

**RACIAL PREJUDICE AND DISCRIMINATION  
AGAINST JEWISH IN AMERICA  
AS REFLECTED IN *SCHOOL TIES* MOVIE**

**THESIS**

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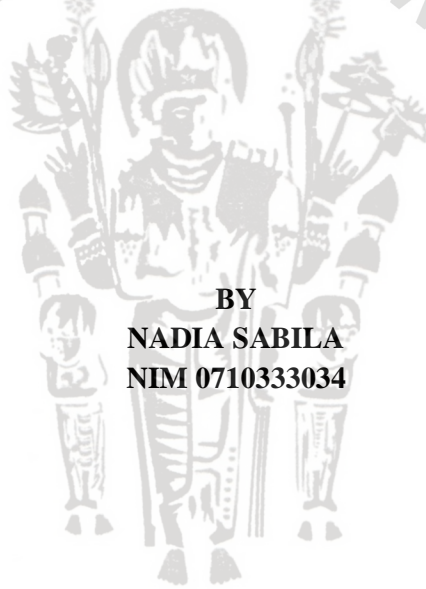
**STUDY PROGRAM OF ENGLISH  
DEPARTMENT OF LANGUAGE AND LITERATURE  
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**RACIAL PREJUDICE AND DISCRIMINATION AGAINST JEWISH  
IN AMERICA AS REFLECTED IN *SCHOOL TIES* MOVIE**

**THESIS**

**Presented to  
University of Brawijaya  
in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra***



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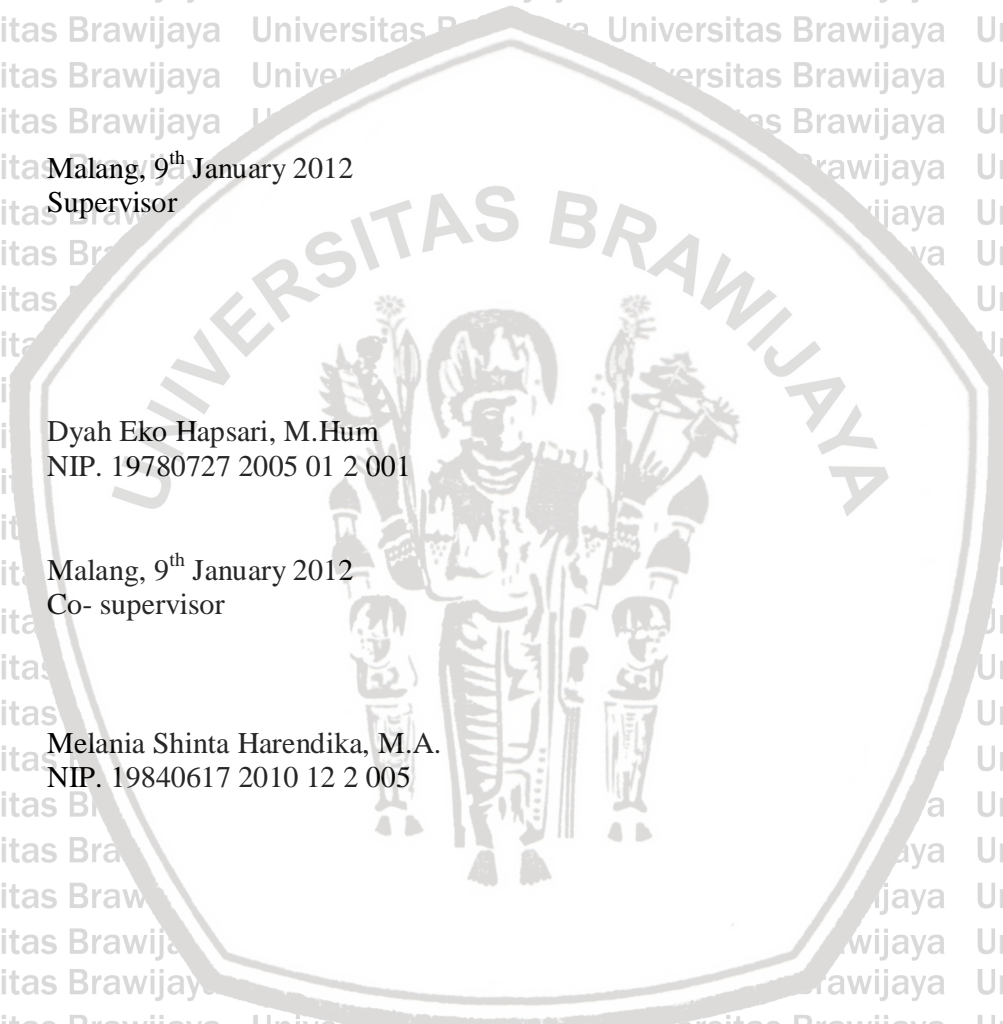
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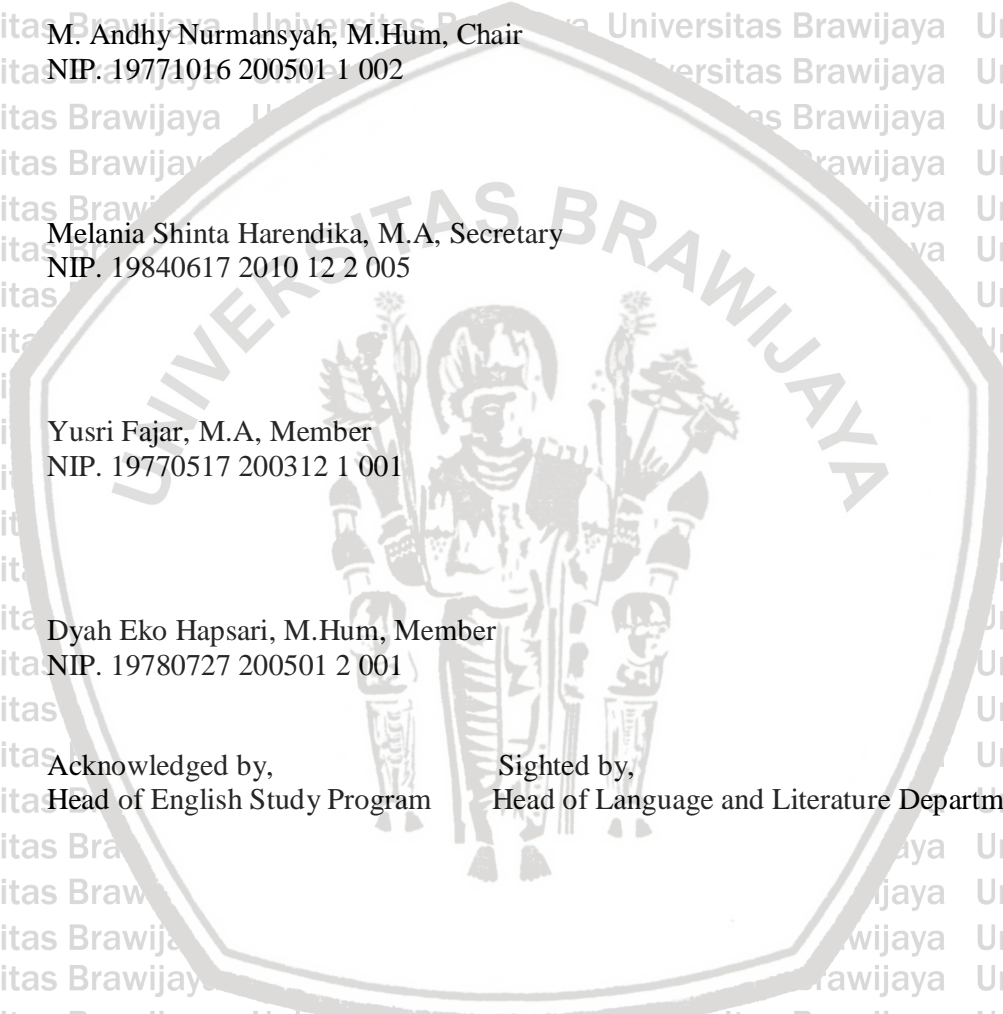
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## ABSTRACT

Sabila, Nadia. 2011., **Racial Prejudice and Discrimination against Jewish in America as Reflected in *School Ties* Movie**. Study Program of English, University of Brawijaya. Supervisor: Dyah Eko Hapsari; Co-supervisor: Melania Shinta Harendika

Keywords: prejudice, discrimination, Jewish in America, stereotype, *mise en scene*

Racial prejudices and discriminations against race happened in the world since ancient time. Prejudice is a kind of feeling that is not based on actual experiences. It is related to discrimination because discrimination is unequal treatment as the acting out of prejudice. One of the racial prejudices and discrimination is against Jewish. Jewish belongs to a race which practices different type of religion from Christianity which makes them rejected. Although rejection against Jewish is begun from Europe, it also gives impact to Jewish in America. Prejudice and discrimination that are experienced by Jews in America is reflected in a film entitled *School Ties* which portrays a Jewish boy in America who is prejudiced and discriminated even by his friends.

The interesting topic in this movie is how the conflict emerges in a society who realizes that there is a Jew around them. Jewish stereotypes have a role to affect prejudice to Jewish in America somehow. Therefore, this study intends to reveal how non-Jewish and the anti-Semitists reflect their racial prejudice and discrimination against Jewish in America. The reflection of those cases is also supported by movie study that focuses on *mise en scene*.

The writer uses sociological approach of racial prejudice and discrimination in analyzing prejudice and discrimination against a character of Jewish boy named David Greene. Some people only prejudice and the others prejudice and discriminate. The manifestations of discrimination are even segregation and physical contact. David is asked to get out from the school and also often fighting with certain person to defend himself from the discrimination. The conflict reaches the climax when the pros and the cons appear.

The racial prejudice and discrimination against David happen in his hometown and at his school significantly. This film is mostly using medium shot because it has important influence for the viewers to understand the expressions of the casts are and how their emotions are shown. In conclusion, being a Jew or minority in America is not easy due to inevitable racial prejudice and discrimination. American treatment toward Jewish is various; some of them reject and the others accept the Jewish. The last, the writer suggests for the next researchers to study further this film using the view of psychoanalysis, deconstructive, or comparative literature.

## ABSTRAK

Sabila, Nadia. 2011. **Prasangka dan Diskriminasi Rasial terhadap Yahudi di Amerika dalam Film *School Ties***. Program Studi Sastra Inggris, Universitas Brawijaya. Pembimbing: (I) Dyah Eko Hapsari (II) Melania Shinta Harendika

Kata Kunci: prasangka, diskriminasi, Yahudi di Amerika, stereotipe, *mise en scene*

Prasangka dan diskriminasi rasial terhadap ras-ras tertentu sudah terjadi sejak dulu di dunia. Prasangka adalah suatu perasaan yang tidak berdasar pada pengalaman yang aktual dan berkaitan dengan diskriminasi, karena diskriminasi adalah wujud dari prasangka. Diskriminasi adalah suatu tindakan yang menyalahi konsep persamaan. Salah satu kasusnya adalah prasangka dan diskriminasi rasial terhadap kaum Yahudi karena Kaum Yahudi digolongkan sebagai ras yang menganut agama yang menyimpang dari ajaran Kristiani. Walaupun penolakan terhadap kaum Yahudi bermula dari Eropa, hal itu juga memiliki dampak terhadap kaum Yahudi di Amerika. Prasangka dan diskriminasi rasial yang dialami oleh kaum Yahudi di Amerika terefleksikan ke dalam sebuah film berjudul *School Ties*. Dalam film ini digambarkan seorang pemuda Yahudi Amerika yang mengalami prasangka dan diskriminasi rasial dari teman-temannya sendiri.

Hal yang menarik dalam film ini adalah bagaimana suatu konflik muncul ketika masyarakat mengetahui bahwa ada seorang Yahudi di sekitar mereka. Stereotipe terhadap kaum Yahudi juga memiliki peran bagi seseorang untuk berprasangka. Oleh karena itu, penelitian ini bertujuan untuk mengungkapkan bagaimana kaum Non-Yahudi dan Anti Semit merefleksikan prasangka rasial dan diskriminasi terhadap kaum Yahudi di Amerika. Sinematografi, khususnya *mise-en-scene* juga dipakai untuk mendukung analisis penulis mengenai film ini.

Penulis menggunakan pendekatan sosiologi mengenai prasangka dan diskriminasi rasial dalam menganalisis David Greene, tokoh pemuda Yahudi dalam film ini. Puncak konflik terjadi saat munculnya pro dan kontra. Sebagian besar teman-teman David termasuk dalam golongan kontra Yahudi akibatnya David mendapat perlakuan yang tidak adil.

Film ini cenderung lebih sering menggunakan pengambilan gambar medium (*medium shot*) untuk menunjukkan dengan jelas kepada penonton bagaimana emosi dan ekspresi tokoh dalam film. Kesimpulannya, prasangka dan diskriminasi rasial terhadap kaum Yahudi di Amerika, tidak dapat dihindari. Selain itu, perlakuan masyarakat Amerika terhadap Yahudi pun bermacam-macam. Sebagian pihak menolak dan pihak yang lain dapat menerima kaum Yahudi di lingkungan mereka. Terakhir, penulis menyarankan kepada peneliti selanjutnya untuk mengkaji lebih lanjut film ini menggunakan teori psikoanalisis, dekonstruksi, atau pendekatan sastra bandingan.

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Malang, 30<sup>th</sup> January 2012

Nadia Sabila

## TABLE OF CONTENTS

<b>TITLE PAGE</b> .....	i
<b>DECLARATION OF AUTORSHIP</b> .....	ii
<b>SUPERVISORS' APPROVAL</b> .....	iii
<b>BOARD OF EXAMINERS CERTIFICATE OF APPROVAL</b> .....	iv
<b>ABSTRACT</b> .....	v
<b>ABSTRAK</b> .....	vi
<b>ACKNOWLEDGEMENTS</b> .....	vii
<b>TABLE OF CONTENTS</b> .....	viii
<b>LIST OF TABLE</b> .....	ix
<b>LIST OF FIGURES</b> .....	x
 <b>CHAPTER I INTRODUCTION</b>	
1.1 Background of the Study.....	1
1.2 Problem of the Study.....	8
1.3 Objectives of the Study.....	8
 <b>CHAPTER II REVIEW OF RELATED LITERATURE</b>	
2.1 History of Jewish in America.....	10
2.1.1 Anti-Semitism in America.....	13
2.2 Racial Prejudice and Discrimination against Jewish.....	15
2.2.1 Racial Prejudice.....	15
2.2.2 Racial Discrimination.....	19
2.2.3 Stereotype.....	20
2.3 Film Studies.....	23
2.3.1 Elements of Cinematography.....	24
2.4 Previous Studies.....	25
 <b>CHAPTER III FINDING AND DISCUSSION</b>	
3.1 Prejudice against David Greene and Jews.....	30
3.1.1 Prejudice against David in Scranton.....	28
3.1.2 Prejudice against David at His School.....	32
3.2 Discrimination against David Greene.....	52
3.2.1 Discrimination against David Greene in Scranton.....	52
3.2.2 Discrimination against David Greene at His School.....	54
 <b>CHAPTER IV CONCLUSION AND SUGGESTION</b>	
4.1 Conclusion.....	63
4.2 Suggestion.....	65
 <b>REFERENCES</b> .....	66
<b>APPENDIX</b> .....	69

**LIST OF TABLE**

Table 2.1 Four Types of Prejudices .....	20
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## LIST OF FIGURES

Figure 3.1 Kocus is insulting David .....	33
Figure 3.2 Kocus grows angry then he attacks David .....	34
Figure 3.3 Coach Mac Devitt is telling David to hide his Jewishness .....	37
Figure 3.4 David is shocked when his friends mention Jewed them down .....	40
Figure 3.5 David just keeps silent.....	40
Figure 3.6 David is in the conversation about Jews in Harvard .....	43
Figure 3.7 David is insulted when he is hearing the joke on him.....	46
Figure 3.8 Reece gets a dilemma between disliking or accepting a Jew .....	50
Figure 3.9 Class meeting to decide who has cheated.....	48
Figure 3.10 Mc Goo is showing his bigotry in hating Jew .....	49
Figure 3.11 David and Dillon when hearing the result of the meeting.....	51
Figure 3.12 Kocus beats David from back.....	53
Figure 3.13 Kocus and David get fighting.....	53
Figure 3.14 Dillon starts the fighting by beating David .....	56
Figure 3.15 Mc Goo pretends to sneeze to mock David.....	57
Figure 3.16 The banner of “Go Home Jew”.....	58
Figure 3.17 David meets Sally to talk about their relationship .....	60
Figure 3.18 David meets Sally to talk about their relationship .....	60
Figure 3.19 Van Kelt as the Head of Prefect declares David is guilty .....	61

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Human has been created in various characteristics. The characteristics can be in physical performance, religions, and cultures, known as races. Those differences can lead into positive and negative impacts. The positive impact could be the richness of culture and human's wisdom such as the attitude to respect, tolerate the differences, or consider that difference is beautiful. While the negative impact raises the conflicts among human. Some of them are prejudice against race and discrimination that will be the main topic of this thesis.

Prejudice against race happened in this world since ancient times. According to Allport (1979, p. 6), "the word *prejudice*, is derived from the Latin noun *praejudicium*, has, like most words, undergone a change of meaning since classical times. The briefest definition of prejudice is: *thinking ill of others without sufficient warrant*." From that explanation it can be said that prejudice is a kind of feeling that is not based on actual experience. People have already seen cases of prejudice toward the African-American, for example, a person's prejudice that the African-Americans are smelly (Allport, 1979, p.13). Prejudice is related to discrimination because generally, prejudice and discrimination seem similar, however they have distinguished definitions. Quillian (2006, p.300) mentions "unlike prejudice, which is an attitude in people's heads, discrimination is

presented in behavior. Definitions of discrimination emphasize unequal treatment among racial groups but differ in the scope of unequal treatment they describe as discrimination.” Therefore, discrimination is acting out of prejudice. Allport (1979, p. 490) writes that discrimination is one kind of the gradations of rejection out of groups. Discrimination will lead the people to do segregation. Still from Allport, he says that discrimination is an attitude to deny individuals’ or groups’ equality and treatment which they may wish (1979, p.510). A simple example of discrimination is the case of Ghetto for Jews. Based on the dictionary, Ghetto is a section of a city, especially a thickly populated slum area, inhabited predominantly by members of an ethnic or other minority group, often as a result of social or economic restrictions, pressures, or hardships. Because of prejudice that Jews are the resisters, materialistic, and gentile, the Jews were required to live separately from non-Jews in a certain zone called Ghetto. They are not allowed to work outside Ghetto (Allport, 1979, p.10). Therefore, discrimination is motivated by prejudice. In this study, prejudice and discrimination against Jewish will be the main analysis of the study.

It has been debatable what Jewish actually is. A source stated that Jewish has been in existence since 1300 B.C. Jews are not even a race, but more of a religious group (*A Detailed Summary of Jewish Discrimination*, n.d., para.1), while according to Allport (1979, p.120), “a Jew is a person who is descended from people who have espoused the religion of Judaism. Originally, the group was

a religious sect, but since it was also a firmly knit pastoral people, it had simultaneously a cultural (ethnic) homogeneity.” Thus, Jewish identity is a blend of ethnic, national, and religious concepts. They are united under the religion of Judaism. However, for this thesis, the writer considers Jews as a race based on the fact that in 1987 the United States Supreme Court ruled that Jews are a race, at least for purposes of certain anti-discrimination laws (Rich, 2001, para. 5).

Therefore in this thesis prejudice and discrimination against Jewish is considered as racial case. The term "Jew" has often been used in a derogatory manner. People hate Jews for they are a dirty, filthy, cheap, miserly race of people because they practice a different type of religion (*A Detailed Summary of Jewish Discrimination*, n.d., para.1). Those negative perceptions against Jewish later become stereotypes and finally lead the people to make a prejudice against Jewish.

Racial prejudice and discrimination happen around the world especially in America as a liberal country. Thus, many cases of discrimination and racial prejudice against certain groups happen in America. From their rejection to be Christian, Jews experienced a lot of rejections in some regions especially in Europe. To keep practicing their religion, the Jews did immigrations, moving from Europe to America, and make a Jewish community there. The attitudes in facing Jewish were changed in every era. They ever had to be accepted and often be rejected. Stember (1966, p.53-62) explains as follows:

U.S. opposition to immigration in general in the late 1930s was motivated by the grave economic pressures, the high

unemployment rate, and social frustration and disillusionment. The U.S. refusal to support specifically Jewish immigration, however, stemmed from something else, namely Anti-Semitism, which had increased in the late 1930s and continued to rise in the 1940s. It was an important ingredient in America's negative response to Jewish refugees.

The attitude of anti-Jewish is related to anti-Semitism. The extent of anti-Semitism in America's past has still be a long debated by the historians and contrasted American anti-Semitism with its European counterpart. The debate continues about the significance of anti-Semitism in different periods of American history. As it is cited in a paper by Rabbi Moshe ben Asher (2007, p.2) in the following quotation:

Anti-Semitism in the United States has been deep and durable. From colonial times until the mid-20<sup>th</sup> century, Americans were largely open and unapologetic about their anti-Semitic attitudes and actions, both individually and institutionally. Growing up in the 1950s in Los Angeles, it was not uncommon in public places to be openly called a “kike” or “dirty Jew” by other youngsters, within the hearing of adults who were invariably indifferent.

By those phenomena, it seems that Jews have been badly prejudiced and discriminated. The term ‘Jew’ is connoted as negative or ugly, especially in Europe and America.

Racial prejudice and discrimination against Jewish can be criticized as a kind of social phenomena. Nowadays, people are free to deliver any social criticisms and opinions in various expressions. One of the forms is showing them up in movies. One of the movies reflecting racial prejudice and discrimination against Jews in America is entitled *School Ties*.

*School Ties*, the main object of this analysis, is a drama film directed by Robert Mandel, casted by Hollywood stars such as Brendan Fraser as David Greene, the main character, Matt Damon as Charlie Dillon, and other characters.

The writer chooses this film to be the object of analysis because of several reasons. First, this movie is based on the personal experience of the story writer, Dick Wolf, therefore the writer thinks that the story of this movie is interesting because it is not too different from the reality. Second, many popular and professional Hollywood actors starred this movie; they are Brendan Frasser, Matt Damon, Ben Affleck, Chris O'Donnell, Amy Locane, and other actors. This film was distributed by Paramount Pictures and released in September 18, 1992 and quite successful in box office. Third, this film became the nomination for two movie awards in USA; Artios Award in 1993 in Best Casting for Feature Film Category and Political Film Society USA (PFS Award) in 1993 in Human Rights Category as cited from IMDb.com, Inc, *Awards for School Ties*, (1993, table 1). This film also gains more than fifty percent in recommendation rating 67% in The Internet Movie Database (IMDb) (*School Ties*, 1992, para.1). The last, phenomena of racial prejudice and discrimination against Jewish has not been studied deeply in English Study Program of University of Brawijaya.

Setting in 1950s, David Greene, a Jew boy from Scranton, Pennsylvania, was going to continue his study in an elite high school, St. Matthews, in Massachusetts. David got alumni scholarships because of his great ability in

football. In his hometown, getting a scholarship was a rare opportunity. David's father, hence, was very proud of his son and wanted him to continue to Harvard after David graduated later. David embraces Jewish because of his family. His father is a religious Jew. Greene was exposed to prejudice from his first day at his new school. He must not to tell anyone about his faith to avoid any bad perceptions from his friends as he was a Jew. Greene found his faith was being tested when he attended Protestant chapel and when he had to go to temple for [Rosh Hashanah](#) as his father ordered and played football. He brought his school won in the game of football match, and later that night reciting Jewish prayers in the chapel in honor of Rosh Hashanah.

By the time, David's secret was broken. His friends finally knew that their cool friend, David was a Jew. Then, David's friends' attitudes toward him changed. They alienated him and made a banner on David's bedroom wall. The banner sounded "Go Home Jew". The climax occurs when Dillon was caught when he was cheating in a history test. Greene saw Dillon cheating, so did Van Kelt, but neither said anything about it despite signing an affirmation of the school's honor code pledging to reveal any cheaters that they discovered. Dillon accidentally dropped his crib sheet on the classroom floor and Mr. Gierasch, the history teacher, found it before Dillon realized he lost it. Dillon was on the spot, then he accused that the crib sheet belonged to David. Nevertheless, truth cannot lie. Van Kelt confessed that Dillon was cheating and David was innocent. Later

on, David encountered Dillon as he was leaving St. Matt's in disgrace. Dillon bitterly said that he was still going to get into Harvard and that years from that time would all be forgotten but that no matter what David accomplished, he would still be a Jew. *School Ties* movie shows how the attitude of American society toward Jews in that era. Thus, the viewers of this movie can have a reflection about Jewish in America.

In this case, film is a strategic media to deliver some messages and suggestions to the society because people love to watch movie. It is stated in a research entitled *The Incredible Movie: A Portrayal of a Superhero Family's Attempts to have an Ideal American Family* (2009, para.2), "... The movie also suggests many families that the unity within family life is important to solve every problems and misunderstandings among the members of the family." That proves that movie can be a suggestion. Movie can be watched at cinema, computer, or television at home. Something that is related to television should have a close relationship with mass media. In globalization era, mass media has an important role in the society especially as a means of communication or even as the agent of social change because it has a potential to produce social norm and give a suggestion.

Movie is one of mass media that can be an implementation to deliver some ideas, a happening issue around a society, and even ideology such as religion and belief. According to Devereux (2003, p.6), "mass media is divided into two major

classes which are old and new media. Old media is classified such as newspaper, magazine, radio, television, and movie. While new media is classified such as internet, video on demand, digital television, and WAP based technology.” In short, movie can give a large impact in delivering a message or even can change the mindset of the certain society. As cited in *Journals of Film Semiotics*, Raymond Bellour calls movie as an “Unattainable Text” as literature will always contain the language of a set of message which is usually expressed in form of writing while film expresses the message by more attractive way because it has moving pictures, dialogues, noise, music, and written materials (2000, para.2). Essentially, movie is a form of literary works which is rich of expressions to send the message and meanings.

*School Ties* has reflected the function of mass media to the society. By this film, people realize one phenomenon of racial prejudice and discrimination against Jews in America. It reflects how the negative stereotype against Jew since long time ago still existed even in that era; 1950’s. People are going to pervade the message in *School Ties* movie depends on their own interpretations. Focusing on this study, the writer would like to analyze this movie on the action of racial prejudice and discrimination against Jewish in 1950’s at Scranton and a school named St. Matthew. The writer would like to analyze this movie by using sociological approach based on the understanding that Jewish is a group of people

who believe in Jewish religion and the thesis is entitled “*Racial Prejudice and Discrimination against Jewish in America as Reflected in School Ties Movie*”.

### 1.2 Problem of the Study

The problem of the study is how racial prejudice and discrimination against Jewish in America are reflected in *School Ties* movie.

### 1.3 Objective of the Study

The objective of this thesis is to reveal the racial prejudice and discrimination against Jewish reflected in America as seen in *School Ties* movie.

## **CHAPTER II**

### **REVIEW OF THE RELATED LITERATURE**

The approach used in this study is sociological approach. According to Semi, sociological approach of literature is literature as the reflection of society life and tightly related to history. By literary work, a writer reveals problems among society. Sociological approach can be utilized to investigate social movements and social upheavals against abuse by certain groups (1990, p.73-74). Racial Prejudice, discrimination, and stereotypes are sociological terminologies that will be mainly used to reveal the objective of the study. As the object of analysis is a film, the writer also reviews some concepts of film studies to reveal the hidden messages inside it. And this chapter will be begun by the explanation of the history of Jewish in America.

#### **2.1 History of Jewish in America**

In Bible, Jews are descended from the ancient Hebrew people of Israel who settled in the land of Canaan, located between the eastern coast of the Mediterranean Sea and the Jordan River (1451 BCE). The Children of Israel shared a lineage through their common ancestors, Abraham, his son Isaac, and Isaac's son Jacob, Hebrews whose nomadic travels centered around Hebron somewhere between 1991 and 1706 BCE. Jewish in America has its own history, and it becomes prominent information for this study, especially for introducing

how Jews came to America. Albanese (1992, p.57) said “Jewishness was born in the dynamic tension among common history, mutual suffering, and a sense of being chosen.” Jewish in America were firstly immigrants. Jews moved from one city to another in America and implemented their tradition in their new region.

According to Albanese, their religious culture and ritual practice followed the Babylonian tradition of Jewish law and observance (1992, p.51). The oldest Jewish immigrants were from Brazil to New Amsterdam which now is named New York (Albanese, 1992, p.51). *The History of Jews in America* also stated that most of the new Jewish immigrants entered America through Ellis Island in the harbor of New York, which was the main entry for immigrants to America from 1892 until 1954. Over a hundred million Americans, including most Jewish Americans, have an ancestor who immigrated to America through Ellis Island (n.d., p.11). In their new region, America, Jews at nineteenth century were mostly active in economic. *The History of Jews in America* mentioned that at the beginning of the nineteenth century, Jews had remarkable acceptance and economic opportunity in America as compared to the rest of the world (n.d., p.10).

Mostly of the Jews at that era were middle-class group. Albanese said that the majority of the new immigrants were modest peddlers and shopkeepers (1992, p.54).

The Jewish population of the US is the product of immigration primarily from Europe, especially from Germany. It is stated by Albanese that:

The German immigration was outnumbered, however by a third wave of Jewish immigration, more than 1,7 million strong. The newcomers' arrival beginning in about 1880 and continuing until 1914, when the outbreak of the First World War and a decade later, the enactment into law of immigration quotas (the National Origin Act) effectively ended massive Jewish immigration (1992, p.53).

Since their immigration to America, the American's attitudes to face them are negative and positive. For example, from *The History of Jews in America*, at the beginning of the nineteenth century in America, there were still religious intolerance and discriminatory state laws for Jews in development of economic. Fortunately, over the course of that century, these discriminatory laws were removed (n.d., p.10). From that example, it is known that Jewish were sometimes rejected and accepted.

As Jewish was rejected, since 1920's the Jews had experienced racial prejudice and discrimination as it is mentioned from *The History of Jews in America*, n.d., p.10, "... This led to the passage of the 1924 Immigration Act, which sharply limited the ability for individuals outside of Western Europe to immigrate to America. As a result, Jewish immigration to America was virtually cut off. In addition, the depiction of all Jews as threats to American values became common. Discrimination and prejudice against Jews increased." Thus, from such phenomena, First World War and cutting off Jewish immigration to America, it can be seen that there should be some persons so disliked the Jews that they prejudiced and discriminated them.

The atmosphere of economic, political, and social condition in America in the early 1930 influenced government and society policies to Jewish. Stember (1966, p.53) stated that:

U.S. opposition to immigration in general in the late 1930s was motivated by the grave economic pressures, the high unemployment rate, and social frustration and disillusionment. The U.S. refusal to support specifically Jewish immigration, however, stemmed from something else, namely Anti-Semitism, which had increased in the late 1930s and continued to rise in the 1940s. It was an important ingredient in America's negative response to Jewish refugees.

Political and social atmosphere were getting worse for Jewish in America when Holocaust happened during World War II (1939-1946) "Holocaust was the genocide of approximately six million European Jews during World War II, a program of systematic state-sponsored extermination by Nazi Germany throughout Nazi-occupied territory" (Niewyk, 2000, p.45). It is also stated by Novick that The Holocaust had a profound impact on the community in the United States, especially after 1960, as Jews tried to comprehend what had happened, and especially to commemorate and grapple with it when looking to the future (2000, para.1). The impact of Holocaust for Jewish America is also stated by *The History of Jews in America* (n.d., p.13):

Jewish experiences also influenced American immigration and asylum policies. Before World War II began, Jews under Nazi rule tried to flee to other countries, including the U.S., but were turned away. Most were later murdered in the Holocaust. In 1951, the U.S. and other members of the United Nations agreed not to return refugees against their will to any territory where they fear persecution.

Hence, Holocaust caused fear for Jewish especially and even, later on the U.S.

Government did not agree with the sadism actions in Holocaust and finally

America accepted Jewish. From *The History of Jews in America* (n.d., p.14), it is

written that "America's acceptance of Jews both enabled and was reinforced by

Jewish entertainers. Unlike earlier Jewish entertainers who tried to hide their

Jewish identity, Jewish actors and comedians in the 1950s were identifiably

Jewish. This shows an increased confidence among Jews regarding their

acceptance in America."

Although Jews have been accepted in America, they are Jews, who still

invite pro and cons among the society. Rejected and hatred against Jewish in

America had trigged mainly when anti-Semitism existed. Anti-Semitism did some

movement to discriminate the Jews.

### **2.1.1 Anti-Semitism in America**

The writer puts the explanation about anti-Semitism because there is a

scene in the movie, as the object to be analyzed, which involves anti-Semitism.

Discrimination and racial prejudice against Jewish are tightly concerned to anti-

Semitism. Anti-Semitism had been exist in America and had some important

impacts to Jew's life there. Based on *A Dictionary of Jewish-Christian Relation*

(2005, p. 54), the definition of anti-Semitism is:

A post-Enlightenment phenomenon following upon earlier forms of anti-Judaism, though this is not a differentiation all scholars would accept. Anti-Semitism as used here thus refers to denigration of Jews rooted in a new form of thinking about biology and genetics, as well as in certain political and cultural trends associated with the emergence of modernity in Europe. But anti-Semitism in the post-Enlightenment period often still involved a deep-seated disdain for Jews and Judaism based in Christian beliefs.

The Anti-Semites are against Jewish and they always have conflict. Anti-Semitism movement was born because they were Christians and they broke away Judaism. Albanese (1992, p.56) said “..., and anti-Semitism was spread by accusations that the Jews had killed Jesus. In this climate, the history of medieval Jewry was one of segregation, exclusion, and sporadic attempts at extinction.” It is mentioned in *The History of Jews in America* (n.d., p.13) that “In the years before World War II, anti-Semitism flourished in America. The anti-Jewish attitudes that had grown in the early twentieth century were magnified by the Great Depression as many Americans sought someone to blame for their misfortunes.”

Anti-Semitism happened in Europe and America, however, in America there are two periods when anti-Semitism reached the peak. Those are in the late nineteenth century and in the earlier of twentieth century. The three popular phenomena of anti-Semitism in America are Ku Klux Klan, the anti-Semitic work of Henry Ford, and radio speeches by Father Coughlin. As it is cited still from *The History of Jewish in America* (n.d., p.10) :

As a result, Jewish immigration to America was virtually cut off. In addition, the depiction of all Jews as threats to American

values became common. Discrimination and prejudice against Jews increased. Hotels and clubs refused to admit them. Universities placed quotas on the numbers of Jews they would accept. Famous individuals such as Charles Lindbergh, Henry Ford, and Father Coughlin publicly expressed anti-Semitic views and accusations such as blaming World War I and the Great Depression on the Jews. As the twentieth century progressed, hate groups such as the Ku Klux Klan targeted Jews, along with African-Americans and other minorities, with threats and attacks.

Nevertheless, the attitudes of anti-Semitism become less by the time. It happens because of the horror of Holocaust and World War II. Rabbi Mosher ben Asher (2007, para.32) said, “Anti-Semitic attitudes, although declared to be declining in frequency by self-reporting surveys, have no more disappeared from the United States after a half-century of legal and social condemnation . . . . Neither has the potential for virulent forms of institutional bigotry and discrimination, including anti-Semitism, disappeared from the American landscape.”

The positive change of American’s attitude toward Jewish is also clearly stated in *The History of Jews in America* (n.d., p.14):

Furthermore, when the horrors of the Holocaust became known, anti-Semitism became less socially acceptable. One indicator of this was the film, *Gentleman’s Agreement*, which won three Oscars including Best Picture in 1947. The film was critical of anti-Semitism in American society. During the 1950s, barriers to Jewish participation in mainstream American life continued to shrink. Clubs and hotels began admitting Jews. University quotas limiting the number of Jewish students were removed. Businesses and banks became willing to hire Jewish individuals.

From the explanation above, It has known that racial prejudice and discrimination toward Jewish is getting up and down from one period to another period. The Jews are sometimes accepted and rejected.

## **2.2 Racial Prejudice and Discrimination Against Jewish**

Concerning to the objective of the study which is to investigate racial prejudice and discrimination against Jewish in America in *School Ties* movie, some more information about prejudice and discrimination viewed from sociological outlook are given as follows.

### **2.2.1 Racial Prejudice**

Talking over racial prejudice, the term “racial” commonly tends to the color of the skin and physical appearance because of heredity. Nevertheless, by the time racial is not about attitudes toward the difference of skin but also about ethnicity and religion, including Jewish. According to Allport, “Many groups that are the object of prejudice cannot be classified exclusively as racial, ethnic, national, religious, or as any other single sociological type. The Jews offer an excellent case in point” (1979, p. 119). Thus, to gain a simpler definition, Allport concludes that originally, Jews was a group of religious sect, but since it was also knit pastoral people, it had simultaneously a cultural (ethnic) homogeneity (1979, p.120). As what the writer had stated in the previous chapter that Jewish are

considered as a race, an explanation from Grobman is also provided to strengthen the statement at the beginning of this paragraph, “In 19th century Europe, Jews were classified as an ‘inferior’ race with specific physical and personality characteristics. Some thinkers believed these traits would disappear if Jews received political and social emancipation and could assimilate into the broader society” (1990, para. 10).

Generally, prejudice means unfair dislike to something. Grobman (1990, para.61) stated that “prejudice is an unfavorable opinion formed against a person or group based on a stereotype.” By the time, the meaning of prejudice has been changed not just a judgment. Allport (1979, p.6) identifies based on *California A New English Dictionary*, there are three stages in the transformation of the meaning of prejudice from the ancient up to nowadays:

- (1) To the ancients, *praejudicium* meant a *precedent* – a judgment based on previous decisions and experiences; (2) Later, the term, in English, acquired the meaning of a judgment formed before due examination and consideration of the facts- a premature or hasty judgment; (3) Finally the term acquired also its present emotional favor of favorableness that accompanies such a prior and unsupported judgment.

From the latest meaning of prejudice, it is known that prejudice actually is not always a negative thinking or negative prejudice; it also can be a positive thinking.

“People may be prejudiced in favor of others; they may think well of them without sufficient warrant” (Allport, 1979, p.6). The phrase “without sufficient warrant” means when someone is prejudicing, he will state something which is lacked of

facts. For example, in a Gallup Poll from 1938, 50% of Americans said that they had a “low-opinion” of Jews (*The History of Jews*, n.d., p.13). The Americans low opinion against Jewish do not have any factual reason. To give an understandable description, a social scientist from Canada, S.L Wax (1948, p.10-13) undertook an interesting experiments. He wrote two letters to a hundred different resorts at the same time and asking for room reservation for exactly the same dates. One letter he signed with the name “Mr. Greenberg,” the other with the name “Mr. Lockwood”. And the results, more than ninety percent of the resorts gave a good response and replied to Mr. Lockwood, while Mr. Greenberg gained less than sixty percent replied and offering of accommodation. From that experiment, it can be concluded that the officials of the resorts do some prejudice to “Mr. Greenberg” and “Mr. Lockwood”. The resort keepers prejudiced that “Mr. Greenberg” ethnic membership would bring them undesirable guest although there is no fact about it. Hence, it is important to be known that prejudice can be negative or positive as long as it is unsupported judgment.

Prejudice means a no-fact judgment. When someone has a bad perception toward another before he knows the man, he does a prejudgment. Allport (1959, p.9) stated, “Prejudice is little bit different from ordinary errors prejudgment. If a person is capable of rectifying his erroneous judgment when the real evidence revealed he is not prejudiced. Prejudgment become prejudices only if they are not reversible when exposed to new knowledge.”

Prejudice is an intolerant attitude. Liliweri, (2005, p.205) enclose a table about four types of prejudice proposed by Robert K Merton:

**Table 2.1 Four Types of Prejudice**

	Not Discriminatory	Discriminatory
Not Prejudiced	Type 1 People who are not prejudiced and not discriminatory.	Type 2 People who are not prejudiced but discriminatory.
Prejudiced	Type 3 People who are not discriminatory but prejudiced	Type 4 People who are prejudiced and discriminatory.

Type 1 and 2 are classified as the liberals, the characteristics such as, they are very strong in holding the commitment of individual harmony and equality in the society. For type 1, in any condition, harmony and equality is very necessary. Whereas, people who belong to type 2, they do not have some prejudice however they do discrimination because majority of the society around them discriminate certain groups. People who belong to group 3 and 4 are the people who do not believe in unfair attitude or unequal attitude against ethnic and race. They are sure toward the attitude which they have done. Type 3 is named *timid-bigot*, it is the shy people; in some condition, they become good fanatic. In the contrary, type 4 consists of the people who are courage or fanatic at any time and any condition (Liliweri, 2005 p. 204-205). Therefore, it can be concluded as Allport's statement (1979, p.9) that the prejudiced people tend to grow emotional when their prejudice finds a contradictive.

It has already been clarified that racial prejudice is distinguished from discrimination. More identification about discrimination will be explained in the next subchapter.

### **2.2.2 Racial Discrimination**

Racial discrimination or discrimination is an act as the effect of prejudice.

Quillian (2002, p.306) stated, "Racial discrimination is the difference between the treatment that a target group actually receives and the treatment they would receive if they were not members of the target group but were otherwise the same." It is stated also by Grobman that when we judge people and groups based on our prejudices and stereotypes and treat them differently, we are engaging in discrimination. We are afraid that the minorities may harm us so we pressure them in order that they are discourage (1990, para. 7). Thus, discrimination begins from prejudice then treat people differently than the others is the result. Allport (1979, p.14) classified discrimination as the part of acting out prejudice. It could be ventured to distinguish certain degrees of negative action from the least energetic to the most:

(1) Antilocution is the mild degree of antipathetic action. Most people who have prejudices talk about the people they prejudiced; (2) Avoidance is if the prejudice is more intense, it leads the individual to avoid members of the disliked group; (3) Discrimination is defined that there the prejudiced person makes detrimental distinctions of an active sort. Segregation is an institutionalized form of discrimination; (4) Physical attack defined under conditions of heightened emotion prejudice may

lead to acts of violence or semi violence; (5) Extermination is program of genocide mark the ultimate degree of violent expression of prejudice.

Discrimination, the objective that will be analyzed in this study, is placed in the third degree of negative action because of prejudice and it is all about unequal treatment. The explanation of discrimination in the degree of negative actions above involved segregation as the impact of discrimination. "Segregation is a form of discrimination that sets up spatial boundaries of some sort to accentuate the disadvantage of members of an out-group"(Allport, 1979, p.53). As like the African-American, Jews in America has been also experiencing segregation. An example of segregation is described by Asher (2007, p.2), "It was well known; Jews were not employed by the phone company or other public utilities in Los Angeles. There was a sign on the entrance to a private golf course in nearby Orange County that read, 'no dogs, no niggers, no Jews allowed,' which was still posted in the early 1960s." From the example, it can be concluded that segregation is a separation for certain groups within public facilities.

For instance, prejudice motivates someone to do discrimination against an individual or group. Still, there is a social phenomenon that has a strong relation or even has some influences to prejudice and discrimination, it is stereotype.

### 2.2.3 Stereotype

The writer also considers that description of stereotype is necessary to be attached to support the analysis because stereotype has an encouragement upon racial prejudice and discrimination. “Stereotype is an image which is possessed by certain groups toward another group. Stereotype is commonly negative and stated as certain personalities’ character” (Mulyana & Rakhmat, 2003, p.184). In a multicultural society, stereotype habitually occurred based on some personal’s prejudice, thus it tends to be subjective. Berinsky & Mendelberg (2005, p.846) quoted a statement from Judd and Downing, “The term stereotype refers to a cognitive structure consisting of a category label and its corresponding traits. These traits are linked together in a coherent structure that resides in long-term memory and can become activated— ready for use—in subsequent judgments.” To make the definition of stereotype understandable, there is an explanation from Berinsky & Mendelberg (2005, p.845) which stated that a key to understand the indirect operation of stereotypes is the link between rejected and accepted stereotypes. For example, the notions that Jews are greedy were once well known but widely rejected. While other stereotypes that Jews are liberal is widely accepted. Thus, stereotype can also be a motivation to do a rejection of a group. It is mentioned in Allport (1979, p.192), “The stereotype acts both as a justificatory device for categorical acceptance or rejection of a group, and as a screening or selective device to maintain simplicity in perception and in thinking.” As the Jews

also have stereotype among Non-Jews, several studies concerning it, is stated in

Allport (1979, p.192-193):

By interviewing 150 veterans in Chicago in 1950, they mentioned that Jews are clannish, money is their God, they control everything, they are blamed, they use underhanded business methods, and they do not do manual work. Somewhat less frequently mentioned that Jews are overbearing, dirty, sloppy, filthy, energetic and smart, loud, noisy, and cause commotions. For the sake of simplicity, Allport also provides the marks based on evidences in United States in order to distinguish Jews from Non-Jews; Jews are urban people, tend to concentrate in certain occupation, are ambitious and hard worker, have high intelligence, have great love of, and respect for learning, have marked family devotion, are clannish, have sympathy with the oppressed, are money minded.

From those quotations, it is seen that Allport followed up the data about Jewish in United States. Besides Allport, there is a sociological journal of Jewish in United States written by Barinsky & Mendelberg which divides the stereotype of Jews in United States into two majors; those are social stereotype and political stereotype.

In the social stereotypes, it is mentioned that the typical of Jews is going to bargain.

The Jews will delay payment, while in the political stereotype, it is mentioned that Jews are liberal (2005, p.848).

The writer found an interesting data from a current on-line forum, *Yahoo!*

*Answers*, about Jewish stereotypes and she considered the data is necessary to be included to support the data which have been described. The writer retrieves stereotypes about Jewish from it and it is entitled *What are all Jewish stereotype* (2011, para. 1). The best answerer of the question “what are all Jewish

stereotype?" is a Jewish. He mentioned that Jewish are cheap, good with money, big nosed, great lovers, lousy lover, suck at sports (but make great team owners), educated, arrogant, call their mothers daily, have mother who insists you to call her daily, great doctors and lawyers, pain the butt customers at the restaurant, politically active, love to argue, always answer a question with a question, no matter how sad a story you tell a Jew he can top it, no Jewish alcoholics. From the statement above, the listed stereotypes of Jewish are almost the same from one and another source; even a Jew himself knows stereotypes of his religion. The mentioned stereotypes will be utilized for analyzing the characterizations in *School Ties* movie.

### 2.3 Film Studies

Film nowadays is more than just an entertainment. By film, some fields of studies can be scoped. The fields such as literature, psychology, sociology, art, and some others studies use film as the source of analysis and information. Film studies requires to justify itself not for commodity. It is concerned with the guidance of critics and reviewers and more on the grounds of film as an art or cultural object. Film theory thus identifies the cinema as a system whose formal elements contribute to the ideology of the individual (*Humanistic, Inquiry, and Political Signification*, 2008, para.6).

Besides as the object to study, a film also has function to deliver a message from its story. As it is cited from Abramowitz (2000, p.144):

In film studies, we have to select what part of the film will be used so we can decide whether we use analytical, interpretive, or normative elements. First, in analysis, we discuss the basic plot and sub-plot(s), characters and character development, symbols, recurrent or important imagery, and basic narratives that we see in the film. Second, for the interpretive analysis, we should put the film into a historical, social and cultural context. Third, in normative analysis, we have to think about what moral and political meanings we read in the film.

Thus, in a film, the message can be delivered from every part of the film. The message of the film is reflecting reality. According to Fiske (1987, p.1), there are three steps to process of production and reproduction of reality.

The first is reality in form of performance, costume, make up, environment, attitude, speaking, gesture, expression, voice, and so on. Second, representation, television uses camera, lighting, editing, music, soundtrack, to make the “story” which is narration, conflict, action, dialogue, setting, casting, and so on. Third is called ideology, which is the organization of ideology’s codes coherently and can be received.

Racial prejudice and discrimination in the movie, the objective of this study, are real phenomena in the society. Therefore, the process of production and reproduction of the reality in a film has been good-set for delivering the message.

To set the sociological message of the film to be received by the viewers, the technique in producing film must be professional and the important elements of cinematography should be included.

### 2.3.1 Elements of Cinematography

In making film, the film makers must understand Cinematography in order to make a high quality film. Cinematography not only can depict a moving subject, it also uses a camera which represents the audience's viewpoint or perspective that moves during the course of filming. This movement plays a considerable role in the emotional language of film images and the audience's emotional reaction to the action (*Camera Movement*, 2011, para.1).

To reveal some symbolic elements of the film, here the explanation from Zaman (1994, p.50-58) and the writer will take *Mise-en-Scene* to analyze the object of this study:

- a. *Mise-en-Scene*, literally means "place in the scene" (Putting into the scene), in a film this corresponds to technical design of a scene, including lighting, visual composition, and camera placement.
- b. *Other custom elements*, by combining a visual image and sound, film makers can evoke specific emotions, such as tension, suspense, fear, or nostalgia, and psychological conditions a kind of madness or a dream.

As *Mise-en-Scene* will be used to reveal the symbolic elements of the movie, information about camera movement and shot is needed. According to Berger (2000, p.33-34), the way in taking a picture (shooting) is divided into four techniques. Each technique has meanings which are identified as: (1) A *medium shot* is a shot to almost a whole body and it means personal relationship; (2) *Close up*, shot to only face, means intimacy; (3) *Long shot* is to depict setting and character. It means scope or public distance; (4) *Full shot* is a shot to a whole

body means social relationship. Besides the techniques of shooting, there are also techniques of camera movement. The explanations are: (1) *Pan down*: the camera is directed down. It means authority; (2) *Pan up*: camera is directed upper. It means weakness or diminution; (3) *Dolly in*: camera moves inside. It means conservation or focus (Berger, 2000, p.34).

Those explanations of cinematographic elements will be useful for the writer in analyzing the movie. As *Mise-en-Scene* consists of lighting, visual composition and, camera placement, however the writer tends to use *Mise-en-Scene* which involves camera placements is merely to investigate any symbolic meaning of the scene. The writer will use the information as the scientific reference to support the analysis.

## 2.4 Previous Studies

There have been many criticisms and studies about Jewish in the world and behaviors of Non-Jewish toward them. A previous study about Jewish is a thesis by David Rusdianto from English Department of University of Brawijaya (2009) entitled *Antisemitism Manifested by Church and Court in Shakespeare's The Merchant of Venice*. This thesis focuses on the form of anti-Semitism and debate of English Jews which are manifested in Shakespeare's play. The other previous studies about Jewish mostly are sociological study and concerning to the conflict among the Non-Jewish versus the Jewish in the real situation includes prejudice

and discrimination. The previous study is a journal by Berinsky and Mendelberg from Massachusetts Institute of Technology and Princeton University (2005), entitled *The Indirect Effects of Discredited Stereotypes in Judgments*. This study is about the indirect effect of an ethnic group, in this case Jews, in a voting of leaders. The writers of this journal use two types of Jewish stereotypes; those are social and political stereotypes.

The differences of this study from the previous studies above are, this study is a literary study which focuses on racial prejudice and discrimination against Jewish in America. The object of the study is a movie which contains some actions of racial prejudice and discrimination against Jewish.

### CHAPTER III

#### FINDING AND DISCUSSION

Belonging to a group who decides to profess an idealism that is minority, is demanded to always be ready in facing idealisms of the majorities. That is the matter Jews have in a country which the major religion in there is contrasted to Jewish or even anti-Jewish. Jewish stereotypes, that are mostly negative, strengthen the society to reject the Jewish. Although in 1950's Jewish can be formally accepted, there are still some people who has not totally dispose their hatred against Jewish yet. What are called as prejudice and discrimination against Jewish finally emerged. It is *School Ties* movie reflecting racial prejudice and discrimination against a Jew named David Greene in America. Racial prejudice and discrimination against Jewish, especially David Greene, as seen in this film will be the main discussion in this chapter and will be analyzed by using sociological approach.

##### 3.1 Prejudices against David Greene and Jews

Prejudices against David Greene come from his foe in Scranton, Pennsylvania, as his hometown, and his friends in his school in Massachusetts which both are located in America. David Greene here will be the representative

of the Jews. Those prejudices and also many Jewish stereotyping are described in the following explanation.

### 3.1.1 Prejudice against David in Scranton

The scene when David is still in Scranton is very short, not more than nine minutes. It is such an opening scene to let the viewer know how David's background of life is. David's friends in Scranton are not Jewish but they have already known that he is a Jew. However, there is no problem of David's Jewishness. They completely accept David in their community. David's friends and the owner of the cafeteria precisely support and compliment David's plan to continue his study to Massachusetts. From the dialogue between David and Edie, the owner of the cafeteria, we can see that David is supported.

Edie: Davey, come here (gives David a hug)

Nick: Edie, he is not going off to war, only Massachusetts.

Edie: Here Davey, for the trip (gives David a snack). Go and become the gentleman not like these Riff-Raff.

(*School Ties*, 1992, CD1, minute: 03)

David smiles because he is glad to be supported. His friends complement him because of his smartness and his opportunity to study in Harvard after school.

Although they complement him rudely, it still depicts that it is a friendship.

Bear: We ought to kick his butt for breaking up the team (punch David's stomach)

Nick: (hold David)

Bear: If I had your brain, I would go

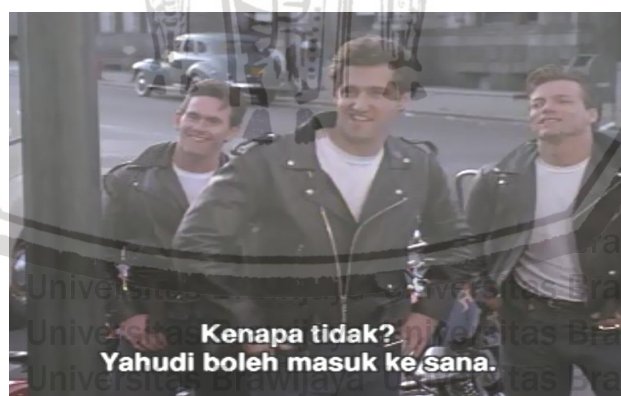
(*School Ties*, 1992, CD1, minute: 03)

Yet, the writer considers this scene is important to be analyzed because it contains of prejudice against Jewish. The unfavorable prejudice action is showed when Kocus is coming. Kocus here is the antagonist character because he always makes a chaos. Kocus is a captain of a Motorcycle Guys. Kocus and his gang is the opponent of David and his friends. Bear is David's friend. He always supports David. Bear does not like Kocus' behavior because Kocus always treats somebody capriciously. However, there is an irony. Kocus' sister has ever asked Bear to make love (in this dialogue it is called hand job) with her while she knows that Bear is the enemy of her brother. Bear tells David what Kocus' sister has done to him. Kocus spits in front of the cafeteria before he is arguing with Bear and David. Kocus says that he wants to come into cafeteria to eat something but Bear decline him:

Kocus : I was thinking about going in there, you know eat something.  
 Bear : I don't think it would be a good idea.  
 Kocus : Why not, they let Jews in there.  
 David : Your sister can come in only she'll have to wash her hands.  
 Kocus : You got a Jew friend with a real smart mouth.  
 Bear : I guess I do,  
 Kocus : So don't they bother you they'd killed Jesus and everything?  
 Bear : No, they don't bother me. I didn't know the man.  
 Kocus : It still bothers the shit out of me you sheeny bastard!  
 (*School Ties*, 1992, CD1, minute: 04)

After arguing, Kocus strikes David then they get fighting in the alley. Kocus' statements to David such as "Why not, they let Jews in there", "You got a Jew friend with a real smart mouth", "...they'd killed Jesus and everything", and "It still bothers the shit out of me you sheeny bastard," reflect the prejudice. Kocus

does not know David well nevertheless he does not like David even dares to insult him only because he knows that David is a Jew. Prejudice is an aversive attitude toward a person who belongs to a group simply because he belongs to that group and is therefore presumed to have the objectionable qualities ascribed to the group (Allport, 1979, p.7). In the case of Kocus' prejudice, we can see that his hostility against David is also driving by an old stereotyping and religion ideology belief that Jewish is Jesus' killers. In the world's history, there are many conflicts among different group manifested in antipathy, hostility, and war. Jews as the example, are stereotyped as enemy by Christians for their beings; as Matthew's account of the crucifixion suggests, "Christ-Killers" (Appiah, 1990, p.278) and the other explanation about Jewish in Non-Jewish's view has been explained in the previous chapter. This stereotype has been happening in America as it is reflected in the scenes when Kocus is beginning to insult David is depicted as the following figures:



**Figure 3.1 Kocus is insulting David**

(Source: *School Ties*, 1992, CD1, minute: 04)

Applying Merton's types of prejudice, Kocus belongs to the fourth type. Type four is a person who is fanatic to do prejudice any time in any condition (Liliweri, 2005, p.205). Kocus is growing angry after he insults David. An opposite attitude is demonstrated by Bear. He is David's close friend and knows David well. The scene about it is depicted on Figure 3.2:



**Figure 3.2 Kocus grows angry then he attacks David**

(Source: *School Ties*, 1992, CD1, minute: 04)

Bear is not a Jew but he defends David and tells David Kocus' sister is making love with him at night and David smartly uses it to argue Kocus' teasing.

Realizing it, Kocus grows angry, once again he mocks David then they are fighting. This proves that Kocus is really prejudicing, as Allport says that when the prejudiced man find his prejudiced is contradictive, he tends to grow emotional (1979, p.9).

These scenes are also supported by the technique of cinematography. From the shot, those two pictures are using medium shot. The picture when Kocus is insulting David uses medium shot. Medium shot depicts a person from his hands up to his head in order that the viewer can see the expression and the emotion of the object obviously (Nungky, 2008, p.21). The medium shot in Kocus' action is visibly shooting Kocus' expression of humiliating. And the picture when Kocus is angry then attacks David uses one of shot techniques that is medium close up. Medium close up is categorized as a half-body portrait to deepen the profile, body language, and emotion of the object however the background is still visible (Nungky, 2008, p.21). In figure 3.2, we can see how Kocus' displeasure to David and David's anger because of Kocus' mockery is visibly depicted. The prejudice against David is not only in his hometown, he also faces it more significant at his school.

### **3.1.2 Prejudice against David at His School**

David gets alumni scholarship because he is very great in football. His new school is an elite Christian school. Being Jewish in America is not as simple as being Catholic or Christian, thus it may lead some conflict (Elazar, n.d., para. 2). Therefore, David has to hide his Jewishness, as in America, being Jewish is a contradictory.

At first time when David comes to the school, coach MacDevitt who has seen David's ability in football and given him the scholarship, carefully asks about David's dietary. Jewish food is primarily defined by the dietary laws of Judaism.

The Judaic religion is prescriptive in the selection, cooking preparation, and consumption of specific food items. Daily practice is meticulously structured to comply with Jewish law, the Halakhah (Bahloul, n.d. para. 1). Coach MacDevitt knows that David is a Jew, based on the stereotype that Jewish has some abstinence such as alcohol and his own prejudice, he is asking what food that David cannot eat. However, David does not mention some of Jewish abstinences, he is just mentioning a food he does not like.

Coach: Just a minute. I meant to ask you... Do you have any diet problems?

David: Diet problems?

Coach: Is there anything you can't eat?

David: Turnips.

Coach: Turnips. I can't eat them either.

(*School Ties*, 1992, CD1 minute: 11)

To avoid any problems related to David's Jewishness, the coach is also counseling David to play his card very carefully. It means, he is better not to tell his friends much more mainly about his Jewishness.

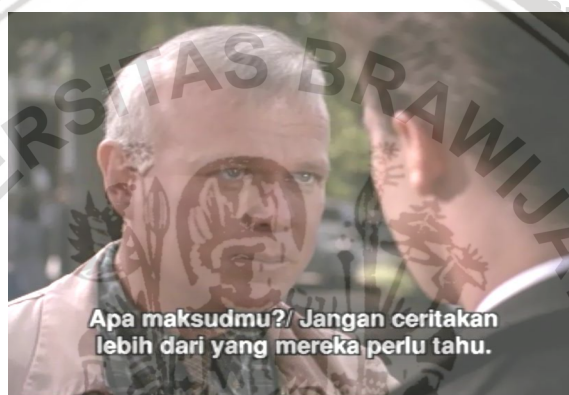
Coach: Nobody comes here for just their last year. It's unusual. They're great kids, don't get me wrong. But they're privileged. They take a lot for granted, you and I never would. Just play your cards close to the vest.

David: What do you mean?

Coach: Don't tell people more than they need to know.

(*School Ties*, 1992, CD1 minute: 11)

In this case, Coach MacDevitt is prejudicing. His prejudice is in David's Jewishness. He thinks that having a Jew student at this school may probably causes commotion. Thus, by his advice, he implicitly states that David has to hide his Jewish identity. The seriousness of Coach MacDevitt in warning David to conceal his Jewishness is depicted on the Figure 3.3..



**Figure 3.3 Coach MacDevitt is telling David to hide his Jewishness**  
(Source: *School Ties*, 1992, CD1, minute: 11)

This figure is using over shoulder shot (OSS). Over Shoulder Shot is a shooting object taken from one character's back or shoulders. People who use his shoulder frame occupy approximately the third part. This kind of shot composition helps us to determine the position of each person in the frame, and get the "feel" when he is looking at from the viewpoint of someone else. OSS is highly recommended when there is a conversation or dialogue between two people (Nungky, 2008, p.22). By this shot, the viewers can see the seriousness and the sharp gaze of Coach

MacDevitt. He does not want any problem comes to David because of his Jewishness, so he seriously tells him what he should do.

When David's friends at his new school have not known yet that David is a Jew, they are very friendly and welcome to David. He does not have problem with his friends for the reason of his Jewishness. Nevertheless, one night when he is singing and dancing together with them, he finds how they condemn the Jewish. It is accidentally seen when Mac Givern tells Van Kelt how he got the sound system.

Van Kelt : Decent Hi-Fi, Mac!

Mc Givern : I bought it in the summer from a friend back home.

Van Kelt : How much?

Mc Givern : He wanted 40 dollars but I've "Jewed" them down to 30.

Van Kelt : 30? I'll give you 25\$ for it.

Dillon : Look at him, look at him! He always wants to get stuff for nothing. (laughs)

Mc Goo : And he is not even Jewish.

(*School Ties*, 1992, CD1, minute 19)

The words "Jewed them down" means bargained or something underbid. Mc Givern applies that term because of Jewish stereotypes as it is mentioned in the previous chapter that Jews are cheap (*What are all Jewish stereotype?*, 2011, para.1) and money minded (Allport, 1979, p.192-193). Hearing that, David is shocked still he just keeps silent. Since then, David understands why he has to conceal his Jewishness and when he is going to take a shower he decides to take his Jewish necklace down and hides it inside a box. David is shocked and he just keeps silent when he is hearing his friends talk about Jew which is depicted in the following figures:



**Figure 3.4 David is shocked when his friends mention “Jewed them down”**

(Source: *School Ties*, 1992, CD1, minute: 19)



**Figure 3.5 David just keeps silent.**

(Source: *School Ties*, 1992, CD1, minute: 19)

From cinematography real point of view, how David is shocked by Jewish stereotyping is supported by medium shots. Figure 3.4 uses medium shot where

David's half body is shot. This shot is usually used for interviewing however the purpose is to make the viewers can see the expression of David obviously and the

background still can be seen. Figure 3.5 uses medium close up. This kind of shot focuses on the expression and emotion of the object instead of the background (Nungky, 2008, p.21).

Another person who has already known that David is a Jewish is the headmaster of the school, Dr. Bartram. Jewish stereotyping by Dr. Bartram is begun when David must play in the football match while that is Rosh Hashanah Day, Jewish New Year. David gets a dilemma; he is the mainstay quarterback who cannot leave the game whereas his father requires him to go to the temple and no excuse. Finally, David goes to the temple in the evening after he plays football. It is evening, the dormitory lights have been turned off when David is still praying alone in the temple, and Dr. Bartram comes to the church and sees him.

Dr. Bartram : Who is it?  
 David : David Greene, Sir.  
 Dr. Bartram : I imagine your God allows prayer during daylight hours.  
 David : I couldn't get away before now. It's Rosh Hashanah, Jewish New Year.  
 Dr. Bartram : I know what Rosh Hashanah is. And it ends at sunset, if I recall the custom.  
 David : Technically. But it wouldn't go over too well if said I couldn't play. My scholarship depends on football.  
 Dr. Bartram : Yes. I saw the game. You seemed extremely concentrated on the task.  
 David : Thank you, Sir.  
 Dr. Bartram : You people are very determined, aren't you?  
 David : Sometimes we have to be, Sir.  
 Dr. Bartram : I seem to recall a blessing; "Blessed are the meek, for they shall inherit the earth."  
 David : I wonder how meek they'll be when they do, sir.  
 (School Ties, 1992, CD1, minute: 30-31)

As Allport's statement (1979, p.192-193) in the previous chapter, several of the Jewish stereotypes in United States concentrate in the certain occupation, ambition, and hardworking person. In this scene, David is depicted as the mentioned stereotypes. He is willing not to celebrate Rosh Hashanah in the daylight because of the football match. Based on those stereotypes, Dr. Bartram is saying that David and Jewish are very determined. Actually, Dr. Bartram is prejudicing and he seems rather disagree to what David has done as in the dialogue above he has time to touch on the problem of blessing to tease David. However, David is be able to argue back Dr. Bartram's teasing so that Dr. Bartram directly asks David that tradition is not worth it to be broken.

Dr. Bartram: Are you finished here, Mr. Greene?

David : Yes, sir.

Dr. Bartram: Then I suggest you sneak back to your room. I should overlook this evening's infraction; Mr. Greene ...

David : Sir?

Dr. Bartram: Was it worth it? Breaking a tradition just to win a football game?

David : Your tradition or mine, Sir?

(*School Ties*, 1992, CD1, minute: 31-32)

Dr. Bartram's prejudice is in David's willingness to break the tradition just to win a football game while he has not known yet why David does this. Based on Merton in Liliweri (2005, p.205), Dr. Bartram belongs to type 3, he is prejudicing but not discriminatory. He is not discriminatory because he overlooks David's infraction.

In the next occasion, another prejudice happens when David is showering with his friends. They are talking about what university they want to study in after graduate from high school. Some of them have an obsession to study in Harvard especially Dillon; however Smith does not want to study in Harvard because he thinks so many Jews is in there and he tries kidding Dillon:

Smith : I wouldn't go to Harvard because all those Jews and Communist.  
 Someone : and that's just the faculty.  
 Dillon : You are so full of shit. (Smile)  
 McGoo : Jew lover!  
 All : (Laughing except David)  
 Dillon : So what if there are Jews in Harvard? They are not in the club, they have their own room.  
 Smith : You're right.  
 Dillon : That's not the point. It is like in Princeton you don't have to be with them if you don't want to.  
 Someone : why would you want to?  
 Dillon : I don't want to.  
 Van Kelt : Then don't go to Harvard, Dillon.  
 (*School Ties*, 1992, CD1, minute 35)

During his friend's conversation and jokes about Jews, David just keeps silent and listens up. When Dillon has forced in to a corner in that conversation, he asks David to help him but David is asking instead because he might be worry his friends has already known that he is a Jew. David is relieved when he heard Dillon's answer. It seems that Dillon does not know that David is a Hebrew as known as Jews:

Dillon : Help?  
 David : How do you know?  
 Dillon : what?  
 David : If you're with them.

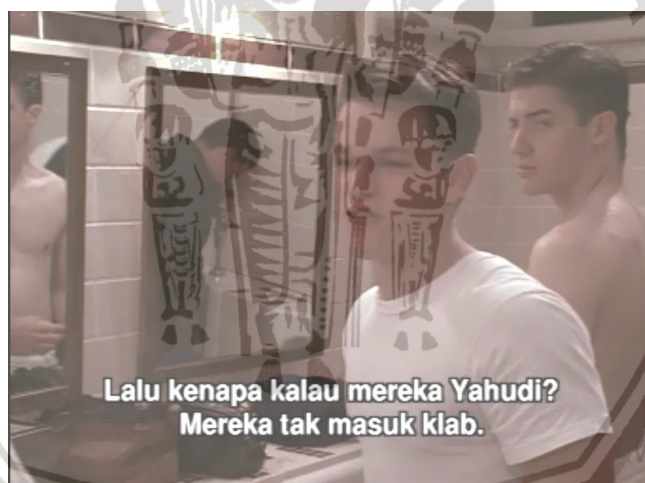
Dillon : Are you kidding? How would you not know? It's hard to miss a Heb.

David : (Smiling)  
(*School Ties*, 1992, CD1, minute 35)

The boys' conversation in this scene is full of prejudices. For example is Smith's statement that he would not go to Harvard because a lot of Jew is in there. As it is written in *Harvard's Jewish Problem*, Harvard is one of the best and influential universities in America. It is considered as the place where Jewish is easily found because since 1922, Jews were allowed to study there although the quote of Jews student was limited about fifteen percent by the President of Harvard's to prevent Anti-Semitism movement and to protect the Jews student there (2011, para. 3-4). Smith's statement is intended to tempt Dillon who has an ambition to study in Harvard, which means that associating with the Jews has such a negative impression. Smith does not even know if it is true or not that a lot of Jew is there and how Jew is there. Mc Goo also tempts Dillon by saying that Dillon is a Jew lover. Dillon is on the corner, he does not want to be considered as a Jew lover, so he tries to defend himself by telling his friends that he will not socialize with the Jew. In short, it can be concluded that associating with Jewish is embarrassing.

This problem can be categorized as *avoidance* as in five degrees of prejudice action by Allport, "if the prejudice is more intense, it leads the individual to avoid members of the disliked group, even perhaps at the cost of considerable inconvenience. In this case, the bearer of prejudice does not directly inflict harm upon the group he dislikes." (1979, p.14). David's friends are doing avoidance,

they intensively prejudice Jewish and avoid socializing with them even it is in Harvard, the dream university. So does Dillon, he is very ambitious to study in Harvard, however he tells his friends who tempts him, he will not be with Jews although he will be in Harvard. Then Van Kelt finally concludes by telling Dillon not to go to Harvard. Van Kelt is also prejudicing because his statement means do not go to Harvard otherwise you will be considered as Jew lover. Then, Dillon's statement about it is hard to miss a Heb implicating Jewish stereotyping. Dillon considers everybody assuredly knows how is Jews based on the Jewish stereotypes prevailing in the society. Nevertheless, Dillon is in fact missing that there is a Jew beside him, it is David. As it is on Figure 3.6 :



**Figure 3.6 David is in the conversation about Jews in Harvard**

(Source: *School Ties*, 1992, CD1, minute: 35)

In *Mise-en-scene*, the Jewish prejudicing conversation among the boys is applying medium long shot. By drawing an imaginary line from the position of Long Shot

(LS) ago zoom-in until the picture becomes denser, then we will enter Medium Long Shot (MLS) territory. The composition is often used to enrich the beauty of the picture (Nungky, 2008, p.21). This figure uses Medium Long Shot. The mirrors are utilized to enrich the beauty of the picture and at once enabled the viewers to look David's expression and what everybody doing is at the room.

After that, everything runs well until David's secret is broken by mistake.

Cal Reynolds, a senior from Saint Luke's, Saint Matthews's opponent in the football game, unintentionally says that Saint Luke's will not enroll Jewish there. Dillon hears it. He envies David because David can be a very good quarterback then brings his school to win the game and Dillon's girlfriend, Sally, falls in love with David. Finally Dillon knows that David is Jewish and he is going to make it as the implement to beat David down. Dillon begins the conflict with David when he is showering with friends and David is in there too. Dillon delivers a very racial joke when to provoke David:

Dillon	:Mission accomplished. The old boy network bought us a victory. But... the joke is on us.
Van Kelt	: what joke?
Dillon	: You didn't hear the joke?
Reece	: Alright, let's hear the joke.
Dillon	: True story. Last weekend, there was a religious revival meeting in Madison Square. Bishop Fulton Sheen gave such a stirring address, and then 10,000 people converted to Catholicism. Then, Billy Graham got up and, after an hour of inspired preaching, 10,000 people converted to Protestantism. Finally, to end the program, Pat Boone got up and sang "There's a Gold Mine in the Sky" and 20,000 Jews joined the Air Force.

All : (giggling)

David : (staring angrily)

Dillon : What's the matter, David? Don't Jews have a sense of humor? It turns out our golden boy here is a lying, back-stabbing kike. Kike! (punches David)

(*School Ties*, 1992, CD2, minute 19)

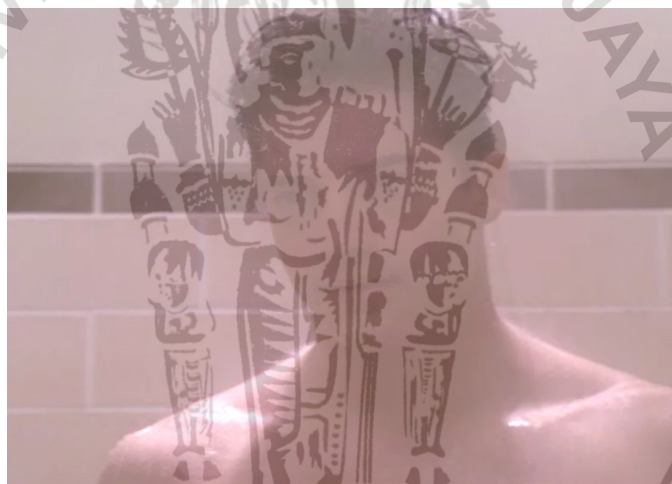
David becomes angry; he cannot stand on humiliation against himself and his religion anymore and after that Dillon and David fight. Dillon here is prejudicing and Dillon's dialogue above contains of stereotype, prejudice, and humiliation.

The stereotype is on Dillon's statement "Finally, to end the program, Pat Boone got up and sang 'There's a Gold Mine in the Sky' and 20,000 Jews joined the Air Force." Pat Boone was an American singer, actor, and writer, who was popular in United States during late 1950's and 1960's. He was behind only Elvis Presley (Whitburn, 1996, p.806). Dillon's statement implies the Jew's stereotype that is money minded and greedy (Allport, 1979, p.1930). The Non-Jews feel that the joke as Dillon's is very funny because they consider Jew is so greedy until they believe that there is a gold mine in the sky so that they join the Air Force. And that joke is very racial because there are other religions which are positively described.

The prejudice is Dillon's presumption that David is a liar and betrayer. He even never asks what David religion is. Dillon exclaims that because he dislikes either David or Jew. In sociological term, what Dillon does is a prejudice due to an antipathy based upon a faulty and inflexible generation. It may be felt or expressed (Allport, 1979, p.9). Dillon expresses it by humiliating David. He also uses a term

lying and backstabbing kike that is very slurring. Kike is a derogatory slur used to refer a Jew (Friedman, n.d. , p. 260). Based on *Our Crowd* by Stephen Birmingham (1967, para.2), the term Kike was also coined as a derogatory putdown by the assimilated American German Jews to identify Eastern-European Jews. In *mise-en-scene* the technique of taking picture is close up shot. Close up shot shows a character's face and shoulders. It is close enough to show subtle facial expressions clearly (Cheshire, *The Book of Movie Photography*, para. 5).

David feels very insulted and it is depicted in Figure 3.7 below:



**Figure 3.7 David is insulted when he is hearing the joke on him**

(Source: *School Ties*, 1992, CD2, minute: 19)

By having close up shoot in this scene, David's angry expression can be shown clearly.

The next scene about prejudice is the scene when David backs to his room after his fighting in the shower with Dillon. After that conflict, all of the boys

there consider David as a liar. David finally wears his Jewish necklace because his friends have already known that he is a Jew. In his room, prejudice is expressed by Reece, his roommate. Reece is disappointed because David hides his Jewish identity from him, as he is his roommate. David argues that it is not a big deal; he does not know what Reece's religion is. Still, Reece argues back and says that he is a Methodist and it is different. Based on *History of Religion in America*, the differences between Methodist and Lutheran are in the etiquette to pray and the principal teaching. Methodist was born after Lutheran. However, Methodist and Lutheran are from the same root that is Christianity and they pray in church (n.d, para. 6). While According to Albanese, Jewish was considered extremely distorted from Christianity. Jewish has their own tradition, bible and Synagogue as their place to pray. And in America, Jews are considered as the immigrants who do not possess a homeland (1992, p.53-57). In short, Jewish has basically different from any Christian denominations. That is why Reece considered David (Jew) is different.

Reece : It just is. Jew is different. It's not like between Methodist and Lutherans. I mean Jews, everything about them is different.

David : Ok, let's get it out. You think that Jewish is dirt, right?

Reece : Come on, David!

David : If you think like them, admit it! Say it to my face! Come on say it, Jews are greedy, money is their God,...(pull Reece's collar)

Reece : come off it! Come on! Come on I.  
(*School Ties*, 1992, CD 2, .minute 21)

Reece is disappointed knowing his roommate is a Jew and David is upset because Reece tells that Jews are different. In those dialogues, Jewish stereotyping is once again explicitly stated. Although Reece does not mention Jewish stereotyping explicitly, David concludes it by himself. David already knows how Jewish stereotyping is so that he mentioned it by himself that Jews are dirt, greedy, and money is their God. What Jews stereotyping are has already discussed as the previous chapter. The three stereotypes of Jews which David mentioned fit in Allport's Jews Stereotyping. In this case, Reece is also prejudicing. He just says that Jews are different but he cannot say where the difference is. David is sad and restless in facing this problem. As he says in the dialogues:

David : You know the first day I came here, I thought I was dreaming. I knew it was only going to be for a year, but I thought, man, what a year! I'd get into Harvard. It's not easy when you come from Podunk Public High School. You guys were my friends. We were winning games. I met Sally. I didn't want a thing messed it up. I didn't want to be told I couldn't be part of it because I was a Jew. Can you understand that? It's happened before.

Reece : You could have told us. It wouldn't have made a difference.

David : Sure. I knew that the first night I got here when I heard how Mc Givern got his hi-fi, he "Jewed them down". Remember? Sure. It wouldn't have made a difference.

(*School Ties*, 1992, CD2, minute 22)

In this case, David has a fright of being discriminated because of his cultural trait.

Reece tells David that it would not be big a deal if David tells it before. However,.

Reece thinks that David's assertion is not wrong. Reece is confused because he does not like Jews but David is his friend and he does not want to kill David's dream by discriminating him. In Merton's types of prejudice (Liliweri, 2005, p.205) Reece belongs to type three (timid-bigot) who is not discriminatory but prejudiced. It is depicted as the figure below:



**Figure 3.8 Reece gets a dilemma between disliking or accepting a Jew**  
(Source: *School Ties*, 1992, minute: 22)

Nevertheless, in the further scene, Reece will tend to treat David as his personal trait. In *mise-en-scene*, the scene of David and Reece debates uses medium shot whereas the scene when Reece gets a dilemma because his roommate is a Jew, the type of shot is close up shot. Close up shot is close enough to show a subtle facial expression clearly (Cheshire, *The Book of Movie Photography*, para. 5). And in this scene, Reece is shot by showing his profile

(from the side). The viewer is expected to assume that it is so hard to admit a Jew at that time.

After that scene, there will be a scene which occupies of prejudice and discrimination. The scene is when David is being slandered because a case of History Examination. Dillon is cheating in History Test. At that school, cheating is sort of a serious problem because it relates to honor. The test is really important for the students to be graduated and if someone cheats, the entire students will be considered not pass the test. From here, finding who has cheated is such an emergency problem. David sees Dillon cheating but he does not directly appoint him. David just asks Dillon to confess it by himself. Nevertheless, Dillon is not brave enough to confess, and then he gives David bribe. David refuses Dillon's bribe angrily. He offers Dillon an option to confess what he has done by himself or David will tell the people. When they are in the meeting with their friends, Dillon still refuses to confess. He even maligns David. Dillon offends whether David can hide his Jewish identity, it is possible for him to lie that he has cheated.

The boys get confused, which one is reliable. Actually, David cannot admit it, but he just let his friends decide who is guilty. In the process of deciding, the boys do a lot of prejudices against Jew. In here, the writer has to be careful in analyzing prejudice of cultural traits and personal traits. The prejudice which has to be analyzed is prejudice of cultural traits that is Jewish. The most visible boys who

are prejudicing Jewish are Donald and Mc Goo. It is implied as the dialogues below:

Donald : We've busted our butt in four awful years. And now one person is killing us. It's got to be Greene.

Jack : Rip, what do you think?

Van Kelt : I don't know. I mean. What's so different about him (David Greene) anyway?

Mc Goo : Everything. It's like my dad says about Jewish. In the first meeting he was madly trying to ingratiate himself into our crowd.

Van Kelt : That's bullshit, Mc Goo!

Mc Goo : No. He wanted to get the top without hazing rainy of the work.

Van Kelt : He was a senior.

Rick : Jesus! Look, can we please keep all the Jewish stuff out of this conversation?

Mc Goo : We have to talk about David being Jewish because he is Jewish, Stupid!

Reece : You shut up Mc Goo! You're a bigot!

Mc Goo : I resent that!

Reece : Resent it all you want! You were the first to needle him! (pull McGoo's collar)

(*School Ties*, 1992, CD2, minute 43)

Donald is very sure that David can cheat because David is a Jew and he conceals it

from his friends. Donald is regarding David has lied. And the extreme one is Mc

Goo. In the scene of this movie, Mc Goo conspicuously hates Jewish and even his

father told him some negative stereotypes about Jew. It seems that Mc Goo has

been indoctrinated. Whatever the reason, he hates Jewish. The negative

stereotypes of Jews he mentioned are Jews like to ingratiate and like shortcut to be

successful. Mc Goo is angry when he is asked not to link this problem with

David's Jewishness. According to Allport (1979, p.194), what happened to Mc

Goo is similar with the research of Adorno, Brunswik, Levinson, and Sanford. The research is about American attitudes toward Jews. The result of the research shows that the Christian or Non-Jews are very annoying if the Jews hide their Jewishness and Jews' stereotyping is very influential in building prejudice against Jewish. In the contrary, Reece is a character who is contrast with Mc Goo. Reece has ever prejudiced Jewish however, he finally defends David from Mc Goo's hatred. Reece is not impacted with Jewish cultural traits. The character as like Mc Goo can be analyzed by Merton's type of prejudice. As Reece says, Mc Goo is a bigot. Mc Goo belongs to type four who are fanatic at any time and any condition (Liliweri, 2005, p.205).



**Figure 3.9 Class meeting to decide who has cheated**

**(Source: *School Ties*, 1992, CD2, minute: 43)**

The other case of prejudice in this movie is Anti-Semitism. When Reece and Mc Goo are almost fighting, Connor makes a confession. He confesses that he is an anti-Semite. As an Anti-Semite should be, he prejudices that all of Jews

are same. He cracks Jew jokes and he thinks that the Jews are greedy and pushy.

Connor nevertheless, does not apply his Anti-Semitism toward David. Connor gets

out from Jewish stereotyping and affirms that David is a good guy. Since Connor

states that, Reece and Rick are following Connor not to blame David and they

think that Dillon cheated. Hearing it, Mc Goo and Keller shout that they cannot

believe this. It is shown in the dialogue as follows:

Mc Goo : I can't believe this!

Keller : I can't either.

Mc Goo : You're dumping Dillon for a dirty Jew!

(*School Ties*, 1992, CD2, minute 44)

Mc Goo's expression when he is refusing his friends' support toward David is

depicted on Figure 3.10 :



**Figure 3.10 Mc Goo is showing his bigotry in hating Jew**

(Source: *School Ties*, 1992, minute: 44)

Once again Mc Goo uses a Jewish stereotype to prejudice by calling David as a

“dirty Jew”. The boys still has not decided yet who the cheater is yet up to

midnight. There is still a dissent among them. One supposes the decision must be fair and impartial; another is striking just to blame the Jew, David. The writer finds an additional case of prejudice in their conversation:

Mc Goo : It's now one a.m. in taking we try to decide this or not.

Reece : Not unless we can be fair and impartial.

Smith : What's the matter with you Reece? We know he cheated. We know what Jews are like.

Rick : How many do you know Mc Goo?

Mc Goo : Huh?

Rick : When is the last time you have Jew's coming your house?

Mc Goo : I only have to know one. He got uninvited and then stole Dillon's place on the team.

Smith : And he sneaks off of Dillon's girl.

Voice I : He's stabbing him from the back.

Voice II : He's not even paying on his own way.

Voice III : No poultry, no nothing.. (giggling)

Reece : Wake up, Guys! Can't you see what's going on here? You want to nail Greene just because he knew the way how you really feel!

(*School Ties*, 1992, CD2, minute 44)

Smith there is prejudicing. He just states that David has cheated based on the negative stereotype of Jewish. And then Mc Goo; he has never known even a Jew except David but he can be going so bigot. The case of Mc Goo is possible to be analyzed based on *The Nature of Prejudice* that there are five categories of prejudgment and one of it is rational or irrational prejudgment. An irrational category is one formed without adequate evidence. It may be that the person is simply ignorant of the evidence, in which case of a misconception is formed (Allport, 1979, p. 22). In that book, there is a case of Guatemalan community who

hates the Jews without having seen the Jews. It turned out that there are teachers have told the resident that the Jews are Christ-killers. The teacher's statement forms an idea that is more likely to conform to the emotion than to objective evidence. As it does to Mc Goo, he perhaps gets an idea from his father who always tells him about the negative stereotype of Jewish so that Mc Goo gets an idea to lead his emotion to create a hostile prejudgment of Jews.

At the end of the meeting, the boys are tired in deciding. Finally, they choose to decide who has cheated by secret ballots. Reece has opposed, he wants an open voting but he eventually gives up because most students want secret ballots. Finally, the majority of the class decides that the guilt lies is with David Greene. David is requested to turn himself to the headmaster. David just tells his friend that he will respect their tradition. He will also go to the headmaster and lies. The scene is reflected in the following figure:



**Figure 3.11 David and Dillon when hearing the result of the meeting.**  
(Source: *School Ties*, 1992, CD2, minute: 46)

From what happens to David, it is seen that the majority of the students still prejudice against Jewish. They are sunk into their prejudice and hatred over Jewish. They neglect the evidence to blame David. According to Allport (1979, p.247), Jews are scapegoats. It means that Jews will be the object to be transferred other people's sins. In the chapter 2, it has been discussed that one of Jews stereotyping is they will be blamed if there is something disorganized among society.

The story of this movie finds happy ending. Van Kelt has turned to the headmaster and the board of the teachers and tells them that he saw Dillon cheating. Van Kelt says sorry to David. He has no heart to declare it in the meeting because Dillon is his roommate during four years. Dr. Bartram, the headmaster is a wise man. He makes a decision based on the evidence and witness. He does not care even David is a Jew or not. He uses David to football, and David uses him to get into Harvard. David and Van Kelt are absolved as their breaking on the Honor Code. Dillon however, is dropped out from Saint Matthews.

### **3.2 Discriminations against David Greene**

Discrimination as the acting out of prejudice is also undergone by David.

For some people, it is not enough for them just to prejudice. They can do any discrimination to show their hatred, in this case their hatred to the Jew. The

stereotype here still has a role to motivate someone to do discrimination. The discrimination is described in the following explanations.

### 3.2.1 Discrimination against David Greene in Scranton

It is somewhat similar with prejudice; the scene about discrimination in Scranton is not in a long duration. The discrimination is implied in Kocus's statement when he is not allowed to eat in the café. He says as follows:

Kocus: Why not? They let Jews in there (giggling)

David: Your sister can coming only she'll have to wash her hands.

(*School Ties*, 1992, CD 1, minute: 4)

Kocus's statement implied an implicit meaning that Jews should not be there. At that time, Jews are usually segregated from the public place. As David can counter Kocus's insulting. Kocus grows angry then he beats David when they come to the alley. According to Allport (1979, p.15), Kocus belongs to fourth degree in degrees of negative action it is physical attack. Kocus is prejudicing, discriminating, and also contributing to a physical attack. The scene of that action is depicted on figures below:



**Figure 3.12 Kocus beats David from back**



**Figure 3.13 Kocus and David get fighting.**

(Sources: *School Ties*, 1992, minute: 04)

Although in the end David wins the fighting, it is Kocus who starts the attack.

Physical attack is an act of violence or semiviolence. Discrimination itself is in the third degree of negative action. According to Merton's type of prejudice, Kocus

belongs to type four. It is the person who prejudiced and discriminatory. Kocus is fanatic at any time and any condition. The type of shot that is used to take those

figures is medium shot and wide shot. Medium shot show the upper part of the body, arms, and head. It is to make a depiction about the two objects there and

wide shot shows entire characters from the top to toe (*The Book of Movie Photography*, n.d. para. 5). The setting is also shot to describe the place of the characters and the environment. Wide shot is usually continued with medium shot, which will specifying the facial expression of the object (Nungky, 2008, p.20).

Those pictures provide such an explanation that physical attack happens in that scene.

### 3.2.2 Discrimination against David Greene at His School

Beside prejudice some of David's friends at his school are also discriminatory. It is mainly when they firstly know that David is Jew. The boys, who have disliked the Jews from the beginning, tend to do discrimination later on. When they have known yet that David is a Jew, they just state some prejudice and racial jokes about Jewish. Nevertheless, when David's Jewishness is exposed, the attitude of his friends toward him is diverse. Some of them can accept and the other do not although at the beginning, they are all disappointed. The first scene about discrimination is a physical attack. It occurs when the first time Dillon announces his friends that David is a Jew. It takes place in the shower room when they are showering together. After humiliating David, Dillon pushes on David's chest and stampedes him down then they have a nakedly fighting. David does not want to fight Dillon, but Dillon assails David unceasingly. Reece and Van Kelt try

to separate them but Dillon secedes from Van Kelt's arm and beats David again.

Their fighting conversation is as follows:

Dillon : It turns out our golden buy here is a liar and  
backstabbing kike! Kike!

David : You son of a bitch!

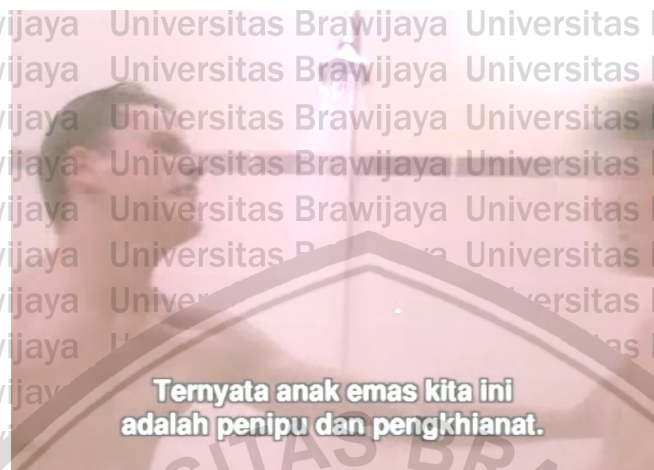
Dillon : I don't want to fight him

Dillon : Come on! Go ahead! Deny it! Deny! It's true!  
It's true he is a Heeb!

(*School Ties*, 1992, CD2, minute 20)

The writer appraises physical attack belongs to discrimination according to Allport (1979, p. 49-58) that physical attack is of all discrimination degrees intensity.

Physical attack leads in violence which can break out because of certain situation such as individual wrath, rumor, provocation, up to personal impulses. Dillon is giving a physical attack against David because of personal impulses. He envies David's fortune and he also hates Jewish, whereas David has grown tired of his own inhibition. He wants to get a freedom and equality. Due to those reasons, physical attack is breaking out. Dillon dislikes the Jew and acts violence. This action is supported by Figure 3.14 which shows their fighting in the shower..



**Figure 3.14 Dillon starts the fighting by beating David**

(Source: *School Ties*, 1992, CD2, minute: 20)

The picture is using medium shot. It shows the viewer the upper body of the object down to the hands. It is functioned to show the expression and the emotion (Nungky, 2008, p.21). In that figure, the viewer can see how Dillon starts the fighting and beats David. David gives a counter but he will not do that if Dillon does not start it.

The next discriminatory is done by Mc Goo when the students having breakfast in the ballroom. David becomes a waiter there and he has to serve Mc Goo's and the other friend's table. Mc Goo continuously does something inconvenient and disparage to David. It is shown in the dialogue below:

Mc Goo : A-Jew! (pretending to sneeze to mock David)

Reece : Grow up Mc Goo!

Smith : Oh Reece, you are so mature alright?

Mc Goo : Excuse me there is no salt on this table, I need salt for my fruit. Oh, someone's not doing his menial job.

Smith : I know it's so hard to find a decent help.

Mc Goo : Can you move faster please!

(*School Ties*, 1992, CD2 , minute: 24)

Mc Goo's act is really annoying for David. David almost beats him however

Reece immediately intervenes them. The scene is depicted below:



**Figure 3.15 Mc Goo pretends to sneeze to mock David**

(Source: *School Ties*, 1992, CD2, minute: 24)

According to Allport, Mc Goo does avoidance by making his disliked individual,

David, inconvenient, and discrimination by making detrimental distinctions of an

active sort (1979, p.14). In Merton's types of prejudice, the character of Mc Goo

can also be categorized as the type four because he prejudices and discriminatory.

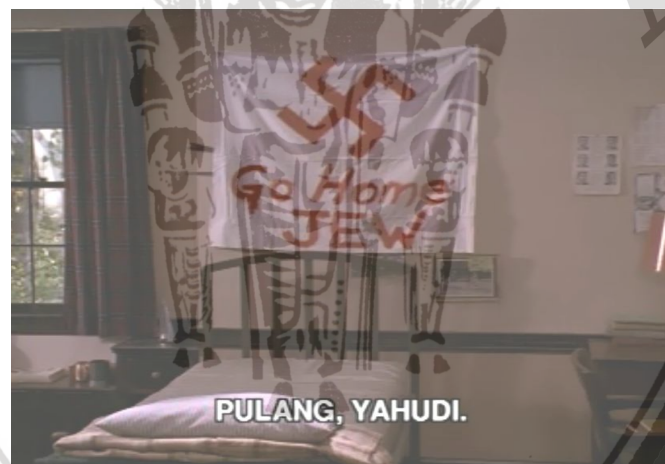
He is bigot in any condition. The figure is using medium long shot to enrich the

aesthetic of the picture. By using this kind of shot, the viewer can see the setting

and also the expression of the characters. The viewer can see how Mc Goo is

pretending to sneeze and the boys laugh it loud.

The next scene that belongs to discrimination is the banner of “Go Home Jew” in David’s room. One day when David is coming to his room, he is very surprise when he finds a banner which says “Go home Jew” on the wall over his bed. David then repeals it and throws it away to his friend who is playing in the corridor. David is very upset because of it. He then challenges anyone who makes that banner to meet him tonight behind the Iselin hall. The boys just keep silent. And at the rainy night, no one comes to David. David is waiting and waiting but still no gentleman comes to David and confesses. David is angry then he exclaims that all the guys there are coward. The sign of “Go Home Jew” for David is a kind of discrimination. The following figures depict the scene about it:



**Figures 3.16 The banner of “Go Home Jew”**

(Source: *School Ties*, 1992, CD2, minute: 11)

According to Allport (1979, p.15), someone who is discriminatory undertakes to exclude all members of the group in question from certain types of employment, from residential housing, or from some other social privileges. “Go Home Jew” in

the banner means to expel David from that place. That figure is taken by long shot. The dimension of longshot is wide so that the viewer can recognize the whole body of the character and the background (Nungky, 2008, p. 20). In here, we can see what is printed on the banner and David is standing alone in front of the hall.

Another act of discrimination is also done by Sally Wheeler, David's girlfriend. After knowing that David is a Jew, Sally breaks off him. She does not answer the phone so David sees her to her school. Sally is swimming when David visits her. David asks Sally to tell him why she does not answer his call. Sally says that she is disappointed and embarrassed because it turns out that her boyfriend is a Jew. As the following conversation:

Sally	: Did you have to come here?
David	: I had to hear it from you.
Sally	: You have no idea what have you put me through. My mother died; she's going on and felt that my grandmother arises from her rest in peace.
David	: You could have said on the phone.
Sally	: My friends, they just keep pestering me. They say what is it like to kiss a Jew? Does his...
David	: Go on.
Sally	: Does his nose get in the way?
David	: Nice friends
Sally	: At least they're honest.

(*School Ties*, 1992, CD 2, minute 28)

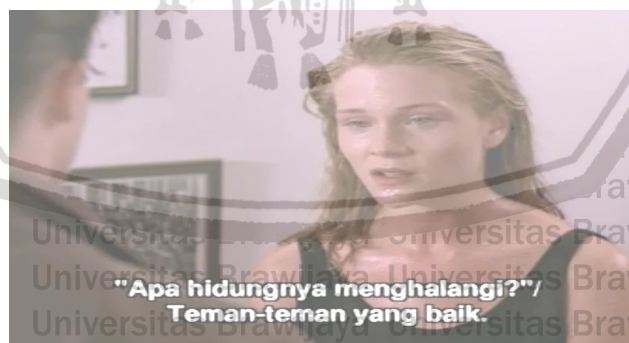
Sally regards David has lied to her. She considers that hiding and denying his Jewishness is something wrong. However, David does not consider so. David does not lie to her but he lies to his father and himself. David says that he does it

because he is afraid that Sally does not want to be with him anymore. David asks Sally whether she will be with him but Sally cannot answer. When David gets closer to kiss her, she pushes him away and says that she cannot. According to Allport, what Sally has done belongs to avoidance and discrimination (1979, p.14-15). She stays away from David by not answering his call and she is discriminatory by breaking David off. If Sally is not discriminatory, it is fine although she knows that David is a Jew, she shall continue their relationship.

These following figures describe the situation of Sally and David conversation:



**Figure 3.17 David meets Sally to talk about their relationship**



**Figure 3.18 David meets Sally to talk about their relationship**

(Source: *School Ties*, 1992, CD2, minute: 28)

In addition, there is also a Jewish stereotyping in Sally's conversation. It is delivered by her friends about the Jew's nose. Figure 3.18 is taken by using medium shot. Medium shot is usually used to depict a relationship and to make the viewer possible to see the emotion of the two characters. And figure 3.18 is using over shoulder shot. Over shoulder shot (OSS) is depicting one third the shoulder of one character from the back and another can be seen up to her arm. OSS is usually used to obtain the feel when two people are conversing (Nungky, 2008, p.22). Those techniques can support how David and Sally involve into a serious conversation about David's Jewishness.

The last discrimination scene is when David loses the vote in finding who cheated in the history examination. David does not cheat, Dillon does it but Dillon slanders David. The majority of the class, but Reece, wants to have secret ballots instead of open discussion. It is reflected in the following dialogues:

Van Kelt : As Head Prefect, I've been asked... It's the finding of the class, the majority of the class that the guilt lies with David Greene. Mr. Greene, you're requested to turn yourself in to the headmaster.

David : All right. I'll honor your traditions. I'll go to the headmaster.... And I'll lie.

(*School Ties*, 1992, CD2, minute: 45)

They tend not to make the truth win because they dislike Jewish. David is marginalized and he is forced to confess something he did not do. These are supported by a figure when the result of the voting is declared. The technique of camera placement and shot of those figures is subjective camera angle. The

camera is placed as the point of view of other characters paying attention to the other characters (Nungky, 2008, p.14). This is Figure 3.19:



**Figure 3.19 Van Kelt as the Head of Prefect declares that David is guilty (Source: *School Ties*, 1992, CD2, minute: 45)**

The camera is set to give a depiction of the atmosphere of the meeting. David is considered guilty by the most of the class just because he is a Jew.

Furthermore, the prejudice and discrimination makes David being slandered although in the end of the film, honest will find its way and David is considered innocent. The headmaster knows the truth from another witness, Van Kelt. Van Kelt sees Dillon cheated, but he cannot confess it in front of the forum because Dillon is his roommate during four years, he does not have heart to make Dillon ashamed. Finally, David can still continue his study in that school. Dillon however, is dropped out. Prejudice and discrimination against Jewish in America are strongly shown in this film. The sentiment is manifested in the people's attitude toward David. Stereotype about Jewish in America also gives a strong influence for the characters in doing prejudice.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter comprises two parts. The first is conclusions of the study and the second is suggestion concerning further application for the next researcher.

#### 4.1 Conclusion

*School Ties* Movie strongly reflects prejudice and discrimination against Jewish in America. They are manifested in the personality on each character toward the main character, David Greene. David Greene can be a representative of Americans attitude toward Jewish.

Either in hometown or at school, David undergoes prejudices. In his hometown, the prejudice comes only from one character that is Kocus. The manifestation of prejudice in his hometown is by statements delivered by Kocus. The issue that Jewish is Jesus killer is still applied there as Kocus states those words. Prejudice against David at school is more significant. At school, it can be seen how prejudice against Jewish occurs by many ways. There are positive and negative prejudices. Positive prejudice is reflected by the character of Chris Reece, David's roommate. He is character that has a high tolerance in facing difference although he is not pro Jewish. Negative prejudices are so many at the school. The most prominent characters on negative prejudice are Dillon and Mc

Good. The dialogues among the characters at school are full of Jewish stereotyping that finally lead them to prejudice.

Being a Jew or minority in America is not easy. By this movie, it can be seen that the manifestation of discriminating Jewish is different from discrimination against African American or another race. The discrimination against Jewish cannot be directly seen from the physical appearance. The people must know that a person is a Jew then they discriminate them. The character of David is not just prejudiced but also discriminated. He cannot have an equal privilege as his friends'. Even he must conceal his Jewishness as being a Jew at that time will cause a contradictory. He does not have a freedom for praying and for getting a joy as his friends. After his friends know that he is a Jew, mostly of them grow angry and alienate him. Moreover, many of them humiliate him straightforwardly and fight him. After watching this movie it can be gained that this movie can be seen in two points of view dealing with the implicit message of this movie. The first is, this movie contains of the religious ideology especially Christian toward Jewish. It can be assumed that this film is intended to suggest the viewers that a Jew is not always like the negative stereotypes about Jewish so that the viewer can be empathetic to Jewish. The second is this film is intended to show how mean the people who hate Jewish.

The writer also puts explanations about cinematography to support how strong the prejudice and discrimination are reflected on the scene. This film is

mostly using medium shot because it has important influence for the viewer to understand the expressions of the casts are and how their emotions are shown. In conclusion, American's behavior toward Jewish is various as prejudice and discrimination against Jewish are inevitable. Some of them accept and the other rejected and it is all explicitly reflected in *School Ties* Movie.

#### 4.2 Suggestion

For the next researchers, the writer has several suggestions that might be valuable, as follow:

1. The next researchers can focus on David personality as he is the only one Jewish character from psychoanalysis point of view.
2. The writer suggests the other researchers to study more subjects about Jewishness in literary works because in English Department of Brawijaya University, the work about Jewishness stereotyping has been rarely studied.
3. The next researchers might be making a comparative study by comparing *School Ties* movie with other movies that has similar theme or similar background on sociological or cultural traits ground.

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