

## **PREJUDICE TOWARDS INDIAN IN MORAIS' *THE HUNDRED-FOOT JOURNEY* NOVEL**

**Henny Rohmah, Singgih Daru Kuncara, Indah Sari Lubis**

English Literature Department, Faculty of Cultural Sciences

Mulawarman University

Email: hennyrohmah30@gmail.com

### **ABSTRACT**

This research analyzes prejudice in *The Hundred Foot Journey* Novel. The novel explains about prejudice which is done by French towards Indian. This research aims to reveal rejections generated from prejudice that happened to Indian and to describe the behaviors of Indian when they experienced prejudice. This research uses Gordon Allport's prejudice theory and then the prejudice generated several rejections: antilocution, avoidance, discrimination, physical attack and extermination. Prejudice also generated behaviors from the victim of it, in this case behaviors became the response. The theory of behavior is also based on Gordon Allport which divided into extropunitive and intropunitive behavior. The method of this research is qualitative research with mimetic approach. The data are narrations and dialogues that related to prejudice and also rejections from prejudice. The data are analyzed by using Allport's theory and then the process of data analysis is using Miles and Huberman's theory. The result of this research is four out of five rejections from prejudice are found in this research. There were antilocution, avoidance, discrimination, and physical attack. Meanwhile in this research, extropunitive was the most dominant behavior as the response from the Indian.

**Key words:** prejudice, behaviors, extropunitive, intropunitive

### **ABSTRAK**

*Penelitian ini menganalisis prasangka dalam novel *The Hundred Foot Journey*. Novel ini menjelaskan tentang prasangka yang dilakukan oleh Perancis terhadap India. Penelitian ini bertujuan untuk mengungkap penolakan yang dihasilkan dari prasangka yang terjadi pada orang India dan untuk menggambarkan perilaku orang India ketika mereka mengalami prasangka. Penelitian ini menggunakan teori prasangka dari Gordon Allport dan kemudian prasangka menghasilkan beberapa penolakan: antilocution (ujaran kebencian), penghindaran, diskriminasi, serangan fisik dan pemusnahan. Prasangka juga menimbulkan perilaku dari korbannya, dalam hal ini perilaku menjadi respons. Teori perilaku juga didasarkan pada Gordon Allport yang terbagi menjadi perilaku ekstropunitif dan intropunitif. Metode penelitian ini adalah*

penelitian kualitatif dengan pendekatan mimesis. Data dalam penelitian ini adalah narasi dan dialog yang terkait dengan prasangka dan juga penolakan dari prasangka. Data dianalisis dengan menggunakan teori Allport dan kemudian proses analisis data menggunakan teori Miles dan Huberman. Hasil dari penelitian ini adalah empat dari lima penolakan dari prasangka ditemukan dalam penelitian ini. Ada antilocution (ujaran kebencian), penghindaran, diskriminasi, dan serangan fisik. Sementara itu dalam penelitian ini, ekstropunitif adalah perilaku yang paling dominan sebagai respons dari orang India.

*Kata Kunci: Prasangka, perilaku, eskstropunitif, intropunitif*

## **A. INTRODUCTION**

Literature is most commonly known as creation of art or creative imagination in the form of spoken and written. Literature discusses or raise various theme, such as sociology, psychology, oppression of women, working class struggles, and many more. With many themes raised, this creates various interesting discussions in literature. Of course, these themes can be examined with various appropriate theories. In the case of this research, the writer has found a theme raised in literature. The writer discusses multiculturalism in literature. Since multiculturalism is a study about diversity within society, multiculturalism discusses about several issues related to diversity and one of the issues is prejudice. Prejudice becomes a challenge of multiculturalism.

Prejudice is bias which devalues people because of their perceived membership of a social group (Abrams 3). When a person does prejudice to other, if the prejudice becomes more intense and serious, it can lead into an action which the person can harm other person. The acts are in the form of rejection and there are antilocution, avoidance, discrimination, physical attack, and extermination. In this research the writer discusses about the prejudice towards Indian in *The Hundred-Foot Journey* novel. The research also identifies the treatment that the Indian family gets and how their life goes on during their stay in France. The writer also divides the treatments into several rejections; antilocution, avoidance, discrimination, physical attacks, and extermination. These rejections are related to the theory of prejudice that the writer uses. After that, the writer finds the behaviors that the Indian shows when they get prejudice from French.

In this research, there are two questions: what are the rejections that generated from prejudice towards Indian in *The Hundred-Foot Journey* novel? and what are the behaviors as the responses of Indian portrayed in *The Hundred-Foot Journey* novel? The purposes of the study are to reveal rejections that generated from prejudice towards Indian in *The Hundred-Foot Journey* novel and to depict the behaviors of Indian as the responses portrayed in *The Hundred-Foot Journey* novel. Theoretically, the writer wishes to give information to the readers about prejudice. With this research, the writer also hopes that it provides knowledge to other

researchers later. Practically, the writer also expects the readers who read this study may take it as source for their own thesis or study, and helps them to finish their study.

## **B. RELATED LITERATURE**

### **1. Prejudice Theory**

Prejudice is often related with negativity or put judgment carelessly without checking the facts. This statement is proven by the opinion of Gordon Allport regarding prejudice. Allport concludes that prejudice is thinking ill of others without sufficient warrant. Then he continues that his definition of prejudice is more likely refers to negative prejudice (6). The term of 'thinking of others without sufficient warrant can explain as thinking or considering about something without clear or concrete evidence. In other words, an unclear assumption, whether it is true or false; the answer of the assumption has not proven yet.

When prejudice applied to a certain individual or a group, it can trigger another step which could harm targeted group. Allport states that any negative attitude tends somehow, somewhere, to express itself in action. Few people keep their antipathies entirely to themselves. The more intense the attitude, the more likely it is to result in vigorously hostile action (Allport 14). This statement gives concrete proof that any prejudiced person has the possibility to take further action. The deeper or more of the prejudice, the higher the desire to do the next step. The actions that generated from prejudice and produce rejection towards other groups are explained below:

#### **a. Antilocution**

Antilocution is the first rejection which a community throw hate speech to another community, Allport said that people may express their antagonism freely about their hateness to like-minded friend or occasionally with friends (14).

#### **b. Avoidance**

Avoidance is the second rejection which a community will avoid the targeted group, isolation could be a form of avoidance in this group. But, in this action the community can prepare another harmful acts. This rejection can cause xenophobia for the targeted group

#### **c. Discrimination**

Discrimination is the third rejection. The definition of discrimination affected by prejudice is the prejudiced person makes detrimental distinctions of an active sort (Allport 14). By discrimination, the group denies the existence of the targeted group, they even can block the targeted group's equal access to services, opportunities, getting jobs or even proper education.

#### **d. Physical Attack**

Physical attack is the fourth rejection, it is also known as hate crime since it leads into crime. For example, vandalism, properties burning or even violent attacks on the targeted group. Physical attack counts as harm action since it leads into crime and physical violence.

**e. Extermination**

Extermination is the last rejection, this is the most harmful stage because it leads into removal of the group. Ethnic cleansing and genocide counts as extermination in this stage. The group who has power tend to eliminate the targeted group due to their hateful desire of the group.

**2. The Victim's of Prejudice Behaviors**

When prejudice applied to a certain group or individual, the victims of prejudice obviously feel the effect of it. There are also the probabilities of many behaviors which conducted by the victims. The behaviors come as the responses and also defenses of the prejudice. the behaviors may based on the personality or traits of each person or group, when a group indicates certain trait, the group also shows certain behaviors too. Allport himself explained that the behaviors come from into 2 traits, extropunitive and intropunitive.

**a. Extropunitive**

Allport explains that extropunitive is the behavior which includes mechanism that are essentially aggressive, outgoing, and indicating attacks on the source of difficulty (160). This indicate that extropunitive behavior is more likely done by people who have extrovert side. The extropunitive behavior separated into several specific behaviors. Those are obsessive concern and suspicion, slyness and cunning, strengthening in-group ties, prejudice against other group, aggression and revolt. Aggression and revolt also separated into several specific behavior which are stealing, competitiveness, rebellion, and enhanced striving.

**b. Intropunitive**

Intropunitive is explained as the behavior in the introverted mode, intropunitive behavior tends to blame himself or even take responsibility upon himself for adjusting the situation (Allport 160). The behaviors of intropunitive are denial of membership in own group, withdrawal and passivity, clowning, self-hate, in-group aggression, sympathy with all victims, symbolic status striving, and neuroticism.

**C. RESEARCH METHOD**

The research method that is applied in this study is qualitative research. Denzin and Lincoln explain qualitative research as a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices turn the world into the series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self (3). In this research, the data source is novel entitled *The Hundred-Foot Journey* which written by Richard C. Morais and published

in 2010. The data of the study are some narrations and dialogues that related to prejudice.

The method of collecting the data in this study is observation method. The observation that is used to collecting the data are reading the novel for several times, understanding every dialogues and sentences in the novel, and writing some important notes for additional informations. For this research, the written text that the writer used is *The Hundred-Foot Journey Novel* by Richard C. Morais. For the observation, the writer reads *The Hundred-Foot Journey* novel for several times and makes notes in the novel especially if the writer found the data that related to the prejudice theory. After that, the writer analyzes the data to answer the research question in this research.

When collecting the data is done, the data then analyzed with three linked subprocesses of Miles and Huberman, such as data reduction, data display and conclusions: drawing/verification. According to Miles and Huberman, data reduction is the process of selecting, simplifying, focusing, transforming and abstracting, the 'raw' data that appear in written-up field notes (10). The writer later minimizes the data which do not correlate to the study. the writer only focuses on the data that correlate with prejudice theory. The writer determines the data by selecting the dialogues, narrations, actions of the French that show prejudice. The writer also picks the data which show the behaviors of the Indian as the responses of the French's prejudice.

Next, data display is an organized, compressed assembly of information that permits conclusion drawing and action (Miles and Huberman 11). In data display, the writer organizes the data which include in prejudice theory and the rejections. The rejections are divided into antilocution, avoidance, discrimination, physical attack and extermination. The writer simply organizes and displays the data based on each rejections. Also, the writer organizes the data that related to the behaviors theory. The behaviors theory comes up as the responses of the prejudice and the rejections, there are intropunitive and extropunitive behaviors.

Drawing conclusions and verification are the step which begin to decide what things mean – is noting regularities, patterns, explanations, possible configurations, causal flows and propositions (Miles and Huberman 11). In this step the writer analyzes the data in order to answer research questions that concerns about prejudice in *The Hundred-Foot Journey* novel.

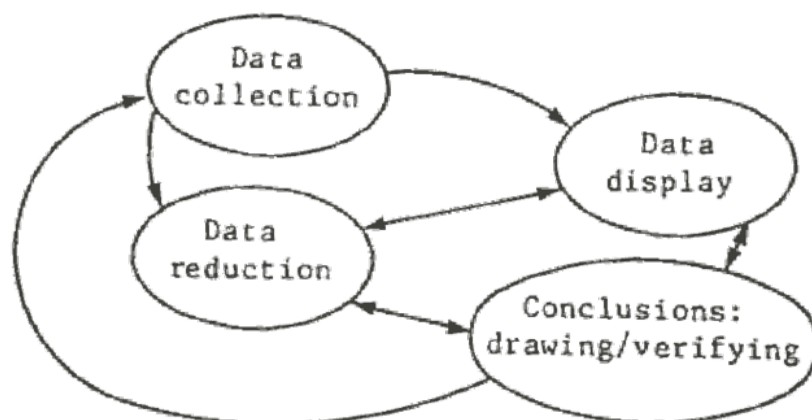


Figure 4 Components of data analysis: interactive model, Miles & Huberman, 1994

## D. FINDINGS AND DISCUSSIONS

### 1. Prejudice Towards Indian

First of all, Before the writer moved to the 5 rejections caused by prejudice, the writer has found a prejudice which became the source of the hateful acts. Later, this prejudice generated 5 rejections that the writer had also explained.

“This is too much, Henri,” she said, finally wrenching he unwieldy umbrella out of the stand. **“Did you see that placard? Hear that plinky-plinky music? Quelle horreur. Non. Non. He can’t do such a thing. Not on my street. He’s destroying the ambience.** Our customers. What will they think?” (Morais 50).

This evidence of prejudice happened when Hassan family or the Indian family started to build their Indian restaurant in front of Madame Mallory’s French restaurant. Madame Mallory thought that the atmosphere of Hassan’s restaurant is too noisy for Madame Mallory. Her speech led into prejudice act which Madame Mallory thought that the appearance or existence of the Indian restaurant will ruin the ambience or atmosphere of the surroundings especially Madame Mallory’s French restaurant, Le Saule Pleureur.

After the writer had explained the prejudice which conducted by Madame Mallory as the representative of French, the writer then displayed the data of rejection from prejudice and explained it. After the explanation ended, the writer displayed the behavior of Indian. The behaviors of Indian came as the response of prejudice and the actions of it. The writer started the analysis with antilocution, and then also analyzed the behaviors that happened because of the antilocution act.

#### a. Antilocution

“I don’t like what you are doing,” “Wah?” “To our street. **I don’t like the music, the placard. It’s ugly. So unrefined.----- It’s in very bad taste, you must take it down.** That sort of thing is all right in India, but not here.” (Morais 53).

The evidence is a scene which Madame Mallory visited Hassan’s family and introduced herself as their neighbor. In this evidence, Madame Mallory started to make a conflict with Papa, the owner of Indian restaurant. Instead of having good conversation, Madame Mallory expressed her hateful opinion about Hassan’s restaurant which was too noisy and too flashy. Madame Mallory directly expressed her hates about the whole restaurant by saying that the music and the placard is “ugly”. On the first sentence of the conversation “**I don’t like what you are doing**”, this obviously led into hateful act of Madame Mallory to the Indian family. The antilocution act above made Papa who witnessed the direct hate speech from Madame Mallory, lost some words.

I have not often seen my father at a loss for words, but at this remark he looked as if someone had punched him hard in the stomach.... “**Who you tink you are?**” (Morais 53).

In here Papa started to defense himself and bravely asked Madame Mallory’s position in the town. Papa’s response was not too strong but in the conversation it showed that he already felt nauseated by Madame Mallory’s statements about his restaurant. This is he first data of behavior included in extropunitive. The Indian which in this conversation represented by Papa showed a extropunitive behavior called aggression and revolt, especially the rebellion. Papa spoke up about what he felt after the hate speech that Madame Mallory gave by saying ‘**who you tink you are**’.

## **b. Avoidance**

Papa looked around and **the other villagers backed away from him**, studying their feet, sticking fingers into string bags.....**Villagers who had dined at our restaurant just the night before lowered their heads and avoided our looks.** Sullen mumbles returned our greetings. **At every stall we were met with the same cold response.** (Morais 63).

In this data, Madame Mallory used her power to control some people in the village especially some sellers in the market. Papa got confused and when he looked around the other people “**backed away**”. One seller told him that Madame Mallory asked villagers to stop selling things to the Indian family. The villagers had no choice and have to follow Madame Mallory, because she had the villagers’s secrets and gave them threats. People looked scared and did not want to communicate with the Indian family. When the Indian family greeted the villagers, they gave “**cold response**” or somehow ignorance. The French indirectly isolated the Indian family by refused to communicate, this evidence is obviously the form of avoidance. The attitude and things that given to Indian family from French community made Papa expressed a behavior which did not belong to extrovert trait.

I caught up with Papa in the town parking lot, his great weight making the Mercedes sag as he dropped himself into the driver's seat and pensively leaned over the wheel. **Papa did not rage, just looked immensely sad as he stared out into the parking lot and the Alps beyond.** And that was more upsetting to me than anything else he could have done. (Morais 64).

Papa's behavior after avoidance act that had been done by French made him feel sad. Since Madame Mallory was not around the market when people avoided her, Papa could not directly revolt and defend himself. Hassan Haji as the narrator of the story also felt that he was very upset because he had to see Papa become sorrowful and also his family had to face messy conditions in Lumiere. Papa's behavior in this evidence more inclined towards withdrawal and passivity which is the part of introjective behavior. Papa did not show any extrovert traits and indicated an introvert trait instead. The writer felt that Papa could not fight in this evidence but he was passive since he was only feeling sad and did nothing except looking things ahead.

**c. Discrimination**

**"Tell that man to stop,"** Mallory imperiously ordered the mayor. "That Indian. Have you seen what he is doing? **He's turned that beautiful Dufour mansion into a bistro.** An Indian bistro! Horrible. I can smell that oily cooking all up and down the street. And that placard? Mais non. This is not possible." The mayor shrugged. "What do you want me to do?" **"Shut him down."** (Morais 50).

In this evidence, Madame Mallory made a report to the mayor because she could not let the Indian open their restaurant. Madame Mallory obviously tried to stop the Indian family's restaurant because the restaurant is not suitable with her own preference. Madame Mallory said that she did not like the way the Indian family modified the old mansion into **"an Indian bistro"** which she referred to as an Indian bar. Madame Mallory also could not stand the smell of the oily cooking of Indian dishes. She thought the smell of oily cooking caused air pollution for the surroundings. In the end, she tried to block or stop any activities of the Indian family, especially the restaurant activities. Madame Mallory complained to the mayor of the town and asked to stop the Indian restaurant by saying **"shut him down"**. Since Madame Mallory only had a conversation with the mayor in his office, the Indian did not know Madame Mallory's report. As a result, there is no behavior or any response to Madame Mallory's discrimination act. When Madame Mallory had reported Maison Mumbai, the narration of the story only showed the mayor's reaction.

**d. Physical Attack**

**Mukhtar was beaten by bullies at the local school** and chased down the town's side streets to the taunts of "Curry-head, curry-head, curry-head" (Morais 69).

This evidence shows that the target of discrimination was not only around Papa or Hassan Haji which was mainly explained in the previous evidences. But, the other



family member, Mukhtar was discriminated for being the foreign person around town. The bully evidence which suffered by Mukhtar is obviously a physical attack since it involved beating action. The narration from Hassan Haji above did not show any responses from Mukhtar. There was no explanation of Mukhtar's response or even action towards the physical attack that he got. But when Hassan Haji explained that Mukhtar was being chased by other kids, that indicated Mukhtar only ran off from other kids and that was why he was chased. Mukhtar's behavior in this case is withdrawal and passivity, one of the behaviors in intropunitive trait. Mukhtar tended to do nothing and being passive to the physical attack.

## **2. Discussions**

In a study of prejudice towards Indian described above, the writer learnt that among the 5 acts of rejection that generated from prejudice, there is one action that has no evidence. The last type which is extermination did not appear because *The Hundred-Foot Journey* novel did not tell the experience of extermination of Indian whether in the form of genocide, ethnic cleansing or what has been described in terms of extermination. Among the 5 actions that have been studied, antilocution is the most dominant action that appeared. Due to the story of *The Hundred-Foot Journey* novel, Madame Mallory more often said unpleasant and rude words towards Indian.

The writer described each act of rejection from prejudice after that the writer described the behavior of the Indians. But only a few have behaviors as the response or defense. Some Indian's behaviors did not appear due to the action of Madame Mallory which was unknown to the Indian. In other words, when Madame Mallory took action, the Indian were not in the incident. The most dominant behavior in this research is extropunitive behaviors. Beside of extropunitive behavior, the Indian also showed intropunitive behavior. Although intropunitive was not the dominant behavior but actually there were some data that generated intropunitive behavior.

## **E. CONCLUSIONS**

First, there are five acts of rejection from prejudice that based on Gordon Allport's theory, namely antilocution, avoidance, discrimination, physical attack and extermination. The actions were carried out by French, especially Madame Mallory. Among five rejections from prejudice, there are only four rejections which appeared in the study. Those are antilocution, avoidance, discrimination and physical attack. Second, after getting prejudice, the Indian showed several behaviors. These behaviors were carried out by Indian who were basically victim of prejudice. These behaviors are then divided into two, namely extropunitive and intropunitive.

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# *Ilmu Budaya*

**Jurnal Bahasa, Sastra, Seni, dan Budaya**

e-ISSN 2549-7715 | Volume 5 | Nomor 1 | Januari 2021 | Hal: 100—109  
Terakreditasi Sinta 4

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