

**INTERNALIZED RACISM  
IN BRIT BENNETT'S *THE VANISHING HALF***

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2024**

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**THESIS**

Presented to

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

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2024**

## STATEMENT OF AUTHORSHIP

I state that my thesis entitled *Internalized Racism in Britt Bennett's The Vanishing Half* is my original work. Except for those cited as references and written in the bibliography, I do not include any previously written materials published by another person. At the moment, I am the only person who is responsible for any objections or claims.

Malang, November 20<sup>th</sup>, 2023

The Researcher



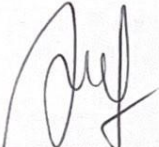
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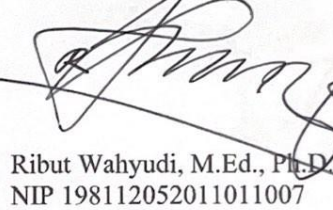
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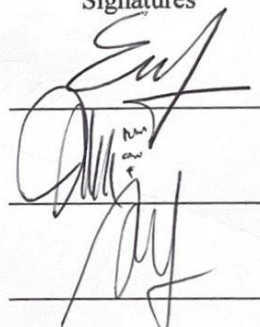
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## **MOTTO**

The best thing that you have is a limitless patience.

## **DEDICATION**

It's honour to dedicate this research to:

My whole beloved family

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*Alhamdulillah Rabbil 'Alamiin.*

The researcher is incredibly appreciative Allah SWT for all of His blessings and nourishment. In light of this, the researcher is able to complete her thesis, *Internalized Racism in Brit Bannett's The Vanishing Half*. Additionally, the researcher sends sholawat and salam to Nabi Muhammad SAW, the researcher's role model in this life

Additionally, the researcher would like to express her gratitude to everyone for their love and support, which has been greatly appreciated. The researcher is able to hold this position at this time. These are:

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The researcher considers that there are still a lot concerns with the thesis. As a result, the researcher appreciates any and all feedback. It is hoped that in the future, both the researcher and the research will be improved. Additionally, the researcher hopes that the community at wide will benefit from and be inspired by this thesis.

Malang, 20<sup>th</sup> November, 2023

The Researcher

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## ABSTRACT

**Aufanisa, Rosalia Salsabillah** (2023) Internalized Racism in Britt Bennett's *The Vanishing Half*: Internalized Racism Theory. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Agung Wiranata Kusuma, M.A.

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When people of color are victims of racism, we internalize it. This means we develop ideas, beliefs, actions and behaviors that support or collude with racism. This internalized racism has its own systemic realities and negative consequences in the lives of people of color. So, more than just a consequence of racism, internalized racism is bracketing the ecosystem as a reaction to racism that has a life of its own. As depicted in the novel *The Vanishing Half* by Brit Bennett. Then, this research was carried out with the aim of finding out two things. The first is what forms of internalized racism in the novel *The Vanishing Half* by Brit Bennett. Then the second is what are the characters resistance against Internalized Racism in the novel *The Vanishing Half* by Brit Bennett. From this research, researchers succeeded in finding out what forms of internalized racism exist, including the inner dimension, interpersonal dimension, institutional dimension and cultural dimension. Then the second is a form of resistance to the internalization of racism, including internal resources and external resources. Apart from that, in this research, researchers used a sociological approach and literary criticism. This research uses descriptive qualitative research methods. Furthermore, the researcher suggests that future researchers research this novel using other theories, such as psychological theory.

## ABSTRAK

**Aufanisa, Rosalia Salsabillah** (2023) *Internalized Racism in Britt Bannet's The Vanishing Half: Teori Internalisasi Rasisme*. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Agung Wiranata Kusuma, M.A.

Kata Kunci: Internalisasi Rasisme

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Saat orang kulit berwarna menjadi korban rasisme, kita menginternalisasikannya. Artinya, kita mengembangkan gagasan, keyakinan, tindakan, dan perilaku yang mendukung atau berkolusi dengan rasisme. Rasisme yang terinternalisasi ini mempunyai realitas sistemiknya sendiri dan konsekuensi negatifnya sendiri dalam kehidupan orang kulit berwarna. Jadi, lebih dari sekedar konsekuensi rasisme, rasisme yang terinternalisasi adalah penindasan sistemik sebagai reaksi terhadap rasisme yang mempunyai kehidupannya sendiri. Seperti yang tergambar pada orang kulit berwarna di novel *The Vanishing Half* karya Brit Bannett. Kemudian, penelitian ini dilakukan dengan tujuan untuk mengetahui dua hal. Yang pertama adalah apa saja bentuk dari Internalisasi rasisme pada novel *The Vanishing Half* karya Brit Bannett. Kemudian yang kedua adalah apa saja bentuk perlawanan orang kulit berwarna terhadap internalisasi rasisme pada novel *The Vanishing Half* karya Brit Banneet. Dari penelitian ini, peneliti berhasil menemukan apa saja bentuk dari Internalisasi rasisme antara lain dimensi batin, dimensi interpersonal, dimensi kelembagaan, dan dimensi budaya. Kemudian yang kedua adalah bentuk perlawanan terhadap Internalisasi rasisme antara lain sumber daya internal dan sumber daya eksternal. adalah Selain itu, dalam penelitian ini, peneliti menggunakan pendekatan sosiologi serta kritik sastra. Penelitian ini menggunakan metode penelitian kualitatif deskriptif. Selanjutnya, peneliti menyarankan kepada peneliti selanjutnya untuk meneliti novel ini dengan menggunakan teori yang lain, seperti teori psikologi.

## مستخلص البحث

أوفانيسا، روزاليا سلسبيل للا (٢٠٢٣) (العنصرية الداخلية في النصف المتالشي لبريت بانيت: نظرية العنصرية الداخلية. أطروحة. برنامج دراسة الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولنا مالك إبراهيم الإسلامية الحكومية مالنج. المشرف: أجونج ويراناتا كوسوما، م.

الكلمات المفتاحية: تدخل العنصرية

عندما يكون الأشخاص الملونون ضحايا للعنصرية، فإننا نستوعبها. وهذا يعني أننا نطور الأفكار والمعتقدات والأفعال والسلوكيات التي تدعم العنصرية أو تتواطأ معها. هذه العنصرية الداخلية لها حقائقها النظامية وعواقبها السلبية في حياة الأشخاص الملونين. لذا، فإن العنصرية الداخلية، أكثر من مجرد نتيجة للعنصرية، هي قمع منهجي كرد فعل على العنصرية التي لها حياة خاصة بها. كما هو موضح في رواية النصف المتالشي لبريت بانيت. ثم جاء هذا البحث بهدف معرفة أمرين. الأول هو ما هي أشكال العنصرية الداخلية الموجودة في رواية النصف المختفي لبريت بانيت. والثاني هو أشكال المقاومة التي يتخذها الأشخاص الملونون ضد استيعاب العنصرية في رواية النصف المتالشي لبريت بانيت. ومن هذا البحث نجح الباحثون في معرفة أشكال العنصرية الداخلية الموجودة، بما في ذلك البعد الداخلي، والبعد الشخصي، والبعد المؤسسي، والبعد الثقافي. ثم الثاني هو شكل من أشكال مقاومة استيعاب العنصرية، بما في ذلك الموارد الداخلية والموارد الخارجية. عدا عن ذلك فقد استخدم الباحث في هذا البحث المنهج السوسيولوجي والنقد الأدبي. يستخدم هذا البحث أساليب البحث النوعي الوصفي. عالوة على ذلك، يقترح الباحث أن يبحث الباحثون المستقبليون في هذه الرواية باستخدام نظريات أخرى، مثل النظرية النفسية.

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# CHAPTER I

## INTRODUCTION

### **A. Background of the Study**

Racism is a worldwide issue that demands a global effort to address. No country can claim to be free of it (UN Secretary, 2021). Racism and racial prejudice come in various forms and affect people from all walks of life. The capacity to find work, obtain an education, have equitable access to healthcare, housing, food, and water, or receive fair treatment in a court of law could all be impacted.

Every day, each of us can combat racial prejudice and disrespectful attitudes. They have an impact on every one of us, whether directly or indirectly. The researcher lose in a society marked by discrimination, division, distrust, intolerance, and hatred. Racism hurts not just the lives of people subjected to it but also society as a whole. It breeds distrust, eliciting suspicion from all sides and ripping the social fabric apart (UN Secretary, 2021).

Racism is practiced globally, both implicitly and explicitly. Discrimination against people of color has been documented throughout recorded history, both intermittently and globally. This act of racial discrimination against other races encompasses a variety of disadvantages for the oppressed and has a generational psychological impact. (Aprilia, 2020) Even though, after numerous racial liberation movements, racism has slowly but not entirely returned. Today, eradicating the psychological impacts experienced by minority groups, such as the internalization



of negative prejudice and stereotypes, represents a challenging problem because they originated from within. However, the nature of racism in current society is that it transforms into a new form without being detected, making it difficult to identify the actual perpetrators.

Internalized Racism occurs when an oppressed group internalizes negative stereotypes and prejudice after racist action. This kind of racism comes from a long-held belief that people of color are inferior and should be made to feel that way by a racist society (Tyson, 2006). Racism is taught from generation to generation because it is internalized by both the oppressor and the oppressed as a normal way to act. This hidden part of racism has a bigger effect on stopping the progress of racial freedom because it is both harmful and makes the oppressor's actions seem right (Biven, 1995). This may be why there aren't many studies on the topic of Internalized Racism; it seems to go against the main goal of racial liberation.

One of them is *The Vanishing Half*. *The Vanishing Half* is clever and is composed as a nonlinear story structure by Brit Bennett. This novel tends to be observed the situation of disguised prejudice, which is approximately characterized as the disguise by individuals of bigoted mentalities towards individuals from their own ethnic gathering, including themselves. This remembers the conviction for ethnic generalizations connecting with their own gathering. Disguised bigoted perspectives in people present hindrances towards the accomplishment of racial fairness, as someone with disguised prejudice might accept that they are substandard compared to individuals of other ethnic gatherings.

Disguised racism is the consequence of the implantation of bigoted generalizations, values, pictures, belief systems, and philosophies by the white society around one's racial gathering Johnson, R. N. (2008). The consequence of this implantation prompts sensations of self-uncertainty, repugnance, and disregard for one's race and oneself. The greater part of this implantation, or indoctrinating, begins from the media but is rehashed by society. This original takes Louisiana, California, and New York as a setting in the mid-to-late twentieth century. This original examination of "passing" develops the United States' long history of dogmatism and, even more expressly, the various astonishing entryways Black Americans were held long after the end back from getting subjugation. It was uncommonly typical during bondage for enslavers to attack and impregnate oppressed women. The successors of such circumstances were normally acquainted with bondage, whether or not they had fair composition.

A model in *The Vanishing Half*, these original discussions about Desiree and Stella's unprecedented unbelievable granddad in *The Vanishing Half* was normally acquainted with this positive situation, which is the explanation he later settled Mallard, a spot committed to fair-looking people whom society really considered to be Black. Some Southern states during the 20th century even had what was known as the "one-drop rule," which indicated that people with just one Black antecedent were therefore considered Black.

A few fair-looking multiracial people in this manner went up against bias and partition, which is somewhat why Desiree and Stella's amazing, unprecedented, unimaginable granddad expected to unequivocally remove a "third" place in the

public eye (clearly, the other clarification he laid out Mallard was that he was the colorist and didn't want to associate with hazier looking Black people). The presence of the "one-drop rule" is an undeniable marker that Southern culture made plans to deny opportunities to any person who wasn't absolutely white, but it's moreover the circumstance that various multiracial people who looked white had the choice to "pass" and, in doing thusly, avoid the dangers and hardships introduced by life in the United States during the Jim Crow period.

Although it appeared in small numbers, several studies have attempted to examine the issue of Internalized Racism in various literary works. The first research is a thesis by Wardhani (2020), the second is a thesis by Maulina (2018), and the third is a thesis by Agung (2017) from those three theses all use Internalized Racism theory and use qualitative research methods. The results of these studies show that Internalized Racism has become a habit in American society. This arises because of the self-hatred of the community, so they make someone a victim because he is weak and also because of his badness.

There are currently only two scholarly works that have addressed *The Hate U Give* by Angie Thomas; these are (Shelat, 2019) and (Irawati, 2018). Insightful findings from earlier research (Irawati, 2018) point to the racial injustice and psychological fallout that Thomas is attempting to bring to light in his novel. Despite its use of a new criticism approach. Despite its use of a "new criticism" Meanwhile, recent research (Shelat, 2019) sheds light on the link between race and economic success. In both white and Black groups, the protagonist's self-image and value could be considerably boosted by the usage of an everyday instrument like

sneakers. In addition, these results do add to the body of knowledge concerning racism in the present day.

The next is a research journal by Aprilia (2020). The third journal used Internalized Racism theory and the descriptive qualitative method. The results showed that Internalized Racism occurs in four dimensions (internal, interpersonal, institutional, and cultural). The next is a research journal by Bardwarj (2016). This research This paper is an insight to discuss the life of African-American women who are the victims of prejudices everywhere in society and in their own families.

The next is a research journal by Kristianto (2013). This research uses descriptive qualitative and uses Racism theory. The result can be seen in Internalized Racism, which is between rich black, also known as colored, giving abuse to poor black, especially toward Celie, the main character in this novel. Next is journal research by Szulkowska (2017). The research of this article is to examine the history of interracial relationships in the USA, which sheds light on the problem of white supremacy, as well as demonstrates the damaging consequences of racial prejudice. However, the main objective of the paper is to analyze the relationships between white and black characters inhabiting Jackson, Mississippi, as depicted in Kathryn Stock-ett's *The Help*.

The last research is a journal by Fauzi and Soefianto (2019). Research needs to be done to determine the extent of the practice of racism against Indonesian society by the Dutch colonizers. The approach used in the Study is the Sociology of Literature with descriptive qualitative research methods. The results obtained;

racism carried out by the Dutch colonials was not limited to just differentiating people based on skin color.

By looking at previous studies, in recent years, little attempts have been made to examine Britt Bannet's *The Vanishing Half*. Although *The Vanishing Half* provided a fresh viewpoint on racism and how it is internalized by its victims, it appears that researchers pay less attention to the topic of race and racism. It is also important to remember that no prior academic work has made an effort to discuss Britt Bannet's *The Vanishing Half* or to analyze the novel's treatment of Internalized Racism. In light of these considerations, the purpose of this research is to examine how the novel portrays Internalized Racism and how the characters cope with it.

### **B. Problems of the Study**

1. What are the forms of Internalized Racism in Brit Bannett's *The Vanishing Half*?
2. How do people of color resistance against Internalized Racism in Brit Bannett's *The Vanishing Half*?

### **C. Significances of the Study**

The researcher has several expectations from this research. This research is expected to remind readers that black oppression still exists and how it has been described by black writers in literary work such as in the novel *The Vanishing Half*. The researcher hopes that this research be a valuable addition to the studies of Internalized Racism.

#### **D. Scope and Limitation**

For the Study enables to answer the problem appropriately, the researcher needs to emphasize its scope and limitation. This study focus on how internalized racism has portrayed and how is the character's resistance against it. There are several characters in *The Vanishing Half*. However, the researcher only limited the research to the people of color. The researcher uses Tyson and Biven's form of internalized racism. The internalized racism studied includes inner dimension, interpersonal dimension, institutional dimension, and cultural dimension. Then, in this study uses the concept of resistance by Sorter Gooden. It includes external resource and internal resource.

#### **E. Definition of Key Terms**

Racism: Racism is a system of oppression based on race that in this country is perpetrated by white people against people of color (Biven, 1995)

Internalized Racism: Internalized Racism is a systemic oppression in reaction to the racism that has a life of its own (Bivens, 1995)

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. Sociological Approach

The term "sociology of literature" is derived from two words: sociology and literature. Sociology derives from the Greek word sos, which meaning "together, united, pals," and therefore means "parables, sayings." The ending tra indicates tools or methods, while the prefix sas (Sanskrit) means directing, giving instructions, and teaching. According to this definition, the subject of sociology of literature is either human or society. Sociology of literature is a method or approach to evaluate human or social being behavior in order to appreciate a work from the social dimensions of people's lives. (Ratna, 2007) defines sociology of literature as the study of a literary work in relation to society values and norms. As social background, social characteristics are tied to intrinsic and extrinsic variables.

Sociology of literature is a study that uses social to construct a literary work (Endraswara, 2013), because reality in sociology is subjective rather than objective, the author is free to write down his or her thoughts and assumptions in order to communicate his or her work. The author will revisit the relationship between the novel and the sociological approach in this study. In this novel, the author first outlines the author's social environment, then examines the story's content, then ties it to the novel's problems, and last harmonizes it with social conditions. This novel is really

intriguing to read because it is about a love story that begins in cyberspace, a narrative of friendship and social contact of individuals who participate in social activities, and it is about a love story that begins in internet.

According to (Nadira & Leila, 2012), there are three techniques to studying sociology of literature: 1) The author's social environment, which is the background of the social process of literature in society in relation to the reading community, 2) Literature is a form of social reality, specifically the amount to which literature influences people's lives in all aspects 3). The social function of literature, in this case literature, is investigated to determine how far literary values are societal values and how far literature serves as a source of amusement as well as education for the reading community.

## **B. Race and Ethnicity**

Both race and ethnicity are ways of discussing human ancestry, and they are closely related concepts. On the other hand, the term "ethnicity" comes from the Greek word "ethnos," which means "people of the same cultural identity, ancestry language, and traditions." (Harris-Perry, 2011). Despite their differences, race and ethnicity are connected and frequently overlap. It is possible to mistake the generalization of social prejudice towards a group of people and their cultural identity for biological differences. In the United States, Black people and African Americans have been the subject of stereotypes that originated in their own culture during the early years of colonial rule (Plous-Williams 1995). Today, stereotypes of black men depict



them as drug dealers, members of a lower socioeconomic class, and criminals. Black men are also portrayed as embodying the personality traits of being dangerous and aggressive. On the other hand, black women are portrayed as being loud, aggressive, and angry

The perception that people of color are more likely to commit crimes makes them more likely to be the target of racial profiling. This practice is founded on the presumption that members of a particular racial or ethnic group will behave in a certain way, which lawmakers frequently equate with participation in illegal activities (Warren & Farrell, 2009). In addition to this, one of the most common ways in which different populations are classified is according to their ethnicity or race. Unhealthy pride in one's racial or ethnic background can pave the way for racial prejudice, especially color supremacy, which can ultimately lead to racism.

### **C. Racism**

Racism is a form of discrimination. Discrimination is the difference in treatment of individuals who are considered part of a certain social group (Altman, 2020). Discrimination is treatment that is very detrimental to someone based on their membership in a certain category or group. This can involve actual behavior towards a group such as limiting or excluding a group member from the opportunities available to another group.

Everyone can experience acts of discrimination; these actions can cover all aspects of people's lives no matter who and where. In the book

Bowling Racism, Justice, and Crime (2002:38), he states: Discrimination is unequal treatment, cannot be justified based on gender, does not benefit race, religion, gender, culture, religion, class of person, language, class or other inappropriate reasons. It is a refusal to offer employment, pay fair wages, to provide housing or medical care or to provide commercial or social services. It can also take the form of harassment, assault, exclusion, and expulsion.

According to Soekanto (1993: 360), the term racism is derived from the English word racism. Racism is derived from the word race, which has several meanings, including: first, a population class based on genetic criteria, second, a genotype class, and third, any population that is genetically distinct from other populations/races. Racism is defined as prejudice, discrimination, or antagonism directed against someone of a different race based on a belief that one's own race is superior. Racial discrimination or racism occurs when someone is treated differently or unfairly because of their race or culture.

Racism manifests itself in a variety of ways, including written or verbal threats or insults, personal attacks of any kind, including violence, being treated differently or excluded because of your race or culture, and people making racist jokes. Since the country's founding, race has been central to the formation of families in the United States. People of color were assimilated into the country and exploited to meet the demand for cheap, exploitable labor.

Racial discrimination is a prevalent form of discrimination in the United States. It happened because black people are a minority and because of their race's. Black people face discrimination as a result of their ancestors' slavery. Then there is prejudice against them based on their physical appearance and characteristics. Some people believe that black people are dirty, uneducated, criminals, irresponsible, diseased, and a variety of other characteristics. As a result, these conditions make it difficult for them to live a normal life and obtain opportunities in society.

#### **D. Internalized Racism**

Scholars have talked about the idea of Internalized Racism for a long time, even before it had a name. W. E. B. Du Bois was one of the first to consider that African-Americans could change who they were. African-Americans have double consciousness because they want to feel like they are a part of society while being separate. Cross also looked into the phenomenon years later, in 1971. In the Nigrescence model, Cross looks at the idea of Internalized Racism. Nigrescent, "Becoming Black," is a way to look at the different stages of how African-Americans change their identities. Nigrescent shows how African Americans' Internalized Racism is shown by their belief in the superiority of white values over their own (Cross Jr, 1978). Cross's model of Nigrescence showed that the internalization of white cultural values affects the people who internalize racism. White cultural values are shaped by stereotypes and prejudice, often based on a wrong idea of race and culture. Pyke said that Internalized

Racism directly results from a system for classifying people by race. This is true in societies where race is a social construct (Pyke, 2010). Internalized Racism is also called "indoctrination" and "mental colonization" (Pyke, 2010) because it is when the group that is being oppressed takes on the oppression as their own. In a similar way, the victims of colonialism thought that their own cultural values were less critical than those of the colonizers.

Without colonialism, racial discrimination today took the form of Internalized Racism, which is the same thing as racism. Internalized Racism is when a racist society programs the minds of people of color to believe that white people are better than them (Tyson, 2006). Internalized Racism is more than just putting negative stereotypes about a small racial group. It also includes internalizing negative values and having a worldview based on white supremacy, which leads to accepting negative thoughts about yourself. So, they think being people of color makes them less competent, less valuable, and less attractive than White people. Also, a person who has Internalized Racism may or may not be aware of how they fit into the white hierarchy (Johnson, 2008). This happens when racism is so ingrained in the culture that it has been passed down from generation to generation.

People of color should also be able to distinguish between Internalized Racism and "dysfunction." It is not just low self-esteem, colorism, stereotyping, or self-hatred. However, these are real signs of Internalized Racism. It is also essential to know that this behavior is shaped by a system. Bivens also says that Internalized Racism makes them fight

with each other and with other people because they don't understand how power works. Tyson said that intra-racial racism is when people with darker skin and more African features are mistreated in their community (Tyson, 2006). Schwalbe et al. in Pyke call it "defensive othering." This is when a person or group moves away from people of the same race in a way that reminds them of negative stereotypes (Pyke, 2010). Also, "Othering" lets those who are oppressed act like they are the oppressors. Biven (1995) states that there are four manifestations of Internalized Racism:

### **1. Inner dimension**

Internalized racism has a negative impact on the inner life of persons of color. Race, by definition, provides people of color with a very limited sense of self because it is a social and political construct based on a history/experience of oppressor-oppressed interactions based on physical traits. Internalized racism can weaken people of color's belief in our full humanity and disturb our knowledge of our inner lives (Biven,1995). This manifests in a variety of ways, but particularly in: Feeling inferior to other people; Being grounded in victimhood—that is, always seeing oneself as a victim and denying one's own power to transform a situation or failing to take responsibility for one's own roles as victimizer or colluding with oppression; Being overwhelmed and drained by the emotions we must navigate as a result of having this limited identity thrust upon us;

People of color in the foundation world frequently feel "damned if they do, damned if they don't" as they try to walk the tightrope between communities of color and the foundation world as a result of internalized racism on the inner dimension. It can also manifest in situations like the one I mentioned at the beginning of this chapter, in which people and communities of color are briefly overwhelmed by the myriad of emotions we must negotiate in our never-ending confrontation with racism and white supremacy.

Internalized racism's inner dimension is studied and addressed through approaches that promote a sense of personal power and responsibility. Developing a strong sense of one's racial identity and learning to cherish one's ancestry—knowing one's true past and relying on one's culture's strengths—helps one flourish in this dimension. Internalized racism's inner wounds can be healed by spiritual and psychological activities such as prayer, ritual, meditation, and emotional therapy. Internalized racism cannot be handled just on the inner dimension due to its systemic character; therefore, an individual must acquire a sense of purpose and commitment to tackling internalized racism on the other three dimensions.

## **2. Interpersonal dimension**

The interpersonal dimension emerges from the inner dimension of internalized racism. Constant racism and white privilege can have a severe impact on people of color's capacity to establish healthy and

happy relationships with each other or with individuals who have white privilege. Internalized racism on this level is analogous to being in a relationship with someone who cannot see, yet internalizing the fact that you and others like you are invisible (Biven,1995).

This can appear in a variety of ways in relationships with those who have white privilege, including uncontrollable and improperly expressed wrath at white people for their refusal and/or inability to be aware of and accept responsibility for their power (McIntosh, 2007). It can also show as putting white people on a pedestal and viewing them as inferior. It can appear in a variety of ways in relationships with other people of color, including projecting one's own sense of inferiority and inadequacy onto those of the same race. This leads to distrust and a lack of trust in our ability to accept and support each other's leadership. Another example is the incapacity to participate in conflict creatively—that is, in a way that leads to a more expansive sense of self through connection to and reliance with others. The complexities of community building initiatives necessitate exceptional conflict resolution and communication skills, as people of color from the foundation world and the community attempt to work across enormous differences in perception and ways of dealing with (or ignoring!) conflict, learning, and transformation.

Furthermore, it is critical that people of color practice caregiving with white people—and even other people of color—rather than

caretaking in interpersonal relationships. The healing professions distinguish between the two by stating that caretaking is taking over the care of someone who is unable or unwilling to care for himself or herself. In contrast, the receiver of care is totally responsible for his or her own process when it comes to caregiving. People of color create and maintain true alliances and equal partnerships in our anti-racism work by acknowledging this distinction among ourselves and in relationships with white people.

### **3. Institutional dimension**

Internalized Racism manifested itself in the form of poor decision-making and unequal distribution of resources. Institutional racism, also known as systemic racism, is a form of racism rooted in well-established and revered societal institutions. In addition, institutional racism is held in lower contempt than individual racism (Carmichael, Hamilton, & Ture, 1992). Institutional racism is less overt but significantly more covert than individual racism, which can be easily identified due to the nature of individual racism. As a direct consequence of this, people of color struggle more than others to gain access to available resources.

### **4. Cultural dimension**

The 'Standard' and the 'Framing reality' are the two primary ways the cultural dimension is expressed. Internalized Racism causes people of color to represent themselves according to standards that have already



been established by the system as a reaction to the racist system's abuse. These standards are referred to as "normal." Normalcy is typically associated with Europe, but it could also refer to the culture of widespread consumerism in the United States. On the other hand, they are framing reality depicted in misnaming the source of racism as caused by people of color, to the extent that it blames on behalf of people of color, as it was caused by people of color. In addition, people of color may have the misconception that they are more violent than white people but are unaware of the system that supports this notion (Bivens, 1995).

#### **E. Resistance against Internalized Racism**

In the late 20th and early 21st centuries, African American continue to be confronted with racial and gender oppression (Jones & Shorter-Gooden, 2003). They are challenged to find ways to manage the impact of racial and gender bias in its various forms—whether, for example, it occurs in individual instances of being made to feel invisible, being sexually harassed, or hearing racial slurs; in encountering biased hiring and promotion practices; or in the onslaught of negative and stereotypical cultural messages about Black people that are rife in the media. Yet in spite of the centuries-long legacy of racial and gender discrimination directed at African American women, little is known about the strategies that they use to cope with and handle these ongoing threats.

There is ample evidence that racial and gender prejudice and bias often have a deleterious impact on psychological and physical health (Clark, Anderson, Clark, & Williams, 1999; Krieger, Rowley, Herman, Avery, & Phillips, 1993; Landrine, Klonoff, Gibbs, Manning, & Lund, 1995). Using a stress and coping model, a number of researchers have conceptualized racism and sexism as stressors and coping strategies as a key factor in mediating the negative impact of these stressors (Clark et al., 1999; Harrell, 2000; Landrine et al., 1995). Aldwin (1994) builds on Lazarus and Folkman's (1984) widely adopted model of stress and coping and defines coping strategies as "cognitions and behaviors that are directed at managing a problem and its attendant negative emotions" (p. 82). She sees coping as a way of solving or minimizing problems and thus reducing stress. Thus, an understanding of how people cope is one important avenue for minimizing the damaging health consequences of oppression. The internal coping mechanisms that were demonstrated included standing on shoulders, valuing oneself, and sustaining on a positive. The external coping mechanisms that were leaning on shoulder and relying on social support (Gooden,2004)

### **1. Internal resource**

The internal resources or coping strategies are worldviews or belief systems that contribute to shaping how a person thinks about herself and how she perceives her relationship to the greater world. These inner resources may not tell us much about a woman's

response to a given instance of bias or prejudice, but they do speak to the philosophical and emotional background from which she responds. They frequently influence or even dictate her choice of a certain coping strategy. Occasionally, they bring comfort when few or no other coping options are available. These internal resources serve as the platform or basis from which she evokes distinct responses to race or gender-based stress.

The second internal resource consists of a person's beliefs and feelings about herself and, at times, a commitment to engaging in behaviors that aid in her development or nurture. For some people, the emphasis was on loving oneself, feeling good about oneself, respecting oneself, and working hard not to internalize the negative stereotypes and damaging views of Black women that are perpetuated by the larger society. Fighting through self-improvement, education, and spiritual growth, as well as providing an alternative viewpoint to those who hold these views." The strategy of valuing oneself assists women in resisting the prevalent negative perceptions of African American women by enabling them to maintain and strengthen a positive self-image and support their ongoing personal development and expansion.

## **2. External resource**

Using social support as a coping technique is an example of an external coping mechanism. This is a reference to relying on resources

from outside of oneself rather than on oneself (Gooden, 2004). Methods such as communication across differences, in particular communication that is nonviolent, are utilized in the resolution of conflicts concerning other people in order to get an awareness of systemic power. In addition, to address the institutional dimension, it is necessary to increase knowledge of systemic racism and its inner workings. Additionally, creating situations in which racial inequalities are addressed is a commitment that helps individuals of all different backgrounds. (Bivens, 1995).

## **CHAPTER III**

### **RESEARCH METHOD**

This part discusses the research method, which includes research design, data source, data collection, and data analysis used in conducting this study.

#### **A. Research Design**

Research design is the procedure involved in the research process: data collection, data analysis, and report writing (Creswell, 2014). Data can be defined as facts that are used to construct an opinion, statement, information, or material that is used for research. Data is an essential component of any research study. It could be evidence and clues that help the researcher solve the research problem. Data was gathered from each supporting word, phrase, sentence, or paragraph.

This research includes the category of literary criticism. Literary criticism is the study of a phenomenon or content found in a literary work (Ellis, 2022). It aims to comprehend the context and content of the literary work under consideration. The context and content of a literary work, such as drama, poetry, and prose, are assumed to be a reflection of the life of the existing society.

This research uses qualitative research techniques in the form of dialogue to examine Internalized Racism in *The Vanishing Half* by Brit Bennett using the sociological approach and Internalized Racism theory. The theory used in this research is Internalized Racism by Tyson and Biven.

## **B. Data Source**

The data of this study is taken from Bit Bannet's *The Vanishing Half*: words, statements, and expressions used by Bit Bennett in her novel *The Vanishing Half*. This novel was published on June 2<sup>nd</sup>, 2020, by Riverhead Books. The novel consists of 343 pages and six chapters. The novel *The Vanishing Half* also won the best book in the Goodreads Choice Award 2020.

## **C. Data Collection**

Data collection processes include study strategies, data or information gathering in more structured or semi-structured monitoring and interaction, notes and visual resources, and making agreements to record information (Creswell, 2014).

During data collection, the researcher took the following steps. The first step is, reading the novel to gain an understanding of the story and the problems, the second step is marking the selected pages contained with the theme, which is Internalized Racism. The third step is, the researcher began to look at the data by putting it into groups based on Tyson and Biven's concept of internalized racism.

## **D. Data Analysis**

Data analysis is the process of gathering, modeling, and analyzing data in order to obtain insights that can be used to make decisions (Calzon, 2022). In this study, analyze the data through the following procedures. The first, the researcher began the analysis of the data by classifying it. The second, the researcher started to

manage the information that had just been gathered. As a follow-up, the researcher uses Tyson and Biven's concept of Internalized Racism.

## CHAPTER IV

### FINDING AND DISCUSSION

This chapter contains explanation with supporting data from the novel *The Vanishing Half*. It will answer the problem of this study. This chapter has two sub-chapters, the first will explain about the depiction of Internalized Racism in this novel and the second sub-chapter will explain the character resistance against Internalized Racism.

#### **A. The forms of Internalized Racism in Britt Banet's *The Vanishing Half*.**

According to Bivens 1995 Similar to systemic racism, internalized racism is the state in which a racial group that is oppressed by racism upholds the supremacy and dominance of the dominant group by engaging in the attitudes, actions, social structures, and ideologies that support the dominant group's power and privilege and restrict the advantages that the oppressed group can enjoy for themselves. It can take four forms:

##### **1. Inner Dimension**

According to Bivens (1995), The restricted sense of oneself is portrayed by the inner dimension. One will display inferiority, be grounded in victimhood, and have a tendency to "read" white people, all of which will leave one with fewer opportunities for personal development.

Internalized racism affects the inner lives of people of color. Because race is a social and political construct grounded in a history/experience of



oppressor-oppressed relationships based on physical characteristics, by definition it offers people of color have a very limited sense of self. With internalized racism, this is limited sense of self can undermine people of color's beliefs in our full humanity and disrupt our understanding of our inner life.

a. Display Inferiority

In this novel, people of color show inferiority and feel limited because they live in the small town of Mallard for people "who would never be accepted as white but refused to be treated like Negroes."

*"You always say that," Stella said.  
"Because it's always true."  
But it wasn't, not really. She didn't hate Mallard as much as she felt trapped by its smallness. She'd trampled the same dirt roads her entire life; (p.13)*

From the data above, shows that a conversation occurs between Stella and her sister. they argue about who is right. Then, Stella shows a someone's humility. It can be showed from the sentence "She'd be trampled the same dirt roads her entire life;". Desiree lives in a city between black and white where racism still often occurs, especially Internalized Racism.

The inner dimension of internalized racism is investigated and addressed through methodologies that strengthen a sense of personal power and individual responsibility.

*"But she'd always felt ashamed of being a high school dropout. She felt stupid when someone used a term, she didn't understand. She hated asking for directions even when she was lost. She dreaded the day when her daughter would know more*

*than her, when she would stare at Kennedy's homework, unable to help. So, she'd told Blake that she wanted to take a GED class." (p.211)*

From this data it is very clear that someone feels that they are very low and bad. People who experience internalized racism will develop a sense of self-doubt and be afraid of doing something wrong even though they have the same abilities as other humans.

b. Fewer Opportunities for Personal Development

In this part, someone will focus on "reading" and try to convert white people, thereby leaving less behind time, energy and resources for self-development. This can be seen in the following data:

*"Stella wanted to become a schoolteacher at Mallard High someday. But every time Desiree imagined her own future in Mallard, life carrying on forever as it always had, she felt something clawing at her throat. When she mentioned leaving, Stella never wanted to talk about it" (p.14)*

Someone who has internalized racism will feel himself limited. This is shown in the sentence below. Someone who actually has more potential cannot develop himself as he should. This was experienced by Stella who wanted to become a teacher at Mallard High someday, but was prevented by something.

Apart from difficulties that make someone feel limited, fewer opportunities for personal development are also shown by the following data:

*“But I can work and go to school too,” she said. “I’ll find a way—”*

*“You can’t, honey,” her mother said. “You gotta be there during the day. You know I wouldn’t do this if I didn’t need to.”*

*“I know, but—”*

*“And Nancy Belton got you teachin the class. What more do you need to learn?” (p.15)*

The data shows a conversation between the character Stella and her mother. Stella is trying to convince her mother that she can work and go to school at the same time. However, her mother continued to refuse, because her mother felt that Stella didn't need to go to school anymore. This shows that Stella has little opportunity for personal development.

Apart from that, there is other data that shows how difficult it is to develop themselves, because they almost don't have that opportunity. This is shown by the following data:

*“At first, her grandmother tried to keep her out of the sun. Gave her a big gardening hat, tied the straps tight around her chin even though it choked her. She couldn’t run with the hat on, and she loved to run, which couldn’t be helped, although Adele begged her to wait, at least, until the sun went down. She’d spent her summers reading indoors, or when she felt like she was going crazy from being cooped up, she chased shade around the yard, wearing the big choking hat, long sleeves clinging to her sweaty arms. She would get no darker, although she seemed to the longer, he lived in Mallard (p.84)*

The data tells the story of Jude and her grandmother, Adelle. Jude was a bit reluctant about the things his grandmother did to her, such as wearing a hat that was tied tightly, so that Jude couldn't move freely. Even though Jude really likes running around freely, she also can't go against Adelle, her grandmother. Her grandmother did that because she was afraid that Jude's

skin would become darker. This shows that Jude is limited in doing something he likes.

*“You know, you could look real pretty if you tried a little,” she said.*

*But the bright blue only made her look darker, so Jude dabbed at her eyes during the whole ride over. Later, Reese would tell her that the blue eyeshadow was the first thing he noticed about her. In the cramped apartment, (p.98)*

*she’d stumbled after Erika, squeezing past witches and ghosts and mummies. When Erika fished in the ice-filled bathtub for beers, Jude ducked into a doorway, overwhelmed by it all.*

*(p. 99)*

Internalization of racism is also seen in the quote above. When Jude wears blue eyeshadow, she removes it as quickly as possible by wiping her eyes. Reese told her that it looked beautiful, but Jude removed it anyway, because she felt that the blue color would make her skin look darker. This shows that black people are limited in expressing things. People of color cannot freely express how they dress and make up, because it is considered inappropriate to wear bright colors.

*She hadn’t wanted to be a mother at first. The idea of pregnancy terrified her; she imagined pushing out a baby that grew darker and darker, Blake recoiling in horror. She almost preferred him thinking (p,144)*

*that she’d had an affair with a Negro. (p. 145)*

Doing the inner work of being a human being is never easy. Dealing with the stigma of racism that questions and attacks one’s full humanity makes it all the more difficult.

For a black person like Desiree, she is reluctant to have more children, she doesn't want her child to experience racism and many more gaps in her life. This shows internalized racism in the inner dimension of a mother

## **2. Interpersonal Dimension**

According to Biven (1995), these relationships can manifest as a blind belief in the white perspective. When one is in a relationship with other people of color, they project their feelings of inferiority onto other members of their race. The interpersonal dimension emerges from the inner dimension of internalized racism. Constant racism and white privilege can have a severe impact on people of color's capacity to establish healthy and happy relationships with each other or with individuals who have white privilege. Internalized racism on this level is analogous to being in a relationship with someone who cannot see, yet internalizing the fact that you and others like you are invisible (Biven,1995). Then, the interpersonal dimension can be found in the following data:

Syl Guillory and Jack Richard arguing in the barber shop about whose wife was fairer, or her mother yelling after her to always wear a hat, or people believing ridiculous things, like drinking coffee or eating chocolate while pregnant might turn a baby dark. (p.13)

The data shows a conversation between Guillory and Richard which took place at the barber shop. They were arguing about whose wife was prettier. Apart from that, they also talked about things about blind faith. The

data above shows the interpersonal dimension due to blind belief in white perspective. They assume that if a pregnant person drinks coffee, their unborn child will have black skin like black coffee. Blindness to beliefs sparked by light-colored people about something that is not true. Apart from that, internal dimensions are also shown in the following data:

*“You gotta go in there like somebody they tell things to,” he said. “Somebody that gets what she wants.”*  
*“Be white, you mean.”*  
*He nodded. “Easier that way,” he said*  
*(p.77)*

They project feelings of inferiority onto other members of their race. From this data, Desiree was asked to pretend to be a white person so she could enter a company to look for her sister Stella. In this novel, people will get more access if they are white. Those of color feel less courageous to do things that people of color are not accustomed to doing.

Some of this data is in accordance with the interpersonal dimension which shows that dark skin people feel inferior and find it difficult to be accepted in environments with light skin people, so that dark skin people feel inferior. As Biven (1995) theorized, when someone is in a relationship with another person of color, they project their feelings of inferiority onto other members of their race.

### **3. Institutional Dimension**

A consequence of systemic racism is the fact that people of color do not benefit from, or share ownership and leadership in the institutions that shape

our lives. Within this dimension of internalized racism, people of color often question or subvert our own power in white-controlled institutions in the following ways:

- a. Manifested itself in the form of poor decision-making and unequal distribution of resources.

Due to racism, people of color too often do not have the ultimate decision-making power over the decisions that control our lives and resources. As a result, we may assume white people know more about what needs to be done for us and for society than our own People do. We may also fail to support each other's authority and power—especially if it is challenging white privilege. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not.

*“White folks kill you if you want too much, kill you if you want too little.” Willie Lee shook his head, packing tobacco into his pipe. “You gotta follow they rules but they change ’em when they feel. Devilish, you ask me.” (p.38)*

This data shows the manifestation of poor and uneven decision making. Because the conversation shows that, white people have the most power in making decisions. People of color must follow the decision that white people made. White people are thought to know more about what needs to be done. Apart from that, other data that shows this data shows the manifestation of poor and uneven decision making is also shown in the data below:

*You were supposed to be safe in Mallard—that strange, separate town—hidden amongst your own. But even here, where nobody married dark, you were still colored and that meant that white men could kill you for refusing to die. (p.38)*

The data shows that no one marries a black person in Mallard. Things like that are institutionalized like a rule that if people don't follow it then they will be punished. This data shows the internalization of racism, especially in the institutional dimension. In addition, this unspoken rule clearly shows poor and unequal decision making, because light skin people do not marry dark skin people. where a person should be free to decide who to marry and from any race.

*“Well, don’t look at me,” he said. He was on his third martini and already fresh. “I need a new job too. Those white people don’t hardly pay me as it is” (p.124)*

Manifesting itself in the form of poor-decision and Unequal distribution of resources (broadly defined to include money, time, salaried work, information, connections, etc.) are unequally in the hands and under the control of white people.

*But Stella wouldn’t even hire colored help for the house—she claimed Mexicans worked harder. (p.134)*

The data explain that it is difficult for people of color to get jobs because there is a gap towards black people.

Desiree and Stella leave Mallard and look for work in New Orland. However, people of color will have a harder time finding work, because



most marketing departments do not employ people of color. As in the data below:

*Maison Blanche was looking for young ladies with fine handwriting and proficient typing skills to fill an opening in the marketing department, no office experience necessary. She'd always gotten good marks for her typing, but a department store would never hire a colored girl to do more than put away shoes or spray (p.175)*

*perfume at the counters. Still, Desiree told her she had to apply. (p.176)*

So that, Stella got up the courage to apply for the job and she pretended to be a white person so she could be accepted. This data shows the internalization of racism.

*She'd imagined, more than once, telling her daughter the truth, about Mallard, and Desiree, and New Orleans. How she'd pretended to be someone else because she needed a job, and after a while, pretending became reality. She could tell the truth, she thought, but there was no single truth anymore. She'd lived a life split between two women—each real, each a lie. (p.248)*

From the data above, internalization is very clearly depicted in the story. Stella has to be like a white person in order to be accepted in her society. All of this data shows that white people have made poor and unequal decisions regarding black people. They, white people acted arbitrarily and made rules that were unfair to black people.

b. Racism rooted in well-established and revered societal institutions.

With internalized racism there is also often a self-imposed barrier that makes it difficult for us to respectfully access the resources of other peoples, particularly other peoples of color.

*Now she was back, Lord knows why. Homesick, maybe. Missing her mother after all those years or wanting to flaunt that dark daughter of hers. In Mallard, nobody married dark. Nobody left either, but Desiree had already done that. Marrying a dark man and dragging his blueblack child all over town was one step too far. (p.9)*

Desiree married a black man and she has black children. In Mallard racism is deeply rooted and institutionalized. Society is less accepting of people of color. They hope that each generation will marry a white person to improve their offspring.

*“May I have,” Adele said, but she filled the cup anyway. She leaned against the counter, watching the girl drink, searching her face for anything that reminded her of her daughters. But she could only see the child’s evil daddy. Hadn’t she told Desiree that a dark man would be no good to her? Hadn’t she tried to warn her all her life? A dark man would trample her beauty. He’d love it at first but like anything he desired and could never attain, he would soon grow to resent it. Now he was punishing her for it. (p.39)*

From the data above, it shows that having a relationship with someone of color is highly avoided, especially marrying and having black children. Stella, the mother, was surprised to see Desiree's child and was not used to seeing someone that black. He really regretted why Desiree had to marry black.

*ADELE VIGNES WAS BURIED on the colored side of St. Paul’s Cemetery. Nobody expected any different. This was the way it had always been, the white folks in the north side, the colored folks in the south (p.328)*

There are differences between the graves of colored people and white people. Even white people are reluctant to be close to colored people until the end of their lives. This explain that the internalized racism occurs in the novel.

- c. People of color struggle more than others to gain access to available resources.

Within racist systems, resources (broadly defined to include money, time, salaried work, information, connections, etc.) are unequally in the hands and under the control of white people. As a result of internalized racism, people of color may be stumped as to how to get access to resources for our own communities and confused about our right to control those resources.

*An office like that would never hire a colored girl, but they needed the money, living in the city and all, and why should the twins starve because Stella, perfectly capable of typing, became unfit as soon as anyone learned that she was colored? It wasn't lying, she told Stella. How was it her(p.63)*

*fault if they thought she was white when they hired her?  
(p.64)*

From the data above, Stella had to lie and pretend to be someone with white skin. a white person will easily and have a lot of access to get a job.

*In Mallard, you grew up hearing stories about folks who'd pretended to be white. Warren Fontenot, riding a train in the white section, and when a suspicious porter questioned him, speaking enough French to convince him that he was a swarthy European; Marlena Goudeau becoming white to earn her teaching certificate; Luther Thibodeaux, whose foreman marked him white and gave him more pay. (p.71)*

The explanation above shows that many people have to try to be white to gain more access. People of color can't be who they are and have to pretend to be white people in their lives if they want a decent life.

*who successfully faked her own death; the act could only be successful if no one ever discovered it was a ruse. Desiree only*

*knew the failures: the ones who'd gotten homesick, or caught, or tired of pretending. But for all Desiree knew, Stella had lived white for half her life now, and maybe acting for that long ceased to be acting altogether. Maybe pretending to be white eventually made it so. (p.72)*

With internalized racism there is also often a self-imposed barrier that makes it difficult for us to respectfully access the resources of other peoples, particularly other peoples of color.

#### **4. Cultural Dimension**

Systemic racism decimates cultures—clearly those of its victims, but ultimately also those of its perpetrators. This is because ultimately it violates any real culture's deepest values by supplanting it with a false culture created in oppressor oppressed identities.

Many of the crises we currently face as a nation, and much of our inability to imagine a future that is just and sustainable, are the results of this long-denied history so comfortable with deceit and self-deception. For people of color, this results in a painful struggle to align our culture with the ideals of U.S. culture, and yet avoid the minefields of a society founded on our oppression. Within this dimension, internalized racism is manifested in two primary ways:

- a. Framing reality depicted in misnaming the source of racism

Naming the problem and defining or framing reality: There is a system in place that misnames the problem of racism as a problem of or caused by

people of color and blames the disease—emotional, economic, political, etc.

—on people of color. As the data bellow:

*As far as he was concerned, both were a little crazy, Desiree perhaps the nuttiest of all. Playing white to get ahead was just good sense. But marrying a dark man? Carrying his blueblack child? (p.61)*

With internalized racism, people of color might, for example, believe they are more violent than white people and not consider state-sanctioned political violence or the hidden or privatized violence of rogue corporations and the systems white people put in place and support. As in the data bellow:

*It had been a war, in a sense, one that she could never win and only hope to survive. She'd told him about all the ways Sam had hurt her: slamming her face into the door, dragging her by her hair across the bathroom floor, backhanding her mouth, his hand streaked with lipstick and blood. (p.96)*

Black people will always be considered and treated as workers, no matter how well they behave.

*Besides, in all the time he'd known her, she'd never spoken kindly of a Negro. It embarrassed him a little, to tell the truth. He respected the natural order of things but you didn't have to be cruel about it. (p.141)*

This dimension is addressed by clarifying the distinction between race, ethnicity and culture and by actively raising awareness about and deconstructing the false culture of race.

*Stella blamed the dark girl, who'd stalked her daughter around Los Angeles, who'd tracked her, somehow, all the way across the country. The girl was determined to prove the truth to Kennedy and she would never give up. Unless. In her office, Stella stopped pacing, slumping against the door. (p.290)*

From the data above, Stella really doesn't like colored people and she always suspects crimes against colored people.

- b. The standards for what are appropriate or "normal," which people of color accept.

With internalized racism, the standards for what is appropriate or "normal," which people of color accept, are white people's standards: Eurocentric at best, U.S. popular consumer culture at worst. We have difficulty knowing, naming, communicating and living our own deepest standards and values, and holding ourselves and each other accountable to them. Too often, we grab onto standards set in reaction to the abuse of systemic racism.

*She was hurrying, her head bent, and —Lou paused here, a bit of a showman—she was holding the hand of a girl, seven or eight, and black as tar. "Blueblack," he said. "Like she flown direct from Africa." (p.8)*

From the data above, Lou is very unusual for someone who is black. He described the color "blueblack" as in real life no one has skin like that.

*"Don't you have something brown?" her mother had asked, lingering in the doorway, but Desiree ignored her, tying pink ribbons around Jude's braids Bright colors looked vulgar against dark skin, everyone said, but she refused to hide her daughter in drab olive greens or grays. Now, as they paraded past the other children, she felt foolish. Maybe pink was too showy. (p.43)*

A black person is considered unable to wear bright colors because it is considered unsuitable. There are standards for appearance and people of color can't wear what they want.

*Some hoped, watching Desiree hold the hand of the little dark girl, that the two wouldn't even stay that long. They weren't used to having a dark child amongst them and were surprised by how much it upset them. (p.67)*

This reaction could be rooted in racial biases or a lack of exposure to people from different racial backgrounds. The use of the term "upset" indicates an emotional response, suggesting that the observers may feel uncomfortable, disturbed, or even threatened by the presence of someone who doesn't conform to their racial or ethnic expectations.

In summary, the passage reflects a manifestation of racism where individuals within the community react negatively to the presence of a little dark girl, revealing prejudices and discomfort associated with differences in skin color.

*Each time that girl passed by, no hat or nothing, they were as galled as when Thomas Richard returned from the war, half a leg lighter, and walked around town with one pant leg pinned back so that everyone could see his loss. If nothing could be done about ugliness, you ought to at least look like you were trying to hide it(p,67)*

The statement "If nothing could be done about ugliness, you ought to at least look like you were trying to hide it" reflects a societal expectation for individuals to conform to a certain standard of beauty or acceptability.

It implies that the girl, by not conforming or making efforts to hide what is perceived as "ugliness," is somehow at fault.

In the context of internalized racism, this passage suggests that members of the community have internalized negative stereotypes or biases about their own racial or ethnic group, leading to a judgmental and critical attitude towards someone within that group who doesn't conform to prevailing standards. Internalized racism can be a complex and deeply ingrained phenomenon, influenced by societal norms and historical prejudices.

*He wouldn't have been surprised at all to learn that she was a runner—that lean, boyish body, those long legs. He smoked his cigarette, watching her make another lap around the bus. Too bad, those legs with that face. That skin. Jesus, he'd never seen a woman that black before. (P.81)*

From the data above reveals a perspective influenced by internalized racism, where the narrator makes judgments about the woman based on physical and racial stereotypes. The negative tone and objectification contribute to the dehumanization of the woman, highlighting how internalized racism can shape individual attitudes and perceptions.

*Midnight. Darky. Mudpie. Said, Smile, we can't see you. Said, You so dark you blend into the chalkboard. Said, Bet you could show up naked to a funeral. Bet lightning bugs follow you in the daytime. Bet when you swim it look like oil. They made up lots of jokes, and once, well into her forties, she would recite a litany of them at a dinner party in San Francisco. Bet cockroaches call you cousin. Bet you can't find your own shadow. She was amazed by how well she remembered. At that party, she forced herself to laugh, even though she'd found (p.83)*



The use of terms like "Darky" and "Mudpie" constitutes racial slurs, employing offensive language to demean and dehumanize the individual. These terms reflect a history of racial derogation, perpetuating harmful stereotypes.

The insults in the passage dehumanize the person by reducing them to their skin color. Phrases like "You so dark you blend into the chalkboard" and "Bet lightning bugs follow you in the daytime" objectify the individual based on racial characteristics, reinforcing harmful stereotypes.

The comments about showing up "naked to a funeral" or swimming looking like oil are designed to ridicule and isolate, contributing to the social exclusion of the person based on their racial identity.

*The jokes were true. She was black. Blueblack. No, so black she looked purple. Black as coffee, asphalt, outer space, black as the beginning and the end of the world. (p. 84)*

The passage describes an individual with extremely dark skin using vivid imagery.

*At first, her grandmother tried to keep her out of the sun. Gave her a big gardening hat, tied the straps tight around her chin even though it choked her.*

*She would get no darker, although she seemed to the longer, she lived in Mallard. A black dot in the school pictures, a dark speck on the pews at Sunday Mass, a shadow lingering on the riverbank while the other children swam. So black that you could see nothing but her. A fly in milk, contaminating everything (p.84)*

The passage reflects social and racial prejudices related to skin color. The discomfort with the girl's darkness, as expressed by the grandmother,

Adelle and implied by the community's reactions, points to biases ingrained in societal norms and expectations.

*She doubted that she would find any shade to match her skin and besides, she knew what people called dark girls wearing red lipstick. Baboon ass. (p.11)*

The derogatory term "Baboon ass" is a racial slur aimed at dark-skinned individuals. This insult reflects a dehumanizing and racist attitude towards people with darker skin tones. It underscores the prevalence of harmful stereotypes and the use of derogatory language to demean individuals based on their race.

*The girl's mother had suddenly yanked her out of their circle. Stella told her daughter the same thing she'd heard that mother say. "Because we don't play with niggers," she said, and maybe it was her harsh tone, or the fact that she'd never said that word to her daughter before, but that was the end of it. (p.158)*

The statement made by the mother, "Because we don't play with niggers," indicates a clear act of discrimination based on race. Stella is enforcing a prejudiced and discriminatory belief that certain individuals, identified by their race, are not worthy of social interaction or inclusion.

*"No," Jude said. "I don't have any girlfriends, really."*

*"Why not?"*

*"I don't know. I never really had any growing up. It's the place I come from. They don't like people like me."*

*"Blacks, you mean."*

*"Dark ones," she said (p. 228)*

Jude further specifies that it's not just about being "Blacks" but about being "dark ones." This distinction indicates the prevalence of colorism — discrimination based on skin color within a racial or ethnic group. The idea that people in her hometown don't like "dark ones" suggests biases within the same racial community, contributing to a complex narrative of intra-racial discrimination.

*Lonnie Goudeau was the first person to call her Tar Baby. A month after she moved to Mallard, he found a copy of Brer Rabbit in the class bin and gleefully tapped the shiny black blob on the cover. "Look, it's Jude," he said, and she was so startled that he knew her name, she didn't realize that he was making fun of her until the (p.84)*

*whole class dissolved into laughter. (p. 85)*

The term "Tar Baby" is a derogatory racial slur with a historical context rooted in racist stereotypes, particularly associated with African American people. Its use in this context reflects an act of racial insensitivity and ignorance.

## **B. The character resistances against Internalized Racism Britt Banet's *The Vanishing Half*.**

Black people have historically resisted the daily racial oppression they face through the employment of a variety of different passive coping methods. The internal coping mechanisms that were demonstrated included standing on shoulders, valuing oneself, and sustaining on a positive. The external coping mechanisms that were leaning on shoulder and relying on social support (Gooden,2004)

## 1. Internal Resource

### a. Standing on Shoulder

Standing on shoulder is one of coping mechanism mentioned by Godden. It means that he can do anything independently and that shows on the data above:

*“He ain’t here right now,” she said. “And he fine with you sittin up in a place like this all alone?” “I can handle myself,” she said. “I bet.” (p.52)*

"I can handle myself," indicates her assertiveness and independence. She is rejecting the assumption that she needs someone else's approval or protection, challenging gender stereotypes and asserting her ability to navigate the situation independently.

*Others argued that he was a stranger who’d gotten fresh—she was just defending herself. Desiree had always been the prideful one; of course, she’d lash out when wounded, unlike Stella, who’d rather die than make a scene. (p.61)*

The passage characterizes Desiree as a prideful person. The mention of her being the "prideful one" suggests that she takes pride in herself and is perhaps assertive. In the context of the altercation, the suggestion is that Desiree, driven by her pride, responded forcefully or assertively when she felt threatened or wounded.

The passage touches upon themes of pride, self-defense, and how individuals react when they feel wounded or threatened. Desiree's prideful

nature is presented as a factor influencing her response, while Stella's contrasting approach emphasizes a reluctance to draw attention to oneself.

*“The colored fellow threatened to sue if he wasn’t let in,” Blake said. “Hired a big lawyer too. Got old Percy running scared.” He noticed her fallen face and squeezed her hip. “Aw, don’t look like that, Stel. It’ll be fine. I bet they won’t last a month here. They’ll see they’re not wanted.” (p.151)*

The mention of hiring a "big lawyer" implies a serious and potentially well-prepared legal challenge. The person of color is not only asserting their rights but also using legal expertise to navigate and confront discriminatory practices.

Percy attempts to reassure someone, likely Stella, by suggesting that the situation will be fine and predicting that the individuals challenging the discriminatory practices won't last long. This reassurance might be an attempt to downplay the significance of the legal resistance and maintain the status quo.

b. Valuing oneself

The theme of valuing oneself by examining the nuanced relationship that Black individuals have with their hometowns. It contrasts this with the perceived freedom of white individuals to express negative feelings about their places of origin, highlighting societal dynamics and disparities in the expression of sentiments based on race. As in the data below:

*"Negroes always love our hometowns," he said. "Even though we're always from the worst places. Only white folks got the freedom to hate home." (p.25)*

The statement begins with the observation that "Negroes always love our hometowns." This suggests a common sentiment or trend among Black individuals to have affection for the places they consider their hometowns. It implies a positive connection or emotional attachment to their roots.

The passage encourages a positive self-image by emphasizing that being oneself is a desirable quality. This message can be empowering, especially in contexts where individuals, particularly girls, may face pressures to conform to external ideals. As in the data below:

*"No," she said. "Not like anybody but herself."  
"That's good. For a girl to be herself." (p.73)*

The statement "That's good. For a girl to be herself" is an affirmation of the value of authenticity. It suggests that being true to oneself is not only acceptable but commendable.

The specific mention of "For a girl to be herself" may carry additional significance in the context of gender empowerment. It suggests that societal expectations and stereotypes often impose particular norms on girls, making the act of being true to oneself even more powerful and revolutionary.

*In the dark, you could never be too black. In the dark, everyone was the same color. (p.104)*

The passage implies a form of resistance against racism by suggesting that, in the dark, racial differences lose their prominence. This can be seen as a subtle but powerful statement against the discriminatory practices and biases that exist in well-lit or visible spaces.

c. Sustaining on a Positive

The positive moment of finally capturing a good picture can be seen as an empowering moment. It signifies not only a successful attempt at self-representation but also an acknowledgment of her worth and visibility. As in the data below:

*“Finally,” she said. “One good picture of you.”*

*In all of her school pictures, she'd either looked too black or overexposed, invisible except for the whites of her eyes and teeth. The camera, Reese told her once, worked like the human eye. Meaning, it was not created to notice her. (p.105)*

## **2. External Resource**

a. Leaning on Shoulder

The act of leaning on a shoulder suggests a sense of unity and solidarity. In the fight against racism, individuals from diverse backgrounds may come together, offering support and solidarity to resist systemic discrimination and prejudice. Leaning on a shoulder can symbolize the strength that comes from unity. In the face of racism, collective action and mutual support can amplify the impact of resistance efforts, creating a stronger front against discriminatory practices.

*She was the only person Desiree ever shared her secrets with. Stella knew about the tests Desiree had failed, how she'd forged her mother's signature on the back instead of showing her. She knew about all the knickknacks Desiree had stolen from Fontenot's—a tube of lipstick, a pack of buttons, a silver cuff link—because she could, because it felt nice, when the mayor's daughter fluttered past, knowing that she had taken something from her. (p.19)*

The paragraph describes Stella as the only person Desiree shares her secrets with. This establishes a close confidante relationship between the two, suggesting that Stella serves as a figurative "shoulder" for Desiree to lean on emotionally.

The act of sharing secrets, failures, and rebellious acts suggests a sense of companionship and emotional support between Desiree and Stella. Stella, in this context, is someone Desiree can rely on, providing a metaphorical "shoulder" for her to lean on during challenging moments.

#### b. Relying on Social Support

Relying on social support against racism involves seeking and providing support within a community or network to collectively address and combat instances of racism.

*“All week, her grandmother created potions. She poured baths with lemon and milk and instructed Jude to soak. She pasted honey masks on her face, then slowly peeled them off. She juiced oranges, mixed them with spices, and applied the mixture to Jude's face before she went to bed. Nothing worked. She never lightened (p.104)*

The paragraph illustrates how social support, particularly from a family member like the grandmother, can manifest in cultural practices



aimed at addressing challenges related to appearance. The use of traditional remedies not only becomes a practical attempt at a solution but also a symbolic form of resistance against societal expectations and biases.

*“Let’s go.” “Come on,” she said.  
 “Do you wanna be cleanin after the Duponts forever?” She would never know for sure what did it. Maybe Stella was also bored. Maybe, practical as she was, Stella recognized that they could earn more money in New Orleans, send it home and help Mama better that way. Or maybe she’d seen that escape door vanishing too and realized that everything she wanted existed outside of Mallard. Who cared why she changed her mind? All that mattered was that Stella finally said,  
 “Okay.” (p.18)*

The paragraph implies that Stella may have recognized external opportunities beyond Mallard. This could include opportunities for personal and professional growth, suggesting that leaving Mallard is a form of seeking a more promising and fulfilling life.

Mallard is a joint decision driven by a desire for independence, economic empowerment, recognition of external opportunities, and the emotional support that comes from companionship. This decision reflects a form of relying on social support to overcome potential racial and economic constraints in pursuit of a better life.

*Early was quiet a moment, then he finally pushed his empty cup toward her.  
 “What if I help you find her?” he said. She frowned, pouring the coffee slowly. “What you mean?” she said.  
 “Got a new job out in Texas, then I’m headin back this way,” he said. (p.64)*

In the given paragraph, the character Early expresses a willingness to help Desiree to find Stella.

This form of assistance may extend beyond the immediate context and can be seen as a gesture of solidarity and shared purpose, potentially addressing challenges related to racism or personal struggles.

## CHAPTER V

### CONCLUSION AND SUGGESTION

After analyzing the forms of Internalized Racism in Brit Bannett's *The Vanishing Half* and How do the people of color resistance against Internalized Racism in Brit Bannett's *The Vanishing Half*. The researcher finally answered all the research questions. Then, at the first section of this chapter, the researcher will summarize the findings and at the end of this section, the researcher will give some advice and suggestion for future researchers.

#### A. Conclusion

From this research, it can be concluded that there are several forms of Internalized Racism in Brit Bannett's *The Vanishing Half* based on Biven's theory (1995). The first is the inner dimension, where black people get fewer opportunities to develop themselves. The second is the interpersonal dimension. In this section, it is found that white people have a blind view of black people, and it is difficult for black people to be accepted among white people. Furthermore, the institutional dimension is the reality that people of color do not benefit or share ownership and leadership in the institutions that shape life. Then the last one is the cultural dimension, in this section is the systemic destruction of culture.

Then, how the people of color resist against Internalized Racism in Brit Bannett's *The Vanishing Half* is divided into two, namely internal resources and external resources. For internal resources, one of them is standing on shoulder, which is when they try to do anything independently. Apart from that, there is self-

valuing, where black people really value their hometown and where they come from. Then, external resources are divided into two parts. The first is leaning on shoulder which means solidarity between black people. The second is relaying on social support, where black people support each other.

### **B. Suggestion**

The researcher suggests that in order to further the development of literary criticism of Britt Banet's *The Vanishing Half*, this literary work should be analyzed from a variety of specific perspectives in future research, such as psychoanalytic theory and sociological criticism. In addition, the researcher hopes that future research will critique this literary work using a variety of other literary analyses, as there is currently a dearth of research that employs this novel for criticism. The researcher consequently discovered that there were still a lot of mistakes in this study. In light of this, the researcher anticipates helpful critiques and recommendations in the hopes that these flaws will spur the creation of additional novelties within the purview of literary criticism.

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## **CURICULUM VITAE**



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