



**DISCRIMINATION TOWARDS
NASIRA AS A MUSLIM WOMAN AND
ROCHEL AS AN ORTHODOX JEWISH
WOMAN REFLECTED IN *ARRANGED***

A THESIS

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**CHAPTER 1
INTRODUCTION**

1.1 Background of the Study

United States of America is a very large country which consists of many people from different races, ethnics, religions, and cultures. There are many factors that cause people to migrate to United States. Conflict and war in the previous countries are factors causing people to migrate to U.S. They consider U.S as a country which can provide a better future for their families and their descendants.

According to Schaefer, migration is the general term to describe any transfer of population (2004:19). The people who migrate to U.S often find themselves as minority. The cultural and physical traits or religious association keep apart the immigrant from the dominant group. Some social issues such as stereotypes, prejudice, and discrimination have become major issues that the immigrant has to deal with as the consequences.

The issues that occurred in the United States encouraged some writers to create literary works about this issue, such as novels, poems and films. The film which has an interesting story of discrimination is entitled *Arranged*. This film is directed by Stefan Schaefer which was released in 2007.

Therefore, the writer would like to analyze *Arranged*, a film that contains of discriminatory acts from the dominant toward the minority group. This film shows an Orthodox Jewish woman and a Moslem woman that experience some inappropriate treatments in their workplace from their principal and even from their students.

1.2 Scope of the Study

In this paper, the writer focuses on the discrimination that occurs in Rochel and Nasira's workplace environment. It also covers how they maintain their beliefs related to their religions in the middle of the modern American society.

1.3 Aim of the Study

By completing this thesis, the writer has two purposes:

1. To describe how stereotypes, prejudice, and discrimination happens in *Arranged*.
2. To show how Nasira and Rochel defend their beliefs in the middle of discrimination they experienced.

1.4 Methods of the Study

In completing this thesis the writer uses two methods; the method of research and method of approach. Method of research is the one the writer uses in obtaining the data needed in the thesis. The method of approach is the method the writer uses in processing the data.

1.4.1 Methods of Research

The method of research in this paper is library research which means the writer takes the data and references through library research to support the topic. Rene Wellek and Austin Warren state that:

Since the majority of students can find their source materials in libraries, knowledge of the most important libraries, and familiarity with their catalogues as well as other reference books,

is undoubtedly, in many ways, an important equipment of almost every student in literature (1977: 58)

Beside that, the writer also uses internet to gain data and information which are related to the thesis .

1.4.2 Methods of Approach

The writer will discuss both intrinsic and extrinsic aspects. The intrinsic discussion will use exponential approach. According to Wilfred Guerin, exponential approach describes the implicit meanings in film which is represented by the elements of film, such as; motif, symbol, image, and archetype (2005:197). After we finish with the intrinsic discussion we will continue to the extrinsic discussion. The writer uses literary sociology approach to analyze the extrinsic aspect. According to Diana Laurenson and Alan Swingewood quoted by Endraswara, literature is mirror of society. It means that literature can be a reference to what happened in society that time (2004: 8).

CHAPTER 3 LITERARY REVIEW

3.2 Extrinsic Aspect

3.2.1. Stereotypes

In his book, Todd D. Nelson says that we generally agree that stereotypes represent the traits that we view as characteristic of social groups, or of individual members of those groups, and particularly those that differentiate groups from each other. In short, they are the traits that come to mind quickly when we think about the groups (2009: 2). In line from the previous statement, Bernard E. Whitley Jr. and Mary E. Kit define prejudice as follow:

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)

The definition above indicates that a stereotype is learned from many sources, such as media, parents and even literature. Those sources enable for children in stereotyping another group of people.

3.2.2 Prejudice

According to McLemore, prejudice is an unfavorable attitude toward people because they are members of particular racial or ethnic groups (1983:108). In line with the statement of McLemore, Bernard E. Whitley Jr. and Mary E. Kit states that:

From a social science perspective, the affect or emotion a person feels when thinking about or interacting with members of other groups is a separate component from stereotypes, labeled prejudice. Prejudice is an attitude directed toward people because they are members of a specific social group. Attitudes are considered to be evaluations of an entire social group or of individuals because they are members of that group. (Bernard E. Whitley Jr. and Mary E. Kite, 2010:11)

The statements above indicate that prejudice is the effect of stereotypes when they interact with the people of other groups. It is an unfavorable attitude.

There are some types of prejudice according to Bernard E. Whitley Jr. and Mary E. Kite; they are prejudice based on Race, religion and Class (2010:19). The writer will focus on the prejudice based on the Religion as what appears in the film. Bernard E. Whitley Jr. and Mary E. Kit 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 were 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)

According to the statement above, the interest of prejudice based on religion is increase as the rise of anti-Muslim prejudice.

3.2.3 Discrimination

Bernard E. Whitley Jr. and Mary E. Kite say that discrimination can be positive and negative treatment. However, most people experience negative treatment. Discrimination can take form as verbal abuse and physical abuse. In short, when an individual is treated differently because of race, gender, age, sexual orientation or disability status, then it can be called as discrimination (2010: 12-13).

There are two types of discrimination, such as total discrimination and institutional discrimination. In this thesis, the writer will discuss about the institutional discrimination. Bernard E. Whitley Jr. and Mary E. Kite stated that:

When norms, policies, and practices associated with a social institution such as the family, religious institutions, the educational system, and the criminal justice system, result in different outcomes for members of different groups, institutional discrimination has Institutional discrimination often results from decisions that are neutral in regard to race, gender, and sexual orientation, but end up having a disparate impact

on members of a group. (Bernard E. Whitley Jr. and Mary E. Kite, 2010:15)

The statement above indicates that the norms, policies, and practices in the social institutions has a certain impact for a certain group even those policies are substantively neutral.

CHAPTER 4 ANALYSIS

4.1 Intrinsic Aspects

4.1.1 Theme

The theme of the *Arranged* is about a friendship of two young women from two different religion and cultural backgrounds. This film tries to show the audience all over the world that friendship does not consider religion or culture differences. Nasira who represents a Muslim woman is a good friend of Rochel who represents an Orthodox Jew.

The picture 4.1 depicts the first conversation between Rochel and Nasira after they are being called into the Principal office. They walk out together from the principal office and share opinion about the principal. Both of them do not believe about what they just experience in the principal office.

Rochel: Wow...

Nasira: I really didn't see that coming

Rochel: [staring each other and smiling] I know...

I've got a work to do

Nasira: Me too. Oh, I want to say thank you for helping me out in class and stepping in and I'm looking forward to you leading the exercise

Rochel: Well, let's see. I learned it when out in summer camp. So, I hope it'll work.

Nasira: Yeah, me too

(*Arranged*, 00:25:42-00:26:42)

The conversation above is the trigger for Nasira and Rochel to have the commitment to work together in teaching the students in the school and to begin the friendship.

The good relationship continues when they decide to arrange the school teaching programs in the Rochel house. The picture 4.2 shows Rochel when she tells a story about her family toward Nasira in her house.

Nasira: Big family

Rochel: Yeah, God bless us

Nasira: How many kids do you wanna have?

Rochel: Who knows, I guess we'll see. You?

Nasira: It depends. I mean it's tough in New York because it needs a lot of money you know. I could be happy with two.

Rochel: Really? [Lowering her voice] I thought the Muslims don't use hmm...

Nasira: What? Birth control? Some do

(*Arranged*, 00:37:38-00:38:17)

The conversation above is a sign that both Nasira and Rochel want to know each other by throwing questions.

They seem to enjoy having the conversation even Nasira is not angry or insulted when Rochel is asking questions about the Muslim habit. It indicates that they start to get to know each other well.

Picture 4.1 is taken by using medium long shot technique because the camera takes the picture of the object from the knees up and the characters still become the main point of the picture. Then, picture 4.2 is taken by using medium close up technique because the picture is taken from the chest up of the object to point out the expression of the objects.

4.1.2 Character

4.1.2.1 Major Character

4.1.2.1.1 Rochel Meshenberg

Rochel Meshenberg is the first main character of this film. She is a young Orthodox Jewish woman. Living in Brooklyn does not make her lost her faith to her religion. It is shown by her outfit's style, she always wears an old fashion clothes (Picture 4.5). Rochel becomes a teacher in the public school in Brooklyn, New York. She is a kindly woman and so helpful for her students. These are shown in the pictures 4.5 and 4.6 while she is helping her blind student, Eddie.

The pictures 4.3 and 4.4 are taken by using medium close up shooting because it shows Rochel's expression when she follows the training class for teachers. She shows her beautiful smile while introducing herself in the class.

Rochel: Do you have a good day today?

Eddie: Yeah, of course

Rochel: Are you fun? [Giggling]

Eddie: Yeah...

Rochel: [Leading to the stairs] Okay, here's your mom...here's the stairs watch out

Eddie: see you Miss Rochel

Rochel: [smiling] Okay see you Monday
(*Arranged*, 00:22:00-00:22:27)

The pictures above show how helpful are Rochel when she helps Eddie and carries his bag and guides him to his mother when the school is over. Picture 4.5 is taken by using medium long shot while Picture 4.6 is taken by using medium shot.

4.1.2.1.2 Nasira Khaldi

Nasira Khaldi is the second major character in this film. She is a young Muslim Woman from Syria that moves to America when she is five years old.

Nasira: Well, my name is Nasira Khaldi and I was born in Syria. I came to Brooklyn with my parent when I was five. My father was a Hafez which is basically a scholar of the Koran and now he own a gas station in Blackbushe.
(*Arranged*, 00:06:58-00:07:13)

The pictures above are taken by using medium close up shooting because those pictures show Nasira expression while she introduces herself in front of her friends including Rochel and also her principal Jacoby.

She is a good and helpful friend of Rochel. As a best friend of Rochel, she has an important role in matching

Rochel to Gideon. He is the man that Rochel loves since the first sight. She pretends to be a journalistic student to interview Gideon and collect his data profile to the woman who arranges the marriage of Rochel. She does the interview without any knowledge from Rochel.

The picture 4.9 is taken by using medium close up technique shooting because it shows Nasira from the chest up, while picture 4.10 is taken by using medium shot technique because it shows from the waist up when she teaches the class in the school. One of her student asks her some disturbing questions related to her religion. Picture 4.9 shows Nasira's expression when she gets a bit angry during the teaching class because of the student's question.

In the family, Nasira's parent tries to arrange for her marriage as what happens to Rochel. She refuses the first man that her father tries to match with her because of the distance of the age. Later, she accepts the second man to be her husband.

4.1.2.2 Supporting Character

4.1.2.2.1 Principal Jacoby

Principal Jacoby is the supporting character in the story. She is the antagonist character by verbally discriminating Rochel and Nasira in the school. She does not like Rochel and Nasira's methods of teaching the students, even more the way they dressed up. She has bad attitudes that are shown in the pictures 4.11 and 4.12 when she is furious at Rochel and Nasira.

Jacoby: *So, what's happened this afternoon?*

Rochel: *happened?*

Jacoby: *The Jews being forced to the ocean?*

Rochel: *Owh I think it all be okay...we're going to an exercise*

Jacoby: *What kind of exercise? Okay, well okay...just don't waste too much time on it. These kids have a lot of academics they have to learn*
(Arranged, 00:22:57-00:23:28)

Picture 4.11 shows principal Jacoby while addressing the methods of Rochel and Nasira's teaching in her office. She does not like the assignment they give to the children. She also criticizes the way Nasira and Rochel dressed up. She considers their style is too old-fashioned.

Picture 4.12 shows when she is furious at Rochel who uses a bracelet in the school. Originally, the bracelet is a symbol for an Orthodox Jewish woman that she is in the process of arranged marriage. However, Principal Jacoby states that a teacher should not teach any superstitious stuff to the students.

The two pictures above are taken by using medium close up shot because the picture are taken from the chest up to single out the expression and gesture of Principal Jacoby.

4.1.2.2.2 Sheli Meshenberg

Sheli Meshenberg is Rochel's mother and she is a devout Orthodox Jew. She has a strong character in ruling her family. She forces Rochel to follow the arranged marriage because she knows that arranged marriage is part of the ancient tradition of Orthodox Jewish followers that must be preserved for generations. So, she insists on continuing Rochel's arranged marriage although Rochel rejects mother's desire. The picture 4.13 is taken by using

medium close up because it shows Sheli expression of disagreement when she is debating with Rochel in the dining table.

Sheli: *Rochel you wanted to finish school you're finished, you wanted to get a job you have one now, it's time...this is the time.*

...

Sheli: *Remember the other girl? you don't want to end up an old lady*

Rochel: *What you want me to do?Marry someone who...who...who I have no understand or has no understand me?*

(Arranged, 00:48:34-00:49:35)

In picture 4.14 we can see that Sheli is surprised and upset when she sees Rochel with a Muslim woman in her house. She is afraid that it will lead to a negative perception of neighbors when they know a Muslim visiting her house. Finally she asks Rochel to expel Nasira from her house. The decision makes Rochel upset towards her mother. This picture is taken by using medium shot because it shows Sheli's expression and gesture of surprised when she caught a muslim woman in her house.

4.1.2.2.3 Abdul-Halim Khaldi

Abdul-Halim is the father of Nasira Khaldi. He is a devout Muslim who comes from Syria and has a high educational background. He is a wise parent. He has a doctorate degree from a university in America. The educational background makes him wiser in leading his family, especially when dealing with the arranged marriage he set up for Nasira. He cancels the arranged marriage after he knows her daughter disagreement. Moreover when he addresses the arrival of his daughter's friend, Rochel who is a Jew, he is surprised but still greets and invites Rochel to enter his house.

Abdul: *I am not interested in a battle with you and your mother, believe me. I simply want the best for you. I want you to have a loving home, children. I want you to experience everything that you have in this house. Do you find the union between your mother and me as a successful?*

Nasira: *Yes, I do.*

Abdul: *Okay, I want the same for you [smiling].*

Nasira: *It's that mean...this is not...*

Abdul: *He's going back to Syria this Tuesday, and not with my youngest most precious daughter [smiling and kissing the Nasira's forehead].*

Nasira: *Sukron Papa.*

(Arranged, 00:42:14-00:43:09)

The picture 4.15 is taken by using medium shot because it shows the expression and gesture of Abdul when he finally cancels the arranged marriage of Nasira while the picture 4.16 is taken by using medium close up because it shows the shocked expression of Abdul when she meets Rochel in his house.

4.1.3 Setting

4.1.3.1 Setting of time

The time setting of the *Arranged* is in the 21st century as we can see from the costumes, make up and the technologies using by the characters such as cellphone that is used by Nasira in picture 4.16 and computer in the Mrs.

Jacoby room I picture 4.17. We can also see from the following dialogue between Mrs. Jacoby, Nasira and Rochel in the picture 4.19.

Mrs. Jacoby: ...come on we're in the 21st century here for crying out loud. There was a woman movement you know? I went through it. Oh I'm getting carried away. But you know what I mean...

(Arranged, 00:24:45-00:24:58)

The dialogue above shows when Mrs. Jacoby smashes Nasira and Rochel about the religious clothes that they wear in the school. She emphasizes that they live in the 21st century and should wear the modern clothes.

The dialogue proves that the setting of time of the film is in the 21st century. Picture 4.17, 4.18 and 4.19 are taken by using medium shot because both show from the waist up and tend to describe the audience the gesture and expression of the characters in the pictures.

4.1.3.2 Setting of Place

4.1.3.2.1 Brooklyn Public School

Most of the setting places are taken at the school in Brooklyn New York. Almost all the discrimination that Rochel and Nasira experienced are in the school. Picture 4.20 is taken by using long shot because it shows the situation in front of the school. Picture 4.21 also uses the same technique of shooting; it uses long shot because it shows the situation in the school aisle. There are Rochel and Eddie holding hands and walking through the aisle. The picture also shows principle Jacoby when she is walking to the opposite direction behind them. It indicates that they just meet up.

4.1.3.2.2 Rochel Family's House

Rochel House is located in the Jewish environment in Brooklyn streets. The picture 4.22 uses medium long shot technique. It shows the situation in the house when one of the suitors for Rochel visiting the house. The second, picture 4.23 uses long shot technique because it focuses on the house of Rochel's family to show the audience the shape of the house from the outside.

4.1.3.2.3 Nasira Family's House

Nasira's family house is also in the Brooklyn Street but it is located on the different block to the Rochel's family house. The picture 4.24 shows inside situation of the house when Jamil with his parents visiting Nasira's family to introduce Jamil to Nasira and her parents. It uses medium long shot technique. The picture 4.25 uses Long shot technique. It shows the appearance of Nasira's family house from the outside.

4.1.3.2.4 City Park

City Park is located in the middle of Brooklyn city where the citizen and the children always spend their day off. It is also the place where Nasira and Rochel accidentally meet after they get a conflict with principal Jacoby in the school. The meeting makes them feeling the same as being treated unfair and become a closer friend.

The picture 4.26 shows the situation where the young brother of Rochel and the nephew of Nasira play together in the park. The kid that holds the kite up is Nasira's nephew and the kid that runs and pulls the string is Rochel's young brother. The next, picture 4.27 shows the situation where Nasira and Rochel sit together in the bench with two baby carriages next to them. It indicates that both

Rochel and Nasira have married and also they have children. Nasira is on the left side wearing brown veil and Rochel is on the right side. Picture 4.26 is taken by long shot to show the situation around, and picture 4.27 is taken by medium long shot because it creates a nice balance between the figures and the surroundings.

4.1.3.2.5 Brooklyn Street

The picture 4.28 shows Rochel and Nasira when they are walking on the way to Rochel house. They want to formulate the teaching plan together after school. It also shows the situation around the street that they take. The shooting technique used in the picture is long shot. The picture 4.29 uses long shot technique because it shows part of Brooklyn street where the people from different religions and cultural backgrounds meet without stopping. The person wearing a black coat suit, a tie, and a hat is the Jewish and the person wearing white beret and grey jacket is a Muslim. They walk to the different direction but still in the same street. It is contradicted to the opinion among the people throughout the world towards Muslim and Jewish people relationship that they hate each other's and that they can stand along together.

4.1.3.3 Setting of Social Environment

4.1.3.3.1 Nasira

The social background of the Nasira family is a Muslim family as we can see in the pictures above. Her father is a Syrian Muslim which still holds the tradition as he experienced in Syria. The tradition that makes Nasira uncomfortable is an arranged marriage. The tension in the family is high when Nasira rejects the suitor because he is too old and uneducated. However, Nasira accepts the next suitor because she feels that the man is educated and handsome.

Picture 4.30 is taken by using medium long shot as we see the picture is a nice balance between the Nasira Father wearing Islamic clothes and the surrounding with the Middle East furniture, while the picture 4.31 is taken by long shot technique because the picture shows a street corner full of people chatting around wearing their Islamic clothes.

4.1.3.3.2 Rochel

The social background of Rochel family is an Orthodox Jews family as we can see in the picture 4.32 that her father and little brother wear *yarmulke*, a skullcap worn by Jewish males. Before they are having dinner, they hold a rite led by the father following the tradition of an Orthodox Jews. Picture 2.33 shows the neighborhood in the Rochel house in Brooklyn. All the people who live in the resident are Jews. The parents are strict Orthodox Jews and they still hold an ancient tradition that is arranged marriage for Rochel. She rejects almost all the suitors the parents are chosen for her. The pressure from the parents makes Rochel angry and decides to run away from the house for a night.

Both pictures above are taken by using long shot technique because the pictures show the situation around the characters. Picture 4.32 shows the dinner situation while 4.33 shows the Jews neighborhood near the Rochel house.

4.43 and later her parent give bless her relationship with him. This picture is taken by medium close up to show the happy expression of Nasira when she meets Jamil.

On the next scene, Rochel realized that run away from the house is not the right action. She decides to come back and to continue the process of arranged marriage. Finally, she finds the man that she thinks he deserves her. She accepts Gideon, the suitor, and along the family she holds a dinner with Gideon and his parent as we can see in picture 4.44. This picture is taken by using medium long shot to show the happy situation when the matchmaking of Rochel finally succeeds.

4.1.6 Conflict

4.1.6.1 Internal Conflict

The internal conflict in this film is experienced by Rochel when she struggles with her own faith. She refuses the arranged marriage as a part of Jewish tradition which her parent arranged for her.

The weight of her head brings her to visit her ancestor grave. She prays on the grave with the tears falling down her cheek. She is doubt and still do not know how to face the problem in her family. Then she decide to visit her cousin named Leah. Leah is a transgender, a former Orthodox Jew, but he chooses to abundant his religious life and becomes a part American modern society. He always drinks alcohol and goes to a night party. He lives alone in his apartment away from his family.

Leah invites Rochel to her friend's party at the apartment. While Leah joins with her friends, a man comes and offers Rochel a glass of cocktail. Because her mind is in confusion, Rochel takes the little cocktail. A minute later, she realizes that she is in the wrong environment; she leaves the party without the knowledge of her cousin. She takes a train and reads the Jewish holy book all the way back home.

The picture 4.47 and picture 4.49 are taken by using medium shot because those pictures show the expression and the gesture of Rochel as the object, while the picture 4.48 is taken by using medium close up to show the expression of Rochel when she drinks the cocktail.

4.1.6.2 External Conflict

There are some external conflicts happened in this film. The writer will explain one major conflict:

4.1.6.2.1 Conflict between Rochel and her Mother

The conflict begins when Rochel rejects to continue the arranged marriage for her. On the other hand, her Mother keeps pushing her to follow its Jewish tradition. She feels that all the previous suitors cannot impress her. In fact, some of them make her feels uncomfortable. Therefore, she thinks that this arranged will not succeed.

The pictures above show Rochel reading her book and using her earphone while her mother calling and knocking outside her room. She is tired of being push and pressure by her mother to continue the arranged marriage.

Mother: *Rochel please open this door...Rochel you have to tell your aunt.*

What kind of reputation will this family have after this? [Sight] Rochel please Rochel...This is not good for your father's health. I don't bring his up to add pressure or guilt but the doctor says your father's blood pressure is elevated, dangerously elevated.

(Arranged, 00:55:56-00:56:31)

Rochel finally comes out when her mother single out her father's blood pressure is elevated, but not to give up, instead she threatens to leave the house if her mother does not stop forcing her to continue the arranged marriage.

Both pictures above are taken by using medium shot because the pictures show the gesture and expression of both characters.

Rochel: *Mom, if you don't stop, I'm gonna leave the house*

Mother: *Leave the house, what do you mean leave the house? I want you to call your aunt.*

Rochel: *I'm not doing this anymore, okay? it's not working, I'm taking a break.*

Mother: *So what? So your sister pays the price. She has her chances ruined because she has to wait until you feel ready? No...no... two spinsters in this house, absolutely not. [Calling husband] Matan, Matan can you come and help me with this please?*

Matan: *What?*

Mother: *You're daughter, she's being selfish, she's no thinking of her family, she's not considering the bigger future.*

Rochel: *[Leaving her house]*

Mother: *where are you going, Rochel? Rochel wait! [Calling husband] Matan! Matan! Go after her, you got to talk to her. Please go, go! Go! Now!*

(Arranged, 00:56:32-00:57:19)

The dialogue above shows the conflict between Rochel and her mother. Rochel really does what she said before. She leaves the house because her mother does not stop pushing her on her arranged marriage. Even her mother puts the weight of her father's health and her sister future on her shoulder.

Both pictures above are taken by using close up shot to emphasize the anger expression of the characters.

4.2 Extrinsic Aspects

4.2.1 Stereotypes from the Students towards Nasira and Rochel

The pictures above show the incident in the class where the African American student in the picture 4.54 and 4.55 named Justin and Jimmy make noises while Nasira teaches them about the historic lesson. The noises draw the attention of Nasira, she stops the teaching process and asks Justin why he makes noises. Here is the conversation between Nasira and her students:

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 friend 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: [Towards Rochel] Do you think I want to kill you Miss Rochel?

ROCHEL: No, of course not

Rebecca: [pointing hand]

Nasira: Yes, Rebecca?

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

Nasira: The Muslim? 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, 00:20:11-00:21:21)

The conversations between Nasira and her students above indicate that there are stereotypes about his teacher Nasira as a Muslim and Rochel as an Orthodox Jew. The stereotypes that mentioned in the conversation could lead to some discriminatory actions which are based on the race differentiation (see p.16). On the conversation, Jimmy tells Justin and some students in the class while Nasira and Rochel teaching them that her teacher Nasira cannot be friend with Rochel his Jewish Teacher. On the conversation we can also see how Nasira defends herself as a Muslim and gives an understanding to her students that not all Muslims want to kill Jews.

Jimmy states that he knows about Muslims and Jews from the news. As what Bernard E. Whitley Jr. and Mary E. Kit state that media may become the subject that makes the children learned stereotypes (see p.15). The habit of news channel in recent days also have been too overwhelmed in reporting wars that cause children think as what they see. It is dangerous of course on formation of children mindset.

The picture 4.54 and 4.55 are taken by using medium long shot because the pictures show some children in one frame, while the picture 4.56 and 4.57 are taken by using medium shot because the pictures show the body from waist up.

4.2.2 Prejudice towards Nasira and her Cousin by Rochel's Brother

The pictures above show the coincidence meeting between Nasira and Rochel in the city park when Nasira babysits her nephew, Zaher and Rochel babysits her brother, Avi and her cousin. There is an incident when Rochel introduces Nasira to her brother and when Nasira introduces Zaher to Avi. Here is the conversation:

Rochel: that's my brother, it's my cousin

Nasira: ooh...

Avi: Are you Jewish?

Rochel: No, Avi she's not. This is Nasira she teaches with me and she's Moslem.

Avi: [Peered at Nasira]

Rochel: It's not polite to stare Avi

Nasira: That's okay. [Introducing her nephew, Zaher] Look Avi this is Zaher.

Zaher: Hi...

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

Avi: Is he Jewish?

Rochel: No, but it doesn't matter Avi, okay? So, hey! Why don't you play with the new kite we got, okay? Looks like fun? It's brand new

Nasira: [After all kids go playing] someone should be shooting at the commercial for a world peace.

(Arranged, 00:28:11-00:29:01)

The conversations above indicate that there is a prejudice from Avi who is a Jew towards Nasira and Zahre who are Muslim. Avi shows an unfavorable attitude when Rochel introduces Nasira to him. He peers at Nasira as she is a threat for him as what he does towards Zaher when Nasira introduces to him. The peered at Nasira is considers as an unfavorable attitude so it can be classify as prejudice. Bernard E. Whitley Jr. and Mary E. Kit states that:

The emotional reactions to social groups can originate from several sources. When people perceive that another social group threatens their own group, for example, they may experience fear, anxiety, or hostility (Bernard E. Whitley Jr. and Mary E. Kit, 2010:12).

The statement above emphasizes that the problems happened between groups will affect the interaction between people even they live far away from the original place where the conflict happening. Again, the role of media, parents, society is very big in the emergence of prejudice.

The picture 4.58 is taken by using medium long shot technique because it shows from the knees up while picture 4.59 to 4.61 are taken by using medium close up shot because it shoots from the chest up.

4.2.3 Discrimination towards Nasira by Rochel's Mother

The pictures above display the incident between Rochel and her mother, Sheli, when Rochel invite Nasira to come in her house in order to formulate the school teaching plan together. In picture 4.62 shows Rochel and Nasira in having a fine conversation before Sheli showed up. The next picture, 4.63, Rochel introduces Nasira to her mother. She tells her Mother that Nasira is a teacher and a friend of her in the school. The picture 4.64 displays that her Sheli is shocked and stared confuse towards Nasira.

In picture 4.65 Rochel and her Mother have a private conversation in the kitchen abandoned Nasira alone in the living room. Here is the conversation:

Rochel: oh...mom I just want to introduce you Nasira, she teaches at my school.

Nasira: [Swinging hand and smiling]

Sheli: [Starring fiercely at Nasira as she stare a ghost] oh...

Nasira: I teach fourth grade

Rochel: She came over for prep for mid test tomorrow

Sheli: [Still in shocked] Oh okay...has your father come home yet?

Rochel: No

Sheli: Okay good, can I talk to you [Rochel] in second, in the kitchen

Rochel: Just a second [following her mother]

Sheli: You should've asked your father first

Rochel: Why?

Sheli: [Raising her voice] Why? There could be repercussions neighbors might say

Rochel: The neighbors are gossipy

Sheli: Exactly, exactly my points!

Rochel: We work together and just friend in school that's it

Sheli: Fine...fine...then, I think you should ask her to leave and talk to your father before she comes back. I don't want to mention this but it could hurt your prospects.

(Arranged, 00:38:23-00:39:38)

The conversation above shows that Sheli doesn't like the appearance of Nasira in her house. She is afraid of the opinions she will get from the neighbors. It indicates that there are stereotypes among the Jews toward Muslim. The stereotypes lead to discrimination in this case. As Bernard E. Whitley Jr. and Mary E. Kite states that:

Discrimination, which means treating people differently from others based primarily on membership in a social group. (Bernard E. Whitley Jr. and Mary E. Kite, 2010:12)

The unfavorable treatment that Shelli perform by asking Rochel to expel Nasira from her house because of the religion diversity can be considered as discrimination.

The picture 4.62 and 4.65 are taken by using medium close up because the pictures show the objects from the chest up while the picture 4.63 and 4.64 are taken by using medium shot because the pictures show the objects from the waist up.

4.2.4 Discrimination in the Workplace towards Rochel and Nasira

The pictures above display the incident between principal Jacoby and Nasira and Rochel. In picture 4.66, it shows Rochel sit in the Jacoby's office and being asked by her about the previous conflict in the class with the student. She explains that everything is fine and she gives an exercise to the student in order to give student understand about the diversity. Jacoby looks like disagree with the idea and ask Rochel for not wasting the time by giving student an exercise outside the academic.

The picture 4.67 displays Nasira who coincidentally passes the office also being called by Jacoby to join with Rochel. In the next picture, 4.68, Pricipal Jacoby criticizes about the appearance of them which are so religious and asks them to change their styles.

In picture 4.69, it illustrates principal Jacoby who gives some money to Nasira and Rochel for buying new clothes. Of course they reject the money because they feel insulted. It indicates that Jacoby performs discrimination

and considers them as a lower class of the society and cannot afford their needs.

JACOBY: ...well, the two of you are some of my smartest teachers. I mean you work hard, you love your kids, come on time, you creative, you successful participants in the modern world except for these religious things. I mean the rules, the regulations, the way you dress. What happens in two, three years? I lose you; [towards Rochel] I lose you to the Yeshiva, [towards Nasira] I lose you to the Mosque, and then they marry you off. Oh come on we're in 21st century. There was a woman in movement, you know? 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...go shopping. Okay here is some money. Get yourself some designed clothes.

Nasira and Rochel: [both refuse] Oh we can't take it...

(Arranged, 00:22:52-00:25:35)

The dialogues above shows the insulting words from Principal Jacoby to Nasira and Rochel related to their appearances.

The pictures above all are taken by using medium shot because the pictures show the waist up of the objects.

The pictures above display the incident between Rochel and Principal Jacoby while they meet in the school aisle. On that day Rochel wears a red bracelet that symbolizes that she is in the middle of an arranged marriage process.

The picture 4.70 shows the meeting of Rochel, Eddie, and Principal Jacoby that is not indicates there is a conflict. Suddenly, Jacoby is aware of the red bracelet on the Rochel's wrist hand as it display on picture 4.68. She looks at the Rochel's wrist and pointed on to it.

JACOBY: I know what it is Rochel. My great grandmother used to do stuff like that when she lived in the ghetto on Eastern Europe.

EDDIE: There are ghettos in Europe?

JACOBY: Yup. They do. Come on Rochel you're more sophisticated than that. The evil eye?

EDDIE: that protect you from the evil eye? Yo, we do that too my grand aunty does that stuff in Puerto Rico. We heal my cousin when he sick Leukemia.

JACOBY: You see? That's the kind of superstitious nonsense we try not to teach in the school. I mean...it's so in the past.

ROCHEL: The past?

(ARRANGED, 01:17:19 -01:18:05)

The dialogues above indicate the underestimate of Jacoby towards the cultural and religion values of a Jewish. It considers as discrimination. Then Rochel defends herself by saying words angrily towards Jacoby because of her statements just like being showed in the picture 4.72.

ROCHEL: I have a choice! I have a choice! The community has a choice! It's different, yes! But I have to say!

Rochel's last word in the dialogue on the conflict has a deep meaning to her. She defends of what she believes and her community believes as something that she has to do and put it high as a faith.

The picture 4.70 and 4.73 are taken by using medium shot technique because the pictures show from the waist up, while the picture 4.71 and 4.72 are taken by using medium close up because the pictures show from the chest up.

CHAPTER 5 CONCLUSION

Arranged, is a film which contains of stereotypes, prejudice, and discrimination based on the religion in Brooklyn. This film shows how two women from two different religion backgrounds receive stereotypes, prejudice, and discrimination not only from the elders but also form the children. On the other hand, they can maintain their beliefs in the middle of the modern American society. Nasira who represents a Moslem woman and Rochel who represents an Orthodox Jewish are the main characters of the film. They work as teachers in a public school, Brooklyn, New York.

An opinion of a student named Jimmy reveals that there are some negative stereotypes growing among the students toward Nasira and Rochel. Moreover, the students have a notion that all Moslems including Nasira want to kill all the Jews and push them to the Ocean. On the other case, Nasira and Rochel receive some discrimination from their principal, Jacoby. She asks Nasira and Rochel to change their clothes and abandon their religious stuffs while they teach because she considers all of them as superstitious things that her students do not allow to learn.

According to the events above, it can be seen that there are some negative treatments which Nasira and Rochel receive in their workplace, Brooklyn school. The negative treatments are not only from the other teachers but also the students. Nevertheless, Nasira can still think clear and do not angry when the students accuse her that she will kill Rochel. She replies calmly about the student opinions by putting some knowledge and understanding that can change the student's opinions into positive stereotypes. On the other hand, Rochel replies angrily towards the command of Jacoby that she should abandon the religious stuff while they are meeting in the aisle by telling Jacoby that she has her own right to practice her religious things. She does not fear to tell Jacoby even though she knows that Jacoby is her principal.

The result of this analysis shows that the stereotypes, prejudice, and discrimination does not influence the way Nasira and Rochel living related on their religions and beliefs. They can still overcome all those problems without giving up their norms and values that they get from their own religion and community. They are successful in defending their beliefs and they can stand and live along together with the modern American society that indeed consists of many different cultures, religions, and ethnics in Brooklyn, New York.

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