



BIAS INCIDENTS TARGETING TWO MAJOR  
CHARACTERS IN STEFAN SCHAEFER'S  
*ARRANGED*

A THESIS

In Partial Fulfillment of the Requirements for the Sarjana Degree Majoring American  
Cultural Studies in English Department

Faculty of Humanities Diponegoro University

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## **PRONOUNCEMENT**

The writer of this research honestly states that she does this thesis by herself and the contents of this thesis are fully the writer's responsible. The writer also confirms that there are several materials in making the thesis and she has written them in the bibliography.

Semarang, June 2019

Vidya Muthya Citra

## **MOTTO AND DEDICATION**

*Life is hard, life is a struggle,  
But it can be passed,  
If we have a strong heart  
Don't give up!*

Vidya Muthya Citra

*This paper is dedicated to  
My beloved family and  
to everyone who have helped me accomplishing this paper*

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IN *ARRANGED***

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I realize that this thesis is still far from perfection. Therefore, I will be glad to receive any constructive criticism and good recommendation to make this thesis better.

Finally, I expect that this thesis will be useful to the readers who wish to learn something about bias incidents.

Semarang, June 2019

Vidya Muthya Citra

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## **ABSTRAK**

Di Amerika terdapat berbagai macam agama, kebudayaan, ras, danlainnya. Perbedaan – perbedaan tersebut dapat menyebabkan permasalahan di dalam masyarakat. Terkadang, permasalahan tersebut dapat dicerminkan dalam film. Salah satu film yang menceritakan permasalahan tersebut yaitu *Arranged*. Film tersebut ditulis dan disutradarai oleh Stefan Schaefer. Film ini menceritakan mengenai dua wanita sebagai karakter – karakter utama yang bernama Nasira dan Rochel yang mempunyai agama yang berbeda. Dua wanita ini mendapatkan berbagai macam perlakuan yang buruk yang didasari oleh etnik dan agama, contohnya perlakuan yang tidak menyenangkan bermotifkan bias (*bias incident*). Penulis ingin mengungkap kejahatan berbasis bias ini. Penulis menggunakan dua metode, metode pengumpulan data dan metode pendekatan. Metode pengumpulan data yang digunakan adalah penelitian kepustakaan, sementara metode pendekatannya adalah eksponensial dan sosiologi. Metode eksponensial digunakan untuk menganalisis aspek intrinsik dalam film sementara pendekatan sosiologi digunakan untuk menganalisis unsur ekstrinsik. Kemudian, penulis membatasi penelitian hanya pada kejahatan bias. Dalam penelitian ini, peneliti menemukan hasil dari penelitian yaitu kejahatan bias dalam film ini dilakukan oleh mayoritas ke minoritas karena adanya prasangka, sterotipe, dan diskriminasi.

Kata kunci : *Arranged*, kejahatan bias, Muslim, Yahudi

## **ABSTRACT**

In America, there are many religions, cultures, races, and others. The differences lead to some issues in the society. The issues sometimes can be reflected in the film. One of the films which tells about the issues is *Arranged*. The film is written and directed by Stefan Schaefer. The film tells about the story of two women as major characters, Nasira and Rochel, who are different in religions. The two women experience bad attitudes based on their ethnics and religions, for example bias incidents. The writer wants to uncover the bias incidents in the film. The writer uses two methods, method of data collection and method of approach. The method of data collection is library research while the methods of approach are exponential and social approach. Exponential approach is used to analyze intrinsic aspects while social approach is used to analyze the extrinsic aspects. Then, the writer also limits the study into bias incidents. In this thesis, the writer finds the result of this study that is bias incidents in the film are done by majorities to minorities because there are prejudice, stereotype, and discrimination.

Keywords: *Arranged*, bias incident, Muslim, Jewish

# CHAPTER I

## INTRODUCTION

### **I.1 Background of The Study**

America is a country which is very plural based on its ethnicity and religion. The US also attracts people in the world to live and to become the citizens there. For examples, as stated by VOA News, there are million people from other countries. The data was gotten from US citizenship swearing in ceremony in Jackson, Mississippi, July 6, 2017 which was quoted by VOA News. Asian immigrants started to catch up the number of Hispanic immigrants who had arrived in the US in 2010. However, after the beginning of the Great Recession in 2008, the number of immigrants who arrived from Latin America decreased. Then, 126.000 immigrants from India came to the US in 2017. Other immigrants came from Mexico (124.000), China (121.000), and Cuba (41.000). However, Hispanic people are the most residents there reaching 44%. It shows that America is a diverse country. However, the diversity can make some issues.

One of the issues emerged is bias incident toward minority groups. According to the studies done by Indiana University Bloomington, bias incident is related to the act of discrimination, stereotype, and prejudice. It deals with unjust or prejudicial

treatment of different categories of people, especially on the grounds of race, age, or sex.

Bias incidents can occur on the bases of certain identities. As stated in one of education institution's website named Bryn Mawr College, bias incident is an action which refers to people's behavior, illustration, or utterance which expresses the conscious or unconscious bias of person or group of people. This act can appear into many forms, such as racial, religious, and gender bias incidents. One of bias incident's types is religion. There are two cases regarding this matter, bias incident targeting Muslim and Jewish.

In this thesis, bias incidents in America will be discussed further. It is showed in one of American films entitled *Arranged* (2007) which is written and directed by Stefan Schaefer. *Arranged* is an interesting film which portrays one of the social issues in the world, bias incidents. The writer chose the issues because they are depicted in the film which makes the film epic. The film also contains the sensitivity of bias incident issues. The thesis about bias incident is also important to the readers. The readers can take a main advantage of it. The advantage is the readers have more knowledge and information from the topic which is discussed.

## **I.2 Scope of the study**

In order to limit the discussion, the writer of this thesis will discuss the bias incidents by using several theories namely prejudice, stereotype, and discrimination which are experienced by two major characters of *Arranged* named Rochel Meshenberg (Zoe Lister - Jones) who is an Orthodox Jewish and Nashira Khaldi (Francis Benhamou) who is a Muslim. Both of them are the teachers in a public

school at Ditmas Park, Brooklyn. It will be also discussed the social impact of bias incidents targeting Nasira and Rochel at that time.

### **I.3 Purposes of the Study**

Based on the title of this thesis, bias incidents toward two major characters in

*Arranged* which is directed by Stefan Schaefer, the purposes of the study are:

1. Discussing the intrinsic aspects of *Arranged* which consist of theme, plot, characters and characterization, and moral values
2. Analyzing extrinsic aspects including prejudice, stereotype, religious discrimination, and bias incidents experienced by two major characters in *Arranged*
3. Analyzing the impact of bias incidents on the two major characters in *Arranged*

### **I.4 Methods of Research**

In the thesis, the methods used in this thesis are method of data collection and method of approach. The method of data collection used is library research. This method is used to gain the data from many sources. Then, there are two methods of approach to analyze the film. The first, exponential approach is used to analyze the intrinsic aspects. Then, the sociological approach is used to analyze the extrinsic aspects.

#### **I.4.1 Method of Data Collection**

Library research is used on collecting the data. According to Rene Wellek and Austin Warren (1977), knowledge can be found on reference books in libraries. They add that his method is usually used by most literature student. The sources refer to books, internet, and journals. They are sorted and analyzed to get the knowledge about the subject matters. Audio-visual media which is in form of DVD is also involved to learn the intrinsic and extrinsic elements of *Arranged*.

#### **I.4.2 Method of Approach**

The methods of approach used are exponential and sociological approach. The methods of approach are used to analyze intrinsic and extrinsic aspects of the film. The exponential approach is used to analyze intrinsic aspects. According to Wilfred Guerin (2004:8), exponential approach is used to describe the knotted meaning of the film. It is reflected by the elements of film, for examples archetype, image, motif, and symbol.

The next, sociological approach is used to analyze the extrinsic aspects. According to George Steiner in his article titled *Critical Approaches to Literature*, sociological approach analyzes the social aspects of the literature, for examples culture, economy, and politic both in written and oral. He added that the aspects can be expressed implicitly and explicitly. In this thesis, the matter which is discussed is religion. Religion is one part of culture aspects. Therefore, the social approaches can explain the subject matter of the research.

### **I.5 Organization of writing**

The thesis consists of five chapters:

a. CHAPTER I : INTRODUCTION

This chapter consists of background of the study, scope of the study, purposes of the study, methods of research, and organization of writing.

b. CHAPTER II : SUMMARY AND BIOGRAPHY OF THE DIRECTOR

This chapter consists of summary of the film and biography of the director.

c. CHAPTER III : THEORETICAL FRAMEWORK

This chapter consists of the theories which are used to analyze the issue of this thesis.

d. CHAPTER IV : ANALYSIS

This chapter consists of intrinsic elements at *Arranged*, an overview about bias incidents toward two major characters, and the impact of bias incidents on the two major characters.

e. CHAPTER V : CONCLUSION

This chapter summarizes the discussion and gives the conclusion of the problem discussed in the analysis.

f. BIBLIOGRAPHY

## **CHAPTER II SUMMARY AND BIOGRAPHY OF THE DIRECTOR**

### **2.1 Summary of the Film**

Rochel Meshenberg and Nasira Khaldi are two teachers in a school which is placed in Brooklyn. They have different religions. Rochel is a Jewish while Nasira is a Muslim. Although they are different, they still become bestfriends. They also have a culture to do arranged marriage. They do it based on their parents' asking. Rochel does arranged marriage through matchmaker's help.

Their school headmaster named Principal Jacoby is a not-religious person. At the beginning of Rochel and Nasira teach in her school, she does not like the style of Nasira and Rochel's dressing. It is because she is afraid if her students will not study at the school anymore. They are considered as outdated people who do not want to wear any fashioned-dresses. Then, she is going to give Nasira and Rochel some money to buy the fashioned dresses. However, they reject it. They have a principle to protect their body by using long dresses.

After that, there are three students in the classroom who ask Nasira and Rochel whether they can be friends whereas they have different religions. They tell to Nasira that Muslims hate Jewish and want to kill all Jewish. Then, Nasira says that it is not true because there are many Muslims in the world and not all of them want to kill Jewish. In order to give explanation more about differences, Rochel asks the students to choose one word to describe them and make a unity circle in following day.

Then, Rochel asks Nasira to come to her house. She comes to Rochel's house to make school project. However, when she arrives at Rochel's house, she meets Rochel's mother. Rochel's mother seems dislike the visit of Nasira in her house because Nasira is a Muslim and she is afraid that their prospect to get a husband for Rochel is broken down.

In another scene, Rochel is asked to meet several men who have been chosen by the matchmaker. Then, she agrees it and meets the men. After meeting the men, she feels that there is no one who is suitable with her. She feels tired to the process of arranged marriage. Because of that, she leaves her house and visits her cousin. Her cousin says that she will leave all the Jewish's cultures and asks Rochel to come to a party with her. When Rochel comes to the party, she realizes that the place is not suitable to her. Then, she leaves the party.

Then, Nasira and her nephew, Zaher, comes to city park and meets Rochel with her little brother and her cousin there. They introduce their relatives each other. However, Rochel's brother named Avi asks to Nasira and Zaher whether they are Jewish or not. Rochel then explains that Nasira and her nephew are not Jewish. After

hearing it, Avi stares at Nasira but then Rochel tells that he should not stare like that to Nasira. After that, Nasira asks Zaher, Avi, and Rochel's cousin to play together in the park.

In another place, Nasira wants to make her free from the wooers who want to make her as his wife. She thinks that she will be given a good one by God. She is also believes that the culture of arranged marriage can work because she has a good example from her mother and her father.

Finally, Rochel and Nasira find the suitable man for them. They feel that the men are the best one than others. Then, they make a decision to marry with the men.

In the last scene, both Nasira and Rochel have children from the arranged marriage.

## **2.2 Biography of the Director**

The data about this biography mainly refers to IMDb and Revolvly. The two sources discussed the biography of Stefan Schaefer as the director of the film. Besides that, there are also some achievements that have been received by him.

Stefan Schaefer is the writer and the director of *Arranged* film. He was born in Boston on August 17<sup>th</sup>, 1971. His wife is Shenta Laury. He lived in Sussex, England when he was a child. When he was adolescent, he lived in Detroit and New York. Then, at adult, he studied acting and politics at Skidmore College and Wesleyan University, from which he graduated Phi Beta Kappa. After a year and a half, he then stayed in Germany because he got Fulbright Scholar at the University of Kiel. After graduated from there, he returned to New York and co-founded the production company named Cicala Film works.

As a director, his films have appeared at first in the cinema and won some awards at festivals, like Berlin International Film Festival and SxSW. His films were also successfully released at a theater and on TV channels, such as HBO and PBS.

His films are *My Last Day Without You*, *The Amazing Truth About Queen Raquela*, and *Arranged*. Besides that, Stefan and his writing partner named Christoph Silber have written four TV films to lead the networks of European ARD and ZDF which two of them were filmed in Hawai'i.

Next, Stefan has also directed television documentary titled *Contested Streets* which has the duration about an hour. The film was shown widely at environmental film festivals and was aired as part of "The Green" series on the Sundance Channel. Then, in 2015, he released another documentary film entitled *Even Though the Whole World is Burning* on Poet Laureate and environmental activist named W.S. Merwin. The film is a one-hour version of the film titled *W.S. Merwin: To Plant a Tree* which was aired nationally on PBS in April 2016. Besides that, many TV shows has been sold and developed by Stefan to many companies, for examples Sony Pictures TV, The Weinstein Company, and Big Beach. The series *Surf Break Hotel* were also co-created by him with Jonathan Stern of Abominable Pictures.

## **CHAPTER III THEORETICAL FRAMEWORK**

### **3.1 Intrinsic Aspects**

The first theory is intrinsic theory. According to Stanton (1965), the elements which build the literary work are theme, story fact including plot, story, and setting.

The intrinsic elements include the following items :

**3.1.1 Theme**

According to Stanton (1965: 20) and Kenny (1966: 88), theme is a meaning contained in the film which is given in the story. It is important to know the theme of the film. The theme cannot be revealed directly but it is told implicitly. Therefore, the readers or the viewers have to pay attention on the story of the film to know the theme of the film.

**3.1.2 Plot**

According to Stanton (1965: 14), plot is some stories which is consisted of sequence of events, but the events are just related to the cause and effect events. He added that the cause and effect events in the story make an event happens because of the other event. It means that all stories should be arranged chronologically order.

**3.1.3 Characters**

Characters are the people who portray the figures in the story. According to Stanton (1965: 17), in English literature, character has two meanings. The first, characters are the people who are shown in a literature work or drama. The other meaning, it is like an interest, desire, emotion, and moral principle which belong to the characters.

**3.1.4 Setting**

Stanton tells on his book titled *An Introduction to Fiction* (1965) that he classified setting with character and plot in the story because setting, character, and plot which will determine the story and the readers can imagine

the story as well when they read it. These three things create the story concretely because the characters are the people who experience some events in the story which needs the time and place (setting). Besides, according to Sudjiman (1999: 46), in brief, setting can be told as all the information, instruction, molding which relates to time, space, and atmosphere of events in a literary work building the background of the story. Setting can also give a reality impression to the readers or the audience, creates a certain atmosphere which it is like a real and happens.

## **3.2 Extrinsic Aspects**

### **3.2.1 Bias Incident**

According to studies done by an education institution named Bryn Mawr College, bias incident is an action which refers to people's behavior, illustration, or utterance which expresses the conscious or unconscious bias of person or group of people<sup>1</sup>. However, the action is not limited based on the people's ethnicity, race, gender, or other social identities. Bias incident depicts unconscious prejudices. It is experienced by all people when they see other people who are different from them. However, this action cannot be abolished.

The action can be hate crime if bias incident has been criminal. According to Pennsylvania State Law which is stated in Bryn Mawr College's website, a hate crime

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<sup>1</sup> This definition is retrieved from <https://www.brynmawr.edu/bias-response/what-bias-incident-0> (accessed on April, 2019)

is a criminal action which is done by some people to other people based on their color, race, religion, or others<sup>2</sup>. It is also stated that not all bias incidents are hate crimes, although all hate crimes are included in bias incidents. It means that an action of bias incident which has not violence aspects inside is not one of hate crimes. In contrary, an action of bias incident which has violence aspects inside is one of hate crimes.

According to Central Connecticut State University's website, not all the victim of bias incident will realize that they are the victims. A person who becomes a victim of the act is not limited to other people who are directly targeted by the person or groups who do or does the bias incident. For instance, stated in the website of Central Connecticut State University, all population of a society can be targeted by the act of vandalism in the campus or other places without ruining any property. In the case of vandalism in the campus, the property which is damaged by the irresponsible people, indirect influenced people of the incident are the people who are inflicted in the message of vandalism<sup>3</sup>.

Other cases of bias incidents, there are two reports from CAIR (Council on Anti-Islamic Relations) and Uniform Crime Reporting Program of the Federal Bureau of Investigation (FBI) in 2017 about bias incidents toward American Muslims and Jewish. In the CAIR report, there was an increase of hate crimes toward the American Muslims which increased 15 percent. The Muslims were from varieties ages, children to old people. Then, there were a surprising rate of bias incidents which was recorded

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<sup>2</sup> Retrieved from <https://www.brynmawr.edu/bias-response/what-bias-incident-0>

<sup>3</sup> Retrieved from <https://www.ccsu.edu/diversity/biasPlan.html> (accessed on April, 2019)

in 2017. The rate reached 18 percent of bias incidents' total number. The examples of the bias incidents happened toward the Muslims in that time were harassment, hate crimes, and employment discriminations. Then, the report from FBI (2018) in the website of Jewish Virtual Library about hate crimes toward Jewish shows that there are interference of the infringement reaching 60% of the incident based on religion<sup>4</sup>. The hate crimes are motivated by religious bias. The incident happens because of the increasing of the population. The victim is a person or the whole society.

Besides, in the website of Indiana University Bloomington, bias incident is related to the act of discrimination, stereotype, and prejudice. The target of bias incident is a person who has different religion, skin color, race, and others. The bias incident can happen everywhere. This act is considered as a cruel thing because the subject of the bias incident hates other people based on their religion, race, color, and others. The subjects of this action do not like diversity so they hate other people who are different from them. The bias incidents include these three things:

### **3.2.1.1 Stereotype**

According to Lippmann in his book titled *Public Opinion* (1922), stereotype refers to the particular illustration that is from mind when people think about a certain social group. He added that the action is an economical way to see the whole world. This is because individual cannot experience two different events in the different places which can be done simultaneously. Because of that, some people's knowledge

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<sup>4</sup> Retrieved from <https://www.jewishvirtuallibrary.org/statistics-on-religious-hate-crimes> (accessed on July, 2019)

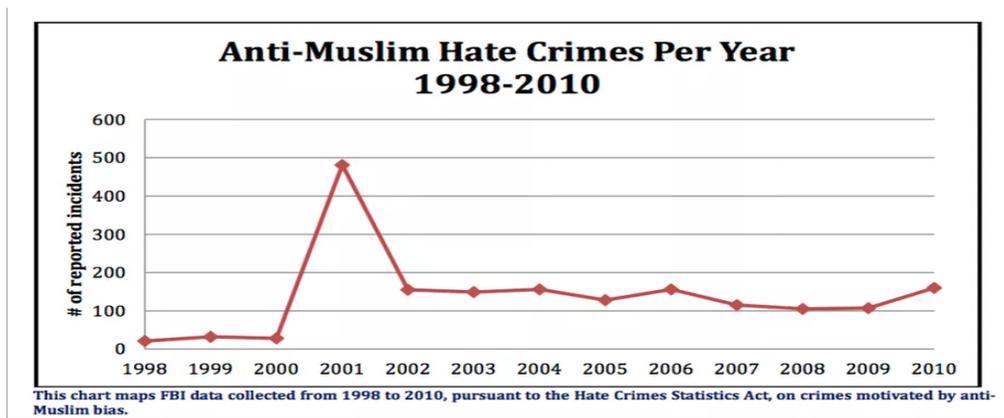
depends on the people who know about the matter that some people do not know. They look for or listen to other people's talking about something in their society which they do not know. After they know, it means that some people have their own view about other people from other race, religion, and culture. The view about something in their society can be positive or negative.

According to Bernard E. Whitley and Mary E. Kite (2010:19), stereotype is people's view about other people's behavior, religion, and others. People can do stereotype from many sources, for example media. The media can influence people to think and to believe about what is shown. Besides, media has an important role to give an experience which looks like the original one. Therefore, the media can function as ears and eyes to observe the society which we cannot experience directly. Media is a catalyst of culture at once influencer which cannot be avoided by the people toward the way of our thinking about world. It is stated:

Stereotypes are as beliefs and opinions about the characteristics, attributes, and behaviors of members of various groups. There are several key aspects of stereotypes. First, although stereotypes may be pictures in each individual's head, they also come from shared beliefs that are an integral part of culture. Stereotypes may be refined by each individual, but there is typically group consensus about the content of those beliefs. People learn stereotypes from the media, peers, parents, and even sources such as classic and modern literature. And, of course, people gather information about groups simply by observing the world around them (Bernard E. Whitley Jr. and Mary E. Kite, 2010:19)

Relating to the stereotype toward Muslim and Jewish, there are two reports about the Anti-Islamic and Anti-Semitism. First, the Anti-Islamic report is released by FBI in Vox (2017). FBI reported the rate of hating Moslems by Americans from 1998

– 2010. It can be shown in the chart below which is reported by FBI:



Source: Vox, 2017

In the report, it can be seen that there is a sharp increase of hating to Moslems in 2001. According to Vox, the media which shows the report, the sharp increase happened because there was a tragedy of 9-11 which happened in September 9<sup>th</sup>, 2001. The religious leaders and organization of Moslem in the United States announced that the attacks was not Islamic way, however Americans started to be afraid and hate the Moslems there. FBI also reported that there were an increase about 1600 percent of crime incidents toward Moslem by Anti-Moslem groups.

Fortunately, the rate of hating Moslem starts to decrease since 2002 or the following year after the tragedy of 9-11. The rate tends to stable until 2005 in the report, but it increases in 2006 and decreases in 2007 up to 2009. In 2010, there is an increase rate of hating the Moslems.

Another major issue dealing with the matter is anti-Semitism (anti-Jewish). Reported on The Washington Post, this act has been existed after the World War I. In February 2017, there was an annual report from the Anti-Defamation League saying that the amount of Anti-Semitic accidents was almost 60% higher in 2017 than 2016. It is the highest record in the year and the second largest number which was reported by ADL since it started to track accident data in 1970s. The increase of the accidents was due to the significant increase of discriminations in colleges and campuses. The ADL also reported that there were 1.015 accidents of harassment, 952 vandalism accidents, and 19 physical offensives. It shows that there were still bias incidents among Jewish.

### **3.2.1.2 Prejudice**

According to Allport in his seminal volume titled *The Nature of Prejudice* (1954), prejudice is an anti-sympathy way that is based on the generalization of guilt and inflexible. The action is directed toward an individual, or even a small or a big group. In a journal titled *Prejudice, Stereotyping and Discrimination: Theoretical and Empirical Overview* which is written by John F. Dovidio, Miles Hewstone, and friends, psychologists and sociologists has two different ways of thinking about prejudice. Psychologists consider that prejudice is as a process which is held

psychically by an individual while sociologists focus on its functions as a group-based. Although there is a different view about prejudice, both psychological and sociological approaches concentrate on how some group identities can influence the relations of intergroup.

Then, there is another definition about prejudice which relates the concern of psychology in the individual-level and the concern of sociology in the group-level by focusing on the prejudice's nature of dynamic. For example, Eagly and Diekmann (2005) thinks that prejudice is as a mechanism that preserves the differences of status and role between groups. Besides, they also focus on how the reactions of individuals have a contribution toward this process. They add that the people who diverge from the traditional role of their group can raise some negative reactions.

According to Bernard E. Whitley and Mary E. Kite (2010: 19), there are some types of prejudice. The types are based on race, religion, and class. The religion type is the main focus of this thesis. Then, Bernard E. Whitley and Mary E. Kite states that:

Prejudice based on religion has existed for centuries, but has been studied less than racial prejudice in the United States, perhaps because it has been less salient. The early Protestant immigrants to America were not tolerant of other religions: Both anti-Catholic and anti-Semitic (Jewish) prejudice was common until the 1950s... Since then, research and theory have focused on race and ethnicity, but the rise of anti-Muslim prejudice, described earlier in this chapter, and the increasing influence of religious fundamentalism on all forms on politics has led to an increasing interest in religious prejudice. (Bernard E. Whitley Jr. and Mary E. Kite, 2010:22)

Based on the statement above, prejudice based on religion is still existed nowadays but the presence of it is not as much as racial prejudice in United States. In fact, the early Protestant immigrants in America were intolerant to other religions there. The

prejudice among anti-Catholic and anti-Semitic happened until 1950s. Then, the prejudice based on religion has increased as the increasing of anti-Muslim prejudice.

### **3.2.1.3 Religious Discrimination**

In a Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief in 1981<sup>5</sup>, it is known that religious discrimination means there are differences, exemption, or mistreatment based on different religion and it has effects of revocation or emasculation of the recognition, the execution of human rights and the basic freedom in the equal basis. According to The Committee on Economic, Social and Cultural Rights, religious discrimination rises when people who are from religious minority are rejected to have the equality to get universities, employment, or even health services.

Hence, the discrimination in this research is the religious discrimination. It is because the two major characters have different religion with other people there. There are also some stereotypes about the minority. In the film, the major characters are Muslim and Jewish and they are friends. Muslim is sometimes considered as terrorists by other people. Besides, Muslim and Jewish are being stereotyped to be two hostile religions. They are the minority that makes them to be discriminated by the majority. The difference of religion is considered by the majority as the threat to them. Therefore, the minority gets some discriminated actions by the majority.

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<sup>5</sup> This definition is retrieved from [http://faithandafuture.com/wp-content/uploads/2018/02/Faith\\_and\\_a\\_Future\\_HR.pdf](http://faithandafuture.com/wp-content/uploads/2018/02/Faith_and_a_Future_HR.pdf) (Accessed on March 18th, 2019)

Besides, according to an article titled “Religious Discrimination and Legal Protection in the European Union”, religious discrimination is the different action to other people based on their religion, including their belief, appearance, assumption or attitude toward their religion. The different action related to individual’s belief usually happens in Europe. This treatment which is started by prejudice usually happens to the minorities group.

Religious discrimination happened because of prejudice toward the people who are different from the other people or groups. The discrimination can make some unfair treatments, harassment, and many unpleasant actions based on individual’s belief or religion. However, not all the prejudice which comes from several people or society’s mind about several people or minority groups who are different from other people or majority groups is true. The people who do prejudice to other people just follow majority groups’ mind about the discriminated groups.

### **3.3 Social Identity**

Social identity at first was introduced by Tajfel (1978) and was developed by Tajfel and Turner (1979). It refers to a group of people who classify themselves as members of several similar groups, for examples a basketball group and teacher group in a school. Tajfel (1972a: 31) added that social identity as individual’s knowledge that it belongs to certain social groups together with several emotional meaning and the values of the group’s members. The social group is two or more individuals who are divided either personals or group’s members (Turner, 1982: 15).

It means that social identity is an individual's attribute where the individual is the member of a social group. The attribute is then used to introduce the social group and to differ the social group with another social group. Each member in a social group has propinquity and several characteristics or different characteristics with another group. This relationship is not only physically but also psychologically. The physically relationship is for example the intensity of meeting among the group's members, while psychologically relationship is for example the members have same thoughts and goals.

There are many examples of social identity happened in the society but in this theory part, it will be given two examples. The first, a group of teachers in a school have a main goal, to make their students smart. They may come from different race, religion, and others but they can be united in the school and focus on their purposes of being a teacher in the school. The next example is a basketball group. They may have different life background. They may come from a rich or poor family, a Muslim or Christian family, or others. Although they are different, they focus on their goals. One of their goals is getting many basketball achievements. They even do not care their differences.

## CHAPTER 4

### DISCUSSION

In America, there are many people who live there with different cultures, religions, and races. Therefore, America can be called as a multicultural country. The multicultural of America can be seen in the one of America's films, *Arranged*. There are many cultures and religions which are shown in this film. Even, there is a friendship between two different religions which are Muslim and Jewish.

#### **4.1 Intrinsic Aspects**

In *Arranged* film, there are some intrinsic elements which will be discussed. The intrinsic elements are:

##### **4.1.1 Theme**

By seeing the theory above, there is a meaning contained in the film which is given in the story so the problem is a special meaning which can be explained as the theme itself (According to Stanton (1965: 20) and Kenny (1966: 88)). There are some themes which are in the film; there is inter-religious interaction and marriage.

##### **4.1.1.1 Inter-religious Interaction**

Rochel and Nasira work in a local school which has the students are different religions and races. However, Rochel and Nasira live in the neighborhood which has their own culture. Rochel and Nasira have to understand and learn to compete in the

American society which figures out the issues of the worship places and takes secularism over the religious things because they choose to leave their closed environments to work in the public education institution. Although the principal of the school tells her opinion that diversity is something which has to be honored, but she has a secular mind which clashes with the religious things. It can be seen at the scene when the principal tells about the way their dress because she does not like it and she thinks that they live in the modern era, so they have to wear some modern dress. She wants Rochel and Nasira to buy some modern clothes to attract their students more, but they do not want it. However, she still forces them to buy it. It is known that the principal has a secular think. The proof that the principal has a secular think is in the dialogues.

*Principal Jacoby:* The two of you are some of my smartest teachers. You work hard, you love your kids, you come on time, you're creative, you're successful participants in the modern world, except for the religious thing. You know, I mean, the rules, the regulations, the way you dress. What happens in 2, 3 years? I lose you. I lose you to the yeshiva. I lose you to the mosque and then they marry you off. Come on. We're in the 21st century here. There was a women's movement. I went through it.

(*Arranged*, 00:24:11 to 00:24:51)

In the film, there is also a friendship between two different religions, Jewish and Muslim. In the film, Rochel has a friendship with the person who has a different religion with her, Nasira. They have to fight the prejudice of the religion and the pressure from each religion's members. It can be seen in a scene when Rochel asks Nasira to come to her house for doing their school project together. However, Rochel's mother does not like the coming of Nasira to her house. Therefore, she asks

Rochel not to bring her Muslim friend to her house. It is because her mother does not want her neighbors have a bad prejudice about Rochel and she does not want her daughter's prospect to be loosened to get a husband. The dialogues of Rochel and her mother about the rejection of the presence of Nasira is in the dialogues:

*Mother* : You should have asked to your father first.

*Rochel* : Why?

*Mother* : Why? There could be repercussions. Neighbors may see.

*Rochel* : The neighbors are gossipy.

*Mother* : Exactly. Exactly, my point.

*Rochel* : We work together. She is a friend from school, that's it.

*Mother* : Fine. Fine. Then, I think you should ask her to leave and talk to your father before she comes back.

*Rochel* : What do you ... what do you like to ...

*Mother* : I don't wanna a man mention about this because it is your prospect.

*Rochel* : That's ridiculous.

*Mother* : Perhaps it is. But, it could. I am sorry. Talk to your father.

(Arranged, 00:39:03 to 00:39:37)

Although Rochel's mother has rejected Nasira, she and Rochel still become friends. They receive their differences without judging each other. Like what the writer has explained before that Nasira and Rochel are in the same public school. Although the school where they work is a place where the children have different racial, ethnic, and religious backgrounds mixing together, the students have any prejudice and stereotype which they learn from home. The students do not believe that there are two people who have a different religion being friends. However, Nasira and Rochel can proof that they can be friends although they are in the different religion.

#### **4.1.1.2 Marriage**

*Arranged* is one of films which is shown the arranged marriage among certain races. Rochel's and Nasira's parents' marriages are one of arranged marriage's products. Their parents feel that they enjoy and do not have problems with the marriage so they want their children have a husband who is from their suggestion. Rochel has met the matchmaker. The matchmaker suggests some men to have a dating with Rochel. Then, Rochel dates with some men. However, none of them are suitable with Rochel. One day, she meets a man who attracts her. Knowing that, Nasira tries to find some information about the man. Finally Rochel can meet the man and they go to marry. Besides, Nasira is also mated by her parents with some men to be her husband. The first man is not suitable with her. However, Nasira is attracted with the last man. Finally, they do a marriage.

The proof of arranged marriage which has to be done by Nasira and Rochel is in the dialogues' time of 42:27 to 42:47 and 48:21 to 48:40. The first, Nasira's father says that the arranged marriage can be successful is in the dialogues.

*Father* : I simply want the best for you. I want you to have a loving home, children. I want you to experience everything that you haven't in this house. Do you find the union between your mother and me as successful?

*Nasira* : Yes, I do.

*Father* : Ok. I want the same for you.

(*Arranged*, 00:42:27 to 00:42:47)

It can be seen that Nasira's father wants the best for his daughter by matching her with some men. According to him, an arranged marriage can be successful. One of the successful marriage examples is the marriage of Nasira's parents. Therefore, it makes Nasira's father matches Nasira with some men.

Then, Rochel's mother and grandmother also want Rochel to have a husband from the matchmaker's suggestion. It can be seen in the dialogues.

*Grandmother* : Look! Mariam and I have been matching you with the best prospect out there. They have jobs, they come from good family. What?

*Mother* : Rochel, you wanted to finish the school and you finished. You want to get a job, you have one now. It's time, this is the time.

*(Arranged, 00:48:21 to 00:48:40)*

It can be seen that Rochel's mother and grandmother have also matched Rochel with some men. They look for the best one for Rochel. They want to do it because they want Rochel to have a better life.

#### **4.1.2 Setting**

According to the theory above, setting can be told as all the information, instruction, molding which relates to time, space, and atmosphere of events in a literary work building the background of the story (Sudjiman, 1999:46). Setting can also give a reality impression to the readers or the audience, creates a certain atmosphere which is as if it really is and happens.

There are 3 settings, place, time, and atmosphere. The setting of place will be explained at first.

##### **4.1.2.1 Setting of Place**

There are several places in the film. The settings of place in the film are school, Rochel's house, Nasira's house, and city park. They are in a big place namely Brooklyn. It can be seen in the introduction of Nasira in the school in front of her

friends. She tells that she has lived in Brooklyn since she was 5 years old. The words of Nasira can be the proof of the setting of the place.

*Principal* : Nasira!

*Nasira* : Mmm ... ok... ahh well. My name is Nashira Khaldi and I was born in Syria. I came to Brooklyn with my parents when I was five. My father was a Hafez which is basically as a scholar of the Qur'an. And now he has a place in the gas station of Blackbushe. He is not so juicy.

(*Arranged*, 00:06:49 to 00:07:16)

Then, the proof of setting in the Rochel's house is when Rochel, her grandmother, and her mother is talking about arranged marriage in the dining room. It can be seen in the dialogue:

*Grandmother* : Look! Mariam and I have been matching you with the best prospect out there. They have jobs, they come from good family. What?

*Mother* : Rochel, you wanted to finish the school and you finished. You wanted to have a job, you have one now. It's the time, this is the time.

*Grandmother* : What is that on your hand?

*Rochel* : It's nothing. Look. I don't know what to say. I mean it's, it's not working. If it's the best there is, I'd rather wait. I am not interested in dating.

(*Arranged*, 00:48:21 to 00:49:00)

After that, the proof of setting in the Nasira's house is when she is talking to her father about marriage.

*Father* : Perhaps you already know this. Perhaps you do email or talking to the computer or everything you do.

*Nasira* : Perhaps.

*Father* : I'm sure you have and that's fine with me. I simply want to let you know, if you and Jamil have my blessings. The blessings of your mother and me. We are delighted.

*Nasira* : Syukron, Baba.

(Arranged, 00:21:34 to 00:22:16)

Then, the proof of the setting in the city park is when Rochel with her brother and her cousin meet Nasira with her nephew in the city park. It can be seen in the dialogue:

*Nasira* : Why don't you guys go and play together?

*Avi* : Is he a Jewish?

*Rochel* : No, but it doesn't matter, Avi. So, hey, why don't you play with the new kite we got. Looks like fun. It's a brand new.

(Arranged, 00:28:37 to 00:28:43)

#### **4.1.2.2 Setting of time**

The time which is in the film is in the 21st century. It can be seen that there are some modern technologies and the words of the principal. The principal word is in the dialogue:

The two of you are some of my smartest teachers. You work hard, you love your kids, you come on time, you're creative, you're successful participants in the modern world, except for the religious thing. You know, I mean, the rules, the regulations, the way you dress. What happens in 2, 3 years? I lose you. I lose you to the yeshiva. I lose you to the mosque and then they marry you off. Come on. We're in the 21st century here. There was a women's movement. I went through it.

(Arranged, 00:09:06 to 00:09:52)

#### **4.1.2.3 Setting of atmosphere**

There are two atmosphere settings which will be discussed in this paper, happy and tense atmosphere.

##### **4.1.2.3.1 Happy moment**

The happy moment of the film is when Nasira's father has blessed the relationship of Nasira and Jamil. He also wants them to do a marriage. Nasira seems very happy by listening what her father says.

*Father* :Perhaps you already know this. Perhaps you do email or talking to the computer or everything you do.

*Nasira* : Perhaps.

*Father* : I'm sure you have and that's fine with me. I simply want to let you know, if you and Jamil have my blessings. The blessings of your mother and me. We are delighted.

*Nasira* : Syukron, Baba.

(*Arranged*, 00:21:34 to 00:22:16)

#### 4.1.2.3.2 Tense atmosphere

The tense atmosphere of the film is when Rochel does not want to match with other men again. She against her mother and her grandmother's opinion. She even debates with them.

*Grandmother* : Look! Mariam and I have been matching you with the best prospect out there. They have jobs, they come from good family. What?

*Mother* : Rochel, you wanted to finish the school and you finished. You wanted to have a job, you have one now. It's the time, this is the time.

*Grandmother* : What is that on your hand?

*Rochel* : It's nothing. Look. I don't know what to say. I mean it's, it's not working. If it's the best there is, I'd rather wait. I am not interested in dating.

*Grandmother* : No. That is not an option. I'm not exactly sure what this 'Mr. Perfect' looks like to you. But, in a year you will ...

*Rochel* : But too old? Come on, this is ridiculous.

*Mother* : She is right, Rochel. Remember the Naspem girl? You don't want to end up with the old man.

*Rochel* : What you want me to do? Marry someone who I have not known understood or who has a norm to me. ... I have a normal conversation. I am sorry. I am not ready to sell. I am not.

(*Arranged*, 00:48:21 to 00:49:40)

#### 4.1.3 Plot

According to Stanton (1965: 14), plot is some stories which is consisted of sequence of events, but the events are just related to the cause and effect events. He added that the cause and effect events in the story make an event happens because of

the other event. The plot of *Arranged* film is a chronological plot. The writer of the film explains the story in chronological order.

In brief, there are 3 parts of plot in the film:

#### **4.1.3.1 Introduction Part**

An introduction part in the film is when the writer of the film introduces the main characters, Rochel and Nasira. The introduction of the characters is in the scene when the principal wants several characters in the room to introduce their selves. The first, the principal asks Nasira to introduce herself. It can be known in the dialogue:

*Principal* :Nasira!

*Nasira* : Mmm ... ok... ahh well. My name is NashiraKhaldi and I was born in Syria. I came to Brooklyn with my parents when I was five. My father was a Hafez which is basically as a scholar of the Qur'an. And now he has a place in the gas station of Blackbushe. He is not so juicy.

(*Arranged*, 00:06:49 to 00:07:16)

After Nasira, Rochel is asked to introduce herself in front of the people there. The moment when Rochel introduces herself in the dialogues :

*Rochel* : Hi! I am RochelMeshenberg.

*Principal* : Could you pronounce your name once again?

*Rochel* : Oh,sure. It's Rochel. But you can call me Rochel if it is easier.

*Principal* : No. No. No. That's your name and we are gonna pronounce it. Once more.

*Rochel* : It's Rochel.

*Principal* : Everybody

*All* : Rochel

*Principal* : Beautiful.

*Rochel* :Ok. Thank you. I will work as a teacher in this year with a special needs child, I don't know who yet. Basically this is it. I don't have any very big secret to tell.

(*Arranged*, 00:09:06 to 00:09:52)

#### **4.1.3.2 Conflict Part**

There are many conflicts inside the film. One of conflict parts in the film is when Rochel against her mother to do the arranged marriage. She wants to marry with someone who has been known and understood by her. She does not want to marry a stranger man or a man who she has not known. She also does not feel comfortable with the men who have been matched by her mother to her. According to her, all men cannot make her impressed. However, her mother and her grandmother still keep the Jewish tradition to make arranged marriage to her. It can be seen in the dialogues:

*Grandmother* : Look! Mariam and I have been matching you with the best prospect out there. They have jobs, they come from good family. What?

*Mother* : Rochel, you wanted to finish the school and you finished. You wanted to have a job, you have one now. It's the time, this is the time.

*Grandmother* : What is that on your hand?

*Rochel* : It's nothing. Look. I don't know what to say. I mean it's, it's not working. If it's the best there is, I'd rather wait. I am not interested in dating.

*Grandmother* : No. That is not an option. I'm not exactly sure what this 'Mr. Perfect' looks like to you. But, in a year you will ...

*Rochel* : But too old? Come on, this is ridiculous.

*Mother* : She is right, Rochel. Remember the Naspem girl? You don't want to end up with the old man.

*Rochel* : What you want me to do? Marry someone who I have not known understood or who has a norm to me. ... I have a normal conversation. I am sorry. I am not ready to sell. I am not.

*(Arranged, 00:48:21 to 00:49:40)*

The dialogue above tells that there is a conflict between Rochel, her mother, and her grand mother. Rochel thinks that the arranged marriage does not work well. She even says that she is not interested with any kind of dating. Because of that, she

thinks that she will be sold by her mother and her grand mother. The dialogue also shows the rage expression of Rochel.

#### 4.1.3.3 Resolution Part

There are two resolution parts in this film. Both of them are the moment when Rochel and Nasira find their men. They find a suitable man for them. The first is when the matchmaker comes to her house with bringing some information about men. Then, Rochel is attracted with a man whom she likes when they meet in the library. It can be seen in 1:24:22 to 1:24:40.

*Matchmaker* : Last week, sefaradi woman came to my dorm.

*Grandmother* : Sefaradi?

*Matchmaker* : Yes, beat on my door and gave me the data. A strange woman. Anyway, it is an interesting possibility.

*Rochel* : Yes. I mean. I like this new system, to see who they are little more.

(Arranged, 01:24:22 to 01:24:40)

Then, the next resolution part is when Nasira's father has blessed Nasira to marry the last man who has been introduced to her. Nasira is very happy to hear that. She loves the last man who is introduced to her and she does not like to marry an old man. The scene is in 1:21:34 to 1:22:16.

*Father* :Perhaps you already know this. Perhaps you do email or talking to the computer or everything you do.

*Nasira* : Perhaps.

*Father* :I'm sure you have and that's fine with me. I simply want to let you know, if you and Jamil have my blessings. The blessings of your mother and me. We are delighted.

*Nasira* : Syukron, Baba.

(Arranged, 00:21:34 to 00:22:16)

#### **4.1. 4 Characters**

According to the theory above, characters are the people who portray the figures in the story. There are some main characters in the film who will be explained in this paper by the writer. The characters are Rochel Meshenberg, Nasira Khaldi, Principal Jacoby, Abdul Halim Khaldi, and Shelli Meshenberg.

##### **4.1.4.1 Rochel Meshenberg**



*(Arranged, 00:05:36)*

Rochel is one of main characters. She is a Jewish. In the beginning of the film, she is as a shy woman who has a well-mannered and dressed. She is not like the other American women who use sexy and modern dresses. She always uses some covered dresses to cover her body because she wants to obey the regulation of her religion that is covering the body well. She also has a friend who has different religion with her named Nasira. Although, she has a different religion friend, she does not take it as a matter. She is always with Nasira because Nasira is also her partner in the school.

##### **4.1.4.2 Nasira Khaldi**



*(Arranged, 00:02:57)*

Unlike Rochel, she is an opened person. She is also main character. She is a Muslim. She is a person who makes a friendship with Rochel when she says thank you to Rochel because Rochel has defended her from a children's question about religion. Nasira is also a person who is not afraid to talk in any situation and tries to make other people comfortable with her. She is also a stiff woman. When Rochel's mother does not like the presence of Nasira in her house, Nasira assures Rochel that she is fine and she suggests Rochel to make a unity circle in her kitchen which makes the situation calmer. It can be seen in the dialogues.

*Nasira* : Is she fell uncomfortable with me being angry?

*Rochel* : Yeah.

*Nasira* : So you have a unity circle in the kitchen.

*Rochel* : I am sorry. I'm so embarrassed.

*Nasira* : Don't be. I'll see you tomorrow.

*(Arranged, 00:39:48 to 00:40:07)*

#### **4.1.4.3 Principal Jacoby**



*(Arranged, 00:06:41)*

She is one of the secular society people. She thinks that this era is not like the ancient era which the women should use some covered dresses. She thinks that all women should do everything they want and use sexy and modern dresses. It can be seen in the principal's words.

*Principal Jacoby* :The two of you are some of my smartest teachers. You work hard, you love your kids, you come on time, you're creative, you're successful participants in the modern world, except for the religious thing. You know, I mean, the rules, the regulations, the way you dress. What happens in 2, 3 years? I lose you. I lose you to the yeshiva. I lose you to the mosque and then they marry you off. Come on. We're in the 21st century here. There was a women's movement. I went through it.

*(Arranged, 00:24:11 to 00:24:51)*

It can be seen in the words of Principal Jacoby which tells that she does not like the way Nasira and Rochel dressing. She thinks that they are outdated with their dresses. She does not want the religion thing to be applied in the daily life, for example the covered dresses which are worn by Nasira and Rochel.

#### **4.1.4.4 Abdul Halim Khaldi**



*(Arranged, 00:41:32)*

He is Nasira's father. This character is a wise and good father to his children. He wants his children having a happy life so he makes an arranged marriage for his

daughter, Nasira. The purpose of this arranged marriage is to make Nasira's life happy like her parents. It can be seen in the dialogues.

*Father* :I simply want the best for you. I want you to have a loving home, children. I want you to experience everything that you haven't in this house. Do you find the union between your mother and me as successful?

*Nasira* :Yes, I do.

*Father* : Ok. I want the same for you.

(*Arranged*, 00:42:27 to 00:42:47)

He also receives her daughter's different religion friend, Rochel when she comes to his house. It can be seen in a scene when Rochel comes to Nasira's house and meets his father. Even, his father is welcoming her. The proof is in the dialogues:

*Nasira* : Oh, Baba. This ... this is Rochel, my teacher's friend that I was telling you about.

*Father* :Welcome. Good to meet you.

(*Arranged*, 00:46:10 to 00:46:22)

#### 4.1.4.5 Shelli Meshenberg



(*Arranged*, 00:04:00)

She is Rochel's mother. Like Nasira's father, she wants Rochel to have a husband from the matchmaker's suggestion. Therefore, it made her want Rochel to have a husband soon. She has a prospect for matching her child, Rochel with a man. It can be seen in the dialogues:

*Grandmother* :Look! Mariam and I have been matching you with the best prospect out there. They have jobs, they come from good family. What?

*Mother* : Rochel, you wanted to finish the school and you finished. You wanted to get a job, you have one now. It's time, this is the time.

(*Arranged*, 00:48:21 to 00:48:40)

However, she does not like Rochel's Muslim friend comes to her house because it can break the prospect. It also can make some gossips to her neighbors. In her opinion, it is not good for Rochel's future. It can be seen the dialogues:

*Mother* : You should have asked to your father first.

*Rochel* : Why?

*Mother* :Why? There could be repercussions. Neighbors may see.

*Rochel* : The neighbors are gossipy.

*Mother* : Exactly. Exactly, my point.

*Rochel* : We work together. She is a friend from school, that's it.

*Mother* : Fine. Fine. Then, I think you should ask her to leave and talk to your father before she comes back.

*Rochel* : What do you ... what do you like to ...

*Mother* : I don't wanna a man mention about this because it is your prospect.

*Rochel* : That's ridiculous.

*Mother* : Perhaps it is. But, it could. I am sorry. Talk to your father.

(*Arranged*, 00:39:03 to 00:39:37)

## 4.2. Extrinsic Aspects

### 4.2.1 Bias Incidents

#### 4.2.1.1 Bias Incident targeting Nasira and Rochel



*(Arranged, 00:24:18)*

In 00:22:39 – 00:25:12, Principal Jacoby asks Rochel to come to her office. Then, she asks to Rochel what happens in the class when Nasira is teaching in the class. She says that she gives an exercise to the students to make them understand about the diversity in the world. However, the principal seems she does not agree with the idea to give the students an exercise about it. She does not like them to waste their time to give a lesson outside the academic lessons.

Accidentally, Nasira passes the principal's room. Principal Jacoby then asks her to come in her room. After Nasira comes to the principal room, Jacoby says to them that their dresses are old-fashioned. She is afraid if they do not change their style, she will lose her students in the school. She asks them to change their style and gives them money to buy some modern dresses. However, Nasira and Rochel refuse it. It can be shown in the dialogue:

*Principal* : Look at you  
*Rochel* : M ... m ... me?

*Principal* : You're beautiful. You are a beautiful woman. You could be a model. I'm not kidding

*Nasira* : [walk passing Principal's room]

*Principal* : Nasira! Hello? Could you come in a minute?

*Nasira* : [enter Principal's room] What's going on?

*Principal* : I just told to Rochel that she is a beautiful woman. Let's get down. Look! The two of you are some of my smartest teachers. You work hard, you love your kids, you come on time, you're creative, you're successful participants in the modern world, except for the religious thing. You know, I mean, the rules, the regulations, the way you dress. What happens in 2, 3 years? I lose you. I lose you to the Yeshiva. I lose you to the Mosque and then they marry you off. Come on. We're in the 21st century here. There was a women's movement. I went through it. Oh, I'm getting carried away, but you know what I mean. Okay, good, good, go home, but yet, tell you what ... [take her money from her bag] go shopping. Okay, here is some money. Get yourself some designed clothes [give the money to Rochel and Nasira]

*Rochel and Nasira*: [refuse the money] Oh we can't take it ...

(*Arranged*, 00:22:39 – 00:25:12)

The dialogue above shows the bias incident toward Nasira and Rochel. According to studies done by an education institution named Bryn Mawr College, bias incident is an action which refers to people's behavior, illustration, or utterance which expresses the conscious or unconscious bias of person or group of people. In the scene, the principal does the bias incident verbally by stating that they should change their way of dressing. She does not like Nasira and Rochel's appearance because she thinks that the appearance can be a threat to her school. She is afraid that their dresses make her students do not want to study at her school anymore. She wants Rochel and Nasira to wear some fashionable dresses.

Besides, the dialogue shows that the principal wants both Nasira and Rochel are two smart teachers except the religious thing. She also does the bias incident by showing her unfavorable behavior when she is going to give money to Rochel and Nasira to buy some modern dresses. She criticizes their appearance. She thinks that the school regulation of using dresses is not like what they wear. She also thinks that they live in the 21<sup>st</sup> century which there are many woman movements in the era. The dresses of the two teachers should follow the current development.

#### **4.2.1.2 Bias incident targeting Nasira and her nephew in the city park**



*(Arranged, 00:28:20)*

In 00:27:50 – 00:28:43, it can be seen that Nasira and her nephew meet Rochel with her little brother and her cousin. They meet at the city park. Rochel and Nasira talk to each other. Accidentally, when Rochel introduce Nasira to her brother and cousin, her brother asks to Nasira whether she is a Jewish or not. Then, Rochel says that she is not a Jewish. After listening to Rochel's answer, he then stares at Nasira. Rochel tells to her brother that he should not stare at another person like what he does to Nasira. After that, Nasira introduces her nephew to them. Rochel's little brother asks Nasira's nephew whether he is a Jewish or not. Rochel who listens to the

conversation says to her little brother that they are not Jewish but it actually does not a matter to him. It can be shown in the dialogue:

*Nasira* : Zaher! Please come back and apologize to the woman!  
[toward Rochel] Heii... I'm so sorry, he has so much energy. [toward Zaher] Zaher!

*Rochel* : Is he your brother?

*Nasira* : No, he is my nephew from my older brother and sister.

*Rochel* : This is my brother and she is my cousin.

*Nasira*: Ohh

*Avi* : Are you a Jewish?

*Rochel* : No, Avi, she's not. It's Nasira. She is a teacher with me. She is a Muslim

*Nasira* : Yes

*Avi* : [stare at Nasira]

*Rochel* : It's not polite to stare, Avi

*Nasira* : It's okay. [toward Zaher] Zaher! [toward Avi] Look, Avi, this is Zaher

*Zaher* : Hi ...

*Nasira* : Why don't you guys go and play together?

*Avi* : Is he a Jewish?

*Rochel* : No, but it doesn't matter, Avi. So, hey, why don't you play with the new kite we got. Looks like fun. It's a brand new.

(*Arranged*, 00:27:50 – 00:28:43)

From the dialogue above, what Rochel's little brother does is called as bias incident. According to Bryn Mawr College's website, bias incident is an action which refers to people's behavior, illustration, or utterance which expresses the conscious or unconscious bias of person or group of people. In the scene, Avi gives a face expression to Nasira and Zaher showing that he does not like their religion. He shows unconscious bias expression to Nasira and Zaher. He just stares at them without saying anything, except "Are you a Jewish?".

Besides, Avi shows his unpleasant attitude to Nasira and Zaher by staring at them after he asks to them whether they are Jewish or not. He also seems do not like their presence as Muslims there. Fortunately, this act is not a criminal because there is not criminal act, for example violence on what Avi does to Nasira and Zaher. He just gives the unfavorable face expression by staring at them. Staring to other people is considered as an impolite attitude based on what Rochel says to Avi that it is impolite to stare to other people like what he does to Nasira and Zaher.

#### **4.2.2 Stereotype and Prejudice toward Nasira**



*(Arranged, 00:20:11)*

In the minutes of 00:19:50 – 00:20:39, when Nasira is teaching history science, there are two students named Justin and Jimmy who make noises. Their noise attracts Nasira's attention and makes Nasira ask them about what they have talked. One of the students, Justin, tells that according to Jimmy, his friend, Nasira as a Muslim and Rochel as a Jewish are mutually hostile. They think that Muslims will kill all Jewish. One of their friends, Rebecca, also responds about it. The dialogue can be seen in 00:19:50 – 00:20:39:

*Rebecca* : What do you talk about?

*Nasira* : What's the problem, Justin?

*Justin* : Nothing

*Nasira* : Well, it doesn't sound like nothing, so come on out with it

*Justin* : Well, Jimmy was saying that you and Miss Rochel can't be friends because you come from different religions, like you hate her or something

*Nasira* : And why would you think that Jimmy?

*Jimmy* : Well, are you?

*Nasira* : Are we what?

*Jimmy* : Friends, because I heard in the news that all the Muslims want to kill all the Jews. Aren't you a Muslim?

*Nasira* : [talk to Rochel] Do you think I want to kill you Miss Rochel?

*Rochel* : No, of course not

*Rebecca*: [raise her hand]

*Nasira* : Yes, Rebecca?

*Rebecca* : I heard that the Muslims suppress and push back Jews to the ocean

*Nasira* : The Muslims? There are more than one and a half billion Muslims worldwide in different countries, speaking different languages with the different ways of dealing the world, and there always people who hate other people , and it's out cause of ignorance because they feel scared or they feel threatened, or maybe they just don't understand where the people are coming from

*Rebecca* : So, how many people want to kill the Jews then?

*Jimmy* : Yeah, like how many?

(*Arranged*, 00:19:50 – 00:20:39)

It shows that there are prejudice and stereotype from three students. In the theory above, stereotype can come from everywhere, including media like what had been stated by Bernard E. Whitley and Mary E. Kite that media is one of the big influencers to all people in the world. Jimmy and Justin tell that they know it from news. It means that they think all Muslims will kill Jewish like what has been showed in the news. They think that Muslims keen on killing Jewish. Besides, the theory from Allport in his seminar titled *The Nature of Prejudice* (1954) says that prejudice is an anti-sympathy way that is based on the generalization of guilt and inflexible. The

prejudice is shown in the act of the three students who accuse Nasira as a Muslim who may have a willing to kill Jewish and do not want to have a Jewish friend.

Media can influence all people including children because they still explore everything about what happens in the world. After seeing the news, children think what they see like what happens to Jimmy and Justin. They see in the news that Muslims kill Jewish but there is no evidence to proof it. Nasira does not have a willing to kill Rochel so she say that not all Muslims in the world want to kill Jewish.

#### 4.2.3 Religious Discrimination Against Nasira at Rochel's House



(*Arranged*, 00:39:09)

In 00:39:03 – 00:39:37, it can be seen that Rochel and Nasira have a willing to do their task together in Rochel's house. After they arrive to the house, Rochel's mother also enters to the house and stares at Nasira. Then, she asks Rochel to talk with her in the kitchen. Rochel's mother says that the coming of Nasira to their house can make their prospect bad in their neighbor's view. She then asks Rochel to talk to her father first before asking Nasira to their house. It can be shown in the dialogue:

*Mother* : You should have asked to your father first.

*Rochel* : Why?

*Mother* : Why? There could be repercussions. Neighbors may see.

*Rochel* : The neighbors are gossipy.

*Mother* : Exactly. Exactly, my point.

*Rochel* : We work together. She is a friend from school, that's it.

*Mother* : Fine. Fine. Then, I think you should ask her to leave and talk to your father before she comes back.

*Rochel* : What do you ... what do you like to ...

*Mother* : I don't wanna a man mention about this because it is your prospect.

*Rochel* : That's ridiculous.

*Mother* : Perhaps it is. But, it could. I am sorry. Talk to your father.

(*Arranged*, 00:39:03 to 00:39:37)

From the dialogue above, what Rochel's mother does is religious discrimination. According to an article titled "Religious Discrimination and Legal Protection in the European Union", religious discrimination is the different action to other people based on their religion, including their belief, appearance, assumption or attitude toward their religion. In the scene, Rochel's mother does not like the presence of Nasira to her house. At first, she just stares to Nasira and finds that she is a Muslim. She knows that Nasira is a Muslim from the veil that she uses. She rejects Nasira's coming because of Nasira's religion. She does the discrimination to Nasira verbally. She expresses her denial about the presence of Nasira by talking to Rochel that she should tell to her father first about Nasira. In the film, Nasira is a Muslim and Rochel is a Jewish. It means they have different religions. Therefore, Rochel's mother rejects the presence of Nasira in her house because of Nasira's religion.

Besides, she thinks that the coming of Nasira to her house can break their family's prospect. It is because Rochel is undergoing her arranged marriage. She is afraid if the men who come to her house have a negative thinking about her family because they have a Muslim friend. She is also afraid that their family's prospect among their neighbor bad. The act is called religious discrimination. It is because

Nasira gets mistreatment from Rochel's mother when she is visiting Rochel's house. It is different with the coming of their neighbor who is Jewish when she comes to Rochel's house after the presence of Nasira. The neighbor even asks about Nasira to Rochel's mother. It is proven in the dialogue:

*The Neighbor* : [come to Rochel's house] Who was that?  
*Mother* : Nobody  
*The Neighbor* : What's wrong with her?  
*Mother* : Nothing [hug the neighbor]

(*Arranged*, 00:40:32 – 00:40:36)

### **4.3 The Impact of Bias Incidents on the Main Characters**

In the film, it has been explained prejudice, stereotype, religious discrimination, and bias incidents reflected in the film. The attitudes are experienced by two major characters, Nasira and Rochel. The cause of the attitudes is they have different religion with other people around them. Nasira gets stereotype, prejudice, discrimination, and bias incidents because she is a Muslim, while Rochel gets religious discrimination and bias incidents because she is a Jewish. The attitudes surely have social impacts to the two major characters. The social impact is explained with the theory of social identity.

According to the theory above, social identity was explained by Tajfel and Turner (1979). It refers to a group of people who classify themselves as members of several similar groups. In the film, Nasira and Rochel are two teachers in a public school. They have different religions to others. Nasira is a Muslim while Rochel is a

Jewish. They get several bias incidents when they live there. Although they have barriers for their relationship as partners of their job, even their daily life, they do not feel uncomfortable with the condition. They are even closer with each other until the end of the film. They think that although they are different, they are in the same work place and have same position as teachers in the school. They do not care about their differences because they have same purpose of being teachers in the school. The purpose is to educate their students.

There are two scenes showing the propinquity of Rochel and Nasira although they get several bias incidents. The first, the scene when Nasira comes to Rochel's house and meets Rochel's mother. However, Rochel's mother does not like Nasira's presence. She asks Rochel to ask her father at first before Nasira comes back to their house. Nasira understand it and she comes back to her house. Although Nasira gets mistreatment from Rochel's mother, she does not take it as a big matter. She is still Rochel's friend. It can be seen in the dialogue:

*Nasira* : Does she feel uncomfortable with me by being angry?

*Rochel* : Yaaa.

*Nasira* : We should have a unity circle in the kitchen.

*Rochel* : I'm sorry. I'm so embarassed.

*Nasira* : Don't be. I'll see you tomorrow.

*(Arranged, 00:39:48 – 00:40:05)*

In the scene, it can be seen that Nasira can understand the rejection. She even does not take it as a big matter. She still wants to be Rochel's friend. She does not hate Rochel.

The next, the propinquity of Nasira and Rochel when they finally marry with their selected men and have a child. They are even friends until the end of the film. It shows that their relationship is closer until they get married and have a child although they have different religions and get several bias incidents. It can be seen in the dialogue when Nasira and Rochel are sitting at the city park:

*Nasira* : Yes, I have. And they're more sensitive.

*Rochel* : I know. Because they grow up being close around. Make some better men. [laugh]

*Nasira* : [laugh] And better husbands.

*Rochel* : Definitely better husband. Gildoe has two sisters.

*Nasira* : Jamil has one but she is no joke.

*(Arranged, 01:28:28-01:28:46)*

It can be seen from the dialogue that they talk about their husband's sisters. They show their relationship although they have married and have children. They even do not feel awkward when they are talking and laugh together. They do not only have propinquity physically but also psychologically because they have the same feeling as the minorities.

## **CHAPTER V**

### **CONCLUSION**

In America, there are many people who have different cultures, religions, races, skin colors, and other differences. The differences come from immigrants who come from many countries. However, the differences sometime lead to many issues, for example bias incidents. Bias incident is an action of hating someone based on his or her religion, race, skin color, and others. However, this act can be criminal if the subject of this action does violence to the victims. Bias incident is related to prejudice, stereotype, and discrimination. Bias incidents can happen everywhere, for example in school. It can be also reflected in a film, for example *Arranged*.

*Arranged* is a film which depicts some issues, including prejudice, stereotype, discrimination, and bias incidents. This film is written and directed by Stefan Schaefer. The film tells the story about two women who have different religions, Jewish and Muslim. The two characters get many problems. The problems are prejudice, stereotype, bias incident, and discrimination. However, both of them can defend themselves from the problems.

The prejudice and stereotype happen when Nasira and Rochel's students said that Nasira cannot be a friend of Rochel because she is Muslim and Rochel is Jewish. The prejudice happens when one of the students says that Nasira should not be a friend of Rochel because she is a Muslim and Rochel is a Jewish. Then, the stereotype when the students think that all Muslims kill Jews based on the news that they have watched. Then, religious discrimination happens when Rochel's mother rejects the presence of Nasira to her house because Nasira is a Muslim. After that,

bias incident happens in two scenes. The first is when the school principal asks Nasira and Rochel to wear some modern dresses. Then, Rochel's brother shows his unfavorable face expression when he knows that Nasira and Zaher are Muslims when they meet at the city park.

Finally, although the two major characters get many problems in their life, they can defend themselves well and do not give up to the condition. They can get the problems because they are minorities in the place where they live. However, they can face the problems well. It can teach us not to give up easily toward the problems that we face.

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