

**RACISM EXPERIENCED BY CALLUM AND HIS FAMILY IN
MALORIE BLACKMAN'S *NOUGHTS + CROSSES***

THESIS

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**DEPARTEMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES**

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG**

2023

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STATEMENT OF AUTHORSHIP

I state that the thesis entitled “Racism Experienced by Callum and His Family in Malorie Blackman’s *Noughts + Crosses*” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 12 June 2023

The researcher



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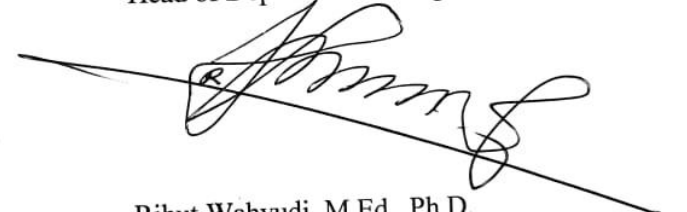
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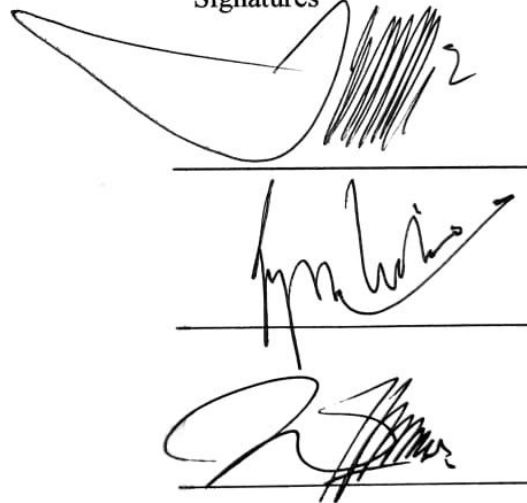
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Malang, June 2023

Board of Examiners

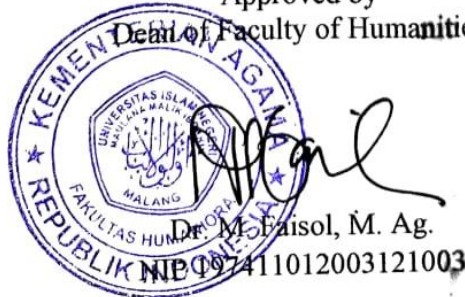
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MOTTO

To live; or not to live

It is my choice

DEDICATION

This thesis is dedicated to those who mattered the most in my life.

ACKNOWLEDGEMENTS

First and foremost, greatest thanks and gratitude are given to Allah The Almighty, for Allah is the one who has given us everything in our life; the ability to breathe and walk. *Shalawat* and *salaam* granted to our prophet Muhammad SAW, who has led us through the light and shine the truth upon his believers for his teaching we are able to be a Muslim as we are.

I say another thanks to my mother and my father for being the best parent as they are, to my brother and my sister for their supports in life, and to my special friend Syafya for being there throughout this whole journey once again I'm grateful for these special people. Last but not least, appreciation to my advisor Mr. Syamsudin for providing me with advice and guidance in working of this thesis.

Malang, 2023

Muhammad Athallah Naufal

ABSTRACT

Naufal, Muhammad Athallah (2023) *Racism Experienced by Callum and his family in Malorie Blackman's Noughts + Crosses*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Syamsudin, M.Hum.

Key word: Racism, Responses, Levels of Racism

Racism has been a prevalent issue ever since the concept of race was known to mankind, due to this fact, a lot of kinds of racism emerged in society. This racism was portrayed deeply on Malorie Blackman's "*Noughts + Crosses*" which describes a situation where the roles of white and black are reversed. This study explained the experiences of Callum and his family through the levels of racism as well as how they responded towards the racism itself. This study itself is a literary criticism focusing on sociological approaches by employing two theories, one by Camarra Phylis Jones named levels of racism (2000) and the second one is multimotive theory by Richman & Leary (2009). Based on the analysis of this study, the first level of Jones' theory seems to be the most prominent out of the three which is the institutional racism, the characters in this novel were restricted or has limited access to quite a lot of government infrastructure, silenced voice, as well as small quantity of representative in power as in Ryan's court case. While the personally-mediated racism manifested itself through the suspicion of minorities; especially Callum when he was visiting every shops and labeled as a shoplifter, lack of respect from the Crosses, devaluation of minorities' capabilities, scapegoating, and dehumanization through hate crime and police brutality. In internalized racism there is also evidence of whiteness as in Lynette's case where she believes herself to be black as well as self-devaluation by the characters themselves for example Ryan who used the slur word to his own race. Callum and his family responded with various types of response, such as Jude who is leaning towards being more aggressive after the experience of racism while Callum at least try to regain relational value within the society with relationship-promoting response as well as trying to exclude or withdraw himself from the society with avoidance or withdrawal response.

ABSTRAK

Naufal, Muhammad Athallah (2023) *Racism Experienced by the Callum and his family in Malorie Blackman's Noughts + Crosses*. Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. Syamsudin, M.Hum.

Kata Kunci: Racism, Responses, Levels of Racism

Rasisme telah menjadi masalah yang sering muncul sejak konsep ras dikenal manusia, dan karena faktor ini, banyak jenis rasisme yang muncul dalam masyarakat. Rasisme ini digambarkan secara mendalam dalam novel "Noughts + Crosses" karya Malorie Blackman yang menggambarkan situasi di mana peran kulit putih dan kulit hitam ditukar. Penelitian ini bertujuan untuk menjelaskan tingkat rasisme serta bagaimana Callum dan keluarganya merespons rasisme itu sendiri. Studi ini sendiri adalah kritik sastra yang berfokus pada pendekatan sosiologis dengan menggunakan dua teori, satu oleh Camarra Phylis Jones yang dinamakan *Levels of Racism* (2000) dan *Multi-motive Theory* oleh Richman & Leary (2009). Berdasarkan analisis dari studi ini, tingkat pertama teori Jones menjadi yang paling menonjol dari ketiga level tersebut, yaitu rasisme institusional, di mana karakter dalam novel ini dibatasi secara keseluruhan atau memiliki akses yang terbatas pada infrastruktur pemerintah yang cukup banyak, suara yang di bungkam, serta jumlah perwakilan yang kecil dalam ranah kekuasaan. Sementara rasisme pribadi muncul melalui kecurigaan terhadap minoritas; terutama Callum, kurangnya rasa hormat dari Crosses, penilaian yang rendah terhadap kemampuan minoritas, mengkambing hitamkan, dan dehumanisasi melalui kejahatan kebencian dan kekerasan polisi. Dalam rasisme internal, juga ada bukti tentang "whiteness" pada Lynette serta penilaian diri rendah oleh Ryan. Callum dan keluarganya tersebut merespons dengan tingkat intensitas yang berbeda, menunjukkan bahwa beberapa karakter bersedia merespons dengan cara memperbaiki hubungan, sementara salah satunya seperti Jude lebih cenderung merespons secara antisosial.

مستخلص البحث

نوفال، محمد أتحلى (٢٠٢٣) التمييز العنصري الذي عاشه كالوم وعائلته في رواية "نوتس + كروسز" لمالوري بلاكمان. رسالة بكالوريوس. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة الإسلام النيجرية مولانا مالك إبراهيم مالانغ. مشرف الرسالة الأستاذ الدكتور سيمسودين، م.هم.

كلمة مفتاحية: العنصرية، الاستجابات، مستويات العنصرية

لقد كانت العنصرية مشكلة سائدة منذ ظهور مفهوم العرق للبشر، ونتيجة لهذه الحقيقة، ظهرت العديد من أشكال العنصرية في المجتمع. تم تصوير هذه العنصرية بشكل عميق في رواية "نوتس + كروسز" لمالوري بلاكمان التي تصف وضعًا يتم فيه عكس أدوار البيض والسود. توضح هذه الدراسة تجارب كالوم وعائلته من خلال مستويات العنصرية وكيفية استجاباتهم للعنصرية نفسها. تركز هذه الدراسة بشكل رئيسي على النقد الأدبي وتعتمد نهجًا اجتماعيًا من خلال تطبيق نظريتين، الأولى لكامارا فيليس جونز تحت عنوان مستويات العنصرية (٢٠٠٠) والثانية هي نظرية متعددة المحركات لريتشمان وليري (٢٠٠٩). بناءً على تحليل هذه الدراسة، يبدو أن المستوى الأول في نظرية جونز هو الأكثر بروزًا بين الثلاثة، وهو العنصرية المؤسسية، حيث تم تقييد شخصيات هذه الرواية أو تقليل فرصهم في الوصول إلى البنية التحتية الحكومية، وإسكات أصواتهم، بالإضافة إلى كمية قليلة من الم

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CHAPTER 1

INTRODUCTION

This chapter consists of the introduction part of this thesis including background of the study, problems of the study, significance of the study, scope and limitation, as well as definition of key terms

A. Background of the Study

According to United States Sentencing Commission (2017), African or African-American men are more likely to receive almost up to 20% longer sentences in prison compared to Caucasian men regardless of the offenses they had committed. This is merely a fraction of racism “inferior” races had to endure during their lifetime. A racial inequality, injustice, oppression or discrimination is a topic that has been debated since decades or even centuries ago. Many literatures; fiction or non-fiction, by many great inspirations of writer/ author have been written throughout the era that tackles the racial issue such as Harper Lee, Walter Dean Myers, and Angie Thomas. But to some people, even those who confess not to be racist, deep within them contain racist attitude in an unconscious level that needs to be surfaced. (Balter, 2010)

Racism, as mentioned above, also exists within literary works. More or less most of the literary works take on implicit or explicit references towards real life situation. The author of *“Noughts + Crosses”* Malorie Blackman takes on a more indirect way to depict racism on her book in hope not to “offend” anybody, she also

explained that fictional literary work is “a simple but brilliant way to educate children of in sociological perspective racism defined as *“An all-encompassing social system characterized by the amalgamation of institutions, practices, and discursive regimes that put people of color in a position of disadvantage”* (Shiao & Woody, 2020, p. 503).

Often time most people refer racism to the situation that is happening in The United States between black people and white people, and also most of the time white people are almost always depicted as the perpetrator. But the word racism is broader than that; it can also be connected to any forms of racism towards any races from African-American, Asian, Jewish, Hispanic, and even to Caucasian. Racism can also manifest in many forms from a prejudice that affects the attitude, discrimination that affect the action, to the segregation between racial groups that creates an invisible boundary between them. The level of intensity of racism can differ depending on the factors. Jones (2000, p.1212) elaborate that racism has three level, the lowest being internalized racism, the second called personally mediated racism, and last but not least the institutional racism.

Literature and racism are highly connected to one another considering that racism is part of sociological phenomenon and literature is one of the main sources of sociology data, so both of them are two sides of the same fence. Literature and sociology are a great cycle of wheel that keeps circling around. Hudson (1913, p.11) stated that an impactful literature born from life and in life itself we have to find the

“impulse” which humanity has that gave birth to many various forms of literature up until now and the social conflict of racism is one of them.

A novel is a great literary medium that can be used to reflect and studies human life in a form of words. *Noughts + Crosses* by Malorie Blackman is one of the novels that tackles almost everything about racism. Covering segregation, oppression, discrimination, injustice, and inequality mixed with fully fledged forbidden romance between two characters of different races. It tells a story set in a 21st century alternate universe where Africa has colonized The Great Britain and the people are segregated into two: the Crosses who are the dominant black people that sits at the top of the hierarchy and the Noughts who are the inferior white people that stays at the bottom. The story focuses on two main characters as well as their families, Callum who is a Nought with his family that includes Jude, Lynette and, Ryan, and Persephone who is a Cross, they both caught in a complicated relationship that is loathed by almost everyone around them.

From the previous studies the researcher has found, the first and only journal that the researcher found uses the same object material entitled Integrating competence and Bildung through dystopian literature: Teaching Malorie Blackman’s *Noughts & Crosses* and democracy and citizenship in the English subject by Lyngstad (2021) covers an entirely different field, it is about the research on the effect of dystopian literature on students’ view of society, which she found that

dystopian literature such as *Noughts + Crosses* could help in building children's competency of citizen from early age.

One thesis titled "Racism In Alice Walker's *The Color Purple*" and two journals titled "Another Lesson from the Mockingbird: Institutional Racism in Harper Lee's *To Kill A Mockingbird*", and "Racism in The Novel *The Hate U Give* by Angie Thomas" that the researcher found focused on the extrinsic elements of the material object which is a genetic structuralism and finds out that the writer's social background deeply affect the perspective of racism within the novel and also how it influences the making of their literatures (Rahmi, 2018; Yunitri, Majeg & Maharani, 2019; Potyk & White, 2020; Mutmainnah, Arafah, & Pattu, 2022).

Two thesis by Prakasa (2020) and Bimantara (2020) titled "Racial Discrimination Reflected in Series Drama *Tennou No Ryouriban* (The Emperor's Cook)" and "The Portrayal Of Racial Discrimination, Racial Prejudice, And Racial Stereotype In Paul Haggis's *Crash* Movie" studies the racism in a drama and a movie by using Theodorson & Theodorson and Dovidio forms discrimination theory and finds out that social classes are evident within the film that produces the act of discrimination towards the character and sees that racism can also be experienced by other minorities besides African or black people.

Another journal from Fatnah, Yutitia, & Fatonah (2020) titled "Analysis of the Action of Racism on the *Help* Film Directed by Tate Taylor" is a quantitative

analysis as it uses Krippendorff content analysis technique and uses McLemore's racism theory it categorizes the acts of racism in the film into a form of table content and finds that racism related to hatred is the most dominant types in the movie. The reason as to why the previous studies above are used in this study is because of the similarity within the general theory used which is racism, with the exception of one previous study by Lyngstad (2020) that has the same material object but different topic.

So, from these previous studies above, the gap of this study is distinguished from the others first because this research will be using a different theory from the others previous studies called Levels of Racism developed by Jones (2000) which covers wider or broader topic of racism instead of just racism in general, secondly, there is not yet any literary criticism research that uses this material object as their primary data source, whether it is journal or thesis, so it is only appropriate to make it happen. From the discussion above, this research analyzed the levels of racism (Jones, 2000) as well as the characters' response towards it with Multimotive theory of Richman & Leary (2009).

B. Research Questions

Based on the background of the study above, the research questions that are going to be discussed are:

1. What are the levels of racism that are experienced by Callum and his family in Malorie Blackman's *Noughts + Crosses*?
2. How do Callum and his family responded against the racism in Malorie Blackman's *Noughts + Crosses*?

C. Significance of the Study

The findings of this research hopefully can be significant theoretically and practically. Theoretically, this study is believed to be a contribution to literary criticism research specifically regarding the theory of racism. Practically, it is in the researcher's wish that this study can be beneficial for later students who wish to further study literary criticism as it provides useful information and insight into literary theories and knowledge.

D. Scope and Limitation

This study has discussed the various levels of racism that are experienced and responded by the characters; which includes Callum, Ryan, Jude, and Lynette. Although this research has its aims, there is also a limitation, due to the lack of substantial data within the main character Sephy, she is not included in the analysis.

E. Definition of Key Terms

To prevent future misunderstanding, it is only appropriate for the researcher to define a key term within this study:

1. Racism: A belief that rules which group is superior and which one is inferior based on their race creating a social hierarchy. (Miles, 1989)
2. Response: How people perceive, evaluate, and assess the situation that was present at hand. (Richman & Leary, 2013)
3. Levels of Racism: a theoretic framework for understanding racism based on the levels of intensity. (Jones, 2000)

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter covers the approach as well the theoretical framework used in this study and it consists of sociological literary criticism, Jones level of racism theory, and Richman & Leary's response theory.

A. Sociological Literary Criticism

The concept of sociology can be dated back to Ancient Greek where many great philosophers were born. Anhalt (2018) stated that due to the sudden transition of the Greek civilization from tribalism to civil society where everyone is eager to question everything led to the rest of the humanity from that point and forward to think critically of themselves and their surroundings.

Swingewood and Laurenson (1972) stated that the earliest sociology of literature surfaced is within Comte and Weber where they would sometimes use imaginative literature as a reference in their work meaning that the study of sociological literature is considered a late arrival, as seen even to this day it still does not have an established corpus of sociological literature. Even with the lack of base knowledge there is still a handful of literalist that has an interest towards studying sociological literary criticism.

Eagleton (1988) stated that there are two ways someone who has an interest in studying sociology of literature can be justified the first form of justification is realist:

which believes that literature is heavily determined by its social context. The second way is pragmatist: which believes that literature is in fact shaped by all kinds of factors and does not have a fixed social context, but highlighting its social determinants during a literary criticism is considered beneficial for a particular standpoint.

Swingewood and Laurenson (1972) further added that sociology and literature are not distinct but rather complement each other. They also argued that at the present time literature works are considered “a mirror to the age”, meaning readers can tell what or how a society works within the literary works by the description within the literary works as it directly reflect social structure, class conflict, family relationship, and any kinds of social context that could be reflected. Furthermore Eagleton, in one of his books (1988, p.469) also argued that literary work is in “*important senses*” a social product, as he said that metaphors and line endings are also in some ways are imaginative and creative way of reflecting society into words.

August Comte said that sociology is a scientific study; a scientific study would not be complete without consulting to a source material that provides the necessary insights for the study. There are many sources of material for the study and literature is one of them. Furthermore, Hudson (1913, p.36) added that there are “*differential characteristics to those distinctive qualities of theme, treatment, manner, spirit, tone, by which the literature of each period as a whole is marked, which are more or less pronounced in all the writers of that period*”, in other words, how every period of age

the society is functioning will reflect on the literary works that are born within that time.

Race has become the underlying theme within a literary work especially those with a minority involved and race in literature has become oppositional in its nature. Through the notion of races, it is bound to happen that the idea of inferior and superior races is going to be surfacing to the society, some idealists' scholar such as Richard T. Schafer, Ruth F. Benedict, and Van den Berghe agreed with this statement as they believe that the root of this theory is the idea itself which is races (Durr & Hill, 2006, p.12). Just like the concept of races, the theory of racism; which is born from it, is relatively young, it has only been traced back to the era of European colonization of the world which is around seventeenth to eighteenth century, this is when European develop superiority complex as they realize that there is world outside their own and there are varieties color of people (Clair & Dennis, 2015, p. 857).

Wilson (1999, p.14), defined racism as the dominant of certain racial groups factored by their biological or cultural superiority which has been taken advantage of by said groups to assert their power over smaller racial groups, which leads to the act of racial discrimination and racial inequality. Clair & Dennis (2015) further added that "*Racial discrimination concerns the unequal treatment of races, whereas racial inequality concerns unequal outcomes (in income, education, health, etc.).*" so in

other words, racial inequality can be; but not always, the effect that comes from racial discrimination.

Historically the most notable victim of such marginalized system was the “abducted” African people by the European colonial, as stated above European was unconsciously or even worse, consciously developing superiority complex once they found that they’re not alone on this earth. There are many factors affecting this phenomenon, for example European has more advanced technology, firearms, and other inventions compared to the African tribes, these necessary tools are perfect for “*satisfying the needs of rapidly growing European colonies*”, African people was a perfect substitute rather than paying more expenses for European labor they decided that slavery was a great exploitation for cheaper alternative (Krisnan, 2021, p. 1712), though according to Clair & Dennis (2015, p. 859), people of color; which is the African in this case, is considered inferior due to “*cultural deficiencies*”.

Krisnan (2021, p.1714) further added to the factor that in the field of scientific racism, one physician named Samuel George Morton provides empirical evidence towards the scientific racism by examining the cranial size of each races and he found out that Caucasian; white people, has larger brain overall, meaning that they scientifically considered smarter compared to African people thus why Caucasian people are almost always the one finding the exploit necessary to take advantage of the situation and surrounding to their liking, no matter the cost or moral value. As time flies by, racism towards colored people is no longer filled with forced labor like

it used to be, ever since the civil war ended around 1800s in America was slavery was supposedly “abolished”. However, Anderson (2015, p.10) suggested that it is in fact not ended but rather become incorporated with the federal government in especially in the United States.

Through this process of surreptitious method by the government, the term known as “white space” coined by Anderson (2015) is born, a term where places such as neighborhoods, workplaces, schools or universities are heavily occupied by the Caucasian, those who are not part of the circle; also known as the colored people, will be reacting or be reacted to differently in a white space.

One example given by Anderson is when a colored person is presence within the white spaces, they themselves will consciously take notes of their surroundings, the more white people there are the more nervous they will feel as they think themselves as being alienated, though when there are other colored people around them they will “*adjust their comfort level*” accordingly to the situations at hand. However, when white people are within the white spaces, they don’t feel something is amiss for the reason that this many white peoples in one spot is considered a norm in society and not something to be worried about, though the same could be said if the scenario is reversed which is where the “*colored space*” comes in.

B. Jones' Level of Racisms

Jones (2000, p.1212) developed an idea where racism is varied to three levels, this placement according to her allegory ranks it by the level of intensity of the level itself, more or less the levels are connected between one and another.

1. Institutional Racism

The first level with accordance to Jones (2000) idea is called institutional racism. This first level of racism has been mentioned previous times in this research, and it has a deep connection with the “white space” mentioned above. To understand it more deeply, institutional racism is an idea that believes racism is no longer just a product of individual bias of one people to another but rather it has been systematically and structurally engrained behind the law, constitution, and rules of the government. Jones in her theory considered this as the root of all racism.

The sides who are discriminated will have limited to restricted access to certain things, material conditions and government infrastructures; such as the one mentioned in the white space and power which includes voice (rights and representation and control over media), resources (wealth and organizational infrastructure), and access to information (one own's history). When it comes to this type of racism, the culprit is not a single individual thus why it's almost impossible to put the blame on someone or even some things. For example, as stated on the background of this study where black people would receive longer sentences in jail

compared to the white people, this is considered as disadvantage of government infrastructure.

2. Personally-Mediated Racism

The second level of racism coined by Jones is called personally-mediated racism; the simplest way to define personally-mediated racism is to look around us, because this level is what most people define racism as, the product of bias of one individual against another; individual or group, essentially this is the less “global” version of institutional racism. Jones split this act of racism into two which is discrimination; where a person would take a racially motivated action against another and prejudice; where a person would have an idea, assumption, thought, or abilities just by judging at another person’s race.

Jones (2000, p.1213) further explain that this type of racism can be displayed as lack of respect, suspicion against other, devaluation, dehumanization, and scapegoating. One great example would be the George Floyd’s case where the police show excessive brutality when many people believes that if the Floyd is white, he would not be treated as such, this is not institutional as it is believed to be a racially motivated action of the police officer.

3. Internalized Racism

The third level of racism is called internalized racism, this is where racism no longer required an external perpetrator, but rather it manifests itself inside the mind of

the victim. It shows how a marginalized group starting to accept all the negative thoughts, idea, and stereotypes against them. Jones believes that when a person constantly exposed by racism in a prolonged time, internalized racism is bound to happen. The symptoms of this according to Jones are whiteness; where marginalized races try to look white in order to not get discriminated, self-devaluation; this includes the rejection of ancestral culture of marginalized race, and hopelessness; where the marginalized group basically gives up on their dreams, determination, and expression. The most evident example of this would be the “n” word which is a slur, but the black community has adapted it and uses it as a nickname amongst them.

C. Richman and Leary’s Responses Theory

To provide an answer for the second research question a secondary theoretical framework needs to be added, Richman and Leary (2013) proposed a theory called multi-motive theory that tackles the aftermath of rejection of society; in this case racism, and how the victim experience *“three sets of motives/responses more or less simultaneously...”*.

1. Relationship-Promoting Response

The first of the three responses is heightened desire for social connections; this is a response when the victim of said racism tries to fix or mend their relationship with whether it is with the group or person who discriminated them from society. Richman and Leary (2013) stated that this response likely occur when the victim holds high the

value of the relationship between them and the discriminator or the risk for losing the relation between both might badly affect the life of the victim that's why the victim might try to reconcile.

In a case where the relationship between both might not be able to be fixed, the victim is usually motivated to find the possibility of alternatives relationship or substitutability. The alternatives might come from family members, close friends or those who are able to provide help and acceptance as these alternative relationships might be able to soothe the discrimination they have experienced

2. Antisocial Response

The second one is a motive/response that involves retaliation and aggression; fueled by anger and an urge to defend themselves physically or verbally towards the opposing or even their own group and/or person. This response is the opposite of relationship-promoting response as the response itself might reduce the chance of reconciliation or even lasting relationship damage.

Richman and Leary (2013) also noted that the victim might responded aggressively towards those who did not have anything to do with their experienced discrimination or even worse to their own families or friends.

3. Avoidance or Withdrawal response

The last out of the three is a response in which the victim's effort of avoiding further rejection/discrimination is by withdrawing themselves from society, people who are the victim of racism might have a tendency to avoid social or physical interaction with the people around them. Sometimes they might exist physically but not socially and vice versa.

Richman and Leary (2013) further added that people who have been discriminated might have a feeling of vulnerability, thus why these people do not want to get racially discriminated any further as interacting with another people might triggers another case of racism. There are also some cases where the victims not only avoid those who have discriminated them; they might also withdraw themselves from their own and only connection such as families and friends.

CHAPTER III

RESEARCH METHOD

This chapter consists of the method that is going to be applied in this research. It covers the research design, data source, data collection, and data analysis of this study.

A. Research Design

This study is considered a literary criticism; which is the study of analyzing and evaluating works of literature, interpreting what the words/ sentences means within the literary works. The steps in which the thesis is composed is first to find the appropriate material object for the study as well as seeing what topic is prominent within it, after that is to find the theoretical framework that suits the topic found. The researcher intended to apply the Levels of Racism theory by Jones into Malorie Blackman's as well as Responses theory by Richman and Leary (2013) to *Noughts + Crosses* by Malorie Blackman to better find out the levels of racism experienced and the responses of Callum and his family towards it.

B. Data Source

The data of this research is a novel titled *Noughts + Crosses* by Malorie Blackman. The softcover book was originally released 2001 by Doubleday, the researcher obtained the second edition of the softcover book which added an

additional story at the end of the book and was re-published in 2017 by Penguin Books, United Kingdoms. The book consists of 436 pages of main book and 20 pages of additional story. For additional information the last 20 pages of the book; which is the additional story, is not used as a data source in this research. The chapter is replaced with alternating perspectives of the two main characters.

C. Data Collection

In collecting the data, the researcher followed four steps that was done in order. First and foremost is reading through the novel several times to better understand the words/utterances within the novel is an essential part of the research. Then the second step is highlighting some of the utterances that could prove to be significance; whether or not it is related to the theory, for further analyzing.

D. Data Analysis

The next step is classifying, after the data has been highlighted, the researcher filtered the data to specify which one is more relevant to the proposed theory by Jones (2020) and Richman & Leary (2013) above. Last but not least, the most important is analyzing. After the data is already filtered, the researcher can begin to analyzing, interpreting, and connecting the data with the theory in order to draw the findings and discussion as well as the conclusion for this study.

CHAPTER IV

FINDING AND DISCUSSION

This chapter consists of two parts. The first part discusses the analysis finding of levels of racism that are experienced by the Callum and his family in this novel, the three levels are institutional racism, personally-mediated racism, and internalized racism. The second part discusses the finding on how Callum and his family responses towards the racism by using multi-motive theory above.

A. Levels of racism experienced by Callum and his family in Malorie Blackman's *Noughts + Crosses*

In this novel, Blackman tried to emulate how would it be if the races were reversed between black (Crosses) and white (Noughts) in this world full of racism. Callum and Sephy/Persephone are two young adults caught in the middle of this, both are naïve; in a good way, they both have different color skins but unlike the world that revolve around them that judge people by their skins, they don't. Callum is a Nought, he lives with his family in a slum part of the town as expected from the inferior races, while Sephy is a Cross, and she lives in a comfortable mansion with only 3 of her family members. They are a best friend ever since they were a kid, even though both of their families hate their relationship between each other.

There are many kinds of racism shown within the novel as the story progress, the most prominent of them all are institutional racism, personally-mediated racism, and internalized racism explained by Jones (2000)

1. Institutional Racism

The first of the three level that is going to be analyzed is institutional racism, as explained by Tyson (2015) it is a practice of racist policies in many institutions of the government from education, law, and hospital practices. Furthermore Bailey, Feldman, and Bassett (2021) added that more often than not these racist policies by the government are considered a norm in nowadays society and most people seems to turn a blind eye to this situation. One such example can be found at the beginning of the novel when Callum is accepted at Crosses' school even though he is a Noughts or white people.

a. Callum

The first evidence of institutional racism experienced by Callum was unveiled between his conversation and his friend Sephy as seen below:

'Jeez, Sephy, I'm fifteen, for heaven's sake! In six months' time I'll be sixteen and they're still sticking me in with twelve-and thirteen-year-olds. How would you like to be in a class with kids at least a year younger than you?' Callum asked.

"I . . . well . . ." I sat back down."

"Exactly!"

"I'm fourteen in three weeks,' I said, unwilling to let it drop."

"That's not the point, and you know it."

“But the school explained why. You’re all at least a year behind and . . .’ ‘And whose fault is that?’ Callum said with erupting bitterness. ‘Until a few years ago we were only allowed to be educated up to the age of fourteen – and in Noughts only schools at that, which don’t have a quarter of the money or resources that your schools have.’(p.7)”

The two as seen from the quotation above was arguing about the school’s decision to put Callum in a class with a bunch of twelve years old even though now he’s fourteen, it is clear that Callum was furious with the decision seeing that this unfair decision was made because he is a Nought or a minority. Callum also said that he and his kind can only receive education when they’re fourteen years old while their counterparts; the Crosses, can start their education as early as they want. This correlate with Jones (2000) theory where the minority only has limited access to resources and in this case it is the institution within education that becomes problem.

The next evidence occurs within the same conversation which shows yet another hint of institutional racism, when Callum remarked that Sephy should head home as soon as they are done conversing as seen from the quotation below:

“We’d better be getting back – before your mum has every police officer in the country searching for you,” Callum said at last. “Suppose so.’ I picked up my sandals and rose to my feet. Then I had a brilliant idea. ‘Why don’t we go back to yours? I haven’t been to your house in ages and I could always phone up Mother once I’m there and . . .’”

“‘Better not,’ Callum said, shaking his head. He’d started shaking his head the moment the suggestion had left my mouth. He picked up my bag and slung it over his shoulder.”

This quotation shows the end of the conversation between Callum and Sephy. Sephy wanted to go to Callum’s house instead of going home but Callum stated that it would be a bad idea considering the police would have searched for her if Sephy is

“missing” even if it’s just for a bit. This goes to shows that Sephy’s family does have power over authority considering she’s the daughter of a Cross prime minister. Callum as a lowly Noughts knows the wrath of such authority; this goes according to what Jones (2000) said where the superior races will have differential access to quality when it comes to government institution, and in this cases it is the police.

When Sephy asked that if she could go to Callum’s house instead, without hesitant he rejected the suggestion. Considering how racist the government is, it is a smart move he made. According to what Weitzer, Ronald, and Tuch (2002) said about racial profiling where the police will enforce their law upon the discriminated race regardless if it is a search with or without a warrant; in other word, illegally. This definitely violates the human right of the victims. Callum fears that if he brought Sephy to his house, his family would get racially profiled by the police. Even though they’ve done nothing wrong, the law would do anything to find the “wrong” and put Callum’s family in jail or even worse.

As someone with power Mr. Hadley or Sephy’s dad is a snake with a silver tongue, a politician is never one to be trusted. Callum experience it first hand as he saw Mr. Hadley gives a speech on the television from the quotation below:

“Our decision to allow the crème-de-la-crème of nought youth to join our educational institutions makes sound social and economic sense. In a civilized society, equality of education for those noughts with sufficient aptitude . . .”

“I tuned out at that. Sephy’s dad hadn’t changed since the last time I’d spoken to him which was yearss ago now. He never used one word where twenty patronizing ones would do. I didn’t like him much. Correction! Pompous twit! I didn’t like him at all. I didn’t like any of Sephy’s family. They were all the same.

Minerva was a snob. Her mum was a bitch and her dad was a git. They all looked at us noughts through their nostrils."

As seen from the quotation above, even though Mr. Hadley hates the Noughts as stated by Callum, he lies through his teeth to keep his image pristine in the television. To do this he needs to share his "masquerade" to the world and the media is a good place to do this. Jones (2000) in his theory classified this as media deviation or control over media which is one of the case of institutional racism. Even though it is nothing new to take advantage of press or media to politician's advantage, as researched by William (2007) where he studied that as far as Abraham Lincoln's era, this technique has already been used, Mr. Hadley use this not to his and people's advantage but only for his own gain. It shows that a person with status can influence even the media to hide his racist true nature.

The day when Callum first got into the school he met with a mob of angry Crosses, later Callum is watching the news on the television about the incident as seen from the quotation below:

"When at last Kamal Hadley had stopped dribbling on, Heathcroft School appeared on the telly. Of course, they didn't bother showing the fact that the police officers who were meant to be guarding us were letting the crowd get to us to poke and pinch and punch. Somehow the camera was never in the right place to show that the whole back of my jacket was awash with Cross spit. Surprise! Surprise! There wasn't even a hint of any of that."

"The noughts admitted to Heathcroft High School met with some hostility today . . .' the news reporter began."

"Some hostility? This reporter's middle name was obviously 'Euphy', short for Euphemism! 'Police officers were drafted in to keep the peace as it was feared that nought extremists might try to take advantage of the volatile situation . . .' the newscaster continued."

After watching through the news Callum noticed something is amiss, the news does not show the fact that he and other Noughts kids were getting punched left and right and getting spat on. The media clearly and intentionally is overlooking the main issue of the news; which is the spitting and the violence the majority did to the Noughts, this is of course another evidence of control over media as stated by Jones (2002)

There are many kinds of institution within the government, and every one of them never escape from the grasp of racism, a religious institution is one of them as seen from the contemplation by Callum below:

“I was trying so hard to understand how and why things were the way they were. The Crosses were meant to be closer to God. The Good Book said so. The son of God was dark-skinned like them, had eyes like them, had hair like them. The Good Book said so. But the Good Book said a lot of things. Like ‘love thy neighbour’, and ‘do unto others as you would have them do unto you’. If nothing else, wasn’t the whole message of the Good Book to live and let live? So how could the Crosses call themselves ‘God’s chosen’ and still treat us the way they did?”

“...They said it’d been written and translated by Crosses, so it was bound to be biased in their favour.”

As seen from the quotation above, Callum in his contemplation, came across another obstacle in his mind, he stated that the Crosses were meant to be closer to the god and there is also a fact that God is black or dark skinned like the Crosses according to the Crosses themselves. When it comes to this novel, it carries the similarity with a Christianity; hence why the name of black people is Crosses because of their “strong” connection with the religion itself. The Noughts who are the minority is forced to hold true to this religion considering there are not any other

options, this is another racist manipulation of a media as stated by Jones (2000), from the branch of the government that handles religious affair in order to keep maintaining power and assert their dominance from the so-called Good Book.

The first history class Callum got into he was met with an act of racism by his teacher Mr. Jason as seen below:

“Throughout history, from the time our ancestors in Cafrique sailed to other lands and acquired knowledge of gunpowder, writing, weapon-making, the arts and so on, we have been the dominant race on Earth. We have been the explorers, the ones to move entire backward civilizations onwards . . .”

“Robert Peary. He was a Nought who co-discover the geographic North Pole.”

“How come I’ve never heard of him then?’ Mr. Jason challenged.”

“Because all the history books are written by Crosses and you never write about anyone else except your own. Noughts have done lots of significant things, but I bet no-one in this class knows . . .”

Mr. Jason was boasting and bragging about how the Crosses was the one who pioneer everything, the dominant race who explored the world and obtain all its knowledge. But Callum knows the truth, he counteracts by saying that the Nought did play a part in history as well. The history is seldom a playground for those who have powers to tailor the past as they like. In this case, the education of this country prefers to make the Crosses to be the pioneer of everything, when in fact; as Callum had stated, the truth is completely different, there are many Noughts or light-skinned people who have contributed to the civilization as well but the world choose to ignore them, taking the Noughts history from their own hand so that no people will know.

Which is what Jones (2000) considered as limiting people's own history by shutting them out from the public.

Callum mention in his monologue of how the Crosses and Noughts came to be as seen below:

“Centuries ago, Crosses had moved across northern and eastern Pangaea from the south, acquiring along the way the know-how to make the guns and weapons that made everyone else bow down to them. But that didn't mean that what they did was right. We noughts had been their slaves for so long, and even though slavery had been formally abolished over half a century ago, I didn't see that we were much better off. We were only just beginning to be let into their schools. The number of noughts in positions of authority in the country could be counted on the fingers of one hand – without including the thumb! It wasn't right. It wasn't fair.”

Callum stated that the Crosses were indeed an invasive race coming from across the sea colonized his land back then and made the Noughts their slaves, he contemplates whether the past or the present which has better condition considering that there is not much difference and there are only a handful of Noughts' representatives in power as stated by Callum. This lacks of representative falls under the category of voice within the institutional racism theory Jones (2000) has laid. It was not right and it was not fair because it has been rigged from the start.

This representative as stated above could be anything from doctor, lawyer, politician, and most notably the police. The time when Callum meets two police officers coming to his house shows an evidence of institutional racism as seen below:

“Jude threw open the front door, but was halted in his tracks by the presence of two police officers, framed by the darkness outside. One of the officers had his arm raised, ready to knock on the door. They seemed as startled to see us as we were to see them. The officer in front was obviously the one in charge. A police sergeant, I think he was. A thin, reedy man whose uniform looked at least a size too

big for him. The constable was almost the exact opposite. He was built like a brick outhouse. What he lacked in height, he made up for in width. Both of them were Crosses of course. Nought police officers were as rare as blue snow."

From the quotation above, Callum described how two police officers knocking on their door for some questioning and also much to his expectation, the two police officer are of course a black man or a Crosses, not a single Nought in sight. Callum stated himself that the Noughts in the police force is are as a blue snow meaning that a Nought's police must be very minimum in quantity and it's such an unfair opportunity given by the government to limit the Noughts to the police force just because of the skin color. This of course can be counted as the institutional racism within the government infrastructure by Jones (2000), which limit the resources and representative of the discriminated race.

When it comes to resources, not only that the Noughts have limited access to the police, the healthcare is also limited to those who have certain skin color which is the Noughts, as Callum experienced it in the quotation below:

"Mercy Hospital was a sad joke. The rundown accident and emergency department was busting at the seams, and then some. It looked like many of the people there were nought casualties from the shopping centre. The walking, walk-in wounded. There were people crying, shouting, one woman was screaming at regular five-second intervals and no-one was taking the least notice of her. The air smelt of strong, cheap disinfectant. It was so strong I could almost taste it as it caught at the back of my throat, but it still couldn't quite mask the nastier smells of vomit and blood and urine it was trying to disguise. The whole place reeked of barely organized chaos. All the nurses were noughts and all but one of the doctors. I wondered what a Cross doctor was doing at a nought hospital."

When Callum got into the Nought's hospital for a treatment, he described how chaotic the hospital was after a bomb incident, it was simply not up to a proper hospital standard and not to mention that there was only one doctor operating within

the hospital.. As stated by Varoe, Poenic, and Browne (2013) in a place or country that has inferior or superior power according to races, the premise of a healthcare services for the inferior race would be less in terms of quality as they believe that the race which is discriminated does not deserve the full quality service, which is also in line with the limited resources given for the minority as stated by Jones (2000).

The next quotation shows another institutional racism within school environment as experienced by Callum below:

“It was the same story up and down the country. In the few schools into which us noughts had been allowed; we were dropping like flies. Expelled, or what the authorities euphemistically called ‘excluded’, for those things which would get Crosses detention or a severe telling off. The odd Cross or two may even have got suspended once in a while. But they certainly weren’t being expelled with anything like the frequency we were.”

Callum was expelled due to the arrest of his father, and as seen from the quotation above he noticed how compared to the Crosses, the Noughts were expelled easily left and right even if what they’ve done is not severe at all, while the Crosses would’ve only gotten a detention even with the most heinous act they’ve done at school. This goes with the very base of Jones (2000) theory of institutional racism where some rules only apply to the minority and most of the time it only put them at a disadvantage.

b. Ryan

Ryan or Callum’s father also received another case institutional racism as seen from the quotation below:

I sat up high in the packed public gallery. Far below me and to my right, I could see my father. Just the bruised left side of his face. It was only the second time I'd seen him since the police had crashed into our lives. The judge was droning on and on at the jury, telling them what the case was about and what it was not about. Twelve good men and women and true, hanging on the judge's every word. Twelve good Cross men and woman, of course. How else could justice be served? My stomach churned as the clerk of the court finally stood up and faced Dad.

From the quotation above, the court was en-route, the day of Ryan's sentencing is come, and seeing it through Callum's perspective, the jury are packed with twelve Cross men and one Cross woman, not a single Nought's jury in sight. The jurors are usually selected randomly and as diverse as possible in order to avoid bias and unfairness within the verdict but not in this court. This definitely screams rigged case; one where the defendant, which is Callum's dad or Ryan, is destined to lose in the end. This portray how corrupt and racist the court of justice is, and it also falls within the category of lack of voice within the institutional racism by Jones (2000)

2. Personally-Mediated Racism

Contrary to institutional racism; as stated in the previous chapter, it is quite easy to know the suspect or the perpetrator behind the act of racism in personally-mediated racism. Personally-mediated racism as stated by Jones (2000) consist of prejudice and/or discrimination, it can unintentional or intentional as well.

a. Callum

In this first evidence, Sephy's dad or Mr. Hadley talked about how Callum got accepted to the school he was not supposed to as seen below:

“Blankers going to my daughter’s school . . .’ I could almost hear Dad shaking his head. ‘If my plan doesn’t work, it’ll take a miracle to get re-elected next year. I’ll be crucified.’”

“‘There are only three or four going to Heathcroft, aren’t there?’ the other man asked.”

“‘That’s three or four more than I thought would pass the entrance exam,’ Dad said with disgust. ‘If I’d thought any of them stood a chance of passing the test, I would never have amended the education bill in the first place.’”

Mr. Hadley uses a slur when talking about Noughts as seen above, he talks how he was not expecting any of the Noughts including Callum could pass the test into the school which is not the outcome he wants, stating that if he knew before-hand he would not have amended the bill. That means Sephy’s dad doubt that the Nought students; including Callum, would even get accepted to the prestigious Heathcroft school, he does not expect them to have the abilities to even pass the first entry test to the school, but they did pass the test anyway. The above evidence shows a strong sign of prejudice from Sephy’s dad as Jones (2000) further explains that prejudice includes a devaluation; a lowered assumption of abilities someone or certain group.

After Callum actually got enrolled into the school, his mom shares her worries of some rumors from the Crosses towards the Noughts student; including Callum, who got accepted into the school as seen from the quotation below:

“What on earth was she talking about? ‘Mum, I’m only going to school. I’m not going into the army!’”

“Mum’s attempt at a smile was back. ‘I know. But I think you and your father are underestimating how much of a . . . challenge it’s going to be. I don’t want to see you upset. Besides which . . . well, we’ve heard some rumours . . .’”

“‘What kind of rumours?’”

“Some of the Crosses aren't happy about noughts going to their schools. We've heard rumours that some of them are determined to cause trouble. So, no matter what happens, don't let yourself be provoked into lashing out. Don't give them a reason to kick you out.”

Callum's mom shares her worries and saying that there are negative rumor about Noughts going around the school in which Callum is going to attend, though at first Callum does not take it seriously, his mom says that not to underestimate it as the rumor turns out to be another prejudice towards the Nought student where they perceive them as someone who would or could cause a scene within the school. The Crosses; whoever throw around the rumor whether it is general public or the board of teacher, firmly believe that the Noughts are a bunch of troublemakers or they intentionally do this to stain Noughts' image even more. Which is what a prejudice is within Jones (2000) theory.

Further information by McCarthy and Hoge (1987) shows that the prejudice comes from a repetition of one student negative demeanor and misbehavior (as cited in Okonofua and Eberhardt, 2015). Then, when the Noughts actually cause a trouble; as explained in the institutional racism, within the school, it is as good excuse as ever to kick them out of the school. That's one of the possibilities where the connection between both levels would appear.

Of course, the discrimination does not just come from the teachers, there are many other sources where this racism could ensue. One of them are from their fellow students at the school as experienced by Callum below:

“So how was school? How were your lessons, son?’ Dad asked quietly.”

“The honest answer or the acceptable one?”

“I was OK, Dad,’ I fibbed.”

“Once we got into school it was all right.’ Except that the teachers had totally ignored us, and the Crosses had used any excuse to bump into us and knock our books on the floor, and even the noughts serving in the food hall had made sure they served everyone else in the queue before us. ‘It was fine.’”

In the quotation above Ryan asked about the first day of Callum’s school in which Callum lied to his dad about the truth, according to Callum the fact is it was not okay because the act of racism he received. Bjereld (2018) suggested that in some cases, the victim of such discrimination or bullying does not tell their parents about it; reason may relate to shame and fear that leads to embarrassment. It is the same case as Callum in this evidence, he does not disclose the incident due to some reason. Even though in reality he got shoved around like a sack; even worse they do it intentionally with heart full of hatred that leads to this act of discrimination. Not only that, the head cafeteria also intentionally put Callum as the last priority when it comes to lunch-time. This racism as categorized by Jones (2000), leads under the group of lack of respect and mild hate crime towards the victim by the perpetrator.

In the cafeteria, at lunch-time, Sephy is glancing around looking for a table to sit on when she sees Callum’s table but she notices yet another act of racism towards Callum and his group of Nought as seen in the quotation below below:

“So I waited whilst everyone else grinned smugly at me as they strolled past. I was late getting to the food hall when today of all days I wanted to be one of the first. Callum and the other noughts already had their food and were sitting down by the time I walked through the food-hall doors. All the noughts were sitting at a table by themselves, just like yesterday.”

From the quotation above, Callum and his fellow Noughts are always sitting by themselves and not mingle with the Crosses every day, which means that every other student who are a Crosses purposely avoiding their table and ostracized the Noughts for being what they are and what they cannot control. Which falls under the category of Jones (2000) about suspicion specifically everyday avoidance.

This next quotation describe the time Callum take a walk around town only to be met with constant personally-mediated racism:

"I turned to look out of the window. I didn't want to look at Sephy. Not yet. I didn't want to blame her for the way the police treated me and every other nought I knew. I didn't want to hold her responsible for the way security guards and store detectives followed me around every time I entered a department store. And I'd stopped going into bookshops and toy shops and gift shops when I realized that no matter where I went in them, all eyes were upon me. After all, it was one of those well-known Cross-initiated facts that we noughts didn't pay for anything when there was the chance of stealing it instead. I didn't want to resent Sephy for the way my education was automatically assumed to be less important than hers. I didn't want to hate her because she was a Cross and different to me."

As seen above, Callum stated that he got treated negatively by the police and other Crosses, and how a store clerk follows him around the store suspicious of him because of the prejudice of Noughts being a shoplifter. The Crosses are following Callum around even though he does not do anything wrong nor he is going to, but people are quick to judge that Callum; as a Nought or white man, is a thief. This again falls under the category suspicion of the minorities by the majorities (Jones, 2000).

The next quotation shows another personally-mediated act experienced by Callum by his teacher Mr. Jason:

“Why . . . why did I get a C-minus for my mid-term grade when I got twenty-seven marks out of thirty in your last test and came first?”

“Your grade reflects other things besides how well you did in the test.”

“Like what?”

“Like your coursework and homework to date, not to mention your attitude.”

“I’ve never got less than nine out of ten for my homework.”

“Mr Jason stopped in his tracks, just beside the door. I finally had his full attention. Are you questioning my judgement? Because that’s exactly what I mean when I say your attitude leaves a lot to be desired.”

“I’d just like to know your reasons, that’s all.”

“I gave you the grade you deserved – no more, no less.”

“Adotey got a B when my work so far this term has been getting better marks than his and I got five more in the test.”

The quotation above shows Callum disagreeing with Mr. Jason about his bad grade, he asked Mr. Jason why he got C- even though he excels at his study and Mr. Jason stated that it is a grade he deserved. In this scenario, Mr. Jason is surprised at Callum’s ability and intellectual; far exceeding his expectation from a minority, thus why in order to contain this he intentionally failed Callum in his class even though the factual evidence says otherwise. According to Jones (2000) this is part of devaluation; where the majority is surprised at the minority competence and abilities.

The next act of personally-mediated racism ensued when Callum and Sephy are in an argument between each other as seen below:

“What’s going on?”

“Don’t argue. Out!” Callum told me grimly.”

“Come on.’ Callum dragged me out of my seat and towards the café door.”

“‘Excuse me, love, but is this boy troubling you?’ a stranger asked as I was dragged past his table.”

“‘No! No, he’s a friend of mine,’ I called back. ‘He wants to show me something . . .’”

Callum is in a hurry of getting Sephy out of a mall, afraid of the imminent bomb explosion that might caught Sephy inside, of course seeing a minority like Callum arguing and dragging a majority like Sephy would surely get someone attention. True enough someone actually stopped them and asked Sephy if Callum is harassing her. This would not have been a reality if Callum is a Cross or a majority, but considering Callum is not a majority, the person quick to assume that Callum is doing something wrong to Sephy. This categorize as suspicion in Jones (2000) framework and happens because Callum is a member of said minority group (Allport, 2015)

This next act of racism involves police and Callum experienced it first-hand after the bomb incident when the police barge into their home suddenly as seen in the quotation below:

“There was no warning. No knock at the door. No warning shouts. Nothing. The first I knew about it was the CRASH when our front door was battered in. Shouts. Calls. A scream. Footsteps charging. Doors banging. More shouts. More footsteps – pound, pound, pound up the stairs. By the time I was fully awake and had swung my legs out of bed, smoke was everywhere. At least I thought it was smoke. I dropped to the floor.”

“‘Jude? JUDE!’ I yelled, terrified that my brother was still asleep. I jumped up, looking around for him.”

“It was only then that I realized it wasn’t smoke filling my room, filling the house. The strong smell of garlic caught in the back of my throat and brought instant tears to my eyes. I coughed and coughed, my lungs threatening to explode from my body and my eyes were streaming. Tear gas. I struggled to my feet and groped my way to the front door.”

“‘DOWN! GET DOWN!’ A voice, no, more than one voice, screamed at me.”

Callum is seen sleeping when suddenly the police swatted their home with no warning at all, tear gases were thrown inside his home which caused him to cough and tears violently, he calls around for his brother to no avail until eventually he passed out from the shock he received. Callum knowing that he has not done anything wrong in the past feels like he did not deserve this awful treatment by the police; the tear gas and the physical violence is too much for him. This is what Jones (2000) described as dehumanization or specifically police excessive brutality especially when it comes to the minorities that has little to no power.

Every action in this world will bear a consequence, but in this statement below Callum has nothing to do with the action yet he receives the racism himself:

“...They occasionally showed Callum and his mum hiding their faces from the cameras as they came out of the court.”

“The night they showed Callum’s house burnt to the ground I went to my bedroom and cried and cried. Luckily, Callum and his mum were staying with relatives but it still hurt to think of what my friend was going through.”

The quotation above describes the situation in which Callum’s house was burnt to the ground by an angry mob of Crosses after they found out that Ryan or Callum’s dad is guilty of the bombing but at the time fortunately Callum and his family are not at home. This is the consequence of the racist act of the government that leads to discrimination by the people towards Callum’s family and is considered as a hate crime or dehumanization in Jones (2000) framework.

b. Ryan

The bomb incident on the mall left many people in frustration, especially the Crosses. The society has grown anxious considering no suspect has been found yet. Ryan, unfortunately has to be the victim of another act of racism as seen below:

“They said they had Jude – and proof he was the bomber. They said someone had to take the blame for the Dundale bomb and it was up to me who took the fall.”

“And you believed them?’ Mum asked furiously.”

“Meggie, they threatened that you and Callum would also go to prison for conspiracy. It was my life or the lives of my entire family.”

“Did you do it? Did you plant the bomb that killed all those people?’ Dad looked straight at Mum. He didn’t even blink. ‘No.’”

“Then why . . .?”

“I had no choice,’ Dad repeated. Anger held his body tense and rigid. He looked like he was about to snap in half. Mum blinked, totally bemused.”

“If you put your hand up to the Dundale murders, you’ll hang.”

“I know,’ said Dad quietly.”

Ryan is seen arguing with his wife about his decision of taking the blame for the incident, he stated that the police had Jude and in order to release him Ryan has to be the scapegoat, Callum’s dad does have a tie with the militia that planted the bomb, but he was not the one who planted it. Considering Callum’s dad affiliation, the government take this opportunity to scapegoat him by threatening his family’s well-being if he doesn’t comply, and this also goes with Jones (2000) personally-mediated racism about scapegoating, the government do this to ease people’s anxiety regarding the bomb incident; even though in reality the real culprit has not been arrested yet.

3. Internalized racism

The perpetrator of internalized racism does not come from anyone but themselves; the people who are discriminated. As stated by Jones (2000), internalized racism can manifest as whiteness, self-devaluation, as well as hopelessness.

a. Ryan

Ryan in this following quotation shows a sign of self-devaluation during an argument with his wife:

“‘Meggie, get real!’ Dad said impatiently.”

“‘Alex Luther is barely living, just about breathing proof that trying to change the way it is by using peaceful methods doesn’t work. That blanker has been in prison more times than any eight prison governors I know.’”

‘Don’t call him that,’ Mum said furiously. ‘It’s bad enough when ignorant Crosses call us blankers without us calling ourselves by the same name.’

“‘We name it, we claim it,’ said Dad.”

“‘Nonsense! We use it, Crosses think they can too. Besides, that’s not my point. Alex Luther is a great man . . .’”

When talking about Alex Luther; which is probably this world’s version of our Martin Luther, Ryan says that Alex’s peaceful method to build a bridge between Noughts and Crosses does not work, not to mention he also uses “blanker” when he is talking about Alex Luther in which his wife disagrees about his statement. He was referring to a Nought as a blanker; which is the slur for white people, he uses it nonchalantly without realizing that his act is in theory of Jones (2000), a self-devaluation that degrades their own kind’s name, especially when they use it over and over again.

b. Lynette

Lynette; Callum's sister, is shown as someone with a traumatic experience that changes her life around that she eventually shows her internalized racism as seen in below:

“‘Why am I here?’ My sister’s troubled grey eyes narrowed. ‘I shouldn’t be here. I’m not one of you. I’m a Cross.’”

“My stomach lurched, like I was in a lift which had suddenly plunged down at least fifty storeys in about five seconds flat. Every time I convinced myself that Lynette was getting better, she’d get that look on her face . . . She’d stare at us like we were all strangers and she’d insist she was one of them.”

“‘What’re you talking about. You’re a nought,’ Jude said with scorn. ‘Look at your skin. You’re as white as the rest of us. Whiter.’”

“No, I’m not.”

Lynette after exposed to whatever her traumatic experience is responded with a shocking statement when she is talking to Callum and Jude as seen above; she believes herself to be a Cross or black person when in fact she's whiter than any of Callum's family according to Jude. In this scenario, she is embracing what Jones (2000) called as the “whiteness” in internalized racism, an idea where the discriminated person choose to be like the majority appearance-wise and/or personality-wise. In Lynette's case, she seems to be not in her right mind when she made that decision, but a response is a response nonetheless.

c. Callum

Lynette thought herself as a Cross, but she's not the only one with this internalized racism as Callum has it too within the following quotation:

“He was huddled in a corner with two other men. One had untidy, wavy-blond hair tied back in a pony-tail and he wore a trim moustache. The other had dark chestnut-brown hair and the kind of tan that must’ve been paid for. He looked

almost mixed race – lucky beggar. How I wished I could afford the treatment to make my skin permanently darker.

The previous quotation describes Callum’s depiction of a Nought beggar, he noticed that the beggar’s skin tone is definitely tanner than most Noughts and that he must be a mixed race. At the end he also stated that he wished he had a darker skin as well. Since darker skin tone means higher social standards and that could also mean that he won’t get discriminated anymore. This is of course another evidence of “whiteness” by Jones (2000), where one person from the discriminated race expresses their wants to have the skin color as the majority through any means necessary.

B. Responses of Callum and his family against the racism in Malorie Blackman’s Noughts + Crosses

After all of the racisms the characters have to endure, it is only fair to raise the question of how do they fare with it. This part will apply Multi-motive theory by Richman and Leary (2013), it could be manifested as a relationship-promoting responses, antisocial responses, and avoidance responses.

1. Jude

After Lynette is projecting her so-called “whiteness”, Callum’s brother Jude had enough with her antic and shows a response towards the racism:

“I’m not like you. I’m . . . I’m different. I’m brown. Look at my dark skin. Look . . .”

“Pushing past Dad, Jude grabbed Lynette’s hands and pulled her to the cracked wall-mirror behind the sofa. He pulled her back against him, his cheek against her cheek. Lynette instantly tried to pull away but Jude wouldn’t let her.”

“‘See that!’ Jude roared. ‘You’re the same as me. As white as me. Who d’you think you are? I’m sick and tired of being looked down on by you. You’re the most pathetic person I know. If you hate what you are, do something about it. Just die or something! And if there is a God, you’ll come back as one of those ruddy daggers you love so much, and then I can stop feeling guilty about hating you.’”

In the last line of the previous quotation, Jude was seen confronting Lynette of her antic, stating that she is not a black person, rather she is as white as everybody else and cursed her with slur word. Jude does this with such animosity towards her. In this scenario does a relationship-damaging response and it is part of verbal antisocial response. According to Richman and Leary (2013) someone who got rejected or discriminated by the society might get their empathy lessen time by time to anyone around them and that includes their own. Lynette got into this state was all thanks to the Crosses, a family member usually comforts and reassure them in this situation, but not Jude. Filled with anger towards the Crosses, he lets out his hatred to Lynette, to her “whiteness”, this is part of antisocial response by Richman and Leary (2013).

The previous quotation is evidence of verbal antisocial response, but Jude also does another type of antisocial response according to the quotation below:

“Jude, did you plant that bomb? NO! Don’t look at your father. I asked you a question – now answer it.”

‘We . . .’ ‘Jude, keep your mouth shut, d’you hear?’ Dad ordered grimly.”

‘Jude, I’m still your mother,’ Mum said very, very quietly. ‘Answer me please.’ Desperately, Jude looked from Mum to Dad and back again.

‘Jude . . .?’ said Mum.

'We had to, Mum. Our cell was ordered to do it. Some of us set it up last night, but they said they'd phone through with the warning an hour before it went off. I swear they did. They said that everyone would be evacuated in plenty of time.' The verbal waterfall tumbled from Jude's mouth.

Jude, in the quotation above, is unsure if he should tell the truth or not, despite Ryan telling him to keep it a secret his mom pressured him to give it up and eventually he does it. He admits that he did plant the bomb with some other people but he does not expect so many casualties. As stated above this an example of physical antisocial response by the minorities towards the majority. Richman and Leary (2009) raised a good statement, since people who are discriminated often responded with aggression not only to those who directly discriminated them but also anyone who got nothing to do with said discrimination, though they most likely belong to the same race or skin color of the majority. This is what happened in this situation, the Noughts militia responded with antisocial that leads to lethal violence and bombed the mall that is full of Crosses.

Richman and Leary (2009) also argued that there are many reasons minority do this physical antisocial response, but the most relevant to this situation is that they might do this because they want to reestablish control in society for their kind or race and they responded this way to "punish those who have hurt them", lastly the antisocial response might come because the rejection or discrimination from the majority is intertwining and blocking their path towards their goal whatever it might be for Jude.

2. Callum

Eventually after the death of his dad, Callum is forced to respond with this racism and that response shows up when he meets up with Jude as seen below:

“He was deliberately being enigmatic, answering each of my questions with a question of his own. And it was really cheesing me off. But I knew what he was asking. This was my chance to link up with the Liberation Militia. And I knew in my gut that if I turned Jude down now, I’d never be asked again.”

‘Well?’ Jude prompted.

I licked my lips, trying to delay the moment of decision.

‘This is your chance to make a difference,’ Jude told me.

And just like that, I felt a calmness, a purpose I hadn’t felt in a long, long time. I looked at Jude and said, ‘I’m in.’

From the quotation above, Callum is hesitating whether he should join the militia or not, if he joins, that means he is against the government for real and eventually he is convinced to enlist by Jude. In a case where one has been discriminated by the society whether it is fair or undeserved, it would lead to sadness, remorse, and self-doubt and often time they are trying to reestablish relational value (Richman & Leary, 2009) which is exactly what Callum is going through at the moment of time, he left wandering around with no purpose until Jude came along and give Callum a chance for making differences and the sense of belonging with a proper goal. He found acceptance and relational value in Jude and that’s what makes this response a relationship-promoting response (Richman & Leary, 2009), knowing that he can’t repair his relationship with the society he searches for an alternative within Jude.

After he joined the militia against the Crosses, he thought about his life decision so far and how he handled it and gives out several responses in the quotation below:

My thoughts turned to my sister, Lynette. Funny, but I thought of her more and more often these days. She'd always been there for me. She made our home bearable. Each time I thought I couldn't take it any more, she'd smile or put her hand over mine and I'd calm down inside. When she'd died, part of me had despised her for being a coward. Part of me had hated her for leaving me. It'd all been about me. Now I thought about all the things Lynny had been through. I'd allowed all the things that'd happened to me to rob me of my humanity. Do unto others before they did unto you, that'd been my philosophy. That's how I'd coped with the world. Lynny's solution was better. Just fade out, until you were ready to fade back in. (Blackman, 2000)

Callum, as seen in the quotation above, thinks about his sister a lot. He stated that she has been the comfort person to talk to that before she died. Now that she's gone, his philosophy has changed to a more antisocial, but he still thinks that his sister's solution of fading out is still better.

This thought alone by Callum gives away three responses by Richard & Leary (2009) simultaneously, when his sister was still around, he seeks shelter in her longing for her acceptance and comfort which is a relationship-promoting response, then he adapts the "Do unto others before they did unto you" philosophy, it basically means to aggress and retaliate physically or verbally towards those who have wronged him which is an antisocial response. But maybe withdrawing himself whether it is physically or socially, from the society and its complication is the wise decision, seeing that doing it may avoid him from further discrimination (Richman & Leary, 2009).

CHAPTER V

CONCLUSION & SUGGESTION

This chapter concludes the study of this research; it consists of conclusion as well as the suggestion towards the reader.

A. Conclusion

The first level of racism experienced by Callum, Lynette, Ryan, and Jude are institutional racism, which according to this analysis is the most prominent level out of the two. Institutional racism in this novel manifested several times to Callum and Ryan, which includes unfair regulation, small representative in power, silenced one's history, control over media as well as the court of justice to path the way whichever they like as in Ryan's case. Personally-mediated racism also manifested several times throughout the novel to Callum and Ryan which includes everyday avoidance, suspicion, devaluation by the majority, Ryan's scapegoating, police brutality, and hate crime towards them. The internalized racism manifested as the case of whiteness is within Lynette and Callum, self-devaluation also prevalent with the use of racial slur as a nickname which was uttered by Ryan.

As for the responses, Callum and his family responded each with their own way, Callum at the very least try to do relationship-promoting response seeking to regain relational value with the society while also looking for comfort and acceptance in Sephy, Lynette, and also the Militia which includes Jude, he also shows avoidance

or withdrawal responses when he expresses his desire to fade out from the society. Lastly, Jude himself is leaning towards being aggressive after the racism responded with anti-social response letting out his anger towards those who discriminated them; through the bomb incident and even lets out his anger verbally to his own family member.

B. Suggestion

There are number suggestions the researcher gives out towards the readers. First, based on the discussion above, are how to properly handle racism and which responses might be more appropriate, stray as far as possible towards violence because violence solves nothing. In a more practical way, it is to be expected that further researchers to find more under-rated novel to be analyzed as there are still many out there that are not yet touched. Last but not least, further researchers could also deeply analyze with psychoanalytic approach the character development of the character in this novel especially Callum considering how dynamic he is as a character.

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