



Journal Homepage: - www.journalijar.com
**INTERNATIONAL JOURNAL OF
 ADVANCED RESEARCH (IJAR)**

Article DOI: 10.21474/IJAR01/5974
 DOI URL: <http://dx.doi.org/10.21474/IJAR01/5974>



RESEARCH ARTICLE

POEM PORTER: A MARXIST READING OF THE RELATIONSHIP BLACKS-WHITES.

Beugre Zouankouan Stephane.

University of Peleforo Gon Coulibaly, Department of English, Côte d'Ivoire.

Manuscript Info

Manuscript History

Received: 05 October 2017

Final Accepted: 07 November 2017

Published: December 2017

Key words:-

Marxist relationship, Whites-Blacks
 Relationship, Eternality, Master/"Sir"
 Position, Slave/"Porter" Position,
 Societal Coexistence.

Abstract

This paper aims to study Hughes' personal concern about the relationships between white people and black people, and analyzes how Langston Hughes through his poem "Porter" while revealing the relationships between whites and blacks, he denounces and foretells a Marxist relationship between them forever. Indeed in his poem "Porter", Hughes investigates the overall relationships black and white people have and foretells a Marxist relationship between blacks and whites with white people occupying the right, dominant, master and "sir" position and with black people occupying the back, dominated, slave and "porter" position and resulting in a status of being a "porter" forever in a society dominated and owned by white people. With many important metaphors, symbols, images and the use of figurative language, and with a thorough analysis following a Marxist, sociocriticism, and stylistics perspectives; we observe that the prophecy made about an eternal Marxist relationship is still a truth because this Marxist relationship is still topical in today's blacks-whites relationships so that those different positions of "porter" and "sir" seem to be fixed positions. This aspect of indeterminate time highlights also a visionary and prophetic speech on the part of the poet Hughes because the today's stark realities on the economic, social and political spheres demonstrate that nowadays, white people occupy the high position and black people occupy the "porter" position. This paper thus updates the master and porter relationships white people and black people have and its durability along centuries, decades, and different generations of people.

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Introduction:-

Claiming overtly: "my seeking has been to explain and illuminate the Negro condition in America and obliquely that of all humankind"¹, Langston Hughes, one of the leading black writers of the Harlem Renaissance², will use his writing as a personal weapon for African American equality and a way to fight the injustice that black people face

¹ "My seeking has been to explain and illuminate the Negro condition in America and obliquely that of all human kind" Hughes is quoted as saying. In Rampersad, 1988, vol. 2, p. 418.

² Hughes's career as a poet, novelist, essayist, and general poet laureate of the black experience during much of the twentieth century.

daily in America. Doing so, his poem “Porter”³ written in relation with the position the black people hold in the white society puts forth a real social issue in relation with the everyday life of the Negro in America and namely in his relationship with the white people majority⁴.

However when we go beyond the simple and literal meaning, we observe in terms of discourse analysis that this poem since its title⁵ is fundamentally connected to a kind of Marxist relationship between white people and black people in the society of Hughes’ life time but also in the world. Because this poem sheds light on a real Marxist relationship between whites and blacks based on a relation of dominant/dominated or powerful/powerless.

Written to denounce the relationship between whites and blacks and mainly the position and status blacks hold in the white American society, this poem metaphorically and symbolically sheds light on a Marxist relationship between white people and black people with the symbolical notions and positions of “porter” and “Sir” and the relationship they “must”⁶ have.

Indeed in this poem, the personal subject pronoun “I” representing the Negro and the personal subject pronoun “You” representing the white man⁷, we observe along the meaning and lyricism that the actual relationship between the negro “porter”⁸ and the “rich old white man”⁹ is in reality a real Marxist relationship established between the black people and the white people both in the United States and in the rest of the world.

Moreover, this poem written in the past during his life time to denounce and also to testify a Marxist relationship between blacks and whites in the American society and in the world is still nowadays topical when looking at the today’s relationship between Europe (symbolized as whites) and Africa (symbolized as blacks), between some Africans countries and some western countries¹⁰. In a word, the poem “Porter” with its meaningful title describing the role and status of the black man compared to the white man in the same society is a suitable and topical poem to traduce the Marxist relationship established between white people and black people since long time or since the past till nowadays.

Due to these aspects inherent to the poem, the following questions become important to us: to what extent the poem “Porter” puts forth a Marxist reading of the relationship blacks-whites? In other words, why should we say that Hughes traduces a Marxist reading of the relationships blacks–whites in his poem? As far as we are concerned, how is this aspect (this Marxist relationship) still a topical theme in today’s whites-blacks relationships?

The theoretical background that will be used in analyzing the relationships blacks-whites in this poem will be theories such as sociocriticism, marxism, and stylistics and as approach; it will be a hermeneutics analysis of the poem “porter”.

It is important to precise in terms of theoretical background that at the outset with the title of the poem, the poet uses important and meaningful metaphors, images and symbols to describe the relationship or better the Marxist relationship characterizing the coexistence and partnership between blacks and whites. And when we add to this aspect the special punctuation the poet uses in this poem to give a plus to the meaning of the poem; we realize that stylistics is a very important theory in this study.

³ Langston Hughes, “Porter”, *Selected Poems of Langston Hughes* (New York: Alfred A. Knopf, Inc., 1979), p. 169.

⁴ The status or position the Negro has or holds in America and obliquely in opposition to white men.

⁵ The title “Porter” (in terms of figure of speech) is an antiphrasis which tells also the position the white people occupy in the society, this position which is contrary to the position of porter of the Negro and also which is an antonym of the position of porter.

⁶ “I must say to you all the time”

⁷ An aspect which is clearly precised in the poem by the expression “Rich old white man”

⁸ Who can be considered as the symbol of the black community or black people

⁹ Who can be considered as the symbol of the white community or white people

¹⁰ This poem is still topical to traduce today’s European countries or Occidental countries relationships with some Africans countries (North /South relationships) or between some European people and some African people with the same realities and system of Marxist relationship.

Sociocriticism is important in this analysis because we talk about the relationship between human beings (blacks-whites) in the society and at a larger step in the world, but also because this Marxist reading or interpretation of the relationship between whites and blacks seems still a topical theme in our society nowadays through whites-blacks relationships.

Marxism is important in this study because it is the principal theory describing the relationship between black people and white people and necessitating a Marxist reading of the relationships blacks-whites. And this theory is also very important because of the title “porter” which calls for the poetic code “Sir” which in turn symbolizes the idea of “master”. This theory is thus important for it covers the meaning of the entire poem since it is about the notions of dominant/dominated, powerful/powerless, porter/master, etc.

This study will revolve around three parts. We will first analyze the establishment of a Marxist relationship between blacks and whites. Secondly, we will study the characteristics, background, and objective of the Marxist relationship between blacks and whites. And thirdly, we will shed light on some of the today’s Marxist relationships between blacks and whites on the political, social, and economic levels by giving some examples.

Establishment of a Marxist relationship-Raison d’être of a Marxist reading:-

One can have a Marxist reading of the relationship between black people and white people thanks to the semantic unit of the three first verses and the meaning derived from these verses because the bulk of the establishment of a Marxist relationship resides in the meaning and semantic unit of the three first verses of the poem:

I must say
Yes, sir,
To you all the time.

In terms of writing techniques and strategies, this poem is full of figurative language that is why the metaphor¹¹ implicit to the expression or lexical unit “I must say Yes, sir, To you all the time” establishes all the Marxist relationship between black people and white people. This metaphor embodies the establishment of a Marxist relationship when it distinguishes two major categories with the “I” for “Porter”¹² versus the “you” for “Sir”¹³ or Master¹⁴.

¹¹ This metaphor compares “you” to a deity to whom “I” must accept everything by saying “yes” or by responding every time with the same word “yes” and beware “all the time”

¹² The followings are some definitions of the word “Porter” in the Encarta Dico from **Microsoft® Encarta® 2009. © 1993-2008 Microsoft Corporation. Tous droits réservés.**

luggage carrier: a worker who carries people's luggage, e.g. at an airport or railway station, or in a hotel **hospital employee:** an employee who moves patients between departments or wards in a hospital **train attendant:** an attendant in a train **gatekeeper:** somebody who is in charge of the door or gate of a building or institution **college reception person:** an employee who supervises the main entrance at a university or college, answering enquiries and doing other tasks **caretaker:** the caretaker of a building, especially a block of flats, who is responsible for the general maintenance of the building

¹³ (Not “Sir” in terms of Mister/Sir) but rather: a **polite form of address to man:** a form of address to a man often used in speech as a sign of respect. For example: *Excuse me, sir, do you know what time it is?* Please be careful to the way the punctuation (commas) are specially disposed: a comma before the word “Sir” and again a comma after the word “Sir”; likewise in the poem and namely in the verses 2, 4, 5, 8, 13.

¹⁴ **boss:** especially formerly, a man in a position of authority, e.g. over a business or servants (*sometimes considered offensive*) **somebody in control:** somebody or something controlling or influencing events or other things (*sometimes considered offensive*) **abstract control:** an abstract idea or force that is thought of as having control or influence (*sometimes considered offensive*) □ *She believes strongly that fate is the master of our lives*

owner of animal: a man who owns or has control of a horse, dog, or other domesticated animal **somebody highly skilled:** somebody highly skilled at something

skilled worker: somebody who is highly skilled in a trade or craft and is qualified to teach apprentices (*usually used in combination*) □ *master craftsman*

player at high level: in some games, a player who has reached a high level of achievement, especially in chess or bridge. **original copy:** an original copy of something, e.g. a recording tape or a stencil, from which other copies can be made **man teacher:** a man who is a teacher, especially in a school (*dated*) **leader:** somebody whose philosophy

Indeed, in a thorough analysis of this lexical unit in which the personal subject pronoun “I” symbolizes the black people and the personal subject pronoun “you” symbolizes the white people, we realize that the relationship blacks-whites is a relationship of “Porter”¹⁵ versus “Sir”¹⁶ or better “porter” versus “master”.

And when we admit on the same basis of writing techniques and strategies that the expression “I must say Yes, sir, to you all the time” (in terms of figurative language) is also an understatement used by the poet Hughes to dilute the shock of the stark reality in terms of relationships between the two groups (blacks and whites). We can therefore conclude that the implicit metaphor in “I must say Yes, sir, to you all the time” traduces beyond the social reality and context a scheme of two opposed classes which are in constant opposition and conflict thanks to the semantic value of the lexeme “must” which traduces an obligation, a forcible relation, a determined relation.

Of course when in terms of rhetoric, the poetic code “porter” meaning also the “employee” is always the poor man or the poor black man¹⁷ and the poetic code “Sir” meaning also the “employer” is always the rich man or the rich old white man¹⁸. Then the understatement used by the poet Hughes through the poetic codes “porter” and “Sir” to represent the two opposed classes, traduces also and clearly the image of the superior or upper class with the poetic code “Sir” and the image of the inferior or under class with the poetic code “porter”. Thus we are introduced to this “architectural metaphor of the foundations and the superstructure of a building”¹⁹ that Marxism theory puts in evidence:

Marxism taught me what society was. I was like a blindfolded man in a forest, who doesn't even know where north or south is. If you don't eventually come to truly understand the history of the class struggle, or at least have a clear idea that society is divided between the rich and the poor, and that some people subjugate and exploit other people, you're lost in a forest, not knowing anything.²⁰

Through this quotation, we observe that Marxism puts together two opposed entities turning around the great notion of class struggle such as: a society divided between the rich and the poor, a society in which some people subjugate and exploit other people. In a word, Marxism (through the great notion of Class struggle) puts forth or clarifies the conflict between two forces and namely two human forces: proletariat versus bourgeoisie, rich versus poor, subjugator versus subjugated, exploiter versus exploited etc.

And as far as “I”²¹ and “you”²² are concerned in this poem, we can say that “I” and “you” represent the two forces in conflict or in opposition that is why beyond the notion of “class struggle” opposing “I” and “you” and due to some contingencies; we can easily talk about²³ “race struggle” opposing “I” and “you”, “skin color struggle” opposing “I” and “you”, “blacks-whites struggle” opposing “I” and “you”, “hegemony struggle” opposing “I” and “you”, “human rights struggle” opposing “I” and “you”, “gender struggle” opposing “I” and “you”, “survival struggle” opposing “I” and “you”, “visibility-invisibility struggle” opposing “I” and “you”, and even perhaps on a philosophical level talk about the “autrui-moi”²⁴ struggle opposing “I” and “you” etc.

or religious belief has attracted followers (*sometimes considered offensive*) **ship's captain:** the captain of a merchant ship **law court officer:** a man who serves as an officer in the Supreme Court of Judicature, subordinate to a judge **victor:** somebody who defeats somebody else (*literary*)

¹⁵ “Porter” meaning also the employee in terms of figurative language and namely connotation, metaphor and image

¹⁶ “Sir” meaning also the employer in terms of figurative language and namely connotation, metaphor and image

¹⁷ In the American social context of Hughes’ life period

¹⁸ In the context of this poem, exactly at verse 9, at the beginning of the second stanza

A. ¹⁹ “*The architectural metaphor of the foundations and the superstructure of a building, which proposes that the upper levels rest upon and so in a sense are determined by the ‘base’*” in *Encyclopedia of Literature and Criticism*, (first published 1990 by Routledge, Routledge Companion Encyclopedias), p.709 by Martin Coyle, Peter Garside, Malcolm Kelsall, John Peck.

²⁰ Fidel Castro, Ignacio Ramonet, (interviewer), *My Life: A Spoken Autobiography* (New York: Scribner, 2009), p. 100.

²¹ “I” meaning the black man and here the author

²² “You” meaning the “white man” and here precisely the “Rich old white man”.

²³ Or replace the notion of class struggle by the followings.

²⁴ Autrui, c'est l'autre, "celui qui n'est pas moi" (**Sartre**, *l'Être et le néant*, III).

All those notions of two forces, conflict, and opposition clearly demonstrate that when there is class struggle it is in such a perspective that one class dominates over the other one class and this trajectory gives two tendencies which are: dominant/dominated and powerful/powerless. So in conclusion the establishment of the Marxist relationship turns around a relationship between blacks and whites in which we have or will have two forces characterized by dominant force/dominated force, powerful force/powerless force, proletariat force/bourgeoisie force, rich force/poor force, subjugator force/subjugated force, exploiter force/exploited force, superior force/inferior force, porter force/sir force etc.

And thanks to the meaning of the different verses of this poem, we end up realizing that the “I”/“You” relationship portrays this scheme of two forces characterizing a Marxist relationship, with the “I” symbolizing the black people and the “You” symbolizing the white people and involving any kind of conflict or struggle²⁵ with the trajectory of the “You” dominating over the “I”. And the following verses describe clearly this Marxist relationship with the trajectory of white domination over black:

I must say
Yes, sir,
To you all the time.
Rich old white man
Owns the world.

The title and the notion of “porter” semantically²⁶ add to the three first verses establish a Marxist relationship between white people and black people. That is why the “yes, sir,” should not be understood in the sense of a “yes sir” responding to a salutation or responding to someone in front of oneself like the French saying “oui monsieur”. But here the “yes, sir,” should be understood in the sense of a “yes, master,” or “yes, chief,” or “yes, patron,” responding with respect to an order or responding with respect to a command coming from the person endowed by the full authority like the French saying “oui patron”. The principle of this Marxist relationship between blacks and whites is a struggle, but a struggle in which the white people must dominate or take advantage over the black people and the black people must talk to the white people with deserve respect. And the following verses describe clearly this Marxist relationship with the trajectory of black submission to white domination:

I must say
Yes, sir,
Yes, sir!
Yes, sir!
Climbing up a great big mountain
Of yes, sirs!
Yes, sir!

Table of the Marxist relationship blacks-whites with the trajectory of “You” dominating over “I”

YOU	sir	white	master	Bourgeoisie	rich	subjugator	superior
-----Struggle-----opposed two classes-----conflict-----opposition--							
I	porter	black	porter	Proletarian	poor	subjugated	Inferior

YOU	sir	white	employer	dominant	powerful	exploiter	superior
-----Struggle-----opposed two classes-----conflict-----opposition--							
I	porter	black	employee	dominated	powerless	exploited	Inferior

From a Marxist perspective, the role of ideology in maintaining those in power is so important that we should briefly examine a few more examples so that we can see how it works. *Classism*, for example, is an ideology that equates one’s value as a human being with the social class to which one belongs: the higher one’s social class, the better one is assumed to be because quality is “in the blood,” that is, inborn. From a classist perspective, people at the top of the social scale are naturally superior to those below them: those at the top are more intelligent, more responsible, more trustworthy, more ethical, and so on. People at the bottom of the social scale, it follows, are naturally shiftless, lazy, and irresponsible. Therefore, it is only right and natural that those from the highest social class should hold all

²⁵ (“class struggle”, “race struggle”, “color struggle”, “blacks-whites struggle”, “hegemony struggle”, “human rights struggle”, “gender struggle”, “survival struggle”, “visibility-invisibility struggle” etc.)

²⁶ with all its denotations and connotations

the positions of power and leadership because they are naturally suited to such roles and are the only ones who can be trusted to perform them properly.²⁷

Table of the different Struggles in the Marxist relationship with the trajectory of “You” dominating over “I”

Upper position	You-white people-victor	Upper position
Different struggles	“class struggle” - “human rights struggle” - “skin color struggle” - “blacks-whites struggle” - “hegemony struggle” - “race struggle” - “gender struggle” - “survival struggle” - “visibility-invisibility struggle”	Different struggles
Under position	I-black people-defeated	Under position

From a Marxist perspective, differences in socioeconomic class divide people in ways that are much more significant than differences in religion, race, ethnicity, or gender. For the real battle lines are drawn, to put the matter simply, between the “haves” and the “have-nots,” between the *bourgeoisie*—those who control the world’s natural, economic, and human resources—and the *proletariat*, the majority of the global population who live in substandard conditions and who have always performed the manual labor—the mining, the factory work, the ditch digging, the railroad building—that fills the coffers of the rich. Unfortunately, those in the proletariat are often the last to recognize this fact; they usually permit differences in religion, race, ethnicity, or gender to separate them into warring factions that accomplish little or no social change.²⁸

Indeed, the statement of oath “I must say Yes, sir, To you all the time” both literally, semantically, symbolically and metaphorically determines the Marxist relationship between white people and black people in the world and the Marxist relationship in the American society between the white majority and the black minority.

Because the syntax “I + obligation²⁹ + oath of Marxist relationship³⁰ + you + eternity (eternity)³¹” is indeed the real establishment of the Marxist relationship and calls for the literal understanding of the way the society functions in terms of collaboration between white people and black people. This same syntax “I + obligation + oath of Marxist relationship + you + eternity (eternity)” also calls for the symbolical and metaphorical understanding of the position each size of human being (black or white) or each social class or group (black or white) occupies in the society and gives the following interpretations and images:

- “Proletariat must say Yes, Bourgeoisie, To Bourgeoisie all the time”
- “Slave must say Yes, Slaveowner, To slaveowner all the time”
- “Porter must say Yes, Master, To master all the time”
- “Blacks must say Yes, Whites, To whites all the time”
- “Poor must say Yes, Rich, To rich all the time”
- “Subjugated must say Yes, Subjugator, To subjugator all the time”
- “Exploited must say Yes, Exploiter, To exploiter all the time”
- “Colonized must say Yes, Colonists, To colonists all the time”
- “Africa must say Yes, Europe, To Europe all the time”

And it is important to recognize at the outset that all these kinds of relationships “must” be or “must” exist because in the Marxist relationship, there is a struggle, a real struggle favoring such a system and the basis of the struggle is indeed to maintain this system and its syntax with the two opposed or separate elements³², the obligation³³, the statement of oath³⁴, and the eternity (eternity)³⁵.

²⁷ Lois Tyson, “The role of ideology”, “Marxist Criticism”, *Critical Theory Today: A User-Friendly Guide*, (270 Madison Avenue, New York, NY 10016: Routledge Taylor & Francis Group, 2006), p. 59.

²⁸ Lois Tyson, “The fundamental premises of Marxism”, “Marxist Criticism”, *Critical Theory Today: A User-Friendly Guide* (270 Madison Avenue, New York, NY 10016: Routledge Taylor & Francis Group, 2006), p. 54.

²⁹ Must say

³⁰ Yes, Sir,

³¹ All the time

³² “I” and “YOU”

As far as blacks and whites are concerned and in the context of this poem with “I” symbolizing the black man and “You” symbolizing the white man or the “Rich old white man”; we can say that the relationship between blacks and whites in the American society with the black man being the ‘porter’ and with the white man being the ‘sir’ is a real fact because the white society functions following a system:

White is right
Yellow mellow
Black, get back³⁶

This syntax “I + obligation + oath of Marxist relationship + you + eternity (eternity)” and the system “Marxist relationship between whites and blacks” are also extended to the world in general as far as whites and blacks are concerned in terms of continents and namely in the partnership between Europe and Africa or between USA and Africa etc.

In a word, the black man is the synonym or the namesake of the following submissive³⁷ words: proletarian, slave, porter, poor, subjugated, exploited, colonized, Africa. And consequently he has occupied all those functions in the society and due to the factor of indeterminate time he still occupies those functions with new neologisms in nowadays life.

And the white man is the synonym or the namesake of the following dominative³⁸ words: Bourgeois, slaveowner, master, whites, rich, subjugator, exploiter, colonists, Europe. And consequently he has also occupied all those functions in the society and due to the factor of indeterminate time he still occupies those functions with new neologisms in nowadays life.

We have therefore a scheme in which one [white] dominates over the other one [black], a scheme in which one [white] has power over the other one [black], a scheme in which one [white] controls the other one [black], a scheme in which one [white] manipulates the other one [black], and a scheme in which one [white] influences the other one [black]. That is why; it will be very useful to focus on some important elements of this Marxist relationship which are its characteristics, background and objective.

The characteristics³⁹, background⁴⁰ and objective⁴¹ of the Marxist Relationship between blacks and whites

3-1- The characteristics of the Marxist Relationship between blacks and whites

Thanks to the syntax “I + obligation+ oath of Marxist relationship+ you + eternity (eternity)” determining the establishment of a Marxist relationship between white people and black people. We realize that the very first characteristic of the Marxist relationship between the whites and the blacks is clearly the notion of obligation embodied in the lexical unit or expression “I must say” and symbolized by the main poetic code “must”⁴² which refers to an obligation, a necessity, to something which obligatory should be, to something absolute.

The characteristic of “must say” is very different from the notions of “I shall say”/ “I can say”/ “I coul say”; meaning that there is a real obligation here and the relationship of dominance of the white people is obligatory or the scheme of the Marxist relationship between whites and blacks with blacks occupying the under position and whites occupying the upper position is not optional nor natural but compulsory and by all the means.

³³ “must say”

³⁴ “I must say Yes, sir,”

³⁵ “all the time”

³⁶ Poem “Argument” by the poet Langston Hughes

³⁷ Related to submission

³⁸ Related to domination

³⁹ The way it functions, the features that make it recognizable

⁴⁰ **causes of event:** the circumstances leading up to an event that explain its cause

⁴¹ The aim or goal

⁴² Which is the modal verb “to must” with the complex linguistic function which calls for the notions of duty (moral or civic), of willingly or forcibly, of obligation, of necessity, of request. It is a modal verb that has only one form.

The second characteristic of the Marxist relationship between the whites and the blacks is clearly the notion of obeisance, respect and submission embodied in the lexical unit or expression “Yes, sir,” and structured around the meaningful punctuation symbolized by the disposition of the two commas “,”⁴³ which means a distance between the response (answer) and the ‘sir’ sign of obeisance, respect and submission. Because the expressions “Yes, sir,” and “Yes sir”⁴⁴ seem the same but they are quite different thanks to the role the punctuation marks (comma) play in the first expression “Yes, sir.”⁴⁵ The characteristic of “Yes, sir,” is very different from the notion of “Yes sir” meaning that there is a real and compulsory black’s submission here and it means also that the relationship between whites and blacks is not a relationship of equality or mutual respect but a relationship of submissive status of blacks and this aspect reinforces the dominance of the white people or the scheme of the Marxist relationship between whites and blacks with blacks occupying the under position and whites occupying the upper position.

The third characteristic of the Marxist relationship between the whites and the blacks is clearly the notion of time and namely the notion of indeterminate time or indeterminable period embodied in the lexical unit or expression “To you all the time” and symbolized by the main poetic code “all the time”⁴⁶ which refers to eternity or eternality. This main poetic code “all the time” means also that it is impossible to find out exactly the time the Marxist relationship will stop or the period the domination of whites over blacks will last.

On the one hand, this unpredictable fact of time reinforced by the affirmation in future continuity means that the Marxist relationship and white domination will last forever. On the other hand, these notions of continuity and forever (the time unfading characteristic) reinforce the other notion of prophecy and therefore shed light on a topical Marxist relationship between blacks and whites nowadays. This main poetic code “all the time” means also that still today, we have a Marxist relationship between whites and blacks and with such a continuity, we may conclude that the syntax in “I must say Yes, sir, To you all the time” establishes also the notion of alienation thanks to the implicit continual obligation and the idea of doing something compulsory. And the following verses describe clearly this Marxist relationship with its time unfading characteristics as a prophecy:

V1 I must say
V2 Yes, sir,
V3 To you all the time.
V4 Yes, sir!
V5 Yes, sir!
V6 All my days

With the exposure of the situation or with the exposure of the Marxist relationship from verse 1 to verse 3, we have also all the characteristics of the Marxist relationship between whites and blacks. And in conclusion, we can retain that these characteristics are shaped around an obligatory (compulsory) submission (under position) of the black man forever. After explaining and repeating the situation of the Marxist relationship between whites and blacks from verse 4 to verse 7, Hughes will give the cause of those numerous “Yes, sirs!”⁴⁷ which is also the reason of this obligatory respect and submission of the blacks toward the whites. This explanation gives the floor to the background of the Marxist relationship between whites and blacks.

3-2- The background of the Marxist Relationship between blacks and whites

It is important to focus on the cause of the Marxist relationship between whites and blacks; it is important to focus on the cause of the numerous “yes sirs”, the reason of the obligatory respect and submission of black people toward white people. And as background of all the Marxist relationship, “yes sirs”, and obligatory respect and submission, the poet Hughes points out an economic reason through the following verse: “Rich old white man owns the world.” In terms of figurative language, we can say that the connotations of the poetic code “owns the world” go from the

⁴³ Punctuation mark: a punctuation mark (,) that represents a slight pause in a sentence or is used to separate words and figures in a list.

⁴⁴ Meaning an answer we can address to anyone

⁴⁵ Meaning an answer we address only to those we deserve respect, honor, obeisance and submission, those who are our masters and in upper position than us.

⁴⁶ all the time means continuously

⁴⁷ (verse 8) The plural pattern of “sir” characterized here by the final “s” justify the fact that the “sirs” are numerous and due to the fact that “sir” symbolizes white people so it means by the plural pattern that all the white people are considered “sir” so he uses the plural pattern which is “sirs”

fact to dominate to the fact to control and master the world, to the fact to command and manipulate the world, to the fact to give orders and instructions.

The postulate Hughes establishes at verse 9 and 10 to justify the Marxist relationship is that “Rich old white man owns the world.” This means that the background of all those Marxist relationship is money or farther, richness or further, economic power.

The simplest Marxist model of society sees it as constituted by a *base* (the material means of production, distribution, and exchange) and a *superstructure*, which is the 'cultural' world of ideas, art, religion, law, and so on. The essential Marxist view is that the latter things are not 'innocent', but are 'determined' (or shaped) by the nature of the economic base. This belief about culture, known as *economic determinism*, is a central part of traditional Marxist thinking.⁴⁸

This economic background that Hughes evokes to justify the Marxist relationship between whites and blacks is therefore very essential to comprehend the interrelationship between different sectors of human activities and life and the power economy confers to anyone because:

For Marxism, getting and keeping economic power is the motive behind all social and political activities, including education, philosophy, religion, government, the arts, science, technology, the media, and so on. Thus, economics is the *base* on which the *superstructure* of social/political/ ideological realities is built. Economic power therefore always includes social and political power as well, which is why many Marxists today refer to *socioeconomic class*, rather than economic class, when talking about the class structure.⁴⁹

Due to the fact that “Rich old white man owns the world”, the only role of the Negro (who is the poor and the powerless) or the only role of the black people is therefore to “shine” the “shoes” of the “sir” and which is indeed the objective of the Marxist relationship between blacks and whites. Because it is this role that concludes this significant poem about the role of the Negro in the white society, or the society dominated by white people, and specifically the society dominated by the rich old white man.

3-3- The objective of the Marxist Relationship between blacks and whites

The postulate being that “Rich old white man Owns the world”, when white people establish a Marxist relationship between them and black people, the main objective of such a relationship is to make the Negro a porter of the white people in the society and forever. A role of porter that the black should incarnate in order to serve the white man all the time or continuously with the main characteristics of obligation and obeisance.

Gimme yo' shoes
To shine.
Yes, sir!

The metaphor in the expression “Gimme yo' shoes To shine. Yes, sir!”⁵⁰ symbolizes the entire role and meaning of porter the black should play in favour of white people and this metaphor justifies the objective of the Marxist relationship between blacks and whites.

On the one hand, this objective of transforming the black into a porter is simply the result of the principle that the guy who has money owns the world and gives instructions. Thus the “Rich old white man” gives orders to the black man, controls and manipulates the black man till he transforms him into a porter in the society.

On the other hand, the tacit and undeclared main objective is that the black man is alive to shine the shoes of the rich white people showing henceforth or justifying henceforth a position of dominated and submission and respect. Because this metaphor “Gimme yo' shoes To shine. Yes, sir!” symbolizes the role of servant, of slave which the

⁴⁸ Peter Barry, *Beginning theory: An introduction to literary and cultural theory* (© Peter Barry, 1995, 2002), p. 107.

⁴⁹ Lois Tyson, “The fundamental premises of Marxism”, “Marxist Criticism”, *Critical Theory Today: A User-Friendly Guide*, (270 Madison Avenue, New York, NY 10016: Routledge Taylor & Francis Group, 2006), pp. 53-54.

B.

⁵⁰ This African American dialect “Gimme yo' shoes to shine” means simply: “give me your shoes to shine”

black people should play in his life toward the white people because since the beginning the white people have established the assumption and theorem that “Black, get back”⁵¹.

Dans l’assertion de « La Religion Nationale de l’Allemagne »: « la race blanche doit dominer. Les peuples tétons sont purs. Le nègre est inférieur et le restera. L’homme blanc le plus bas sera toujours plus que l’homme noir le plus élevé. Tout cela est la preuve des desseins de la providence »⁵².

This theorem demonstrates that by all the means the white people should put the Negro at the back of the ladder, of the scale, of the society: “black get back”. Blacks should be, remain and dwell “Porter” and have the role of the slave, a role reflected by the affirmation and request toward the white man saying: “Give me your shoes to shine”. Because white people thought and still think due to the topical existence of this Marxist relationship nowadays that:

«les nègres sont naturellement inférieurs aux blancs»⁵³, «la nature a subordonné à ce principe ces différents degrés et ces caractères des nations, qu’on voit si rarement se changer. C’est par là que les Nègres sont les esclaves des autres hommes»⁵⁴, «la race nègre est (...) la plus dégradée des races humaines, dont les formes s’approchent le plus de la brute, et dont l’intelligence ne s’est élevée nulle part au point d’arriver à un gouvernement régulier»⁵⁵.

With this historical, racial and Marxist conception about the black people (“Le nègre est inférieur et le restera”)⁵⁶; white people are obliged to implement a Marxist relationship between them and the black people with the objective of being the master and the negro, the porter that is why “Imposer, garantir et sauvegarder la supériorité de l’homme blanc sur l’homme noir a été une grande préoccupation des deux codes. *Le Code noir* et *Le Code de l’indigénat*”⁵⁷. So the role of the Negro in his coexistence with the white people is to shine the shoes of the “sir” or the “Rich old white man”.

Today’s or nowadays Marxist relationship between Whites and Blacks on the Economic, Social, and Political levels

In its third characteristic, the Marxist relationship between whites and blacks focuses the notion of time and namely the notion of indeterminate time symbolized by the main poetic code “all the time”. This important characteristic of eternity is a kind of prophecy which testifies that the dominant white/dominated blacks relationships continue in today’s life. And knowing that “this view of history as class struggle regards it as ‘motored’ by the competition for economic, social, and political advantage”⁵⁸ therefore “few Marxists today believe, as Marx did, that the proletariat will one day spontaneously develop the class consciousness needed to rise up in violent revolution against their oppressors and create a classless society.”⁵⁹

So the bourgeoisie will always take the advantages over the proletariat meaning also that the dominant white people will always take the advantages on the dominated black people and the Marxist relationship between whites and blacks will continue because an analysis about the class system in America concludes the following reflection:

Why don’t the economically oppressed fight back? What keeps the lower classes “in their place” and at the mercy of the wealthy? At least for the poor and homeless in America today, the struggle to survive is certainly a factor in keeping them down. Who has the time to become politically active, or even politically aware, when one is struggling

⁵¹ In the poem “Argument” by the same poet Langston Hughes. A verse to traduce for example, the old saying amongst Negroes: If you’re black, stay back; if you’re brown, stick around; if you’re white, you’re right

⁵² Charles Pascal Tolno, *Afrique du Sud, “Le rendez-vous de la violence”* (Imprimerie Nationale « PATRICE LUMUMBA », Conakry, Juin 1984), pp.30-32.

⁵³ Selon David Hume dans son texte «Sur les caractères nationaux», Vol III.

⁵⁴ Selon Voltaire dans son texte «Essai sur les mœurs», (Genève, 1755), t. XVI, p. 269-270.

⁵⁵ Selon le zoologist G. Cuvier dans son texte “Recherches sur les ossements fossils” (Deterville, Paris, 1812), Volume 1.

⁵⁶ This theorem symbolizes the two positions in the Marxist relationship with the whites in upper position and with the blacks in down position.

⁵⁷ Ambroise Kom et Lucienne Ngoué, *Le Code Noir et L’Afrique* (Nouvelles du Sud, Rue Barbès, 1991), pp.58-59.

⁵⁸ Peter Barry, *Beginning theory: An introduction to literary and cultural theory* (© Peter Barry, 1995, 2002), p. 106.

⁵⁹ Lois Tyson, “The fundamental premises of Marxism”, “Marxist Criticism”, *Critical Theory Today: A User-Friendly Guide*, (270 Madison Avenue, New York, NY 10016: Routledge Taylor & Francis Group, 2006), p. 54.

just to stay alive and feed one's children? Other elements oppressing them are the police and other government strong-arm agencies, who, under government orders, have mistreated lower-class and underclass poor perceived as a threat to the power structure, such as the striking workers who were arrested, beaten, or killed in the early days of American labor unions or the homeless who were routed from their cardboard boxes in New York's Central Park a few years ago because their shanties, in effect, "ruined the view" from the windows of the wealthy living in posh apartments nearby. The poor are oppressed even more effectively, however, by ideology.⁶⁰

In a word, the dominant whites/dominated blacks relationships continue in today's life and in all domains of life because when you own the economic power, you simultaneously own the other powers: "thus, economics is the *base* on which the *superstructure* of social/political/ideological realities is built" because "Economic power therefore always includes social and political power as well, which is why many Marxists today refer to *socioeconomic class*, rather than economic class, when talking about the class structure."⁶¹

And as far as black people are concerned today in a worldwide conception talking about black African countries and their continuous domination in such a Marxist relationship with white people, we can say that the second and third stanzas of the poem are very important when Hughes declares clearly:

V9 Rich old white man

V10 Owns the world.

V11 Gimme yo' shoes

V12 To shine.

V13 Yes, sir!⁶²

This stanza is very important in terms of revelation and secret in the sense that on the one hand, it puts in relation two things: the fact to be rich and the fact to own the world "Rich man owns the world". So in a word, richness confers the capacity, ability and power to "Own the world"⁶³. But here the man who is rich is simply the "white man", so richness confers to the white man the ability, capacity, and power to "own the world".

On the other hand, there is another revelation and secret in this same stanza which is the fact that the capacity to own the world thanks to his richness permits to the white man also to give orders or to command or also to control in terms of having authority or exercising authority. Because in terms of figurative language, we can say that the connotations of the poetic code "owns the world" go from the fact to dominate to the fact to control and master the world, to the fact to command and manipulate the world, to the fact to give orders and instructions.

This aspect of authority, order and command is seen through the verses 11, 12 and 13 where thanks to the writing techniques and use of figurative language which is the antiphrasis; it is the black who asks for and at the same time responds to the order of shinning the shoes of the "rich" "white man" who "owns the world". A response symbolized by the last verse stating: "Yes, sir!" as the answer of the order of shinning the shoes of the rich white man. So white people (thanks to this power of richness) will command, control, manipulate, and dominate the economic, social and political world of black people by giving orders and instructions. That is why the different patterns for each entity in today's life are the followings on the economic, social and political levels:

rich	-----	poor
white man	-----	black man
owns the world	-----	doesn't own the world
gives order and command	-----	executes order and apply command

Of course, this revelation of the rich white man owning the world is seen today in all domains of life since the economic sphere because the prophecy about "Rich old white man owns the world" is still topical in our life time.

⁶⁰ Lois Tyson, "The class system in America", "Marxist Criticism", *Critical Theory Today: A User-Friendly Guide*, (270 Madison Avenue, New York, NY 10016: Routledge Taylor & Francis Group, 2006), p. 56.

C. ⁶¹ Lois Tyson, "The fundamental premises of Marxism", "Marxist Criticism", *Critical Theory Today: A User-Friendly Guide*, (270 Madison Avenue, New York, NY 10016: Routledge Taylor & Francis Group, 2006), p. 54.

⁶² Langston Hughes, "Porter", *Selected Poems of Langston Hughes* (New York: Alfred A. Knopf, Inc., 1979), p.169.

⁶³ "Economic power therefore always includes social and political power as well"

Also this revelation of the rich white man owing the world and giving orders and commands specifically to the black man is seen today both on the political sphere and on the social sphere.

4-1-Economic Marxist relationship between whites and blacks

The prophecy that “Rich old white man Owns the world” is very real and actual nowadays when we refers to the G7 which proves that on the economic level, the economic structure of the world is controlled, dominated and owned by rich old white men and their countries.

The Group of 7 (G7) is a group consisting of Canada, France, Germany, Italy, Japan, the United Kingdom and the United States. These countries, with the 7 largest advanced economies in the world, represent more than 62% of the global net wealth (\$280 trillions). The G7 countries also represent 46% of the global nominal GDP evaluated at market exchange rates and 32% of the global purchasing power parity GDP. The European Union is also represented within the G7 summit.⁶⁴

Of course no one may ignore the influence of these seven countries in the world today, their economic power give them many influences on the social and political domains and it is consequently that those named countries meet one time each year to discuss some important issues concerning the world⁶⁵:

The leaders of the United States, Canada, Britain, France, Germany, Italy and Japan - countries collectively known as the Group of Seven (G7) - are meeting on Friday for a two-day summit in the resort town of Taormina, Italy. The bloc meets annually to discuss a wide range of issues, including global economy, security and energy - and this year will be no exception⁶⁶

On the economic domain, the rule of the Marxist relationship between blacks and whites is that black people “must say” “yes, sir,” to rich white people “all the time” in the economic field and execute economic programs through the concept of “gimme yo’ shoes to shine”.

Indeed, today the real economic Marxist relationship between blacks and whites relies on the principle that African countries and namely black African countries and their relative governments must say “yes sir” in the economic field to rich white people and their relative rich countries and rich governments because those rich countries own the world economy (G7) and own the world.

And also African countries and their relative governments must execute aid programs and economic programs ordered and designed by those rich white men countries⁶⁷. So, on the economic domain, white people control the world and also the black world, and they give orders to black people and control the economic programs of African countries and namely black African countries. One symbolical representation of such an economic Marxist relationship is the “legal and economic superstructure” that represents and constitutes the International Monetary Fund and its role in shaping aid programs and economic programs and systems for many African countries.

In terms of executing aid programs and economic programs ordered and designed by those rich white men countries, we can cite the Millennium Challenge Corporation which is the aid program of one of those 7 richest countries namely the USA:

The Millennium Challenge Corporation (MCC) is an innovative and independent U.S. foreign aid agency that is helping lead the fight against global poverty. Created by the U.S. Congress in January 2004 with strong bipartisan support, MCC has changed the conversation on how best to deliver smart U.S. foreign assistance by focusing on good policies, country ownership, and results. MCC provides time-limited grants promoting economic growth, reducing poverty, and strengthening institutions. These investments not only support stability and prosperity in

⁶⁴ https://en.wikipedia.org/wiki/Group_of_Seven

⁶⁵ For more insight of the 43rd G7 summit was held on May 26–27, 2017 in [Taormina \(ME\)](#), [Sicily, Italy](#); please read the G7 Taormina Leaders’ Communiqué on <http://www.consilium.europa.eu/media/23559/g7-taormina-leaders-communique.pdf>

⁶⁶ . <http://www.aljazeera.com/news/2017/05/g7-summit-170526040901217.html>

⁶⁷ African countries must say Yes, sir, to Rich old white men’s countries because those rich countries Owns the world.

partner countries but also enhance American interests. With cost-effective projects, a lean staff, and an evidence-based approach, MCC is a good investment for the American people. What is distinctive about MCC? MCC forms partnerships with some of the world's poorest countries, but only those committed to good governance, economic freedom, and investing in their citizens. MCC is a prime example of smart U.S. Government assistance in action, benefiting both developing countries and the United States through:⁶⁸

Competitive selection: Before a country can become eligible to receive assistance, MCC's Board of Directors examines its performance on independent and transparent policy indicators. Countries' support for sound economic and social policies and democratic governance plays a significant role in ensuring inclusive economic growth reaches the poorest people in society. By focusing on economic growth in countries with good governance, U.S. development dollars have a bigger impact on poverty reduction.

Country-led solutions: MCC requires selected countries to identify their priorities for achieving sustainable economic growth and poverty reduction. MCC works in close partnership with partner country governments to help them refine their programs, which are developed in broad consultation with civil society and the private sector and considered alongside long-term national development strategies. Projects that are driven by partner countries and incorporate local perspectives lead to sustainable know-how and self-sufficiency that continue long after MCC's Investment ends.

Country-led implementation: Partner countries set up a local Millennium Challenge Account (MCA), an accountable entity responsible for compact implementation overseen by MCC when a compact is awarded. Monitoring of funds is rigorous and transparent, often through independent fiscal agents. Country-led implementation builds the capacity of local staff in partner countries and increases the accountability of government and the MCA to its citizens.⁶⁹

4-2-Social Marxist relationship between whites and blacks

On the social domain, the rule of the Marxist relationship between blacks and whites is that black people "must say" "yes, sir," to the white people "all the time" "climbing up a great big social mountain" in the social field by following, adopting and applying white people social way of life and beliefs, doctrines, programs and concepts through the concept of "gimme yo' shoes to shine".

Indeed, today the real social Marxist relationship between blacks and whites relies on the principle that the African countries and namely the black African countries and their relative populations must say "yes sir" in the social field to white people and their relative social programs, beliefs, doctrine, and concepts. And also African countries and their relative populations must apply and adopts social ways of life from white people in the social field. So on the social domain, white people control the world and also the black world, they give orders in the social domains to black people and control the social life of African countries and namely black African countries. One symbolical and very recent representation of such a social Marxist relationship is for example the 5th European Union-African Union Summit in Abidjan, Côte d'Ivoire and namely the summit's theme, "Investing in the Youth for a Sustainable Development." It was mainly a social summit and social theme which targets for the most part social concerns in Africa and through which the important, actual and dramatic social concern of African youth's immigration was targeted by participants to help to solve the social problem of African immigrants who leave their home countries and Africa in search of a better life in the developed western world.⁷⁰

State Secretary of the Ministry of Foreign and European Affairs SR, Lukáš Parížek, is accompanying Slovakia's Prime Minister, Robert Fico, at the 5th African Union-European Union Summit that is taking place in Abidjan, the capital of Côte d'Ivoire, on 29-30 November 2017. The main theme at the Abidjan summit is youth and its future on the African continent. Peace and security, investment and job creation, public administration, education and

⁶⁸ <https://www.mcc.gov/about>

⁶⁹ <https://www.mcc.gov/about>

⁷⁰ For an insight comprehension of African immigration towards Europe today please read the article: "ONE-WAY-TICKET": WHEN LANGSTON HUGHES TRADUCES THE MASSIVE, ABSOLUTE AND OBLIGATORY IMMIGRATION OF TODAY'S AFRICANS; [HTTPS://EUJOURNAL.ORG/INDEX.PHP/ESJ/ARTICLE/VIEW/9805](https://eujournal.org/index.php/esj/article/view/9805) OR VISIT: doi: 10.19044/esj.2017.v13n23p153 [URL:http://dx.doi.org/10.19044/esj.2017.v13n23p153](http://dx.doi.org/10.19044/esj.2017.v13n23p153)

migration will be the key topics of the discussions by top officials from African countries and European Union member states during the next two days. The outcome from the Summit will be adoption of a political declaration at the top political level by the participating countries as well as signing a Memorandum of Understanding in the area of peace and security that will create the missing formal framework agreement between the African Union and the EU. The future of Africa depends on economic and social development of the continent. A poor economic environment, low investment levels, a shortage of job opportunities and the absence of social safeguards are often the causes of migration by young people who, seeking to get to Europe, risk their lives. In his address Prime Minister Fico will announce Slovakia's commitment to earmark € 1 million for the Trust Fund for Africa. In that way the Slovak Republic will actively contribute to one of the EU's most important instruments for economic support and political stabilization of African countries that can ameliorate the decision to leave one's country in search of a better life in the developed western world.⁷¹

4-3-Political Marxist relationship between whites and blacks

On the political domain, the rule of the Marxist relationship between blacks and whites is that black people "must say" "yes, sir," to the white people "all the time" in the political field and reclaim or ask for orders to execute through the concept of "gimme yo' shoes to shine".

Indeed, today the real political Marxist relationship between blacks and whites relies on the principle that African countries and namely black African countries and their relative governments must say "yes sir" in the political field to white people and their relative governments. And also African countries and their relative governments must receive orders from white people in the political field and execute those political orders. So on the political domain, white people control the world and also the black world, they give orders to black people and control the political life of African countries and namely black African countries. One symbolical representation of such a political Marxist relationship is the "legal and political superstructure" that represents and constitutes the UN Security Council and its role in the UN system and in the world.

In terms of giving orders to black people and controlling the political life of African countries and namely black African countries the very sad example in terms of saying yes and executing orders is the sad case of Dadis Camara.⁷² As a new African president in the political field, he was not aware of the principle of saying "yes" to the white man in this domain and executes orders. So he was frustrated by the fact that white people (and namely Bernard Kouchner, foreign ministry of France⁷³) ordered him on the political domain. As a result, his presence on the political field did not last for so long time:

À la suite du massacre du 28 septembre, des dissensions apparaissent au sein du CNDD. Le général Sékouba Konaté essaye de faire arrêter Aboubacar « Toumba » Diakité par Claude Pivi, mais Dadis s'y oppose. Sous la pression de l'enquête internationale, Dadis Camara semble se désolidariser des responsables des violences. Le 3 décembre 2009, alors que Sékouba Konaté est en voyage au Liban, Moussa Dadis Camara se rend au camp militaire "Koundara", base de son aide de camp et chef de la garde présidentielle, Aboubacar « Toumba » Diakité. Dans des circonstances à éclaircir, ce dernier tire sur Dadis Camara et le blesse à la tête. Probablement touché à la tête et au cou, il est transféré le lendemain à Rabat (Maroc), afin d'y être hospitalisé dans une « situation difficile mais pas désespérée », d'après le président burkinabé Blaise Compaoré. En attendant de plus amples informations, l'intérim est assuré par le n° 3 de la junte, le général Sékouba Konaté ; une récompense de 200 millions de francs guinéens en plus d'une villa est promise à qui retrouvera Aboubacar Diakité ou donnera des informations pouvant le localiser. Toumba, quant à lui, accuse Dadis Camara d'avoir commandité les massacres et d'avoir voulu lui rejeter la responsabilité, et affirme avoir aidé des opposants à échapper aux violences, version confirmée par François

⁷¹ https://www.mzv.sk/web/en/news/detail/-/asset_publisher/oLViWP07vPxv/content/5-samit-africkej-unie-a-europskej-unie-v-hlavnom-meste-pobrezia-slonoviny/10182?p_auth=YXs8X3YA

⁷² [Captain](#) Moussa Dadis Camara (born 1 January 1964) now called Moïse Dadis Camara is an ex-officer of the [Guinean army](#) who served as the President of the Republic of [Guinea's National Council for Democracy and Development](#) (*Conseil National de la Démocratie et du Développement*, CNDD), which seized power in a [military coup d'état](#) on 23 December 2008 after the death of long-time President and dictator [Lansana Conté](#). He has been out of office since the assassination attempt on him on 3 December 2009. https://en.wikipedia.org/wiki/Moussa_Dadis_Camara

⁷³ For more information see the video online on: <https://www.youtube.com/watch?v=pAgIHg42gcQ> and also see: <https://www.youtube.com/watch?v=6x0810rMuJM>

Lonsény Fall, ancien Premier ministre, mais remise en cause par un rapport de Human Rights Watch. Le 12 janvier 2010, à la surprise générale, Moussa Dadis Camara quitte le Maroc, où il était hospitalisé depuis le 4 décembre 2009, pour Ouagadougou (Burkina Faso). Il y est rejoint par le général Sékouba Konaté, qui assure l'intérim depuis son hospitalisation, pour des négociations sous l'égide de Blaise Compaoré. Un accord est trouvé le 15 janvier 2010, et Camara renonce au pouvoir, officiellement pour des raisons de santé. En réalité, selon les télégrammes de la diplomatie américaine révélés par WikiLeaks, les gouvernements français et américains en accord avec Mohammed VI ont profité de son hospitalisation à Rabat pour lui trouver un successeur et le forcer à l'exil. Français et Américains se méfiaient de Dadis Camara depuis le massacre du 28 septembre 2009 et ils craignaient que ses ambitions militaires (recrutement de mercenaires, achats d'armes) ne soient une menace pour la stabilité de la région⁷⁴

Conclusion:-

Thanks to this thorough analysis of the poem "Porter" we observe that the poet Langston Hughes traduces in his verses a Marxist reading or interpretation of the relationships between white people and black people and by the same way, sheds light on a real Marxist relationship of dominant whites/dominated blacks or powerful whites/powerless blacks between black people and white people.

Indeed, in terms of discourse analysis taking into account all the important metaphors, images and symbols since the antiphrasis and meaningful title "Porter"; we realize that Hughes' verses interpret the relationships between white people and black people as a veritable Marxist relationship in which the white people oblige the black people to recognize them as being the "sirs", "masters", "chiefs" or "patrons" while the black people are the "porters".

So in terms of coexistence between whites and blacks in the society, the relationships between those two groups are characterized by a Marxist relationship determined by the syntax "I + obligation+ oath of Marxist relationship+ you + eternity (eternity)". A Marxist relationship which itself is characterized firstly by the obligation⁷⁵ for the blacks to call the white people "sirs" and accept all their sayings, decisions, rules etc. A Marxist relationship which itself is characterized secondly by the obligation for the blacks to accept a place of porter, proletarian, slave, poor, subjugated, exploited, colonized, dominated, powerless, and inferior in the society and in their relationships with white people and execute orders and commands given by white people (on the social and political and economic levels). A Marxist relationship which itself is characterized thirdly by the obligation for white people to strive by all the means to occupy a place of sir, Bourgeois, slaveowner, master, rich, subjugator, exploiter, colonists, dominant, powerful, and superior in the society and in their relationships with black people and give orders and commands to black people (on the social and political and economic levels).

It is a Marxist relationship between whites and blacks with the main characteristic of black people's obligation of always saying yes to the white people "I must say yes, sir, to you all the time". Because at the background of their contact and coexistence, already "rich old white man owns the world" meaning also that the white man imposes such a Marxist relationship of dominant whites/dominated blacks because they are the wealthy and their wealthy position confers to them the power to own⁷⁶ the world because "economics is the *base* on which the *superstructure* of social/political/ ideological realities is built. Economic power therefore always includes social and political power as well"⁷⁷

The objective of such a Marxist relationship of dominant whites/dominated blacks between white people and black people is simply due to the fact that white people want to respect and perpetuate a hegemonic theorem about the fact that their race is superior and right while the black race is inferior to them and should be in the back of the society

⁷⁴ https://fr.wikipedia.org/wiki/Moussa_Dadis_Camara

⁷⁵ "I must say to you all the time"

⁷⁶ In terms of figurative language, we can say that the connotations of the poetic code "owns the world" goes from the fact to dominate to the fact to control and master the world, to the fact to command and manipulate the world, to the fact to give orders and instructions.

⁷⁷ Lois Tyson, "The fundamental premises of Marxism", "Marxist Criticism", *Critical Theory Today: A User-Friendly Guide*, (270 Madison Avenue, New York, NY 10016: Routledge Taylor & Francis Group, 2006), pp. 53-54.

« la race blanche doit dominer. Les peuples tétons sont purs. Le nègre est inférieur et le restera. L'homme blanc le plus bas sera toujours plus que l'homme noir le plus élevé. Tout cela est la preuve des desseins de la providence »⁷⁸. In terms of prophecy⁷⁹ about a continuing whites-blacks Marxist relationship all the time; we can notice that this Marxist relationship of dominant whites/dominated blacks (being both a reality in the American society and in the World during Hughes' life time), is still nowadays topical when looking at the today's relationships between some Occidental countries and some African or black African countries.

Being a very real prophetic poem about the fact that "rich white people own the world", also about the fact that there will always exist a Marxist relationship between white people and black people, and also about the fact that white people oblige the black people in a position of porters in the society and in their relationships and coexistence, with them being the masters. We may conclude that this poem of 13 verses with its meaningful images, symbols, metaphors and punctuations updates a veritable problem about race, skin color and existence between the white race and the black race, a problem which has always existed since the beginning.

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⁷⁸ Charles Pascal Tolno, *Afrique du Sud, "Le rendez-vous de la violence"* (Imprimerie Nationale « PATRICE LUMUMBA », Conakry, Juin 1984), pp.30-32.

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