

**MAIN CHARACTER'S RESPONSES TOWARD PREJUDICE
IN ANGIE THOMAS' *ON THE COME UP* (2019)**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2021**

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THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra (S.S)*

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2021**

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I declare that the thesis I wrote to fulfill the requirements of the degree of *Sarjana Sastra (S.S)* in Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, entitled **Main Character's Responses toward Prejudice in Angie Thomas' *On the Come Up* (2019)** is my original work. I do not include any materials previously written or published by another person, except those indicated in quotations and bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 1 September 2021

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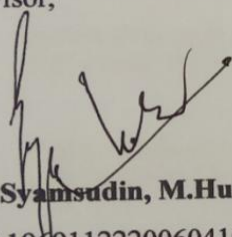
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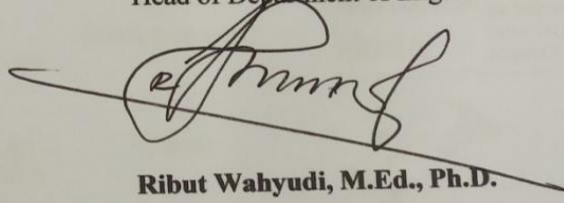
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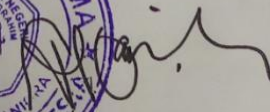

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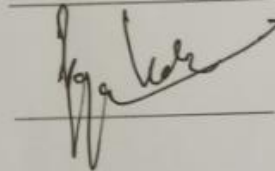
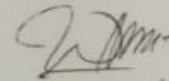
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MOTTO

“Change Your thoughts and you can change your world”

-Norman Vincent Peale-

DEDICATION

This thesis is dedicated to my beloved parents, grandfather, brothers, and sister.

Saiful Rijal and Hasanah

Supatmo

Moch. Ali Ridho, Nurul Lailatul Hidayah, and Muh. Kumaruddin

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I realizes that this study might have some weakness and not perfect. Therefore, criticisms and suggestions are welcome and can improve this study and future research. Hopefully, this study will and can be beneficial for other researchers and for the readers.

Malang, September 1, 2021

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ABSTRACT

Badriyah, Nurul Lailatul. 2021. *Main Character's Responses Toward Prejudice in Angie Thomas's On The Come Up (2019)*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Syamsudin, M.Hum.

Keywords: Prejudice, Response toward Prejudice

Prejudice in United States is one of problems that still exists in modern era. It is shown directly or indirectly. According to surveys (CNN;Pew Research Center), during last two periods of leadership in America, namely Obama's and Trump's era, prejudice toward black people is still high, although Obama is a black. In 2020, a black American was arrested and persecuted by police until he died because he was suspected as a thief (abcnews, 2020). It obtains many responses from black community and others that demand a justice for black people.

On The Come Up is a novel that tells about how the life of a young black American girl, Brianna, who has to receive negative attitudes and unequal treatment, either in school or in society. Through rap music, she voiced her idea and her feeling toward prejudices directed to her and through her rap lyrics, her life changed.

The study aims to understand the types of prejudice experienced by main character, Brianna, as a black in America. Besides, the study also explores how Brianna's responses toward prejudices in the novel *On The Come Up*.

This study is literary criticism focusing on the issue of types of prejudice and responses toward it using sociological approach in the novel. It applies theory of types of prejudice by Kite and Whitley (2009), namely old fashioned prejudice and contemporary forms of prejudice, and also the theory proposed by Simpson and Yinger (1985) about types of responses of prejudice, namely aggression and acceptance.

The result of study found that Brianna, the main character in the novel, responded to some types of prejudice experienced by her with aggression and acceptance. Mostly, aggression response is shown by Bri to forms of modern-symbolic prejudice, however it is also directed to forms of old-fashioned prejudice. While, acceptance response is aimed to three of types of prejudice, namely old-fashioned, modern-symbolic, and aversive prejudice. In specific situation, Bri accepted old fashioned prejudice and aversive prejudice. She also accepted old-fashioned and modern-symbolic prejudice toward her unconsciously.

ABSTRAK

Badriyah, Nurul Lailatul. 2021. *Respon-respon Karakter Utama Terhadap Prasangka dalam Novel On The Come Up (2019) Karya Angie Thomas.* Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, UIN Maulana Malik Ibrahim Malang. Dosen Pembimbing: Dr. Syamsudin, M.Hum.

Kata Kunci: Prasangka, Respon Terhadap Prasangka

Prasangka di Amerika Serikat merupakan salah satu masalah sosial yang masih eksis di era moderen ini. Baik itu ditunjukkan secara langsung ataupun tidak langsung. Menurut beberapa survey (CNN;Pew Research Center), selama dua periode kepemimpinan terakhir di Amerika yaitu era Obama dan Trump, prasangka terhadap orang kulit hitam masih tinggi, walaupun Obama sendiri merupakan orang berkulit hitam. Pada tahun 2020, seorang warga Amerika berkulit hitam ditangkap dan dianiaya oleh polisi hingga meninggal karena dicurigai sebagai pencuri (abcnews, 2020). Hal ini pun mendapatkan berbagai respon dari golongan orang berkulit hitam dan juga sejumlah golongan lain yang menuntut agar orang-orang berkulit hitam diperlakukan secara adil.

On The Come Up merupakan sebuah novel yang bercerita tentang bagaimana kehidupan seorang pemuda Amerika berkulit hitam, Brianna, yang harus menerima sikap-sikap negatif dan perlakuan tidak sama, baik itu di sekolah atau pun dalam bermasyarakat. Melalui musik rap, ia mengungkapkan pemikiran dan perasaannya akan prasangka-prasangka yang ditujukan kepadanya dan melalui lirik-lirik rap lah, kehidupannya berubah.

Penelitian ini bertujuan untuk memahami tipe-tipe prasangka yang dialami oleh karakter utama yaitu Brianna sebagai orang kulit hitam di Amerika. Selain itu, penelitian ini juga mengeksplorasi bagaimana respon-respon Brianna terhadap prasangka-prasangka tersebut di dalam novel *On The Come Up*.

Penelitian ini merupakan kritik sastra yang berfokus pada isu tentang tipe-tipe prasangka dan respon-respon terhadapnya dari perspektif sosiologi di dalam novel. Penelitian ini menerapkan teori tipe-tipe prasangka oleh Kite dan Whitley (2009), yaitu bentuk prasangka lama dan bentuk-bentuk prasangka kontemporer dan juga teori yang digagas oleh Simpson dan Yinger (1985) tentang respon terhadap prasangka, yaitu agresi dan penerimaan.

Hasil analisis data menemukan bahwa Brianna, karakter utama dalam novel ini merespon beberapa tipe prasangka yang dialami olehnya dengan agresi dan penerimaan. Kebanyakan, respon agresi ditunjukkan oleh Bri terhadap bentuk-bentuk prasangka modern simbolik, tetapi respon ini juga ditujukan terhadap bentuk-bentuk prasangka lama. Sementara itu, respon penerimaan ditujukan terhadap ketiga tipe prasangka, yaitu prasangka lama, modern simbolik, dan prasangka aversive. Dalam situasi yang spesifik, Bri menerima prasangka lama dan prasangka aversive. Dia juga menerima prasangka lama dan prasangka modern simbolik terhadapnya secara tidak sadar.

مستخلص البحث

نورول اليلة بدرية . (٢٠٢١) ، ردود الشخصية الرئيسية على التحيز في رواية "على الصاعد" (٢٠١٩) لأعي طاماس . البحث الجامعي، قسم الأدب الإنجليزية. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: شمس الدين، الماجستير.

الكلمات الرئيسية: التحيز، ردود على التحيز

يعد التحيز في الولايات المتحدة واحدة من المشاكل التي لا تزال موجودة في العصر الحديث. يظهر بشكل مباشر أو غير مباشر. وفقا للاستطلاعات (مركز بيو للأبحاث, CNN)، خلال الفترتين الأخيرتين من القيادة في أمريكا، أي عهد أوباما وترامب، لا يزال التحيز تجاه السود مرتفعا، على الرغم من أن أوباما أسود. وفي عام ٢٠٢٠، ألقى الشرطة القبض على أمريكي أسود وتعرض للاضطهاد حتى وفاته بسبب الاشتباه في أنه لص (abcnews, 2020) . وتحصل على العديد من الاستجابات من مجتمع السود وغيرهم الذين يطالبون بالعدالة للسود.

رواية "على الصاعد" هي رواية تحكي عن حياة فتاة أمريكية سوداء شابة، بريانا، التي يجب أن تتلقى مواقف سلبية ومعاملة غير متساوية، سواء في المدرسة أو في المجتمع. عبر موسيقى الراب عن فكرتها وشعورها تجاه التحيزات الموجهة إليها، ومن خلال كلماتها تغيرت حياتها. تهدف الدراسة إلى فهم أنواع التحيز التي تعاني منها الشخصية الرئيسية، بريانا، كسوداء في أمريكا. وبالإضافة إلى ذلك، تستكشف الدراسة أيضا كيفية استجابة بريانا تجاه التحيز في رواية "على الصاعد".

هذه الدراسة هي نقد أدبي يركز على مسألة أنواع التحيز والردود تجاهها باستخدام النهج الاجتماعي في الرواية. ويطبق نظرية أنواع التحيز التي وضعها كايت وويتلي (٢٠٠٩) ، أي التحيز القديم الأشكال المعاصرة من التحيز، وكذلك النظرية التي اقترحها سيمبسون ووينغر (١٩٨٥) حول أنواع الاستجابات للانحياز، أي العدوان والقبول.

وجدت نتيجة الدراسة أن بريانا، شخصية الرجولية في الرواية. ردت على بعض انواع

التحيز التي تعرضت لها مع العدوان و القبول في الغالب، يظهر رد العدوان من قبل بري لأشكال من التحيز الرمزي الحديث، و مع ذلك فهو موجه أيضا لأشكال من التحيز القديم الطراز. بينما تهدف استجابة القبول إلى ثلاثة أنواع من التحيز، أي لتحيز القديم، والتحيز الرمزي الحديث، و التحيز المكروه. في حالة معنية، قبلت بري التحيز القديم و التحيز المكروه كما قبلت التحيز القديم و الحديث الرمزي تجاهها دون وعي.

TABLE OF CONTENTS

THESIS COVER	
STATEMENT OF AUTHORSHIP.....	ii
APPROVAL SHEET.....	iii
LEGITIMATION SHEET.....	iv
MOTTO.....	v
DEDICATION.....	vi
ACKNOWLEDGEMENTS.....	vii
ABSTRACT.....	ix
TABLE OF CONTENTS.....	xiii
CHAPTER I: INTRODUCTION.....	1
A. Background of the Study.....	1
B. Problems of the Study.....	5
C. Objectives of the Study.....	5
D. Scope and Limitation.....	6
E. Significance of the Study.....	6
F. Definition of Key Terms.....	7
G. Previous Studies.....	7
H. Research Method.....	11
1. Research Design.....	11
2. Data Source.....	12
3. Data Collection.....	12
4. Data Analysis.....	13
CHAPTER II: REVIEW OF RELATED LITERATURE.....	14
A. Sociology of Literature.....	14
B. Basic Concepts of Prejudice.....	15
C. Types of Prejudice.....	20
1. Old-fashioned Prejudice.....	21
2. Contemporary Forms of Prejudice.....	23

a. Modern-Symbolic Prejudice.....	23
b. Aversive Prejudice.....	26
c. Ambivalent Prejudice.....	28
D. Types of Response to Prejudice.....	29
1. Avoidance.....	30
2. Aggression: Striking Back.....	31
3. Acceptance of Status as Form of Adjustment.....	33
4. Reformism.....	34
5. Organized Protests and Social Movements among Minority Groups.	34
CHAPTER III: ANALYSIS.....	36
A. Types of Prejudice in <i>On The Come Up</i>	36
1. Old-fashioned Prejudice.....	36
2. Modern Symbolic Prejudice.....	41
3. Aversive Prejudice.....	44
B. Responses of Bri as the Main Character toward Prejudice.....	47
1. Aggression: Striking Back.....	47
2. Acceptance of Status as a Form of Adjustment.....	53
CHAPTER IV: CONCLUSION AND SUGGESTION.....	59
A. Conclusion.....	59
B. Suggestion.....	60
BIBLIOGRAPHY.....	61
CURRICULUM VITAE.....	66

CHAPTER I

INTRODUCTION

A. Background of the Study

Prejudice is one of social problems that still arises and exists in various aspects of life. This social problem is often found in multicultural society. Prejudice in multicultural society cannot be avoided. Various races, ethnics, and cultures become the factor of prejudice. Prejudice that develops in multicultural society tends to evoke a conflict among races or ethnics.

The United States is one of countries that has a multicultural society with a high scale of prejudice. Prejudice in America happens in race relations between blacks as the minority group and whites as the majority. In the two past decades of the president's election in America, the scale of prejudice there increases. CNN's survey showed that "Nationwide, 18% say at least some of their local police are prejudiced against blacks, and it climbs to 43% among blacks and dips to 13% among whites" in Obama's era. While, in Trump's era, Pew Research Center revealed that race relation was getting worse.

Prejudice is a negative attitude towards individuals or groups. Schaefer (2015) defines prejudice as a negative attitude that rejects an entire group. Prejudice can lead an individual or a group to unfair treatment even worse. Hanes and Rudd (2007) argue that prejudice can be extremely harmful, oversimplifying diverse aspects of human nature and making a broad generalization about entire races and culture. Prejudice also leads to discrimination in the form of negative acts.

On May 25, 2020, a black man who was also a rapper artist, George Floyd, was arrested by Minneapolis police because he was suspected as a criminal until he died (www.abcnews.com). It is only because he is a black suspected of being a criminal. This event gets the response of many groups and sympathy from them. Not only black community that struggles to voice justice and equality for George Floyd, but other communities also do it. This is an example in which black community responds to an unfair treatment of them.

Although the discussion of prejudice is not a new topic in many fields, it still needs to be understood in this modern era. One of the ways to understand it is by analyzing a literary work. Literary work is a medium that will be used to understand the social condition of society. Wellek & Warren (1949) state that literature contains ideas in which the authors are inspired from the situation around them. Literature is a medium for the authors to express and describe their feelings, their experiences of life, or their worldview to an issue. Through literary works, social conditions in society can be depicted although it does not include all of the real situation.

Angie Thomas is one of authors who described her own experience of life in her works. She is one of black woman authors in American literature. One of her works is the novel *On the Come Up*. It was published in 2019 by HarperCollins. The book is the second novel written by her. Tyson (2006) state that only people of color could describe the life of people of color. *On the Come Up* by Angie Thomas is one of the literary works portraying black people's life in facing a social issue such as prejudice.

On the Come Up tells about the life of Brianna which is a black that lived in black community and studied in multiracial school. Bri suffers from unfair treatments from society such as labeling, suspicion, and even physical attack. All treatments she receives are caused by the rumor spreading in her school and the misinterpretation of society toward her rap lyrics. Bri, encouraged by her family and her black friends, has to face the negative attitudes from society. Through rap music, Bri voices her idea which it obtains misinterpretation from society as violence song, but it also takes a play to change the life of Bri.

The social problem served by Angie Thomas and the depictions of the black's life described in the novel encourages the researcher to investigate the issue of prejudice in the novel. The novel is unique because it talks about rap music as a medium to voice the idea of the main character and changes her life. In addition, the use of words such as nigger, ghetto, hoodlum, and other negative names directed to black also often appears in the novel. Hence, the researcher analyzes the responses of the main character who is a black toward negative attitudes to understand the ways of the blacks when they are in disadvantage condition in a relationship among race.

Nowadays, the types of prejudice change. It is manifested in many forms. Many researchers (Kite & Whitley, 2009, 2016; Duckitt, 2019; Devine, et al., 2001) argue that prejudice has transformed from old-fashioned to modern prejudice that is subtle. Kite & Whitley (2009) explain that there are two types of prejudice. They are old-fashioned prejudice and contemporary prejudice. The old-fashioned prejudice is blatant attitudes. The old-fashioned prejudice is expressed

in the belief in the inferiority, negative stereotypes such as laziness, informal and formal discrimination, and segregation. Meanwhile, contemporary prejudice takes many types such as modern-symbolic prejudice, aversive prejudice, and ambivalent prejudice.

Differences in a relation among race and ethnic may be always found. Someone tends to have negative attitudes toward other because the difference of culture and less of interaction. The negative attitudes or prejudice may be avoided even removed by the responses given by the target of prejudice. The targets of prejudice such as black people use varieties way to respond it. Simpson & Yinger (1985) propose some types of response to prejudice. They are avoidance, aggression, acceptance of status as a form of adjustment, and reformism. They also add organized protests and social movements among minority groups as one of the types of response to prejudice. The researcher uses the responses above to identify the responses of the main character, Brianna.

The researcher applies sociological approach to analyze the response toward prejudice. Prejudice is one of social problems in relationship among race, ethnic, and immigration (Mooney et al., 2011). Meanwhile, responses given by the target of prejudice are caused by interaction between two individuals or more which it includes in social relationship. The social relationship or interaction among race and ethnics that results social problems is included in object of sociological studies (Kurniawan, 2012). Social interaction can be found in literature through the interaction among characters and it becomes the concern in sociology of literature (Endraswara, 2013).

Many researchers have conducted the study about prejudice with various theories (e.g., Ambarwati & Nasution, 2021; Nugroho, 2015; Hutami, 2014). Most of the previous studies focus on the types of prejudice, its forms, and its impacts. In this study, the researcher identifies not only the types of prejudice but also the responses of the black main character Brianna to prejudice in the novel *On the Come Up* by Angie Thomas has been investigated using psychological perspective (Putri, Dahlan, & Mariati, 2020). They find that discrimination gives psychological impacts on the characters. Meanwhile, the researcher examines types of prejudice and Brianna's responses to it using sociological approach.

In this study, the researcher attempts to explore prejudice in the novel *On the Come Up* by Angie Thomas through types of prejudice proposed by Kite & Whitley (2009). Then, the researcher also identifies the main character's responses to prejudice based on the theory of Simpson & Yinger (1985).

B. Problems of the Study

The problems of the study are as follows:

1. What are types of prejudice experienced by the main character in *On the Come Up* by Angie Thomas?
2. How does the black main character respond toward prejudice against her in Angie Thomas' *On the Come Up*?

C. Objectives of the Study

The study is conducted to:

1. Understand the types of prejudice experienced by the main character in Angie Thomas' *On the Come Up*.
2. Explore the responses of the main black character toward prejudice against her in *On the Come Up* by Angie Thomas.

D. Scope and Limitation

The study focuses on analyzing Angie Thomas' work entitled *On the Come Up* (2019). It focuses on the types of prejudice experienced by the main character in the novel, namely old-fashioned prejudice and contemporary forms of prejudice. The study also focuses on the responses of Brianna as the main black character toward prejudice against her, involving aggression and acceptance of status a form of adjustment.

E. Significance of the Study

This study is expected to give an understanding that prejudice still exists in modern society and that the responses of black people in facing prejudice are various. Theoretically, the researcher hopes this study can be useful for future researchers as a pinpoint for further studies on the issue of prejudice in literary works. Furthermore, the researcher hopes there will be a study in the future that will explore comprehensively the novel with different theories. Practically, the study is expected to give understanding more deeply about the issue of prejudice and how to respond toward it in society.

F. Definition of Key Terms

The following key terms are frequently used in this study:

1. Prejudice refers to attitudes, beliefs, and thoughts towards others based on prejudice.
2. Responses toward prejudice means the attitudes and acts to respond toward prejudice, such as aggression and acceptance.

G. Previous Studies

One of very few researchers exploring *On the Come Up* by Angie Thomas are Putri, Dahlan, & Mariati (2020), the students of Bung Hatta University. They conducted a study entitled *Psychological Impacts of Discrimination on the Characters as Seen in "On the Come Up" by Angie Thomas*. They analyzed the forms of discrimination in the novel using the theory of categorization of discrimination by Kite Etal and its psychological impacts on the characters through Morgan's theory about the impacts of discrimination that causes mental health outcomes. The study found Bri as the main character experienced three forms of discrimination mostly at school. Meanwhile, the impacts of discrimination on Bri appear as anger, anxiety, and lack of concentration.

The study that discusses prejudice has been conducted by many researchers with various theories or perspectives. One of the examples are *An Analysis of Prejudice in Tayari Jones' Novel "An American Marriage"* by Ambarwati & Nasution (2021). They discussed the forms of prejudice like stereotype, social distance, and discrimination depicted in American Marriage using sociological approach and theory of forms of prejudice by Liliweri. In their

research, they revealed the main character of the novel, Roy, becomes an object of negative views of race. He also suffers social distance from whites, especially Celestial's father because he doesn't want Roy to be his daughter's husband. Roy also suffers discrimination done by prosecutors and through giving a sentence of detention.

Prihatika & Rokhman (2020) also included in their research the issue of racial prejudice. They tried to identify the debunk the post-racial notion, how racism is represented, and how racism effects the characters in the novel. They found that in the first novel of Angie Thomas, African Americans still get a perceived inequality and cannot have their rights such as in educational equality, economics, and legal protection. They also revealed that the existence of social class conditions in which the majority race tries to be a "ruler" in American society and the spreading post-racial ideology were talking about racial issues are among the causes of prejudice.

Racial Prejudice toward Blacks in America as Reflected in Maya Angelou's Selected Poems is a study conducted by Bugaranti (2019). She analyzed racial prejudice in three poems of Maya Angelou: *Still I Rise*, *America*, and *Weekend Glory*. She also identified the elements of the poems and the reasons the poet created the poems. She applied racial prejudice theory by Blummer and genetic structuralism by Goldman. The racial prejudice in economic life, political, and legal process are the findings of the study in identifying the existence of racial prejudice in the three poems. She also found rhymes, tones, feelings, and figurative languages as intrinsic elements in the poems.

Pamungkas (2017) also researched prejudice in his thesis entitled *Prejudice and Racial Discrimination as Reflected in Langston Hughes' "As I Grew Older"*. He discussed imagery and symbol in the poem and the effects of racial prejudice and discrimination on blacks' life depicted in the poem. Pamungkas stated that Hughes' poems expressed the injustice received by blacks. The bad treatments affect the oppressed that were always suffered by black and they can only hope to be free from it.

The application of sociological approach and racial prejudice theory can be found in the study of Nugroho (2015), *Racial Prejudice and Assimilation in Jhumpa Lahiri's The Namesake: A Sociological Approach*. He explored the representation of racial prejudice and assimilation in Jhumpa Lahiri's *The Namesake* and American society in the early twenty-first century as reflected in the novel. He stated that there is a moral message that wants to be conveyed by the author. Through the racial prejudice suffered by the character born in India and lived in America, the author conveyed that the children become the victim of culture, economic, and politics. The novel also is a satire of the condition in the law system for paupers and satire to culture, economics, and politics in true condition.

Hutami (2014) in her thesis, *Racial Prejudice Revealed in Harper Lee's To Kill a Mockingbird*, analyzed the causes and impacts of racial prejudice, as well as how the racial prejudice in the novel reflects the real condition of racial prejudice in Alabama. By applying sociological approach by Swingewood & Laurenson, she revealed that racial prejudice in the novel is against families with

different habits and black people. While differences in custom and race are the causes that trigger racial prejudice. The impacts of racial prejudice are discrimination, segregation, and oppression in society. She stated that the prejudice depicted in the novel is a representation of the real condition of racial prejudice in Alabama.

To analyze racial prejudice in a literary work, Sanopa, Aditiawarman, & Raflis (2017) carried out a study on *The Racial Prejudice toward Blacks in America as Reflected in James Mcbride's The Color of Water using postcolonial approach*. They explored the reason of how racial prejudice can happen in America towards blacks who are considered uneducated and criminals. They stated that a bad relationship between minority and majority in America makes blacks less of self of confident, feel a sense of alienation and race discrimination. It is also the reason why racial prejudice happens in America. Blacks suffer from prejudice as uneducated people because of the paradigm that blacks are seen as a poor who have lived as a slave for many years in America and the white school is the best place to get the best education. Black also gets prejudice as a criminal which white thinks that black is criminal and associated with crime who must be supervised.

The studies above have differences and similarities with the present study. The research object of the study, i.e., the novel *On the Come Up* by Angie Thomas, is similar to that conducted by Putri, Dahlan, & Mariati (2020). However, the topic they analyzed and the theory they used are different from the topic and the theory used by the researcher. They focused on the psychological impacts of

discrimination while the researcher focuses on the types of prejudice and the ways the main character responds to it using sociological approach.

Many of the studies also explored the issue of racial prejudice. They used different theories such as postcolonialism (Sanopa, Aditiawarman, & Rafliis, 2017), genetic structuralism (Bugaranti, 2019), structuralism (Pamungkas, 2017), sociological approach (Ambarwati & Nasution, 2021; Nugroho, 2015; Hutami, 2014), and prejudice theory (Ambarwati & Nasution, 2021; Prihatika & Rokhman, 2020; Bugaranti, 2019; Nugroho, 2015), which are different with the theory used in the present research.

Most of the studies above examine the types, causes, and impacts of prejudice with various theories; a few of them investigate how black characters respond to prejudice. In this study, the researcher examines not only the types of prejudice against the main character, Bri, but also her responses to the prejudice.

H. Research Method

This section presents four aspects of the study: research design, data source, data collection, and data analysis.

1. Research Design

The researcher analyzed, evaluated, and interpreted a novel through literary criticism approach (Suroso, 2009). The researcher attempts to reveal the types of prejudice in the novel *On the Come Up* by Angie Thomas as experienced by the main character and her responses to it. To investigate the types of the prejudice, the researcher applies sociological approach and the theory of prejudice

by Kite & Whitley (2009). In addition, to identify the responses of the main character Bri to the prejudice, the researcher applied the theory of Simpson & Yinger (1985) about the responses towards prejudice, i.e., aggression, and acceptance.

2. Data Source

The data were collected from the novel written by Angie Thomas entitled *On the Come Up*. It includes the words, phrases, and sentences in the forms of narratives and dialogues that are relevant to the problems of the study. *On the Come Up* was published in 2019 in New York by Harpercollins. The novel consists of 447 pages. It is the second book written by a black woman author Angie Thomas after her first bestseller book entitled *The Hate U Give*.

3. Data Collection

The data from Angie Thomas' *On the Come Up* were collected by following the steps below:

1. Doing close reading to the novel and deep understanding of every important element in the novel, including the intrinsic elements;
2. Collecting data in the form of all words, sentences, or dialogues in the novel that show types of prejudice and types of response to prejudice by following the theory of Simpson & Yinger (1985);
3. Classifying the data that show the types of prejudice, namely old-fashioned prejudice and contemporary forms of prejudice, such as modern-symbolic prejudice and aversive prejudice against Bri, the main character;

4. Classifying the responses of Bri towards prejudice, that covers aggression, and acceptance.

4. Data Analysis

The researcher takes the following steps to analyze the data:

1. Elaborating the data related to the topic and giving supporting evidences that are related to the study;
2. Interpreting and exploring the types of prejudice experienced by the main character Bri;
3. Interpreting the responses of Bri towards prejudice in the novel *On the Come Up* by the types of responses to prejudice;
4. Concluding the results of the analysis that correspond to the problems of the study and formulating relevant suggestions.

CHAPTER II

REVIEW OF RELATED LITERATURE

To identify the types of prejudice in Angie Thomas' *On the Come Up*, the researcher applies the theory proposed by Kite & Whitley (2009). The researcher also uses the theory of types of responses to prejudice proposed by Simpson & Yinger (1985).

A. Sociology of Literature

Kurniawan (2012) defines sociology as a study about society life whose object of its study involves social reality, social definition, and social attitudes that shows social relationship or social interaction in society. Sociology of literature is inter-discipline between sociology and literature that has the same object, human and society. Sociology of literature as inter-discipline involves the understanding of literary works with considering social aspects, its relationship with the background of society, and dialectic relation between literature and society.

Damono (1979) explains that study in sociology of literature covers two approaches. The first approach is based on the assumption that literature is a mirror of social-economic processes. In this approach, the text of literary works is not counted as the main object, literature is only the second phenomena. The second approach emphasizes literature as the object of study. This approach analyzes the text of literary works to know its structure and to understand social phenomena in literary work deeply.

As an imaginative work and new world created by an author, literature also appears a social interaction which is of particular concern in sociology of literature (Endraswara, 2013). Literature as an expression of society is full of various interactions. Endraswara (2013) states that in social interaction, it will pay attention to feelings, attitudes, and all aspects of social values. The interactions in literature can be in the form of how a character communicates with others, how the characters treat each and respond to each other. In the study of sociology of literature, social interaction in literature will be found in the relationship among the characters and interaction among social institutions (Endraswara, 2013). Through characters in literature, social interaction is done and it makes literary work alive.

B. Basic Concepts of Prejudice

Allport (1979) defines prejudice as “a hostile attitude or feeling toward a person solely because he or she belongs to a group to which one has assigned objectionable qualities.” Prejudice is a negative attitude, emotion, or behavior towards others based on prejudgment about those individuals with no prior knowledge or experience (Hanes et al, 2007) and because of their membership to a particular group (Nguyen, 2017; Augoustinos & Reynolds, 2001).

Prejudice is a form of society's rejection to race relation. It is a negative attitude that rejects an entire group (Schaefer, 2015). Blumer (1958) states that racial prejudice is fundamentally a matter of the relationship of racial groups. Group in society is divided into two: dominant or majority group and subordinate or minority group. Prejudice mostly appears in dominant groups because they

have some feelings that encourage them to have a negative attitude. There are four types of feelings that present prejudice in the dominant group. They are feeling of superiority, feeling that subordinate groups are alien and different, feeling of proprietary claim to certain areas of privilege and advantage, and a fear and suspicion that subordinate race harbors design on the prerogatives of the dominant group (Blummer, 1958).

Based on the definition of prejudice as an attitude, Duckitt (2019) explains that attitudes consist of three related dimensions. They are beliefs about the attitude object (cognitive component), feelings toward it (affective component), and action tendencies or behavioral dispositions toward it (conative or behavioral component). Kleg (1993) states that cognitive component of attitude refers to beliefs or knowledge that one has about a person, place, event, or object. It involves specific thoughts or beliefs about the attitude object. Stereotypes are part of the cognitive component. Affective component refers to one's feelings and emotions toward the attitude object, the person or thing toward which an individual's attitude is directed. The affective component of an attitude expressed in prejudice's definition, the negative feeling (Kleg, 1993). Inter-group's dislike and negative evaluation was equivalent to the affective component. Social distance was part of the behavioral component (Duckitt, 2019). Conative or behavioral component refers to how people are inclined to behave and can be observed by others.

In its development, prejudice is committed not only by the dominant group to the subordinate group. Sometimes, among members of a group also appears

prejudice. Schaefer (2015) reveals that prejudice exists not only between the dominant group and subordinate group but also among specific subordinate groups. The tone of skin becomes a cause of prejudice among subordinate groups. For instance, dark-black skin is considered more inferior than light-black skin.

Many theories have been applied to understand prejudice. There are four theories that most researchers used, namely, exploiting theory, normative approach, scapegoating theory, and authoritarian personality theory. Exploiting and normative theory focus on sociological aspects, while scapegoating and authoritarian personality theory focus on psychological perspective.

Exploiting theory is related to Karl Marx's conflict theory. The dominant groups exploit subordinate groups to keep their position as a high social class that has a power in society. Prejudice is used to minimize the competition from upwardly mobile minorities in economic and political aspects (Schaefer, 2009). Normative approach views that societal norms and situations that encourage or discourage the tolerance of minorities influence the development of prejudice (Schaefer, 2009;2015). Societies have their social norms that dictate racial groups to be favored. The social forces in a society encourage tolerance or intolerance.

Hanes et all (2007) state that prejudice can take many forms based on the kinds of traits that others are being prejudged by. They are racial prejudice, religious prejudice, ethnic prejudice, nationalism, sexism, sexual orientation prejudices, and disabilities prejudice. Racial prejudice focuses on physical biological traits, such as skin color. Prejudice that considers the beliefs held by others or what religious denomination they are associated with is categorized

religious prejudice. Meanwhile, ethnic prejudice identifies people who share common backgrounds or social customs. The form of prejudice that focuses on the political systems others live under is nationalism. A gender prejudice against men or women is sexism. Prejudice against homosexuals or transgender people includes sexual orientation prejudices. Last, disabilities prejudice focuses on disabilities of others, ranging from physical handicaps to mental disabilities to mental illness.

Schaefer (2009) urges that prejudice is measured by identifying the stereotypes, social distance scale, trends in prejudice, and mood of the oppressed. Stereotype takes the important play in understanding prejudice. Stereotypes are oversimplified generalizations about groups of people. Stereotype involves not only dominant groups holding ideas about subordinate groups, but each of the groups has believed the generalization about themselves.

Social distance was proposed by Robert Park and Ernest Burgess as a tendency to approach or withdraw from a racial group (Schaefer, 2009; 2015). The concept of a scale in social distance was shaped by Emory Bogardus. The scale refers to how willing people would be to interact with various racial and ethnic groups in specified social situations. A group tends to hate other groups, but a group also may come to hate itself. Social scientists believed that members of subordinate groups hated themselves or had low self-esteem (Schaefer, 2009; 2015). Whites also have their high self-esteem which means that individuals have fundamental respect for themselves, appreciate their own merits, and are aware of their personal faults and will strive to overcome them.

According to Allport (1979), who comprehensively analyzed the concept of prejudice and Discrimination, there are five escalating levels of prejudice. They are anti-locution verbal antagonism, avoidance, segregation, physical attack, and extermination. Person who has negative attitudes will not be on the level avoidance if he or she has not been in the level verbal Antagonism which Allport called anti- locution. A level of prejudice in society will upgrade because people get support for their previous behavior.

1. Verbal Antagonism

Verbal antagonism or anti-locution involves disparaging racial comments and casual racial, either in or out of the target's presence (National Racial Council, 2004). The negative comments may not take high attention in society as a serious problem because of the existence of freedom of speech. However, comments constitute a real form of hostility. Verbal and nonverbal antagonism can produce a hostile environment in schools, workplaces, and neighborhood (Feagin, 1991).

2. Avoidance

Someone who has prejudice prefers to avoid or interact with out-groups (another racial group). He or she will choose the comfort of one's own group over interaction with other groups (National Racial Council, 2004). The subordinate group may be isolated and forced into lower-status occupations (Johnson & Stafford, 1998). If avoidance occurs consistently, it can lead to long-term exclusion and segregation. It can be a problem in which social networking matters, for instance, employment hiring and promotion, access to health care, and educational opportunities. Avoidance may appear harmless in any given situation.

3. Segregation

Segregation is an explicit prejudice which people exclude members of a certain group from the allocation of resources and access to institutions. According to Allport (1979), segregation is an institutionalized form of discrimination, enforced legally or common custom. The examples of segregation are denial of equal education, housing, employment, health care based on race.

4. Physical Attack

Prejudice may lead to acts of violence or semi-violence (Allport, 1979). A black family may be forcibly ejected from a neighborhood and forced to leave it, for instance. Physical attacks are related to forms of discrimination (Schneider et al., 2000).

5. Extermination

Extermination or genocide is a systematic attempt to destroy an entire group. Extermination is a complex phenomenon. Extermination or mass killing typically encompass history of institutionalized prejudice and discrimination, difficult life conditions, strong and prejudice's leadership, social support for hostile acts, and socialization that accepts explicit discrimination (Allport, 1979; Newman & Erber, 2002).

C. Types of Prejudice

Prejudice is manifested in many types. It can transform from overt or blatant to subtle prejudice. Many of researchers stated that nowadays, prejudice has transformed from overt or old-fashioned prejudice to contemporary prejudice

(Kite & Whitley, 2009, 2016; Duckitt, 2019; Devine et al., 2001; Brown, 2010). The contemporary prejudice develops in more subtle, “cool, distant, and indirect” (Pettigrew & Meertens, 1995).

Pettigrew & Meertens (1995) divide types of prejudice into two, namely blatant prejudice and subtle prejudice. Blatant prejudice is same as old fashioned prejudice, while subtle prejudice is form of contemporary prejudice. Subtle prejudice is expressed in socially acceptable ways through defense of traditional values, exaggeration of culture differences, and denial of positive emotional responses toward the out group (Pettigrew & Meertens, 1995; Devine et al., 2001).

According to Kite & Whitley (2009), types of prejudice are divided into old- fashioned prejudice and the forms of contemporary prejudice such as modern- symbolic prejudice, aversive prejudice, and ambivalent prejudice. The term of new forms of prejudice is the same as the types of racism. However, the principles of them are not only to racial or ethnic prejudice but also to other forms of prejudice, such as sexism, ageism, and others (Kite & Whitley, 2009).

1. Old-fashioned Prejudice

Old-fashioned prejudice is also called as blatant (Pettigrew & Meertens, 1995), overt prejudice (Devine et al., 2001), or “red-neck” prejudice (Brown, 2010). It is “hot, close, and direct” (Pettigrew & Meertens, 1995:57). The expression of old-fashioned prejudice is based on the belief in the old issues such as inferiority, negative stereotypes, and discrimination.

“... old-fashioned prejudice, which is based on belief in the biological inferiority of black people and the attendant stereotypes of low intelligence, laziness, and so forth; informal discrimination in the form of exclusion from certain jobs and segregated housing and social clubs; and legalized, formal discrimination in the form of racially separate schools and denial of voting rights. (Kite & Whitley, 2016;179).

Old-fashioned prejudice takes forms of negative attitudes directly toward the target of prejudice. Prejudice person will show her or his attitudes blatantly through two components (Pettigrew & Meertens, 1995). The first is rejection of outgroup and perceived threat from (Pettigrew & Meertens, 1995; Allport, 1958). Allport (1958) states that there are some of types of rejection toward outgroup such as verbal rejection, discrimination, segregation, violence, riots, and lynching. The second component is less contact with the out group. The person who holds prejudice will oppose to intimate contact with the target of prejudice. The example of this component is the denial of intermarriage between black and white.

Clark & Tate (2008) give examples which old-fashioned prejudice can be distinguished from modern or subtle prejudice. If someone expresses racist attitudes overtly, so she or he is categorized as people who express old fashioned prejudice. For instance, using racial slurs, believing that out groups have lower ability, deeming physical violence against out groups to be acceptable, etc. Old prejudiced is also called as traditional prejudice which underlines that the outgroup is assigned negative attributes, while the in-group is assigned positive (Clark & Tate, 2008). All the racist behavior, involving verbal or nonverbal behavior like hostile stares, being watched closely in stores, racial slurs, and prejudiced jokes, and interpersonal offense are examples of old-fashioned prejudice (Kite & Whitley, 2016).

2. Contemporary Forms of Prejudice

Schaefer (2009) states that attitudes are subject to change, and dramatic shifts can occur within one generation during periods of dramatic social upheaval. Each generation has difference in trends of prejudice. Nowadays, prejudice is not like in the past as its forms seem more clearly toward inferior. The contemporary forms of prejudice have three propositions (Kite & Whitley, 2009). First, the belief in the principle of equality for all people has changed in America's social norm since World War II. Second, the norm is not accepted by everyone. For example, the norm is more influential to younger generations than older ones. Third, some people who do not accept the norm are motivated to act in non-prejudiced ways.

Kite and Whitley (2009) state that people who hold the contemporary forms of prejudice express their prejudice in ways that can be justified on unprejudiced grounds. For instance, white will not vote for candidate with black skin because she or he is black, but white will argue that she or he is too liberal. In other words, the attitudes and behaviors acted by those people attempts to seem good to others while secretly they oppose the equality.

There are several types of new forms of prejudice: modern-symbolic prejudice, aversive prejudice, and ambivalent prejudice.

a. Modern-Symbolic Prejudice

After World War II, White Americans start to support the government interventions in racial equality. However, according to Schuman et al. (1997), fewer than half people in America support the policy as a general principle, but

opposite the government intervention in practice. Therefore, David Sears and JohnMcConahay (1973) propose the concept called symbolic racism.

Kite & Whitley (2009) state that symbolic racism is a set of belief about Black people as an abstract group (as in the anonymous “they” in “if they would only ...”) rather than as specific individuals. Symbolic prejudice is expressed in behaviors such as voting against black candidate, opposing affirmative action programs, opposing desegregation in housing and education. These acts are justified or rationalized on a nonracial basis but it maintains the racial status quo. Modern prejudice characteristically “will not discriminate in an obvious way; they will only do so if they can find some ‘legitimate’ justification, which is in line with their traditional values” (Brown, 2010).

Symbolic prejudice believes that black people are portrayed as moral inferior because they violate traditional American values. Kite & Whitley (2009) argue that symbolic racism believes to the change of White Americans attitudes to old fashioned racism is caused by social change. McConahay et all. (1981) reveal that because symbolic racism is indirectly linked to race through political and social issue, most Whites do not assume it as prejudice. Kite and Whitley (2009) explain that people with modern-symbolic prejudice will be expressed only in situations which their behavior can be justified on nonracial grounds. They tend to discriminate against black people in that situation.

Sears & Henry (2005) suggest five themes as characteristics of modern-symbolic prejudice. These five themes are justified to opposite the social policies in inter-group equality, but it still believes that equality is an abstract principle.

First, people who hold modern-symbolic prejudice will argue that racial prejudice and discrimination no longer exist because it has been deleted by civil right legislation. They view their own opposition to affirmative action, for example, as fairness not based on racial grounds. *Second*, any remaining black-white differences in economic outcomes result from black people's lack of motivation to work hard. *Third*, people believed that Black people should stop complaining about inequality because discrimination is no longer exist and it is caused by their mistakes to not work to get what they want. *Fourth*, people who hold modern-symbolic prejudice assume that all the policies designed by government such as affirmative action to support equality is as special favor that black could do without if they would only work hard enough. *Fifth*, relative to white people, black people have been getting more than they deserve economically because government and private agencies have given in to demand for special favors.

The five themes suggested Sears & Henry (2005) above is the same as the summary of McConahay (1986). He summarizes that the outlook of modern racist is that discrimination no longer exists, because all groups enjoy the same civil and economic rights; blacks are making too demands too quickly; these demands are unfair; therefore, any gains they have made are undeserved (Brown, 2010).

People with modern-symbolic prejudice feel some negative emotions toward black although it is not strong feelings of hostility such as in old fashioned prejudice (Kite & Whitley, 2009). The negative emotions in modern-symbolic prejudice are anxiety, dislike, and resentment. These emotions are not expressed explicitly, but it

is often implicit and unconsciously. The implicit attitudes are resulted from negative stereotypes through socialization (Kite & Whitley, 2009). According to Kite & Whitley (2009), socialization is the process of childhood in learning one's culture, observing and imitating adults' behaviors and attitudes.

Kite & Whitley (2009) state that there are some factors that underlie modern-symbolic prejudice. They are implicitly anti-black affect and negative stereotypes, belief in traditional values, low belief in equality of outcome, group self-interest, and low knowledge of black people. People with modern-symbolic prejudice look at black people fail to act as the traditional American values (Kite & Whitley, 2009:202). For instance, black people accept public assistance, seek government favors, and act impulsively. These acts drive modern-symbolic prejudice.

Kite & Whitley (2009) explain that low belief in equality of outcome is the belief of people with modern-symbolic prejudice that given equal opportunity should depend on individual's talents and effort not because the government interventions. While, the concept of group self-interest is that people try to promote the interests of the social group and respond to perceived threats to group welfare negatively. They also explained that people with modern-symbolic prejudice have little personal knowledge of black people that makes stereotypes that support modern-symbolic prejudice continue.

b. Aversive Prejudice

When someone tries to ignore the existence of black people, avoid contact with them, it describes aversive prejudice (Kovel, 1970). Aversive prejudice also

involves negative feelings or emotions such as discomfort and uneasiness (Kite & Whitley, 2009). Dovidio & Gaertner (1998) suggest some ways to differ aversive prejudice from modern-symbolic prejudice. *First*, people who experience aversive prejudice reject the belief of traditional values generally and support social programs to increase equality. *Second*, they are “more strongly motivated to see themselves as unprejudiced” (Kite & Whitley, 2009). In addition, people who experience aversive prejudice prefer to avoid inter-racial contact because it increases the negative affect that is associated with minority group.

Kite & Whitley (2009) summarize predicted behaviors that reflect aversive prejudice. They include avoidance of inter-group contact, overly positive inter-group behavior when situational norms call for polite behavior, a pro-white bias in ambiguous situations, discrimination when the behavior can be justified as unprejudiced, and derogation of members of minority groups who hold higher status positions.”

Avoidance of inter-group contact is one of the characteristics of aversive prejudice. People who experience it avoid to interact with members of minority groups. This avoidance is motivated by feeling of anxiety, discomfort, and stigma (Kite & Whitley, 2009:209). Dovidio, et al. (2002) in their study found behavioral evidence of discomfort. They found that during interaction between white and black students, white expressed nonverbal cues, such as avoiding eye contact that indicate anxiety and discomfort.

Furthermore, overly positive inter-group behavior is the desire to look unprejudiced in aversive prejudice that leads people to act overly as their efforts to

seem unprejudiced and be “over” positive in their interactions with minority group. For example, when black and white are asked to write and read the same essay, the evaluators, according to aversive prejudice, should evaluate fairly. However, because the evaluators do not want to appear prejudice, they give more positive feedback to black.

Meanwhile, pro-white bias is evident in people with aversive prejudice who show a pro-white bias in ambiguous situations where unprejudiced response is not clearly defined. Then, anti-minority discriminating people with aversive prejudice will discriminate members of other groups when the behavior can be justified as unprejudiced. (Kite & White, 2009). For instance, when a black asks a help to white and the situation at that time can be attributed to other factors than race, white will reject it by saying “I didn’t have enough time to help” (Saucier et al., 2005).

Finally, derogation of higher status minority group members is the belief of white toward white superiority that makes people who hold aversive prejudice feel discomfort and give negative attitudes toward black people who are in higher status positions. For instance, white gives high rating to black subordinate than black supervisor (Knight et al., 2003).

c. Ambivalent Prejudice

People with ambivalent prejudice have positive and negative attitudes and behaviors because they see black people have both characteristics, too (Kite & Whitley, 2009). Sometimes white people have positive attitudes, but sometimes they also have negative too. Katz and Hass (1988) argue that ambivalent prejudice centers on two sets of American values. The first one is values that are similar to

racialized traditional values of modern-symbolic prejudice, such as individualism, emphasizing personal responsibility, hard work to success, self-reliance, and trying to improve one's lot in life (Kite & Whitley, 2009). This set leads to negative feelings, such as aversion. The second one is egalitarianism and humanitarianism, a belief that all people should be treated equally and that people have responsibility to help others who are disadvantaged (Kite & Whitley, 2009). This set opposes with the other because it leads to positive feelings, such as sympathy and admiration for black. People who hold both individualistic and egalitarian values experience mixed feeling toward black people or called ambivalent.

The behaviors that emphasize on egalitarian and individualistic values result a behavior called response amplification. Katz (1981) state that it is a behavior toward the stigmatized person that is more extreme than behavior toward a non- stigmatized but similar person on the same type situation.

D. Types of Response to Prejudice

The response of one person with others to a problem that they face as a member of a minority group is probably different. Minority groups have their own culture to respond to the dominant world. There are many variations of technique to respond to it from group to group. Johnson (1943) reveals the response to prejudice is influenced by varieties of factors such as cultural setting, social status, situational factors, and the basic personality type of the individuals. Parents also have their ways in educating their children about attitudes that concern on their relationship to the dominant world, whether they are acceptance or rejection of that relationship (Simpson & Yinger, 1985).

According to Simpson & Yinger (1985), there are four fundamental varieties of response to prejudice. They are avoidance, aggression, acceptance, and reform. They also add organized protest and social movement among minority group as the response. Some responses above are usually done by the victims of prejudice, who are minority groups.

1. Avoidance

According to Simpson & Yinger (1985), avoidance is a complex response that can involve movement in either of two opposite directions. People can draw closer to their group while withdrawing so far as possible from contact with the dominant group or they can withdraw or attempt to withdraw from their minority group. It is different from separatism. It is a movement away from the dominant group rather than movement against it, while separatism is more active and protest-oriented (Jacobson, 1977).

Simpson & Yinger (1985) explain several types of avoidance:

- a. The complete form of avoidance is to withdraw completely from the minority group.
- b. The upper-class members of minority group will seal off themselves to interact with lower class members of minority group. They do it to avoid prejudice and insulate themselves from their struggle and problems.
- c. The avoidance response is made by a few in the development of communities composed only of minority-group people. For instance, Mississippi is a town where all Negro of Mound Bayou develop their community.

- d. Escaping from a prejudiced situation is one kind of avoidance. Persons of low status have often a powerful motive to escape from a high prejudice situation. Migration of persons of low status, for instance.
- e. To avoid prejudice, reducing contact with members of the dominant group is one of its techniques used by minority groups. For instance, they may order goods from catalogue or make reservations by telephone.
- f. Avoiding the sense of failure, inferiority, and futility by creating a world in which minority groups are the successful ones. There may be strong efforts at self-improvement and an emphasis on education. Frazier (1957) calls it the “world of make believe”, in which the members of a minority group struggle with their feelings of inferiority in wholly unrealistic terms. Finestone (1957) points out that the type of avoidance of Frazier is for the black bourgeoisie. He offers another type of avoidance, namely building a private world according to one’s own plan. Minority groups will reverse the tendencies of squares such as work hard, stay in school, and keep within the bounds by rejecting work, seeking for a “hustle” which is a way of getting income by the easiest means possible. However, this one is only minimally successful like other forms of escape and it may lead to negative effects for the minority group.

2. Aggression: Striking Back

Minority groups who experience prejudice will have feelings of hostility, a desire to strike back, to attack the source of their frustration or a substitute target. This aggression’s nature varies from person to person or from group to group. There

are four types of aggression, namely direct physical, indirect physical, direct verbal, and indirect verbal (Buss, 196; Bushman & Anderson, 1998; Ramirez & Andreu, 2003). Buss (1961) proposes these types of aggression by giving “real world” examples for each type:

Type of Aggression	“Real World” example
Direct Physical	Assaulting someone with body parts (e.g., limbs, teeth) or weapon (e.g., clubs, knives, guns)
Indirect Physical	1. Stealing or damaging someone’s property 2. Setting a booby trap for someone 3. Hiring an assassin to kill someone
Direct Verbal	1. Criticizing, derogating, or cursing someone 2. Threatening someone
Indirect Verbal	Spreading vicious rumors about someone

Table 1.1. “Real World” examples of type of aggression proposed by Buss (1961)

Simpson & Yinger (1985) discuss briefly some of the many ways in which minority group members express their resentment against their status and attempt to strike back against their oppressors.

- a. Some individuals become active and aggressive group leaders, professionally championing the claims of the whole group by editing papers, leading protest groups, organizing boycotts, trying to persuade friends among the dominant group to support them economically and politically.
- b. Direct physical aggression against oppressors occurs in many discriminatory situations, for example, hostile aggression. The forms of hostile aggression are random or spontaneous acts of violence directed against properties.
- c. The aggression is more appropriately seen as acting against the whole status system rather than against specific individuals or situations. Dominant group

usually interprets the efforts of minority members to climb the economic ladder, and to demonstrate that climb by purchase appropriate to their new status as aggression.

- d. The hostility of minority's members can be expressed by withdrawing trade from businesses of dominant groups or individuals who have high prejudice. Organized boycotts are examples of resentment.
- e. Powerless members of an oppressed group express their aggression in the form of working slowly or leaving a job if the treatment is too offensive.
- f. Minority's members may express their aggression by decreasing their deference and etiquette, by losing their feelings of affection, and developing feelings of distrust and suspicion toward majority.
- g. Aggressive feelings may be embodied in art. Art can be used for political purposes. Minority groups use art like literature by its theme that contains explicit aggressive themes in protest against prejudice.
- h. Humor is an almost universal way of expressing aggression. It can be used as social control, to prevent individuals from following a disapproved course of action or to stop the action. Humor is a weapon of minority groups, even it makes tragic situations, and helps to sustain morale (Burma, 1946).

3. Acceptance of Status as Form of Adjustment

While groups may accept what to others seems to be an inferior role because it seems perfectly normal to them. Acceptance has several types.

- a. Wholehearted. Members of the minority may wholeheartedly accept an inferior position. However, wholehearted acceptance is always qualified particularly in urban and mobile societies.
- b. Specific. This acceptance is in a specific situation or some phase of a relationship that implies inferiority, either out of belief or out of desire to escape some unwanted aspect of the relationship. It is conscious even a rational decision taken by minority group as mode of adjustment in certain situations.
- c. Unconscious. Members of minority groups may develop an attitude toward themselves which they feel inferior or self-hatred unconsciously. They see themselves from the majority's point of view. This acceptance results ambivalent and tension because adopts the feeling of inferiority.

4. Reformism

Three types of response to prejudice above can be categorized as reformism, but it shares in each element. Acceptance in reformism is an acceptance of a system that is capable of change and reform, not of one's status in it. The kinds of aggression in reformism are different from previous. They express more hope, greater readiness to trust and work with members of a dominant group, and stronger feeling that life is satisfying.

5. Organized Protests and Social Movements among Minority Groups

To escape from the minority status, the consequences of prejudice for minority groups is the development of a wide variety of social movements and

organizing group pressures. Some of the social movements among minority groups are primarily attempts to avoid or escape from the difficulties of their status, or primarily aggressive protests against their lot. Some use social movements may seem to be escape devices, indirectly attack upon the dominant group.

CHAPTER III

ANALYSIS

This chapter presents analysis of the main character's responses toward prejudice in Angie Thomas' *On the Come Up* based on the theory proposed by Simpson and Yinger. This chapter also includes the identification of types of prejudice experienced by the main character and the explanation about the main character's responses. This section also provides some phrases and sentences as evidence to support the arguments.

A. Types of Prejudice in *On The Come Up*

Prejudice is negative attitudes, emotions, and behavior toward individuals or groups based on prejudgment (Hanes, 2007). It is a form of rejection of race relation (Schaefer, 2015) that consists of three components: cognitive, affective, and conative (Duckitt, 2019). Kite & Whitley (2009) state that there are old-fashioned prejudice and contemporary forms of prejudice, including modern-symbolic prejudice, aversive prejudice, and ambivalent prejudice as new forms of prejudice. The section below explains the types of prejudice in *On the Come Up* (2019) experienced by the main character, Brianna.

1. Old-fashioned Prejudice

Old-fashioned prejudice is a form of prejudice that concerns on the traditional racist belief and has low acceptance to equality. Pettigrew & Meertens (1995) use the term blatant prejudice to describe old fashioned prejudice. He urged that it is "hot, close, and direct". The negative attitudes in old fashioned prejudice

are expressed directly toward target of prejudice. The data below provide evidences that show this type of prejudice in Angie Thomas' *On the Come Up* (2019).

A few feet away, the school security guards, Long and Tate, keep an eye on them. Those two are always in some mess. Nobody wants to say it, but if you're black or brown, you're more likely to end up on their radar, even though Long himself is black. (p.11-12)

*The metal detector doesn't beep, but Long puts his arm out in front of me.
"Go back."
"Why?" I ask.
"Because he said so," says Tate.
"But it didn't beep!" I say.
"I don't care," Long says. "I told you to go back through."
Fine. I go through the metal detector again. No beep.
"Hand over the bag," Long says. (p.59)*

Half the school's out here, and most of them eye me. (p.232)

The data above show the prejudice against Brianna, the main character, at school. The negative attitudes are given by the school security guards for certain students, especially for black and brown students (p.11-12). They always keep an eye to them. This is not only done by security guards, but also by other students against Brianna who is black in Midtown school where it is "diversity school" (p.232). They do it because the rumor about Brianna who becomes a drug dealer and caught by security guards.

In addition, the act of Long and Tate toward Brianna (p.59) shows the negative attitude and behavior as they suspect the black Brianna without a clear reason. Tate says "because he said so," and Long says "I don't care," when Bri asks them why she has to be checked again and they claim that they just want to be "sure" although the metal detector does not beep.

The negative attitudes above such as keep-an-eye on black and brown students (p.11-12; 232), and suspicious against black and brown people (p.58)

depict those negative attitudes and behaviors based on the skin color are developed in Midtown school. Hanes et al (2007) argue that the form of prejudice focuses on physical biological traits such as skin color and the physical appearance is called as racial prejudice.

Long as black and Tate as white directly show their prejudice toward students of color. It is revealed when they give more “attention” to black and brown students by keeping an eye on them. Then, Tate and Long also say that they just want Brianna, one of black students to go back while the metal detector does not beep. The act of two guards is racist attitudes in nonverbal way. Clark & Tate (2008) reveal that the expression of racist attitudes overtly is old fashioned prejudice. Although Long is black, but he has negative attitudes towards black students. Schaefer (2015) states that prejudice does not exist only between one group to another group, but it can also exist among one group.

The old-fashioned prejudice of Long and Tate leads to violence as seen in the quotation below.

He grabs my arm again and pulls it behind me. The other one goes behind me too. I try to yank and tug away, which only makes his grip tighter. Before I know it, my chest hits the ground first, then my face is pressed against the cold floor. Long's knee goes onto my back as Tate removes my backpack. (p.60)

Pettigrew & Meertens (1995) state that one of the two components of blatant (old-fashioned) prejudice is rejection of outgroup. Allport (1958) urges that verbal rejection, violence, discrimination, segregation, physical attack, riots, and lynching are types of rejection of outgroups. In the section above (p.60), Long and Tate have prejudgment toward Bri and acted violently toward her. The rejection of outgroup is also revealed in verbal by calling Bri as hoodlum, ghetto, ratchet, a

hood rat.

"... You li'l hoodlum! ..." (p.60)

Lots of people think that I'm somebody I'm not, too. I've been called ghetto, ratchet, a hood rat with no home training. (p.217)

Trust, as many times as I've been called "nigger" and "bitch" by gamer boys. (p.263)

Allport (1958) states that "more intense hostility is reflected in the anti-locution of name calling". The giving name toward Bri as hoodlum by Long (p.60), ghetto, ratchet, a hood rat (p.217), nigger, and bitch (p.263) by folks are the expression of prejudice blatantly in verbal way. "Bad" names calling above have some interpretations, depending on who says it. In the novel, it was written with using quotes ("nigger") and followed by another bad name calling, "bitch". It indicates that nigger in the novel has negative connotation and related to racist stereotypes or racist slur.

Other words such as hoodlum, ghetto, ratchet, and hood rat also have negative connotations. According to Merriam-Webster dictionary, hoodlum has the same meaning as thug or a criminal violent. Meanwhile, ghetto, ratchet, and hood rat are used in similar way which is directed to black people, people in low class or poor. In Urban dictionary, ghetto is a derogatory term to describe someone who lack the standards of manners. Ratchet is also a derogatory term that is similar with ghetto. Hood rat is a term often used toward a poor woman who engages in sexual activity and it is linked to American ghettos' culture. These three terms are given to Bri although she is not like what the terms mean. It is because Bri lives in black neighborhood and often hangs out with her aunt who is a drug dealer.

Negative attitudes are committed by the students of Midtown school toward Brianna. A rumor spreads at school makes her friends stare at her negatively.

Somebody at school uploaded a video of Long and Tate pinning me to the ground. It doesn't show them throwing me down or anything that happened before that. Whoever recorded it called it, "Drug Dealer caught at MSOA." (p.114)

"I would ask how you're doing after all of that, but that's a stupid question. The rumors at school probably ain't helping, huh?"

"What rumors?"

"That you sell drugs, and that's why Long and Tate went after you." (p.128)

The glances and whispers start the moment we stop off the bus. One person will nudge another and look at me, and soon they're both looking at me until everybody is looking at me. (p.135)

There's pity. There's surprise, like I'm supposed to be in prison or something. Some look like they wanna speak to me, but they don't know what to say so they stare instead. One or two whisper. Some idiot coughs to cover the "drug dealer" he says as I pass.

When I walk into poetry, my classmates suddenly go silent. Five bucks says they were talking about me.

Every eye in the room follows me to my desk. (p.144)

The sections above (p.114; 128) reveal that rumor about Bri as "drug dealer" is spreading in school. It affects Bri. Her friends at school stare at her and whisper about her (p.135; 144). The treatments such as staring and whispering toward Brianna caused by the rumor depict that the students in school have prejudice toward Bri. The students' belief to the rumor is a form of negative evaluation and misjudgment toward the act of Long and Tate to Bri. They misinterpret the candy brought by Bri as drug like the guards' assumption. Simpson and Yinger (1985) state that a misjudgment oriented to an action socially is prejudice. Misjudgment is categorical thinking that systematically misinterprets the facts (Simpson & Yinger, 1985). The whisper and stare are directed to Brianna. The said "drug dealer" that try to be hidden by students when Bri pass them show that their prejudice against Bri is done directly. Therefore, this prejudice is categorized as an old prejudice.

2. Modern Symbolic Prejudice

Modern-symbolic prejudice is one of the contemporary's types of prejudice. Modern-symbolic prejudice is expressed by people implicitly which their acts can be justified on nonracial grounds, yet it maintains the racial status quo (Kite & Whitley, 2009) and it appropriates with their traditional values (Brown, 2010). In the sections below, the researcher finds some evidences that show the existence of modern-symbolic prejudice in the novel *On the Come Up* (2019).

"The track, with its violent nature, includes attacks against law enforcement and is said to be a hit song among young listeners." (p.243)

"As they used the song to taunt school officials," Sullivan says, "the lyrics seemed to have encouraged students to violently take matters into their own hands." (p.245)

Her thirteen-year-old son loves it, she says, but according to her, I "spend the entire track rapping about things that would make any parent hit the Stop button immediately, including boasts about guns and antipolice sentiment." (p.264)

Emily uses it to describe me as a "gang-affiliated, unruly teen who was recently kicked out of a local establishment." (p.265)

She goes on to mention the uprising at Midtown and actually says, "it only makes sense that a song that encourages violence encouraged them to act violently." (p.265)

"I respectfully ask the website Dat Cloud to remove 'On The Come Up' from their catalog. It has already caused damage. We cannot allow it to continue. You can add your voice by signing the petition at the link below. We must do more protectour children." (p.265)

"...but I think it must be pointed out that security measures were only heightened once students were brought in from certain communities, and rightfully so." (p.320)

"There have been weapons brought on campus," Karen claims. "Gang activity. If I'm not mistaken, Officers Long and Tate recently apprehended a drug dealer on campus." (p.321)

Like everyone, I saw the videos from the incident, and I was appalled. There was no respect for authority from many of students. They used a vulgar, violent song to taunt two gentlemen who were simply doing their jobs. A song that my son says was done by a student and specially targets them. We cannot and should not allow our children to be exposed to such things. I personally signed a petition this morning to have that song taken offline. I encourage other parents to do the same." (p.321)

All of the data above depict the existence of modern-symbolic prejudice hold by white people. The data (p.243; 245) explain that a reporter named Sullivan who is white informs and describes the riot happening at Bri's school triggered by Bri's song. Meanwhile, the data (p.264; 265) explain how Emily Taylor who is white complains about Bri's song and she expresses it in her article on the website of the Clarion, the local newspaper. The data (p.320;321) also explain how Karen, one of student's parents who is white, supports and justifies the act of the guard school. She also assumes that Bri's song is a violent song.

Kite & Whitley (2009) state that symbolic prejudice is expressed behaviorally that are justified on nonracial basis. All of data above show that Sullivan, Emily, and Karen who are white hold prejudice toward Bri by arguing that Bri's song is a violent song that endanger their children and lead to anti-police. They use Bri's song as their reason to justify their negative attitudes toward blacks.

Sullivan says "*the lyrics seemed to have encouraged students to violently take matters into their own hands.*" (p.245). The word "seemed" indicates that she gives opinion based on her belief that Bri's lyrics lead to violent and trigger the riot in school. She has low knowledge about the real problem that happens at Bri's school and what student of color feel. The little personal knowledge of black people is one of the factors that underlie modern-symbolic prejudice which because of the less contact of black people, white people belief the stereotypes about black people (Kite & Whitley, 2009). This modern-symbolic prejudice caused by less knowledge on black people is also found on Emily Taylor (p.265). Bri reveals that she does not know about Emily.

She doesn't know a thing about me, yet she wants to use one song to make me into the big villain who is influencing her precious son. (p.265)

Emily who is white assumes that Bri's song is a threat that endangers her son although she does not know anything about Bri. She uses Bri's song to justify that Bri is anti-police. Bahns (2017) argues that people who feel prejudice can justify it by perceiving a group as threatening.

Not only Emily who feels that Bri's song is a threat, but Karen, one of parents of Midtown's student who is white, argues that she has the same feeling as Emily toward Bri's song (p.320; 321). She also uses it as a reason to support and justify the acts of school's guards. She says *"They used a vulgar, violent song to taunt two gentlemen who were simply doing their jobs."* (p.321). It indicates that she also believes that *"They"*, people of color, are villains that use a vulgar and violent song to attack school's guards.

The negative feelings or emotions of modern-symbolic prejudice such as dislike, anxiety, and resentment are also found in Angie Thomas's novel. It is felt by Bri's teachers.

"Aggressive" is used to describe me a lot. It's supposed to mean threatening, but I've never threatened anybody. I just say stuff that my teachers don't like. All of them except Mrs. Murray, who happens to be my only black teacher. (p.66)

White girls don't get sent to the office for making snide remarks. Hell, I've seen it happen with my own eyes. They get a warning. But anytime I open my mouth and say something my teachers don't like, to office I go. (p.266)

The Data (p.66; 266) depict that Bri is treated unequally because she is black and her teachers dislike her. The teachers label Bri as an "aggressive" person and always goes to office because her "bad" behaviors, while if the "bad" behavior done by white girls, they do not go to office.

Kite & Whitley (2009:200) state that people with modern-symbolic prejudice have some negative emotions that are less intense than strong feeling of hostility experienced by old-fashioned prejudice such as anxiety, dislike, and resentment. These feelings or emotions are often expressed implicitly or unconsciously. The emotion of dislike experienced by Bri's teachers is a form of modern-symbolic prejudice. They are not aware that their act by sending Bri to go to office and labeling her "aggressive" is a form of prejudice.

3. Aversive Prejudice

One of the contemporary forms of prejudice is aversive prejudice. Dovidio & Gaertner (1998) differ aversive prejudice from modern-symbolic prejudice by two ways. It generally rejects the traditional values' belief and people with aversive prejudice see themselves as unprejudiced. People who hold aversive prejudice tend to avoid to contact with minority people (Kite & Whitley, 2009). They also will feel some negative emotions such as anxiety and discomfort when the interaction is unavoidable (Dovidio & Gaertner, 1998).

Aversive prejudice can be expressed behaviorally such as avoidance of inter-group contact, overly positive inter-group behavior, a pro-white bias in ambiguous situations, anti-minority discrimination, and derogation of members of minority groups who hold higher status (Kite & Whitley, 2009). There is one of the behaviors above that is found in *On the Come Up* (2019), namely anti-minority discrimination done by Dr. Rhodes, the principal of Midtown school.

"It's only candy," I mumble.

"Maybe so," says Dr. Rhodes, "but it's against school policy to sell contraband on campus."

"The security guards have the right to conduct random searches. I can assure you that Brianna was not 'targeted'."

...

"Dr. Rhodes, my son told me that the guards picked on certain kids more than others when he was here. I don't think my children are making this up. I'd hate to think you're saying that."

"There will be an investigation," Dr. Rhodes says so calmly, it pisses me off.

"But I stand by what I said, Mrs. Jackson. The guards treat all of the students the same." (p.65)

Dr. Rhodes clears her throat. "Again, Brianna was not cooperative. I was told she was argumentative and aggressive. This is not the first time we've had behavioral issues with her."

Here we go.

"What are you trying to say?" Jay asks. "Today's behavior follows a pattern--"

"Yes, a pattern of my daughter being targeted--" "Again, no one is targeting--"

"Do the white girls who make slick comments get sent to your office every other week too?" Jay asks.

"Mrs. Jackson, Brianna is frequently aggressive--" (p. 66)

The sections above depict that Dr. Rhodes holds aversive prejudice. As the principal of school, Dr. Rhodes supports the social program that increases equality by making Midtown school as "diversity school". However, she argues that Bri has abused the school policy by selling contraband on campus that in fact, it is a candy. She argues that nobody in school targets Bri or student of color. The policy in school is applicable to all of the students.

The behavior of Dr. Rhodes is categorized as a form of aversive prejudice. People with aversive prejudice support the social programs to increase equality and are more strongly see themselves as unprejudiced (Dovidio & Gaertner, 1998). The "diversity school" shows that she supports the programs that increase equality. She also believes that she is unprejudiced because the policy that she made is applicable to everyone, not distinguish students based on color. It is depicted when she answered the questions of Bri's mother with saying "*The guard have the right to*

conduct random searches”, “I stand by what I said, Mrs. Jackson. The guards treat all of the students the same.” (p.65).

The attitude of Dr. Rhodes above shows that she tries to justify the treatment of the guard and her as unprejudiced. She argues that Brianna is not targeted, but her behavior follows a pattern as aggressive, argumentative, and non-cooperative (p.66). Brianna is frequently aggressive and she is often sent to the office because of it. This behavior becomes the reason to justify that all of the arguments and decisions of Dr. Rhodes is not because she holds prejudice toward Bri.

Kite & Whitley (2009) explain that people with aversive prejudice will discriminate against out groups when their behavior can be justified as unprejudiced. Dr. Rhodes gives Bri suspension because she sells a candy like “contraband”, also all of her decision because Brianna is frequently aggressive. These become her reasons to justify that she is unprejudiced person. These behaviors are called as anti-minority discrimination.

In conclusion, there are three types of prejudice in Angie Thomas’ *On The Come Up*: old-fashioned prejudice, modern-symbolic prejudice, and aversive prejudice. Old-fashioned prejudice is experienced by Brianna directly such as that Long and Tate whisper and stare to students in Midtown school, and “bad” name calling directed to Bri. Furthermore, modern-symbolic prejudice is experienced by Brianna implicitly addressed by Emily, Sullivan, and Karen toward Bri’s song and the riot at school. It is also held by Bri’s teachers who dislike her. All of them use Bri’s song and behavior as justification to their prejudice. Last, Brianna

receives aversive prejudice hold by Dr. Rhodes, the principal of Bri's school. She supports the equal system by creating Midtown school as "diversity school", but she also still has negative attitude toward Bri and states that she is unprejudiced people.

B. Responses of Bri as the Main Character toward Prejudice

The attitudes and acts of each person in responding the negative attitudes toward them are different. The individuals or groups who receive these negative attitudes are called the victims of prejudice. These are usually suffered by minority group or people who have less power. Many aspects are influenced their responses such as situational factors, social status, cultural setting, and basic personality type of each individual (Johnson, 1943). Simpson & Yinger (1985) explain there are several varieties in responding the prejudice done by minority group. They are avoidance, aggression, acceptance, reform, and organize protests and social movements among minority group.

1. Aggression: Striking Back

Prejudice and discrimination experienced by members of minority group evoke a feeling of hostility and desire to strike back (Simpson & Yinger, 1985). It cannot be separated in inter-relationship group. It can be felt by person to person or a group to group. The target of prejudice, which is minority group such as blacks, has their own way to respond the negative attitudes toward them. One of them is aggression (Simpson & Yinger, 1985). This response appears in the novel *On the Come Up* as seen in the section below:

I asked Mr. Kincaid why we don't ever talk about black people before slavery. His pale cheeks reddened.

"Because we're following a lesson plan, Brianna," he said. "Yeah, but don't you come up with the lesson plans?" I asked. "I will not tolerate outbursts in class."

"I'm just saying, don't act like black people didn't exist before-" (p.66-67)

This section happens when Bri asks her history's teacher, Mr. Kincaid who is a white teacher, about the history of black people before slavery because at that time is Black History Month. However, the teacher argues that they have to follow the lesson plan. Bri criticizes her teacher because he does not prepare lesson plans. It makes her teacher assume it as outbursts and send Bri to go to office and label as being "aggressive".

The act of Bri to ask her teacher is categorized as an aggressive response. According to Buss (1961, cited by Bushman & Anderson, 1998), aggression has four types: direct physical, indirect physical, direct verbal, and indirect verbal. Buss (1961) argues that the 'real world' example of direct verbal is criticizing, derogating, or cursing someone.

Brianna, who is a part of members of minority group, black people, tries to know the history of black people who took a part in American History because it is Black History Month, at that time. While, the lesson just explains white history as indicated by Bri's saying "*I grab my (white) American History book*" (p.198). She criticizes her teacher because he does not prepare some lesson plans. However, her teacher who is white gives misjudgment to Bri's acts as outburst and interprets her act as being aggressive. It indicates that Bri's teachers dislike Bri which is categorized as modern-symbolic prejudice. Then, Bri criticizes her teacher as her response toward the modern-symbolic prejudice of her teachers. This response is categorized as one of aggression's types, namely direct verbal.

The direct verbal aggression expressed by Bri is also shown in her response toward the articles written by white woman, Emily Taylor, and her petition to takedown Bri's song which it is a modern-symbolic prejudice.

"Ass you may know, there's a petition to get my song taken off Dat Cloud. Besides the fact it's censorship, it's stupid as hell."

...
"That's right, fuck censorship," I say, to three hundred viewers. (p. 267)

The statements of Bri "*Besides, the fact it's censorship, it's stupid as hell.*" and "*Fuck censorship,*" (p.267) show that Bri uses curse words to express her anger to the articles written by white, Emily Taylor. Emily writes that the song of Bri leads her children to violence and anti-police. It shows that she holds modern-symbolic prejudice toward Bri by using Bri's song to justify her negative assumption. The reaction of Brianna involves in direct verbal aggression with using curse words in responding the modern-symbolic prejudice. Cursing someone is one of the direct verbal forms (Buss, 1961).

The act of Bri toward modern-symbolic prejudice held by her teachers in the form of feeling of dislike also shows that Bri loses her etiquette and her respect. Simpson & Yinger (1985:147) states that in some circumstance, minority group may express their aggression toward majority group by the retraction of etiquette or deference, by the loss of feeling of affection and by developing a feeling of distrust and suspicion. The less of etiquette and respect of Bri toward her teachers does not only seem her act to Mr. Kincaid. She also does it toward other white teachers. For instance, in her fiction class that is taught by Mrs. Burns, Brianna tells her that her class is boring.

Fiction class. Mrs. Burns was talking about the literary canon, and I rolled my eyes because all of the books sounded boring as shit. She asked if there was a problem, and I told her exactly that, just without saying "as shit". (p.67)

Brianna's rolling eyes is one of the examples that she responds prejudice by aggression. This aggression is known as postural aggression or non-verbal aggression which is expressed symbolically or by different facial expressions or body postures such as gestures, staring, rolling eyes, tossing hair, and ignoring (Ramirez & Andreu, 2003; Underwood, 2002). Bri rolls her eyes because she feels bored with the lesson, literary canon, that is taught by the white teacher. The etiquette of Bri as her reaction toward the negative attitudes is also expressed when she does Instagram live in responding the petition of her song.

*"But check this," I say. "I got something for everybody who wanna come at me 'bout my song."
I lift my middle finger without hesitation. (p. 267)*

Her act by lifting her middle finger without hesitation shows that she gives a bad etiquette toward everybody who has negative view to her song. The gesture of middle finger done by Brianna reveals that she responds the negative view toward her by aggressive response. Bri expresses her aggressive response through bad etiquette and gesture acted by her.

Brianna also expresses her response toward prejudice by rap or hip-hop music. Art can be an embodiment of aggressive feelings (Simpson & Yinger, 1985). Music is a part of arts which becomes one of cultures of black people. That music is rap music or hip hop. In early 1990, Rap is not only sung, but it becomes the identity of black people in interaction with their environment (Rustiana et al., 2004). Rap becomes a medium to express the feeling, ideas, even critic of black people

about their life experience, toward the system, etc. In Angie Thomas' *On the Come Up*, the main character Brianna uses rap to express her feeling toward prejudice such as seen in her rap lyrics below:

*No matter where I'm at, keep an eye for police.
If they thinkin' I'm suspicious, they ain't trying to listen.
They'll unload them mags, make me a hashtag. (p.81)
You can't stop me on the come up.
You can't stop me, nope, nope.
...*

*We don't bust, yet they blame us for murder.
You think I'm a thug? Well, I claim it.
This Glock, yeah, I cock it and aim it.
That's what you expect, bitch, ain't it?
The picture you painted. I frame it.
I approach, you watch close, I'm threat.
Think I bang, think I slang, claim a set.
Cops can draw, break the law, 'cause you fret.
Yet I bet you won't even regret.*

*Pin me to the ground, boy, you fucked up.
Wrote me off, called your squad, but you lucked up.
If did what I wanted and back up,
You'd be bound for the ground, grave dug up.
Boys in blue rolling all through my neighborhood,
'Cause I guess that they think that we ain't no good.
We fight back, we've attacked, then they say they should
Send in troops wearing boots for the greater good.
But, let me be honest, I promise,
If a cop come at me, I'll be lawless. (p. 110-112)*

*Since they think I'm a drug dealer,
Nobody could really give a
Fuck. (p.114)
Just 'cause I wasn't mellow,
They're gonna think I'm ghetto. (p. 214)*

*But fuck the system. Your assumptions? They just show just where your heart is.
You see, they figure I'm a nigga that gon' rap 'bout pulling triggers,
Just to make their pockets bigger while the world yells, I'm a sinner.*

*But they blame hip hop. Yet we just speak on what we see.
But I; m gon' speak on what I see and never claim it to be me. (p.441)*

In the lyrics above Brianna expresses her feeling toward the negative attitudes and unequal treatment that she receives because of her skin color. She writes the lyrics based on her point of view and her life experience. The first

lyrics (p. 81) are written by Brianna as her response toward unequal treatment that she gets from police who always keep an eye to black people in her neighborhood. Bri receives unequal treatment in her school done by the guards of school, Long and Tate, and negative attitude from her white friends. The third rap (p. 114) is written by Brianna when she gets a rumor about her as a drug dealer. The fourth (p. 214) is created when she is forced to play the role that white and folks think. Then, the last rap (p. 441) is a response of Bri toward all of the negative attitudes that she gets and it is a rap that explains the misinterpretation by white and folks toward her rap.

All of the raps written by Brianna are a form of her response toward negative attitudes, misjudgment, misinterpretation, unequal treatments, rumors, and stereotypes toward her and black people which are forms of old-fashioned prejudice. The rap created by Brianna is aggressive response in the form of art. Brianna uses rap that becomes the black culture as medium to voice what she feels and experiences. Brianna also thinks, she can take the power back through rap and change her life.

Now I gotta take power back. (p. 76)
When I was eight, she played Nas's Illmatic for me and said, "This dude will change your life with a few lines."
He did. Nothing's been the same since Nas told me the world was mine. Old as that album was back then, it was like walking up after being asleep my whole life. It was damn near spiritual.
I fiend for that feeling. It's the reason I rap. (p.23)
That's what we call our goal, the come up. It's when we finally make it with this rap stuff. I'm talking get-out-the -Garden-and-have-enough-money-to-never-worry-again make it. (P. 85)

It shows that rap is not just a song, but it is a part of arts that can promote social and political change. Simpson & Yinger (1985) state that art can be used for political purposes. Rustiana et al (2004) state that there is an element of the

black people's struggles and critiques toward police, government, and social institutions in rap politically.

When *On the Come Up* gets viral in social media, many of folks and white people misinterpret it as a violence song that is anti-police. However, it is just a critique of Bri and the expression of her anger feeling toward the unequal treatment that she receives from guards of school. The raps written by Bri also voices the life of black. The last rap of Bri (p.441) shows the struggle of Bri to change the people's view about her. Bri's struggle can change people's view about her and her family. It is shown when she gets a message from a famous rapper to collaborate.

2. Acceptance of Status as a Form of Adjustment

A status given by society toward a certain group will make members of that group feel the status and perceptions that the society gives. Simpson & Yinger (1985) argues that society produces standards of value to be judged as the status as the product. In United States, there are two status, namely inferior and superior. The inferior status given toward the minority group such as black people. The role as inferior may be accepted by a minority group because it seems normal to them.

Simpson & Yinger (1985) divide acceptance response toward prejudice into three types. They are wholehearted, specific, and unconscious. In the novel *On the Come Up*, the main character responds the prejudice by both specific and unconscious acceptance.

In terms of specific acceptance, Brianna as the main character gets negative treatments at school from her friends, teachers, and guards. She also gets them from people that she does not know and meet before. All negative attitudes and unequal

treatments she receives is because she has black skin and member of minority group and low class. All of prejudice toward her and her group makes her to accept the inferior status that she has as shown in the section below:

“Bad things can happen, baby. People like that sometimes abuse their power.”

“So I don’t have any power?”

“You have more than you know. But in moments like that, I-” She swallows. “I need you to act as if you don’t have any. Once you’re safely out of the situation, then we’ll handle it. But I need you safely out of the situation. Okay?” (p.69)

We can’t have any power, either. I mean, think about it. All these people I’ve never met have way more control over my life than I’ve ever had.

All these folks I’ve never met became gods over my live. (p. 76)

I’m not Aunt Pooh though. I’m weak, powerless Bri who had no choice but to lie there on the ground. (p. 108)

The dialogue in the above section (p. 69) happens between Brianna and her mother when Bri gets suspend from her school for three days. It is because she is arrested by guards of school and is accused as a student who sells a “contraband” thing, non-cooperative, and aggressive by Dr. Rhodes which is a form of aversive prejudice. She also gets unequal treatment by guards of school even violence. Bri’s mother, Jayda, suggests Bri if she gets unequal treatments again and in a dangerous situation, Bri has to act such what the guards and other people think about her.

Jayda has her own way that she thinks of her child, Bri, in interaction with prejudicing people. Simpson & Yinger (1985) argues that parents believe that they have to teach her children with explicit attitudes in their relationship with dominant group either acceptance or rejection. Bri gets advice from her mother to accept what others think about her in certain situation so that she can avoid the worse situation that she gets. Simpson & Yinger (1985) states that the specific acceptance is done by minority group in certain situation and it relates to avoidance. Bri’s response which she has to accepts the old-fashioned prejudice

and aversive prejudice toward her in this section is influenced by her mother to avoid the worse situation.

Brianna has to accept that she does not have power to strike back. The acceptance of Brianna that she is powerless is a part of feeling of inferiority. In the third section (p.108), Bri recognizes that she is weak and powerless when she gets pinned to ground by Long and Tate, guards of school. The acceptance of Bri toward powerlessness is also shown in the second section (p.76). Bri feels that other people have more power than she has. They can be a god who can control Bri's life even though they have never met and known each other. Indirectly, Brianna wants to say that she accepts that other people have feeling of superior toward her.

The specific acceptance toward prejudice is shown by Bri through the lyrics of her rap too. The situation that corners Brianna with rumors and stereotypes forces Bri to accept all of the negative labels. Simpson & Yinger (1985) state that in some situations in which minority has to play inferior role, the acceptance response is more likely to be conscious or rational decision. It is revealed in the data below:

*I'm so excessive,
that I'm aggressive. (p. 66)*

Can't no good come, from this hoodlum. (p.68)

*They wanna call me a hoodlum?
Fine. I'll be a goddamn hoodlum. (p. 110)*

The data above are rap lyrics written by Brianna. It is her reaction toward the labeling given to her as an aggression and a hoodlum which is a part of old-fashioned prejudice. Then, because she feels angry toward all of the labeling given to her, she expresses it through the rap music and writes lyrics that reveal that she

accepts the labels. It is shown in the third section (p. 110) which states that she will act as what other people think. Simpson & Yinger (1985:151) state that persons will make different mode of adjustment in different situation that they face. It makes dominant group may misinterpret this kind of acceptance. When Brianna decides to accept the labels and expresses it in her rap, many people, mostly whites in the novel, misinterpret her rap. They assume it as violence song.

Furthermore, in terms of unconscious acceptance, some members of minority group who see themselves from the point of view of majority may feel inferior and even self-hatred unconsciously. Angie Thomas describes this in her novel through the main character Brianna.

Is he serious? "Do you think half the songs you play encourage people to act out violently?"

"We're talking about your song and this situation though."

"Does it matter?" I say. "They were clearly upset about other stuff. A song didn't make them do anything. All these people are using me as a cop-out instead of asking what the real problems are. (p.351)

"If a cop come at me, I'll be lawless?" he asks instead of say. "What's that supposed to mean?"

"Bruh, it means that I'll be considered unruly, no matter what I do!"

"Okay, but you can see how some people took that the wrong way, right?"

"Hell no, I don't." (p. 352)

The dialogue above is between Brianna and Hype in the *Hot Hour*. It is a radio program hosted by Hype. Hype invites Brianna to an interview about her song *On The Come Up* that is going viral and controversial. Hype tries to lead her play the role like other people think. Brianna answers all of Hype's questions such as Supreme suggested that she just has to say what she feels. However, it makes her only seem similar to what other people think, although she tries to explain the deep meaning and real meaning of her rap lyrics.

Brianna unconsciously accepts the assumptions directed to her when she answers the questions given by Hype. When Hype asks a question about Bri's song, Bri answers, "*All these people are using me as a cop-out*" (p. 351). The attitude of Hype indicates that he holds modern-symbolic prejudice toward Bri's song because he tries to justify his assumption that Bri is like what people think. Bri's answer indicates that she hides her feeling of inferior by assertion that she becomes a scapegoat of the problem that happens by "all these people" who are directed to the news. Bri answers Hype's question by taking herself in the position of white people and the news.

Bri's response shows that she unconsciously accepts her feeling of inferiority that she can't control what the news informed about her and her rap which it is related to the riot in her school and assumed as a song threaten white parents. According to Simpson & Yinger (1985), members of a minority group who see themselves from dominant's point of view may develop a feeling of inferiority covered by insistence to the contrary. Bri asserts that her song does not make people do anything and claims that they just make her scapegoat.

Bri realizes that she unconsciously accepts the feeling of inferiority after Supreme tells her that she is genius and has played the role.

"I told you he would push your buttons. That's what Hype does." Supreme pats my cheek. "You're a goddamn genius, you know that? You did exactly what I told you all those weeks ago. I'm surprised you remembered."
I look at him as my breath finally catches up with my pounding heart.
"What?"
"You played that ratchet hood rat role. You know how much publicity you 'bout to get from this?"
It's like having a bucket of ice water thrown into my face.
Ratchet hood rat. (p.354-355)

The reactions of Bri “*What?*” (p. 354) and “*It’s like having a bucket of ice water thrown into my face.*” (p.355) show that she just realizes that she acts such as “ratchet hood rat” during the interview with Hype. Bri unconsciously accepts the label being “ratchet hood rat” which is a form of old-fashioned prejudice hold by people toward black people. In the novel, this old-fashioned prejudice is held by Supreme and expressed explicitly.

Simpson & Yinger (1985) explain that unconscious acceptance to feeling of inferiority and self-hatred creates ambivalence. Ambivalence is where an individual holds both negative and positive attitudes toward something (Armitage & Corner, 2000). When Brianna realizes that she is being ratchet hood rat, she looks confused and uncertain toward her act. Besides, she feels that being ratchet hood rat is good and she admits that she acts in real not playing the role.

Problem is, I wasn’t playing. That’s what I’ve become. (p. 355)

*Everybody’s gonna think I’m a hod rat,
that’s good at being ratchet and blowing gaskets. (p. 356)*

The section (p. 355) states the act done Bri during the interview is a negative attitude and it becomes a problem because she really does it. On the other hand, she evaluates it as something that is positive, which is good like she expresses it in the lines of her rap (p. 356). Bri who holds two perceptions, positive and negative, toward her act with being ratchet hood rat during the interview shows ambivalence in herself. The ambivalence of Bri is produced after she acts as the role, like Supreme said, unconsciously.

CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

After analyzing the data, the researcher concludes that the main character of Angie Thomas' *On the Come Up*, Brianna, experiences the old-fashioned and the contemporary types of prejudice, namely modern-symbolic prejudice and aversive prejudice. The old forms of prejudice are depicted in non-verbal and verbal ways. The negative attitudes above are based on prejudgment, misjudgment, and rumor toward Brianna. The characteristics of modern-symbolic prejudice such as negative attitudes expressed in behavior that can be justified on nonracial basis, misjudgment caused by less knowledge of black people, and negative feelings such as dislike are expressed implicitly toward Bri. Then, aversive prejudice is found in the form of anti-minority discrimination committed by the principal of Midtown school.

The researcher also concludes that Bri shows responses towards the prejudice. They are aggression to strike back and acceptance of status as a form of adjustment. The acts that show aggressive responses of Bri are criticizing, using curse words, losing etiquette, rolling eyes, and using rap music. Most of the aggressive responses are directed as the response toward modern-symbolic prejudice such as dislike by teachers and negative views to Bri's song. Aggression is also as a kind of Bri's response toward old-fashioned prejudice such as unequal treatments at school and rumor that spreads about her. The other response of Bri is acceptance toward her minority status and prejudice against her. She accepts it unconsciously and in a certain or specific situation. Most of acceptance

responses are aimed to old-fashioned prejudice, but it is also as a response toward the assumption that her song is violence song which is modern-symbolic. Bri also responds aversive prejudice through her response.

B. Suggestion

Angie Thomas' *On the Come Up* is a novel analyzed here in terms of the types of prejudice and responses toward it through sociological perspective. The novel has many interesting issues that can be studied further using other perspectives. Therefore, future researchers can conduct a study on this novel using other theories.

The researcher also suggests general public, especially the readers of this novel, to redevelop their tolerance among people of color. By reading the novel, they should understand about black's life better, reduce their prejudice toward people of color, and try to change the negative to positive attitudes. The researcher also suggests to the readers to not be easy to judge someone just because they have different skin color.

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