

**ANALYSIS OF RACISM EXPERIENCED BY THE MAIN CHARACTER  
IN *GET OUT* (2017) MOVIE**

**FINAL PROJECT**

**Presented as Partial Fulfillment of the Requirement**

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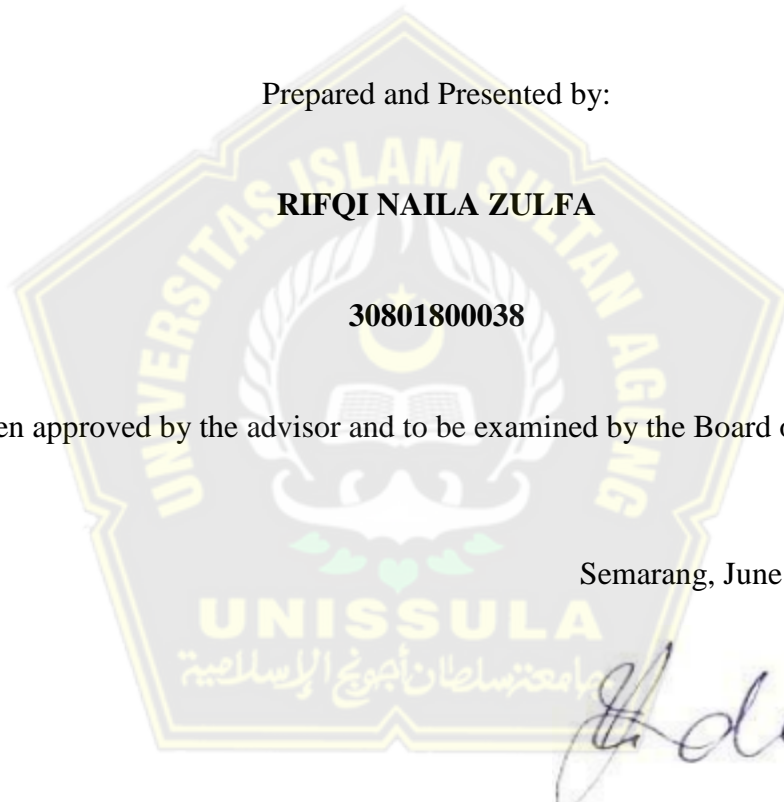
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***A Sarjana Sastra Final Project on***

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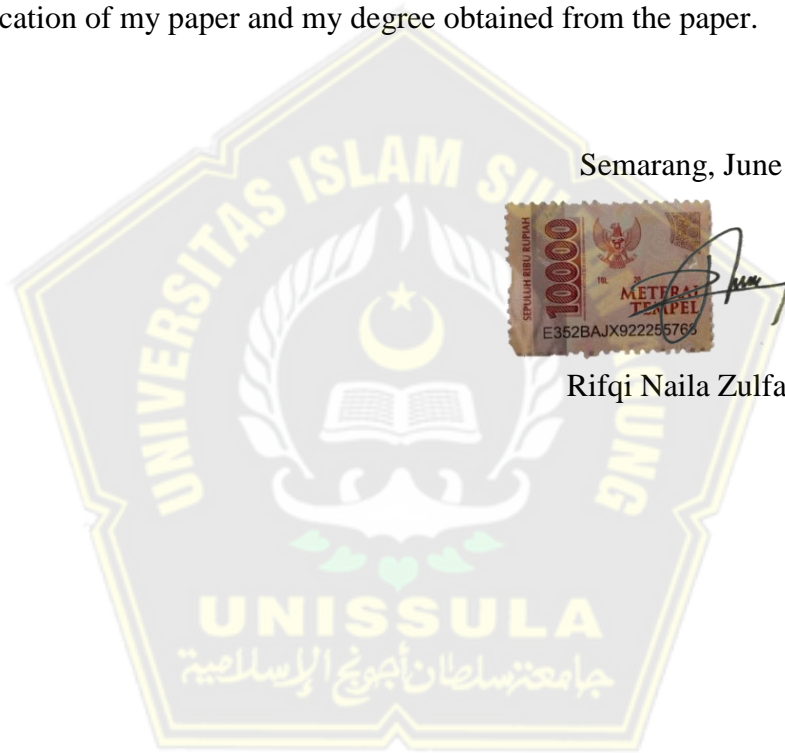
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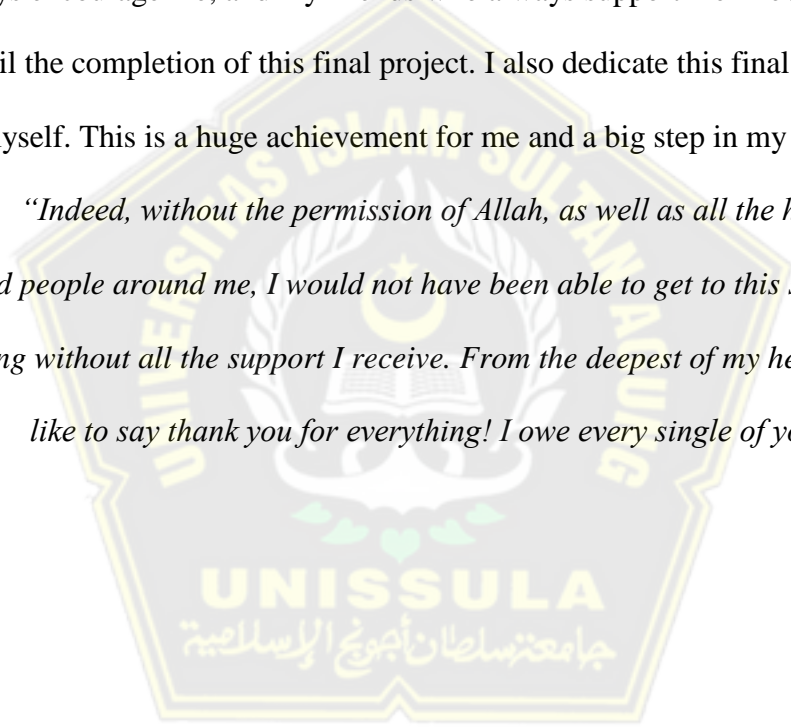
**MOTTO:**

“In every difficulty there must be ease, surrender is only for the loser.”

**DEDICATION:**

I dedicate this final project very special to my parents who are very, very fighting for and giving the best for me, my brother and my future husband who always encourage me, and my friends who always support me in every process until the completion of this final project. I also dedicate this final project to myself. This is a huge achievement for me and a big step in my journey.

*“Indeed, without the permission of Allah, as well as all the help from the good people around me, I would not have been able to get to this stage. I am nothing without all the support I receive. From the deepest of my heart, I would like to say thank you for everything! I owe every single of you!”*



## ABSTRACT

**Zulfa, Rifqi Naila. 30801800038.** Analysis of the Racism Experienced by the Main Actors in the Film *Get Out* (2017). Final Project of Language and Communication Science Faculty. English Literature Study Program. Sultan Agung Islamic University Semarang. Advisor: Idha Nur Hamidah, S.S., M.Hum.

The film *Get Out* (2017) by Jordan Peele is the object of analysis of this research. This study aims at analyzing the types of racism reflected in *Get Out* Movie, as well as explaining the levels of racism by using George M. Fredrickson's theory of racism.

Qualitative descriptive is the method used to analyze this research. There two types of data, namely primary and secondary data. The primary data is taken from the film such as dialogue, narration, and monologue. The secondary data are taken from books, journals, and articles. There are several steps taken to collect data such as watching movies and reading movie scripts, identifying data, grouping data, and reducing data.

There were two results found in this study. First, Chris experienced types of racism, namely subtle racism, aversive racism, and symbolic racism. Second, Chris uses levels of racism, namely: cultural racism, institutional racism, and individual racism.

**Keywords:** race, racism, types of racism, levels of racism, fredrickson's theory

## INTISARI

**Zulfa, Rifqi Naila. 30801800038.** Analisis Rasisme yang Dialami Pemeran Utama Dalam Film *Get Out* (2017). Skripsi Program Studi Sastra Inggris Fakultas Bahasa dan Ilmu Komunikasi Universitas Islam Sultan Agung Semarang. Pembimbing: Idha Nur Hamidah, S.S., M.Hum.

Film *Get Out* (2017) karya Jordan Peele menjadi objek analisis penelitian ini. Penelitian ini bertujuan untuk menganalisis jenis-jenis rasisme yang tercermin dalam *Get Out* Movie, serta menjelaskan tingkatan-tingkatan rasisme dengan menggunakan teori rasisme George M. Fredrickson.

Deskriptif kualitatif adalah metode yang digunakan untuk menganalisis penelitian ini. Ada dua jenis data, yaitu data primer dan data sekunder. Data primer diambil dari film berupa dialog, narasi, dan monolog. Data sekunder diambil dari buku, jurnal, dan artikel. Ada beberapa langkah yang dilakukan untuk mengumpulkan data seperti menonton film dan membaca naskah film, mengidentifikasi data, mengelompokkan data, dan mereduksi data.

Ada dua hasil yang ditemukan dalam penelitian ini. Pertama, Chris mengalami jenis-jenis rasisme, yaitu subtle rasisme, aversive racism, and symbolic racism. kedua, Chris menggunakan levels of racism, yaitu: cultural rasisme, institutional rasisme, dan individuals rasisme.

**Kata kunci:** race, rasisme, jenis-jenis rasisme, level-level rasisme, fredrickson.

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First of all, I would like to express my sincere gratitude to Allah Subhanahu Wa Ta'ala, the Lord of the Universe, who has always given me extraordinary grace and blessing so that I could complete this final project. Second, shalawat and salam are always conveyed to our prophet Muhammad Shallallaahu 'Alaihi wa Sallam, who saved us from the darkness and guided us to the right path named Islam.

Moreover, I realize this final project would never have been completed without the help, guidance, and support of several parties involved. Therefore, through this opportunity, I would like to say a million thanks to the following people who are always there in every process that I go through:

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I do realize this final project is way far from perfection. Thus, any suggestions and criticisms will be very meaningful for this final project. Lastly, I hope that this final project could still provide enlightenment or benefit to anyone who reads it.

Semarang, June 25<sup>th</sup> 2022



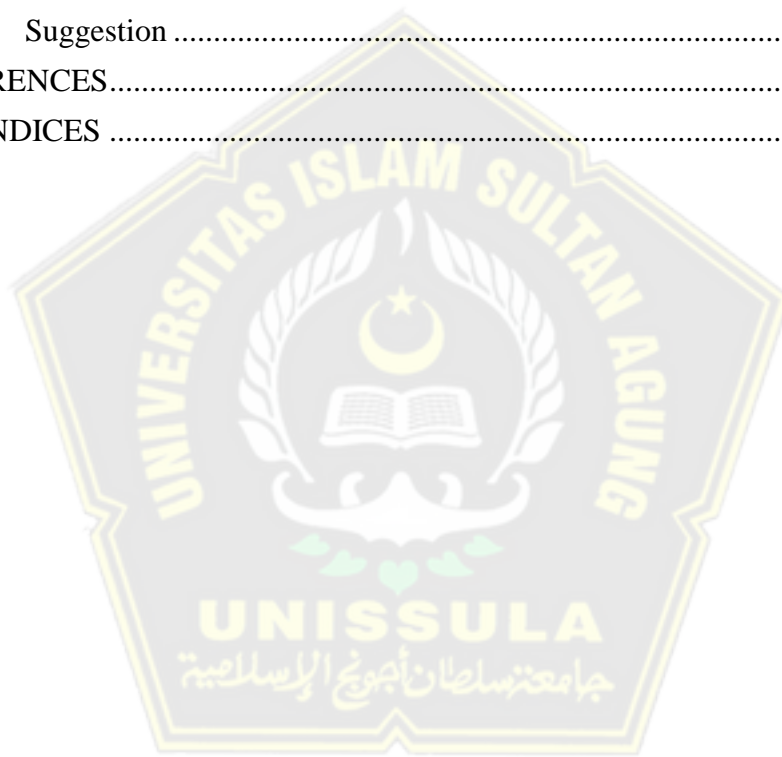
Rifqi Naila Zulfa



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## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

Literature is a written form of human expression based on experiences, beliefs, feelings, ideas, passions, and beliefs expressed in concrete images using speech tools (as cited in Rizal 162). Literature is also entrenched in humanity because the two are inextricably linked and cannot be separated. Racism is prejudice against an individual or group of people based on their race (Liliweri, as cited in Pangestu and Kans 47). This concept is sometimes used as a political philosophy to suggest that one culture is superior to another.

Literature is also one of the more basic ways to comprehend human nature and life. According to Aras in their journal, various themes and conceptions regarding sensations, reactions, tensions, concerns, reasons, desires, and various situations, relating to man and existence, are taught in literature (Aras 256). Literature is indeed useful for human life. As a result, it serves not only to entertain but also to impart knowledge to promote a deeper understanding of human life. By enhancing consciousness and awareness, the author's literature can assist individuals in discovering the purpose of life and existence, as well as enabling people to learn much about each other's identities.

Race has differences between blacks and whites. Race is a social classification system that divides people into groups based on social or physical features. Race is also defined as how people from different regions of the world vary in certain inherited characteristics such as skin color, hair texture, facial features, stature, and head shape (Ghozi 23). This phrase refers to communities or classes of people who have distinct traits and beliefs regarding their shared heritage. The most commonly used human racial groups are based on self-identification and visual attributes (particularly skin color, facial features, and hair texture). The concept of race, as well as particular means of classifying races, varies by society and over time, and is frequently contentious for scientific, social, and political reasons. While the characteristics used to categorize people into races may be founded on hereditary variables, many scientists believe that the concept of race and the actual divisions of social categories based on hereditary characteristics are social creations (Ghozi 24).

Racism is a cultural issue that is always intriguing to be discussed, even if it can be contentious at times. The introduction of some races who perceive their groupings as superior may be the cause of the term “racism”, which also relates to a negative behavior toward other people who are viewed as different. Skin color is a common criterion for determining excellence. White-skinned people consider themselves to be the best results of human evolution. As a reason, they think of themselves as superior to other races. Throughout human history, racism has existed. It can be defined as someone’s hatred for another person of the notion that

a person is below human because of their skin color, language, beliefs, birthplace, or any other trait that apparently reveals their underlying nature (as cited in Nurmuttaqin 9).



Racism has two definitions, according to the American Heritage College dictionary. This resource begins by defining racism as follows: The view is that race explains differences in the character of aptitude and that one race is equal to others, as well as prejudice or discrimination based on race. Racism encompasses a wide range of practices, beliefs, social conditions, and events that aim to maintain a racial inequality and social structure that gives certain people superiority, power, and privilege while others face discrimination and oppression. It might be represented as ideological, discursive, interpersonal, institutional, structural, or systemic in nature (Genapinna S 9).

Analyzing racism is not easy. We need a special theory to analyze all problems related to racism. One of the films that can be analyzed with the theory of racism is *Get Out* 2017 Movie. The main character in this film shows racist actions against one of the other characters. Therefore, this study uses the *Get Out* 2017 movie as the object of research.

Everyone has their own set of belief and traditions. Although it may be tolerated by the community in some cases. This difference can also produce challenges of its own. This includes racial differences in relationships. As there have been differences between blacks and whites, there are many differences in race relationships. Differences that might make the main character in this film, who has a dark complexion, feel unaccepted or uncomfortable in a white world. There is a connection to racism in this film because *Get Out* is about racism, and customs. *Get Out* is a Jordan Peele directed horror mystery thriller that follows the



narrative of an African-American man who is treated badly by white people. When Chris Washington, portrayed by Daniel Kaluuya, who's had dark skin in the film, and his love, Rose Armitage, played by Allison Williams, who has been white, went to Rose's house, they were treated badly. This is when the movie "*Get Out*" or racism started to cause problems.

## **B. Problem Formulations**

Based on the background of the study, the problem formulations are:

1. What types of racism are reflected in *Get Out* Movie?.
2. What levels of racism are reflected in *Get Out* Movie?

## **C. Objectivs of the Study**

Based on the problem formulations, the objectives of this study are:

1. Explain types of racism as reflected in *Get Out* Movie.
2. To explain the levels of racism as reflected in *Get Out* Movie.

## **D. Limitation of the Study**

This research focuses on racism in *Get Out* Movie. This will analyze the types of racism and the levels of racism as reflected in *Get Out* Movie.

## **E. Significance of the Study**

The results of this research are expected to be useful as:

1. It hopefully can help students to deeply understand about types of racism and levels of racism.
2. It expected to bring new insights that can be used as references to English Literature students of Language and Communication Science Faculty in Sultan Agung Islamic University for analyzing literary works that are related to racism.

#### **F. Outline of the study**

This research is divided into five chapters. Chapter one provides Background of The Study, Problem Formulations, Objectives of the Study, Limitation of the Study, Significance of the Study, and also the Outline of the Study. Chapter two explains Reviews of Related Literature that consists of Synopsis of *Get Out* 2017 Movie, Review of Related Literature, Types of Racism, Levels of racism and Racism in American. Chapter three explains the Research Method that involves Type of Research, Data Collecting and Analyzing the Data. Chapter four contains of Findings and Discussion. While Chapter five contains of Conclusion and Suggestion.

## CHAPTER II

### REVIEWS OF RELATED LITERATURE

#### A. Synopsis of *Get Out* (2017) Movie

*Get Out* tells the story of a couple named Rose, a white woman, and Chris, a black man. Chris is a photographer from Africa. The racial difference made Chris feel uneasy when he was invited to visit the Rose family. Rose reassures Chris that his family is not as harmonious as he imagined, by proving the claim that his family will elect Obama for a third term as president. Even though Chris was still worried, he tried to calm himself down for Rose's sake, so as not to feel disappointed.

Once upon a time, Chris leaves and Rose goes on a trip to visit Rose's family. In the middle of the trip, suddenly the vehicle they were driving hit a deer that was passing by. The deer died, and it left them in shock. After arriving at Rose's house, Chris' worries about Rose's family began to subside after meeting Rose's parents, who welcomed him well. Rose's father is Dean, a neurosurgeon, and Rose's mother is Missy, a hypnotherapist. But there is a problem for Chris when he meets Georgina and Walter, who have strange behavior. They are servants at Rose's house.

At the dinner table, Chris and Rose's family were chatting, then Jeremy (Rose's sister) asked who Chris' idol was. Jeremy is angry because Chris doesn't idolize those who agree with him. Missy tried to calm Jeremy so that the situation would return to normal. Rose, who slept with Chris, felt restless and couldn't sleep. Then Chris went outside for some fresh air. When he wanted to smoke, suddenly a man came running towards him quickly. It turns out the man was Walter. Chris was shocked and immediately rushed into the house. When he passed through the hallway in front of Missy's office, it turned out that Missy was sitting peacefully with her cup of tea. As Chris sat across from her, Missy tapped her spoon against the cup, and it said, "TING TING TING." The voice made Chris' body limp. Chris was in a narrow and dark subconscious. He saw what was in front of him like it was on a small television.

Rose was taking a shower when Chris woke up, surprised to be in Rose's room. He felt like a bad dream was giving him a headache. He sees his cell phone is low and changes it. When Chris was about to take pictures of birds, he accidentally saw Georgia in the mirror. Chris, who wanted to take a picture of Georgia, made Georgia aware and left. Then Chris saw Walter carving wood. She walked over to Walter and greeted him. Walter apologizes for last night's behavior, which made Chris feel shocked by Walter's behavior. Rose asked Chris about all the events he had experienced. Rose felt bad for Chris and was about to report him to her father. But Chris forbade him not to tell his father. Guests have arrived, and Rose invites Chris to come down to join the party. They welcomed Chris very warmly. When Chris was about to take a portrait, he met a man in

black. Chris spoke up, but the man was behaving strangely. The man was the husband of a white woman who was 30 years older than him. The man's name is Andre, and his wife's name is Philomena. Then, Philomena asked Andre to go. Chris found it strange that Andre's attitude was not like black people. Chris went to the lake, and he saw an old man sitting there. He is Jim Hudson. He is blind in his eyes. While Chris was talking to Jim, Jeremy came to ask Chris to play badminton with him.

When Chris was in the room, his cell phone cord was disconnected from his cell phone. He suspects Georgia did that. Then Chris called Rod and told him all the things that happened to him, including that he felt hypnotized by Missy. Rod, who felt wrong, told Chris to leave the place immediately. When the phone is disconnected, suddenly, behind Chris, there is Georgia. He wanted to apologize for pulling out his cell phone because he had accidentally cleaned the table. When Chris introduced himself to the party guests, Chris was asked a question about the habits of the black race, which Chris asked Andre to explain. When Andre explained that Chris was secretly taking pictures to send to Rod, it turned out that Chris' camera flash was on and Andre was having a hysterical seizure and bleeding from his nose. This incident made Chris even more convinced that something was strange. Rose grabbed Chris' hand and brought him to the edge of the lake. There they talked, and Chris told them how he felt while he was there. At the same time, Dean holds a meeting in the gazebo, where there is a large photo of Chris. Daen offers Chris' body for sale. Jim got Chris' body with the highest score. On the other hand, Chris wanted to leave that place and asked Rose to come with

him. Then they returned home to pack their things. When Chris was tidying up his belongings, he accidentally found a photo album in the wardrobe. It turned out to be a photo album of Rose with some black men. She also finds a photo of Rose and Walter kissing. Rose, who came suddenly, made Chris put the album in its original place and rush out of the house. When they were about to leave the house, they were blocked by Jeremy and his parents. Chris tried to run away, but Missy knocked on his cup of tea, which made Chris feel weak and fall into unconsciousness. Chris was placed in a room with his hands and feet tied to a chair. Chris, who woke up with a headache looking around, saw a deer head on the television. Suddenly, the television turned on with a picture of a cup of tea, and on tap, it read "TING TING TING," which made Chris unconscious again.

Rod, which was worried about Chris' situation, tried to find out about Chris, but Rod's call got no reply at all. In the end, it was Rod who reported this case to the police, but the police treated Rod with a joke that thought Rod's Britishness was just an unreasonable joke. Chris woke up again. The television was on with a picture of a cup of tea that read "TING TING TING", making Chris unconscious again. Rod calls Rose and asks where Chris is. Rose, the liveliest, and Chris left Rose's house two days ago because they had fought. Rose, who is on the phone with Rod, is being watched by her parents, and Rod is recording the phone conversation with Rose. Chris, who woke up nervously, scratched the chair until the chair tore and pulled out a cotton swab. Suddenly, the television turned on, and this time what appeared was not a cup of tea, but Rose's grandfather, who explained his life and his family. Then it was Jim, a blind old man who appeared

behind the scenes. He greeted Chris and explained that he would use Chris' body. Chris asked why black people should be chosen. Jim explained that blacks had strong bodies and physiques. He wasn't just physically; he wanted Chris' eyes to see the world, and suddenly the image changed to a cup of tea, which knocked him over and made Chris unconscious.

The ritual operation immediately began. Jeremy served as Dean's assistant during the operation. There was a room with two beds and Jim, who was lying down and had been sedated. There was a lamp over Jim's head and candles around the bed. Dean begins the operation by asking Jeremy for a saw. Jim's head was sawn, and when Dean touched the brain frame, Jeremy went to Chris' room in a wheelchair. Jeremy untied Chris' hands and feet, and when Chris turned around to arrange the wheelchair, Chris woke up and hit Jeremy so that he fell and was bleeding on the floor. It turned out that Chris covered his ears with cotton and made Chris not hypnotized. Dean had thrown away Jim's nerves and waited for Jeremy, who never came. He went out looking for Jeremy and found Chris stabbing Dean in the arm with a deer antler over and over again, making the candles fall on the mattress and around it. When Chris wanted to go out to see if his cell phone was on Missy's desk, he slowly took the phone, but it turned out that Missy was looking at it. They both ran to the cup of tea in the middle of the table. Chris threw the glass and stabbed Missy. It turns out that Jeremy is still alive and attacks Chris again, but the plan fails. Chris took the car keys from Jeremy's pocket. As he drove, Chris was driving the race car fast. As he drove, he called Rod because he was out of focus. He hit Georgia. Rose, who was listening

to music, heard the sound of Georgia crashing. She immediately took a gun. Chris, who felt bad at the thought of his mother dying in a hit-and-run, made Chris take Georgia into the car with him. When the car was starting to drive, Georgia suddenly opened her eyes and startled Chris, who made the car hit a tree, and Georgia died from being hit very hard. Rose saw Georgia calling her grandmother and started shooting her bullets at Chris, which made Chris have to walk on his stomach. Then Chris called his grandfather. It turned out that his grandfather was Walter. Walter took the gun that Rose was carrying and ran very fast towards Chris.

When Walter managed to catch Chris, when the gun was pointed at Chris' face, Chris pulled out a cell phone that was pointed at him. The phone knocks Walter out of his mind and fires his gun at Rose, who shoots herself. Rose had not died and took the gun, but Chris took it straight away and made Chris' position above Rose's. Rose's lover, Chris, suddenly burst into tears and removed his hand from Rose's neck. When the police car arrives, Rose calls for help and says she wants to be killed by Chris. It turned out that the one who got out of the car was Rod. Chris and Rod got into the car and left Rose. From the mirror, Rose waved and closed her eyes.

## **B. REVIEW OF RELATED LITERATURE**

### **B.1 Race**



“Race has been socially constructed in the United States since the founding of the republic.” (Fredrickson iii). He adds that “racial difference and inequality have affected, and been affected by prevailing views of citizenship and American national identity.”

The founding document states that “all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.” (Fredrickson 1). However, he adds that the Constitution that established the federal union in 1789 gives exception and dissimilarities regarded to race. The constitution also accommodated to consign people of African descent to permanent slavery. Also significant for the future of black-white relations was the unclear definition of national citizenship that might have precluded the states from discriminating on the grounds of race.

"Race" is a social construct based on the incorrect belief that physical characteristics such as skin color, hair texture and color, and face (or even other physical characteristics) are associated with intellect, moral superiority, or intellectual superiority. "Race has no biological foundation and so has no validity apart from its social connotations" (Madula et al.130).

Race is defined as how people from different regions of the world vary in certain inherited characteristics such as skin color, hair texture, facial features, stature, and head shape (Ghozi 23). This phrase refers to communities or classes of people who have distinct traits and beliefs regarding their shared heritage. The most commonly used human racial groups are based on self-identification and

visual attributes (particularly skin color, facial features, and hair texture). The concept of race, as well as particular means of classifying races, varies by society and over time, and is frequently contentious for scientific, social, and political reasons. While the characteristics used to categorize people into races may be founded on hereditary variables, many scientists believe that the concept of race and the actual divisions of social categories based on hereditary characteristics are social creations (Ghozi 24).

According to Benedict's essay *Race: What is Not*, what people know and understand about racial group is the differences in physical characteristics, such as the Chinese having yellowish body and sloped eyes, Negroes having dark skin, snub nose, and also wide, and Caucasians having lighter skin, sharp noses, and tall posture. When people hear the word race, they automatically think of this (Abielah 13-14). a genetic difference between humans can be classified as race. Race is thought to be a biological concept. Race was later debunked as a biological notion by the social sciences, who proposed that race is sociological concept. Race is thought to be a fluid concept that is influenced by societal power dynamics.

## **B.2 Definition of Racism**

Some individuals believe that racism is a problem that only black people face. They frequently receive unequal treatment, mostly because of their race. They have curly hair, black skin that is unkempt, a flat nose, and thick lips. Everyone perceives black people as purely black people, regardless of their talent

or performance. Furthermore, in America, where the majority of the population is parents, anywhere they belong, They practically never had a chance to pursue decent employment or even get involved in politics. It was a favorite of white people to brutally conquer it. They did not want black people to get independence during that time period (Mihartini 13).

According to George M. Fredrickson's book, the term "racial" is used carelessly and non-reflectively to describe the hostile or unfavorable attitudes of one racial community or "people" toward others and the acts that result from these attitudes, Racism is a topic of discussion among people all around the world. People's fanaticism toward members of their own race is typically a result of the growth of racism. People will treat one another differently as a result of such fanaticism. Some people believe that their group is superior to other groups. Following that, they all regarded their own group as better than the others. People who believe they are superior believe they have special rights over races that are equal to them.

Racism has two definitions, according to the American Heritage College dictionary. According to this resource, racism is defined as the view that race accounts for variations in human personality or aptitude and that one race is superior to others. Racism encompasses a wide range of practices, beliefs, relations, and events that aim to maintain racial inequality and a social structure that gives certain people superiority, power, and privilege while others face

discrimination and oppression. It might be representative, ideological, linguistic, interactive, institutional, structural, or systemic in nature (Genapinna S 9).

Racism is a global class system of cultural superiority along the lines of human political, cultural, and economic management that has been produced and recreated for centuries by the entities of a capitalist or patriarchal Christian modern or colonial world-system. Racism is prejudice against an individual or group of people based on race. This concept is sometimes used as a political philosophy to suggest that one culture is superior to another (as cited in Pangestu and Kans 47).

Racism is a belief in superiority that allows someone to treat others badly based on race, skin color, religion, or uniqueness (Samovar, as cited in Pangestu and Kans 47).

Dawkins and Richard stated that racism is described as the view that race is the most important predictor of human capabilities, that some races are inherently inferior or superior to others, and that people should be treated differently based on their race. Racism can also refer to attitudes, actions, and organizations that discriminate against gays based on perceived or assigned racial identity (Inez et al.17). Racism is the view that hereditary factors are the most important determinants of human qualities and abilities, and that racial distinctions result in a race's inherent superiority. Racism's consequences are referred to as "racial discrimination." Certain racial minorities may indeed be treated unequally, receive

advantages, or receive preferential treatment in the case of institutional racism (Inez et al., 51).

Humans do not have the right to choose their skin color or physical appearance from the moment they are born. God made the human condition in a unique way, which does not imply that humans are superior to other races. Ethnic conflicts arise in society as a result of prejudice, which is manifested as a judgment of a person or group, an attitude or action directed against them. Racial prejudice is often seen as a negative trend that leads to racism. Racism is induced by ego, which causes a certain race (the superior race) to believe that they must be more dominant, allowing them to organize minority races. Racism has a variety of causes, including cultural, historical, and religious factors. Racial discrimination has become more common as a result of racism. Individuals who discriminate against members of one or more races are at the root of racism. Racism is an approach to life (a way of life) based on the assumption that one group is not equal to another due to human differences. It denotes a person of the lowest race (Pangestu and Kans 44-45).

### **B.3 Types of Racism**

Old-fashioned racism and modern racism are the two sorts of racism. Old-fashioned racism, sometimes known as “redneck” or “jimcrow” racism, is a racial attitude that favors social divisions between races, institutional discrimination, and segregation, as well as the conviction of African Americans’ innate inferiority (Sears & Henry, as cited in Kumala 17). In the United States, old-fashioned

racism is common. The sort of old-fashioned racism also isn't explained in Nur Kumala's thesis; only the meaning was explained. Meanwhile, modern racism assumes that a new type of prejudice has evolved among white people, manifesting unfavorable attitudes toward African Americans as just a group, as well as the notion that African Americans have broken America's valued ideals (Henry & Sears, as cited in Kumala 19). Racism in the modern era is most common in North America. Nur Kumala also discusses other varieties of modern racism, such as subtle racism, racial ambivalence, aversive racism, laissez-faire racism, and symbolic racism, in this thesis.

#### 1. Subtle Racism

Subtle Racism comprises three components: the perception that African American have disregarded traditional Americans principles, emphasizing the contrast in values and religious believes here between dominant and the subordinate, and displaying a lack of favorable feelings towards the subordinate (Henry and Sears, as cited in Kumala 20).

#### 2. Racial Ambivalence

Racial Ambivalence are concerned about African Americans. It implies a conflict between two opposed feeling in which Whites have pro-black attitudes based on humanitarianism and egalitarianism, as well as anti-black attitudes based on ideals such as the Protestant morality

(Henry and Sears, as cited in Kumala 20).

### 3. Aversive Racism

Aversive racism, Whites believe in the equivalence of the dominant and subordinate, yet they almost always have negative views toward them, resulting in aversive racist conduct in which they dislike the employee when their actions can be explained in non-racial categories (Henry and Sears, as cited in Kumala 20-21)

### 4. Laissez-Faire Racism

In market-driven culture, Laissez-Faire Racism is a combination of denial of on going prejudice and assigning African Americans' economic collapse to their own failings for not working hard enough (Henry and Sears, as cited in Kumala 21).

### 5. Symbolic Racism

Symbolic Racism is based on a set of broad beliefs, including rejection of discrimination, assigning African American' difficulties to their own faults, demands for outrage, and a violation of historic American principles. This sort of racism, which is the study's main focus, will be examined further in a later debate (Henry and Sears, as

cited in Kumala 21).

#### **B.4 Levels of Racism**

According to James Jones' in his book Benjamin Bowser, there are three levels of racism, including the following (Bowser 579-581):

##### 1. Cultural Racism

Racism on a cultural level rejects the existence of a certain group's culture. For instance, the denial of Americans have an unique and different culture distinct both from European American civilizations. According to Goldberg, Cultural racism refers to racial discrimination, which includes the conversion of biologically based practices of racial exclusion into culture-based practice (Shafira 9).

##### 2. Institutional Racism

Racism within institutions and power structures is known as institutional racism. This refers to the discriminatory policies and practices of certain institution (schools, workplaces, etc.) and consistently yield racially inequitable outcome for people of color while providing advantages to white people. When individuals within institutions reinforce racial injustices, they takes on the power of the institution. According to Encyclopedia of Race and Racism Vol.2, Institutional-level racism is, the process by which racial oppression is imposed on subordinate racial groups by dominant racial groups through



institutional channels(Racism et al. 15).

### 3. Individuals Racism

Individual racism refers to an individual's racist assumptions, beliefs, or behavior and is "a form of racial discrimination stemming from conscious and unconscious personal prejudice" (Henry & Tator 329). Individual Racism, for example, is exemplified by specific European American that believe African Americans are somehow inferior (Nurmuttaqin 16). Individual racism can be seen from: insults made, someone who is neglected in a social or work environment, acts of violence. However, "individual" racism was not created in a vacuum, but rather emerged from the basic beliefs of society. Only a small fraction of Whites were driven to act out racism in places where racial prejudice isn't the norm and actions of racism were not permitted (Bowser 581).

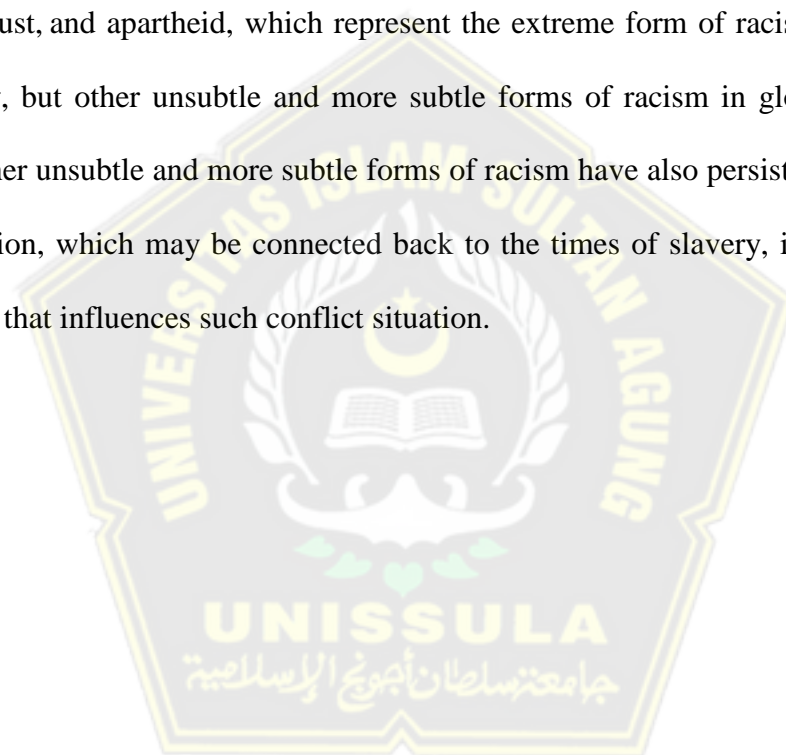
According to Carmichael and Hamilton, Individual racism arises when people of different races set rules and treat people of different races badly. Because they have control over the other races (Inayah 9).

#### **B.5 Racism in American**

Racism in the United States of America the equality of the American people, which includes not only Whites and Muslim, is not of the most pressing problems in America as a multicultural country. Multiculturalism has risen to challenge liberal philosophy, which seeks to strike a balance between America's

unity and variety (Cristin 247). The so-called liberal country must maintain its legitimacy in managing with the variety of its legitimacy in managing with the variety of its residents' backgrounds, races, ethnicities, and so on.

Racism is one of the major difficulties of America's equality crisis. As according Bangura and Stevenhagen (1), racism has existed in various degrees throughout the world in the forms of racism, colonialism, genocide, the holocaust, and apartheid, which represent the extreme form of racism in global history, but other unsubtle and more subtle forms of racism in global history, but other unsubtle and more subtle forms of racism have also persisted. The vast migration, which may be connected back to the times of slavery, is one of the causes that influences such conflict situation.



## **CHAPTER III**

### **RESEARCH METHOD**

This chapter presents the research method of the study. There is three-part to be explained in this part such as type of the research, type of data and data organizing including data collecting and analyzing the data.

#### **A. Type of Research**

The type of research used in this study is a qualitative method. Qualitative research is a scientific observation method to collect non-numeric data. Non-numeric data mainly focuses on explanations, views, opinions, and impressions. Thus, an introduction to qualitative methods according to Anderson, Claire et al is: “Qualitative research involves the collection, analysis, and interpretation of data that are not easily reduced tonumbers” (1).

In other words, researchers must interpret the data with descriptive methods. Data is presented in the form of words, phrases or sentences, prologue, dialogue, or monologue, quotes or paraphrases, not by statistical analysis methods such as numbers.

#### **B. Data Organizing**

This data organizing consists of the steps in collecting the data and types of the data.

## **B.1 Data Collecting Method**

In this research, there are five steps in collecting data:

### 1. Watching the Film

Watching the film is the first step in collecting the data. The film is produced in 2017 and the duration of the film itself is around two hours, the film provides more dialogues than action. The researcher watching several times will help the audience to understand the story. The purpose of the first data collection is to identifying the characters, understanding the plot, conflict, and theme.

### 2. Reading the Film Script

The primary source is the film script of *Get Out* 2017. The researcher is reading the dialogue that consists of plays on words, correct spelling of dialogue to find the storyline of the film as analysis in this study or to find the meaning in the film such as social value and educational value.

### 3. Identifying the Data

After watching the movie in several times, the identification of the data is necessary. The goal of this step is to find the parts of the movie that will be analyzed. Clearly, the researchers will do the underlining, highlighting and giving the codes to identify the data.

#### 4. Classifying the Data

The next step of data collecting method is arranging data in classes or groups. After the data are arranged, the researchers will list the data into a table. The table is based on the problem formulations. It contains of column of numbers, quotes from the novel, page, and types of analysis, type of data, comment, and reference. The table is known as appendix.

#### 5. Reducing the Data

The last step of data collecting method is reducing or minimizing from the big number into a small one. In reducing data, relevant technique would be used to answer the problems. This step will become the effective way to decrease the data that are unnecessary.

### **B.2 Type of Data**

The data of this study divided into two types :

#### 1. The Primary Data

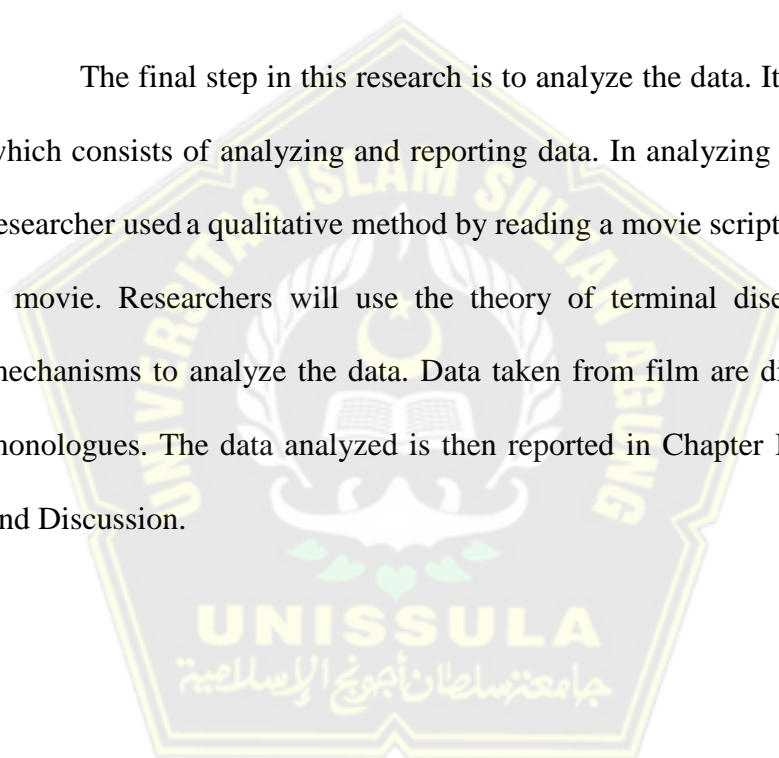
Primary data is the main data used in research. The main data used were collected directly from the subject of the analysis. The primary data of this study comes from the film *Get Out* 2017 with the duration of about 2 hours and provides dialogue and monologue as the primary data used.

#### 2. The Secondary Data

Secondary data is data collected from supporting sources to explain primary data sources in relation to literature related to research subjects, including documentation. Secondary data comes from journals, articles, and books related to research.

### **C. Analyzing The Data**

The final step in this research is to analyze the data. It is a process which consists of analyzing and reporting data. In analyzing the data, the researcher used a qualitative method by reading a movie script or watching a movie. Researchers will use the theory of terminal disease defense mechanisms to analyze the data. Data taken from film are dialogues and monologues. The data analyzed is then reported in Chapter IV: Findings and Discussion.



## CHAPTER IV

### FINDING AND DISCUSSION

This chapter contains answers to the two problem formulations that have been stated in chapter one. It will show the types of racism reflected in *Get Out* Movie, as well as the levels of racism reflected in *Get Out* Movie.

#### A. Types of Racism

Old-fashioned racism and modern racism are the two sorts of racism. Old-fashioned racism is a racial attitude that favors social divisions between races, institutional discrimination, and segregation, as well as the conviction of African Americans' innate inferiority (Sears & Henry, as cited in Kumala 17). In the United States, old-fashioned racism is common. The sort of old-fashioned racism also isn't explained in Nur Kumala's thesis; only the meaning was explained. Meanwhile, modern racism assumes that a new type of prejudice has evolved among white people, manifesting unfavorable attitudes toward African Americans as just a group, as well as the notion that African Americans have broken America's valued ideals (Henry & Sears, as cited in Kumala 19). Racism in the modern era is most common in North America. Nur Kumala also discusses other varieties of modern racism, such as subtle racism, racial ambivalence, aversive racism, laissez-faire racism, and symbolic racism, in this thesis.

### A.1. Aversive Racism

The first types of racism are reflected in *Get Out* Movie is Aversive Racism. Aversive racism, Whites believe in the equivalence of the dominant and subordinate, yet they almost always have negative views toward them, resulting in aversive racist conduct in which they dislike the employee when their actions can be explained in non-racial categories (Henry and Sears, as cited in Kumala 20-21). Aversive Racism has racist behavior which can be seen through the dialogue below:

Missy: Why not?

Chris: I don't know, I just... Thought that.... If I did, it would make it real.

Missy: Hmm. You're so scared. You think it was your fault. How do you feel now?

Chris: I can't move.

Missy: You can't move.

Chris: Why can't I move?

Missy: **You're paralyzed. Just like that day when you did nothing. You did nothing. Now... Sink into the floor.**

Chris: Wait, wait, wait, wait.

Missy: Sink!. Now you're in the sunken place.

In the dialogue, Chris is talking to Missy. Missy is Rose's mother, she is a hypnotherapist. Since Chris is a smoker, Missy urges him into a hypnotherapy session to cure his smoking addiction. Missy knew Chris' weakness was in his



mother. Therefore, Missy asked her mother's reason for being hypnotized. Chris, who told the story, put Chris in a trance. She confessed that her mother died in a hit-and-run when she was a child and she witnessed when her mother was hit, she felt responsible for her death because she waited too long for help. Missy made Chris feel guilty, because it was Chris who didn't help his mother during that incident. For Missy, if Chris didn't help, it would be a fatal mistake without knowing Chris' condition at that time.

Missy uses Chris' dark past as an excuse to incite Chris' thoughts to be brought to the subconscious. the Armitage family had planned and arranged everything. Rose is the one who seeks and finds black people under the guise of being a black lover. This is done only to look for blacks because whites believe that blacks have a strong physique and sharp eyesight. Black bodies would be auctioned off at high prices for whites who wanted them. Usually those who want a black body who have a disability or are elderly who want it. By relying on Dean's expertise as a surgeon, the surgical procedure of transferring a white brain to a black body is easy. before performing surgery, the victim is hypnotized first. The Armitage family did this with the aim of making a lot of money.

When Chris was talking about his mother suddenly his body could not move. Then Chris asked why he couldn't move? Missy Armitage said that Chris was paralyzed. Paralyzed like when his mother died, Chris just stood there doing nothing. Eventually, Chris went into his subconscious and was completely managed by Missy Armitage. Psychological violence is a type of violence in the form of pressure that can reduce mental and brain abilities. In the dialogue, Missy

Armitage's violence is to attack Chris Washington. Making Chris feel like a guilty person for making his mother die when he was a child really put a tremendous amount of pressure on him and suppressed his brain power to weaken so that it could finally be controlled by Missy Armitage. It can be analyzed that Missy Armitage hurt Chris with a psychological attack that made Chris remember his dark past. Henry and Sears argue, this is racist behavior that still believes in the existence of dominant equality who cares about each other. But here Missy who sees Chris not helping her mother when the incident makes Missy look bad or inappropriate by Chris' actions.

## 2.2 Symbolic Racism

The second type of racism reflected in *Get Out* Movie is Symbolic Racism. Symbolic Racism is based on a set of broad beliefs, including rejection of discrimination, assigning African American' difficulties to their own faults, demands for outrage, and a violation of historic American principles. This sort of racism, which is the study's main focus, will be examined further in a later debate (Henry and Sears, as cited in Kumala 21). Symbolic racism based on a broad set of beliefs, and demands for anger can be seen through the dialogue below:

Jeremy: "You ever get into street fights as a kid?."

Chris : "I did judo after school, first grade."

Jeremy : "Judo?. **Cause with your frame an genetic makeup, if you really pushed your body and I mean really train, you know? No pussy footing around, You'd be a fucking beast!.**"

The dialogue above occurred when the Armitage family was gathered in

the dining room chatting casually. When Missy went to the kitchen to get some food, there were only Chris, Rose, Dean and Jeremy left on the table. Jeremy asks Chris what fights he had as a kid. Chris who answered Judo, made Jeremy who was drunk to start acting rude by interrupting Chris. Because of the black habit of doing judo, which in the eyes of whites judo is a bad act. Blacks are seen as bad by whites with their behavior that likes to make trouble and liars. Jeremy asks Chris what fights he had as a kid. Chris who answered Judo, made Jeremy who was drunk to start acting rude by interrupting Chris. Because of the black habit of doing judo, which in the eyes of whites judo is a bad act. Blacks are seen as bad by whites with their behavior that likes to make trouble and liars.

Jeremy believes that Chris' genetic structure and physical form, coupled with a more emotional desire, presumes Chris can be a beast. Jeremy's prejudice shows clear racism, as he likens African Americans to his pets through his physical appearance. According to Henry and Sears' argument, white people can't be trusted. Based on the dominant and the subordinate, they always have a negative view of black people.

## **B. Levels of Racism**

According to James Jones' in his book Benjamin Bowser, there are three levels of racism, including the following (Bowser 579-581):

### **B.1. Cultural Racism**

The first levels of racism are reflected in *Get Out* Movie is Cultural Racism. Racism on a cultural level rejects the existence of a certain group's culture. For instance, the denial of Americans have an unique and different culture

distinct both from European American civilizations. According to Goldberg, Cultural racism refers to racial discrimination, which includes the conversion of biologically based practices of racial exclusion into culture-based practice (Shafira 9). Cultural Racism has a unique culture which can be seen through the dialogue below:

Chris: Good to see another brother around here.

Logan : **Hi. Yes, of course it is. Something wrong?**

Philomena : Oh, hello. I am Philomena and you are?

Chris : Rose boy friend.

Logan : Oh where are my manners? Logan. **Logan King. Chris was just telling me how he felt much more comfortable with my being here.**

As soon as Chris greeted Metal, the person only answered with a flat tone and look. Chris judged that there was something strange about Logan. When greeting at the end of the conversation, the greeting used is not appropriate. Chris gave a greeting in the form of a fist high and Logan replied with an open hand for a handshake. The clothes that Logan wears also have a unique effect that does not match his identity as black and certainly does not suit his age. Based on Shafira's argument, racism on a cultural level rejects the existence of a certain group's culture. For instance, the denial of Americans have an unique and different culture distinct both from European American civilizations.

Other evidence that levels of racism are reflected in *Get Out* Movie has a unique culture which can be seen through the monolog below:

Racism on a cultural level rejects the existence of a certain group's culture. For instance, the denial of Americans have an unique and different culture distinct both from European American civilizations. According to Goldberg, Cultural racism refers to racial discrimination, which includes the conversion of biologically based practices of racial exclusion into culture-based practice (Shafira 9). Cultural Racism has a unique culture which can be seen through the monolog below:

”With Chris and Rose are away, the party guests have all gathered in the back yard facing Dean who stands in front of the gazebo by a large picture of Chris on an easel. Everyone is silent. Dean raises his hand and makes numbers with his fingers: “Three and three.” Several party guests raise their hands. Dean points to the Waldens. This is an auction”.

Chris' body is auctioned off by Dean, Rose's father, to all his white customers who are also his extended family. You can see half of Chris' body complete with camera in hand. Rose's father calculated the highest bidding price for Chris' body. When the auction took place, the buyers did not want to lose to compete with each other. Dean counted every increase in price and the number of auctioneers who dared to buy Chris' body. Victory went to Jim Hudson, a blind man in a suit who carried a stick. The racism carried out by these groups is different, even exactly the same as what was done in the past. It became a tradition for the Armitage family to conduct auctions like this. It has become a tradition every year with the aim of white people who are old or disabled will be

replaced with a mighty black body. Because Chris was auctioned off and made a new platform for old white people who needed a new, strong, healthy, and fashionable body, miserable white people could earn more profit by selling Chris' body.

This auction made blacks equated with animals. There have been many black victims who have become victims. Cultural racism shows that there is a culture like white culture that implants white bodies into black bodies every year. Because looking at black people is too low, black people become victims.

### **B.2. Institutional Racism**

The second levels of racism are reflected in *Get Out* Movie is Institutional Level. Racism within institutions and power structures is known as institutional racism. This refers to the discriminatory policies and practices of certain institution (schools, workplaces, etc.) and consistently yield racially inequitable outcome for people of color while providing advantages to white people. When individuals within institutions reinforce racial injustices, they takes on the power of the institution. According to Encyclopedia of Race and Racism Vol.2, Institutional-level racism is, the process by which racial oppression is imposed on subordinate racial groups by dominant racial groups through institutional channels (Racism et al. 15). Institutional Level shows racist behavior by the police to Chris which can be seen through the dialogue below:

Police : **Sir, can I see your license, please?.**

Rose : What? Why?

Police : Yeah. I have state ID.

The police who came were wearing black uniforms typical of the American police. Rose reports what happened to them both, the police advise and ask for Chris' ID. The actions the police took when asking Chris' identity made no sense to Rose and Chris. Police behavior includes racism that is carried out directly, but is carried out implicitly. This direct action implies a suspicious attitude. explains that direct racism is behavior that is detrimental, unfair and arbitrary to a person's personal attributes such as race, parents, gender, age, and disability. Based on the behavior of the police in the scene above, there is a myth that racism still exists in the public sphere, especially the political system in America. In this case, the police used the guise of the organization to racially Chris in a subtle way, but with a suspicious expression. Strict police behavior often occurs in groups of suspects, especially dark-skinned men because they tend to be considered bad. In some cases like the one in the journal He did it because I was black. With the actions of blacks in the past, it becomes a negative view for whites. Whites who always look down on blacks make whites always behave and discriminate against race. This is part of Institutional Racism, because it has become a political rule for America which still discriminates between whites and blacks.

Other evidence that levels of racism are reflected in *Get Out* Movie.

Racism within institutions and power structures is known as institutional racism. This refers to the discriminatory policies and practices of certain institution (schools, workplaces, etc.) and consistently yield racially inequitable outcome for people of color while providing advantages to white people. When

individuals within institutions reinforce racial injustices, they takes on the power of the institution. According to Encyclopedia of Race and Racism Vol.2, Institutional-level racism is, the process by which racial oppression is imposed on subordinate racial groups by dominant racial groups through institutional channels (Racism et al. 15).

Detective Latoya (CONT'D) : "Hello, Mr..."

Rod : "Williams... Rod Williams..."

Detective Latoya : "From the TSA?".

Rod : "Yes Ma'am".

Detective Latoya : "You know that TSA issues should be brought to your authorizing officer, right?".

Rod : "It's not TSA business, ma'am".

Detective Latoya : "Please don't call me "ma'am," or we're not gonna get along. How can I help you, Rod Williams from the TSA?".

Rod : "Here it is: My boy Chris has been missing for two days".

Detective Latoya : "Your son is missing?".

Rod : "No, sorry, not my son, my boy. He's my friend. He's 26.

His name is Chris... Chris Washington".

Rod (CONT'D) : "He left town on Friday with his girlfriend Rose... Armitage... She's white".

Detective Latoya : "That's four days ago".

Rod : Yeah, I mean he's only been MISSING for two days. He was



supposed--

Detective Latoya : "I'm gonna stop you right there. Now you know the minimum amount of time without contact before you can file a missing persons report is--

Rod : "Three days I know, but I have reason to believe he's been abducted".

Detective Latoya : "Go on".

Rod : "Chris was set to come back home on Sunday. I was watching his dog Sid. Latoya points to Sid"

.....

Rod: **"I believe they've been abducting black people brainwashing them and work for them as sex slaves and shit"**.

The police who came were wearing black uniforms typical of the American police. Rose reports what happened to them both, the police advise and ask for Chris' ID. The actions the police took when asking Chris' identity made no sense to Rose and Chris. Police behavior includes racism that is carried out directly, but is carried out implicitly. This direct action implies a suspicious attitude. explains that direct racism is behavior that is detrimental, unfair and arbitrary to a person's personal attributes such as race, parents, gender, age, and disability.

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subtle way, but with a suspicious expression. Strict police behavior often occurs in groups of suspects, especially dark-skinned men because they tend to be considered bad. In some cases like the one in the journal He did it because I was black. With the actions of blacks in the past, it becomes a negative view for whites. Whites who always look down on blacks make whites always behave and discriminate against race. This is part of Institutional Racism, because it has become a political rule for America which still discriminates between whites and blacks.

### **B.3. Individual Racism**

The third levels of racism are reflected in *Get Out* Movie is Individual Racism. Individual racism refers to an individual's racist assumptions, beliefs, or behavior and is "a form of racial discrimination stemming from conscious and unconscious personal prejudice" (Henry & Tator 329). Individual racism refers to belief assumptions can be seen through the dialogue below:

Rose: "mom and dad, my, um, my... My black boyfriend will be coming up this weekend, and I just don't want you to be shocked that he's black man."

Chris: you said I was the first black guy you ever dated.

Rose: Yeah, so what?.

Chris: Yeah, so this is uncharted territory for 'em. **You know, I don't want to get chased off the lawn with a shotgun.**

Rose came with breakfast and coffee, as well as checking Chris' preparations. Wearing a short blue jacket and jeans combined with black

stockings. Chris was packing clothes into a black bag. Chris is wearing a gray hoodie jacket and a light blue polo shirt. Chris tries to explain how he feels about their weekend plans, while holding Rose and kissing. then Chris's face appeared anxious that was quite visible when he prepared the goods. Chris asked, did your parents know I was black?. Rose answered that if their parents invited them to their house, it was a form of proof that they didn't care about racial differences. they're going back to rose's in the weekend. Chris seemed uneasy about the plan. From the two scenes it can clarify Chris's concern about the racism experienced by black Americans.

Chris talks to Rose about his parents meeting Chris. But Chris assumed that Rose's parents would not like black people dating their daughter and would kick Chris out of their house. We can see how Chris views white people in this case being the Armitage family. Based on the arguments of Henry and Sears, whites believed in that there was an equality of the dominant and the subordinate. That belief made Chris as a black person feel anxious about that belief,

Other evidence that levels of racism are reflected in *Get Out* Movie has beliefs and prejudices or concerns that can be seen through the dialogue below:

Individual racism refers to an individual's racist assumptions, beliefs, or behavior and is "a form of racial discrimination stemming from conscious and unconscious personal prejudice" (Henry & Tator 329). "Individual" racism was not created in a vacuum, but rather emerged from the basic beliefs of society. Only a small fraction of Whites were driven to act out racism in places where racial prejudice isn't the norm and actions of racism were not permitted (Bowser

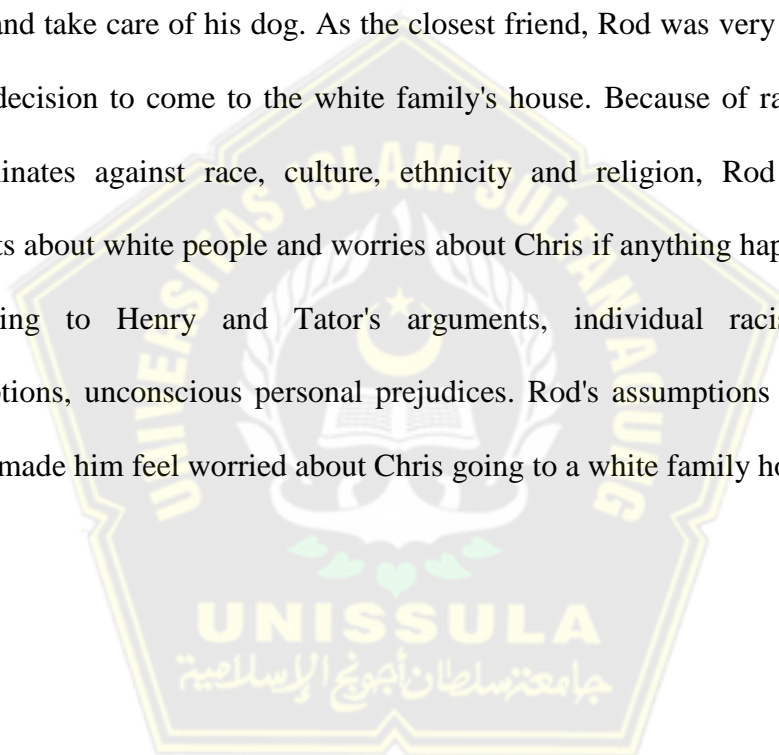
581). Individual racism refers to the assumptions of beliefs and prejudices that can be seen through the dialogue below:

Rod : It's okay if you don't follow my advice.

Chris : Like What?

Rod : **Like not coming to a white parent's house.**

This conversation arose because Rod was asked by Chris to look after the house and take care of his dog. As the closest friend, Rod was very worried about Chris' decision to come to the white family's house. Because of racism that still discriminates against race, culture, ethnicity and religion, Rod has negative thoughts about white people and worries about Chris if anything happens to Chris. According to Henry and Tator's arguments, individual racism refers to assumptions, unconscious personal prejudices. Rod's assumptions about a white family made him feel worried about Chris going to a white family home..



## CHAPTER V

### CONCLUSION AND SUGGESTION

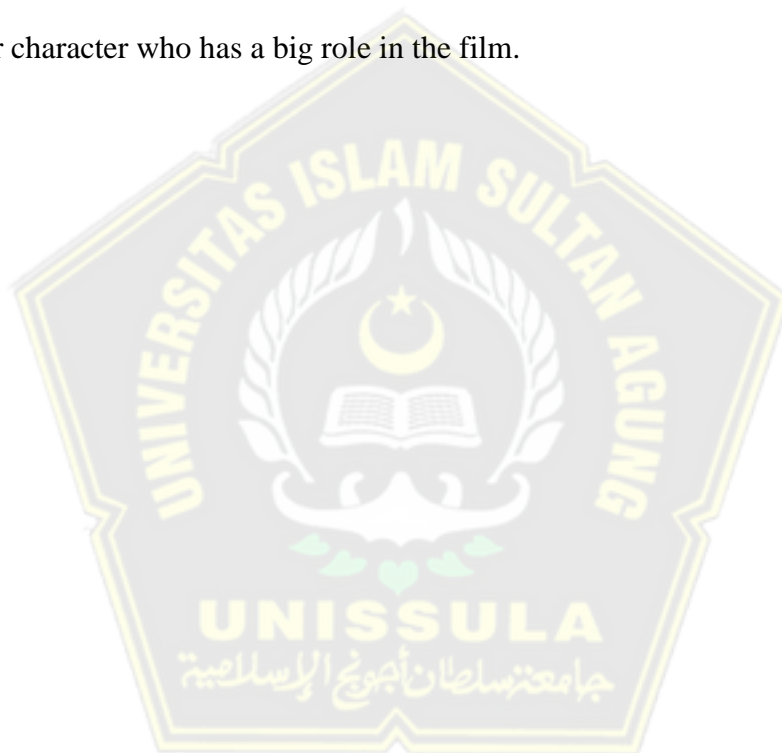
#### A. Conclusion

The conclusion of the problem formulation in this study is based on the analysis in chapter four. In *Get Out* (2017) the movie finds two facts about racism. First, in this study found three of the five types of racism. There are three types of racism, namely subtle racism, aversive racism, and symbolic racism. Second, in this study there is also no difference with levels finding three of the three levels of racism, namely: cultural racism, institutional level, and individual racism.

There are three types: Subtle Racism is the perception or displaying of a lack of favorable feelings towards the subordinate, Aversive Racism is white people believe in equality of the dominant and subordinate, and Symbolic Racism is based on a broad set of beliefs, including against discrimination, and there is already a stereotype against black people. There are three levels: Racism on a cultural level rejects the existence of a certain group's culture, Institutional Racism is racism in institutions, and power structures are known as institutional racism. It refers to the discriminatory policies and practices of a particular institution (school, workplace, etc), and Individual Racism refers to an individual's racist assumptions, beliefs, or behavior.

## **B. Suggestion**

There are several suggestions that can be given to readers based on this research. First, the theory of racism by George M. Fredrickson can be applied to other films such as *12 Years a Slave* movie. Second, the film *Get Out* (2017) can be analyzed by readers using discrimination theory. Finally, *Get Out* (2017) movie can be used as an object of analysis by analyzing the Armitage family as another character who has a big role in the film.



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