

CHAPTER I

INTRODUCTION

This chapter presents the background to conduct this research. This includes background, statement of problems, research objective, research significance and definition of key terms.

1.1 Background

Race is commonly found on anthropology and biology studies as a term which refers to person's physical appearance. This term is used to determine classification of human according to physical appearance such as skin color, eyes color, etc. Along with time this term is used to designate the identity of certain group of people. *Ellis Chasmore* in *Dictionary of Race and Ethnic Relation* notes race is closely related to nationality, ethnicity and identity (294).

The physical appearance is also connected to characteristic, behavior, even it is related with culture as *Ali Rattansi* in *Racism: A Very Short Introduction* points out that -The idea that human biological characteristics such as skin colour, shape of nose, type of hair, and size of skull were associated with in ingrained cultural and behavioral traits was well established (13). Theorist *Ania Loomba* in *Colonialism/Postcolonialism* adds -Race has thus functioned as one of the most powerful and yet markers of human identity, hard to explain and identify and even harder to maintain (121).

Race becomes more important when it brings any influences in human life. One of the phenomena which emerge from the invention of race is racism. Basically race contains positive sense; whereas racism in the contrary refers to negative sense. *Bill Ashcroft et al* in *Key Concepts in Post-Colonial Studies* explains –Racism can be defined as: a way of thinking that considers a group’s unchangeable physical characteristics to be linked in a direct, causal way to psychological or intellectual characteristics, and which on this basis distinguishes between ‘superior’ and ‘inferior’ racial groups (199). This definition is in line with *Jones’s* explanation about racism which is defined –a belief in the superiority of one’s own race over another, and the behavioral enactment that maintain those superior and inferior positions (qtd in Martha and Katherine 3).

From those explanations above the central point of racism is a belief about superiority and inferiority. The categorization of people by their biological appearance brings ideas about superiority and inferiority among human races. Negroid or black people are the one who suffer a lot because of it. Injustice of treatment is addressed toward this race. It seems that black people are considered not as human but less human who is inferior in white people’s perspective.

The idea of black people’s inferiority is supported by Western scientific development in Victorian age when evolutionary theory is discovered by *Charles Darwin*. This concept of race is defined as a product of western science which later legalizes the bad treatment of black people. The difference of physical traits (in this case skin color) is assumed as a result of environment’s side effect. Skin color as one of the most obvious physical traits is also connected with –God-

ordained sign of sinfulness (qtd in Loomba 62). Thus racism is considered as white people's ideology. It used to determine the difference among races according to physical appearance as a standard in determining superiority and inferiority. In this case the skin color is most important thing to sign or to distinguish white people and black people. The blackness of African thus is being related with some negative representation such as filth, dirt and ugly. On the contrary the whiteness is considered as the opposite; pure, and beauty.

Physical appearance is not the only reason why the black people consider as inferior, it is also included the cultural and civilization attribute they have. Since white people hold the progression in science and knowledge, it asserts that white people's culture is better than black people's one. The term 'primitive' and 'savage' is addressed toward black people as a binary opposition to the term 'modern' and 'civilize' the white people attribute themselves. Theorist *Boehmer* in *Colonial and Postcolonial Literature* adds -Race classifications, therefore, could be used to explain not only biological variety but the superiority or inferiority of different cultural types ranged on a scale of evolutionary progress (84).

In *Dictionary of Race, Ethnic, and Culture*, *Guido Bollafi* et al, points out that racism emerges from prejudice which is supported with power. He says -An element of that is the issue of power and there has been a proposition that racism can be understood as prejudice plus power. This view maintains that prejudice is widespread and commonplace, but only some have the capacity or power to act upon their prejudices to produce discriminatory outcomes (228).

Actually there is a distinction between prejudice and racism even though these terms are always used interchangeable and strongly related each other. *Martha* and *Katherine* in *Prejudice, Racism and Psychology* claim that prejudice is an individual phenomenon. Whereas racism is occurred in boarder constructs because the belief (racial hierarchy) is being institutionalized (3). The researcher believes prejudice is one of the stages which bring individual becomes a racist. Racism happened when this belief (prejudice) is legilized into institution (for example white supremacy).

Actually racism is assumed change from *old-fashioned* racism into *contemporary* one. *Essed* claims contemporary racism is -less about belief in biological superiority/inferiority of groups, and increasingly about beliefs in a cultural hierarchy (qtd in Martha and Katherine 3). From that quotation the background of contemporary racism lies on cultural hierarchy. The idea of physical traits differences not longer is used to legitimize racism. *Essed's* explanation about racism is also supported by many social analysts and theorists, including social psychologists which claim -old-fashioned' or -blatant racism', which was based a notions of racial superiority and open opposition to racial equality, has now been replaced with a more socially acceptable variant known generically as -modern racism' (qtd in Martha and Katherine 9).

There are some variant of modern racism. Some theorist such as *Kinder*, *Sears*, *Kartz*, *Pettigrew* etc define variant of modern racism as *symbolic*, *ambivalent*, *aversive* and *subtle* racism. *Iain Walker* includes prejudice in subtle racism. He says *Pettigrew* and *Meertens* divided prejudice into two kinds: *blatant* and *subtle*.

Blatant prejudice is –hot, close, and direct, has two components: threat and rejection, and opposition to intimate contact with outgroup. *Subtle* prejudice, which is –cool, distant, and indirect’, has three components: the defence of traditional values, the exaggeration of cultural differences, and the denial of positive emotions (28)

Ellis Cashmore in *Dictionary of Race and Ethnic Relation* illustrates prejudice as ideology which influences the relationship between groups of people. She explains prejudice –As learned beliefs and values that lead an individual or group of individuals to be biased for or against members of particular groups prior to actual experience of those groups (288). This definition has a correlation with *Allport*’s concept about prejudice. He defines prejudice as –an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group (qtd in Fishbein 3).

Prejudice and stereotype is strongly related. Commonly the act of prejudice is followed by stereotype. In the same book *Cashmore* also describes that –stereotype in the field of race and ethnic relations defined as an overgeneralization about the behavior or other characteristics of members of particular groups. Ethnic and racial stereotypes can be positive or negative, although they are more frequently negative (354).

According to definition above, both prejudice and stereotype commonly have negative sense. The researcher also finds this prejudice and stereotype are always attributes to colored people especially black people. As the researcher mention

before racism exists because of this prejudice is supported by power. One of the forms of power is Western scientific development in eighteenth century. It implies that this power of knowledge is used to legalize Western perspective of the other races. Whereas in the present day, the power that supports prejudice is white people's supremacy. The example of white supremacy is *Apartheid* in South Africa and *Jim Crow* in United State.

The researcher assumes that racism presents in many forms for example in Media, movie, and literary works such as novel. The researcher frequently found the presents of racism issue in novel. For example in Conrad's *Heart of Darkness*, black African people are portrayed as 'savage' and 'barbaric'. The researcher assumes, there is a preceding idea that white people built about the negative image as self-representation of black people in that canonical novel.

Racial prejudice and racial stereotype will not exist without Europe pre-conception about the characteristic black people which are defined as binary opposition of white people characteristic in the past. If black people are defined as 'primitive' then white people are defined as 'modern'. It is also followed by several attributes that white people are compared to make the differences between white and black people as Ania Loomba cite Edward Said's thesis of *Orientalism* 'Said shows that this opposition is crucial to European self-conception; if coloni[z]ed people are irrational, European are rational; if the former are barbaric, sensual, and lazy, Europe is civilization itself, with its sexual appetites under control and its dominant ethic that of hard work; if the Orient as static, Europe can

be seen as developing and marching ahead; the Orient has to be feminine so that Europe can be masculine' (47).

Racism is one of the issues that writer usually add intentionally or unintentionally in his works. The context of racism also appears in novel. J.M Coetzee's *Disgrace* is one of the novels which carry this issue. John Michael Coetzee or J.M Coetzee was born in Cape Town South Africa in 1940. Coetzee is Afrikaners formerly known as Boers, South Africa cultural group descended of European. *Disgrace* is one of his masterpieces that won Booker Price in 1999. In this novel Coetzee represent life of a white people named David Lurie in black people community.

The relationship of Lurie and some black people bring racial prejudice and stereotype. The reflection of racism can be seen in David Lurie's point of view. He makes prejudice towards Bev Shaw, Petrus, and Pollux who are black African. The prejudice happened when he met Bev Shaw, a veterinarian. He underestimates her job and gives a prejudice to her. The stereotype that Lurie gives to her is superstitious. The strongest prejudice is addressed towards Petrus when he and his daughter were attacked by three black people. Lurie was cruelty beating and burning while his daughter was being rapped. Lurie assumed that Petrus is involved in that incident. He gives stereotype to Petrus as a plotter and schemer. The last prejudice is given to Pollux, one of culprits. Lurie gives prejudice that Pollux is mentally deficient because of his act rape Lucy while he is still young. This prejudice finally becomes a stereotype. Lurie stereotypes Pollux as mentally deficient. Lurie also has conflict with her daughter related to Petrus

and three black men who raped and robbed her. He wants her daughter reports the rape to the police and sell her house to move from Eastern Cape. But Lucy didn't report and reject to leave Eastern Cape.

From the narrations the researcher thinks the author presents two perspectives about racism. The agent of ambivalent in this novel is Lucy. Lucy is the representation of white people who contends Lurie's prejudice and stereotype even she often in black people's side. This relationship also emerges Lucy and Petrus as a 'mimic' man. Lucy who follows black people life style and Petrus who copying white people habits and value. Black people who are always stereotyped as lazy people are not longer appropriate with the representation of Petrus who is hard worker and success man. Petrus is not recognized as inferior who life under white people domination. Whereas, Lurie who is used to be a respectable and well-off person. He becomes jobless when he stayed in Grahamstown. In this case Lurie can be considered inferior to Petrus. In sum up, from Lurie and Petrus's case above, there is a blurry determination of superiority and inferiority among them. There is ambivalent identity among white people and black people in this novel.

The reason why the researcher took this novel is because the author comes from white people. So that the researcher wants to know how white people sees racism. And because in this novel the researcher sees two perspectives about racism, the researcher also wants to explore the *Ambivalence* in this novel.

Ambivalence according to *Bill Ashcroft* et al is -Adapted into colonial discourse theory by *Homi Bhabha*, it describes the complex mix of attraction and repulsion

that characterizes the relationship between colonizer and colonized. The relationship is ambivalent because the colonized subject is never simply and completely opposed to the colonizer¹ (12). The term ambivalent is always connected with mimicry. Mimicry appears from ambivalent relationship between colonizers and colonized.

Another reason is because this novel is written in 1999; it is not far away from this time. The researcher assumes the racial issue is still relevant with the social condition nowadays; that racism still occurs in certain places in the world in many forms. From Coetzee's perspective the researcher will find how racial prejudice and stereotype labeled to black people; how stereotype builds the image and identity; and how this racial discourse emerging ambivalence.

There are some previous studies related to racism and postcolonial criticism on graduated paper in State Islamic University Sunan Gunung Djati Bandung. First is Raizal Arifin with the title -Conflict between West and east in *John Buchan's Green Matle* in 2007. He used descriptive postcolonial approach in analyzing conflict between English as Representative West and Turkey as representative of East.

Second is Setiawan with the title -Orientalist Ideology in The Novel Joseph Conrad's *Lord Jim and Nostromo* in 2009. His research focused on Orientalist ideology and its socio cultural background in Conrad's novel *Lord Jim* and *Nostromo*. The third is Kemal Bayu with the title -*Racial Discrimination in The Grass is Singing* Novel by Doris Lessing in 2011. His research is focused racial discrimination in Deris Lessing's *The Grass is singing* by considering the identity of the author as black author. The research also finds journal with the title -*Black*

Neighbors, Higher Crime? The Role of Racial Stereotypes in Evaluations of Neighborhood Crime by Lincoln Quillian and Devah Pager University of Wisconsin Madison in 2001. This journal tells about the survey in some area in America related to the relationship between young black people neighborhood with the level of crime.

1.2 Statement of Problems

The problem of this research is racial prejudice and racial stereotype that white people addressed towards black people; how stereotype contributes in determining black people image and identity. And how racial discourse in this novel emerging the ambivalence. The problems are formulated in the following questions:

- a. What racial prejudice and racial stereotype are presented in *Disgrace* novel?
- b. How do racial stereotype contribute to the image and identity of black people?
- c. How is racial discourse emerging the ambivalence in *Disgrace* Novel?

1.3 Research Objective

The objective of research is intended in the following points:

- a. To find out racial prejudice and racial stereotype in *Disgrace* novel.
- b. To explore the contribution of racial stereotype in determining black people image and identity in *Disgrace* novel.

- c. To explore the ambivalence that emerges from racial discourse in *Disgrace* novel.

1.4 Research Significance

The significances of this research, for the researcher, are to find out the form of racism which emerges in present day; to build awareness about West perspective in determining identity of the Other through racism; and to recognize the ambivalence that emerges from racial discourse. For the reader, this research enrich the understanding about literary study especially racism. Furthermore, this research is a reference for who interested in this research, or who are excited in analyzing literature based on Postcolonial approach.

1.5 Definition of Key Terms

- **Ambivalence:** A term first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting its opposite. It also refers to a simultaneous attraction toward and repulsion from an object, person or action (Young 1995: 161). Adapted into colonial discourse theory by Homi Bhabha, it describes the complex mix of attraction and repulsion that characterizes the relationship between colonizer and colonized.

- **Mimicry:** An increasingly important term in post-colonial theory, because it has come to describe the ambivalent relationship between colonizer and colonized. When colonial discourse encourages the colonial subject to ‘mimic’ the colonizer, by adopting the colonizer’s habits, assumptions, institutions and values, the result is never a simple reproduction of those traits. Rather, the result is a ‘blurred copy’ of the colonizer that can be quite threatening. This is because mimicry is never very far from mockery, since it can appear to parody whatever it mimics.
- **Prejudice:** From the Latin *prae*, before, *judicium*, judgment, this may be defined as learned beliefs and values that lead an individual or group of individuals to be biased for or against members of particular groups prior to actual experience of those groups. Technically then, there is a positive and negative prejudice, though, in race and ethnic relations, the term usually refers to the negative aspect when a group inherits or generates hostile views about a distinguishable group based on generalizations. These generalizations are invariably derived from inaccurate or incomplete information about the other group.
- **Racism:** A word used in several senses. Up to the late 1960s most dictionaries and textbooks defined it as a doctrine, dogma, ideology, or set of beliefs. The core element in this doctrine was that race determined culture, and from this were derived claims to racial superiority. In the 1960s the word was used in an expanded sense to incorporate practices and attitudes as well as beliefs and in this sense racism denotes the whole

complex of factors which produce racial discrimination, and sometimes, more loosely, designates also those which produce racial disadvantage.

- **Stereotype:** Derived from the printers' term for a plate cast from a mould (originally from the Greek *stereos* for solid), a stereotype refers to a fixed mental impression. It is defined by Gordon Allport as: -an exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that category. This definition implies a discrepancy between an objectively ascertainable reality and a subjective perception of that reality.





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