CHAPTER II

REVIEW OF THE RELATED LITERATUR

The present chapter addresses the theoretical framework of the research. It serves as a theoretical viewpoint to guide the research. This chapter is composed of two subchapters. They are the review of the related theories and the review of one previous study. In the review of related theories, there are two theories. The first is the main theory and the second is the supporting theory. Then, the previous study which has been done by Kharisma Nursani (2013) under the title "Chief Carl Brasshear's Struggle against Racism in Men of *Honor* Movie.

2.1 Review of the Main Theories

In conducting this research, the research uses some theories of race. They are consists of the definition of racism, the structural of racism and the expression of prejudice.

2.1.1 Racism

This section discusses about racism. It starts with the definition of racism and continues to touch upon the notion of the structural of racism, and the expressions of prejudice.

2.1.1.1 Definition

The definition of race is as the following:

Cheney et al, (2006:1) say that:

Race is a social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic, and political needs of a society at a given period of time. Racial categories subsume ethnic groups.

Further, they say that "racism is any attitude, action or inaction, which subordinates a person or group because of her / his race / color / ethnicity. Racism is the systemic mistreatment experienced by people of color."

In De Benoist (1999:11) states as the following:

The first difficulty arises from the fact that racism is a *Schimpfwort*: a term with pejorative connotations, whose very use inevitably tends to be more *instrumental* than descriptive. Deploying the adjective "racist" involves using a powerful epithet. It can be a smear designed to disqualify those at whom the term is addressed. To call someone a racist, even if the charge is intellectually dishonest, can be a useful tactic, either in successfully paralyzing or in casting enough suspicion as to curtail credibility.

More broadly, Ruth Benedict in De Benoist (1999:13) writes: "Racism is a dogma according to which one ethnic group is condemned by nature to congenital superiority." More recently, Arthur Kriegel in De Benoist has written: "Racism is an ideological-scientific system which divides the contemporary human species into sub-species, resulting from separate development and endowed with unequal average aptitudes".

Moreover, Ridley (1995) in Ponterotto's opinion (2006:17) defines racism as "any behavior or pattern of behavior that tends to systematically deny access to opportunities or privileges to members of one racial group while perpetuating access to opportunities and privileges to members of another racial group".

Thus, the term of racism can be variety based on the scientist. It is because the main concept of it is that they are depending on social, historical, economic and political factors rather than a static reductionist biological concept. Otherwise, more writers' opinion says toward to De Benoist that racism is a Schimpfwort: a term with

pejorative connotations, whose very use inevitably tends to be more instrumental than descriptive. In addition, racism can be also as a dogma according to Arthur's view which ethic group and it is also an ideological-scientific system which divides the contemporary human species into sub-species, resulting from separate development and endowed with unequal average aptitudes. In addition, Feagin and Vera (1995) in Henkel et al, (2006:101) explains "Racism is more than a matter of individual scattered episodes of discrimination," it represents a widely accepted racist ideology and the power to deny other racial groups the "dignity, opportunities, freedoms, and rewards that are available to one's group through a socially organized set of ideas, attitudes, and practices" (p. 7).

2.1.1.2 Structural of Racism

Taylor in Kearney's view (2003:3) says:

The distributive system that determines the possibilities and constraints within which people of color are forced to act. The system involves the operation of racialized structural relationships that produce the unequal distribution of material resources, such as jobs, income, housing, neighborhood conditions, and access to opportunities.

Similarly, Structural of Racism in the U.S. is the normalization and legitimization which the white people get more advantagesof an array of dynamics–historical, cultural, institutional and interpersonal while producing cumulative and chronic adverse outcomes for people of color. It is a system of hierarchy and inequity, primarily characterized by white supremacy–the preferential treatment, privilege and power for white people at the expense of Black, Latino, Asian, Pacific Islander, Native American, Arab and other racially oppressed people, Lawrence and Keheler (2004:1).

Finally, the writer can conclude that the structural of racism is a sort of system which is possible to operate people by an unequal distribution of material resources, for instance as jobs, income, housing, neighborhood conditions, and access to opportunities. However, structural racism in the U.S. is a system that a very dynamics – historical, cultural institutional and interpersonal. It more focuses on inequity and advantages the white people than the black ones.

2.1.1.2.1 Aversive Racial Attitudes

Gaertner and Dovidio (1986) in Levin's view (2003:2) propose that:

Many people harbor negative feelings about blacks or members of other minority groups on an unconscious level. These biased judgments against blacks result from childhood socialization of the dominant racial biases in society and from the typical way in which individuals categorize people into social groups rather than expend limited cognitive resources to judge each person individually. Aversive racism refers to the unintentional expression of these anti-black feelings by people who sincerely endorse, on a conscious level, egalitarian values and principles. Rather than reflecting bigotry or hatred, the anti-black feelings held by aversive racists reflect fear and discomfort; their discriminatory behavior toward blacks is characterized more by avoidance than by intentional hostility.

Moreover, National Association and Social Workers' (2007:10) state that Aversive racism is another subtle form of prejudice. People who engage in the practice see themselves as non-racists, but they will do racist things, sometimes unintentionally, or they will avoid people without overt racist intent. What they believe about themselves and will attest to is the importance of fairness, equality, and justice, but because they have been exposed to the ever-present societal racism just by living in the United States, they will reflect it in their conduct (Durrheim& Dixon, 2004; Tatum, 1997). Finally, good people can do bad things to others in ways for

which there is no formal grievance, but still have negative sometimes unintentionally effect.

So, the obvious statements above, the writer is able to conclude that aversive racial attitude is one of the biases bad behaviors which the people who engage in the practice see themselves as non-racists, but they will do racist things, sometimes unintentionally, or they will avoid people without overt racist intent. Aversive racism also refers to the unintentional expression of these anti-black feelings by people who sincerely endorse, on a conscious level, egalitarian values and principles.

2.1.1.2.2 Individual Racism

Individual or internalized racism lies within individuals. These are private manifestations of racism that reside inside the individual. Examples include prejudice, xenophobia, internalized oppression and privilege, and beliefs about race influenced by the dominant culture, Lawrence and Keheler (2004:1). Furthermore, internalized racism is the development of ideas, beliefs, actions, and behaviors that support or collude with racism against oneself. It is the support of the supremacy and dominance of the dominant group through participation in the set of attitudes, behaviors, social structures, and ideologies that undergirds the dominating group's power and privilege and limits the oppressed group's own advantages, National Association and Social Workers (2007:11).

Individual racismis conceptualized as a person's race prejudice based on biological considerations and involving actual behavior that is discriminatory in nature.

Specifically, Jones in Ponterotto (2006: 16) defines the individual racistas:

One who considers the black people as a group or other human groups defined by essential racial characteristics are inferior to whites because of physical genotypical and phenotypicaltraits. He or she further believes that these physical traits are determinants of social behavior and of moral or intellectual qualities, and ultimately presumes that this inferiority is a legitimate basis for that group's inferior social treatment. An important consideration is that all judgments of superiority are based on the corresponding traits of white people as norms of comparison. (p. 417)

Thus, the individual racism expresses any kind of attitudes, behaviors, social structures, act of prejudices and ideologies which undergirds the dominating group's power and privilege and limits the oppressed group's own advantages and it also as a person's race prejudice based on biological considerations and involving actual behavior that is discriminatory in nature. The last one is a private manifestation of racism that resides inside the individual.

2.1.1.2.3 Institutional Racism

"Institutional racism is the manifestation of racism in social systems and institutions. They are the social, economic, educational, and political forces or policies that operate to foster discriminatory outcomes" (National Association and Social Workers, 2007:11).Meanwhile, according to Charles E. And Wilson's view (2005: xii) say that:

Institutional racism is synonymous with subtle racism. As such, it refers not to the traditional displays of racist behavior, but rather to the more contemporary and more obscure examples.... Institutional racism exists because flawed individuals still control the system. For the most part, individuals prefer to work with other individuals who make them feel comfortable, and those who make them feel comfortable are those who look like them. That is a human condition most cannot deny. The problem is, of course, that when only one racial or ethnic group enjoys a position

of power, then that group will welcome to its ranks only those persons with similar qualities. A minority person can never hope to advance in such a system wherein the institution becomes an extension of individual prejudice.

In Bulmer and Solomos (1999:242) says that "the embedded traditions of institutional racism being brought into the open and calling forth overt manifestations of individual racism". Furthermore, Lawrence and Keheler (2004:1) say that Institutional racism occurs within and between institutions. Institutional racism is discriminatory treatment, unfair policies and inequitable opportunities and impacts, based on race, produced and perpetuated by institutions such as schools, mass media, and etcetera. Individuals within institutions take on the power of the institution when they act in ways that advantage and disadvantage people, based on race.

More broadly Jones in Ponterotto's view (2006:17) states that institutional racism as:

Those established laws, customs, and practices which systematically reflect and produce racial inequalities in American society. If racist consequences accrue to institutional laws, customs, or practices, the institution is racist whether or not the individuals maintaining those practices have racist intentions. Institutional racism can be either overt or covert (corresponding to de jure and de facto, respectively) and either intentional or unintentional. (p. 438)

From those quotations above, the writer gets the summary that institutional racism is any sort of discriminatory treatment, social, economic, educational, and political forces or policies that operate the unfair and inequitable opportunities and impacts based on race, produced and perpetuated by institutions. Then, the individuals within institutions take on the power of the institution when they act in ways that advantage and disadvantage people, it is based on race.

2.1.1.2.4 Interpersonal Racism

Interpersonal racism occurs between individuals. Once private beliefs come into interaction with others, the racism is now in the interpersonal realm. Examples include public expressions of racial prejudice, hate, bias and bigotry between individuals, Lawrence and Keheler (2004:2).

2.2 Review of Supporting Theory

In referring to this review of supporting theory, there will be five kinds of prejudices concerning to racism theory. It explains as the following:

2.2.1 Expression of Prejudice

One of Gordon Allport's many lasting contributions to psychology was to delineate clearly the various forms and escalating expressions of prejudice. Specifically, Allport (1979) in Ponterotto (2006:14) presented a five-phase model of "acting out prejudice." His model presents expressions of prejudice on a continuum from least to most energetic. The five phases or levels are named antilocution, avoidance, discrimination, physical attack, and extermination. But the writer solely uses antilocution, avoidance, discrimination, and extermination.

2.2.1.1 Antilocution

Antilocution is the mildest form of prejudice and is characterized by prejudicial talk among like-minded individuals and the occasional stranger. This is a rather controlled expression of antagonism that is limited to small circles. As an example, a group of White neighbors may express fear that the neighborhood is becoming too integrated and not only will their property values go down; their children will be more likely to be exposed to aggressive peers. As another example, we turn to the high school setting. A group of White students sitting together at lunch comment negatively about a group of Asian American students who sit together, stating, "Look at those Asian Americans all sitting together at that table; they always do that at lunch; they are so antisocial."

2.2.1.2 Avoidance

Avoidance occurs when the individual moves beyond just talking about certain groups to conscious efforts to avoid individuals from these groups. The individual expressing avoidance behavior will tolerate inconvenience for the sake of avoidance.

Thus, for example, instead of eating together at canteen, the x who wants to get something to eat there, this individual will get something to eat there too. But, this individual returns to other places just to avoid the x who wants to at that canteen.

A second example would be a White family who moves out of their neighborhood because more and more minority families are moving in. It is important to emphasize that the inconvenience is self-directed, and the individual takes no directly harmful action against the group being avoided.

2.2.1.3 Discrimination

During the discrimination phase, the individual takes active steps to exclude or deny members of another group access to or participation in a desired activity. While the discrimination practices in the past and currently have led to segregation in education, employment, politics, social privileges, and recreational opportunities (see D'Andrea& Daniels, 2001, and Jones, 1997, for specifics). Thus a White member of a cooperative housing board may vote against a Mexican American family attempting to secure housing in the co-op building. Families in a particular neighborhood may pressure the local real estate agent not to show houses to families of color. Qualified job candidates of color may be turned down in favor of less qualified White candidates. In the United States, discrimination based on race, gender, religion, ethnicity, age, and so forth is illegal; nonetheless, it happens every day.

2.2.1.4 Extermination

Extermination marks the final phase of Allport's (1979) five-point continuum. As the term implies that:

> Extermination involves the systematic and planned destruction of a group of people based on their group membership. Allport cites lynchings, pogroms, massacres, and Hitlerian genocide as the ultimate expression of prejudice. Examples of attempted genocides fill an entire book (see Michael Mann's 2005 The Dark Side of Democracy: Explaining Ethnic Cleansing), and unfortunately, genocide is not just a human catastrophe of past generations.

Most of the readers are familiar with the attempted Nazi destruction of the Jewish people, during which 6 million Jews were murdered. Most are familiar with the mass destruction of millions of African people during their forced enslavement. Many are also familiar with the story of the American Indians in the lower 48 states, whose population was reduced from as many as 9 million during the time of Christopher Columbus's invasion3 to only 2 million today (Herring, 1999).

2.3 Review of the Previous Study

In this point, the writer gets the previous study which has been done by KharismaNursani (2013) under the title "Chief Carl Brasshear's Struggle against Racism in Men of *Honor* Movie.

Nursani's thesis entitled Chief Carl Brasshear's Struggle against Racism in Men of *Honor* Movie. In doing her research Nursani uses qualitative approach to find out the racial identity through movie. Then, the writer intends to apply those aspects also to the racial aspect of his study.

The difference lies in the data and also in the analysis of the data. It is indeed true that both Nursani's and the writer analyze the data by using the theory of race.

However, Nursani's analyses of racism through movie, well the writer itself takes the analysis through novel of Edgar Allan.