

A CRITICAL DISCOURSE ANALYSIS OF OLIVER PRASS' TALK ON "ANTI-ASIAN HATE IN THE UNITED STATES" IN KOMPAS-TV

KAJIAN WACANA KRITIS PADA PERCAKAPAN OLIVER PRASS TENTANG "KEBENCIAN ANTI-ASIA DI AMERIKA SERIKAT" DI KOMPAS TV

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Abstract

Racism is not only an internal issue of a country with pluralistic society but has also been a world-wide great concern. For example, racism in the U.S has attracted international attentions due to the diversity of the people, including Asians with diverse races. The purposes of this study are to investigate how the ideology of racism is constructed through language and why the racism occurs in pluralistic society of the U.S. The data for this study are two bilingual talks of Oliver Prass in KOMPAS TV. The Critical Discourse Analysis (CDA) is adopted as tool to explore and discover racism ideology through language representation. The result on textual dimension with transitivity process depicts that racism ideology occurs in different forms to show effect of personal feeling and psychological effect from racist people toward the victims. In discursive dimension, to emphasize a hidden agenda of a discourse requires the speaker status and position during producing the language; for instance, as social activist, victims, and Indonesian. Then the social practices imply the reasons why racism exist. It is found that the reasons include a defense mechanism, economic anxiety, personality profile and power as well as authority abuse by the government that may lead to racism treatment on minorities by discrimination and negative prejudice.

Keyword: *Racism, CDA, Pluralistic Society, Racism-Talk*

Abstrak

Rasisme bukan hanya menjadi isu internal suatu negara saat membahas masyarakat pluralistic, namun juga menarik perhatian masyarakat di seluruh dunia. Misalnya rasisme di Amerika Serikat yang memperoleh perhatian internasional karena keberagaman suku bangsa yang ada, tidak terkecuali orang Asia dengan ragam ras. Studi ini bertujuan untuk mengkaji bagaimana ideologi rasisme terbentuk melalui Bahasa dan mengapa rasisme tersebut terjadi di dalam masyarakat pluralistik. Data yang digunakan untuk studi ini adalah dua percakapan Oliver Prass di KOMPAS TV. AWK diadopsi sebagai alat untuk

mengeksplorasi dan mengemukakan ideologi rasisme melalui representasi Bahasa. Hasil studi pada dimensi tekstual dengan transitivity menunjukkan bahwa rasisme terjadi dalam bentuk yang berbeda sebagai indikasi pengaruh perasaan pribadi dan efek psikologis dari orang-orang rasis terhadap korbannya. Dalam dimensi diskursif, untuk mengetahui pesan tersirat dari suatu wacana dibutuhkan penelusuran terhadap status penutur dan posisinya dimasyarakat seperti menjadi seorang aktifis, korban rasisme, dan keturunan rakyat Indonesia. Sedangkan dalam praktik social mengimplikasikan bahwa munculnya rasisme dikarenakan mekanisme pertahanan diri seseorang, hasil perkembangan kepribadian, serta kekuasaan dan penyalahgunaan wewenang oleh pemerintah yang kemudian mendasari adanya perlakuan rasis terhadap minoritas melalui tindakan mendiskriminasi dan pasangka negatif.

Kata Kunci: *Rasisme, AWK, Masyarakat Pluralistik, Percakapan Rasisme*

Introduction

Nowadays, racism toward Asians in the United States is on crisis level where Asian racist incidents, especially Asian women as victims, become online hot topic discussion. The discussion sparked from racism or Anti-Asian Hate and Violence during the outbreak of Covid-19 (Weiss, 2021). The Covid-19 itself first appeared in Wuhan, Hubei Province of China in December 2019 (Edara, 2020). The racial attitude against Asian Americans skyrockets as a psychological effect of the pandemic dissemination that was announced being out of control. Like in any other crisis, people started to concern about their safety, however, it still adversely affected them psychologically. Some people used their unwarranted Covid-19 paranoia to justify hateful and racism toward Asian.

The racism experienced by Asian Americans recently are in forms of verbal, non-verbal and physical assault through hybrid platforms, like online and real life. The written hastags in social media, for instance Chinese virus, diseased and kung-flu are quite sentimental. What is more, there is a case of this racism openly said in public to attack and see Asian Americans as inferior and minority. This has been proven through recent e-news update that there are 3800 incidents released by reporting forum Stop AAPI Hate (2021) Paranoid people are reported to assault Asian physically and verbally.

The fact that Asian Americans is a particular interest is due to its being as a group: the Asian Americans are not part of minority in the point of academic and economic marker representation (Kim & Taylor, 2017). Nevertheless, Asian Americans carry a model minority labeled on them. The term of modal minority is ideally referred to Asian Americans that have highly achieved certain level of successfulness or attainment in occupational, educational, and income markers of success in contemporary U.S society (Cheryan & Bodenhausen, 2020). Further, values such as honorific for elders, gender and family hierarchies, filial piety are also involved within this (Shih et al., 2019).

From the critical linguistics perspective, the ideology of racism is termed as raciolinguistics ideologies. Contemporarily these ideologies are interconnected with the colonial era that has formed the co-naturalization of both language and race on the project of modernity (Rosa & Flores, 2017). It discusses how language is practically used to construct race image and how the race issue affects language and language use (Alim, et. al, 2016). In addition, it emphasizes itself with more than just analyzing the words used in certain discourses but working to eliminate all forms of language-based

discrimination and racism (Alim, et. al, 2016). This certainly requires critical views, progressive linguistics movement that uncovers how language is produced, distributed, and consumed on a human daily basis as a means of social, economic, political, and some other oppression.

Critical Discourse Analysis (CDA) is applicable to justify how the ideology of racism is shaped through language. The CDA is a –critical- perspective which is focuses on social problems, and especially on the role of discourse in the production and reproduction of power abuse or domination in society (Wodak and Meyer, 2009). Fairclough (1992) believes that people transfer the language and control the meaning from language on the template that reproduces social purposes and meaning based on the speculations which assisted and authorized existing power relations”. The concept of power on language or discourse is that the entire social system is laid on and held together as the hidden consequence of power (Fairclough, 2001). The hidden agenda is emphasized such a powerful individual whose practically demonstrates superior or dominance over others in society. This idea is typically representing the ideology of racism. That is one original race is superior over others.

A number of previous studies took a Critical Discourse Analysis into account as a tool to investigate racist issues toward diversity such as colours, ethnics, migrants and so forth in different discourse sources such as newspaper (Teo, 2000), Novel (Al Hafizh, 2016; Asmarani, 2018; Mahbub, et. al, 2019) and other mass media. They plainly investigated how the racist ideology is constructed linguistically by using Van Dijk’s CDA social cognition theory and Post-Colonial Society within the discourse, however with a little concern has been given to fundamental reasons why racism occurs in the mids of pluralistic society. One potential mediator to analyze the similar issue is by applying three dimensions of Norman Fairclough’s theory (1992). Those are textual dimension to reveal the linguistics aspects and language pattern, the discursive practice dimension to state the position or status of a person who produce the language in society, and social practices to investigate why and what for a discourse is produced as further for its distribution and consumption in society. In this study, Fairclough’e theory becomes the main tenets of the analysis to evaluate how the racial language is constructed and what reasons make people become racist in the pluralistic society of the U.S.

Method

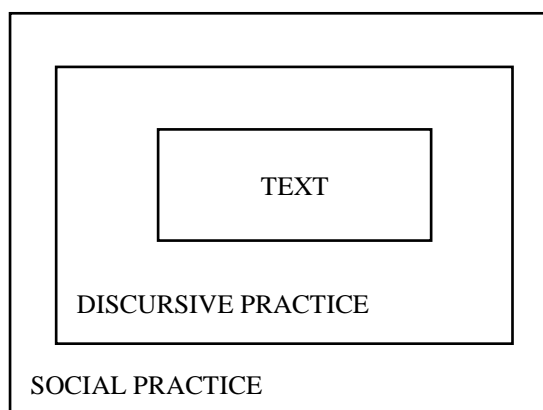
This study was qualitative descriptive by adopting Fairclough’s Critical Discourse Analysis theory (1992). His theory mainly deplored that the analysis of discourse is concerned with only the textual dimation thus almost leaving the production and interpretation (consumption) unconsidered (Fairclough, 1992). Thus, the analysis of the three dimensional would not only disclose the racism language but also justify what is laid behind the issue by its discursive and social practices.

The data sources were selected and prepared for the analysis with no specific way, however the CDA approaches emphasized the existing texts for the critical language analysis (Wodak and Meyer, 2009; Mullet, 2018). For this study, the data chosen were Oliver Prass talks in Kompas TV YouTobe. There were two chosen talks for this study: the first entitled “Sebagai Asia, Saya Sudah Dibully Dari Kecil” which posted on 1st April 2021 with duration 19 Minutes 37 Seconds (KOMPAS TV, 2021a) and the second entitled “Sentimen Anti-Asian Meningkatkan, WNI Di AS Diminta Waspada” on 8th April 2021 with duration 10 minutes 24 seconds (KOMPAS TV, 2021b). The original data ware bilingual

spoken discourses that had been transcribed manually into written discourse to fulfill the research needs.

To analyze the data, the researcher did four stages. Those are identifying the CDA elements, classifying the data, and applying Fairclough's CDA theory, and drawing conclusion. The key tenets of analysis are the Fairclough's three discourse dimension.

Figure 1: Discourse Dimensional



The first, the analysis of textual dimension was focused on racio-linguistics processes by adopting transitivity process to justify how the racist language is constructed. The second discursive practices involved text production, distribution, and consumption to disclose the speaker identities and agenda to produce the discourses, and social practices to uncover how and why the racist treatment occurred in pluralistic society; this dimension was typically considering 'the language use' during the analysis. While applying Fairclough theory for the analysis, there are three symbols exercised on the description, interpretation, and explanation. Those are [...] for the translation of Indonesian-English, {...} for unspecified context, and (...) for the identification of transitivity process.

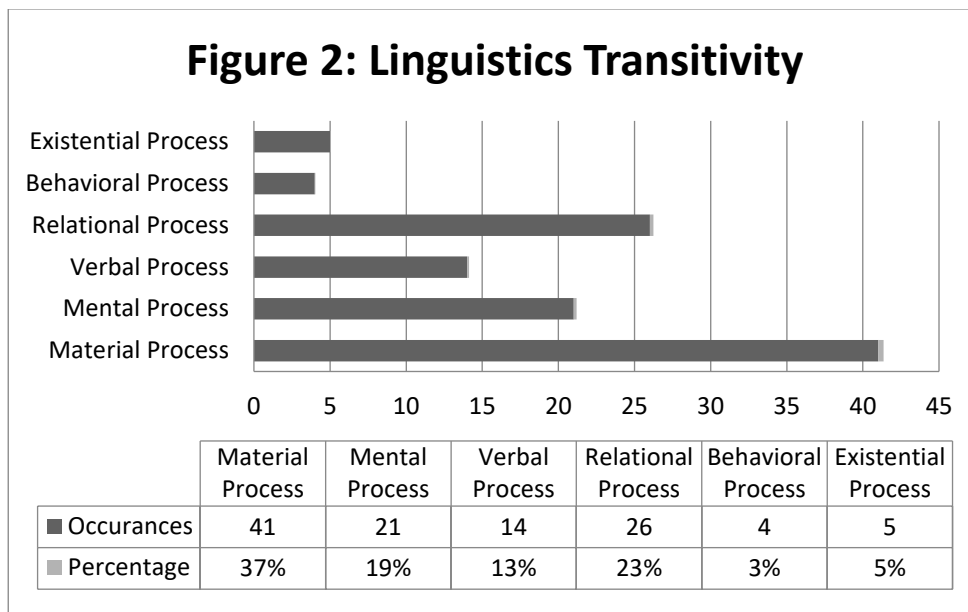
There is a little discussion of ideal criteria to define qualitative descriptive study in CDA. Wodak & Meyer (2009) defined two criteria in most of CDA approaches: the first, *completeness* (new data with no new findings) and then *accessibility* (the work is readable by socials through investigation). Further they explained trustworthiness was needed and could be demonstrated through methodical triangulation, theoretical triangulation, data source triangulation or (possibly) peer checking. So, to minimize bias on the analysis one peer checking (debriefing) was applied. Lincoln & Guba (Lub, 2015) defined that the peer-debriefing as a process of exposing oneself to a disinterested peer in paralleling manner of analytical session with purpose to explore aspects of inquiry which might otherwise remain just implicit in the inquirer's mind or to minimize biases during data analysis.

Result

A. Textual Dimension-Discourse Transitivity

The analysis on textual dimension is aimed to investigate the language pattern used by Oliver to emphasize the ideology of racism. The transitivity process is adopted in this analysis to process the bilingual language or the authentic data

uttered by the speaker. Halliday (2014) divides the transitivity processed into six types: material, verbal, relational, behavioral, mental and existential.



In figure 2, the most frequent occurring transitivity process in the data is material process (37%), then sorted from the second higher occurrence that is relational process (23%) than other processes: mental (19%), verbal (13%), existential (5%), and behavioral (3%). The detail description will be exemplified representatively below.

a. Material Process

The material process is a process that is related to physical world including a way of ‘doing’ and ‘happening or how something being created’. This process involves certain participants who take actions with purposes. The participants are labeled as actor that is construed putting energy on an object or goal.

Oliver Prass in his talk represented material process involvement.

[1] Everyone (Actor) **is attacking** (material) us (goal).

[2] Saya [I] (Goal) **pernah dibuli [had been bullied]** (material) {by white} (Actor) *di Subway Kota New York* [on New York Subway] (Circumstance: Location).

In the two exemplified discourses [1,2] that Actors are particularly the subjects who do the actions. What sets it different is the construction of the discourse itself. The actor [1], **Everyone**, is transparently uttered or operative in active pattern. The actor in this datum certainly affects a goal by the action which indicated with the verb ‘is attacking’. This emphasizes that ‘us’ or Asian-Americans have been assaulted recently. Meanwhile ‘the **white people**’ in [2] is noticeable by the context of the talk or receptive in passive. The material process for this discourse is conveyed with past grammatical rules ‘**had been bullied**’ to prove the actual phenomenon in the past. All in all, it indicates the negative

attitude of racist people in the U.S towards Asians; to shows that they have more authority and power to control the public.

b. Relational Process

The languages accommodate in its systematics pattern or grammar of relational process. The types of relations are typically in intensive, circumstantial, possessive which each of these occur in two different modes of being –attributive or identifying.

[3] Anti-Asian Hate (token) **is** (relational: identifying) *a recent phenomenon* (value).

[4] It {overgeneralized on distinct races} (carrier) **is** (relational: attributive) *very toxic thinking* (attribute).

Oliver in his talk intends to indicate two distinct relational processes. In [3], he attempts to give a value on the token, Anti-Asian Hate. The identification of relational process is a circumstantial extent and the construction of the discourse is reversible. In the other word, in [4] he tries to emphasize an attribute to the 'it' as carrier. The analogy, the overgeneralized-on group of races are very low rating or toxic perspective. This attributive relational is to show the quality or intensive thinking from racist people.

c. Mental Process

Mental process is a contrast process to material process. It is precisely about a process of sensing: cognitive, perceptive, desiderative and emotive. The participants are recognized as a senser and phenomenon. The detail mental processes from Oliver's discourses typically show psychological effect of racial treatment.

[5] I (senser) **do not want to be** (mental: desiderative) *orang Asia [Asian]* (phenomenon), I (senser) **want to be** (mental: desiderative) *like them* (phenomenon) {Caucasians}.

The mental process in [5] is desiderative process to adduce effect of being 'other-ing' from society. The senser, Oliver, construes to be one who experienced the racist – who felt uncomfortable being minority in U.S during his childhood as the first phenomenon. Then, the way of he perceives to be Caucasian is better highlighted as the second phenomenon to resemble the racism effect. The **do not want** and **want to be** indicated as sensing processes to reveal the negative mentality of victims.

d. Verbal Process

Verbal process is a symbolic relationship in human consciousness that enacted in form of language, like saying and meaning. This process is on borderline of two distinct processes; mental and relational. The verbal process adjusted with participants, are a sayer who is delivering the passage and then a

target, verbiage, and a receiver of it. On his talk, Oliver produced verbal process involvement.

[6] *Dia [he]*(sayer) ***teriak dan panggil [yelled and called]*** (verbal) *saya [me]* (target) a Chinese Virus {Racial word} (verbiage).

A sayer *he* is represented to do negative verbal assaulting on the target; or Oliver. He illustrated the verbal process through two verbs *teriak [yelled]* and *panggil [called]*- with high pitch of voice. The verbiage indicates a racist word selection that is labeling a virus with a name of race 'Chinese'.

e. Existential Process

The existential process is on the line of relational and material processes to proven a phenomenon existing or happening. This process only has a participant namely existent and normally characterized with a word *there* as a subject.

[7] *Ada [there are]* (Existential) *beberapa ratus kasus bisa ditambahi [hundreds additional cases]* (existent) {Assaulting Asians-American}

The phrase '*there are*' is a process of existential to represent numbers of existence cases of Anti-Asian Hate that yet reported. The '*there*' stands as the subject however it is not a participant. The participant is the case being issued or talked on its existence The existential process on [7] typically is used to emphasize that racism is not always on individual but wider on institution and ethnicity.

f. Behavioral Process

The behavioral process is at boundary of material and mental processes; partially in between. This process is normally about human's physics and psychology. The participant of this process is labeled as behavior. Oliver in his talk illustrated the behavioral process.

[8] *Mereka [they]* {U.S-Kids} (behavior) *selalu [always] ketawain [laugh]* (behavioral) *kalau saya bawa makanan dari rumah [if I bring home-made cuisine]* (reason: material process) {Asian food}

Referring to the participant; *mereka [they]* as behavior, is typically a conscious process similar to the sener in mental process; however, the process or language pattern applied closely to an act of doing in material process. The discourse here mainly shows how the action affects the emotion moreover in a situation of hatred toward Asians in the U.S.

B. Discursive Practices

In this dimension, Oliver during his talk emphasizes his positions (discourse makers) toward the racial issues in the U.S. He initially stands as a social activist, a victim of racist and an Indonesian descent. *The first*, Oliver in producing the discourse stands as a social activist. The activism is a purposive action to create some changes in social or politic field (Brenman & Sanchez, 2014). By maintaining this status, his purpose is to achieve higher multitude's international attention on Asian-Hate cases of which the numbers increase by days. By referring to data reported on AAPI Hate, he distributes a purpose to recipients to see how dreadful the existence

of racism. The situation for him was a conscience to gather people from different colors to support whoever Asian descents or others that have been humiliated and assaulted in the U.S.

[9] Everyone is attacking us *dan selalu* [always] they are hurting our elders that defenseless *dan banyak viral video* [there are many viral videos] {racial attack video} that motivate me and my best friend to create a rally.

In the discourse above, one of his social actions is by creating a rally. The rally is an appropriate way against the ever-growing hatred towards Asians. Showing a big move on the racist people, is not typically to declare a war but to invite them to have an open conversation on two sides that people can be different without being others. Oliver, with his authority and power, intends that the idea is for recipients to consume.

The second, he pointed that, in the discourse production, he is one of a racist- victim. This production is intensively for people to understand that racism always adversely gives negative effects on the victims not only physically but also psychologically. This idea is supported by VicHealth (2007) that states a racism can put individuals in a stress state, anxiety and may also cause physical injury on the victims.

[10] So it's {playground racism effect} very-very poisoned thinking, *karena itu bikin saya malu orang Asia, orang Indonesia* [Due to it, I was ashamed for being Asian, Indonesian]

The discourse or language is used to represent a psychological state from Oliver, as speaker. He tried to use an emotional-relation to show connection of individual moods. The effect for him is not only fright of being differencing by others, but also being ashamed for becoming himself. So, instead of just delivering his emotion, he tried to affect receivers toward his own. Then, people might receive it more positive such as people giving empathy and advocacy of stop the hatred and racist treatment. However, some people might also become more pessimistics and negative due to firght to stick on the issue because of the interconnected increasing numbers of racial assault news with Oliver's discourses.

The third, Oliver also produced the discourses to emphasize his origin as Indonesian descent or as a part of Asians. The bilingual languages: Indonesian and English during the distribution delineated such tendencies. For instance, the language is used to increase a local response to the racism issue in the U.S. Sending the message in both languages will help Indonesians who do not speak English comprehend the situations. Then the language is also certainly produced to influence Indonesians to prevent being racist but standing against racism due to its negative effect on the victims. Racism is actually not just an internal problem of a country moreover in term of pluralistic society such as in the U.S that involves different colours of people, Racism is being matters for people in the world and humanistic matters are important for a better-quality life.

C. Social Practices

1. Social and Racism

From Oliver's discourse analysis, it can be seen that racist treatment and the practice of racist ideology towards Asian-American society takes place both before and during the COVID-19 pandemic. For example, the occurrence of discriminatory practices in the scope of education in [5],[8], or when using public facilities in [2] or also looking down on the culture and habits of other people who are actually different from their race in [8]. Basically, this racism is manifested in the form of actions such as negative stereotypes or negative prejudice, discrimination, and separation from social activities. This act of racism is clearly illustrated through physical violence, verbal and non-verbal behavior of racist groups against minorities, especially Anti-Asian cases in the U.S. For example, with the choice of words against Asian descents such as; Chinese virus and kung flu in [6]. The use of the words implies that Asians are dangerous race or ethnicity because at any time they can transmit COVID-19 or Asians are a race that causes the catastrophe that the global community must face recently. Thus, Asian descents must be shunned and socially discriminated.

So, what are the reasons of the practical racism in social practice in general? In the conversation Oliver implicitly represented four reasons a group of people became racist in the U.S towards Asians.

a. Defense mechanism on the part of frustrated racist people

The defense mechanism on the part of frustrated people who blame Asian people for making trouble for the spread of Covid-19 means excessive worry about the facts surrounding the situation during this pandemic. As we know that, the origin of the spread of this recent disease comes from an area in China which is rumored because of the habits of local people who consume foods that are uncommon to most people. This pandemic has led to the increasing racial treatment on Asian. This situation creates a negative presumption by a group of racist people in the U.S that all Asian descents have bad habits in food. So, if this habit is carried out in their territory, it will cause the same disaster like that in China. This stereotype or presumption can be categorized as toxic and very unnatural because not all Asian people have the same habit. Then, the habits of certain people cannot be used as the basis for hatred that has been ingrained in the individual from the beginning.

b. Economic anxiety,

Economic anxiety can be counted as one external situation that can lead racism issue in the middle of pluralistic society. Related to racism issue, a dominant group of citizens or racist people in the pluralistic society of the U.S consider Asians as people to blame for the financial problems they meet.

[11] Look how Asian are doing! *Mereka bikin uang* [They are making money]. They are behaving. This is how we should do it {discriminate}.

Many Asians come to the United States and, they are able to survive, become successful, and earn money even though they are just minority

group of immigrants. Meanwhile, some of those who are dominant and indigenous people of the U.S find it difficult to find jobs and make money to fulfill their needs. In other words, one of the reasons for the practice of racism is the emergence of hatred due to economic pressure. As the result, it often leads to discrimination in the field of work against minorities, namely by making it difficult for people who have genes or colors that are different from them by labeling something which is not certainly that minority communities are actually doing it.

c. An outgrowth of certain personality profiles

Oliver's talks announce that racism is also an outgrowth of personality profile in which education about diversity is needed, especially for children. The habit of making jokes against a race can lead to continuous hatred because it has been indoctrinated among generations that the race has such attributes and habits; or negative prejudices that can lead to discrimination. As for children, playground racism, such as in [5] and [8] has commonly becoming a platform for them to throw the habits of joking against a race, people of color, or religion. The education about race diversity must be taught to children to prevent an outgrowth of racist habits and personalities toward fellow from different races. The roles of formal education and parents are needed because both are the closest world for them as for whatever the formal education or parents taught them about will be easily attached and accepted.

d. Abuse of Authority and Power by Government

The last reason why racism happened is due to the abuse of authority and power by government. This is not practical in arranging certain regulations for a country, but how the governments adjust their language while conveying such idea in pluralistic society. As Oliver implied in [6], we could say that the Anti-Asian case is connected to the Ex-president's utterances. The abuse of authority and power in the midst of diversity and pluralistic society generated an increasing number of hatred on Asians. Xenophobia or excessive fear or dislike toward foreigner in a country increases due to the racist language and higher mortality rate of Covid-19. So that racist people act more anarchic as they think that Asians do not deserve to live in the U.S.

2. Melting pot for Asians in the U.S Pluralistic Society

One point that must be elucidated is in a question "Does the U.S really respects a pluralistic society?" Pluralism is defined as an interaction framework that groups show some respects and tolerances on diversity without any conflict, discrimination or assimilation (Madani et al., 1967, Azzuhri, 2012). Pluralism is not something that society can resist because in Islamic perspective; pluralism is *sunnatullah* or God's laws (Azzuhri, 2012). Nevertheless in the social practices, there is still intolerance to the existing of plural races and some people have been indoctrinated with a negative prejudice among the plural societies themselves.

According to Oliver's discourse, this prejudice is a hasty generalization toward Asian-American descents or in term of melting pot. The melting pot is a

term that is used to describe certain societies that are constructed by an assortment of the immigrant cultures in which produce new hybrid cultural or loss of individual identities and social form that also became a symbol of radical vision of the U.S (Maddern, 2013, Berray, 2019). This refers to the extension of activities and characteristics on specific and specifiable group to be more open-ended set.

[12] *Tapi orang, teman-teman dulu, selalu banyak orang di U.S kumpulin asia kaya melting pot.* Kalau orang Filipino, Thai, dan Korea itu semua mikirin 1 kaya orang *Tionghoa* [People, U.S-Acquaintances thought that all Asian are one as a melting pot; for instance a Pilipino, Thai, and Korean are all in one race that is Chinese.

In the discourse [12], it is known that some of the U.S citizens see and merge Asian descents on one unit or same race, namely Chinese. This prejudice in social life in the U.S environment is a disaster for Asian-American descents themselves. The thing is that anyone who has Asian looks, posture or physical appearances will be the target of random violence and racist treatment. This case resembles that there is a low grade of respect from some people on diversity in the U.S. A group of races should not be made in the same pot because each race has their own unique and characteristics. If a country legalizes the acceptance to a group of immigrants from other races or countries, then the local people must be well prepared to respect any differences. A pluralistic society should understand this concept in order to avoid discriminatory practices for whatever problems occurring in the future. In a nut shell, we could say that the U.S is really pluralistic by the letter of law, however, in practical sense there is still racial treatment from some local people toward people from different colors or races, for example toward Asians.

Discussion

Critical Discourse Analysis (CDA) initially usable to identify the entire access of discourses in society. This identification emphasized in three different dimensional proposed by Fairclough (1992): Textual, Discursive Practices and Social Practices Dimensions. The first, textual dimension was trying to unveil how linguistic aspects constructed hidden agenda of speaker as a discourse maker. This dimension is typically seeing the selection of words, phrases, sentences, and some other unit of linguistic features (Fairclough, 1992). In addition, Fairclough (Amiri et al., 2015) viewed discourse as textual-analysis include different processes, types of verbs which involved within the interaction or where the discourse was produced. By emphasizing this, transitivity believed capable to show how the racio-linguistics constructed.

The transitivity by Halliday (2014) employed various processes: material, verbal, relational, behavioral, mental and existential. The earlier findings show that material process more likely produced to represent the racism rather than other processes. The speaker emphasized that racist people treated assian through physical assault, instead. The selected verbs of speaker illustrated an-unfair social treatment on Asian during the severe of Covid-19; like they were getting 'attacking, bullying, assaulting and so on". By the analysis of transitivity figured out that the racist people considered Asian as inferior within society in term of they can take control over the public in the U.S, over-

generalized Asian as one unit of race, Asian as catastrophe makers of Covid-19, so individual racist-treatment is not enough.

The second, discursive practices discuss a process of how a text is produced, distributed and consumed to varieties of discourses by its social factors and its nature (Fairclough, 1992). This is concerned with a way of how people interpret, reconstruct, and transform the text to collective nature such as the sources, places, and conditions of the occurring discourse. The discourse production must have certain tendencies and the tendencies can be interpreted through status, identity, position of a person (who produce the discourse) in the society. Discourse maker's status in midst of society will greatly affect the feeling of discourse recipient due to the discourses seem reliable, neutral (picturized fact), and influential. The identity of speaker in discourse is a complex idea that goes beyond language usage, but on deeper understanding on social and personal identities of speaker with intentions, cultural frames, feelings, and so on (Scollon, 1996).

In Oliver's discourses for instance: he and his friends tried to create a rally of equality for Asian in the U.S. This rally considered successful because more than ten thousand people gathered on that occasion. Not only ordinary people attended but also people with high status like Chuck Schumer (American-Politician) and Andre Yang (American businessman, attorney and political candidate) also came to support the rally. This shows that people's status or identity absolutely influential on others, thus main intentions of discourse maker were just received easily. Another example can be elucidated from Oliver's status as an Indonesian descent who's being bullied and treated unequally in the U.S. The interviewer showed a big empathy by emphasizing "Proud to Asian, thus diversity need to be clarified" as an implication of effect of speaker's discourses.

The last dimension is social practices in which sees language beyond textual and discursive practices (Fairclough, 1992). The CDA views language as social that context of language used being a crucial factor (Wodak & Meyer, 2009). This deliberately discuss discourses in relation to ideology, power, equality, hegemony and so on in the society. Equally on discourses from Oliver that shows that there are inequality treatment by racist people toward Asian. A racism is part of the social system in which there is abuse of authority by dominant groups against minority groups can be in forms attitude and cultural conceptions (Shiao & Woody, 2021). Grosfoguel (2016) defines a racism is about hierarchy of superiority and inferiority among human. This hierarchy of a race exists in two different but related dimensions. These dimensions are the social dimension and the cognitive dimension (Al Hafizh, 2016). In Oliver discourses, the social dimension was represented in the form of daily actions of different races or ethnicities, while the cognitive dimension is reflected in the beliefs of a race about stereotypes, ideologies and prejudices that are the basis for discriminatory practices in a pluralistic society.

In Oliver discourses, there are few reasons why racism occurred in the middle of pluralistic society: the first is a defence mechanism of racist people toward Asian. This idea supported by White (Edara, 2020) that assumed there are an excessive worry or xenophobia of the U.S citizen on foreign people, in this case Asian. The second, economic anxiety. The anxiety is the human's total response that can grow beyond normal as a psychological alarm because of certain internal or external situations such as danger or threat (Moss, 2002; Maina et al., 2016). Bechtel (2012) defines this terminology as economic insecurity that is a state of one's future economic prospects due to

unemployment or other financial hardships. This reason is in line with the stereotyping and taste for discrimination on Dimension of Racism by the Office of the United Nations High Commissioner for Human Rights (OHCHR) in corporation with the United Nations Educational, Scientific and Cultural Organization (UNESCO) (2005) which states that victims of racism and discrimination are quite difficult to overcome employment barriers due to negative assumptions by labeling minorities with characters and other attributes, as in the findings “they are behaving”. The third reason is outgrowth of personality development. In theory of personality development, Freud (Siswanta, 2017) explains that the development of personality is mostly constructed at an early age and the development certainly inflicts a person’s behavior later in future. An early education about race and diversity must be provided for children at school and at home. The last, there is power abuse by government. Inter-textually, the increasing number of racisms up to 800% in the U.S is because of the government’s indiscretion in selecting the language. As published in BBC Indonesia(2021), it clearly stated that the public blamed the Anti-Asian rhetoric of Ex-president Donald Trump that referred the pandemic as a Chinese virus or Kungflu. In relation to the racio-linguistics with Oliver’s discourse, language can shape actions and perception of the publics (Alim, et. al, 2016). So, by these reasons we can conclude that the U.S indeed recognize about diversity in society by laws that accepting foreigner stays or lives in the country, however in practical sense, some of the U.S citizen yet still accepted diversity on race and more collected Asian as one unit in which Chinese.

Conclusion

A racism issue is always a matter for pluralistic society such in the U.S on Anti-Asians Hate. The racism is always carried out in the forms of actions that disserve minorities in a country. Through CDA, the textual with transitivity discovered that the racism is depicted on different forms such as verbal and non-verbal or psychal abuse on Asians in all time: the past and in the recent days. The discourse produced by Oliver emphasizes an agenda to show personal feeling, to depict Asians’ condition in the U.S during the outbreak of Covid-19 and denote the dominant group authority and power toward minority, in this case Asians.

In discursive practices, Oliver intends to show that racism is not typically just as internal issue of a country but also a matter for whole people and countries due to the terminology of ‘pluralistic society’. Further, Oliver in this dimension also emphasized hidden tendencies based on his status and position in society; those are as an activist, he intends to gather multitudes attention toward racism issue in the U.S, as a victim he wants to convey that racism and discrimination are always negative- with no excuses, and then as Indonesian descent he implies ‘a need’ of support from Indonesians toward Anti-Asian Hate issue in the U.S.

Further analysis is on social practices that Oliver implicitly implies reasons why racism exists in pluralistic society. Those are due to defense mechanism of frustrated people due to Covid-19 pandemic, economic anxiety, a result of ever-growing personality profile, as well as the government power and authority abuse. Then in this dimension, the negative prejudice in pluralistic society is being discussed. This prejudice is namely melting pot or overgeneralizing on Asian races in a unit in which whole Asians are Chinese. This negative prejudice shows that the U.S is just a pluralistic country by a

law, however in the practices some the U.S citizens are unconscious and unrespectful of this pluralism.

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