

CHAPTER III EXTRINSIC THEORETICAL FRAMEWORK

3.1 Extrinsic Elements

Eaglestone (2000:43) explains that the extrinsic approach sees literary works as part of the real world connected to the surrounding context. This approach allows analysis of various aspects, such as the historical background of the work, psychology, gender issues, author's intentions, social issues, and other factors. With this approach, readers can understand how external factors influence the creation and meaning of a literary work.

3.1.1 Racial Prejudice

Racism is often associated with prejudice and discrimination against minority groups. One of the social psychological factors that causes racial discrimination is prejudice. The term "prejudice," derived from the Latin noun *praejudicium*, has undergone an evolution in its meaning since classical times. This change in meaning occurred through three transformations. First, in ancient times, *praejudicium* was understood as a *precedent*, which is a decision formed based on previous judgments and experiences. Second, in the development of the English language, this term was used to refer to decisions made before careful examination and consideration of the facts, and was therefore premature. Third, the term prejudice was then enriched with an emotional dimension in the form of a positive or negative attitude attached to an initial assessment that was not supported by sufficient evidence. Definition of prejudice is a feeling, whether positive or

negative, toward someone or something that arises before direct experience or without being based on actual experience (Allport, 1979:6).

Allport defines prejudice as an aversive or hostile attitude toward a person who belongs to a group, simply because he belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to the group (Allport, 1979:7). Prejudice is a pattern of hostility in interpersonal relations which is directed against an entire group, or against its individual members; it fulfills a specific irrational function for its bearer (Allport, 1979:12). Discrimination is the result of prejudice and is essentially a form of action driven by that prejudice (Tondok et al., 2017).

Discrimination is defined as the unfair treatment of a person based on personal characteristics such as gender, race, or age. The term is often used to describe the actions of a dominant majority group towards a minority group that is weaker. At the individual level, racism comes in the form of prejudice, where a person is evaluated based on their race. This can include feelings of hatred that are not always openly expressed. Allport explains in his book *The Nature of Prejudice*, how prejudice can lead to acts of discrimination and violence against the hated group. In his book, Allport classifies prejudice in five levels including anti-locution, avoidance, discrimination, physical attack, and extermination (Allport, 1979:14).

3.1.1.1 Anti-locution

Anti-locution is the earliest form of prejudice expressed through negative speech or talk about a particular group. At this stage, prejudice is conveyed verbally,

either in conversations with people who share similar viewpoints or in other social situations. Although it reflects antipathy, anti-locution does not generally develop into more explicit discriminatory actions (Allport, 1979:14).

3.1.1.2 Avoidance

Avoidance occurs when prejudice becomes more intense, so that undesirable group members tend to be excluded. In this situation, withdrawal occurs even though it involves considerable personal discomfort. The target group is not directly harmed, because the burden of adjustment is borne entirely by the persons with prejudice (Allport, 1979:14).

3.1.1.3 Discrimination

Discrimination is a stage of prejudice in which harmful treatment is actively carried out against certain groups. At this stage, an individual with prejudice seeks to restrict or exclude members of the target group from various areas of life, such as employment opportunities, housing, political rights, education, recreational activities, health services, and other social rights. In a more systematic form, discrimination can develop into segregation, which is the institutionalized practice of separation enforced through legal rules and prevailing social customs (Allport, 1979:14).

3.1.1.4 Physical Attack

Physical attacks are the most extreme form of prejudice, which arise when emotions run high and lead to acts of physical violence or threats of violence. In such situations, the targeted group may be forced to leave their neighborhood or

face intimidation that instills fear. These acts may also take the form of destruction of symbols of certain groups, such as vandalism at Jewish cemeteries, or clashes between different ethnic groups (Allport, 1979:15).

3.1.1.5 Extermination

Lastly, Extermination is the most extreme form of prejudice, when hatred goes beyond discriminatory attitudes or actions and manifests itself in organized violence aimed at wiping out a particular group. At this stage, prejudice is legitimized through collective and organized actions, such as lynching, pogroms, massacres, and genocide. Such violence not only attacks individuals, but also targets the existence of a group as a whole. Therefore, extermination reflects the peak of dehumanization, where the target group is seen as having no right to live and is erased on the basis of prejudice (Allport, 1979:15).

3.1.2 The Resistance

Glover state that resistance emerges in the form of a rejection of white authority and power and an assumption of the rights of citizenship as a person of color (Glover, 2009:93). Power relations always go along with resistance, those in power use their power to maintain and strengthen their dominance over those they dominate (Scott, 1990:45). Resistance emerged as a response from the oppressed against this inequality. All resistance begins with the recognition that there are serious injustices that can be addressed, and then must proceed to mitigate or at least protest the material and psychological harms (Cudd, 2006:221). The oppressed have a moral duty to recognize and fight their own oppression because not resisting is harmful to their fellow oppressed group members (Cudd, 2006:221).

Resistance can be undertaken by individuals or groups, and there are two main forms of group resistance. Voluntary group resistance occurs when a group of people consciously, deliberately, and intentionally engage in collective resistance. In contrast, nonvoluntary group resistance emerges when many members of an oppressed group resist without prior planning or intention, although this action can develop into planned collective resistance. However, all forms of resistance are rooted in individual actions, whether carried out alone or in a collective with others (Cudd, 2006:188). The aim of the resistance can be either to end oppression of an entire group or to release an individual from the immediate effects of oppression (Cudd, 2006:189).

An act of resistance, then, can fall into one of four categories: by an individual toward the end of lessening oppression or sending a message of revolt for an individual, by an individual toward the end of lessening oppression or sending a message of revolt for a whole group, by a group toward the end of lessening oppression or sending a message of revolt for an individual, or by a group toward the end of lessening oppression or sending a message of revolt for a group (Cudd, 2006:192).