than us and all we may think about is us. This is bad because this shows that we are selfish. I also agree that possession can be the cause of hunger and inequality. Families with low income are the ones that are most likely to go hungry. Possession can cause inequality as well.

For instance in history people such as the slaves, who were owned by the white men in America were usually treated very cruelly and they did not have the same advantages as the white men. Finally, when the Civil War was won, slaves eventually started to be almost as equal as the white men. The world can be shared equally if there is no possession.

The third and the fifth stanza is telling all the people, who disagree with Lennon that, that there are others like him who has the idea of making the world a better place. It is okay if people oppose his idea and it is also okay if people change their mind and join to make the world a better place later on. This show that Lennon is not trying to force anyone into believing what he believes. He is also showing care and understanding, which is what the rest of the song is trying to emphasize.

MacDonald (2005;10) Lennon is trying to inform us that imagining correctly can lead us to making this world a better place. There was a time when I disagreed with something that he said, but overall I agreed with the rest of his ideas. I think that he did an excellent job on bringing out his message. Indeed, imagining can be a very powerful thing to do. can be a very powerful thing to do.

Ibrahim (26) state that This lyric tell about the human for to encourage world peace. The song writer obviously was trying to point out what measures can be taken to prevent war and other unhappy realities. The view of the song is of social reform and very political. It was a protest

song that was written in 1971, during the Vietnam War. It was meant for a large audience of not only hippies, but anyone who supports peace.

Maltby, (14). Song imagine to state problem social culture sixties era among another thing : facivist vietnam, stop violence, critic west goverment, drugs and world of peace, this song to be movement of song for to oppose goverment. MacDonald (2005;11) state that It is hard to miss the fact that this is a song aimed at peaceful relations with such phrases as; “Imagine all the people living in peace,” “A brotherhood of man,” “Imagine all the people sharing all the world,” and “I hope someday you’ll join us and the world will live as one.” The theme is that if we all change the way we divide ourselves from each other; we can live together in a better place. This song contains very simple words to understand, yet it is so profound. There doesn’t seem to be any symbolism here.

Lennon repeated the words “Imagine” and “all the people” numerous times for emphasis. His rhyme scheme was an end rhyme on lines two and four of every stanza. The suggestions that John Lennon makes are wise, because if everyone thought this way, it could conceivably work. That would be a perfect dream come true. It has moral value to it, because it is a humanitarian outlook. This is also esthetically pleasing. It is simple and sweet. In addition, it has perfect rhymes that are “catchy.” Sometimes historical fact can help with the context. This song

was used to get people thinking about how to change things for a better connection with everyone.

“...John later recalled, ‘it used to make your hair stand on end. When I heard it, it was so great, I couldn’t speak. You know how it is when you are torn. Elvis was bigger than religion in my life... I didn’t want to leave Elvis.’” Quoted in John Lennon biography book (Norman, 2008;84)

This song really is asking the listener to give up on discrimination based on ethnicity, social class, religion, nationalism, and the like. John Lennon is right that these prejudices can be eradicated when we stop believing in these categories that separate people. For example, almost any war ever fought had to do with religious beliefs. Maybe that wouldn’t happen if everyone could practice tolerance or even thrive with theological debate. There has been ethnic cleansing and genocide, too. When people have an unequal share of wealth, it leads to greed, power struggles, and hunger. This is not to say that he is a communist, but that it is unfair and ironic that one country will have a large percentage of it people starving and another country can have an obesity crisis.

4.2.2 Sosial-culture background lyric *Sunday Bloody Sunday* by U2


In the first stanza, the narrator asks a question about How long must we sing this song ? The key as we knew is a tool for opening or locking a door. But the key in the second line of the lyric is interpreted by the writer as a power that someone has so that he can stop or begin the war. Then in the next line, the web here means the huge and big action relating to war that people made. This is the action that is considered as the complicated, dirty, and unpleasant behavior.

In the second stanza, the narrator describes about the result from the war. He tells that *Bodies strewn across the dead end street* *But I won't heed the battle call.* Both of them are losing many of their families, and having economical declining. Both winner and loser are absolutely destructed. In a war, we kill our enemies' lover where our enemies kill our lover. It is fair enough, isn't it?

The third stanza explains that *And the battle's just begun* *There's many lost, but tell me who has won* *The rench is dug within our hearts* As the matter of fact, it is known that most of the government is ruled by a political party. When the political party is consisted of bad people, the riot and damage will happen to that country. Unfortunately, most of leaders of political party are inclining to do unwise decision. They tend to conquer one another. Planting the bomb is a clear evidence of their greediness during the war. */Mind the war child/* means we should

take care of the child who already participated in a war cause they just victim of their government greediness.

Then in fourth stanza, the narrator tells about *And today the millions cry We eat and drink while tomorrow they die*, According to the history, when British troops to shoot a demonstration at Northern Ireland. Many of Ireland society were died or injured. The man's homeless represent a misery and bad effect he got after war and depict that the government didn't take care of the war child future



The live history of "Sunday Bloody Sunday" has shown how versatile it is as a song. A track originally written as a call for peace in Ireland has spread throughout the years to a call to the end of all conflicts. Its message is backed by the power of the lyrics and music that it contains. It's a number that fans love to hear played live. However, every time they do, there's one line that comes through over and over. "How long must we sing this song?"

The song "Sunday Bloody Sunday" first came together in 1982 while U2 were just starting to work on their third album. Bono was on his honeymoon with his wife Ali Hewson, leaving The Edge to begin working on the music in Ireland. After one particularly miserable day in which Edge got into a fight with his girlfriend and doubted his songwriting

abilities, he channeled all his anger into a piece of music that would become the song's main riff.

Bono state that “ Though both sets of lyrics deal with the troubles in Ireland, Edge's original lyrics were much more blunt and risky. Starting with the line “Don't tell me about the rights of the IRA, UDA,” the track was strongly anti-terrorism. The lyrics were later changed to ensure the safety of the band and their families, as well as to promote a message of tolerance on both sides.

The final version of “Sunday Bloody Sunday” was the opening track to U2's third album, *War*. Kicking off with Larry Mullen, Jr.'s militaristic drumbeat, the song moved away from the echo-laden guitar the band had used on their first two albums. Instead, the guitar notes were icy and had a brittle feel to them. The accompaniment of Irish violinist Steve Wickman helped to connect the track to traditional Irish music. The Bloody Sunday mentioned in the song called back to the 1972 incident in Derry where British soldiers fired on a crowd of protesters, killing 14 of them. Bono directed his anger in the lyrics to the loss of life in general, rather than pointing fingers. With lyrics like, “And the battle's just begun There's many lost, but tell me who has won/Trenches dug within our hearts and mothers, children, brothers, sisters torn apart,” Bono conveyed the sadness and anger over such a loss of life. Quoted in bono biography book (Adams, 2003 : 6)

Lyric Sunday Bloody Sunday has evolved and changed throughout the years it's been played live. When U2 performed the song on the War Tour, there was some trepidation on how the crowd would react, especially their Irish fans. There were some who saw the song as a glorification of the Troubles and a call for revolution.

Adam (9) In order to squash these ideas. Bono introduced the song by saying, "This song is not a rebel song. This song is Sunday Bloody Sunday." This statement, combined with the white flags that waved behind the band on stage, helped bring forth the song's non-partisan intention for a peaceful solution.

The song reached its live peak during the Joshua Tree Tour. On November 8, 1987, a bomb placed by the Provisional Irish Republican Army exploded during a Remembrance Sunday commemoration in Enniskillen for those killed in all conflicts involving the British Army. The bombing killed 11 people and became the latest stage of the Irish conflict. Later that same day, U2 performed one of the angriest and most passionate versions of "Sunday Bloody Sunday" in their career. It started off with just Edge and Bono before the rest of the band kicked in halfway through. After Edge's solo, Bono unleashed one of his most scathing rants against the violence occurring in his home country.

Bono state that “ to understand this representation help us listen to the statement bellow” :

“And let me tell you something. I’ve had enough of Irish Americans who haven’t been back to their country in twenty or thirty years come up to me and talk about the resistance, the revolution back home, and the glory of the revolution, and the glory of dying for the revolution. Fuck the revolution! They don’t talk about the glory of killing for the revolution. What’s the glory in taking a man from his bed and gunning him down in front of his wife and his children? Where’s the glory in that? Where’s the glory in bombing a Remembrance Day parade of old age pensioners, their medals taken out and polished up for the day. Where’s the glory in that? To leave them dying or crippled for life or dead under the rubble of the revolution, that the majority of the people in my country don’t want. No more!”

During U2’s successful Elevation Tour, the “Sunday” returned in its full band version. This time around, the song was centered on Ireland again. While the Troubles in Ireland had been resolved by 2001, U2 played the song in tribute to those who died in the Omagh bombing of 1998. The bombing killed 29 people in Northern Ireland and was carried out by the Real Irish Republican Army, a splinter group of the IRA. The attack was seen as a response to the nearly completed peace process occurring in the nation. During performances, Bono would ask for the crowd to “Turn this song into a prayer.” During their emotional concerts at Slane Castle, Bono recited off the names of all the victims of the bombing in tribute to the lives lost. After 9/11, the song was played in tribute to those who died in the terrorist attacks. Instead of talking during the middle break, Bono instead hugged an American flag. (Adams, 2003 : 4)

“Sunday Bloody Sunday” found itself placed in the middle of a political trio of songs on the Vertigo Tour. All three songs, but mostly “Sunday Bloody Sunday”, centered on the theme of coexisting. The song was played immediately after “Love and Peace or Else” and segued into “Bullet the Blue Sky.” As it started, the word “coexist” was displayed on the video curtain with the Islamic crescent, the Star of David, and a Christian cross making up letters in the word. After Edge’s solo, Bono would usually drive the point home by saying, “Jesus, Jew, Mohammed, it’s true. All sons of Abraham.” This version of the song focused on the growing religious conflict around the world and was a call for all faiths to realize that they’re much more similar than they think.

Recently, this past year, “Sunday Bloody Sunday” became re-contextualized yet again as a tribute to the 2009 Iranian election protests. The song was also a focal part of the transition between the two parts of the main set. Bono has mentioned in interview that the first half is a personal journey, up until a techno version of “I’ll Go Crazy If I Don’t Go Crazy Tonight.” The backing beats and looped vocals fade out as “Sunday Bloody Sunday” kicks off the political half of the set. As the band played through the song, Iranian writing and footage from the protest appeared on the screen, tinted in a shade of green.

4.2.3 Sosial-culture background lyric *We are the world* by michael jackson

The song writers try to tell people that they should care about people in need and should give them help. In line (3), ‘there are people dying’ draws people’s attention to the fact that there are people who are suffering. The song writers then try to persuade the audience to give help in two ways. The first way is to promote the greatness of love and care. For example, in stanza (1), the song writers describe the love from giving help as ‘the greatest gift of all’ and in stanza (3), they compare people’s help with God’s miracle.

The songwriters try to give the audience an impression that love is something great and respectful so that the audience will start considering helping people. The second way to persuade the audience to offer help is to emphasise that a good future for everyone can be built through giving help. In the chorus, the lines (4) ‘we are the ones who make a brighter day’ and ‘so let’s start giving’ tell people that through helping people, a better future with love and care , which will be good to all people, can be created. Therefore, people should start giving.

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The song we are the world is about people that need to help the world and take care of the people and the world it self. most of the problems that were going on then are still going on now in 2013. This song is not really a protest song it is a song to help the world and tell us to help th`e world. The song was created in 1985 so think about it don't we take long to help?

The song is about hanging the world ad making a difference. The song was re-written and dedicated to those affected by the earthquake in Haiti. It is also dedicated to less economically developed countries and how people should lend a hand to those in need. It also talks about everyone coming together; uniting. This was a benefit single for victims of famine in Africa. It raised over \$60 Million, which was distributed to Ethiopia, Sudan, and other impoverished countries. (Rolling Stone magazine, December 15, 2005)

We are the world is a song specially written for the people in Africa that need help. The song was written by Michael Jackson and Lionel Richie two famous singers. The song was created in 1985. The singers were all kinds of people who could sing. Michael Jackson and Lionel Richie, two famous singers of that time, wrote the song. The did

this because they want to help the people in Africa than need help, more people came up with this idea. The people who produced the song are Quincy Jones and Michael Omartian. Almost everyone knows Michael Jackson the second king of pop (the first one was Elvis Presley). Lionel Richie was a singer and songwriter his big break was in 1968. (Rolling Stone magazine, December 15, 2005)

The song was for the album called We Are the World just like the song itself. There are a lot of singer for a song this is a group who sings the song, that makes is even more powerful. In a group with some famous people the song gets automatically bogt and then people realise it is good and tell others to buy it too. This was good because with the money the get they are going to help Africa and the song tells the people what is going on.

The message of the lyrics is mainly that we can make a change. The producers are trying to communicate through the lyrics saying “we can’t go on, pretending day by day that” there aren’t people out there suffering. There comes a time, when you hear a call for help, and that time is now. A theme this is portrayed in the song is love. Love for not only the people round us, but also for those who are less fortunate and are in crisis. Anther theme illustrated in the lyrics is determination, the determination to make a change and also not giving up. Its overall message is that even though life throws us with hard obstacles one after another, not matter how tough things may seem, we should never give up.

We have to wake up people are in need. We can not go on like this without helping, god loves us all and we have to take care of all. Love is all we need. Give them you help and they will have the freedom and the greatest gift of all, which is a good and healthy lovely life. We all make one world and we need to make sure that one world needs to be a good world.



4.2.4 Social-culture background lyric *we will not go down* by Michael Heart

In the lyric, Heart uses the word line (1)“people” in *people running for cover*. shanhazer (173) state that The word ‘people’ refers to Palestinians because the song is addressed to support them. Here Heart looked at the situation by using the third person point of view. It means that he doesn’t get involved in the story. Meanwhile he also uses the word ‘they’ in ‘*they came with their tanks and their planes*’ which refers to Israelis. Although it is not stated clearly, people in general have known who did that. Therefore this word might be one of the reasons why Israeli politicians condemn this song.

Besides that, he also uses the word such as ‘women and children’. What those words actually mean? Here, he wants to show that many innocent Palestinian women and children were murdered as casualties. In this line, Heath still uses the third person point of view. However, he

uniquely changes his point of view in the refrain. Why he did so in the line (3) “*we will not do down*”, “*our spirit will never die*”, or in the lyric “*our mosque, and our homes and our schools*”? The reason has to do with solidarity. He chose the second person point of view to give more power because Heart wants to show he also feels what Palestinians suffer. He wanted to give much more passion by using the word ‘we’ or ‘our’. In addition, Heart actually persuades the listeners to support Palestinians not to go down. Meanwhile he also changed the word like “they” in the previous lyric into “you” in “*you can burn up*” to refer Israeli Militant. Now, it has been so clear why Israelis dislike the song.

Heart also added the participant like “you” in line (2) “*you can still hear that voice through the smoky haze*” to gain the listeners’ attention because the use of ‘you’ here is addressed to the listeners of the song. He also included the word leaders besides. In this case, he intends to criticize what the leaders do in the lyric line “*while the so-called leaders of countries afar debated on who’s wrong or right*”.

There are three big wars in the twenty first century; war in Afghanistan, war in Iraq, and war in Palestine, war in Afghanistan happened between the United States in one side and Thaliban and Al-Qaida in other side us the suspects behind the WTC tragedy on September 11, 2001 (Davidson, 2011 : 105) Based on the report released by the

voice of Al-Islam, the Victim of the war in the war in 2009 were about 5,978 civilian both killed and injured. On the other side, war in Iraq happened between the United states and Iraq military regime led by Saddam Hussein. The War itself began on march 20, 2003 based on the Argumentation that Iraq has a kind of chemical and biological weapons (Davidson, 2003 : 132)

Here the power relation is engaging many people. Heart addressed the song to listeners and anyone related to Gaza war. The power relation between listeners and the composer is equal and close because Heart is not a leader; he is just an ordinary man or a common civilian who cannot do anything. Here, he only invites the listeners to support and understand what was happening in Gaza. Therefore it is obvious that the song actually does not influence much to stop the war, but it is only a song which support and give motivation to the casualties of the war.

Another power relation is found among the composer and anyone related to Gaza war; Palestinians, Israelis, and leaders. The relation between the composer and Palestinian is close and equal. It is shown in the words “we” and “our”. While the composer and Israelis are distant and equal. It is proven by the word “you” and the conflict between Israelis and the composer. At last, the composer and the leaders are distant and unequal because the leaders have high power than him.

Field realized in “We will not go down” is about the war between Palestinians and Israelis. The song describes what was happening in Gaza. It is clearly shown that the lyric tells the listeners how the war was occurring, who suffered the people, and what was the impact of the war. In line (1) “*A blinding flash of white light lit up the sky over Gaza tonight*” line shows us a metaphor of bombing in Gaza. It uses the word “tonight” which is close to “something dark” to give a scary sense of the war. “*People running for cover*” tells explicitly that many people were insecure so they need to find a cover. While “*Not knowing whether they’re dead or alive*” describes that the people in Gaza have dead-sense because they have suffered from their long pains.

In the *second* couplet, the first line, “*They came with their tanks and their planes with ravaging fiery flames*”, directly shows that many tanks and planes are attacking Palestinians. Then, it is added by “*And nothing remains, just a voice rising up in the smoky haze*”. Here Heart uses a contradiction between something exist and something not. He describes that the result of the war left nothing, but it only left suffer from the casualties.

In the refrain, Heart start by emphasizing the words which support Palestinians “*We will not go down*”, while he also states the weak people in Gaza who cannot do anything; “*in the night without a fight*”. By expressing those, Heart actually intends to make everybody pity to them. He also adds more emphasis how cruel the aggression resulted which is

found in *“You can burn up our mosques and our homes and our schools”*. However, Heart shows his support again twice by saying *“But our spirit will never die”* and the second *“We will not go down”*.

The following couplet, Heart begins to focus on women and children’s issue. In the line *”Women and children alike murdered and massacred night after night”*, he directly brings explicitly the victims of the war. While *“While the so-called leaders of countries afar debated on who’s wrong or right”* line shows that Heart comes to criticize the leaders who cannot help to solve the war. It is shown by the adding “so-called”. Here, he intends to say that what the leaders do is useless.

The last couplet, Heart tends to emphasize the people’s pains resulted from the war. Even he emphasizes almost on the whole of the couplet. From the first line *“But their powerless words were in vain”*, the second line *“And the bombs fell down like acid rain”*, the third one *“But through the tears and the blood and the pain”*, and the last *“You can still hear that voice through the smoky haze”* are expressed to show how the people suffer.

Something interesting why Heart is claimed as a follower of any extreme religion is because he stated the word like “mosque” in his lyric. Perhaps, many people claim him from that point of view. However, there are other possibilities derived from the choice. It is difficult to describe the situation in Gaza. By using the word “mosque”, he hopes he can describe it better.

Abu-Nimer Mohammed (27) state that The Israeli-Palestinian conflict is one of the most intractable ethnic conflicts in the world. A fight over the land of Israel/Palestine that has been compounded by decades of diverging narratives, psychosocial enculturation of fear, and mutual violence, the discord that lies at the heart of this conflict runs deep so deep that conventional forms of negotiation have thus far proved futile. As such, “track two” diplomatic initiatives (discussed in Section II, *The Israeli-Palestinian Conflict and Track Two Diplomacy*) are underway throughout Israeli and Palestinian societies to facilitate productive interaction between Israelis and Palestinians. Theorization of such “encounters” (discussed in Section III, *Structuring Encounters*) has produced a body of strategies and structures that are more or less useful in different encounter situations. One lesson summarily drawn from such studies is that avoiding reference to or engagement of the participants' political differences in an encounter situation is unlikely to create political understanding or meaningful post-encounter relationships among the participants. A second is that a mixed model of interpersonal and intergroup interaction in an encounter setting will generate the best chances of both meaningful relationships *and* political understanding.

shanhazer (173) state that Music has played an important role in the political and ethnic expressions of Israeli and Palestinian societies since their inceptions (discussed in Section IV, *Music in the Israeli-*

Palestinian Conflict). Israeli and Palestinian songs convey longing and loss, make territorial claims, and mobilize the masses either to hurt or to heal. However, some *mizrahi* artists within Israel, Jews of Asian or African origin such as popular singer Zehava Ben, occupy a particular intersection between the Arab and Israeli nations; their musical language is that of Israel's Arab enemies. Such performers, and many others in the “ethnic music”¹ scene in Israel, raise questions about the permeability of national and cultural borders

4.2.5 Sosial-culture background lyric *When the children cry by white lion*

The first stanza consists of twelve lines. In the first line, the narrator uses the phrase ‘a little child’ as a subject for his entire lyric. The narrator here is a singer of this song. What he means in the first lyric is that he greets the child. In The second line, the narrator asks the child to stop crying. Why does the child cry? As a matter of fact, the child usually cries when he feels disturbed, hurt, or uncomforted with the situation around him. The next line explains about the narrator’s doubt whether he knows or not the real situation which make the children afraid and feared.

The answer of the narrator’s question appears in the next line /cause when you were born into this evil world/. You, refer to child who

cries. When the child is born, the child finds that the world is full of crimes and evil deed. The condition refers to the cold war at that time. In war, people didn't respect each other rights. They always want to determine, conquer and colonize other nations. As a result, the victims of the war are often the innocent children who have nothing to do with it. During the war, every one declares that they stand on the right side. It's really difficult to determine where the right is and the wrong is. When all the people in the world are desired to beat between each other, it's become clear evidence that the world where the children live in is an evil world.

All of these are emphasized by the next line that says /a man killing a man/ which depict the war situation, the situation that always creates misery and sadness. That is because in a war, there must be a deceased man or woman. Ironically, those people don't know the reason why they should kill other people. Those people are just being monitored by the government to kill for the sake of the government greediness. They just follow the instruction from the government who has power and control.

In the next line, the narrator tells the child that all what has been left by us (us here, denotes to all soldiers and everyone who was involved in the war's period) is just destruction. What those people did were killing people, bombing other nations, burning forest, demolishing buildings, and etc. they didn't left something good but

destructions.

Then the narrator suggests to all the children not to do such what they did. They suggest to all children to build the new era. The era where all people begin to reconstruct what have been destroyed during the war. They begin to build new relation among nations, new government's politic, new morality and new culture. It is because everything has been scattered during the war

In the second stanza, the lyric /when the children cry//let them know we tried/ explains that the child were scared and hurt by the war condition. Then the narrator and all the people who involve in war want to acknowledge the child that they will try to reconstruct the destruction they made. The next line of the lyric explains about the reversal condition of the children that mentioned before. The singing children denote that the children were in comfort condition. It can be concluded that the children felt happy, save, and hopeful. Finally, when the children feel happy and have a new dream, the new world will begin. It is the world where no fighting, no political abuse in.

The third stanza, once again, like in the first stanza, the narrator greets and advices the children to arrange the new way to a better condition, the new era where all young can live peacefully. The condition where there is no president in. the phrase /no president/ means no diversity, no groups, no racism, and no leaders who will leads their members to have a war. When all of these happen, the war will

disappear by itself. The people of the world will be equal in every aspect of their life among one other, because all people are governed by one leader, the great leader, God. However, god is considered as the real king by almost all people of the world. He can do no wrong; god is a symbol of kindness and justice. When the kindness and justice rule the world, the peace and happiness will spread all over the world. The forth stanza is the same with the second stanza and fifth stanza are similar to the first and the third stanza

The last stanza or the sixth stanza, tell us that when the children cry because of the war and its wildness, they should be told that we, who were involved in war, are trying to reconcile, rebuild, and reconstruct all that we have destroyed. When our young generations are trying to do like what we have done in war tell them that those behavior are not good things to do. When the children pray, the older people must tell them how to do positive pray which lead people to the better life. Finally, again, the singer emphasized that the singing children denote that the children were in comfort condition. It can be concluded that when the children feel happy then the new word that is far from fighting and political abuse.

The lyric was created in 1980's the time when the cold war between America and Russia were still happening. Cold war was the War that was the continuing state of political conflict, military tension, proxy wars, and economic competition existing after World War II

Primarily between the Soviet Union and its satellite states, and the powers of the Western world, particularly the United States.

Although the primary participants' military forces never officially clashed directly, they expressed the conflict through military coalitions, strategic conventional force deployments, extensive aid to states deemed vulnerable, proxy wars, espionage, propaganda, a nuclear arms race, economic and technological competitions, such as the Space Race. As a result, although the army never officially clashed, the army involved in many wars such as Vietnam War (1959-1975), Afghanistan war (1979-1989), Berlin blockade (1948-1949). (Adam. 2010 : 8)

As a matter of fact, it is known that in a war there should be riots, murders and slaughters. The Cold War, in other words, was just like the previous World War Two where all the people were killing other people, where all people were willing to conquer other people, and where humanity was going to disappear. When humanity was lost in that era, it meant that there was something wrong with the government of that era. If the word child in this lyric correlates with the history, the child will have a connotative meaning that signifies the new and pure way how to govern and rule the government, the new way that of course is better than the way that old government has before. /All that we destroyed//you must build again/ we, here refer to the people that responsible for the war that they made. "You" refer to the child that will

reconstruct the destruction. The lyric signify that the child will reconstruct and rearrange the entire riot as well the entire destruction made by the old Government.

It is the old way to govern that has caused many wars. It is enforced by /you must show the way to a better day/. And the sentence /where man is killing man/ becomes a clear evidence that there is something wrong with the old politic before. This lyric signifies the poorness and the lack of the government during world war. So, the old and bad government should be changed by the new one. As a result, the child in this lyric becomes signified of new politic that will govern the nation so well that the people will live peacefully in this world. When the pure and new law control the entire nation all over the world, the peaceful and civilized life will happen. It's enforced in one of sentence in this lyric /all we have destroyed/you must build again/ which means that the child has an important role to rule the world toward the better.