

**RACIAL DISCRIMINATION EXPERIENCED BY
PAKISTANI IMMIGRANT CHARACTERS IN HANIF
KUREISHI'S *THE BLACK ALBUM***

THESIS

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FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
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**RACIAL DISCRIMINATION AGAINST PAKISTANI IMMIGRANT
CHARACTERS IN HANIF KUREISHI'S *THE BLACK ALBUM***

THESIS

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2020

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **Racial Discrimination against Pakistani Immigrant Characters in Hanif Kureishi's *The Black Album*** 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 from others, I am the only person who is responsible for that.

Malang, 8 Desember 2022

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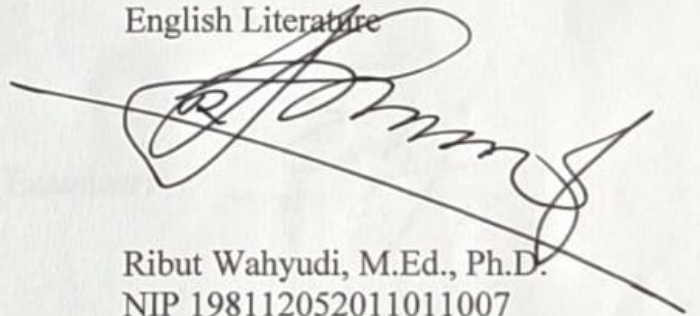
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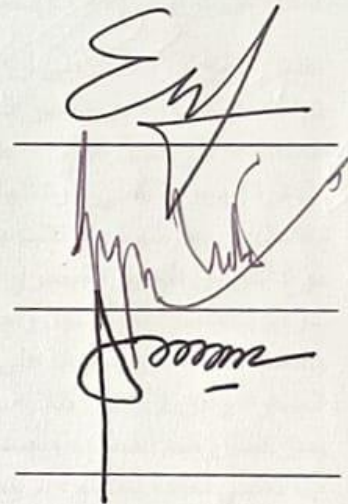
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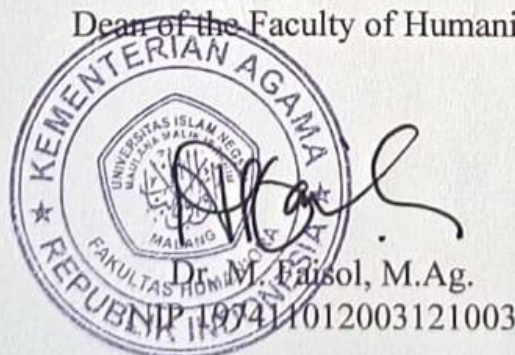
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MOTTO

خير الناس أنفعهم للناس

“And the best of human being are those who are most beneficial to mankind”

(HR. Ahmad, Ath-Thabrani, Ad-Daruqutni)

DEDICATION

I dedicate this thesis to:

My dearest parents (Imam Ghozali and Sunaringsih)

My lovely siblings (Ahmad Akbar Mubarak, M. Nasrul Iqbal, and Yasmin Zakiya)

My great friends (Teteh, Kiki, Dimas, Adel, Nasrul, Eka, Yuni, Momon, Nana,
and those whom I cannot mention one-by-one)

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The process of writing this thesis is not easy. Therefore, I would like to present my best gratitude to my advisor Miftahul Huda, for giving me advice, guidance, and encouragement to complete my study. Thank you for dedicating your time to read all my drafts and talk through my ideas and mistakes. I would also like to extend my sincere acknowledgement to all lecturers of the Department of English Literature at UIN Maulana Malik Ibrahim Malang for giving me valuable knowledge and advice both in academic and personal contexts.

I should also thank my beloved family (dad, mom, brothers and sister) for being my supporters. My thanks also go to all my friends and my surroundings, who always pray for me all the time. Without any help and support from people around me, I definitely cannot stand and survive to complete this thesis.

Malang, 5 Desember 2022

The researcher

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ABSTRACT

Rahmadina, Nadiya Auliya. 2022. *Racial Discrimination Experienced by Pakistani Immigrant Characters in Hanif Kureishi's "The Black Album"*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, UIN Maulana Malik Ibrahim Malang. Advisor: MiftahulHuda, M.Pd.

Keywords: Hybrid Identity, Immigrants, Racial Discrimination

Racial discrimination has been one of the most frequently discussed issues in humanities and social studies. Human interaction which involves members of different races is always prone to racial discrimination. The substantial growth of immigrants can be the motive that promotes racial discrimination. The unwillingness of the host population to yield their position to immigrants and the fear of competition may become major factors that escalate the degree of racial discrimination.

This study scrutinizes racial discrimination against Pakistani immigrant characters in Hanif Kureishi's *The Black Album*. It aims at identifying the types of racial discrimination suffered by the characters and its impacts on their hybrid identities. The data were collected from the novel entitled *The Black Album* written by Hanif Kureishi. The 286-page novel was published by Simon and Schuster New York in 1995. The study applies a sociological approach by focusing on the issue of racial discrimination in the literary work. The data were analyzed by implementing two theories. The first theory is of Blank et al (2004) on the types of racial discrimination, and the second theory is of Kraidy (2002) on hybrid identity as an inevitable impact of the intercultural relationship.

The first result of the study shows that Pakistani immigrant characters of Hanif Kureishi's *The Black Album* encounter three types of racial discrimination, i.e., intentional, subtle, and statistical. The intentional discrimination is evident, for example, when Shahid is always called by nasty names at school. His friend Tahira is verbally attacked for wearing hijab and his friends are assaulted when protecting the flat of a Pakistani family. Shahid and other Pakistani families also get bad housing and a menial job that segregate them from the ingroups. Another type of racial discrimination, i.e., subtle discrimination, occurs when a woman attacks a Pakistani family because they are racially accused of taking her house and jobs. A Pakistani man named Chad faces automatic discrimination when ingroup members looked at him furiously as if he is a criminal ready to steal. And, Professor Osgood displays ambivalence by standing with equality but not treating her students equally. Finally, the character Chad suffers from statistical discrimination. People discriminate against him, resulting in unfair judgments based on prevailing preconceptions in society. Being an adopted child of a white family, Chad is welcomed neither by the Britons (ingroup) nor the Pakistanis (outgroup). The second result of the study is related to the impacts of racial discrimination on the characters' hybrid identities. Shahid, who has never had a relationship with a woman, adopts the British romantic relationship as he bravely starts an open and intimate relationship with his professor, Osgood. Shahid's papa avoids revealing his Pakistani identity and tries to adopt any British identity to cope with the White Britons' lifestyles. Finally, Chili demonstrates to public how to dress and conduct himself like a British to be accepted by people in that country.

ABSTRAK

Rahmadina, Nadiya Auliya. 2022. *Diskriminasi Rasial terhadap Tokoh Imigran Pakistan dalam Novel "The Black Album" Karya Hanif Kureishi*. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, UIN Maulana Malik Ibrahim Malang. Pembimbing: Miftahul Huda, M.Pd.

Kata Kunci: Diskriminasi Rasial, Identitas Hibrid, Imigran

Diskriminasi rasial merupakan salah satu isu yang paling sering dibahas dalam bidang ilmu-ilmu sosial humaniora. Interaksi manusia yang melibatkan anggota lintas ras selalu rentan terhadap diskriminasi rasial. Pertumbuhan imigran menjadi salah satu motif yang dapat memicu diskriminasi rasial. Keengganan penduduk asli untuk menyerahkan dominasi mereka kepada para imigran dan kekhawatiran adanya persaingan dapat merupakan faktor lain yang juga dapat meningkatkan potensi diskriminasi rasial.

Penelitian ini mengkaji diskriminasi rasial terhadap tokoh imigran Pakistan dalam novel *The Black Album* karya Hanif Kureishi. Penelitian ini bertujuan mengidentifikasi jenis diskriminasi rasial yang dialami oleh para tokoh imigran dan dampaknya terhadap perkembangan identitas hibrid mereka. Data diperoleh dari novel berjudul *The Black Album* karya Hanif Kureishi. Novel berisi 286 halaman ini diterbitkan oleh Simon and Schuster New York pada tahun 1995. Penelitian ini menggunakan pendekatan sosiologis dengan menitikberatkan pada isu diskriminasi rasial dalam karya sastra. Data dianalisis dengan menerapkan dua teori. Teori pertama dari Blank dkk (2004) tentang jenis-jenis diskriminasi rasial, dan teori kedua dari Kraidy (2002) tentang identitas hibrid yang dilihat sebagai konsekuensi tak terelakkan dari hubungan lintas budaya.

Hasil penelitian pertama menunjukkan bahwa tokoh imigran Pakistan pada novel *The Black Album* karya Hanif Kureishi menghadapi tiga jenis diskriminasi rasial, yaitu diskriminasi yang disengaja (eksplisit), diskriminasi terselubung, dan diskriminasi statistik. Diskriminasi yang disengaja dapat dilihat, misalnya, ketika Shahid selalu dipanggil dengan panggilan buruk di sekolah. Temannya yang bernama Tahira dirundung secara verbal karena mengenakan jilbab dan temannya diserang saat melindungi apartemen keluarga Pakistan. Shahid dan keluarga Pakistan lainnya juga mendapatkan perumahan buruk dan pekerjaan kasar yang memisahkan mereka dari kelompok mayoritas. Jenis diskriminasi rasial lainnya, yaitu diskriminasi terselubung, terjadi ketika seorang wanita menyerang keluarga Pakistan karena keluarga tersebut dituduh secara sepihak telah mengambil rumah dan pekerjaannya. Seorang pria Pakistan bernama Chad menghadapi diskriminasi ketika beberapa orang Inggris memandangnya dengan marah seolah-olah dia adalah pencuri. Dan, Profesor Osgood menampilkan ambivalensi dengan berbicara mengenai kesetaraan tetapi tidak memperlakukan muridnya secara setara. Terakhir, tokoh Chad mengalami diskriminasi statistik. Orang-orang Inggris mendiskriminasi dirinya dengan penilaian yang tidak adil berdasarkan prasangka mereka. Menjadi anak angkat dari keluarga kulit putih, Chad tidak diterima dengan baik oleh orang Inggris dan orang Pakistan. Hasil penelitian kedua terkait dengan dampak diskriminasi rasial terhadap identitas hibrid tokoh-tokoh imigran. Shahid, yang tidak pernah menjalin hubungan dengan seorang wanita, mengadopsi pola hubungan romantis seperti yang kental dilakukan dalam budaya Inggris. Hal ini dapat diketahui ketika dia dengan berani memulai hubungan bebas dan intim dengan profesornya, Osgood. Papa Shahid tidak mau mengungkapkan identitas dirinya sebagai imigran Pakistan dan selalu mencoba mengadopsi berbagai identitas Inggris. Terakhir, Chili menunjukkan kepada publik bagaimana cara berpakaian dan bertingkah laku seperti orang Inggris agar dapat diterima oleh masyarakat di negara tersebut.

تخلص الباحث

مدينة ، نادية اوليا. ٢٠٢٠. التمييز العنصري ضد شخصية المهاجرين الباكستانيين في "الألبوم الأسود" لحنيف قريشي. أطروحة جامعية. قسم الأدب الإنديزي، كلية العلوم الإنسانية، جامعة فيفا مالك إبراهيم للاسلامية الحكومية لملائج للمستشار: مفتاح للهدى، لاماجيستير.

لكلمات لامفتاحية: تمييز عنصري، مهاجرون، هوية هجينة.

يُعد التمييز العنصري أحد أكثر القضايا التي نوقشت بشكل متكرر في الدراسات الإنسانية والاجتماعية. دأدًا ما تكون التفاعلات البشرية التي يشارك فيها أفراد من أعراق مختلفة عرضة للتمييز العنصري. يمكن أن يكون نمو المهاجرين دافعًا يؤدي إلى التمييز العنصري. يمكن أن يكون إجماع السكان الأصليين عن لتخلي عن وجودهم للمهاجرين وللخوف من المنافسة من العوامل لارئيسية التي تزيد من مستويات التمييز للعنصري.

تبحث هذه الدراسة في التمييز العنصري ضد شخصيات باكستانية مهاجرة في الألبوم الأسود لحنيف قريشي. يهدف إلى التعرف على أنواع التمييز العنصري التي تعاني منها بعض الشخصيات وتأثير ذلك على ياتهم الهجينة. تم جمع البيانات من رواية بعنوان الألبوم الأسود لحنيف قريشي. تم نشر هذه الرواية لكونة من ٦٨٢ حة من قبل سابمون وشوستر نوك في سنة ٥٩٩١. تستخدم هذه الدراسة نهجا اجتماعيًا مع التركيز على قضية التمييز العنصري في الأعمال الأدبية. تم تحليل البيانات من خلال تطبيق تيلتين. النظرة الأولى مأخوذة من بلانج ايت الل (٤٠٠٢) حول أنواع التمييز العنصري ، والنظرية لاثانية من كرايدي (٢٠٠٢) حول الهوية الهجينة كتأثير لا مفر منه للعلاقات بين الثقافات.

تُعد نتائج الدراسة الأولى أن الشخصية الباكستانية المهاجرة في رواية الألبوم الأسود لحنيف قريشي اجه ثلاثة أواع من التمييز العنصري ، وهي التمييز المتعمد والدقيق والإحصائي. يمكن رؤية التمييز لامتعمد ، على سبيل المثال ، عندما يُطلق على شهيد دائًا ما أسماء سيئة في المدرسة. تعرضت صديقتها هرة للهجوم اللفظي لارتدائها الحجاب وتعرضت صديقاتها للهجوم أثناء قيامهن بحماية شقة عائلة باكستانية. يجد شهيد وعائلات باكستانية أخرى أي لضمساكن فقيرة ووظائف وضيعة تدهم عن المجموعة. فخر من التمييز العنصري ، وهو التمييز الدقيق ، يحدث عندما تهاجم امرأة أسرة باكستانية لأنها متهمه عرقيا بأخذ منزلها وعملها. واجه رجل باكستاني يُدعى تشاد تمييزًا تلقائيًا عندما نظر إليه أفراد العصابة بغضب كما لو كان مجرًا ما على وشك السرقة. توظيف البروفيسور اوسجود التناقض من خلال الحديث عن المساواة ولكن لا يعامل طلابه معاملة عادلة أو متساوية. أُخيدَ را ، تعاني شخصية تشاد من تمييز إحصائي. يميز الناس ضد أنفسهم ، ويصدرون أحكامًا غير عادلة تستند إلى التحيزات السائدة في المجتمع. نظرا لكونه

ابنًا لتبني لعة بيضاء ، لم يتم الترحيب بتشاد من قبل البريطانيين (مجموعة) أو الايكستانيين (خارج للجماعة). ترتبط نتائج الدراسة لاثانية بتأثير التمييز للعنصري على للهويات للهجينة في للشخصيات في للرواية شهيد ملاني لم يسبق له أن أقام علاقة مع امرأة ، يتبنى علاقتهم وانسوية كما هو معتاد في الثقافات للبريطانية ، ويمكن ملاحظة ذلك عندما يبدأ بجرأة علاقة حرة وحميمة مع أستاذة اوسجود. تجنب بابا شهيد لكشف عن هويته للباكستانية وحاول تبني هويات بريطانية مختلفة للتعامل مع أسلوب للحياة للبريطاني الأبيض. أُخيدَ را ، أوضحت تشيلي للجمهور كيفية ارتداء للملابس ولاتصرف مثل الانجليزيون، حتى يتم بقولها من يظل شعب ذلك البلد

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CHAPTER I

INTRODUCTION

This chapter presents background of the study, problems of the study, objectives of the study, significance of the study, scope and limitation, research method covering research design, data source, data collection, and data analysis, previous studies, and definition of key terms.

A. Background of the Study

The post-war period made Britain a desired destination for immigrants from many countries in Europe and the East. The shortage of new workers in the post-war period was one of the reasons behind Britain government's call for immigrants (UK Government's National Archives, 2003). The Archives state that all Commonwealth citizens had free entry into Britain as listed in the British Nationality Act of 1948, which later encouraged immigration from the West Indies as well. A huge number of immigrants came to Britain to find better jobs. They wanted a better life with much better standards than that in their native land.

However, not all newcomers were warmly welcomed by the local hosts of British people; some were considered intruders. The UK Government's National Archives (2003. p.1) reported that four out of five British people considered that "too many immigrants had been let into their country." As a result, colored immigrants like Blacks and Asians encountered racial discrimination. These

immigrants suffered from hostility as seen in economic inequality, lack of political representation, social stigmatization, or cultural invisibility (Ansell, 2013).

Racial discrimination in the UK was primarily triggered by the unequal distribution of immigrants. A large number of immigrants created different social practices and a lack of fulfillment of individual or group rights in the UK's multicultural society (Wijayanti & Wulandari, 2020). The conservative idea in the UK was persistent in not accepting the British community as a multicultural community because of its discriminatory approach. The idea believed that British cultural or national identity was superior to immigrants and that Britons often considered the immigrants as polluting their pure identity. It seemed almost impossible to witness Britons warmly welcoming immigrants from different races and ethnicities (UK Government's National Archives, 2003).

That a large scale of immigrants coming to European and British Commonwealth countries has made the tension of the British population towards the immigrants very bad (Fibbi et al, 2021). Prejudices from the British population arose, i.e. that the immigrants may in one way or another take away their rights to resources or jobs. These prejudices dragged on, which eventually led to the stereotype that migrants could take their rights to live as natives of England (Riley, 2011).

Hanif Kureishi, a Pakistani-British writer, often picks up stories of the immigrants who have to survive the harshness of racial and ethnic discrimination in Britain. Kureishi frequently raises the issues of alienation, identity, racism, sexuality, hybridity, fundamentalism, and historical stories between Eastern and

Western nations (Chamber, 2019). Some figures in Kureishi's fiction are: (1) those who seek to resolve identity crises and dilemmas arising from living in England and splitting up between their native culture and Western culture; (2) those who sharpen their fundamentalist anger towards the Western world (3) and those who aim to be a part of British culture while experiencing an extraordinary level of alienation from their native roots.

In his novel *The Black Album*, Kureishi wrote a story of a young Pakistani who is a crossbreed of immigrants, adrift with the hustle and bustle of association in London. Shahid, the main character of the novel, is a vulnerable protagonist and is easily swayed. Shahid comes from a Pakistani family with a glamorous lifestyle and adapts the British lifestyle very well to his daily life. The family avoids everything that shows their racial identity for the sake of avoiding racial discrimination.

It is narrated in the novel that Shahid leaves to study at a second-rate college in London. He lives in a grubby dormitory in London, which is dirty and full of the cannabis smell. In the middle of the messy situation in the dorm, Shahid meets his neighbor, a charismatic older student, Riaz Al-Hussain, who is the leader of a conservative Muslim group on campus. Shahid is interested in Riaz, and from their first meeting, they soon become close friends. Riaz brings Shahid to meet with some other colleagues.

Shahid's parents come from Pakistan, but Shahid is born and raised in England. Shahid never knows Pakistan, and neither does he feel connected to Pakistan. This makes Shahid lack a sense of nationality towards his origins until he

meets Riaz and his friends, who are mostly from Pakistan. They share stories and opinions about being the victims of British racist society. This brings Shahid to experience a feeling or bond towards Pakistan that he has never felt so far because his family is used to encouraging him to do things that correspond to British or Western culture.

Culture and identity seem to be the most widely-discussed issues in Kureishi's *The Black Album*. In his research entitled "Urban Experience in the Fiction of Hanif Kureishi", Hardy (2010) focused on the urban culture of London's society. He argued that the novel is filled with stories about essential struggles between liberal and conservative lifestyles that develop in the multiethnic and multicultural environment. Within their struggle for happiness and self-fulfillment, Kureishi's characters, regardless of their age and social rank, always strive after love, aware of its frailty and provisionality. The characters fight with false certainty based on prejudice "as an easy way of explaining the world's various wrongs" (Hardy, 2010)

Furthermore, Upstone (2008) discussed the representation of Islam in her study "A Question of Black or White Returning to Hanif Kureishi's *The Black Album*." She argues that the novel conveys messages about resistance and the shifting identity of Muslims who live in Britain. The main focus of the research is Kureishi's portrayal of how the British government and the people understand the complex problem of British Muslim identity (Upstone, 2008)

While the previous studies of Kureishi's *The Black Album* focus mainly on the issues of identity, particularly of the Pakistani immigrants, that is closely related

to the representation of Islam in the urban, multicultural British society, the present research aims at exploring the problems of discrimination encountered by immigrants in the country. It seeks to find the types of racial discrimination encountered by the Pakistani immigrant characters in the novel and its impacts on their identity development as immigrants in Britain.

B. Problems of the Study

Based on the above rationale, the researcher formulates two questions that this study tries to answer:

1. What are the types of racial discrimination suffered by Pakistani immigrant characters in Hanif Kureishi's *The Black Album*?
2. What are the hybrid identity as the impact of racial discrimination on certain characters'?

C. Objectives of the Study

This research aims at:

1. Identifying the types of racial discrimination suffered by the Pakistani immigrant characters in Hanif Kureishi's *The Black Album*.
2. Scrutinizing the impacts of racial discrimination on the main characters' hybrid identities in Hanif Kureishi's *The Black Album*.

D. Significance of the Study

This research offers both theoretical and practical significance. Theoretically, this study may enrich the existing insights on racial discrimination

issues in literary works. Readers might use this study as a theoretical framework in which the problem of racial discrimination in a novel is viewed from the perspective of the sociology of literature. Practically, this research may become a supplementary reference for those who are interested in reading Hanif Kureishi's *The Black Album* and connecting the narratives with the problem of discrimination towards immigrants in British society.

E. Scope and Limitation

This study focuses on the racial discrimination suffered by the Pakistani immigrant characters, i.e. Shahid, his mother, Chad, Tahira, and a Pakistani family; in the novel *The Black Album* by Hanif Kureishi. The characters include but are not limited to Shahid, Riaz, Chili, and their Pakistani immigrant friends. The analysis is projected to scrutinize the types of racial discrimination and their impacts on the characters' identity development, which covers the hybrid identity urged by globalization and transnational processes.

F. Research Method

This section provides information about the systematic procedure to carry out the study. It covers four parts, i.e., research design, data source, data collection, and data analysis.

1. Research Design

This study is literary criticism. It does not refer to the activity of "finding fault with it" (Peck & Coyle, 1993), but it seeks to analyze, interpret, and evaluate a literary work. The study applies a sociological approach that focuses on the social

issue of racial discrimination depicted in the novel *The Black Album* by Hanif Kureishi (1995).

There are two theories used to analyze the data. The first theory is of Blank et al (2004) on the types of racial discrimination, which may be intentional, subtle, statistical, or organizational racism. The second theory is Kraidy's hybrid identity (2002) which sees hybrid identity as an inevitable impact of the cultural process.

2. Data Source

The data were collected from the novel entitled *The Black Album* written by Hanif Kureishi. The 286-page novel was published by Simon and Schuster New York in 1995. This is Kureishi's second work, which adopts the postmodern and postcolonial genres.

3. Data Collection

The data were collected by following the steps below:

1. The researcher conducted a quick reading of Kureishi's *The Black Album*. In this first reading, the researcher tried to overview the novel's theme and its intrinsic elements, particularly the plot and characters.
2. The researcher read the novel more carefully while highlighting information about the discrimination faced by the Pakistani immigrant characters.
3. The researcher reduced the information by focusing on the types of racial discrimination and its impacts on the characters' hybrid identity development.

4. The data were classified into two major parts: the types of racial discrimination (intentional, subtle, statistical, and organizational); and the impacts of racial discrimination on hybrid identity development.

4. Data Analysis

After being collected, the data were analyzed by following the steps below:

1. The researcher picked the quotations that had been previously classified and arranged them in chronological order. To avoid the readers' partial understanding, the researcher provided the contexts for each quotation.
2. The researcher critically explained the data of types of racial discrimination from Blank et al's theory (2004) and the impacts of racial discrimination from Kraidy's theory (2002).
3. The researcher concluded by linking the analysis with the problems of the study.

G. Previous Studies

The studies to be discussed in this section took Kureishi's *The Black Album* as the research object. Some studies are reviewed here to clarify the position of this research among the existing academic conversations about racial discrimination, particularly towards Pakistani immigrants in British society.

The first research was conducted by Hardy (2010) entitled "Urban Experience in the Fictions of Hanif Kureishi." The researcher compared three fictions of Kureishi: *The Buddha of Suburbia*, *The Black Album*, and *Intimacy*. *The Buddha of Suburbia* tells about Karim as the main character and his struggle to

assert himself in the enchanting modern London multicultural environment; his desire for success and recognition characterizes it as opposed to the desires of teenagers who are desperate to adjust.

Meanwhile, *The Black Album* illustrates the tension between human nature's desire to be accepted and respected by others and submission to rules that are externally imposed as necessary conditions for acceptance. From these two novels, the researcher portrayed the characters who are forced to question how genuine, consistent, conforming, and defensible any belief is, whether it is the belief in love, in family, in religion, or art, with uncertainty and provisionality as a necessary result of such questioning. These novels, according to the researcher, were different from *Intimacy*, which presents a colorful mosaic of characters forming the multicultural society of London.

Hardy (2010) concluded that the main topic of Kureishi's works is the essential struggle between liberal and conservative lifestyles in the context of intimate human relationship that develops in a multiethnic and multicultural city environment. In their effort for happiness and self-fulfillment, the characters that Kureishi introduced always strive to pursue love, realizing their weakness and their temporary nature.

The second research was conducted by Upstone (2008) entitled "A Question of Black or White Returning to Hanif Kureishi's *The Black Album*." The research discussed how the issue of racism was portrayed in Kureishi's novel *The Black Album*. Upstone (2008) criticized the fact that even ten years after Kureishi's text was published, there was still a need to recognize the powers of colored immigrants

in Britain. This draws attention to the potential dangers arising if these social comments continue to be ignored, and politicians continue to ignore the development of detailed ideological positions to overcome such tension.

Unlike the above studies that concern multicultural issues and their relation to political identity, the present research focuses on racial discrimination towards Pakistani characters in *The Black Album* by identifying the types of racial discrimination suffered by the immigrants which is the minority group, and how they give impacts to the characters' identity development.

H. Definition of Key Terms

The following terms commonly appear in this research report and are defined to build a common understanding among the readers:

1. Racial discrimination happens when a person is treated less favorably, or not given the same opportunities, as others in a similar situation, because of their race, the country where they were born, their ethnic origin, or their skin color.
2. Hybrid Identity is a new racial or cultural identity that has been fueled by globalizing and transnational processes, in which significant cultural differences are erased and power dynamics are obscured.

CHAPTER II

REVIEW OF RELATED LITERATURE

This section presents brief theoretical overviews of the research topics. They cover three broad areas, i.e., sociology of literature, racism, racial discrimination, and identity development.

A. Sociology, Literature, and Sociology of Literature

1. The Meeting Point of Sociology and Literature

Sociology is a branch of social sciences that studies human interaction and social behavior between individuals and individuals, individuals with groups, and groups with groups. Sociology is a scientific study of humans or an objective study of humans in society, social institutions, and social processes (Laurenson & Swingewood, 1972). Sociology looks at how community makes interaction possible, how people affect others, and how social institutions such as government, religion, and the economy affect people. Sociology not only discusses the sustainability of society's social structure and interactions; sociology also discusses the symptoms of social change that exist in society (Harper & Leicht, 2018).

Meanwhile, literary works try to re-create human relations with society, politics, religion, family, and other aspects of people's lives. Literary works may function as alternative aesthetic products to adjust and change society (Laurenson & Swingewood, 1972). Literary works, especially novels, can explore one issue discussed by sociology, i.e., society and all activities around them (Damono, 1989).

Literary works can reveal hidden reality and further illustrate the existence of literary and community studies that contemporary critics consider the 'dogmatic theory of social criticism' (Malmir, 2019, p.2). In this view, literary works are considered to reflect various social structures, family relationships, class conflicts, culture, etc. According to Laurensen & Swingewood (1972), literary works link imaginary characters in a novel to a situation created by the author based on the origin of his creation.

Literary works are matters of society written for later reading by the community (Wahyudi, 2013). Literature may be a mirror of society or a copy of life. It does not mean that the entire structure of society can be depicted in literature. Instead, what is obtained in it is a description of society's problems in general in terms of a particular limited environment and acts as a social microcosm. The sociology of literature is applied in literary studies as it critically links literary works and problems in society that might be relevant to current people's lives.

2. Sociology of Literature in Literary Studies

Sociology of literature is a science that describes the relationship between humans at the social level within the scope of literature (Laurensen & Swingewood, 1972). The development of the sociology of literature was preceded by the sociology of religion, the sociology of education, and the sociology of politics. At first, the social approach was used as a literary approach by Plato, followed by the use of literature as a reflection of society. Dialectics about the sociology of literature has begun to develop, not only as a simple matter but also as the involvement of

creation and participation of authors in the creativity and imagination of a literary work. Moreover, literary works sometimes contain a political or ideological influence, so there is a description of literary works as propaganda in it (Boynukara & Karagoz, 2015)

According to Ratna (2003), the following notions must be considered why literature has a close relationship with society:

1. Literary works are written by authors, told by storytellers, copied by copyists, and all three of whom are members of society;
2. Literary works live in society, absorbing aspects of life that occur in society, which are also functioned by the community;
3. The medium of literary works, both oral and written, is borrowed through the community's competence, which already contains social problems;
4. Literary works contain aesthetics, ethics, and even logic. Naturally, society is very interested in these three aspects;
5. Similar to society, literary works are the essence of intersubjectivity; people find their image in literature.

Damono (1989) argues that everything in this world is an imitation of the highest reality in the world of ideas. Artists only imitate what is in fact, and the result is not a reality. A similar view is expressed by Teeuw (1984), who states that the empirical world does not represent the real world; it can only be approached through mimesis, study, and imagery or imitation. Therefore, good art must be truthful and the artist must be modest, and humble. The artist must realize that only through art can he/she approach the ideal.

There are several definitions of the sociology of literature, which consider the relationship between literary works and society (Ratna, 2003). These definitions imply one notion that the sociology of literature is inseparable from humans and society, who rely on literary works as the object of the discussion:

1. Comprehending literary work in consort with social issues;
2. Understanding the entirety of literary work with social aspects in it;
3. Comprehending literary work and its relationship with the people behind it;
4. A study that deals with two directions between literature and society;
5. An attempt to find an interdependent relationship between literature and society.

Laurenson & Swingewood (1972) propose three main perspectives, that can stand alone or are revealed at the same time in the sociology of literature-based research, to see social phenomena concerning literary works:

1. The most popular perspective takes the documentary aspect. It views literary works as social documents that emphasize a mirror of the times.
2. The second perspective sees literature as a mirror of the author's social situation.
3. The last perspective pays attention to people's acceptance of a literary work at a particular time.

In other words, sociology of literature can be applied to examine literary works in terms of three perspectives: *First*, the literary text perspective, meaning that a researcher analyses it as a reflection of people's life and vice versa; *Second*, the author's perspective, namely the researcher examines from the author's side by relating the author's life to social and cultural settings; *Third*, the receptive perspective, namely the researcher analyses public's acceptance of a literary text.

B. Racism

1. Definitions of Racism

The term 'race' is often associated with humans' different skin colors, including some groups of humans with white, yellow, brown, and black skin. The concept of race always refers to dividing humans into their phenotypes (e.g., physical characteristics, such as skin color and hair type) and genotypes (e.g., genetic differences). Race is frequently classified into Caucasians, Negros, and Mongoloids. However, in modern genetic science, such distinctions are rejected. In current developments, as a result of extensive migration, racial identity has become increasingly unclear due to interracial marriage, which makes humans display certain races that are different from their original races (Liliweri, 2005).

Differences based on skin color then lead to the emergence of movements that favor one race. Darwin's theory is sometimes used as a basis for action to justify the control of one race over another and trigger racial superiority, a misbelief that one race is superior to others and is justifiable to oppress another race that is considered inferior. This concept of racial superiority gives birth to the ideology of racism (Pressman, 2017).

Racism holds a belief that race is determined by some physical traits and specific characteristics of intelligence or culture, and personality and combined with it, the idea that some races are inherently superior to others. This belief can lead to abuse and humiliation behavior against members of another race. As a result, white supremacy arises as superior to the inferior colored races (Toer, 1998).

Racism also means strong prejudices and intense hostilities that often accompany segregation, discrimination, or unequal treatment of the races. The environment and the mindset of the surrounding community are a massive influence on the ongoing racism. An environment that supports racism by allowing others to be racist towards members of a minority group, for example, with no one to intervene and punish racist perpetrators, is an example of an environment that supports racist attitudes.

In a racist society, there is at least one dominant group and another minority group (Pressman, 2017). The terms majority and minority here do not always refer to the number but to the social status. The majority simply refers to a power to regulate a decision in various central sectors of life, including the social, cultural, political, law, and economic life, and even the capability to define beauty standards and worth (Huda, 2017). Likewise, minority groups are defined as social groups that suffer losses due to the actions of other dominant social groups by experiencing prejudice, discrimination, segregation, oppression, and even persecution.

The term 'racism' is commonly used to describe one racial group's hostility and negative feelings towards another racial group. Racism is pervasive with its implication; it takes many forms in its implications. Racism in cognitive forms can generate racial prejudice, while racism in affective forms can lead to racial discrimination and segregation. Antipathy (dislike) towards a group is no longer just a discourse but has led to destructive attitudes and behavior patterns.

2. Domains of Racism

According to Bowser (2017), there are three domains in which racism may occur: individual, cultural, and institutional.

First, individual racism is a common form of racism that is easily found in everyday life. This kind of racism focuses on any negative individual attitudes that can lead to cruel treatment or mocking and derision against members of inferior groups (Riley, 2011). Negative assumptions and stereotypical views that continue from time to time have made individual racism difficult to eliminate until now.

The understanding of anti-racism developed in the West made the percentage of individual racist attitudes committed by White people decreased. However, an assumption that white people are no longer racist is wrong. Individual racism has now turned into a more subtle variant of racism, known as symbolic racism (Sanson et al, 2011). In his research, Riley (2011, p.21) revealed that "...in 1991, 31 percent of White people said that colored skin people tend to be unintelligent, 47 percent said Black people tend to be lazy, 53 percent of Black people tend to be prone to violence, 59 percent they prefer to live to prosper" The research indicates that racist feeling is difficult to eliminate; individual racism is indeed detrimental, but cultural racism is getting more terrible.

Second, cultural racism arises because of the historical background instilled by Whites against Black or Coloured people. It happened since the colonial era of Europeans and the practice of African slaves trading, which assumed that Coloured people will forever have a low social position under them ([Historical Foundations of Race | National Museum of African American History and Culture \(si.edu\)](#)).

From the existence of racism that has continuously developed in society, racism is ingrained in white people. The low social position of Coloured people makes the ideology and socio-cultural norms in a society increasingly disgusting and attacks the inferiors more cruelly (Ashcroft et al, 2013). Since cultural racism naturally arises quickly in the community, it is not difficult to cultivate institutional racism that is more structured and fosters racism beyond stereotypes and cultural disregard.

Last, institutional racism, also known as New racism, exists under American society's social structures and institutional forms. It is understood as a policy and practice that controls the social class by subordinating Blacks and other minority groups and maintaining or freezing them in subordinate positions (Riley, 2011). The cruelty that occurs in this institutional racism is that they limit the mobility of minority groups, including their ability to control social classes and structures. Finally, institutional racism limits minorities' access to resources and power.

C. Racial Discrimination

The word discrimination comes from the Latin word "discriminates," which means to divide or differentiate. Differentiation occurs because humans are social beings who naturally want to hang out with people who have similarities or resemblances (Umanilo et al, 2020). This natural feeling draws people's attention to the generational differences that exist in society. People can be discriminated against based on some characteristics, such as race, gender, age, or sexual orientation. Because humans tend to differentiate people, such discrimination characteristics are prevalent in society.

1. Definitions of Racial Discrimination

Discrimination often begins with prejudice. Prejudice creates a distinction and differentiation between oneself and others. It is often based on ignorance, indifference to groups outside the group, or fear of differences. Prejudice is exacerbated by a lousy stamp or stigma (stereotype). This lousy stamp is mostly based on various facts that lead to a similarity in patterns. Discrimination often occurs when beliefs and prejudices have turned into action (Riley, 2011).

Discrimination is a treatment that differentiates people based on a particular group's identity (Sunarto, 2004). This unequal treatment commonly happens by limiting access to social resources, e.g., education, housing, jobs, legal rights, loans, or political power (Holden & Piper, 2021). There are several forms of discrimination upon which particular groups of people are identified, such as ageism, cronyism, nepotism, racism, sexism, and sizeism (Adams et al, 2000).

There are several causes of discrimination (Sari, 2017):

1. Psychological defense mechanism

A psychological defense mechanism exists in humans themselves, where a person transfers a characteristic that is not liked in himself to others.

2. Disappointment

Feelings of disappointment in a person can also result in discrimination.

Disappointment is then vented to those who are considered 'scapegoats.'

3. Experiencing feelings of insecurity and low self-esteem

Many people feel threatened and inferior. They try to calm themselves down by putting other people or groups down. This can lead to discriminatory treatment.

4. History

Discrimination against certain races can occur because of an unpleasant history of that country or race.

5. Socialization style

Discrimination is also a phenomenon that is learned and passed down from one generation to another through socialization. Through this stereotypical view, people learn to judge or discriminate against others.

Discrimination is usually carried out by those who have a strong attitude of prejudice due to certain pressures, such as cultural, race, customary, and legal pressures (Liliweri, 2005). The most common discrimination issue in the community is discrimination based on race, also known as racial discrimination.

2. Types of Racial Discrimination

Racial discrimination is sometimes equated with racial segregation or injustice. According to Blank et al (2004), there are four types of racial discrimination: intentional, subtle, statistical, and organizational discrimination.

a. Intentional Discrimination

Intentional discrimination is the type of discrimination in society's common view. There are five forms in which a person may intentionally discriminate against members of another racial group, i.e., through verbal antagonism, avoidance, segregation, physical attack, and extermination (Pettigrew, 2015).

The first form is *verbal antagonism*, which consists of ordinary racial taunts and disparaging racial comments, whether the intended target exists or not.

Although this kind of comment is not a serious matter to complain about, it is a form reflecting hostility (Hamilton, 2012). Verbal antagonism, alongside non-verbal expressions of antagonism, can create a hostile environment in schools, workplaces, and neighborhoods.

The second form is a behavior that prefers comfort with their racial group (ingroup) than interacting with other racial groups. This is called *avoidance*. In a situation where people can choose with whom they will interact, the less fortunate races will be isolated and become excommunicated from the practice of everyday life (Miller et al, 2012). Avoidance may appear harmless in a specific situation, but it can lead to long-term exclusion when accumulated across situations. Avoiding other people because of race can be as damaging as any active and direct abuses.

The third form is *segregation*. It occurs when people purposefully exclude disadvantaged racial groups (outgroups) from entering the institution and receiving resources (Blank et al, 2004). Racial segregation is characterized by the separation of people of various races who are performing equivalent chores in daily life, such as eating in a restaurant, using the restroom, attending school, going to the movies, or renting or purchasing a property. De facto segregation may be prohibited but it can occur when members of different races strongly prefer to associate and conduct business with members of their race.

Nevertheless, a segregationist society can be maintained by measures ranging from hiring and housing discrimination to vigilante violence. The most prevalent forms of discrimination include the denial of equal access to school, housing, employment, and healthcare based on race. Income gaps emerge as a direct

result of racial segregation's domino effect on subsequent life stages (Pettigrew & Taylor, 2015).

The fourth form is *physical attacks* that are committed against members of racial outgroups and are typically perpetrated by supporters of racial segregation. This sort of prejudice is frequently linked with other types of overtly hostile treatment. Crimes motivated by hatred are inextricably linked to both the public display of overt bigotry and the economic fallout that follows from receiving death threats against one's own in-group (Blank et al, 2004).

The last form is *extermination*. It describes the act of killing multiple people at once as a complicated phenomenon that arises from racial hatred and prejudice (Blank et al, 2004).

b. Subtle Discrimination

Subtle discrimination refers to a collection of beliefs that are frequently held by a group or association but not consciously acknowledged by its members. These beliefs influence the attitudes and actions of ingroup members toward members of the outgroup. Even if someone has excellent intentions, they may nonetheless hold racially prejudiced cognitive categories and associations despite their best efforts. There are some manifestations of subtle discrimination, e.g., indirect, automatic, ambiguous, and ambivalent (Blank et al, 2004).

Indirect discrimination causes the majority to hold minorities responsible for the majority's disadvantages (Hewstone et al, 2002). Therefore, those in the outgroup should work more and not be lazy, but they shouldn't force themselves on others either. Indirect discrimination may lead to another form of subtle racism,

which is commonly called *automatic discrimination*. It implies that negative stereotyped associations, discriminating behavioral impulses, and even primal fear and anxiety responses might arise in every person's instantaneous response to the outgroups (Judd et al, 2004). People's negative reactions to information about "outgroups" are automatic and out of the majority group's control.

Next, *ambiguous discrimination* favors the ingroup rather than negatively affecting the outgroup directly. This demonstrates a larger preference for the majority, rather than a greater aversion to the minority. A further implication is noticeable in ambivalent discrimination, i.e., that members of outgroups are not necessarily met with a consistent level of hostility (Noh et al, 2007) people in outgroups may be treated with contempt but are condescendingly amused by the ingroup. In short, subtle prejudice is harder to document than blatant prejudice, and its effect on discriminatory behavior is difficult to capture (Pettigrew & Meertens, 1995).

Each form of subtle discrimination is expressed in ways that are considered normative and acceptable in western societies (Ikuenobe, 2010). In subtle discrimination, blaming the victim is a common practice. Members of the outgroup are perceived to behave in unacceptable ways and to be unable to perform in ways that are necessary for success. The traditional beliefs held by members of the ingroup are used to provide a framework for determining what kinds of behaviors are acceptable and necessary.

Subtle discrimination also involves playing up the differences between different cultures. In subtle forms of prejudice, genetic inferiority is not invoked;

rather, cultural differences are blamed for the disadvantages of outgroup members. These differences frequently exist in real life, but subtle discrimination and prejudice cause them to be grossly exaggerated through the use of stereotypes (Sanson et al, 2011). Furthermore, subtle discrimination rejects the legitimacy of positive emotional responses to the outgroup (Blank et al, 2004). This pattern does not admit to having negative feelings toward the outgroup; rather, it only acknowledges the more covert denial of having positive emotions.

c. Statistical Discrimination

Statistical discrimination and profiling refer to the case of discrimination based on ideas (stereotypes) that reflect the actual distributions of the characteristics of various groups (Phelps, 1972). One illustration is that of two groups that are, on average, the same amount productive; however, the productivity signal for one of the groups, such as test scores, is a noisier signal of productivity than it is for the other group. Applicants coming from the demographic group with the noisier signal might be offered lower wages or positions that are less desirable by an employer who is risk-averse and focused on maximizing profits. As a direct consequence of this, employment decisions are made not only based on individual characteristics but also based on the characteristics of groups.

When perceptions about a group are based on racial stereotypes resulting from explicit prejudice or on some of the more subtle kinds of ingroup versus-outgroup perceptual biases, discrimination based on such beliefs is indistinguishable from discrimination based on explicit prejudice (Riley, 2011). Correctly defined, statistical discrimination or profiling refers to instances of

discrimination based on views that reflect the actual distributions of the attributes of distinct groups. While still such discrimination could be considered economically sensible, it is banned in situations such as hiring since it uses group traits to make individual judgments.

Faced with the risk of statistical discrimination, members of disadvantaged racial groups may adopt practices that highlight their deviations from group norms (Lunberg & Startz, 1998). For instance, nonwhite business people who wish to show their membership in the corporate world may choose expensive business suits. By enrolling their children in a pricey private school, non-white parents who want their children to be admitted to a top-tier college may show up their middle-class origins (Makkonen, 2010). A consequence of statistical discrimination is that members of a minority group with lower qualifications are disadvantaged.

d. Organizational Discrimination

This type of racial discrimination focuses on the current basis of discrimination law, such as housing, hiring, and promotion for non-white people. Institutional processes that result in consistent racial biases regarding who is included and excluded can be challenging to disentangle. These actions are also the primary focus of the majority of contemporary discrimination laws. However, they are not a comprehensive explanation of all instances of racial discrimination.

The United States has a lengthy history of organizational or institutional discrimination. Organizations typically reflect many of the same prejudices and discrimination as their employees. Sometimes, organizational norms develop from difficult-to-reconstruct racial histories even though such rules may initially appear

neutral. However, if these processes lead to a differential racial treatment or yield different racial outcomes, the effects can be discriminatory. This embedded institutional process, which can exist formally and informally within society, is sometimes called structural discrimination (Sidanius & Pratto, 1999).

The emergence of racial categorization causes every racial group or community to begin to assume that they must feel the best and superior to any other group. Such thinking causes disparaging others or discriminating against others. Blank et al (2004) argue that racial discrimination occurs when one group acts differently and is deprived and recognized by other racial groups. It also occurs when a member of one race is treated less favorably than others and suffers negative consequences. This is the consequential nature of people who easily assume that one group is superior to others.

To sum up, discrimination exists wherever the given social status is claimed by groups who feel superior and exclusive; usually, people who experience discrimination are minorities or different from others. However, eliminating discrimination from one culture or community is not easy. It will not go away just by passing laws. Durkheim (1994) calls racism a social fact, meaning that it does not require the action of individuals to continue (Durkheim, 1994) The reasons for this are complex and related to the educational, criminal, economic, and political systems that exist. Racial discrimination has given an enormous impact on individuals, particularly on minority groups' identity development.

D. Cumulative Disadvantage of Racial Discrimination.

There are huge impacts of racial discrimination on society. It affects not only the discriminated people's mentality but also their health, well-being, and emotions (Wijayanti & Wulandari, 2020). The consequences of discrimination experiences likely result from several processes. These experiences are more pronounced when discrimination is experienced repeatedly, leading to increased depressive symptoms, poorer physical health, and sociological effects.

One of the (cultural) impacts of racial discrimination is on the minority group's hybrid identity development. Differences in cultural identity between races make the minority group wants to make themselves similar to the dominant group to prevent any discrimination from which they might suffer. Racial discrimination can trigger, motivate, or inspire the minority group to imitate the culture of the dominant group. Imitation is done as a strategy to avoid discriminatory actions (Harris, 2009). Through imitations, the members of the minority group feel proud of their 'new' identity. In the process of mimicking or imitating, identity development may arise within themselves because the members of minority groups live between two cultures

Identity development is inseparable from globalization, which frequently produces cultural homogenization in almost all countries with multicultural backgrounds. The UK is one the multicultural nations. It is a country with a high immigrant population, as well as a multicultural nation with many immigrants from various British Commonwealth nations. Because the labor force was so small in 1948, Britain invited a large number of immigrants from all of its Commonwealth

countries to immigrate freely to England (UK Government's National Archives, 2003). Instead, Britain has become a multicultural nation where cultural diversity is unavoidable. From immigrants who arrived in England with diverse racial, ethnic, and cultural backgrounds, a diverse generation was eventually born into the British environment.

Since the 1980s, the concept of hybridity has acquired popularity in a variety of cultural and social theories, including postcolonial studies, cultural studies, and globalization theory (Chapele, 2012) The significance and effect of hybridity theory are thus directly tied to a greater historical and contemporary knowledge of global cultural flows, influences, and interdependencies. In addition, concentrating on hybridity and hybridization is a manner of understanding diversity that seeks to reject and undermine notions of boundedness and closed identity. In a multicultural environment, social order will be achieved if all elements of society are tolerant and open to the formation of cooperation.

As a result of increased intercultural dialogue, diversity, expanding migration and diaspora lives, and the erosion of boundaries, hybridity has become commonplace and an integral part of everyday life in today's globe (Kraidy, 2002). At the very least, this is the case in certain fields. As a result, hybridity has emerged as a central concern in the field of cultural studies (Chapelle, 2012). The rise of new hybrid forms and practices is a sign that substantial shifts are taking place as a direct result of the increased mobility, migration, multiculturalism, and communication that has taken place in recent years.

Hybridity thought is concerned with hybridity that already exists or, to put it another way, “old” hybridity that was previously covered up by identities that were homogenized. Therefore, hybridity also incorporates alternate ways of looking at historical events as well as already established cultural and institutional settings (Kraidy, 2005). This argues that not only have things changed from how they were in the past but also that they were never truly in the state that they were considered to be in the past or when they were in the past.

Anthropologists study how customs and foods move around to show that our roots are deeply mixed (Smith et al, 2015). Mixing is an important part of how species change over time. On top of the deep layers of mixing in evolutionary time are periods of long-distance cross-cultural trade, conquest, and empire, as well as events like transatlantic slavery and the triangular trade (Kraidy, 2002). Hybridity is layered in history, with precolonial, colonial, and postcolonial periods (Fithratullah, 2018). Each of these periods has its hybrid configurations. There were different kinds of hybridity in each period because different boundaries were important at the time.

The concept of hybridity needs to be understood as a form of communicative practice (Kraidy, 2005). Such as the hybridity that is conceived of in the article that was published in the Washington Post, which is proposed as an outcome and is also the product of transnational mediation. As a result, hybridity ought to be conceptualized as one of the modalities through which hegemony is practiced, reproduced, and maintained in a new world order (Kraidy, 2005).

The concept of hybridity has emerged as an important distinguishing feature of globalization, one of many hypotheses that have been developed to explain the interactions between different civilizations. These new hybrid identities are not stable, but rather flexible, and they are strategically employed to negotiate life in a global and multicultural society (Germov & Poole, 2019). Hybrid identity, at least from this point of view, is a part of the inevitable consequence of intercultural relations in this globalization era.

CHAPTER III

ANALYSIS

This chapter discusses racial discrimination suffered by Pakistani migrant characters who live in England as depicted in *The Black Album* novel. The analysis starts with the types (and forms) of racial discrimination, followed by their impacts on the migrants' hybrid identity development.

A. Types of Racial Discrimination in Hanif Kureishi's *The Black Album*

There are four types of discrimination, i.e., intentional, subtle, statistical, and organizational (Blank et al, 2004). However, only the first three types are strongly apparent in Hanif Kureishi's *The Black Album*. The following section will display and discuss the data that portray intentional, subtle, and statistical discrimination as experienced by the Pakistani migrant characters in the novel.

1. Intentional Discrimination

Intentional discrimination is a form of racial discrimination that involves direct hostility from the ingroup toward the member of outgroups (minorities) (Dinur, 2021). Intentional discrimination may take five forms: verbal antagonism, avoidance, segregation, physical attack, and extermination (Allport, 1979). The first four forms of intentional discrimination are depicted in *The Black Album*. Each form develops mostly upon the previous one, quite similarly to how people learn best when they do things subsequently.

The first form of intentional discrimination found in the novel is verbal antagonism. It refers to a vocal response that transmits unpleasant provocations to other people (Graumann, 1998). Verbal antagonism may result in both short and long-term consequences, including anxiety, changes in mood, chronic stress, decreased self-esteem, also depression (Gordon, 2022). This form is experienced mainly by the characters Shahid, his mother, and his companions.

Shahid has been suffering from racial injustice since he was still at school. This unpleasant experience motivates him to write a story. When he was 15 years old, Shahid began to write a story entitled *Paki Wog Fuck off Home*. His writing contains a story about racism that might be inspired by such an experience. The story accentuates six boys at school who always sit in the back row in class. One day, when the class is over, they ridicule Shahid for his writing. Shahid's mother does not want the racial prejudice evokes others who read it. Nevertheless, Shahid prints his writing, and his friends, the story's spotlight, read it.

"Paki Wog Fuck off Home" featured the six boys who comprised the back row of his class at school, who, one day, when the teacher had left the room in despair, chanted at Shahid "Paki, Paki, Paki, Out, Out, Out!" (Kureishi, 1995, p. 83).

The above data present the comments made by six boys, who are Shahid's classmates. It constitutes a type of verbal antagonism in the form of racial slurs. The expressions of hostility or dislike are not physically hazardous. They do not put any physical injuries to Shahid; rather, they hurl insults and verbal abuses at him. These words do not immediately cause pain; nonetheless, they may result in uncomfortable feelings inside the school environment.

Students who engage in discriminatory behavior do so with the explicit goal of causing harm to other people. Because of the discriminatory situation, the

students will have trouble concentrating on their schoolwork at school. Verbal hostility accompanied by non-verbal attitudes or actions has the potential to make the school atmosphere and social interactions awkward. This is the case even when the hostility does not pose a threat.

Verbal antagonism itself typically consists of activities such as yelling, putting down, name-calling and ridiculing the target of the abuse. People's perceptions of the scope of verbal antagonism are often inaccurate. There are some individuals who, consistently, are the targets of verbal antagonism without even being aware that this is occurring.

As a result of the fact that Shahid's mother has previously stood up to disrespect and harassment directed toward her, she was a very good deterrent; yet, she does not want to become engaged in any discussion on race or racism. It is ultimately averted thanks to the fact that her father is a trustworthy physician who treats a large number of patients at home. Among these patients are people coming from their local community.

Due to his grandfather's job as a doctor, which is needed by everyone, he becomes quite indispensable. The racist treatment received by Shahid's family, especially his mother, is preventable. Because people need the profession of Shahid's grandfather as a doctor, they are reluctant to undertake racist attitudes towards Shahid's mother.

"Probably she (Shahid's mother) had suffered some abuse and contempt. However, her father had been a doctor: everyone – politicians, generals, journalists, police chiefs – came to their house in Karachi. The idea that anyone might treat her with disrespect was insupportable" (Kureishi, 1995, p. 83).

The fact that Shahid's mother is still young demonstrates that racial discrimination has existed for quite some time, as evidenced by the preceding quote. It already exists alongside Pakistanis' life in the United Kingdom. Abuse and insults can occur to anyone, and racism worsens when migrants do not have important positions or strong power in society. This is the experience of Shahid's mother who, to some degree, can luckily avoid racial treatment due to her father's status as a doctor.

Shahid's mother has developed an aversion to all discussions of race and racism and has become anti-racist. She finds it offensive to engage in any kind of conversation that involves race or racism. Therefore, the mother is extremely protective of her family, especially of her children. She does not want her child Shahid to be punished for writing racist stories.

Shahid's companion is also the target of the racial slur. Tahira, a woman who wears the hijab, reveals how challenging it is for her to uphold her beliefs as a Muslim woman. Meanwhile, she also adheres to the requirements of the hijab. She needs to be ready for the negative treatment, such as mockery or contempt, that she may receive as a result of the religious attributes that she practices. She becomes the physical assault target because she wears a hijab.

"... Surely you have heard how hard it is to wear a hijab? We are constantly mocked and reviled as if we were the dirty ones. Yesterday, a man on the street said, this is England, not Dubai, and tried to rip my scarf off" (Kureishi, 1995, p. 115).

Tahira's confession is heartbreaking. Racial prejudice triggers negative thoughts and behaviors towards members of a minority group who wear the hijab. The statement made by a man who walks by Tahira, "*This is England, not Dubai,*"

is used to racially discriminate against the migrant woman. Dressing like that is frowned upon in England, but it is warmly accepted in Dubai. A harsh treatment of removing the scarf by force is a kind of direct physical attack on the victim, which ends in the victim being embarrassed in front of other people. The incident experienced by Tahira illustrates the UK society's reflection on Pakistani immigrants, particularly Islam believers, in the country.

When Shahid and his colleagues are guarding a Pakistani's apartment, they accidentally meet an unfamiliar woman. Suddenly, the woman starts tossing stones and uttering improper words. She hurls curses and insults at Shahid and his colleagues. Her body language reveals that she is filled with hate and resentment, and the words she speaks are full of hatred and acrimony.

"The woman who was unafraid jerked her head forward and spat at Chad and Shahid. But her saliva blew back and spun through her daughter's hair. "Paki! Paki! Paki" She screamed. Her body had become an arched limb of hatred with a livid opening at the tip, spewing curses" (Kureishi, 1995, p. 149).

The woman's utterances, which are expressed through screaming and spewing curses, may not be regarded as serious enough, but they constitute a clear form of hostility. The non-verbal expressions of hostility that are depicted in the novel, such as her body becoming an arched limb of hatred with a livid opening at the tip, sometimes arouse concurrently with verbal hostility. The verbal and non-verbal treatments are frequently presented as evidence of a discriminator's biased state of mind; however, they may also constitute unlawful discriminatory behaviors when they rise to the level of producing a hostile environment.

Both verbal and nonverbal displays of hostility are included under the umbrella terms of rudeness and incivility, respectively (Hamilton, 2012). This

rudeness can manifest itself in a variety of different ways. When someone is being verbally abused, the person doing the abuse may use overt forms of antagonism, such as engaging in name-calling and making threats. They may also use more covert methods such as gaslighting or constantly correcting, interrupting, putting down and demeaning the person being verbally abused. Even extended periods of silence can be considered a form of verbal antagonism (Gordon, 2022).

Verbal antagonism, just like any other form of abuse or bullying, has both immediate and long-term consequences, including things like anxiety, mood changes, feelings of shame, guilt, hopelessness, social withdrawal, and isolation. Unfortunately, this does not cause the discriminator to feel guilty in any way. The members of an ingroup, who persistently vex and ridicule a migrant whose skin is darker than theirs, will almost always say that they merely intend to make jokes with the migrants.

The second form of intentional racial discrimination in *The Black Album* is avoidance. Avoidance is the preference for interaction with one's own racial group (ingroup) over interaction with another racial group (outgroup) (Blank et al, 2004). Avoidance may seem harmless in any given circumstance. However, when accumulated over multiple circumstances, it can lead to long-term exclusion and segregation. This kind of racial discrimination is experienced by Shahid.

The manifestation of dislike for the outgroup is noticeable in the utterances, attitudes, and behaviors, e.g., nonverbal expressions that indicate avoidance of the outgroup members. Some people in the ingroup sometimes unconsciously show unpleasant stares, suspicious glances, or sour faces to minorities.

“All around Shahid were people whose eyes burned with blame and resentment” (Kureishi, 1995, p. 146).

The expression of people around Shahid as mentioned above, i.e., “...*the stare of the eyes that full of blame and resentment...*”, clearly shows the feeling of hatred and dislike. This is easy to feel because it is conspicuous and it can make people feel uncomfortable at the hateful glances directed at the victim. Being stared with loathing by strange people is uncomfortable for everybody. While avoidance may seem trivial in any individual setting, it can add up over time and lead to long-term social marginalization and exclusion. This situation may bring social anxiety to the victim, who feels this kind of attitude towards them.

Another misfortune that Shahid experiences occur when the people in his immediate environment cause him to be so anxious while he is walking on the side road of London. Recognizing Shahid on the street, some people create an awkward circumstances for him.

“He jogged along the walkway outside the flat to warm up. An old man passed him, a black kid walked in other direction, and, once, a stroppy young kid walked straight at him, forcing Shahid to step aside. Otherwise, there was no one around. Three or four men were singing. But what? He racked his brain to recognize “Rule Britannia.” To his relief, it broke off. It began again, minutes later, somewhere above him, then below. He was convinced the words were aimed at him. He kept walking, turning here and there. He was going to get his head kicked in” (Kureishi, 1995, p. 145).

What happens to Shahid in the aforementioned situation does not cause him any physical harm or fear, but it makes him uncomfortable. He feels confused about the situation. The racists are actively trying to make life difficult for Pakistanis like Shahid, and they are looking forward to watching the time when the Pakistanis become upset and choose to move out of their way. They do not let up until they

have accomplished what they set out to do, and when the racist victims express discomfort and quickly leave, they may feel a sensation of relief.

Even when they are not trying to frighten the victim, people will focus on those who engage in such behavior because it places others in terrible situations. When someone is in an unstable situation and subjected to treatment, they can carry out the worst consequence. Avoidance based on race can be just as destructive as other forms of abuse that are more aggressive and direct.

Racist attitudes such as avoidance and attack make people from the minority race gather with the same people as their group. They are not trying to blend or be accepted by White people. It creates gaps between people in society and separation between racial groups.

“He had noticed during the days that he’d walked around the area that the races were divided. The black kids stuck with each other, the Pakistanis went to one another’s houses, the Bengalis knew each other from way back, and the whites, too. Even if there were no hostility between groups—and there was plenty, if only implicit; his mother, for instance, liked to make derogatory remarks about blacks, saying they were lazy, while middle-class whites she revered—there was little mixing” (Kureishi, 1995, p.143).

In the situation faced by Shahid, spontaneous groupings of individuals occur. People with shared racial characteristics congregate with others with the same trait, e.g., black children playing with their black friends, the Pakistanis visiting the homes of other Pakistanis, etc. People try to associate with those who share similar characteristics. The members of the minority racial group tend to congregate with members of their group to avoid any uncomfortable situations when interacting with the superior.

The next form of racial discrimination in *The Black Album* is segregation. Segregation is a treatment that actively excludes members of the outgroup

(disadvantaged racial group) from the allocation of resources and access to institutions (Blank et al, 2004). Racial segregation provides a method for economically privileged and socially privileged groups to keep their advantages (Britannica, 2021). Segregation restricts the access of the outgroup to, for example, housing, education, job, and healthcare on an equitable basis. The man and his Pakistani family encounter this type of racial discrimination.

"... Shahid yelled at the woman: "Can't you leave these people alone? What they have ever done to hurt you? Have they come to your house and abused you or thrown stones? Did they make you to live in these mildewed flats?" (Kureishi, 1995, p. 149).

The purpose of harming that family is unclear; however, this is based on a conversation with a racist woman who attacks that family house. The woman claims that Pakistanis has stolen their job, taken their housing, and gotten everything. Whereas, Pakistanis have inadequate housing. Shahid's family, for example, has a mildewed flat. The excuses put forth by the woman attacking the flats are utterly absurd; there should be no reason to say the Pakistanis have stolen her housing. Moldy flats are also not a suitable place to live in, and they live in moldy flats because they have no other choice. The poor housing that Pakistanis can find, which goes on, shows that equal rights to decent housing in the UK are complicated to get. This shows discrimination in the form of segregation experienced by this Pakistani family, particularly in obtaining adequate housing and getting a job.

The job requirements and the wage for Pakistanis are also very low. This is noticeable in the man who has been attacked by the racist culprits. He has to work day and night to fulfill the cost of living for his family in Britain and his native country.

“ Sir, I am already having two jobs, one in the office during the day and the restaurant until two at night. I am flaked fully out, and the entire world is leaning on my head” (Kureishi, 1995, p. 46).

The quotation above mentions that the man who comes from a Pakistani family has taken up all of his available time. After spending the entire day at the office, he goes straight to the restaurant and stays there until 2 AM. The man’s confession indicates that he does not have the desired job because he works hard at two places. His wages are so low that he has to work all day long. It is a shame that there is segregation in the work environment; the man cannot compete in a fair way to get a better job. He works in such low-paid jobs that he needs to work tirelessly to earn more money for himself and his family.

As a consequence of the persistence of racial inequality in employment, housing, and other social areas, there has been a recent uptick in the amount of attention paid to the probable role that discrimination plays. The above data imply that urban segregation can be attributed to the disparities in household incomes and preferences, which in turn shape the families’ respective levels of willingness to pay for geographic characteristics (Kollman et al, 2018).

The fourth form of racial discrimination in *The Black Album* is a physical attack. Physical attack is the intentional distraction of physical harm to another person or the attempt to do so through the use of force or violence (Ellis & Hall, 2010). Physical attack refers to any actions which may or may not constitute a criminal offense, experienced by a victim based on specific traits (in this case, race), as being motivated by prejudice or hate involved in the crime that was committed (Pfeffer, 2013). This form of racial discrimination happens to Shahid, his companion, and the Pakistani family.

Physical attack based on racial traits has adverse effects not only on adults but also on children (Nittle, 2021). Shahid has been a victim of racial discrimination when he was at school. The treatment is very diverse. How Shahid's classmates carry themselves is inconsistent with the actions that are appropriate for children of his age. If the school oversees its students properly and fairly, the students should not be allowed to mistreat or torture others at school.

Besides receiving ridicule and discriminatory words uttered towards him, Shahid also gets adverse treatment, which is getting worse, with physical attacks.

“Even when Shahid vomited and defecated with fear before going to school, or when he returned with cuts, bruises, and his bag slashed with knives, she behaved as if so appalling an insult could not exist” (Kureishi, 1995, p.84).

Discrimination is also found among children, who are typically innocent but not rarely treat their friends in a racist manner. The treatment that Shahid receives, which includes scratches, bruises, and knives being slit in his suitcase, is classified as a form of physical attack. The fact that Shahid's classmates engage in intentional discrimination against him is the primary factor behind Shahid's fear of attending school.

The effects of racial discrimination at school are severe, ranging from the so-called “school-to-prison pipeline” to the traumatic stress of youths (Ellis & Hall, 2010). It is difficult for the victims or students from the outgroup to study in a school attended by white students (ingroups) or to participate in any social services. Even if the segregation restrictions are removed, there are still aspects of special privileges in some schools that meet the criteria for victimization (Samuel & Wellemeyer, 2020).

The physical attack happens to a man and his family; the racists attack his house by disturbing the peace of his family, threatening them day and night. The threat does not hurt physically but disturbs the comfort and peace, resulting in feelings of being threatened and unsettled to live.

“These boys, please, sir, are coming to my flat and threatening my whole family every day and night. As I told you, they have punched me in my guts. For five years, I have lived there, but it is getting worse” (Kureishi, 1995, p. 46).

The above quotation is a complaint conveyed by a man who seeks help from Riaz and friends because he is not able to protect his family from racist attacks. The attacks happen since the family lived there. The disruptive treatment starts from harassing the family day and night. The racists commit mentally disturbing acts for almost five years. The man finally takes the initiative to ask Riaz for help because he is afraid that worse things will happen to his family. After all, he is not able to look after his family because he works from early morning to predawn. The treatment experienced by him and his family is a form of intentional racial discrimination ranging from verbal antagonism to physical attacks.

As mentioned by the man, he and his family have been receiving racist treatment for five years, i.e., since they start living at that flat. The treatment has become increasingly brutal and unsettling. Before the beating over the man's stomach, as explained to Riaz, other forms of discrimination have also occurred. The racist treatment is getting worse until the beating takes place. Before the tragedy, he received other kinds of racist treatment such as hate speech, avoidance, and finally, physical attacks. These occur from time to time. The racist treatment starts from the most trivial things to the most serious and dangerous ones (Blank et al, 2004).

A few days after the meeting between Riaz and the man, Riaz and his companions go to the flat where the family lives. The situation is getting more complicated and dangerous because the malefactors are increasingly anarchists.

“The family had been harried —stared at, spat on, called “Paki scum” — for months, and finally attacked. The husband had been smashed over the head with a bottle and taken to hospital. The wife had been punched. Lighted matches had been pushed through the letterbox. The bell had been rung at all hours, and the culprits said they would return to slaughter the children” (Kureishi, 1995, p. 100).

Racial attitudes vary from staring, then spitting, calling Paki scum, and finally attack to the family. Indeed, the form of racial discrimination can increase to the next level if it gets encouragement and justification from others. It starts by calling out "Paki scum" and staring sarcastically, then increasing the courage to spit again. The treatment also includes hitting the husband's and the wife's heads with a bottle. They also burn down the letterbox in front of the house.

The negative things shown by these criminals are not only disturbing but also hurting and endangering the lives of others. The racist assailants also threaten to come back to harass children, which a sane person is not supposed to do it. Due to limitations and his fear of dangerous threats that his family might suffer, the husband asks for help from Riaz and his friends, who are supposed to be able to give protection.

Finally, Riaz and his companions take turns guarding the house day and night because the situation is increasingly dangerous. They make a shift for those who have spare time to take after the house, and those who have classes can go back to the campus. This continues until Sadiq and Hat sat up in the kitchen window one evening while listening to “Rule Britannia.” Then, Shahid goes to the kitchen to

read his book. Soon after that, Riaz came up to the house to inform his companions about the matter. After a while, he conveys the information he gets.

Riaz leaves the house with Hat to return to the dormitory, while Hat goes home because his father starts to suspect him whether he finishes his book instead of going with Riaz. They leave the house and head to a bus stop not far away from the flat. One hour after Riaz and Hat's departure, an incident occurs, like a coincidence. They attack the house.

"Chad was in the kitchen. Sadiq had gone. The other boy had not appeared yet. Shahid and Tahira were sitting down with their college books. Tahira offered Shahid a bag of sticky Gulab jamans, which she knew he could eat all day. "Let us spoil ourselves," she giggled. While they were together, they had begun to take it for granted. That the racist knew of their presence and didn't want a battle: either that or they were awaiting an opportunity. A bottle had been lobbed at Sadiq from a passing car, but, living in the East End, he was accustomed to dancing around the glass.

Now there was a rattling of the letterbox followed by the sound of a brick being hurled at the reinforced window beside the door" (Kureishi, 1995, p.148).

The fact that the people who were guarding the house are attacked shows that the family who owns the flat is not the only target of the assaults. Shahid and his friend, both students at the same college who are working to put an end to the trouble, are the next people to be targeted. Criminals motivated by racism also assault those who stand up for the victims. They commit a variety of different types of crimes. They hurl a bottle at Sadiq, who is watching the apartment with Shahid at the time. Shahid also gets a hit.

"Shahid discerned a young woman standing along the walkway with an object in her hand. She was accompanied by two kids, neither of whom could have been older than eight.

"Hey," Shahid called.

At this, the woman, who was wearing slippers, flung half a brick at them and tried to dash away. Chad and Shahid chased them. The smallest kid slipped at the top of the stairs, and Chad seized her by the collar. The mother, with a dingy raincoat thrown over her heavy shoulders, stopped and stared defiantly at them, clutching the other kid" (Kureishi, 1995, p.148).

The racists initially attack in silence and dare not appear, but later they act boldly and attack them head-on. Shahid and Chad try to chase the perpetrator, who is initially a woman. The woman does not even appear as she is afraid of the possibility of being reported. A man attempts to flee, and even when he is apprehended, he continues to yell and spit at his pursuers. What the racists do is so barbaric and awful. They harm and terrorize people who do not do any wrong. Even after that, they still do not learn and say impudent things. They hurt and terrorize innocent people.

*“...The woman who was unafraid jerked her head forward and spat at Chad and Shahid. But her saliva blew back and spun through her daughter’s hair.....
“You have stolen our jobs! Taken our housing! Paki got everything! Give it back! Go back home!” (Kureishi, 1995, p. 149.)*

The quotation above shows that the racists want to clean the Pakistani family’s environment and to get rid of the members (people who defend and help). They want to show their feelings that Pakistanis are not welcome in society. Immigrants are supposed to be a nuisance and should be thrown away. Hate speeches conveyed by the woman who attacks the flat are kinds of intentional discrimination of verbal antagonism.

The physical attacks are becoming wilder. Every time the majority group commits crimes against minorities. The culprit is not just one person but more than that. This proves that attacks based on race can indeed occur continuously if the people around justify the crimes as committed by the perpetrators. The racists, for instance, start attacking him and his family in the last five years, punching him in the stomach, and hitting his wife. Then, when Shahid and his friends are looking after the flat, other incidents take place one after another. Many people commit the

crimes: the letterbox was crackling, and burned, a bottle was thrown from a passing car and the woman who openly attacks the flat and utters hate speech while carrying her two children.

The racists hate the Pakistani family and everyone who help them. Even though they do not show resistance, they are still harassed by the sound of letterboxes clashing, being burned and even stoned. These are very dangerous because they can cause physical and mental aches. A racist woman says that the Pakistanis have stolen her job and taken her housing. Even though they experience the opposite, Shahid tells the woman who attacks the flat that the reality is some of them do not get a decent house to live in. Shahid does not understand why they attack the family.

The idea that racial and ethnic categories are merely social constructions has been around for a long time. What differentiates one individual as “colored” and another as “white” is not so much a product of biological differences as it is of societal mores (Pfeffer, 2013). There are additional factors involved that cause individuals or ingroups to conclude how they differentiate from the other groups. This way of thinking encourages members of the ingroup to go even further and engage in any behavior that will leave the perpetrators feeling relieved after they have carried it out. They also feel that their positions as a whole are threatened by the existence of other members of the outgroup. Hence, these feelings give them the impression that they are safe.

2. Subtle Discrimination

Subtle discrimination refers to a phenomenon that occurs in a set of beliefs that unwittingly influences the attitudes and actions of members of the majority (ingroup) toward members of the minority (outgroup) (Pettigrew & Meertens, 1995). This type of implicit discrimination does not emerge in behavior that is either overt or obvious in its destructiveness. Subtle discrimination can manifest itself in a covert manner, which can then stand in for overt or deliberate hostility. According to Blank et al (2004), subtle discrimination can take on a few different forms of prejudice: indirect, automatic, ambiguous, and ambivalent prejudice.

The first form of subtle discrimination comes with indirect prejudice. This subtle discrimination may not harm or cause a physical disadvantage, but it does not mean that subtle discrimination is trivial because it can lead to detrimental effects (Blank et al, 2004). It can trigger a harmful effect in the form of an action or attack. This indirect prejudice is conveyed by a woman, one of the racists who attack the flat owned by a Pakistani family. She accuses the Pakistanis of stealing the jobs and housing she should have. This statement comes out because of the prejudice hidden so far and unconsciously motivates her hate and triggers anarchist action to attack the family's home.

“Her body had become an arched limb of hatred with a livid opening at the tip, spewing curses. You stolen our jobs! Taken our housing! Paki got everything! Give it back! Go back home!” (Kureishi, 1995, p. 149).

The feeling of being aggrieved by the presence of Pakistanis leads to prejudice that Pakistanis have taken away their jobs or housing. This includes indirect prejudice because the members of the ingroup blame the victims for the losses of their jobs or housing. Even though this has not been adequately proven

because what the outgroup has done is detrimental, they are preconceived that the outgroup causes their losses. From the subtle prejudices, they eventually arouse a sense of resentment and end in a loss for the minority.

Subtle prejudice may also occur automatically as a result of categorization. This automatic prejudice comes out due to indeliberate categorization in which the ingroups differentiate outgroups based on their racial characteristics, which in turn leads to the negative stereotypical impulses of discriminatory behavior. Additionally, it causes members of the ingroup to react negatively to anyone who is a member of the subordinate outgroup. Those impulses of discriminatory behavior are automatically stimulated from within the brain. The automatic and unconscious behavior of the ingroup toward the outgroup represents the ingroup's subconscious idea expressed nonverbally toward the members of the outgroup.

Chad is one of the characters who is subjected to the novel's depictions of automatic prejudice. He is one of the characters who become the victim of implicit discrimination. After being adopted by a white family, he is raised by his adoptive mother, who deeply prejudices against blacks. He is also raised in an environment dominated by white traditions and practices. Sometimes he is aware of the social exclusion that white people impose on him.

"In England, white people looked at him as if he were going to steal their car or their handbag, particularly as he dressed like a ragamuffin" (Kureishi, 1995, p.117).

Nonverbal treatments make Chad very uncomfortable. He gets stares, an unpleasant treatment because of subtle racial prejudices arising in society. The members of the ingroup, Britons, do the same rating on everyone who has outgroup characteristics even though not all members of the outgroup have the same behavior

or personality. The reactions of the ingroup to the outgroup are very disrespectful and cause uncomfortable feelings in the outgroup, as experienced by Chad in the story. This automatic response has also been shown to lead to automatic forms confirming the stereotypical behavior.

The third form of subtle discrimination depicted in *The Black Album* novel is ambiguous discrimination. This type of prejudice suggests that individuals have favorable opinions of their ingroup (Dovidio, 2005). The major effect of this subtle form is to benefit the ingroup rather than to directly harm the outgroup negatively. This is in contrast to the more obvious effect of harming the outgroup. This ambiguous prejudice is experienced by Shahid, Chad, and Shahid's companion.

The assumption that ingroups are superior and more educated than the outgroups is also included in the subtle discrimination in an ambiguous form. This kind of subtle discrimination is not detrimental to the outgroup, but the ingroups consider themselves the ones who are better than the outgroup creating a feeling of underestimating other people. This type of judgment is a sort of subtle discrimination since it is a negative emotional reaction to a specific group that fails to see the reality that every person has value (Jhangiani, 2016).

Many things that appear in society are very subtle, and without realizing it, people have subtle prejudice against minorities. This ambiguous prejudice may indicate a greater preference for the majority rather than a greater aversion for the outgroup. In everyday life, the outcome of having an advantage within one's group is frequently the same as having a disadvantage within another group; however, this is not always the case.

“Even when there was no hostility between groups—and there was plenty if only implicit; his mother, for instance, liked to make derogatory remarks about blacks, saying they were lazy, while middle-class whites she revered—there was little mixing.” (Kureishi 1995, p. 143)

In a multicultural society, groups are eventually created where people with similar backgrounds and personalities congregate. This disparity has arisen as a result of subtle prejudice and discrimination. The idea that ingroups only accept members who are the same as them, thereby preventing outgroups from assimilating, is also a result of the subtle prejudice and discrimination that makes the outgroups feel excluded if they join the ingroups.

The way the members of the ingroup benefit their group rather than directly hurt the members of the outgroup can be understood to be ambiguous rather than unambiguous. This attitude indicates a greater liking for the ingroup rather than a dislike for the outgroup. This ambiguous prejudice is observable in Osgood that demonstrates, in a practical way, that she never talks about how much she dislikes members of the minority group, even though she comes up with the action that she frequently takes a side with the opinion of members of the minority group.

*“Tahira said, “Brother Riaz has mentioned that at the very least Osgood must be removed from her post for her attacks on minorities. And today, she prevented us from free expression. Is not that racist censorship, Shahid?”
Shahid dropped his eyes.
“Has she ever debated with us?” said Chad.
.....Has she said why our beliefs are always inferior to hers and yet she lectures everyone about equality?.”
“She believes in equality, all right, but only if we forget that we are different,” said Tahira.” (Kureishi 1995, p. 240)*

The above quotation shows that ingroup advantage often, but not always, has the same effect as outgroup disadvantage. In practice, members of an ingroup voluntarily reward other members of the ingroup by directing discretionary resources toward those of their kind. This results in the outgroup being relatively

disadvantaged. People tend to have a favorable impression of their own ingroups, and they tend to attribute the ingroup's virtues to the core of what constitutes membership in the ingroup. Those who act this way cite supposed flaws in the other group as an excuse.

It seems that Osgood tries to give the same amount of support to her students. It does not discriminate against people based on various racial, ethnic, or religious origins. Riaz and his friends see during the session that she has a propensity toward ingroups, which is a habit that she possesses. The actions that Osgood take does not match up with the things that she says. She asserts that she is a person who staunchly believes in equal treatment of all people, but when it comes down to it, she takes a biased position on the issue.

The last form of subtle discrimination found in the story is ambivalence. This kind of discrimination can result in overt acts of prejudice. This ambivalence does not always make the members of the outgroups treated with uniform hostility because of the ambiguity that comes with more subtle forms (Fiske et al, 2002). It is possible for people who belong to outgroups to be disrespected while, at the same time, having a condescending form of liking for them. This form of subtle discrimination happens to Shahid and Zulma, Shahid's sister-in-law.

Strapper is one of the characters mentioned throughout the story. He shows ambivalent discrimination toward the outgroup. He claims that he has always loved the people of Asia, including that he admires their people, their culture, and their hospitality. Up to that point, Shahid always wants to ask him for a favor so that he can assist Shahid at that time; however, Strapper declines Shahid's request. He goes

on to say that he dislikes people of Asian descent because they have adopted too many western values.

“Please, Strapper, you said the whites are selfish. I need your help. I thought you loved Asian people.”

“Not when they get too fucking Westernized. You all wanna be just like us now. It is wrong turnin” (Kureishi, 1995, p. 206).

It is essential to understand that responses do not necessarily need to be entirely unfavorable to encourage discrimination. Strapper, who at first believes that he likes the members of the outgroup, realizes that the outgroup (migrants) are neither sociable nor comfortable. Strapper is a type of social deviant. Strapper also has the belief that members of the outgroup are beginning to imitate the members of the ingroup and, as a consequence, those members are deemed unsuitable because they are not one of the ingroup members.

Another case that shows the ambivalence happens to Shahid’s sister-in-law, Zulma. She is a sociable woman with glamorous life and loves to imitate the lifestyle of upper-class western people, such as shopping, wearing a branded dress, gossiping, etc. Shahid comes to the assumption that, although Zulma tries to become westernized, she will always be humiliated.

“ She was a dupe, explaining what racist the Thatcherites were. She might imagine that she was an intelligent, upper-class woman, but to them, she would always be a Paki and liable to be patronized” (Kureishi, 1995, p. 97).

According to the aforementioned remark, Zulma, a beautiful and intellectual woman, is the victim of ambivalent discrimination. She has a good performance, as mentioned in the novel, and leads a luxurious lifestyle while wearing branded designer attire. She also has a strong performance at work, is intelligent, and can interact with others. This prompts the ingroup to assert that Zulma is a dupe. The

ingroup believes that she is merely attempting to copy them; as a result, she is consistently excluded and labeled as a Paki.

3. Statistical Discrimination

Statistical Discrimination refers to an action that results in adverse discriminatory consequences for members of the outgroup. This type of discrimination may put an individual uses overall beliefs about a group to make decisions about an individual from that group (Coate & Loury, 1993). Statistical discrimination is based on differentiation made based on generalizations.

The statistical discrimination depicted in *The Black Album* novel was experienced by Chad. He feels how it happens in his family. He is adopted by a white couple. His mother is a very racist person, talking about Paki anytime, as they have to fit in. That becomes one of the reasons why he refuses to be called by his English name, Trevor (Kureishi, 1995). It happens because he often feels a racist attitude addressed towards him and feels not accepted among White people.

“Anyway, the sense of exclusion practically drove him mad. he wanted to bomb them.

But why? Why?

When he got to be a teenager, he saw he had no roots, no connections with Pakistan, and couldn't even speak the language. So he went to Urdu classes. But when he tried asking for the salt in Southall, everyone fell about at his accent. In England, white people looked at him as if he were going to steal their handbag, particularly as he dressed like a ragamuffin. But in Pakistan, they looked at him even more strangely. Why should he be able to fit in Third World theocracy?” (Kureishi, 1995, p. 117).

Chad’s experience of an identity crisis is precipitated by the fact that he gets the impression of people not accepting them. Even though he is brought up by a white family as their child, white people are unwilling to accept him. The reason for this is that White people have the perception that Chad is not a part of their

group simply because he does not have descendants like them. Because white people only assess others based on the color of their skin rather than the content of their character, Chad concludes that every white person has some racist blood in them as a result of the number of uncomfortable and unpleasant treatments that he has been experiencing.

B. Impacts of Racial Discrimination on the Hybrid Identity Development of the Pakistani Immigrant Characters in Hanif Kureishi's *The Black Album*

The term “racial discrimination” creates unjust and biased treatments of distinct groups of people, notably on the grounds of color, race, or ethnicity. Mistreatment based on an identity that is not beyond control, such as cultural origin or race, is quite common in today’s culture and it can lead to stereotyping of various groups of people as well as a “lack of acceptance” for unique individuals. But in this modern society, people cannot control the shifting of culture. It is a result of the multicultural background and technological development that hit the globe.

Because globalization is an unstoppable force, cultural globalization inevitably results in one of these three outcomes: divergence, assimilation, or hybridization. Whether it is through the differentiation of existing cultures or through the combination of cultures to produce new cultures, cultural hybridization results in the formation of new relationships and practices.

A hybrid identity may emerge as a result of a reflexive relationship between the local (host) and the global culture. Identity is not something that can be merged or changed independently, but a new hybrid identity can be formed by combining

aspects of different cultures. When people with different cultural identities from different parts of the world interact, a new identity emerges. This leads to a form of hybridity that represents the collision, conflict, or mixing of different cultural identities.

As a result of the overwhelming impact of British culture, Shahid and the members of his family generate hybrid identities. The first step in the formation of a hybrid identity is the individual's attempt to assimilate into the culture of the place in which they were born and raised. This ultimately leads to the individual's decision to negotiate and then form a hybrid identity rather than adhere to the cultural identity of their original ancestors.

Shahid is the main character who experiences hybrid identity development. His shift in living habits is one of the aspects that make him experience such a development. His construction of a hybrid identity is reflected in his relationship with the woman. Previously, Shahid has no connection with any women. He just experiences ordinary friendship relations with all his female friends. Because of his narrow perspective on women, he lacks the experience necessary to be in a committed relationship with a woman. After moving to London, he attends a college where he meets a gorgeous lecturer that he admires, Deedee Osgood.

"...he had plunged into a river of desire and excitement. And surely, soon, he would be bloated but not sated; such sensations wouldn't be sufficient. Requiring more, he would be flung into 'bottomless basket'!" (Kureishi, 1995, p. 142).

His encounter with Osgood at that time that teaches him how to appreciate women from different perspectives. He has a strong affection for Osgood and completely obsessed with her. It is possible that the character trait of Shahid, who loves to read and argue about huge literary works, matches with Osgood, who is a

model of an intelligent and sophisticated woman. Because Osgood accepts Shahid in his new identity, his admiration for her grows stronger over time. All of these behaviors are the direct result of his becoming conscious of the new identity, which in turn triggers his traditional masculine strength. He is willing to put his friendship at risk to pursue a romantic relationship with Osgood, even though their friendship adheres to very stringent standards concerning the dynamics of male and female relationships.

Shahid's papa is the character that has typically constructed the hybrid identity. Shahid's papa shows a subtle shift of identity. After all the crises that go through him, he begins to realize that he has been constructing a new identity by negotiating his Pakistani culture and British culture. Shahid's papa creates images of himself and his family by raising their social status. It is mentioned in the novel that he has an immaculate 1960s mansion, just outside the town, a caravanserai, as filled with people as a busy hotel. It shows that he wants to assimilate the culture of the British people by living a glamorous life just like most British do.

"Papa had constantly redecorated it, the furniture was replaced every five years and new rooms was necessarily added. The kitchen always seemed to be in front drive, awaiting disposal, ... Papa hated anything old-fashioned unless it charmed tourists. He wanted to tear down the old; he liked 'progress' 'I only want the best,' he'd say, meaning the newest, the latest, and somehow, the most ostentatious (Kureishi, 1995, p. 48).

Shahid's papa has successfully integrated into British society and he has made every effort to surmise a British identity. He is the type of person who always wants the best of everything for his family, from home, jobs, suits, to any other aspects of lifestyle that should demonstrate that they are a part of the British middle-class society. Shahid's papa is developing a hybrid identity in which he wants to

become acclimated to the culture that the British have, and he does not want to show the distinctive characteristics of the identity from which he originates.

Shahid's papa encourages all of his sons to build relationships with women. He takes a great deal of excitement in the adventures of his boys. His goal is for the boys to build more open relationships. He also wants to teach them how to take care of themselves and to interact with others appropriately in British society. He instills in his sons proper manners by instructing them how to shave and dress according to British styles.

The papa is very proud of Chili for the fact that he is not afraid to have a romance with women. He wants Shahid to act like Chili in that particular regard. One day, he convinces Shahid to take out a local girl. When Shahid arrives home, he asks Shahid about what he has already done with the girl.

*“‘Did you touch her?’ Papa stabbed at his own wheezing chest.
‘Or further down?’ he continued, slapping slapping his legs as thin as a medieval
Christ Christ’s. Chili was smirking in the doorway.
‘What have you been doing?’
‘Reading poetry’
‘Speak up, you bloody eunuch fool!’
‘Reading Keats and Shelley to her’
‘To the girl?’
‘Yes’
‘Did she laugh at you’
‘I don’t think so’
‘Of course she did’ (Kureishi, 1995, p. 61)*

The attitudes of Shahid's papa demonstrate that he possesses a hybrid identity. What he does to Shahid (and Chili) is a kind of Western culture that is not prevalent in Pakistan. He encourages his sons to have romantic relationships with women. He does not in any way identify with the cultural traditions of Pakistan that place a strong emphasis on local ethics as well as Islamic values in governing both private and public affairs.

Shahid's older brother, Chili, is the other character that goes through a hybrid identity transition. He is wholly shaped by the traditions of British culture. British culture has affected every facet of his life, from the way he thinks, and the way he interacts with other people, to the way he dresses. His fundamental point of view is that people are feeble and unmotivated. He does not believe that people are stupid; rather, he believes that people are resistant to change. He realizes that someone with initiative and will may gain an advantage from these circumstances. How he thinks about other people demonstrates that he has adopted Western thinking.

Chili also dresses like most Britaners to improve his appearance at work and enhance his fashionable style because sometimes non-white businesspeople wish to signal their credibility and belonging to the world by dressing excellently in a pricey business suit. The reason for this is because of the stereotype that reliable businesspeople are white. Dressing and acting like a British person can be seen as Chili's attempt to prevent racial discrimination that could be harmful to him. This "method" may be used to conceal any attribute or information connected with membership in the outgroups.

"In Chili's hand were his car keys, Ray-Bans, and Marlboros, without which he wouldn't leave his bathroom. Chili drank only black coffee and neat Jack Daniel's his suit was Boss, his underwear Calvin Klein, his actor Pacino. His barber shook his hand, his accountant took him to dinner, and his grudealer would come to him at all hours, and accept his checks. At least he wasn't smoking a joint"(Kureishi, 1995, p. 47).

Chili's appearance in his hybridization process is noticeable when he proficiently shifts from a Pakistani to become a Briton. He also shows his working ability which is just as impressive as his appearance and shows people how to

behave to be accepted in Britain. By doing so, he strengthens his reputation as a trustworthy and well-mannered individual (immigrant) in the views of others. At the very least, he has mastered a sufficient amount of British culture to be able to call London home.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter is made up of two sections: conclusion and suggestion. The conclusion is based on the results of the analysis that are aligned with the research objectives; meanwhile, the suggestion is addressed to scholars who are interested in conducting relevant studies.

A. Conclusion

There are two main conclusions drawn from the results of the analysis of Hanif Kureishi's *The Black Album*. The first point summarizes the types of racial discrimination suffered by the Pakistani immigrant characters in the novel; meanwhile, the second point sums up the impacts of the discrimination on the characters' hybrid identity development.

There are three types of racial discrimination that the Pakistani immigrant characters of *The Black Album* encounter, i.e., intentional, subtle, and statistical. Intentional discrimination presents in the forms of verbal antagonism, avoidance, segregation, and physical attack. The Pakistani immigrant characters face some discriminatory verbal abuse. Shahid, for example, is referred to as "Paki" and called nasty names at school. Besides, Shahid's mother is mistreated and disdained. Also, Shahid's college friend, Tahira, is verbally attacked. A racist man sarcastically comments that she should not be wearing the hijab because she is in England and not Dubai. The man makes offensive remarks and comes close to removing Tahira's

veil. Finally, Shahid and his partners are verbally assaulted when protecting the flat of a Pakistani family.

Another form of intentional discrimination is *avoidance*, in which people around Shahid often see him with furious eyes. Shahid's second mishap occurs when he meets unpleasant people while strolling along the seafront. Another intentional discrimination is *segregation* as faced by a Pakistani family. Bad housing and menial job segregate them from the ingroups. The last form is a *physical attack*. Shahid was attacked initially at school. His backpack is slashed with knives when he arrives home. The Pakistani family has been physically attacked for five years. They face daily racial attacks as the man's head is smashed and the wife is beaten. Shahid and his companions also suffer from discriminatory physical attacks when they are guarding a Pakistani family's flat.

The second type of racial discrimination that the Pakistani immigrant characters experience is subtle discrimination. It occurs when a woman attacks a Pakistani family because they are racially accused of taking her house and jobs. In reality, the outgroup members have low-paying career opportunities. Next, Chad faces automatic discrimination when ingroup members glance at him as if he is a criminal ready to steal. Ambiguous prejudice, as a form of subtle discrimination, is identified when Shahid's mother views the Middle-Class whites as a witty group in the novel. Finally, Deedee Osgood displays ambivalence discrimination by standing with equality but not treating her students equitably.

The third type of racial discrimination in the novel is statistical discrimination. The character who suffers this type of discrimination is Chad.

People discriminate against him, resulting in unfair judgments based on prevailing preconceptions in society. Being an adopted child of a white family, Chad is welcomed neither by the Britons (ingroup) nor the Pakistanis (outgroup). People around him make decisions and opinions on communal beliefs.

Racial discrimination has created considerable impacts on the development of outgroups' hybrid identities. The interaction between the outgroup's foreign culture and the ingroup's local culture is likely to result in the formation of a hybrid identity. Shahid, his father, and Chili (Shahid's older brother) are among the characters who experience this hybrid identity. Shahid, who has never had a relationship with a woman, gets more courageous and attracted to women. In the novel, he expresses admiration for his professor, Osgood. Because of their similar passion for reading, they eventually start an open romance, which causes Shahid to experience a profound intimate relationship.

The second character is Shahid's father, 'Papa'. The father chooses to reside in a mansion and rejects everything traditional. This occurs to Shahid's father since he has already encountered stereotyping. Therefore, he refuses to reveal his Pakistani identity. He tries to adopt any British identity to cope with the White Britons' lifestyles. Finally, Chili is the other character who portrays hybrid identity development. His appearance is the result of his hybridization. His professional capacity is as stunning as his appearance, and he demonstrates to others how to dress and conduct himself to be accepted by people. This reinforces his reputation as a reliable individual.

B. Suggestion

The results of this study can be used as an alternative reference in literary studies, particularly those focusing on racial discrimination issues. It is suggested that future researchers continue the research by implementing more various and profound theories. Future scholars can use postcolonial theory to compare, for instance, the experiences of individuals or communities with racial discrimination to the system or organization applied in any place. Future academics will likely be able to provide more insights on how racial discrimination might manifest itself in other aspects, which mirror the reality of the immigrants' struggles against racial discrimination throughout history.

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CURRICULUM VITAE



Nadiya Auliya Rahmadina was born in Malang in 1997. She spent her secondary education at MAN 1 Malang, East Java. She started studying higher education in 2016 at the Department of English Literature, Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

While studying at the University, she was actively engaged in several organizations and activities, such as the Social Care Group “Step Ahead”, Hijab Ambassador of Radar Malang, and YDSF Youth Association. She was frequently invited as a speaker and judge for several pageant events at district and provincial levels.

PLOT SUMMARY

The Black Album by Hanif Kureishi is a novel narrating about a young Shahid (the main character) who lives in a British background society. He was born into a Pakistani family that lived in Kent before moving to London. Shahid is a very diligent person and loves to study. He is eager to always study and learn literature or anything new. His passion for reading makes him learn many things, including encouraging him to write.

However, Shahid's interest in learning and writing was sometimes overlooked or hindered. Shahid's writing, which raises stories about the bad treatment received by British-born immigrants, frightens his mother. The mother tries to prevent him from writing. Shahid has experienced racial discrimination since he first attended the school, from the bad calling to the worst treatments, such as cuts and bruises on his bag, from his classmates.

Shahid's mother has also been experiencing some racial abuse since moving to Britain. His father runs a tourism business and he implements the life of British society. Since Shahid's father is running the business world and requires him to win many projects, his way to show his skills in doing business is built in various ways. Shahid's father tries to show his worthiness by dressing extravagantly and lives a luxurious lifestyle in order to be seen as someone who could be relied on and not looked down upon by society.

In the university, Shahid meets colleagues from different regions and ethnicities at the university dormitory, including Irish, Pakistani, African, and English. He resides in a depressing dorm. Never is the dorm silent. The locals interact with their dogs, play a variety of musical instruments, and communicate to one another in a variety of languages. However, he has never heard a voice coming from the room next door until he eventually meets Riaz, who stays there.

It is his encounter with Riaz that makes him meet with other Pakistani friends. The friendship goes further because they share experiences as British-born migrants who live in London, a city known for its diversity, and they become good friends. They also deal with various issues of racial discrimination on campus. Shahid's interaction with some of his friends teaches him how difficult life is in London, which he has never imagined before. From street life, which is so savage and chaotic, to racial discrimination, which treats Pakistani people so harshly.

His presence on campus also leads him to meet one of the lecturers he greatly admires, called Professor Osgood. The professor is a picture of an intelligent White female lecturer. Some of her classes always bring up critical issues and discussions. From his meeting with Osgood, Shahid finds comfort and compatibility. This triggers a change in Shahid, who has never had a special relationship with a woman before. He finally has a free, open, and intimate relationship with the professor.