

Exploring Social Discrimination Through Erlok Grael's Behavioral Changes In Ruination Using Saussurean Binary Opposition

Akmal Fathoni Khairul Ihsan

Faculty of Languages and Arts, Universitas Negeri Semarang, Semarang, Indonesia
afkihsan@students.unnes.ac.id

Sri Sumaryani

Faculty of Languages and Arts, Universitas Negeri Semarang, Semarang, Indonesia
srisumaryani@mail.unnes.ac.id

Abstract

This study explores the psychological impact of prolonged social discrimination as depicted in Anthony Reynolds' *Ruination* (2022), using Ferdinand de Saussure's theory of binary opposition to examine the lowborn character Erlok Grael's exclusion and behavioral transformation. Set against a stratified fantasy society governed by hereditary class hierarchy, the novel reflects real-world patterns of class-based marginalization between the nobility and the lowborn. The research employs a descriptive qualitative method, focusing on close textual analysis to identify discrimination and behavioral change across the novel, particularly in the character of Erlok Grael. The study uses Saussure's concepts of binary opposition to investigate how recurring pairs such as nobility/peasantry, visibility/invisibility, and authority/submission structure Grael's social position and identity. Data were categorized according to these oppositions, which enables thematic interpretation of Grael's exclusion, humiliation, and eventual dehumanization. Findings reveal that Grael's transformation, from unresolved humiliation to circumstantially qualified villainy and ultimately complete dehumanization, mirrors real-world class-based marginalization. This research ultimately offers insight into how fantasy literature can dramatize the psychological consequences of prolonged discrimination as a means of exploring the human cost of social exclusion.

Keywords: social discrimination; binary opposition; dehumanization; character transformation; fantasy literature

INTRODUCTION

Social discrimination is a pervasive societal phenomenon that still influences human contacts, institutional policies, and cultural portrayals. Empirical research in the health, employment, and education sectors shows that social class distinctions greatly affect resources, social position, psychological well-being, and general quality

of life (Wingen et al., 2021; Wu et al., 2022; Luo et al., 2012). Such disparities are not just personal experiences; they are ingrained in societal systems that institutionalize privilege and exclusion. As a type of cultural dialogue, literature frequently mirrors and criticizes these hierarchies by means of narrative patterns, character placement, and symbolic opposites encoding social connections. This structural stratification is clearly depicted in

Anthony Reynolds' fantasy book *Ruination* (2022) in the made-up world of Helia on the Blessed Isles. Under Helia's guise of an egalitarian, enlightened paradise dedicated to knowledge and order lies a deeply entrenched socio-institutional hierarchy. The highborn and affluent elite have exclusive access to prestige, secret knowledge, and inner-circle apprenticeships, while those from lower-class backgrounds are routinely discriminated against, given devalued custodial positions, and relegated to the actual and metaphorical obscurity of the subterranean vaults.

Ruination, a high fantasy novel written by Anthony Reynolds (2022), presents a fictional society marked by rigid social stratification, where the upper class exercises dominance over the lower class. The novel constructs discrimination as a systemic practice sustained through language, social roles, and power relations rather than as isolated acts of prejudice. Through Erlok Grael's experiences, the narrative illustrates how social exclusion affects identity, agency, and social mobility. These representations parallel real-world findings that link class-based discrimination to marginalization, diminished opportunities, and psychological distress (Lee & Turney, 2012; Urbiola et al., 2022).

This study adopts Ferdinand de Saussure's structuralist theory, specifically focusing on the concept of binary opposition, to examine how social meaning and power relations are constructed in the novel. Saussure (1916) argues that meaning is not inherent but generated through differences within a system of signs. In literary discourse, binary oppositions serve as foundational structures that organize social hierarchies and narrative conflicts (Putri & Sarwoto, 2016; Alattiya, 2016). In *Ruination*, this theoretical framework is particularly suitable for

analyzing the systemic marginalization of Erlok Grael. The novel constructs Grael's identity and institutional trajectory through contrasting structural pairs, such as nobility/peasantry, visibility/invisibility, and authority/submission.

Specifically, Saussurean binary opposition allows for a critical examination of key narrative moments: Grael's lower-class origins versus his elite peers at the Fellowship of Light, his spatial and symbolic invisibility during institutional gatherings, and the ritualized humiliation he endures during the Choosing ceremony that seals his position as a low-ranking Thresher. Through these contrasting signs, the text highlights how language and social structures reinforce class discrimination and shape Grael's behavioral transformation.

Although social discrimination and binary opposition have been widely examined in sociological and literary research, limited studies have applied a structuralist framework to contemporary fantasy literature, particularly *Ruination*. This research addresses this gap by analyzing how social discrimination is linguistically and structurally constructed through binary oppositions in the novel. Therefore, this study aims to (1) describe the representation of social discrimination in *Ruination* and (2) analyze the effects of upper-class treatment on the lowborn, focusing on the character of Erlok Grael.

METHODS

This study examines how Erlok Grael's behaviour changes in *Ruination* by using a qualitative descriptive approach and Saussure's binary opposition theory. The primary data were taken from *Ruination*, which consists of 3 parts and 413 pages in total,

and were analyzed through the dialogues between characters, narrative elements, and insights into characters' thoughts and actions. Selected lines from the novel that highlight the oppression will be chosen and make up the data that was needed in this research.

RESULTS AND DISCUSSION

The Major Events That Depict Discrimination Toward Erlok Grael

1. Grael came from a lower-class family

Social class operates as a primary structural force within *Ruin*, shaping the way individuals are valued, categorized, and treated throughout the narrative. Social class refers to a shared socioeconomic position, determined by wealth, education, occupation, and access to resources, that collectively influences social opportunities and recognition. Becker et al. (2017) argue that social class is not merely an economic condition but a cultural system that governs daily interactions and perceptions. In Grael's case, his social origin becomes the earliest marker of difference, placing him outside the dominant elite community of Helia. This can be seen in the quotation below from the novel that shows Grael came from a lowly, illiterate pig farmer.

"Today he would be embraced into the inner circle, apprenticed within the secretive upper echelons of the fellowship of light. He had more than earned his place there. No other student present came close. They might hail from wealth and nobility, while he came from a line of illiterate pig farmers, but none were as gifted or as worthy as he." (Reynolds, 2022, p. 1).

This quotation establishes a Saussurean binary opposition between nobility/peasantry and wealth/poverty, where meaning is

constructed through relational difference rather than intrinsic value. According to Saussure, identity gains significance only in opposition to what it is not, which explains why Grael's worth is continually measured against elite standards. Although Grael possesses exceptional intellectual ability, this ability fails to neutralize the stigma attached to his lower-class background. Consequently, class functions as a dominant signifier that overrides competence.

From a Marxist perspective, class is defined by one's relationship to labor and ownership of productive resources (Marx et al., 1848). Grael's family background excludes him from property, power, and institutional authority, positioning him within the proletarian sphere of Helia's society. Weber (1922) further expands this understanding by emphasizing that class alone does not guarantee status or power, both of which remain inaccessible to Grael. This lack of status reinforces his marginalization, even within an institution supposedly devoted to merit and discipline. Therefore, Grael's experience reflects a multidimensional system of exclusion grounded in economic, social, and symbolic inequality.

This condition exemplifies classism, defined by Henslin (2015) as discrimination based on perceived socioeconomic status that limits individuals' life chances. Grael's lower-class identity becomes a fixed social label that legitimizes discriminatory treatment within Helia's institutional structure. Through Saussurean binary opposition, the novel demonstrates how class-based distinctions are naturalized and reproduced, ensuring the continued dominance of the elite while silencing those from subordinate classes.

2. Grael was separated upon the masters' arrival.

Discrimination against Grael is not limited to explicit verbal acts but is also conveyed through spatial and symbolic exclusion. During the arrival of the masters, Grael is physically separated from his peers, while his peers gathered and laughed together.

“The others joked and laughed together, their collective nervousness drawing them closer, yet grael stood silent and alone, his gaze intense. No one spoke to him or included him in any of the whispered japes. Few even registered his presence; their gazes slipped over and around him as if he didn’t exist. To most of them, he didn’t.” (Reynolds, 2022, p. 1).

This scene constructs a powerful Saussurean binary opposition between visibility and invisibility and between belonging and exclusion, in which Grael is positioned as socially absent despite being physically present. According to Saussure, absence is as meaningful as presence within systems of signification, and Grael’s invisibility signifies his exclusion from recognition. The act of ignoring him functions as a subtle but effective form of discrimination.

Jones (1997) explains that discrimination often operates through implicit bias and unconscious behavior rather than overt hostility. The failure to acknowledge Grael illustrates how class-based prejudice can manifest through silence and neglect. Wu et al. (2022) similarly argue that individuals from disadvantaged backgrounds frequently experience social exclusion that negatively affects psychological well-being and self-perception. Grael’s isolation during such a significant institutional moment intensifies his sense of alienation. This exclusion communicates that he does not belong within the elite social order of Helia.

From Weber’s (1922) perspective, Grael’s separation reflects a lack of social status rather than a lack of ability. Although he shares the same institutional space as other students, he is denied symbolic recognition and communal inclusion. In Saussurean terms, Grael occupies the “negative” position within the binary system, reinforcing the dominant group’s identity through contrast. This moment reveals how social discrimination operates through everyday practices that sustain hierarchical class without requiring explicit justification.

3. Grael was humiliated by one of his masters during the choosing ceremony and assigned the lowest and, worst custodial duty.

The Choosing ceremony represents the most overt and institutionalized act of discrimination against Grael in Ruination. During this public ritual, Elder Bartek denies Grael an apprenticeship and frames the decision as a moral lesson:

“Erlok grael”, announced bartek, his eyes smiling. “no master has spoken for you, yet the fellowship is nothing if not benevolent. A place has been secured for you, one that will, it is hoped, teach you some much-needed humility, and at least a modicum of empathy. In time, perhaps, one of the masters may deign to take you on-” (Reynolds, 2022, p. 3-4).

This statement establishes a Saussurean binary opposition between authority-submission and honor-shame, positioning Bartek as the voice of institutional power. The humiliation is not merely personal but symbolic, reinforcing Grael’s inferior status before the entire community. By presenting discrimination as discipline, the institution masks injustice beneath moral rhetoric. This

demonstrates how power structures legitimize inequality through language.

“Bartek looked down his bulbous nose at him. His expression was that of a man who had inadvertently stepped upon something distasteful. “you will serve as a minor assistant to the wardens of thresholds,” he declared, malice gleaming in his eyes. The threshers, as the student body derisively called them, were the lowest of the low, both literally and figuratively, those who guarded and patrolled the lowest depths of the vaults beneath helia.” (Reynolds, 2022, p. 4).

Altman (2020) defines discrimination as unfair treatment that imposes harm and restricts access to opportunity. Grael's assignment eliminates his prospects for advancement and confines him to a role associated with shame. This institutional act transforms class prejudice into an official judgment, reinforcing social hierarchy through ritualized humiliation. Such treatment mirrors Asturi and Rosyidi's (2022) findings on systemic injustice embedded within cultural traditions.

Weber's framework of class, status, and power clarifies this dynamic further. Grael's lack of status enables those in authority to humiliate him publicly without resistance or consequence. In Saussurean terms, the ceremony reinforces the dominant binary structure by assigning Grael to the negative position. The ritual thus becomes a mechanism through which social discrimination is normalized and perpetuated within the narrative.

The transformation of Erlok Grael's behavior as a consequence of being the victim of discrimination.

1. Why Grael's withdrawal and emerging cruelty are categorized as the onset of discrimination-induced change

Grael's behavioral changes can be seen during the choosing ceremony. Grael, who has spent years preparing for a place among the Fellowship's inner ranks, watches the honor instead go to a better-born rival, announced before the assembled masters and his own peers. He is left to resume the least prestigious posting available, patrolling the tunnels beneath the city of Helia, and the narrative repeatedly returns to how unresolved this humiliation remains for him weeks later. He is shown eating alone rather than joining the other wardens in the communal mess, and he uses his solitary hours to secretly study restricted texts he has quietly taken from the archive under the supervision of Magister Nizana, the cold and exacting overseer of the Thresholds. In one especially telling scene set inside the tunnels' torture chamber, part of his official duties as a Warden of the Thresholds. Grael is shown standing over a chained prisoner, Prefect Maksim, and greeting him with an exaggerated, mocking courtesy before drawing his signature hooked blade, seemingly savoring the total power he holds over someone even more powerless than himself. Later in Part One, while exploring restricted areas out of personal curiosity rather than official duty, he discovers architectural plans revealing a hidden chamber built to house the Waters of Life, a secret of eternal life the masters have kept exclusively for themselves and denied to wardens of his low station.

The behavior relating to unresolved humiliation is shown in the novel through Grael's reaction after losing the position he trained for at the Choosing ceremony. Rather than moving past the rejection, Grael returns

to his post in the tunnels beneath Helia still turning the outcome over in his mind.

“The humiliation still gnawed at him” (Reynolds, 2022, p. 57).

According to Gilbert (1997), this response is characteristic of humiliation rather than ordinary shame: because Grael locates the fault in the masters who passed him over rather than in himself, his injury does not resolve into quiet self-doubt but is instead categorized as an externally attributed grievance that carries a latent desire for revenge. McCauley (2017) adds that such grievances persist precisely because Grael has no power, at the moment of the ceremony, to contest the decision; the humiliation is stored rather than discharged. Tian, Han, and Li (2026) confirm empirically that this kind of storage is consequential: in a cross-lagged network analysis of socioeconomically disadvantaged students, they found that “feeling looked down upon” functioned as a pivotal trigger that reliably predicted later increases in verbal aggression, anger, and hostility, rather than remaining a one-off emotional event. So, the behavior of Grael in withdrawing from the other wardens can be considered the onset of discrimination-induced change since his unresolved humiliation, rather than fading with time, becomes the psychological seed from which his later withdrawal and cruelty grow.

The behavior relating to emerging cruelty is shown in the novel through Grael’s conduct toward Prefect Maksim while carrying out his duties as a Warden of the Thresholds. Instead of showing restraint toward a prisoner entirely in his power, Grael greets him with mocking courtesy before threatening him with his hooked blade, and soon after uncovering the masters’ hidden chamber of the Waters of Life.

“Bitterness and fury surged within him, solidifying his purpose” (Reynolds, 2022, p. 94).

According to Tian, Han, and Li (2026), this reaction is also categorized as a discrimination trigger response, since such triggers do not remain confined to their original source but generalize into broader verbal and behavioral aggression. De Souza’s (2024) framework helps clarify why this particular direction is taken rather than depressive withdrawal alone: having already begun to externalize blame in the manner Gilbert (1997) describes, Grael is positioned on the revenge-and-criminality trajectory rather than the resilience trajectory available to other characters in similar circumstances. So, the behavior of Grael toward Maksim can be considered a discrimination trigger response since his willingness to dominate someone weaker than himself marks the point at which his stored resentment first turns outward as cruelty, foreclosing the possibility of a more resilient resolution to his grievance.

2. Why Grael's obsession and broken oaths in are categorized as circumstantially qualified villainy

Grael’s obsession can be seen in his private cell which also become a secret workroom, its walls covered in maps and annotations charting a hidden route toward the Well of Ages, the underground source said to hold the true secret of eternal life. After weeks of solitary, obsessive effort, he finally traces a viable path, reacting not with relief but with something closer to triumphant mania, laughing alone in a cell that has become as much a shrine to his grievance as a place of study. Shortly afterward, discovering an unknown intruder moving through the tunnels he patrols, Grael weighs whether to alert his superiors and explicitly decides

against it, reasoning to himself that the oaths he once swore to the Fellowship no longer bind him given how many times he feels he has been wronged. He then draws a younger, more idealistic disciple named Ryze into a manipulative bargain: dangling the promise of forbidden knowledge about the masters' misdeeds, he cuts Ryze's hand to test a stolen healing elixir on him, framing the injury as a necessary sacrifice for a supposedly shared cause. Ryze, unsettled by how permanently cold and lifeless Grael's eyes now appear, comes to privately doubt that Grael's professed concern for justice is genuine at all, sensing that something older and more personal is driving him.

The behavior relating to broken loyalty is shown in the novel through Grael's decision not to report an intruder in the tunnels he patrols. Weighing whether to alert his superiors, Grael instead concludes that his oath no longer means anything to him.

"He'd Been Betrayed, Over And Over Again" (Reynolds, 2022, p. 142).

According to Cámara Arenas (2011) in *Villains in Our Mind: A Psychological Approach to Literary and Filmic Villainy*, this is categorized as qualified villainy. Cámara Arenas argues, drawing on Kelley's model of causal attribution, that a fictional villain's actions become "qualified" once the narrative supplies circumstances that help explain the malice on display, rather than presenting it as an unmotivated trait. This qualification is consistent with Gilbert's (1997) account of humiliation as an externally attributed grievance: because Grael's betrayal of his oath is narratively tied to a specific history of being wronged rather than to a disposition toward wickedness, the reader is invited to understand, without necessarily excusing, his abandonment of institutional loyalty. So, the

behavior of Grael in abandoning his oath can be considered qualified villainy since the narrative explicitly ties his betrayal of the Fellowship to the discrimination he has suffered, rather than to an innate wickedness.

The behavior relating to obsessive vengeance is shown in the novel through Grael's reaction upon finally tracing a hidden route to the Well of Ages.

"vengeance upon all who had dismissed and belittled him" (Reynolds, 2022, p. 135).

According to Cámara Arenas (2011), this is also categorized as qualified villainy, since the story maintains a visible causal thread between the villain's original grievance and his escalating conduct rather than presenting the escalation as gratuitous. So, the behavior of Grael in this scene can be considered qualified villainy since his obsessive planning is presented by the text as the direct continuation of the resentment established previously, not as an unexplained turn toward malice.

The behavior relating to generalized hostility is shown in the novel through Grael's manipulation of Ryze. Grael lures the younger disciple with the promise of forbidden knowledge and injures him to test a stolen elixir, and Ryze comes to recognize that Grael's stated motive of exposing the masters is a lie.

"Ryze stared at him. Even now, grael's eyes looked dead and cold. He's lying. The warden didn't want to make things better for anyone. He only wanted to take for himself what he felt he'd been wrongly denied, and to make all those who had ever crossed him suffer. This was where a lifetime of bitterness and nurtured, festering hatred led." (Reynolds, 2022, p. 184)

According to Cámara Arenas (2011), this is categorized as qualified villainy that has generalized beyond its original object: a villain's actions remain psychologically legible to the reader as long as the underlying grievance stays visible even as its targets multiply. So, the behavior of Grael toward Ryze can be considered qualified villainy since his hostility, first directed at the masters who wronged him, has now come to implicate a bystander who never did—evidence, in de Souza's (2024) terms, that Grael has moved decisively down the revenge-and-criminality path rather than toward resilience.

3. Why Grael's betrayal and renunciation of his name are categorized as complete dehumanization

Grael finally abandons any remaining loyalty to his former community. This can be seen when a foreign king, Viego, and his knights invade the city, Grael actively sides with them against his own former masters, guiding the invaders through the very tunnels he was once assigned to guard and pressing them toward violence against Bartek, the same elder who had condemned him at the Choosing ceremony years earlier. In the chaos that follows, Grael personally kills Hierarch Malgurza, hurling his hooked blade into her to seize a keystone he needs to reach the Well of Ages. In the novel's climax, having merged with a powerful and monstrous relic hidden within the Well of Ages, Grael explicitly renounces his own former identity, declaring that Erlok Grael no longer exists and that only the entity "Thresh" remains. Fittingly, when another character, Kalista, later recalls the people who betrayed her, she remembers him not by any title he once held but simply as one of her betrayers, the name Erlok Grael already fading from how he is spoken of by others.

The behavior relating to internalized inferiority is shown in the novel through Grael's own memory of how the masters once regarded him. Even in the story's climax, he recalls being dismissed by the others.

"For years they had all looked down upon him. Just a Thresher, they had sneered. They had made him what he was, and now they would suffer the consequences of their arrogance and petty cruelty." (Reynolds, 2022, p. 298).

According to Haslam (2006) in *Dehumanization: An Integrative Review*, this is categorized as animalistic dehumanization. Haslam argues that denying someone the traits considered uniquely human casts that person as animal-like, lacking the refinement, rationality, or moral standing that is otherwise extended to full human beings. So, the way Grael is remembered by the masters can be considered animalistic dehumanization since reducing him to a mere function, "a Thresher," strips him of any individual human standing in their eyes, completing, from the outside, the process that his own resentment had already been tracing from within.

The behavior relating to self-erasure is shown in the novel through Grael's renunciation of his own name in the story's final scene.

"Erlok Grael is dead," he hissed. "Now there is just thresh." (Reynolds, 2022, p. 298).

According to Haslam (2006), this is categorized as complete dehumanization, extended here to the point of self-application: the denial of human status, whether animalistic or mechanistic in form, ultimately removes a person from the category of full moral agency. Read alongside de Souza's (2024) three trajectories, this moment marks

the point at which the revenge-and-criminality path GraeI embarked on in Part One reaches its logical terminus, foreclosing any possibility of the resilience trajectory that might once have been available to him. So, the behavior of GraeI in renouncing his own name can be considered complete dehumanization since he no longer merely suffers exclusion from the human/belonging position but actively completes his own passage into its structural opposite, monster/outsider.

Taken together, these three phases indicate that the discrimination examined in the previous sections does not remain a static condition of subordination but functions as a cumulative psychological injury with real behavioral consequences. This pattern corresponds with Gilbert's (1997) and McCauley's (2017) accounts of humiliation as an externally attributed grievance that breeds anger and a desire for revenge rather than resolving on its own, with Bhugra's (2016) argument that sustained social discrimination carries consequences for both the mental well-being and the moral conduct of those subjected to it, and with Ertürk and Shrivastava's (2023) conception of discrimination as a form of social exclusion that compounds over time. Whereas Wu et al. (2022) and Jones (1997) frame the psychological cost of exclusion primarily as internalized distress, and Cámara Arenas (2011) shows how such circumstances can qualify, without excusing, a character's turn toward villainy, Ruination extends this cost outward and finally inward: GraeI's suffering is redirected first as aggression toward his oppressors, and ultimately as the wholesale abandonment of his own humanity, consistent with Haslam's (2006) account of dehumanization as a process that can be inflicted on a person and, in fiction at least, can also be self-completed. Read through de

Souza's (2024) three-strand model, Ruination thus dramatizes what happens when the revenge-and-criminality trajectory is followed to its end rather than interrupted by the resilience available to other characters in the story. In Saussurean terms, the novel completes the logic of its own binary structure—an opposition sustained without resolution does not fade but instead produces a new and starker opposition between the human and the monstrous, dramatizing how prolonged discrimination can corrode not only a victim's social position but the boundaries of the self.

CONCLUSION

Ruination shows how Erlok GraeI's experience of social exclusion is shaped by Saussurean binary opposition and by the cumulative psychological consequences of discrimination. His lower-class origin exposes him to the nobility/peasantry divide, structuring his identity as inferior from the outset. His spatial erasure during the masters' arrival reflects the visibility/invisibility opposition, denying him social recognition despite his physical presence. His humiliation at the Choosing ceremony formalizes the authority/submission divide, institutionalizing his subordinate status before the entire community. Read together, these discriminatory experiences do not remain static: they progressively harden into withdrawal and cruelty, then into circumstantially qualified villainy, and finally into complete dehumanization as GraeI renounces his own name to become the entity Thresh. Each stage reveals how discrimination in the novel is not merely an isolated event, but a cumulative structural force that ultimately displaces GraeI from the human/belonging position into its monstrous opposite.

In conclusion, Ruination uses Erlok Grael's journey to explore how social discrimination is structurally embedded—and how it can reshape a person's entire identity over time. Using Saussure's binary opposition alongside psychological theories of humiliation, aggression, and dehumanization helps reveal how language, institutional ritual, and accumulated grievance guide Grael's behavioral transformation. The novel mirrors real-world patterns of class-based marginalization, showing how individual suffering can reflect broader systemic inequality. It presents discrimination not as a simple act of unkindness, but as a structural and psychological process capable of unmaking a person's humanity entirely.

REFERENCES

- Altman, A. (2020). Discrimination. In *The Stanford Encyclopedia of Philosophy* (Winter 2020 Edition). <https://plato.stanford.edu/archives/win2020/entries/discrimination/>
- Ashley, L., & Empson, L. (2013). Differentiation and discrimination: Understanding social class and social exclusion in leading law firms. *Human Relations*, 66(2), 219–244. <https://doi.org/10.1177/0018726712455833>
- Asturi, R. D., & Rosyidi, M. I. (2022). Women oppression as a result of male domination represented in Malladi's novel *The Mango Season*. *Allure Journal*, 2(2), 114–123. <https://doi.org/10.26877/allure.v2i2.11940>
- Becker, J. C., Kraus, M. W., & Rheinschmidt-Same, M. (2017). Cultural expressions of social class and their implications for group-related beliefs and behaviors. *Journal of Social Issues*, 73(1), 158–174. <https://doi.org/10.1111/josi.12209>
- Bhugra, D. (2016). Social discrimination and social justice. *International Review of Psychiatry*, 28(4), 336–341. <https://doi.org/10.1080/09540261.2016.1210359>
- Bird, C. M., Webb, E. K., Schramm, A. T., Torres, L., Larson, C., & deRoos-Cassini, T. A. (2021). Racial discrimination is associated with acute posttraumatic stress symptoms and predicts future posttraumatic stress disorder symptom severity in trauma-exposed Black adults in the United States. *Journal of Traumatic Stress*, 34(5), 995–1004. <https://doi.org/10.1002/jts.22670>
- Cámara Arenas, E. (2011). Villains in Our Mind: A Psychological Approach to Literary and Filmic Villainy in: *Villains and Villainy*. https://doi.org/10.1163/9789401206808_002
- De Saussure, F. (2011). *Course in general linguistics*. Columbia University Press. <http://books.google.ie/books?id=ffzWX9LeeykC>
- De Saussure, F. (2011). *Course in general linguistics*. Columbia University Press. <http://books.google.ie/books?id=ffzWX9LeeykC>
- de Souza, I. A. (2024). Humiliation, Shame or Resilience: How to Reach Each of the Ways to Live, According to Analytical Psychology. *Mental Health & Human Resilience International Journal*. <https://doi.org/10.23880/MHRIJ-16000252>
- Ertürk, K. A., & Shrivastava, S. (2023). Discrimination as social exclusion. *Review of Social Economy*, 1–20. <https://doi.org/10.1080/00346764.2023.2177329>
- Fukurai, H. (1996). Race, social class, and jury participation: New dimensions for evaluating discrimination in jury service and jury selection. *Journal of Criminal Justice*, 24(1), 71–88. [https://doi.org/10.1016/0047-2352\(95\)00053-4](https://doi.org/10.1016/0047-2352(95)00053-4)

- Gaddis, S. M. (2023). Signaling Class: An Examination of the Treatment Validity of Names Used to Signal Race in Bias Experiments with Methodological Recommendations for Name Selection. SSRN Electronic Journal. <https://doi.org/10.2139/SSRN.3350739>
- Galos, D. R. (2023). Social media and hiring: A survey experiment on discrimination based on online social class cues. European Sociological Review. <https://doi.org/10.1093/esr/jcad012>
- Gilbert, P. (1997). The evolution of social attractiveness and its role in shame, humiliation, guilt and therapy. British Journal of Medical Psychology. <https://doi.org/10.1111/j.2044-8341.1997.TB01893.X>
- Giraud, I. (2010, August 31). Intertextualität und Kanon in Walter Moers' Der Schreckenmeister. <https://uwspace.uwaterloo.ca/items/Ofd93345-a058-4784-9b0f-962298664078>
- Haslam, N. (2006). Dehumanization: An integrative review. Personality and Social Psychology Review. https://doi.org/10.1207/S15327957PSPR1003_4
- Hunt, P. (2004). International Companion Encyclopedia of Children's Literature - Peter Hunt. <https://books.google.co.id/books?id=Up9eeTyTWJYC>
- Jackson, M. (2009). Disadvantaged through discrimination? The role of employers in social stratification. The British Journal of Sociology, 60(4), 669–692. <https://doi.org/10.1111/j.1468-4446.2009.01270.x>
- Jones, J. M. (1997). Prejudice and racism. McGraw-Hill Humanities, Social Sciences & World Languages. <http://books.google.ie/books?id=xkIIAQAAIAAJ>
- Karlsen, S., & Nazroo, J. Y. (2002). Relation between racial discrimination, social class, and health among ethnic minority groups. American Journal of Public Health, 92(4), 624–631. <https://doi.org/10.2105/ajph.92.4.624>
- Lee, H., & Turney, K. (2012). Investigating the relationship between perceived discrimination, social status, and mental health. Society and Mental Health, 2(1), 1–20. <https://doi.org/10.1177/2156869311433067>
- Leo, I., & Panigrahi, D. D. (2021). Caste discrimination and social change in India. Journal of Social Responsibility, Tourism and Hospitality, 12. <https://doi.org/10.55529/jsrth.12.1.6>
- Levi-Strauss, C. (2008). Structural anthropology. Hachette UK. <http://books.google.ie/books?id=yv43DgAAQBAJ>
- Luo, Y., Xu, J., Granberg, E., & Wentworth, W. M. (2011). A longitudinal study of social status, perceived discrimination, and physical and emotional health among older adults. Research on Aging, 34(3), 275–301. <https://doi.org/10.1177/0164027511426151>
- McCauley, C. (2017). Toward a psychology of humiliation in asymmetric conflict. American Psychologist, 72. <https://doi.org/10.1037/AMP0000063>
- Marx, K., & Engels, F. (2004). The Communist Manifesto. In R. C. Tucker (Ed.), The Marx-Engels Reader (2nd ed., pp. 469–500). W. W. Norton & Company. (Original work published 1848). <https://books.google.co.id/books?id=cs55hqPyJx0C&dq>
- Park, J. J., Kim, Y. K., Salazar, C., & Hayes, S. (2020). Student–faculty interaction and discrimination from faculty in STEM: The link with retention. Research in Higher Education, 61, 330–356. <https://link.springer.com/article/10.1007/s11162-019-09564-w>
- Putri, A., & Sarwoto, P. (2016). Saussurian binary opposition as the narrative

- structure of Williams' Summer and Smoke. *Journal of Language and Literature*, 16(1), 82–98.
<https://doi.org/10.24071/joll.v16i1.154>
- Smith, G. (1996). Binary opposition and sexual power in *Paradise Lost*. *The Midwest Quarterly*, 37(4), 383–395.
<https://link.gale.com/apps/doc/A18521262/AONE>
- Stableford, B. M. (2009). A to Z of Fantasy Literature (A to Z guide series; no. 46). Scarecrow Press Incorporated.
https://books.google.co.id/books/editio n/The_A_to_Z_of_Fantasy_Literature/QCWPwwEACAAJ
- Tian, J., Han, D., & Li, X. (2016). The relation between perceived discrimination and aggression behavior: a cross-lagged panel network analysis. *Current Psychology* 2026 45:9.
<https://doi.org/10.1007/S12144-026-09497-5>
- Travers, J. L., Teitelman, A. M., Jenkins, K. A., & Castle, N. G. (2019). Exploring social-based discrimination among nursing home certified nursing assistants. *Nursing Inquiry*, 27(1).
<https://doi.org/10.1111/nin.12315>
- Urbiola, A., Navas, M., Carmona, C., & Willis, G. B. (2022). Social class also matters: The effects of social class, ethnicity, and their interaction on prejudice and discrimination toward Roma. *Race and Social Problems*, 15(3), 262–276.
<https://doi.org/10.1007/s12552-022-09368-1>
- Weber, M. (1978). *Economy and Society: An Outline of Interpretive Sociology*, Volume 2. In G. Roth & C. Wittich (Eds.), *Economy and Society: An Outline of Interpretive Sociology* (Vol. 2). University of California Press. (Original work published 1922)
https://books.google.com/books/about/Economy_and_Society.html?hl=id&id=MILOksrhgrYC
- Wenz, S. E., & Hoenig, K. (2020). Ethnic and social class discrimination in education: Experimental evidence from Germany. *Research in Social Stratification and Mobility*, 65, 100461.
<https://doi.org/10.1016/j.rssm.2019.100461>
- Wingen, T., Englich, B., Estal-Muñoz, V., Mareva, S., & Kassianos, A. P. (2020). Exploring the relationship between social class and quality of life: The mediating role of power and status. *Applied Research in Quality of Life*, 16(5), 1983–1998.
<https://doi.org/10.1007/s11482-020-09853-y>
- Wu, J., Li, Q., Wu, Q., & Li, Q. (2022). Social class-based discrimination and psychological symptoms among socioeconomically disadvantaged college students: The moderated mediation role of stress mindset and rumination. *Frontiers in Psychiatry*, 13, 858951.
<https://doi.org/10.3389/fpsy.2022.858951>