

**AMMA'S STRUGGLE AGAINST DISCRIMINATION IN THE
NOVEL *GIRL, WOMAN, OTHER* BY BERNARDINE
EVARISTO**

A FINAL PROJECT

**Presented as Partial Fulfilment of the Requirements to Obtain
the *Sarjana Sastra* Degree in the English literature**



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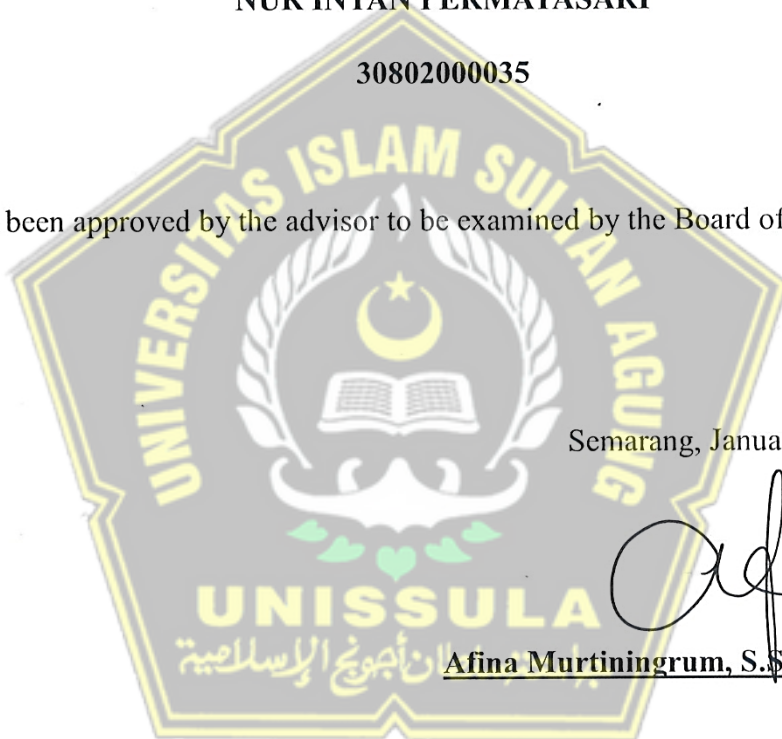
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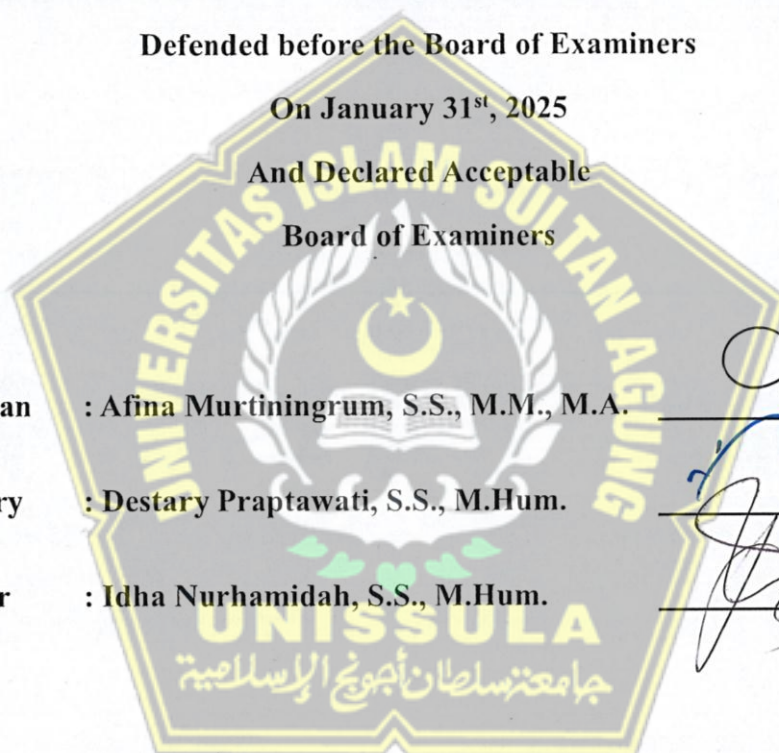
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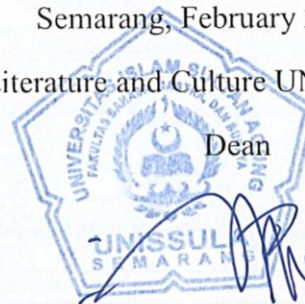
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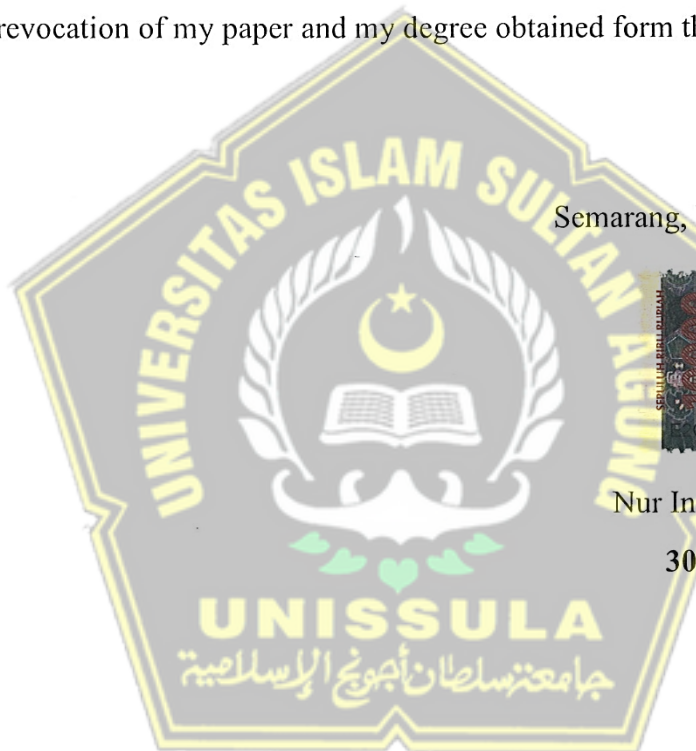
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MOTTO AND DEDICATION

MOTTOS

“from Bismillah to Alhamdulillah”

"Let's be successful! My competition now is not him/her or them but my parents are getting older, so don't give up"

"Indeed, Allah will not change the condition of a people until they change the condition of themselves." - (QS Ar-Rad: 11)

"We may be disappointed with what has happened, but never give up for a better future." - (Bambang Pamungkas)

DEDICATION

Time is the most precious thing in our lives and people who are willing to sacrifice their time for others deserve respect and gratitude. I thank God for helping me and making me a place to complain. I thank both of my parents for all the love they have given me. I thank you all for supporting me and being with me, no matter what. I also thank myself for being myself. This thesis is my dedication to all of you.

ABSTRACT

Permatasari, Nur Intan. 30802000035. Amma's Struggle Against Discrimination in The Novel *Girl, Woman, Other* by Bernardine Evaristo. Final Project of English Literature Study Program. Faculty of Languages, Literature and Culture. Sultan Agung Islamic University Semarang. Advisor: Afina Murtiningrum, S.S., M.M., M.A.

This study is entitled *Amma's Struggle Against Discrimination in The Novel Girl, Woman, Other* by Bernardine Evaristo. The novel *Girl, Woman, Other* was released in 2019 which tells the story of black people who are discriminated against by white people in the UK. This study analyzes the discrimination that occurs in the novel *Girl, Woman, Other*. Discrimination in this novel is experienced by the main character, namely Amma Bonsu. The purpose of this study is to explain the type of discrimination that Amma experiences and Amma's response to discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo.

This study used a qualitative descriptive method. There were several steps used in data collecting methods such as reading novels, identifying data, classifying data, and reducing data. There were two types of data in this study, namely primary data and secondary data. Primary data was the primary source of analysis and obtained from the novel *Girl, Woman, Other* by Bernardine Evaristo. Secondary data was the supporting data which taken from e-journals and articles.

The result of this study showed two points. First, it showed the type of discrimination experienced by the main character Amma Bonsu, namely racial discrimination, because Amma is a black person living in England where the majority are white. Second, it explained how Amma responds to discrimination by means of withdrawal, resign acceptance, verbal confrontation and physical confrontation.

Keywords: *racial discrimination, withdrawal, resign acceptance, verbal confrontation, physical confrontation*

ABSTRAK

Permatasari, Nur Intan. 30802000035. Perjuangan Amma Melawan Diskriminasi dalam Novel *Girl, Woman, Other* oleh Bernardine Evaristo. Tugas Akhir Program Studi Sastra Inggris. Fakultas Bahasa, Sastra, dan Budaya. Universitas Islam Sultan Agung Semarang. Penasihat: Afina Murtiningrum, SS, MA

Penelitian ini berjudul *Perjuangan Amma Melawan Diskriminasi dalam Novel Girl, Woman, Other* oleh Bernardine Evaristo. Novel *Girl, Woman, Other* dirilis tahun 2019 yang menceritakan tentang orang kulit hitam yang didiskriminasi oleh orang kulit putih di Inggris. Penelitian ini menganalisis diskriminasi yang terjadi di dalam novel *Girl, Woman, Other*. Diskriminasi dalam novel ini dialami oleh karakter utama, yaitu Amma Bonsu. Tujuan dari penelitian ini adalah untuk menjelaskan tipe diskriminasi yang dialami Amma dan respon Amma terhadap diskriminasi dalam novel *Girl, Woman, Other* oleh Bernardine Evaristo.

Penelitian ini menggunakan metode deskriptif kualitatif. Ada beberapa langkah yang digunakan dalam pengumpulan data yaitu membaca novel, mengidentifikasi data, mengklasifikasi data, dan mengurangi data. Ada dua jenis data dalam penelitian ini yaitu data primer dan data sekunder. Data primer merupakan sumber utama dalam analisis yang diperoleh dari novel *Girl, Woman, Other* oleh Bernardine Evaristo. Sedangkan data sekunder merupakan data pendukung yang diambil dari e-journal dan artikel.

Penelitian ini menghasilkan dua poin. Pertama yaitu tipe diskriminasi yang dialami tokoh utama Amma Bonsu yaitu diskriminasi ras, karena Amma merupakan orang kulit hitam yang tinggal di Inggris dimana mayoritas warga sekitar kulit putih; dan yang kedua adalah respon Amma terhadap diskriminasi yaitu dengan menarik diri, mengabaikan, melakukan konfrontasi baik secara verbal maupun konfrontasi secara fisik.

Kata kunci: *diskriminasi rasial, penarikan diri, penerimaan mengundurkan diri, konfrontasi verbal, konfrontasi fisik*

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In the name of Allah SWT, the Almighty, the Most Merciful, and the Most Compassionate, I would like to praise and thank the presence of Allah SWT who has bestowed grace, guidance, and gifts so that the writing of this study can be completed. And do not forget I pray and greeting to our Prophet, namely the Prophet Muhammad Shallallahu Alaihi Wassalam. The preparation of the study entitled *Amma's Struggle Against Discrimination in The Novel Girl, Woman, Other by Bernardine Evaristo* is part of the academic journey in obtaining a bachelor's degree in the English Literature study program.

The writing of this study is inseparable from various obstacles and challenges that the author faces. However, thanks to the support and prayers of various parties, the author was finally able to complete this final assignment. Therefore, the author would like to thank:

1. Thank you to two great people in my life, Father Widi Suratno and Mother Oelpah. Both of them made everything possible so that I could reach the stage where this study was finally completed. Thank you for all the sacrifices, advice and good prayers that you have never stopped giving me. Without the inspiration, encouragement, and support that they have given, I might have difficulty in completing this final assignment. I am forever grateful for your existence as my parents.
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I am very aware that this study is far from perfect, due to the limitations of my abilities, knowledge, and experience, therefore I expect criticism and suggestions as material for improvement in the future.

I also hope that this thesis can provide benefits to readers and can be used as a consideration for interested parties.

Semarang, January 22nd, 2025

Nur Intan Permatasari



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CHAPTER I

INTRODUCTION

A. Background of the Study

Racism arises from a mindset that views people as something permanently different and irreconcilable from us. According to Fredrickson, racism is a belief that involves an element of difference (179). This sense of difference encourages people of different races to feel superior and dominate people of other races. According to Romero, racism is a combination of prejudice and discriminatory practices that are biased against specific individuals or groups (235-267). This belief system perpetuates unequal treatment of racial groups and their members and considers them inferior.

Novels are one of several genres of literary works. A novel is a work of fictional prose in which both the plot and the characters depicted contain life stories, usually taken from real-world events (De 154-170). For example, novels that reflect the issues of human life, such as discrimination, race, and struggle.

Discrimination is "any discrimination based on race, color, descent, or national or ethnic origin that has the purpose or effect of excluding or limiting the recognition, enjoyment or exercise of rights or preferences for equality defined as an exception or restriction. Rights are fundamental. Freedom in the political, economic, social, cultural, or other fields of public life" (Willmore 2).

According to Willmore's statement, discrimination is defined as treating a person or group differently or offensively than others based on race, religion, gender, or belief.

According to Ben Bowling and Coretta Phillips, discrimination is divided into 2, namely direct discrimination and indirect discrimination. First, direct discrimination is a form of discrimination in which the victim is treated poorly and dishonestly because of its characteristics. There are six types of direct discrimination, namely gender discrimination, race/color discrimination, religious discrimination, discrimination of national origin, and health discrimination. Race/skin color discrimination includes the unpleasant treatment of a person based on characteristics related to a person's race, such as skin color, hair texture, or certain facial features. Second, indirect discrimination refers to treatment that can be formally described as equal between different groups, but in reality, discrimination has an impact on certain groups (as cited in Haryanti, et al 422). The campaign defines indirect discrimination as "when a seemingly neutral specification, standard, or practice harms people because of their racial or ethnic origin, religion or belief, disability, age, or sexual orientation" (Thomsen 2).

While conducting this research, this study found several previous studies discussing different themes from the same novel, *Girl, Woman, Other*, by Bernardine Evaristo. The first study was titled *Structural Oppression in Bernardine Evaristo's Novel Girl, Woman, Other (2019)*. The first study was focused on the discussion of the forms of structural oppression against black

women and the struggle shown by black women against oppression. The second study was titled: *Women Oppression Against Discrimination In Bernardine Evaristo's Girl, Woman, Other Novel*. The study focused on showing that the oppression of women is reflected in conditions of exploitation, such as unfair treatment, dangerous working conditions, and restrictions on women's rights by the majority. The oppression of women is also reflected in their marginalization, as they are mistreated, controlled, and watched over by the majority of society.

The third study was titled *Mixed-race Woman as Other in Jane Eyre, Wide Sargasso Sea, and Girl, Woman, Other*. The third study was focused on how black and biracial women struggle with their identity, self-image, and self-acceptance as a result of various oppressions. The fourth study was titled *Oppression on black women in Bernardine Evaristo's Girl, Woman, Other*. The fourth study discussed the representation of black women's oppression, the causes of black women's oppression, and the impact of oppression on black women in Bernardine Evaristo's *Girl, Woman, Other*. The fifth study was titled *Empowerment and Sufferings of Black Motherhood: Female Relationships in Bernardine Evaristo's Girl, Woman, Other*. The discussion in the fifth study was focused on the challenges faced by resilient black women in their quest to determine their destiny.

This study focuses on racial discrimination in the novel *Girl, Woman, Other*. It is a fictional novel written by Bernardine Evaristo in 2019. For some reason, the novel on the issue of racial discrimination is chosen as the object of the study. First, it is considered a revolutionary work of literature due to its

unique writing style, unpunctuated prose, and plot connected innovatively. The novel has received numerous awards, including the 2019 Booker Prize, in recognition of Evaristo's sensitive representation of diverse voices and perspectives and her contribution to representing the diversity of women's experiences in contemporary British society. Second, this novel raises the issue of black women in England, especially when dealing with racial discrimination. Amma Bonsu is the main character in the novel *Girl, Woman, Other*. Amma is a black person in this novel. Amma is one of the women who received discriminatory treatment. It is told that white people mistreat Amma because of her race. This study analyses the racial discrimination experienced by the character Amma Bonsu in the novel *Girl, Woman, Other* and how Amma responds to discrimination in the novel *Girl, Woman, Other*. Based on the reasons mentioned before, the title of this study is “Amma's Struggle Against Discrimination in the Novel *Girl, Woman, Other* by Bernardine Evaristo.”

B. Problem Formulation

Based on the background of this study, two problem formulations are found in this study, namely:

1. What type of discrimination is portrayed by Amma in the novel *Girl, Woman, Other* by Bernardine Evaristo?
2. What types of responses made by Amma against discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo?

C. Limitations of the Study

This study focuses on direct discrimination, especially racial discrimination, in the main character, Amma, in the novel *Girl, Woman, Other*. This study also reviews how Amma fights against discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo.

D. Objectives of the Study

There are two objectives of the study, which are as follows:

1. It portrays the type of discrimination experienced by the character Amma in the novel *Girl, Woman, Other* by Bernardine Evaristo.
2. It describes Amma's responses against discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo.

E. Significance of the Study

This study hopes to provide benefits for readers of Bernardine Evaristo's novel *Girl, Woman, Other*, which is as follows:

1. This study on racial discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo will hopefully be helpful for students of the English Literature Study Program who want to discuss literary texts related to racial discrimination.
2. This study is expected to be of profound benefit to other researchers related to racial discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo.

F. Organization of the Study

This study is divided into five chapters. Each chapter consists of various things, as follows:

Chapter one discusses the Introduction, this chapter covers six things, namely: background of the study, problem formulation, limitation of the study, objectives of the study, significance of the study, and organization of the study.

Chapter two discusses the review of related literature and the synopsis of the novel *Girl, Woman, Other* by Bernardine Evaristo. This chapter contains theories that will be used as a basis for conducting research and a synopsis of the novel *Girl, Woman, Other* by Bernardine Evaristo.

Chapter three contains Types of Research, Data Collection Methods, and Data Analysis Techniques. This chapter discusses the research approach and methods used in research.

Chapter four is the findings and discussion which contains two sub-chapters that depict the type of discrimination experienced by the character Amma in the novel *Girl, Woman, Other* by Bernardine Evaristo and describes Amma's responses against discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo.

Chapter five consists of two sub-chapters, which are the conclusion and suggestion.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Synopsis of *Girl, Woman, Other* Novel

Girl, Woman, Other is a 2019 novel by British author Bernardine Evaristo. The novel is set in five chapters depicting the lives and experiences of twelve different female characters, all linked by themes of identity, race, and gender in contemporary Britain. *Girl, Woman, Other* explores women's lives from different backgrounds and generations, creating a rich and diverse story. Through these diverse perspectives, Evaristo presents a complex portrait of how identity and experience shape her life.

This novel is about the struggle of a black woman who is oppressed by white people. The main character in this novel is Amma Bonsu, who will soon premiere her first play, *The Last Amazon of Dahomey*, at the National Theatre. Amma is Yaz's mother. Amma grew up with her father, Kwabena, a Ghanaian journalist who was forced to move to England after supporting the independence movement, and her mixed-race, British-born mother, Helen. As a young woman with a radical feminist political bent, Amma constantly criticized her mother and father for their lack of feminist perspective and let generational differences and unresolved trauma influence her social and political views as they affect her.

One day, Amma tried to find a job by auditioning for an actress for a film. Before auditioning, Amma met Dominique, whom she had not seen for a long time. Amma said that she has been pursuing a career for a long time by

being placed in roles such as enslaved person, maid, prostitute, caregiver, or criminal. This certainly made Amma feel disappointed, so she still has not found a job. As a result of this disappointment, Amma finally went to a cafe to mourn her fate.

Still related to Amma looking for a job, Amma auditioned for a Victorian drama. Amma is a black person who auditioned. When auditioning, the Director felt that Amma was wasting her time because Amma is a black person with a body that is not too tall with African hips. The Director thought he does not need a black actress in the drama. Then Amma is accepted into an orthodox drama school. Amma is the only black person in the school. As a result, Amma is politicized in the school.

Along the way, Amma went to a gathering of white people. Amma said that she heard white people talk about black people. In the meeting, white people belittle black people with sentences that hurt the feelings of white people. This certainly made Amma feel like looking for her identity by wanting to explain that black people exist, and she tried to explain that black people should not be belittled like that.

After all, Amma has received discrimination, and she responds to it. One day, Amma denounces or laments the fate she receives while enjoying food at a cafe because she feels disappointed to have been placed in a slave position. Not only that, Amma also leaves the room by slamming the door. Amma also finds a new passion to equalize other white people and will kick the butt of anyone who has spoken to her. What has happened can be drawn up in an outline. Amma

feels the need to show that black people are not inferior to white people and are not looked down upon.

Racial discrimination certainly makes someone feel isolated and not appreciated or recognized for their existence. This is what happened to Amma. Amma shows that black people cannot be looked down upon. Of course, with Amma's attitude in fighting the racial discrimination she has received, she can become a strong woman and dare to fight against people who have discriminated against her and other black people.

B. Review of Related Literature

B.1. Race

Race is a classification of humans based on physical characteristics such as skin color, hair color and style, eye color and shape, and body shape. According to Oommen, (as cited in Al Hafizh 178), it is stated that the human race is divided into three main groups, namely the Mongolian race, or yellow race; the black race, or negro; and the white race, or Caucasian race.

The term "race" is used to define humans based on individual perceptions of physical differences that indicate genetic differences. Although anthropological research emphasizes that race is not a natural category, race has become a social and cultural fact used to justify policies and discrimination, and has affected the lives of many ethnic and minority groups. (Storey 167-168).

Race classification in anthropological research does not place race in a hierarchical position or one level above other races. However, as race develops, race becomes a social construct when society believes in a particular race and claims that its race is superior to other races. This belief encourages some racial communities to dominate and control groups that are considered inferior. Beliefs about racial superiority like this are called racism. For example, assumptions about the superiority of the white race over the black race or the black race (Al Hafizh 178).

B.2. Racism

The theory of racism consists of two elements, namely difference and power. It stems from a mindset that sees them as permanently and irreconcilably different from us. This sense of difference is the basis for us to use our superior power to treat others ethnically in ways that would feel cruel or unfair if applied to members of the same group. The potential impacts of this combination of attitudes and behaviors range from informal but pervasive social discrimination at one end of the spectrum to state-sanctioned racism, colonial conquest, exclusion, forced displacement, and ethnic cleansing, ranging from genocide to slavery (Fredrickson 9).

Fredman argues that racism is not about objective properties, but about relationships of domination and subordination, a form of hatred towards 'other races' to protect 'selfishness' and states that this occurs and is justified by seeing images such as: Other races as part of something inferior, despicable, even inhuman (Fredman 10).

Historically, racism occurred when different races met as part of colonization. In the book *Ethnicity and Racism* (1990), Paul Spoonley tries to trace the traces of racism, and he concludes that race is a colonial concept that developed when the spirit of expansion hit Europe. From this time, the idea of race was introduced into the field of sociological interaction in the world. As part of colonial ideology, racism justifies the exploitation of other races by white European colonial societies. Paul Spoonley shows that similar incidents occurred among Maori people in white communities in New Zealand. Similar things also happened in black communities in America (Al Hafizh 179).

Racism has many interdependent meanings. First, it is a pattern of behavior with intellectual reasons why one racial group is better than another. Second, members of a superior racial group use their power to humiliate, belittle, or destroy members of a less powerful group. Third, it is a subtle form in which people consciously express themselves based on their racial identity, such as racial jokes, unexamined assumptions, and outrageous actions related to Islam (Vidal 5).

B.3. Discrimination

Discrimination refers to inappropriate behavior or potentially unfair treatment of group members. This may include actively negative behavior toward members of a particular group. Although many states have passed civil rights laws over the years, discrimination is still a severe problem (Adeka 2-3).

Discrimination in this context refers not only to distinctions between social objects but also to inappropriate and possibly unfair treatment of individuals based on group membership. Discrimination may involve actively negative behavior toward group members or, more subtly, less positive reactions toward members of a particular group (Adeka 2).

According to Theodorson and Theodorson, discrimination is the unequal treatment of individuals or groups based on categorical or specific characteristics, such as race, ethnicity, religion, or social class membership. The term usually refers to actions taken by a dominant majority in concert with a weaker minority, thus making the action immoral and undemocratic (Theodorson 169).

According to Baldwin in his journal, he said that, “discrimination specifically refers to “behavior that denies equal treatment to others because of their membership in a particular group. It is based on “prejudicial beliefs, feelings, fantasies and motivations.” (Baldwin 15).

The term discrimination means any distinction, exclusion, restriction, or preference based on race, color, descent, or national or ethnic origin that excludes recognition, enjoyment, or movement on such grounds or has the purpose or effect of prejudicing human health. Fundamental rights and freedoms in the political, economic, social, cultural, or any other field of public life (Willmore 2).

Discrimination is unequal, unfavorable, or unfair treatment of a person based on sexual orientation, gender, race, ethnic origin, culture,

religion, language, class, or physical disability. This practice includes refusal of employment, unequal pay, unequal housing, and provision of health and social services. It also applies to all forms of exploitation and exclusion (Bowling 10).

B.4. Types of Discrimination

Some experts suggest that there are several types of discrimination. Pettigrew classifies discrimination into two kinds. First, direct discrimination includes activities that affect specific areas, such as housing, types of jobs, or public spaces, and are limited to certain racial or ethnic groups. Second, indirect discrimination occurs through the creation of policies that prevent certain racial/ethnic groups from associating freely with specific racial/ethnic groups or with other racial/ethnic groups (Pettigrew 263-279).

According to Ben Bowling and Coretta Phillips (as cited in Haryanti, et al 422), discrimination is classified into two types. Such as:

B.4.1 Direct Discrimination

Direct discrimination is a form of unfair and indirect treatment of victims because of the characteristics of the victim. According to Ben Bowling and Coretta Phillips, direct discrimination is divided into six types. There are:

- 1) Gender discrimination: Individuals receive unfair services based on their gender.

- 2) Religious discrimination: Occurs when some people of a particular belief receive unfair services about education, employment, or the same opportunities as others in public spaces.
- 3) Race/skin color discrimination: Includes unfair treatment of someone based on personal characteristics related to race, such as skin color, hair structure, or certain facial features.
- 4) Age discrimination occurs when someone is not given the same opportunities as others in the same situation because they are considered too old or too young.
- 5) Discrimination based on national origin: Treating someone differently because they come from a particular country or another region of the world, have a different ethnicity or accent, or look different. Because they have a specific ethnic background.
- 6) Health discrimination: A person is treated differently because of a health problem caused by illness, disability, or mental disorder.

(Haryanti 422)

B.4.2 Indirect discrimination

Indirect discrimination refers to treatment that may be described as “equal” between different groups but, in reality, amounts to discrimination against a particular group. Indirect discrimination occurs when “apparently neutral specifications,

standards or practices disadvantage people because of their race or ethnicity, religion or belief, disability, age or sexual orientation”
(Campaign as quoted in Thomsen)

B.5. Racial Discrimination

Racial discrimination includes admission, denial of access to employment opportunities, humiliation and other forms of unfair treatment. “This causes inequality.” (Fernandes 57).

According to Pager and Shepherd, “Racial discrimination, in its simplest definition, refers to the unequal treatment of people or groups based on race or ethnicity.” The report states that race and ethnicity can lead to racism, which is when a society classifies people based on physical characteristics such as the skin color of their ancestors, leading to unequal treatment (Pager 182).

Pager and Shepherd wrote in their diary that racism is the unequal treatment of individuals or groups on the basis of race or equal treatment. Still, only one race is advantaged, according to specific rules. Racism can be interpreted as meaning that, on the surface, all races are treated the same, but in reality, there are rules in society that ultimately only benefit one race (Pager 182).

Racial discrimination means “any distinction, exclusion, restriction, or preference based on race, color, descent, or national or ethnic origin. Its purpose is to limit the recognition, enjoyment, or exercise of equal human

rights and fundamental freedoms in various fields, such as political, economic, social, cultural, or other areas of public life.” (Dulitzky 4).

B.6. Types of Responses Against Discrimination

As an immediate response, no one reacts the same way to the discrimination they face as a member of a minority group. However, the nature of reactions to prejudice and discrimination can be revealed and defined by classifying adaptation patterns. Joe R. Feagin and Melvin P. Sikes (as cited in Haryanti, et al 423) hypothesized four different types of responses to discrimination.

1) Withdrawal

Withdrawal means avoiding current discrimination. Withdrawal occurs when people from a minority group suspect discrimination, have no intention of participating in the discriminatory situation, and decide to avoid and leave the place of discrimination.

2) Resign Acceptance

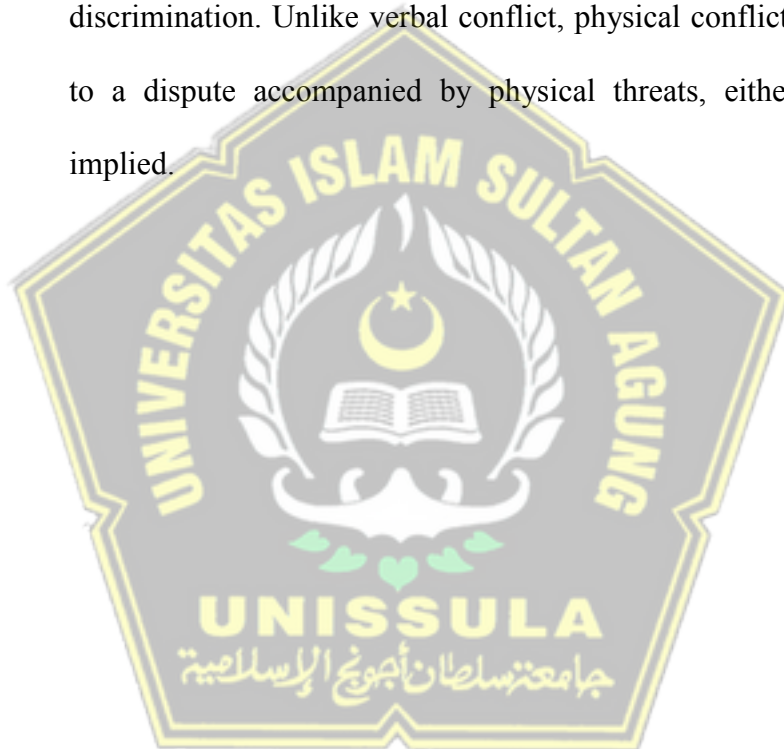
Resign acceptance means ignoring discrimination and continuing to interact. Embracing submission means accepting oneself, adapting to social conditions, following existing customs and applicable rules, norms, and laws, making peace with oneself, and accepting that undesirable events are inevitable.

3) Verbal Confrontation

Verbal Confrontation is defined as a verbal rejection of discrimination in response to disagreement without any actual or implied physical threat.

4) Physical Confrontation

Physical confrontation is defined as a physical response to discrimination. Unlike verbal conflict, physical conflict is a response to a dispute accompanied by physical threats, either accurate or implied.



CHAPTER III

RESEARCH METHODS

The third chapter of the study divides the research method into three parts: types of research, data organization, and data analysis.

A. Type of Research

Qualitative research involves collecting and analyzing non-numerical data such as text, video, and audio to understand concepts, opinions, and experiences. It can be used to gain further insight into a problem or generate new ideas for research. Qualitative research is the opposite of quantitative research, which collects and analyzes numerical data for statistical analysis. Qualitative research is widely used in the humanities and social sciences, including anthropology, sociology, education, health sciences, and history (Bhandari). Therefore, this study used qualitative research to analyze the main character, Amma, in the novel *Girl, Woman, Other*.

B. Organizing Data

This section described the data collecting method, types of data, and analyzing the data.

B.1. Data Collecting Method

There were four steps used in collecting the data. The steps were:

B.1.1. Reading the Novel

The first step was reading the novel *Girl, Woman, Other* several times intensively to understand the entire contents of the novel and got an idea of the topics discussed.

B.1.2. Identifying the Data

After reading the novel *Girl, Woman, Other*, the next step in this study's data collection process was identifying the data on relevant topics. This was done to find parts of the text to be analyzed by highlighting or underlining the text. The forms of data identified in this phase were dialogue and monologue.

B.1.3. Classifying data

The next step was classifying the data. The classification was the ability to group all identified data based on the formulation of the research problem. Information from the novel *Girl, Woman, Other* was presented in a table called an appendix. The appendix table consisted of column numbers, information, data format, new pages with information, types of analysis, references, and comments.

B.1.4 Reducing the Data

The last method was reducing the data. This was the process of selecting relevant data from the contents of the novel *Girl, Woman, Other* to be analyzed to reduce duplication and errors in data and improve data. This process required the proper technique to answer the problem formulation.

B.2. Types of Data

Two types of data were used in this study: primary data and secondary data. Both types of data were explained below:

1. Primary Data Sources

This primary data source was the main source in the analysis.

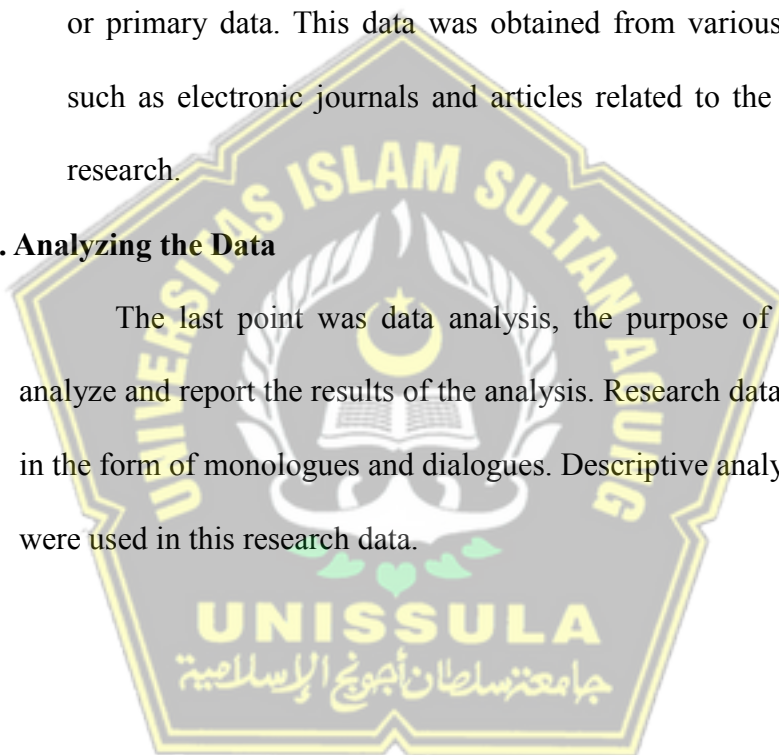
This source was from the novel *Girl, Woman, Other* by Bernardine Evaristo, which was 464 pages long and has five chapters.

2. Secondary Data Sources

This secondary data source was supporting data for other data or primary data. This data was obtained from various data sources, such as electronic journals and articles related to the theory of this research.

B.3. Analyzing the Data

The last point was data analysis, the purpose of which was to analyze and report the results of the analysis. Research data was available in the form of monologues and dialogues. Descriptive analysis techniques were used in this research data.



CHAPTER IV

FINDINGS AND DISCUSSIONS

Chapter IV is the answer to the problem described in Chapter I. The problem is formulated by examining how racial discrimination is depicted in the novel *Girl, Woman, Other* by Bernardine Evaristo and how Amma responds to discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo.

A. Amma portrays the type of discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo

Discrimination is unequal, unfavorable, or unfair treatment of a person based on sexual orientation, gender, race, ethnic origin, culture, religion, language, class, or physical disability. This study finds a form of direct discrimination with the type of discrimination, namely Race/skin color discrimination. Race/skin color discrimination involves **mistreating someone because of personal characteristics associated with race, such as skin color, hair texture, or certain facial features** (Ben Bowling and Coretta Phillips, as cited in Haryanti et al. 422). In the object of this study shows this criterion. Amma is a black woman who lives in England and is discriminated against by white people.

Racial discrimination includes admission, denial of access to employment opportunities, humiliation, and other forms of unfair treatment. “This causes inequality.” (Fernandes 57). Based on Fernandes's statement that “racial discrimination includes acceptance, this happened to Amma when she was looking for work because she experienced discrimination in the form of

denial of access to job opportunities”. One day, Amma tried to find a job by auditioning for an actress for a film. In the following narrative, Amma tries to find a job by auditioning as an actress.

“Amma was disappointed to be placed in roles such as slave, maid, prostitute, nanny or criminal and still not get the job.

Amma denounces her fate in a rundown Soho café while devouring fried eggs and bacon spread between two slices of soggy white bread washed down with tea next to the sex workers who plied their trade on the streets outside long before Soho became a gay colony. trendy. to me? Dominique said, and Amma did, **there was nothing submissive, maternal or criminal about her**

she was so cool, so beautiful, taller than most women, thinner than most women, with glassy cheekbones and smoky eyes with thick black lashes that really cast a shadow on her face.

she wears leather, keeps her hair short except for black bangs that are swept to one side, and rides around town on an old butcher's bike chained outside, **can't they see that I'm a living goddess?** Dominique shouted with flamboyant movements, flicking her bangs, taking sultry poses while turning her head.” (Evaristo 13).

This section illustrated that race/skin color discrimination involved mistreating someone because of personal characteristics. Amma said to Dominique that she was disappointed that she had been placed in roles such as slave, maid,

prostitute, nanny or criminal and still had not gotten the job because Amma was black, which did not match the race there.

Another evidence of racial discrimination happens to Amma can be seen in a narrative that shows an audition in which a director talks about the characteristics of Amma, who is black and has African hips and thighs which is not suitable for being an actress because of her physical appearances.

“Amma was shorter, with African hips and thighs. perfect slave girl material one director told her when she walked into an audition for a play about Emancipation whereupon she walked right back out again in turn a casting. Director told Dominique she was wasting his time when she turned up for a Victorian drama when there weren't any black people in Britain then she said there were, called her ignorant. Before also leaving the room and in her case, slamming the door Amma realized she'd found a kindred spirit in Dominique who would kick arse with her.” (Evaristo 15).

During the audition, the casting director and Dominique talked about Amma's shorter body with African (black) hips and slave-girl thighs as if it was a waste of time to appear in the Victorian drama. The drama only required white actresses. This means that in this audition, Amma got racial discrimination because of her black skin color and body shape, so she is out considered to take part in the audition. This section illustrated that race/skin color discrimination involved mistreating someone because of personal characteristics.

According to Pager and Shepherd, “Racial discrimination, in its simplest definition, refers to the unequal treatment of people or groups based on race or ethnicity.” The report states that race and ethnicity can lead to racism, which is when a society classifies people based on physical characteristics such as the skin color of their ancestors, leading to unequal treatment (Pager 182).

Another piece of evidence that shows the existence of racial discrimination based on skin color is the narrative that describes the principal who politicized Amma because she was the only black person in the orthodox drama school.

“when I was accepted into a very orthodox drama school, I was already politicized and challenged them on everything, **Amma the only person of colour in the whole school.** She demanded to know why the male parts in Shakespeare couldn't be played by women and don't even get me started on cross-racial casting, she shouted at the course director while everyone else, including the female students, stayed silent. I realized I was on my own. **The next day I was taken aside by the school principal, you're here to become an actor not a politician. You'll be asked to leave if you keep causing trouble.** You have been warned. Dominique tells me about it, Amma replied, shut up or get out, right? as for me, I get my fighting spirit from my dad, Kwabena, who was a journalist campaigning for Independence in Ghana.” (Evaristo 17).

Amma was accepted into an orthodox drama school. At drama school, Amma is the only black person at casting school. It is only required to be one race (white), not cross-race (black), whereas Amma is cross-racial. Because Amma is the only black person at the school, the next day, she took to the side of the school and was politicized by the principal. This means that Amma is politicized because she is the only black person in the drama school. This narrative illustrated that race/skin color discrimination involved mistreating someone because of personal characteristics associated with race, such as skin color.

Pager and Shepherd wrote in their diary that racism is the unequal treatment of individuals or groups on the basis of race or equal treatment. Still, only one race is advantaged, according to specific rules. Racism can be interpreted as meaning that, on the surface, all races are treated the same, but in reality, there are rules in society that ultimately only benefit one race (Pager 182). Based on Pager's statement, the evidence of racial discrimination is the narrative that shows that, at the time, Amma attended a forum containing white organizations and black organizations. In the forum, black people felt unwanted because the forum contained white people, and Amma was a black person.

“Amma spoke about going to her first black women's group in Brixton in her last year at school.

...

She listened as they debated what it meant to be a black woman what it meant to be a feminist when white feminist organizations made them feel unwelcome. **How it felt when people called them nigger, or racist**

thugs beat them up? what it was like when white men opened doors or gave up their seats on public transport for white women (which was sexist), but not for them (which was racist) Amma could relate to their experiences, began to join in with the refrains of, we hear you, sister, we've all been there, sister it felt like she was coming in from the cold.” (Evaristo 20).

Amma came to a forum consisting of white organizations and black organizations. At this forum, black organizations felt their presence was unwanted by white organizations. This means that Amma got racial discrimination because she is black, and white organizations did not desire the presence of black people. This section illustrated that race/skin color discrimination involved mistreating someone because of personal characteristics associated with race, such as skin color.

Another piece of evidence that shows the existence of racial discrimination based on skin color is the narrative about the drama played by Amma. In this part, the drama played by Amma is expected to be aired and get five stars. However, if it does not get five stars, critics criticize this drama because it stars Amma, who is black.

“Radical feminists want women-only residences, self-governed by cooperatives. Lesbian radical feminists want their own residences away from non-feminist radical lesbians, also self-regulated by cooperatives Black radical feminists want the same except on the condition that no white person of any gender is allowed in anarchists

because any form of government is a betrayal of all who They believe.

Amma prefers to run alone, and hang out with others who don't try to impose her will on others. In the end, the rotating management committee is immediately formed with various rules.” (Evaristo 24).

This section illustrated that race/skin color discrimination involved mistreating someone because of personal characteristics associated with race, such as skin color. The white forum wanted their own place to live which was far from the black forum which was regulated by their own government. This meant that Amma who was a black person was discriminated against by the black people regarding their place of residence because the white forum wanted their own place to live which was far from the black forum's place of residence and wanted to be regulated by their own government.

Racial discrimination means “any distinction, exclusion, restriction, or preference based on race, color, descent, or national or ethnic origin. Its purpose is to limit the recognition, enjoyment, or exercise of equal human rights and fundamental freedoms in various fields, such as political, economic, social, cultural, or other areas of public life.” (Dulitzky 4). Based on Dulitzky, the piece of evidence that shows racism is happening is the narrative that shows that white people scorning black people sounds very British. In this narrative, Amma, who is black, feels discriminated against by white people who ridicule black people.

“Nzinga sat cross-legged in the circle of women on the floor.

...

Nzinga demand everyone eat according to her preferences) the conversation was lively, everybody wanted to talk to Nzinga who'd been afforded a gravitas she hadn't earned, Amma thought, simply by looking like a swamp-diva-vooodoo-queen. **Nzinga lapped up the attention, was friendly, no magnanimous, with everyone, until she ruined it by exclaiming, somewhat scornfully, how weird it was to hear so many black women sounding so Britisssshh.**

Amma thought she was accusing them of being too white or at best, inauthentically black, she'd come across it before, foreigners equating an English accent with whiteness, she always felt the need to speak up when it was implied that black Brits were inferior to African-Americans or Africans or West Indians.” (Evaristo 76).

This section illustrated that race/skin color discrimination involved mistreating someone because of personal characteristics associated with race, such as skin color. Among the women, Nzinga caught everyone's attention by exclaiming somewhat derisively how strange it was to hear so many black women sound so British. Nzinga felt black women were so pretentious with their British accents. There was Amma, who was a black person. Amma felt that Nzinga had looked down on black people by saying that black people were pretending to be British. This means that Amma is discriminated against by Nzinga, who is white. Nzinga felt that black people sounded very British.

B. Amma's responses against discrimination in the novel *Girl, Woman, Other* by Bernardine Evaristo.

It is not uncommon for people to have similar reactions to the discrimination they face as a minority or marginalized group. Joe R. Feagin and Melvin P. Sikes (as cited in Haryanti et al 423) hypothesized four different types of responses to discrimination, namely withdrawal, resign acceptance, verbal confrontation, and physical confrontation. This study finds all four types of discriminatory responses experienced by Amma's character.

B.1. Withdrawal

Withdrawal means avoiding current discrimination. Withdrawal occurs when people from a minority group suspect discrimination, have no intention of participating in the discriminatory situation, and decide to avoid and leave the place of discrimination (Joe R. Feagin and Melvin P. Sikes as cited in Haryanti et al. 423). The first evidence is experienced by Amma's character in fighting discrimination in the form of withdrawal by going to a café.

“Amma was disappointed to be placed in roles such as slave, maid, prostitute, nanny or criminal and still not get the job.

Amma denounces her fate in a Soho cafe while devouring fried eggs and bacon spread between two slices of soggy white bread washed down with tea. Next to the sex workers who plied their trade on the streets outside long before Soho became a gay colony. trendy. to me? Dominique said, and Amma did, there was nothing submissive, maternal or criminal about her

she was so cool, so beautiful, taller than most women, thinner than most women, with glassy cheekbones and smoky eyes with thick black lashes that really cast a shadow on her face. she wears leather, keeps her hair short except for black bangs that are swept to one side, and rides around town on an old butcher's bike chained outside, can't they see that I'm a living goddess? Dominique shouted with flamboyant movements, flicking her bangs, taking sultry poses while turning her head.” (Evaristo 13).

This section illustrated that withdrawal means avoiding discrimination. Withdrawal is when people from minority groups choose to avoid and leave a place where discrimination is placed. In this part, Amma felt disappointed because she is placed in a role such as an enslaved person, maid, prostitute, caregiver, or criminal and still has not gotten a job or is unclear. Therefore, Amma denounced or lamented the fate she received while enjoying a meal in a café. This means that went to a café and enjoyed the dishes can make Amma felt un-cornered because she left the discriminatory environment.

Another piece of evidence that shows the existence of a form of struggle against discrimination in the form of withdrawal is the narrative that explains that Amma realizes that some forums want a place to live according to the wishes of their respective forums.

“Radical feminists want women-only residences, self-governed by cooperatives. Lesbian radical feminists want their own residences away from non-feminist radical lesbians, also self-regulated by cooperatives Black radical feminists want the same except on the condition that no white person of any gender is allowed in anarchists because any form of government is a betrayal of all who They believe. **Amma prefers to run alone, and hang out with others who don't try to impose her will on others.** In the end, the rotating management committee is immediately formed with various rules.” (Evaristo 24).

This part of the narrative illustrated that withdrawal means avoiding discrimination. Withdrawal is when people from minority groups choose to avoid and leave a place where discrimination is placed. Amma knew that some forums wanted a place to live according to the wishes of their respective forums. Amma, who realized this, preferred to abandon it, chose to be alone, and associated with people who did not impose her will. Amma withdraws herself by not associating with people who did not impose her will. That way, Amma can feel more accessible without discrimination from white people or forums.

B.2. Resign Acceptance

Resign Acceptance means ignoring discrimination while continuing the interaction. Resign Acceptance is about accepting oneself,

adjusting to social conditions, adhering to existing customs and applicable rules, standards, or laws, reconciling oneself as it is, and accepting that something undesirable is inevitable (Joe R. Feagin and Melvin P. Sikes, as cited in Haryanti et al. 423). Evidence that shows the struggle against discrimination in the form of resignation acceptance is in a narrative that explains when Amma attended a forum containing white and black organizations. In the forum, the presence of black organizations felt undesirable, including Amma, who was a black person.

“Amma spoke about going to her first black women’s group in Brixton in her last year at school.

...
She listened as they debated what it meant to be a black woman what it meant to be a feminist when white feminist organizations made them feel unwelcome. How it felt when people called them nigger, or racist thugs beat them up? what it was like when white men opened doors or gave up their seats on public transport for white women (which was sexist), but not for them (which was racist) Amma could relate to their experiences, began to join in with the refrains of, we hear you, sister, we’ve all been there, sister it felt like she was coming in from the cold. At the end of her first night, another woman says goodbye and **Amma offers to stay in**

the back to wash the cups and ashtrays with Elaine.”

(Evaristo 20).

This part of the narrative explained that resign acceptance means ignoring discrimination while continuing the interaction. Resign Acceptance is about self-acceptance, adjusting to social conditions, complying with existing customs and applicable rules, standards, or laws, reconciling oneself as it is, and accepting that something unwanted is inevitable. Amma attended a forum that included white and black organizations. In a forum, the black organization felt the white organization did not want its presence. Even so, the forum continued even though there were differences between white and black people. After the forum was over, Amma, who is black, chose to stay in the forum to wash ashtrays and cups with Elaine when the other women left the forum. This means that it can be said to be a resignation acceptance because even though there are differences between white and black people, Amma still accepts the difference.

B.3. Verbal Confrontation

Verbal Confrontation is defined as a verbal rejection of discrimination in response to disagreement without any actual or implied physical threat (Joe R. Feagin and Melvin P. Sikes, as cited in Haryanti et al. 423). The evidence of the struggle against discrimination in the form of verbal confrontation is in the narrative that explains that Amma was the only black student in an orthodox drama school and that the principal politicized her.

“when I was accepted into a very orthodox drama school, I was already politicized and challenged them on everything, **Amma the only person of colour in the whole school.** She demanded to know why the male parts in Shakespeare couldn’t be played by women and **don’t even get me started on cross-racial casting, she shouted at the course director while everyone else, including the female students, stayed silent.** I realized I was on my own. The next day I was taken aside by the school principal, you’re here to become an actor not a politician. You’ll be asked to leave if you keep causing trouble. You have been warned. Dominique tell me about it, Amma replied, shut up or get out, right? as for me, I get my fighting spirit from my dad, Kwabena, who was a journalist campaigning for Independence in Ghana.” (Evaristo 17).

This part of the narrative explained verbal confrontation as verbally challenging discrimination in response to disagreement where no physical threat exists or is implied. Amma was accepted into an orthodox drama school. However, the school only accepted white students. Amma, who is black, responded to this. Amma responded with a verbal confrontation by shouting at the casting director. Amma screamed because she did not accept and demanded that the drama school not start casting across races. As is known, Amma is the only black person in the school. That is, Amma

fought discrimination in the form of verbal confrontation by shouting and asking why drama schools do not do cross-racial casting.

Another piece of evidence that shows the existence of a form of struggle against discrimination in the form of verbal confrontation is in the narrative that explains when a white person named Nzinga discriminates by ridiculing black people.

“Nzinga sat cross-legged in the circle of women on the floor.

...

Nzinga demand everyone eat according to her preferences) the conversation was lively, everybody wanted to talk to Nzinga who'd been afforded a gravitas she had not earned, Amma thought, simply by looking like a swamp-diva-voodoo-queen. Nzinga lapped up the attention, was friendly, no magnanimous, with everyone, until she ruined it by exclaiming, somewhat scornfully, how weird it was to hear so many black women sounding so Britisssshh.

Amma thought she was accusing them of being too white or at best, inauthentically black, she'd come across it before, foreigners equating an English accent with whiteness, she always felt the need to speak up when it was implied that black Brits were inferior to African-Americans or Africans or West Indians.” (Evaristo 76).

This part of the narrative explains verbal confrontation as verbally challenging discrimination in response to disagreement where no physical threat exists or is implied. Amma sat together in a circle of women. Nzinga said that black people looked British. Therefore, Amma felt the need to say that black United Kingdom people are not inferior to white United Kingdom people. That is, Amma felt that black people are not inferior to white people and cannot be underestimated arbitrarily.

B.4. Physical Confrontation

Physical confrontation is defined as a physical response to discrimination. Unlike verbal conflict, physical conflict is a response to a dispute accompanied by physical threats, either accurate or implied (Joe R. Feagin and Melvin P. Sikes, as cited in Haryanti et al. 423). Evidence that shows the struggle against discrimination in the form of physical confrontation is in the narrative that explains that Amma was underestimated while participating in the casting of a drama. Therefore, Amma resisted by using physicality.

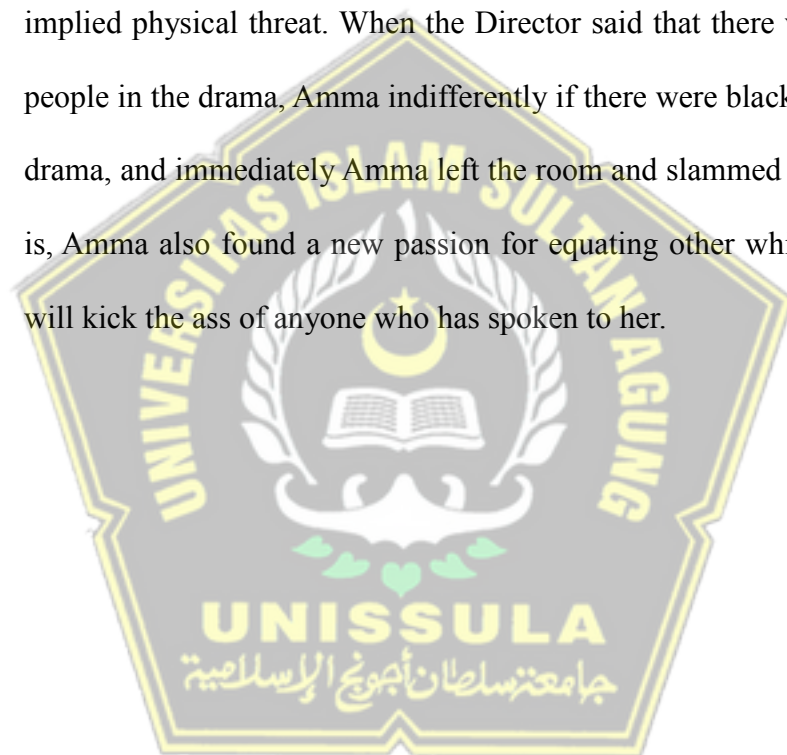
“Amma was shorter, with African hips and thighs. perfect slave girl material one director told her when she walked into an audition for a play about Emancipation whereupon she walked right back out again in turn a casting. Director told Dominique she was wasting his time when she turned up for a Victorian drama when there weren't any black people in Britain then she said there were, called her ignorant. **Before**

also leaving the room and in her case, slamming the door

Amma realized she'd found a kindred spirit in

Dominique who would kick arse with her.” (Evaristo 15).

This part of the narrative explained that physical confrontation is a physical response to discrimination. Unlike verbal confrontation, physical confrontation is a response to disagreement where there is an existing or implied physical threat. When the Director said that there were no black people in the drama, Amma indifferently if there were black people in the drama, and immediately Amma left the room and slammed the door. That is, Amma also found a new passion for equating other white people and will kick the ass of anyone who has spoken to her.



CHAPTER V

CONCLUSION AND SUGGESTION

Chapter five includes two additional chapters: conclusion and suggestion. The first part is a conclusion that contains the results of the study as a whole and answers to the questions in the problem formulation. The last part is a suggestion that contains recommendations regarding the theory or literary work for the other researchers.

A. Conclusion

This study describes discrimination in Bernardine Evaristo's novel *Girl, Woman, Other*. This is experienced by a black person, namely Amma Bonsu because white people discriminated against her. The form of discrimination described is racial discrimination in the form of skin color and physical characteristics. This means that Amma is considered a minority woman because she lives in an area where the majority of people are white. This resulted in the emergence of racial discrimination because black people feels underestimated. The discrimination is occurs when Amma difficult in finding a job because her skin color and her characteristics that do not match with the people in British region.

This study also outlines how Amma responds to the discrimination she experienced. The way she responds to the discrimination that occurs to her are in the form of withdrawal, resign acceptance, verbal confrontation, and physical confrontation. She responds to discrimination by withdrawal, namely by leaving the place of discrimination such as going to a cafe, and she chose to

leave the forum. The next response is resign acceptance by accepting the discrimination and choose to stay in the forum to clean ashtrays and cups with Elaine. The next responses is a verbal confrontation in which Amma shouts and asks why drama schools do not do cross-racial casting and she needs to say that black United Kingdom people are not inferior to white United Kingdom people. The final response is a physical confrontation with Amma leaving the room and slamming the door and she also finds a new passion for equalizing other white people and will kick the ass of anyone who speaks to her. Amma uses these four forms to respond to the discrimination she experiences and shows that black people can also do anything and that their existence is not to be underestimated, oppressed, and looked down upon.

B. Suggestion

This study hopes that the topic and object of the study can provide knowledge or add insight, especially for students of the English Literature study program related to racial discrimination. Thus, students can gain a deeper understanding on racial discrimination and to respond to the discrimination. Until now, this social problem has been occurred everywhere, not only in schools but also in workplaces. This study only discusses discrimination in terms of types of discrimination and ways to combat discrimination. Further researchers are expected to expand this research, for example by using other theories, such as social conflict theory, stereotype and prejudice theory, or social identity theory. In addition, long-term research can also be conducted to see how racial discrimination affects victims over time.

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