

ETHNOCENTRISM REFLECTED
BY THE MAIN CHARACTER IN *NOT WITHOUT MY*
***DAUGHTER* NOVEL BY BETTY MAHMOODY**

A FINAL PROJECT

Presented as Partial Fulfilment of the Requirement

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In English Literature



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BY BETTY MAHMOODY**

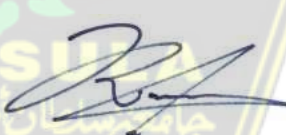
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STATEMENT OF WORK'S ORIGINALITY

Hereby, I honestly declare that the undergraduate thesis I wrote does not contain the works or part of the works of other people, except those which were cited in the quotations and the references, as a scientific paper should. If my statement is not valid in the future, I absolutely agree to accept an academic sanction in the form of revocation of my paper and my degree obtained from that paper.

Semarang, July 28th 2022



Hani Riswanti

MOTTO AND DEDICATION

MOTTO

“Just do your best, Allah is always beside you”

DEDICATION

This final project is heartily dedicated to my parents who always give their support, love, and prays for me.



ABSTRACT

Riswanti, Hani. 30801800017. Ethnocentrism Reflected by the Main Character in *Not Without My Daughter* Novel by Betty Mahmoody. Final Project of English Literature Program. Faculty of Language and Communication Science. Sultan Agung Islamic University Semarang. Advisor: Riana Permatasari, S.Pd., M.A., M.Pd.

The study aims at exploring ethnocentrism issue happened by the main character in Betty Mahmoody novel entitled *Not Without My Daughter* and its effect in interacting with Iranians. The novel, set in Iran, is chosen because it has interesting and complex conflicts related to ethnocentrism. Starting from how Betty has been being an ethnocentric person, and how it influences her to interact with her husband's family and Iranian there.

The study uses qualitative method where the analysis just focused on the text of the novel as the main data source. The analysis itself used the theory of expression of ethnocentrism by Bizumic and Duckitt. Meanwhile, the theory of Gudyskunt 2003; Harris&Jonson 2007; Jandt 2004 is used to analyze the effect of ethnocentrism. Some steps are conducted to collect the data, begin with reading the novel, identifying, classifying, and reducing the data. As the result, the novel showed things that indicate behavior of expressing ethnocentric person and the effect of that issue to Betty's interactions with Iranians.

The ultimate goal of the study are to report if the main character in *Not Without My Daughter* novel depicted her ethnocentric behavior to other ethnic group that is Iranian. She would prefer her own group and the members to Iranian, she behaved as superior and felt to keep her purity from Iranian. It also reports if the main character also depicted some effects of ethnocentrism such as saw the good thing at American than Iranian, differentiated American and Iranian, rejected knowledge of Iranians' culture, and so forth.

Keywords: Iranian, American, Ethnic Group, Ethnocentrism, *Not Without My Daughter*

INTISARI

Riswanti, Hani. 30801800017. Etnosentrisme yang tergambar dalam karakter utama dalam novel *Not Without My Daughter* karya Betty Mahmoody. Skripsi Program Studi Sastra Inggris. Fakultas Bahasa dan Ilmu Komunikasi. Universitas Islam Sultan Agung Semarang. Pembimbing: Riana Permatasari, S.Pd., M.A., M.Pd.

Studi ini bertujuan untuk mengeksplorasi isu etnosentrisme yang dialami oleh karakter utama dalam novel karya Betty Mahmoody yang berjudul *Not Without My Daughter* dan efek yang ditimbulkan dalam berinteraksi dengan orang-orang Iran. Novel yang berlatar di Iran ini dipilih karena memiliki konflik-konflik yang menarik dan kompleks berhubungan dengan etnosentrisme. Mulai dari bagaimana Betty telah menjadi seorang etnosentris, lalu berlanjut dengan bagaimana hal itu mempengaruhi dirinya dalam berinteraksi dengan keluarga suaminya dan orang-orang Iran disana.

Studi ini menggunakan metode kualitatif yang mana analisisnya hanya berfokus pada teks yang ada di novel sebagai sumber data utama. Analisis tersebut menggunakan teori ekspresi etnosentrisme dari Bizumic dan Duckitt. Sedangkan teori dari Gudyskunt 2003; Harris&Jonson 2007; Jandt 2004 digunakan untuk menganalisis efek yang ditimbulkan dari etnosentrism. Beberapa langkah yang dipakai untuk mengumpulkan data adalah dengan membaca novel, mengidentifikasi, mengklasifikasi, dan mengurangi data. Hasilnya, novel tersebut menunjukkan hal-hal yang mengindikasikan tentang perilaku dari ekspresi orang etnosentris dan efeknya terhadap interaksi Betty dengan orang-orang Iran.

Tujuan akhir dari studi ini adalah untuk melaporkan bahwa karakter utama dalam novel *Not Without My Daughter* menggambarkan perilaku etnosentrisnya terhadap kelompok etnik lain yaitu orang Iran. Dia lebih menyukai kelompok dan anggota didalamnya daripada orang-orang Iran, dia juga bertindak sebagai seorang yang unggul dan merasa berhak untuk menjaga kemurnian dirinya dari orang Iran. Studi ini juga melaporkan bahwa karakter utama juga menggambarkan beberapa efek etnosentrisme antara lain melihat sesuatu yang baik dari orang Amerika daripada orang Iran, membedakan orang Amerika dan Iran, menolak untuk memahami budaya orang Iran, dan lain sebagainya.

Kata Kunci: Orang Iran, Orang Amerika, Kelompok Etnik, Etnosentrisme, *Not Without My Daughter*

ACKNOWLEDGMENT

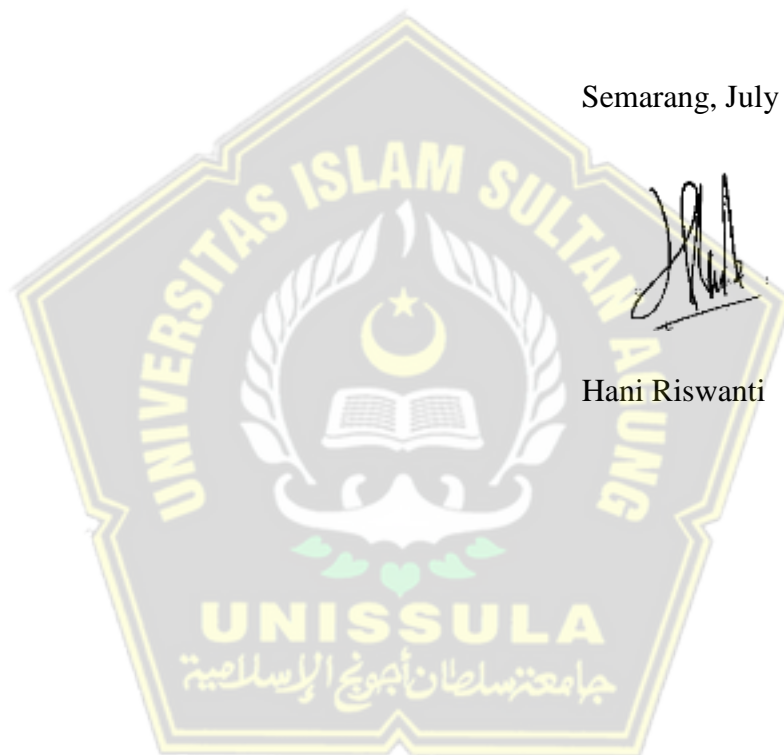
Alhamdulillah, I would like to express my deepest gratitude for Allah SWT because all the blessings, grace, and guidance so I was able to complete this final project properly. *Shalawat* and *salam* to our prophet Muhammad SAW who has brought us from the darkness to the lightness.

The writing of this final project entitled *Ethnocentrism Reflected by the Main Character in Not Without My Daughter Novel by Betty Mahmoody* is prepared to qualify in obtaining a bachelor's degree in English Literature at Sultan Agung Islamic University. In the process of completing this writing, the difficulties have also come to accompany the journey. However, many people have helped and supported in any situations so that this final project finished well. Therefore, in this occasion, I would like to thank to all of them:

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Semarang, July 28th 2022



Hani Riswanti

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CHAPTER I

INTRODUCTION

This chapter comes as an opening in this study. It specially explains about the reasons this study existed, then the problem formulations, and the purpose of the study. Moreover, it will also give a list of organizations that will be constructed in this study.

A. Background of the Study

In this world, people cannot live without each other since they are social beings. Therefore, they must live together in a society. They cannot live well without society since it refers to Anil Kumar “Society has become an essential condition for human life to continue” (6). People will always need to interact and communicate with others then develop social relationships. It becomes such a fundamental aspect of life indeed.

Based on David Copp, stated, “A society is a kind of collective entity, as is a nation, a state, an organization, and a family” (183). As we can see at that, society is a unity of people or member and every individual is connected. They usually have some similar background such as ethnicity, religion, or culture.

The concept of society cannot be separated from culture. They are always closely related to each other. Because every society has a culture, even it is a simple way. It is the same with Anil Kumar’s (5) statement, “Every society has a culture, no matter how simple that culture may be.” Besides,

society has also norms for regulating the way they live then developing social interactions between members.

A society gives many positive impacts to its member. They help, defend, and support each other. All the way, they will be a cohesive group as always. Unfortunately, it brings them to the negative side named a social issue. It is ethnocentrism. In this case, they tend to be a loyal member of their society or group.

Unconsciously, ethnocentrism is one of the social issues that often happened in society. Ethnocentrism itself has a definition as a term that one's group is the center of another group. They usually differentiate their group and another group by the ethnic. They think that their group is superior and other group is inferior caused they see something based on their standard. Sumner defined "Ethnocentrism as a belief that one's ingroup was the center of everything..." (qtd. in Bizumic and Sheppard 4). Sumner also argued, "Ethnocentrism is the technical name for this view things in which one's group is the center of everything, and all others are scaled and rated concerning it..." (qtd. in ÖĞRETİR and ÖZÇELİK 237). Ethnocentrism is also about self-centeredness and self-importance in which one's own ethnicity is more important than another group. Bizumic and Duckitt argued that Ethnocentrism consists of intergroup expressions (preference, superiority, purity, and exploitativeness), which assume that the ingroup is more important than other groups; and intragroup expressions (devotion and group cohesion), ... (102). It can be concluded that Ethnocentrism has two main expressions, they are

intergroup expressions (one's own culture is superior and more important than other cultures), and intragroup expressions (one's group is more important than its members).

Ethnocentrism has often happened for a long day. Then there is a true story of ethnocentrism that happened in the twentieth century written in a novel. The novel entitled *Not Without My Daughter* by Betty Mahmoody created in 1987. The novel is telling the true story of Betty Mahmoody during 1984-1986. She lives happily with her family in America. Yet someday, she is worried since her husband asks her and their daughter to go on vacation to Iran for two weeks. Betty is reluctant because she thinks that Iran is not a pleasant place, especially for Americans and women. She assumes and judges Iranian by her ethnic standard.

Given the above explanation, this study is entitled Ethnocentrism Reflected by the Main Character in *Not Without My Daughter* Novel by Betty Mahmoody. This study focused on the concept of expressions of ethnocentrism by Bizumic and Duckitt, also the effects of ethnocentrism by Gudykunst 2003; Harris&Jonson 2007; Jandt 2004; based on Zikargae 2013 reflected by Betty Mahmoody to Iranian.

B. Problem Formulation

There are two problem formulations in this study as follow,

1. How is ethnocentrism depicted by Betty Mahmoody in *Not Without My Daughter* novel?

2. How does ethnocentrism affect Betty Mahmoody's interactions with Iranians?

C. Limitation of the Study

This study limits the research on the ethnocentric behavior of Betty Mahmoody to Iranians and the effects of ethnocentrism to Betty Mahmoody in *Not Without My Daughter* novel. The researcher analyzed how Betty Mahmoody practices the ethnocentrism issue to Iranian using expressions of ethnocentrism by Bizumic and Duckitt's theory in case Iranian's attitude, norms, culture even lifestyle. Then the researcher will also analyze how that issue affects Betty Mahmoody's interactions with Iranian using the theory of Gudykunst 2003; Harris&Jonson 2007; Jandt 2004; based on Zikargae 2013.

D. Objectives of the Study

Based on the formulation of the problem above, the objectives of this study are as follows:

1. To find out how Betty Mahmoody represents ethnocentric behavior to Iranians in *Not Without My Daughter* novel.
2. To find out how ethnocentrism affects Betty Mahmoody's interaction with Iranians.

E. Significance of the Study

This study is very important to be conducted for some reasons. First, this study is presenting the implementation of ethnocentrism that has often happened in society for decades yet many people do not realize that phenomenon. Theoretically, it will be such useful information for the reader then they will more realize about the term of ethnocentrism, and know the effects of behaving as an ethnocentric person. They will not be an ethnocentric person to another group.

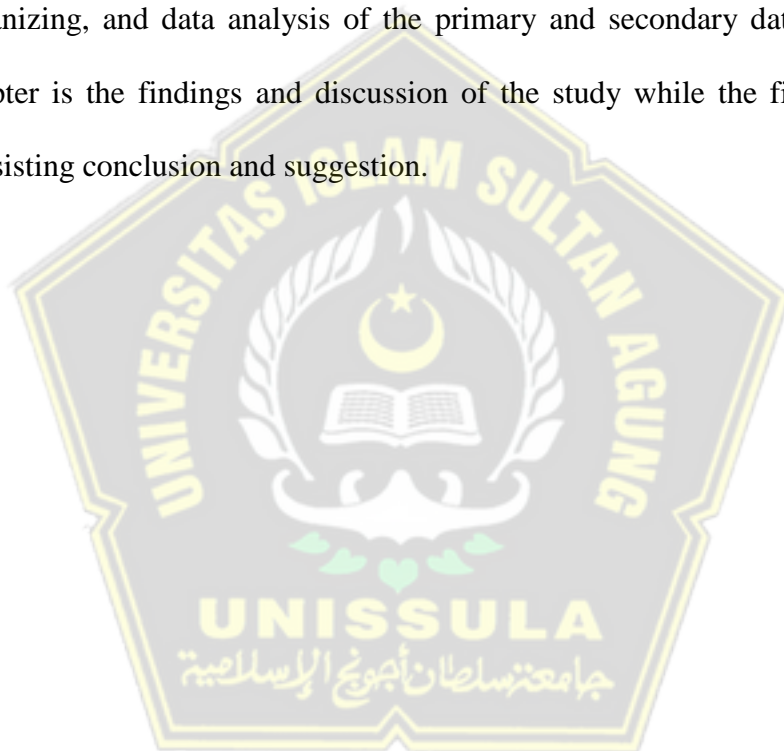
Practically, this study will also give the contribution to an ethnic group. In this case, it would be a reminder to an ethnic group to behave with another ethnic group. If they make some things related to the expression of ethnocentrism, it can be confirmed that they have done ethnocentrism. Then it is also reminding the group about how the effect they will get if they do ethnocentrism. They will be arrogant, intolerant, and make some bad things to other groups. Hopefully, this study will give an impact on every ethnic group in the world so that they will live with tolerance and peacefully.

For the next researcher who read this study, hope it will bring another perspective of ethnocentrism issue that may be drive them to discuss more detail or even criticize the topic related to ethnocentrism in the future.

F. Organization of the Study

This final project covers five chapters. The first chapter is the introduction; it will point out the background of the study which provides the reasons for choosing the issue and object. This chapter will also show the

problem formulation, limitation of the study, objectives of the study, and significance of the study. The second chapter is the literature review. This chapter points out related studies such as the synopsis of the film, the concept of ethnocentrism, the expressions of ethnocentrism, the causes of ethnocentrism, the effects of ethnocentrism, and previous study. Then the third chapter is the research methodology that will point out the types of data, data organizing, and data analysis of the primary and secondary data. The fourth chapter is the findings and discussion of the study while the fifth chapter is consisting conclusion and suggestion.



CHAPTER II

REVIEWS OF RELATED LITERATURE

This chapter presents the related theory with the character in the novel *Not Without My Daughter*. Chapter II will focus on the explanation of the synopsis of the novel, related study, and the ethnocentrism theory.

A. The Synopsis of the Novel

Novel *Not Without My Daughter* is a work of Betty Mahmoody with William Hoffer. It has published in 1987 by Bantam Press, a division of Transworld Publisher Ltd. It takes in two main places; there are Iran and America. The novel has some characters, some of them are; Betty as an American wife of Moody, Moody as Iranian husband of Betty, and Mahtob as their daughter.

The novel itself is telling about the true story of Betty Mahmoody during 1984-1986. She is an American and her husband is an Iranian named Moody. They live in America happily with a daughter named Mahtob. Betty loves her family so much. Though her husband is Iranian, he has lived in America for two decades so he is thoroughly Americanized. Thus, they live with American style and society. Unfortunately, in a day, Moody asks Betty and Mahtob to go to Iran to see Moody's family for two weeks. Hearing that, Betty just gets surprised. She is reluctant because she thinks that Iran is not a pleasant place, especially for Americans and women. She assumes that Iranians are just obsessed with people in their religion. Yet finally, she wants go there for accompanying Moody.

From the arrival, she meets a lot of cultural differences, values, norms, behavior, and custom. Begin from foods, clothing, school, tradition, and many others. Every time she encounters those things, she always rates it by American standards. She always evaluates Iranians' life by American standards. Even she makes stereotypes of Iranian and becomes intolerant of them. Betty as an American believes that America is superior to Iranians in many aspects. Thus, she prefers to like her own ethnic group America and the members than Iran with the members. She does not feel comfortable being there and living in Iranian society. She always hopes that two weeks will end soon so that she will come back to America with Moody and Mahtob to reunite with her family there.

Yet, in fact, Moody lies to her. Moody's plan is they are going to live in Iran forever. Therefore, it makes Betty's ethnocentric behavior appear more. She wants to back to America and take her daughter, yet Moody forbids it. Because of that, Moody becomes a bad and abusive person since he wants his daughter to live in Iran with him. On other hand, Betty also never gives up. She keeps her wish and does everything she can so that she and Mahtob could escape from Iran. In the end, she and Mahtob finally manage to escape from Iran and reunite with the family in America.

B. Related Literature

B.1 The Concept of Ethnocentrism

The term ethnocentrism is first popularized by Sumner in 1906. He (13) pointed, “Ethnocentrism is the technical name for this view things in which one’s own group is the center of everything, and all others are scaled and rated with reference to it...” (qtd. in ÖĞRETİR and ÖZÇELİK 237). Similar to that, Bennett also suggests that People tend to use their own worldview to interpret other’s behavior and that the idea of a ‘universal truth’ is usually based on one’s own values (qtd. in Zikargae 130).

From the statements above, it means that an ethnic group sees and evaluates another ethnic group based on their standards. Thus, ethnocentrism is closely related to egoism and self-importance since they just think the importance of their own group members. They think that their worldview is the universal truth so that they tend rejecting to mix with another ethnic group. Even ethnocentrism also tends bringing the people to fail understanding cultures that differ from them (Zikargae 130).

On the other hand, from the definition, Samovar et al. defined that Ethnocentrism refers to the wide-ranging belief in the cultural superiority of one’s own ethnic group or, more loosely, unusually high regard for one’s own ethnic, religious, cultural group (qtd. in Zikargae 130). The ethnocentric people would believe that their ethnicity is superior to another group. Next, they would give high regard to their own ethnic, religious, even cultural group. It

can be seen that ethnocentrism does not just view everything based on ethnicity, but also from the religious and cultural aspects.

Even further, ethnocentrism drives the group regarding that their own group is better than the other group. They tend to boast their own divinities since they think their group is the best so that they could look at another group contemptuously. It is related to ÖĞRETİR and ÖZÇELİK's statement that Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders (237).

Resemble with that, Bizumic et al. (874) argued, "We argue that ethnocentrism should be seen primarily as ethnic group self-centeredness, which is conceptually distinct from outgroup negativity and mere ingroup positivity." From the statement, it can be seen that ethnocentrism means similar to ethnic group self-centeredness. This point depicts how the ethnic group is everything of others. They just view and judge everything based on their eyes and they do not care about another group since what they see and do is a correctness while the other is wrong. Ethnocentrism also gives the view that the only a good and superior ethnic group is just theirs. This surely creates outgroup negativity in which usually consists of prejudice, stereotypes, hatred, violence, and many more. Whereas it brings ingroup positivity in which people usually would be integrated even they will reject individuality for the sake of group unity.

If allowed to happen further, Bizumic et al. (873) argued that Ethnocentrism would create two main expressions; they are intergroup and

intragroup. Intergroup ethnocentrism depicts the ingroup importance such as preference, purity, superiority, and exploitativeness while intragroup ethnocentrism depicts the matter of the ingroup is everything than the member's personal business such as cohesion and devotion.

It can be said that two kinds expressions of ethnocentrism could bring their own concern and meaning to the issue. Moreover, every aspects of each expressions also shape their own sense and case.

B.2 The Expressions of Ethnocentrism

The researcher used the theory of Bizumic and Duckitt (102) about expression of ethnocentrism to analyze what kind of the intergroup ethnocentrism and intragroup ethnocentrism are depicted in the novel by the main character Betty Mahmoody.

The intergroup ethnocentrism depicts the belief that one's own ethnicity is more important than the other groups. Then there are all expressions of intergroup ethnocentrism:

1. Preference is represented as the tendency to like one's own ethnic group and the members than out-groups.
2. Superiority is represented as a belief that one's own ethnic group is better than or superior to other groups on some dimensions. It is usually the central significance of the group, it involves spirituality, strength, morality, history, and so forth.

3. Purity is represented as a desire to keep one's ethnic group purity so that they tend rejecting to mix with other groups.
4. Exploitativeness is represented as a belief that one's own ethnic group interests are more important than other groups, and they would not consider the views and feelings of other groups.

On the other hand, the intragroup ethnocentrism depicts the belief of one's own ethnic is more important than the members itself. Then there are the expressions of intragroup ethnocentrism:

1. Group Cohesion is represented as a belief that the members of one's own ethnic group should be cooperative, integrated, and unified, and then they have to reject personal business for the group unity.
2. Devotion is represented as strong and unconditional loyalty and dedication from the group members and its interest.

B.3 The Causes of Ethnocentrism

There are actually many reasons in the world that cause ethnocentrism.

Bizumic and Duckitt (103) argued some causes of ethnocentrism, there are:

1. Threat. The function of ethnocentrism is as a defense against both real and imagined threats. Then an ethnic group tends to use defense mechanisms for defending against perceived threats. One of the examples is a splitting. It means that the group is divided into the ideal ingroup and the devalued outgroup.

2. Self-aggrandizement. It is often assumed that ethnocentrism caused by group self-aggrandizement or even personal self-aggrandizement. The fundamental idea of that, people are motivated to see themselves as superior to others. For their own group's business, they may want to utilize out groups.
3. Preference for the similar. According to a number of theories, they have suggested that the reason people being ethnocentric are because they prefer those that are similar to them.
4. Being prone to simplification. In this case, theories have argued that people are ethnocentric because they form social categories. They also differentiate the world into two; they are ingroup and outgroup so it clearly deals with a complex social world.
5. Social Factors. People may be ethnocentric because they fail to accept other's group social norms. Ethnocentric people always view all the things by their own standard so that they just believe to their own social norms.
6. Evolution. The individual ingroup members have to help ethnic group survival so that it will create the ethnic group's importance.

B.4 The Effects of Ethnocentrism

According to the Neuliep and McCroskey, they stated, "In general, ethnocentrism has been described as an individual psychological disposition which has both positive and negative outcome (qtd. in Zikargae 132). It means

that ethnocentrism itself would come two effects. They are positive and negative sides.

The result based on the positive sides is, ethnocentrism for the in-group are understandable. High morale, group cohesiveness, devotion, pride, and loyalty often linked to a sense of in-group superiority (Zikargae 132). From the statement above, it can be seen that ethnocentrism is very helpful for creating loyalty, pride, group cohesiveness of one's own ethnic group. Thus, the group's unity will increase so that they are always unified.

On the other hand, Gudykunst 2003; Harris&Jonson 2007; Jandt 2004; based on Zikargae 2013 stated about the negative effects of ethnocentrism. Here are them:

1. Leads to an almost complete misunderstanding of values, intentions, statements, and actions of others, thereby, turning attempts at ICC into serious miscommunications. It represents about misunderstanding of values, intentions, statements and actions of outgroups. While making intercultural communications with other groups, it precisely drives into serious miscommunications.
2. Accepts ones group's norms, values and behaviors seen as moral, good and proper where as those of groups that differ from one's own often are seen as immoral, wrong, and improper. It represents about seeing ones group's norms, values, and behaviors as a moral, and good things. In contrast, the group sees another group's norms, values, and behaviors who differ from them as wrong, and immoral things.

3. Leads people to exaggerate group differences. Ethnocentric cultural groups see themselves as superior to other groups, which are treated, as inferior. It represents about one's own ethnic group always see their group as superior. They like to exaggerate group differences between their group and other groups.
4. Complicates ICIs and it creates ICRs problems in part because people expect others to think and behave as they do. It represents about intercultural relationship problems because ethnocentric people expect others to think and behave like them.
5. Hinders our understanding of the customs of other people, and at the same time, keeps us from understanding our own customs. It represents about the failure of ethnocentric people to understand the customs of other people since they hinder it. Yet at the same time, they keep to understand their own customs.
6. Brings about negative affective reactions to out groups such as distrust, hostility, and contempt. It represents about negative affective reactions given by ethnocentric people to other groups.
7. Leads to intolerance of other cultures and is used to justify the mistreatment of others. It represents about intolerance from ethnocentric people or group to the other ethnic group and it is used to justify the mistreatment of others.
8. Leads to a rejection of the richness and knowledge of other cultures. Furthermore, it impedes communication and blocks the exchange of

ideas and skills among peoples. It represents a rejection to know about the richness of other cultures. Even, it hinders communication and blocks the skills among people.

C. Previous Study

It was a previous research related to this study. It comes from Setyoningsih's research paper who is a student from State Institute for Islamic Studies (STAIN) Kudus that entitled: Cross Cultural Conflicts in *Not Without My Daughter* novel. There is a link between this study and previous study, they use the same object of the study entitled *Not Without My Daughter* novel and the same subject that is Betty Mahmoody. Besides that, they also use the different theory; the previous study used Cross Cultural Conflict theory that analyzing cross cultural conflict caused by misinterpretation, stereotype, prejudice, and ethnocentrism. While this study just focuses on ethnocentrism theory in which about the expressions of ethnocentrism theory by Bizumic and Duckitt also the effects of ethnocentrism by Gudykunst 2003; Harris&Jonson 2007; Jandt 2004; based on Zikargae 2013.

CHAPTER III

RESEARCH METHOD

This chapter will discuss about the research methods that used in this study. This chapter focuses on a list of research procedures that shows the existence of information related to problem formulations. There are three parts of this research method: data type, data collection method, and data analysis.

A. Type of Research

In this study, the researcher uses qualitative method where the analysis is focusing on the discovery of the content, meaning, structure, and converse of a text. It is just depending on the text as the main data source that is a novel of *Not Without My Daughter* by Betty Mahmoody (1987) as the object of the study.

B. Types of the Data

The data used in this study were categorized into two kinds of data. There were primary and secondary data. The primary data was pointing to the key information providing first-hand sources related to the object of the study. The primary data in this study were dialogues, monologues, and descriptions of setting, characters, and conflict in *Not Without My Daughter* novel by Betty Mahmoody (1987). On the other hand, the secondary data in this study included a range of scholarly writing about the expressions of ethnocentrism by Bizumic and Duckitt, also the effects of ethnocentrism by Gudykunst 2003; Harris&Jonson 2007; Jandt 2004; based on Zikargae 2013 from articles,

journals, books, book reviews, previous studies, and textbooks related to the study. These sources were carefully selected to support the explanations and clarifications of primary data being used in the analysis process.

C. Data Collection Method

This part showed how the researcher's methods to collect and find the data to support this study work properly. Since this study focused on each limited character's perspective, thus it focused on the intensive reading of the novel. The researcher collected the data that could be used to support the study. As stated before, there were two types of data being used in this study. They were primary and secondary data. It focused on the novel involving the characters, plot, setting, context as the primary data, then the statements and explanations from scholarly writing as the secondary data. Therefore, this study explained both data collection methods through the following steps.

C.1 Primary Data Collection Method

The novel of *Not Without My Daughter* was the primary data and source of this study. This qualitative research focused on intensive reading to catch on the perspectives of the main character in *Not Without My Daughter* novel. Thus, the researcher emphasized the intensive reading of the novel.

C.1.1 Reading the Novel

The first step to support the study was to collect the data by reading the novel. The researcher has done to understand the character, the plot, the theme, and the conflict that happened in the main character.

This study was a kind of textual analysis and qualitative study. Thus, it needed the novel as the primary data. This section needed more than once reading to understand what would be the data of this analysis and understand the context itself that was related to the research questions.

C.1.2 Identifying the Primary Data

After reading the novel, the researcher identified each part of the novel text that being potential data to support the study and reconsidered that the data was suitable to the journal and research questions.

C.1.3 Classifying the Primary Data

The following step was classifying the data. Classification was conducted by grouping primary data based on corresponding problem formulation. Since this study has two research questions that should be answered, thus the primary data should be classified into two.

C.1.4 Reducing the Primary Data

In this part, reducing data was used to eliminate and sorted out the data. It took the strong and most relevant data that used to answer the problem

formulation. Thus, only the strong data that used to solve the research question in this study. The strong data was also be supported with the secondary data.

C.2 Secondary Data Collection Method

The next step to support the study was to read and understand the secondary data. It came from articles, books, journal, previous studies, and other scholarly writing. It was be useful for supporting the clarifications from the primary data. Further, the researcher collected the secondary data through the following steps.

C.2.1 Reading Secondary Sources and Identifying Secondary Data

Reading and understanding the secondary data was needed to support the primary data that used in this study. Yet the secondary data were not collected at one time since they were taken from journals, books, the previous studies, and many more so that it took the different time. Eventually, reading and identifying the secondary data has done simultaneously.

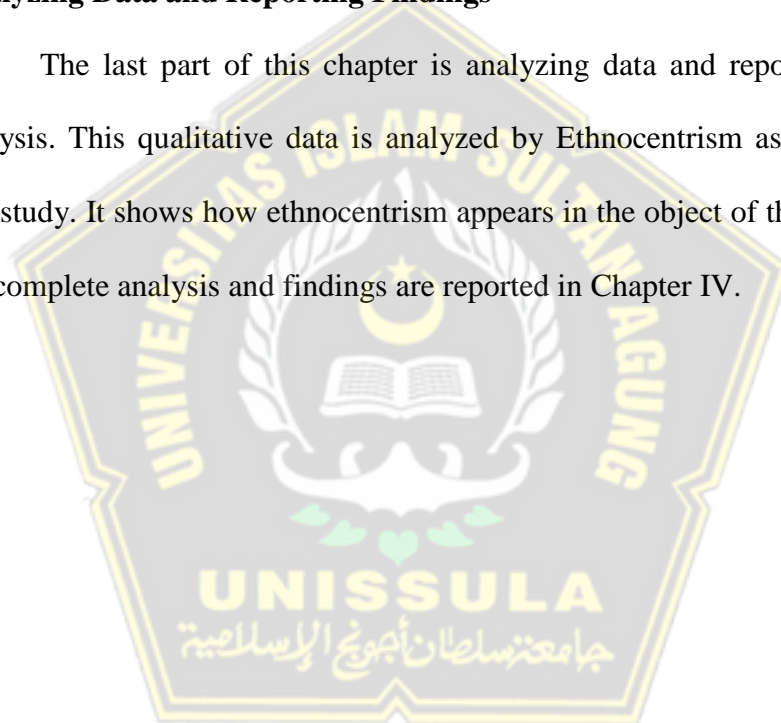
In the process of reading the secondary data, the researcher focused on the expressions of ethnocentrism by Bizumic and Duckitt and the effects of ethnocentrism by Gudykunst 2003; Harris&Jonson 2007; Jandt 2004; in Zikargae 2013 since the research questions focused on the ethnocentric behavior and the effects of ethnocentrism by the main character in *Not Without My Daughter* novel. From reading the secondary data, it helped the researcher to understand about a certain context and issue related to the study.

C.2.2 Classifying Secondary Data

In this part, the secondary data has been classified by the theme through analyzing the strong data. Then the researcher marked that data and used it to support the primary data. Thus, it was used for all the problem formulations.

D. Analyzing Data and Reporting Findings

The last part of this chapter is analyzing data and reporting the data analysis. This qualitative data is analyzed by Ethnocentrism as the theory in this study. It shows how ethnocentrism appears in the object of the study. Then the complete analysis and findings are reported in Chapter IV.



CHAPTER IV

FINDING AND DISCUSSION

Chapter four is written to answer the problem formulation mentioned in chapter one. In answering the first problem formulation, this study will use the theory from Bizumic and Duckitt about the expressions of ethnocentrism while the second one will use the theory from Gudykunst 2003; Harris&Jonson 2007; Jandt 2004; based on Zikargae 2013 about the effects of ethnocentrism that will be applied in the novel *Not Without My Daughter*. Based on the objectives of the study, this chapter is divided into two parts, they are the data of expressions of ethnocentrism depicted by Betty Mahmoody and the second part is about the effects of it to Betty Mahmoody in interacting with Iranian.

A. The Expressions of Ethnocentrism Reflected by Betty Mahmoody

According to Bizumic and Duckitt (102), there are two types of the expressions of ethnocentrism that may be shown in person or people. They are intergroup ethnocentrism and intragroup ethnocentrism. In the intergroup ethnocentrism, the ethnocentric people believe that their own ethnicity is more important than the other groups. On the other side, the intragroup depicts the belief of the people that their own ethnic is more important than the members. Next, that two types ethnocentrism has their own kind of the expressions.

The main character Betty Mahmoody who is discussed in this study has reflected both the expressions. Of these expressions, it clearly shows Betty's ethnocentric behavior to Iranian. Yet in the intergroup ethnocentrism, she just depicts three kind expressions of four. The three are preference, superiority,

and purity so she does not depict the last expression that is exploitativeness. Whereas in the intragroup ethnocentrism, she just depicts one kind expressions of two. It is group cohesion so she does not depict devotion expression.

A.1 Preference

This expression means that ethnocentric people would tend to like their own ethnic and the members over the other group. This shows that people would think to like and feel comfortable when they live in society with the same ethnic group. In this case, Betty Mahmoody behaves that she is not comfortable to be in Iran while she prefer to live in America.

Mahtob and I exchanged glances, reading each other's mind. **This vacation was a brief interruption of our otherwise normal American lives. We could endure it, but we did not have to like it. From that very moment we began counting the days until we could go home.** (Betty Mahmoody, 17).

The quote is a monologue of Betty when she goes to Iran with her husband and daughter. They will visit Moody's family there yet she and Mahtob do not like the vacation but they have to endure it. Betty always counts the days until they can go back to America. This is included in an intergroup ethnocentrism named preference because it deals with Betty's preference to like her own ethnic group and the members over others. In this case, the bold sentences depict that vacation to Iran is an interruption of their normal American life. It shows they like to have a normal American life. They go to Iran and endure to live there just because accompanying Moody during

vacation. It can be seen that they prefer to live with their own ethnic group in their country to live in Iran with another ethnic group.

I could see that Mahtob was as uncomfortable as I. To a westerner, a normal Iranian conversation appears to be a heated argument, filled with shrill chatter and expansive gestures, all punctuated with 'Ensha Allah.' The noise level is astounding. My head began to ache. The smell of the greasy food, the stench of the people, the never-ending chatter of imponderable tongues, and the effects of jet lag took their toll. (Betty Mahmoody, 18).

Then Moody, Betty, and Mahtob arrive at Moody sister's house. They will stay there during vacation. Mahtob and Betty feel uncomfortable being there because Iranian's habit and condition are different from American. It refers to the reference since Betty and Mahtob feel uncomfortable to be there. Thus, it is included to an intergroup ethnocentrism named preference because it deals with Betty's tendency to like her own ethnic group and the member over others. In this case, the bold sentence depicts how uncomfortable they are in Iran. In other words, they do not like to be there. They like to stay in America and live with their own ethnic group because they do not like Iranian's habits such as Iranians talking loudly such as a heated argument, the smell of greasy food, and people also make Betty get a headache.

Mahtob and I crawled into bed, so tired that the saggy mattresses, musty blankets, and prickly pillows could not forestall sleep. **I knew that Mahtob dozed off with the same prayer I had in my**

pounding head. Please, God, let these two weeks pass quickly.

(Betty Mahmoody, 20).

There, Betty and Mahtob feel exhausted. Mahtob gets sleep on the bed while the mattresses, blankets, and pillows are not as comfortable in America. Betty assumes that Mahtob dozed off with her prayer that is they would pass the two weeks quickly. It includes to an intergroup ethnocentrism named preference because it deals with Betty's preference to live in America. In this case, the bold quote shows that Betty really wants to go back home. She does not like to live in Iran. She prays she and her family will go from Iran quickly. She hopes to go back to America soon with their family.

Moody drew my attention to the daily show, **and I came to look forward to it, not for its content, but just to hear my own language.** The news started about 4:30 and ran fifteen or twenty minutes, but the broadcasters were never precise with their timing.

(Betty Mahmoody, 25).

On the other day, Moody watches a daily show on television. Then Betty gets excited and looks forward to it, not because of its content, yet just because she wants to hear English as her own language. She is willing to wait for the program. It is included in an intergroup ethnocentrism named preference since it refers to Betty's preference to like her own ethnicity. In this case, the bold words reflect Betty's interest in her own ethnic group is language. In Iran, she usually hears Iranians' dialogues in Farsi but she still likes her own language.

Helen helped me compose a letter to the U.S. State Department that would be forwarded through Switzerland. **It stated that I was being held in Iran against my will and that I did not want my husband to be able to remove Our assets from the United States.** (Betty Mahmoody, 71).

In order to get escape from Iran, Betty someday goes to U.S Interest Section of the Embassy of Switzerland. Perhaps she would get help to escape from Iran. Then, an Armenian-Iranian named Helen Balassanian could help her with sending a letter to the U.S State Department. The letter contains a statement about Betty's unwillingness to be in Iran. In other words, Betty is trapped in Iran. From that, it can be seen that it includes to an intergroup ethnocentrism named preference since it deals with Betty's preference to live in America. She likes to live with her own ethnic group than another group. In this case, the bold words reflect that Betty hopes to go from Iran and get back to America. She does everything she can to get her out of Iran and Moody cannot prevent it.

A.2 Superiority

This expression means that ethnocentric people would believe and tend to think that their own ethnic is superior and better than the other ethnic group based on some dimensions. In this case, it is usually the central significance to the group such as the morality, history, strength, spirituality and many of them. Thus, each ethnic group usually has their own aspects of life. Then, this shows

how ethnocentric people would say or assume that their own ethnic is the best one over others. In this matter, Betty Mahmoody behaves that American as her ethnic is the better one from Iranian.

Once more I glanced at my reflection, dismissing the thought of running a brush through my brown hair. Why bother? I asked myself. **I donned the heavy green scarf Moody said I must wear whenever we were outdoors. Knotted under my chin, it made me look like an old peasant woman.** (Betty Mahmoody, 2).

It is a monologue of Betty when she has to wear a heavy green scarf. It really bothers her and she also cannot comb her brown hair. She always feels looks like an old pleasant woman while wearing the scarf because she must knot it under her chin. By the monologue, it can be seen that it is included in an intergroup ethnocentrism named superiority because it deals with Betty's assumption that Iranians' tradition is not better than America. It shows that Betty does not like to wear a scarf and she feels bad if wearing it. Moreover, the bold words show how she judges herself seemed like an old peasant woman. Whereas, a scarf is a symbol of spirituality and tradition for Iranian. It has such an important value in their society.

Why am I wearing this stupid scarf? I wondered. My hair was matted to my scalp. Perspiring profusely, I thought: I must smell like the rest of them by now. (Betty Mahmoody, 9).

Someday, Betty has to wear a scarf. She wonders why she has to wear it. She assumes that it is a stupid scarf. The scarf makes her hair matted

because it wraps her head. Thus, she is sweating profusely then it makes her body smell like the rest of Iranians. By the monologue, it can be concluded that it includes an intergroup ethnocentrism named superiority because it deals with Betty's assumption that American tradition is better than Iranian. In this case, wearing a scarf is a significant and important value of Iranians. On the other side, Betty assumes that the tradition will make some bad points to her such as her hair being matted, then she is sweating. Moreover, the bold words show that Betty judges that the scarf is stupid and Iranians' body smell while wearing the scarf.

Quickly I located a bathroom for Mahtob, just down the corridor from our bedroom. When I opened the door, **both Mahtob and I recoiled at the sight of the largest cockroaches we had ever seen**, scurrying about the damp marble floor. Mahtob did not want to go inside, but by now it was an absolute necessity. She dragged me in with her. **At least this bathroom had an American-style toilet - and even a bidet.** (Betty Mahmoody, 13).

Because Mahtob wants to go to bathroom, Betty is taking her. Yet the largest cockroaches suddenly surprise them. They have never seen such the largest cockroaches before. Therefore, Mahtob just wants to go inside with Betty. This is surely included in an intergroup ethnocentrism named superiority because it deals with Betty's feeling to evaluate something in Iran by America standard so she feels that American is better than Iranian. In this case, the bold words show that Betty Iranians are dirty people since they have never seen the

largest cockroaches in America. Then Betty also says that at least the bathroom had an American-style-toilet and a bidet. Therefore, she goes inside more relieved.

I could not decide which was more disgusting, the spittle-laden *chador* I held tightly about my face, or the turban man in whose honor I was obliged to wear it.

I sat through the visit, trying not to retch. After the guests had gone, I threw off the chad or and told Moody that I was disgusted at how filthy it was. "These women wipe their noses on it," I complained. (Betty Mahmoody, 24).

On one evening, guest arrived unexpectedly. Then Betty accompanies Moody to greet guests. They are a turban man and his wife. She sat during the visit yet she is honestly disturbed with the situation. She is disgusted about how filthy the *chador* is. This is surely included in an intergroup ethnocentrism named superiority since it deals with Betty's feeling to judge that Iranians' clothing is worse than America. In this case, the words state that Betty evaluates Iranians' spirituality by the clothing as a bad thing. Chador is an Iranian women's cloth usually used to cover their body except for eyes, nose, and mouth. Then Betty feels that using a chador is a disgusting thing. In other words, she assumes that Americans' clothing is better since it is not filthy.

The park was an oasis of green lawns adorned with flower gardens. Mahtob was overjoyed to find a place to frolic. She and Majid played happily, and ran on ahead. Moody and I followed slowly.

How much more enjoyable this would be, I thought, if I could get rid of this ridiculous coat and scarf. How I hated the heat and the overpowering stench of unwashed humanity that invaded even this Eden. How I loathed Iran! (Betty Mahmoody, 38).

While at one morning, Betty, Moody, Mahtob, and Majid spend the morning at a park. Then Betty thinks how it would be nicer if she did not wear a coat and scarf. She truly hates the heat and the smell of it. Moreover, she states that she hates Iran. By the monologue, it can be seen that it is included in an intergroup ethnocentrism named superiority since it deals with Betty's feeling to rate Iranians' spirituality in this case clothing are bad. It can be concluded by the bold words that Betty do wants get rid of the coat and scarf. She assumes that it really bothers her because it creates a smell of unwashed humanity and swelter. In other words, Betty judges that Iranians' clothing is not good from American.

Two days later, early on the morning of Mahtob's fifth birthday, **Moody and I went to a bakery to order a large cake nearly four feet long, baked in the shape of a guitar It was' similar in color and consistency to American yellow cake, but relatively tasteless.**

"Why do you not decorate it yourself," Moody suggested. It was one of my special talents.

"No, I don't have anything to work with." Undeterred, Moody boasted to the baker, "She decorates cakes!"

In English, the baker said immediately, "Would you like to work here?"

"No," I snapped. I wanted nothing resembling work in Iran.

(Betty Mahmoody, 65).

Next, there is about the birthday of Mahtob. She and Moody go to a bakery to order a large cake for Mahtob's birthday. They buy the cake in the shape of guitar that is similar to American yellow cake but it relatively tasteless. When Moody boasts about Betty's talent to decorate a cake, the baker offers Betty to work there. Yet Betty refuses it since she does not want to do work that resembles in Iran. From the words, it can be seen that it includes to an intergroup ethnocentrism named superiority since it relates about Betty's statement to rate that Iranian's food and work are bad than America. In this case, the bold words show that Iranian has a cake similar in color and consistency to American cake but Betty assumes Iranian's is tasteless. Then she does not want to do work that resembles in Iran. In other words, she assumes by American standards that American work is better than Iranian.

In many respects Essey was a far better housekeeper than Ameh Bozorg, but that was a relative comparison. Even though she had spent the previous evening cleaning, **Essey's house was still filthy by American standards. Cockroaches ran rampant. Whenever we donned our shoes to go outside, we first had to shake the**

bugs out of them. The general clutter was accented by the stench of urine because Essey allowed Mehdi, the baby, to lie on the carpet diaper less relieving himself whenever he chose. Essey cleaned up the piles of waste quickly, but the urine simply seeped into the Persian carpets. (Betty Mahmoody, 85-86).

While on the other day, Betty, Moody, and Mahtob stay at Essey's home. Betty compares Essey as a better housekeeper than Moody's sister named Ameh Bozorg. Even so, Betty assumes that Essey's house is still filthy by American standards. In this matter, it can be concluded that it includes to an intergroup ethnocentrism named superiority since it deals with Betty's judgment by American standards about Iranian's house cleanliness. She assumes that American's house cleanliness is better since American is cleaner than Iranian. Then by the bold words, it depicts how Betty judges Essey's house as a filthy house. In other words, Iranian is filthy yet American is not. She meets many cockroaches there and the stench of urine of her baby bothers her nose.

A.3 Purity

This expression means that ethnocentric people would tend to keep their purity from another ethnic group, so they tend to reject mixing with others. In this matter, Betty Mahmoody as an ethnocentric one behaves to maintain her purity as American from Iranian.

This is a mistake, I said to myself. If only I could get off this plane right now. I locked myself in the rest room and glanced into the mirror to see a woman on the ragged edge of panic. I had just turned thirty-nine, and at that age a woman should have a handle on life. How, I wondered, had I lost control? (Betty Mahmoody, 1).

It is a quote about Betty's monologue when she is on the plane to have a vacation to Iran with her family. Yet she is truly sad and hopes to get off the plane. She thinks she has made a mistake to go to Iran. She is so panicked and locks herself in the restroom. This is surely included to an intergroup ethnocentrism named purity since it deals with Betty's desire not to go to Iran. She does not want to meet another ethnic group that is Iranian. In this matter, the bold words show that going to Iran is the wrong way. It should not happen like that.

I freshened my makeup, trying to look my best, trying to keep my mind busy. **I did not want to be here,** but I was, so now I had to make the best of it. **Perhaps these two weeks would pass quickly....** (Betty Mahmoody, 1-2).

Whether she surely does not want to be in Iran. Yet she tries to look her best and keep her mind busy so that she hopes she will make her best and the two weeks will pass quickly. By the monologue, it can be seen that it includes an intergroup ethnocentrism named purity since it depicts Betty's deep feeling not to go to Iran. She just wants to stay in America. By the bold words, it

concludes that Betty just feels comfortable living with her own ethnic group so that she does not want to interact with Iranian.

During those first few days Mahtob and I spent most of our time in the bedroom, coming out only when Moody told us there were more visitors to meet. In our room we could at least sit on the bed rather than on the floor. Mahtob played with her bunny or with me. **Mostly we were bored, hot, and miserable.** (Betty Mahmoody, 25).

While arriving at Iran in few days, they just spend most of their time in the bedroom. They just come out only for meeting visitors. This is clearly included to an intergroup ethnocentrism named purity since it deals with Betty's tendency to reject mixing with Iranians. In this matter, the bold words state that she just comes out from the bedroom only if Moody tells her that there are visitors to meet. In other words, Betty keeps trying to minimize herself to interact with Iranian until she is bored, hot, and miserable.

A.4 Group Cohesion

This is one of two of the intragroup ethnocentrism that reflected by Betty Mahmoody in the novel. This expression has a meaning that ethnocentric people would behave to reject their own individuality for the unity of their own group. Thus, the group would be a cooperative and unified. Then in this matter, Betty tries to reject her own individuality in order she could escape from Iran with Mahtob. It is depicted in a quote :

“Give us refuge here,” I pleaded. “Then find some way to get us home.”

“Why are you talking about?” Helen responded. “You cannot stay *here!*”

“We can’t go back to his house.”

“You are an Iranian citizen,” Helen said softly.

“No, I’m an *American* citizen.”

“You are Iranian,” she repeated, “and you have to abide by Iranian law.”

Not unkindly, but firmly, she explained that from the moment I married an Iranian I became a citizen under Iranian law. Legally, both Mahtob and I were, indeed, Iranian.

A cold chill settled over me. “I don’t want to be an American citizen.”

Helen shook her head. “No,” she said softly. “You have to go back to him.”

“He’ll beat me,” I cried. I pointed to Mahtob. “He’ll beat *us!*”

Helen empathized, but she was simply powerless to help. “We’re being held in this house,” I said, trying again as large tears rolled down my cheeks. “**We just managed to escape out the front door because everybody is sleeping.** We can’t go back. He’ll lock us up. I’m really afraid what will happen to us.” (Betty Mahmoody, 70-71).

It is a dialogue of Betty and the officer when she goes to the U.S Interest Section of the Embassy of Switzerland then she meets the officer named Helen. She tries hard to run away from home when everyone is sleeping. There is conversation between Helen and Betty. She tells how much she and Mahtob suffered in Iran, she just hopes Helen would help her and Mahtob to go back America. Yet Helen cannot do something since Betty and Mahtob are Iranian citizens in Iranian law. By the explanation above, it is surely included to intragroup ethnocentrism named group cohesion since it deals with Betty's effort and cooperative to come back to America to reunite with her own family. In this case, she is willing to fight for herself and Mahtob so she can escape from Iran and reunite with his family in America. Then the bold word also shows how she dare to risk herself to go from home and asking help to the embassy in order she and Mahtob to escape from Iran.

B. The Effects of Ethnocentrism to Betty Mahmoody's Interactions with Iranian

Related to the effects of ethnocentrism theory of Gudykunst 2003; Harris&Jonson 2007; Jandt 2004; based on Zikargae 2013, the main character Betty Mahmoody who is discussed in this study has reflected the five effects of them. They are:

B.1 Accepts ones group's norms, values and behaviors seen as moral, good and proper where as those of groups that differ from one's own often are seen as immoral, wrong, and improper.

This effect makes the ethnocentric people would just accept their own group's norms, values and behaviors seen as moral and good things while the other groups that differ from them are often seen the opposite. In this matter, Betty Mahmoody accepts that her ethnic's norms, values, and behaviors is a moral, good, and proper things while Iranians' are immoral, wrong, and improper.

Sitting on the floor cross-legged or perched on one knee, **the Iranians attacked the meal like a herd of untamed animals desperate for food....** (Betty Mahmoody, 15).

The quote is a monologue of Betty when Betty has first lunch with Moody's family in the courtyard. They are sitting on the floor cross-legged or perched on one knee. Betty sees the way Iranians take the meal are like a herd of untamed animals desperate for food. This is included as the effect of ethnocentrism since it deals with Betty's judgment about how bad Iranians take their food while they had lunch. In this matter, as the ethnocentric person, Betty sees that Iranians' behaviors and norms are different from America. She evaluates that Iranians' behaviors are immoral and wrong.

Thus shackled, she worked in a room that, like the entire house, had once been beautiful but had now fallen into a general state of disrepair. The walls were coated with the accumulated grease of decades. Large tin cupboards, similar to those in a commercial American kitchen, were rusting away. There was a double sink of stainless steel, heaped with dirty

dishes. Pots and pans of every description were stacked on the counter and on a small square table. With no counter space available, Ameh Bozorg simply used the kitchen floor as a work space. The floor was tan-colored marble, partially covered by a slab of red and black carpet. Scraps of food, gummy residue from spattered oil, and mysterious trails of sugar covered the floor. I was surprised to see a GE side-by-side refrigerator-freezer, complete with ice maker. A peek inside revealed a jumble of additional dishes, uncovered, the serving spoons still in place. The kitchen also featured a front-loading Italian-made washing machine and the household's single telephone. (Betty Mahmoody, 20).

At a time, when she stays in Ameh Bozorg's house, she sees how filthy Ameh is. She knows Ameh Bozorg works at home and the house is not beautiful. Without any space in her house, she uses the kitchen as a workspace. Even the walls also furniture is dirty and rusty. This is included to an effect of ethnocentrism since it deals with Betty's judgment that Ameh Bozorg's behaviors and norms are immoral and improper. As an American, she sees that Iranian is not good since Betty does not take good care of her house. In this case, the bold words depict that Iranian's live is not clean as American. Iranian's behavior is different from American. Thus, she sees by American standards that Iranian's behaviors and norms are wrong and immoral ways while American's behavior and norms is good.

There was, therefore, no opportunity to object to Moody's demand that I wear a chador, but **as I donned the cumbersome robe I realized that it was filthy. The veil that covers the lower part of the face was caked with dried spittle. I had seen no handkerchiefs or tissues in the household. What I had seen was the women using these veils instead. The smell was repulsive.**

(Betty Mahmoody, 24).

The next time on evening day, Betty and Moody greet guest. Moody demands Betty to wear traditional Iranian women's clothes. Betty is obliged to fulfill Moody's request, yet she actually hates to wear it since it is filthy. This surely includes an effect of ethnocentrism since it deals with Betty's valuation that wearing a chador and veil is a filthy one. In this matter, the bold words show that Betty sees Iranian's norm to wear clothes as wrong. It is different from the way Americans wear clothes. American clothes are not filthy yet Iranian's is filthy.

It took all day and I produced a turkey that was dry, stringy, and relatively tasteless. But Reza, Essey, and their guests loved it and I had to admit to myself that, compared to the dirty, oily fare we had been offered in Iran, this was, indeed, a feast.

(Betty Mahmoody, 37).

The next days, Betty tries to cook turkey. She takes all day to make a turkey that is dry, stringy, and tasteless. Yet Reza, Essey, and their guests as Iranians love it. Thus, she thinks that her food is good than Iranian food. It

includes the effect of ethnocentrism since it deals with Betty's confidence to see that Iranians' values are improper. In this matter, the bold words show that even Betty makes a dry, stingy, and tasteless turkey yet it is better than Iranian food which is dirty and oily. In other words, she judges American values are better than Iranian since Americans had never made oily and dirty foods.

"Tomorrow we are going to Qum," Moody announced. "What is that?"

"Qum is the theological center of Iran. It is a holy city. Tomorrow is the first Friday of *Moharram*, the month of mourning. There is a tomb there. You will wear a black *chador*." I thought back to our visit to Rey, a nightmarish trip that ended with Mahtob receiving a beating at the hand of her father. **Why did the family have to drag Mahtob and me along on their ridiculous pilgrimages?** (Betty Mahmoody, 75-76).

Someday, Betty is invited by Moody to pilgrimage in Qum then Betty has to wear a black chador. Yet Betty wonders why Moody's family has to drag Betty and Mahtob to the pilgrimage. This is surely included to the effect of ethnocentrism since it deals with Betty's assumption that Iranians' value is improper. In this case, the bold words state that Betty does not like to go on pilgrimage and she thinks that it is a ridiculous one. It is because Americans do not have a tradition or value about pilgrimage. Yet Iranians do appreciate and preserve that.

"I want to make a life for us, but I need your help. I can't do it alone and I can't do it in this house."

"You have to," he said, his voice rising slightly. "Ameh Bozorg is my sister. I owe respect to her."

"I can't stand her," I said. Tears rolled down my cheeks and venom suddenly poured forth in my words. **"I hate her. She is dirty, filthy. Every time you go into the kitchen, somebody is eating over the stove and the food is dribbling back into the pot. They serve tea and they don't wash the cups and there are bugs in the food and worms in the rice and the house stinks. You want us to live like this?"** (Betty Mahmoody, 82).

While at the other time, Betty and Moody quarrel. Betty wants to go out from Iran whereas Moody wants keep her and Mahtob to stay in Iran. Betty refuses Moody's idea since she sees that Ameh Bozorg and her family are dirty. Betty does not want letting her family to live in such the house. This is surely included to an effect of ethnocentrism since it deals with Betty's judgment about Iranians' behavior that different from Americans. She hates Betty because she sees that Betty is dirty and filthy. Even more, the members of the family also do that. In this case, the bold words depict that Iranians' behaviors are different from American, which Iranians live with filthiness so they are immoral and wrong. In other words, American lives cleanly.

B.2 Leads people to exaggerate group differences. Ethnocentric cultural groups see themselves as superior to other groups, which are treated, as inferior.

This effect makes the ethnocentric people to behave exaggerating group differences. This means that people tend to be intolerant of group differences. Therefore, based on the differences, they think that their own group is superior and others are inferior. In this matter, Betty Mahmoody sees the difference the way of life between American and Iranian. Then she assumes that American way is superior or better than Iranian.

The Iranians found every possible way to complicate life. For example, one day Moody took me to buy sugar, and the simple errand turned into a day-long task. Iranians are divided in their preference for the type of sugar they use in their tea. Ameh Bozorg preferred granulated sugar, which she spilled freely onto the floor. Mammal preferred to place a sugar cube on his tongue directly behind his front teeth and drink tea through it. (Betty Mahmoody, 93).

The quote is Betty's monologue when she sees that Iranian find every way to complicate life in this case buy some varieties of sugar. They have their own preference for the type of sugar they use in their tea. By the monologue, it can be seen that it includes the effect of ethnocentrism since it deals with Betty's feelings to exaggerate the difference between Iranians and Americans. In this matter, she judges that Iranians complicate their life. In other words, it

makes her feel that she is superior or better than Iranians since Americans live simpler.

B.3 Hinders our understanding of the customs of other people, and at the same time, keeps us from understanding our own customs.

This effect makes the ethnocentric people would focus on understanding of their own customs in their ethnic group while they hinder the understanding of other's group customs. In this matter, Betty Mahmoody does not understand about Iranian's customs yet she just focuses on her understanding on American's customs.

I looked at moody questioningly. "Open it," he said.

I opened it to find a large coat that would reach down nearly to my ankles. There was no hint of tailoring in it, no sign of a waistline.

Moody told me the fabric was an expensive wool blend, but it felt almost like nylon or even plastic. It was fairly thin, but woven so tightly that it would surely intensify the heat of summer. I hated the color, a sort of light olive drab. There was also a long, heavy green scarf, much thicker than the one I was wearing. (Betty Mahmoody, 11).

The quote is a monologue of Betty when she is given a gift-wrapped by Ameh Bozorg. Then she finds a large coat behind it. A large coat is a custom of Iranian women's clothes. Moody says that the fabric is from the expensive wool blend. Overall, she does not like it because of the color and size. This

includes to the effect of ethnocentrism since it deals with Betty's rejection to understand Iranians' customs and keeps understanding Americans' customs. In this case, the bold words state that Moody tells the fabric of the large coat is from an expensive wool blend. Yet Betty feels not, even she just feels it likes nylon or plastic. Thus, it will intensify the heat of summer. She also hates the color. Even more, the heavy green scarf is much thicker than she wears. Being an ethnocentric person shows how Betty just wants to keep understanding American customs since it is different from Iranian.

Moody had taught me how to cook many Iranian dishes. Mahtob and I had both come to enjoy food not only from Iran, but from numerous Islamic countries. **But when I tasted this feast, I found the food incredibly greasy. Oil is a sign of wealth in Iran even cooking oil. Since this was a special occasion, the food was swimming in copious amounts of it.**

Neither Mahtob nor I could eat much. We picked at the salads, but our appetites were gone. (Betty Mahmoody, 16).

In a day, Betty, Moody, and Mahtob have a feast with Moody's family. Mahtob and Betty very much enjoy food from Islamic countries. Yet when Betty eat it, she finds that the food incredibly greasy because of oil. Then she and Mahtob could not eat much. This is surely included to the effect of ethnocentrism since it deals with Betty's feeling that only understands Americans' custom and does not take her understanding of Iranians' customs. The bold words depict that Betty as an ethnocentric prevents them to

understand Iranians' customs about food. Iranians always make food greasy since they believe that oil is a sign of wealth in Iran. It contrasts with Americans, they make food not too much oil so it is not greasy. Because of that greasy food, Betty lost her appetite.

Mahtob slapped vainly at a mosquito that had raised a large red welt on her forehead. The heat of the August evening bore down on us. **The house, as I had hoped, featured central air-conditioning. This was turned on, but for some reason Ameh Bozorg had not closed the unscreened doors or the windows - an open invitation to the heat and the mosquitoes.** (Betty Mahmoody, 17).

Then for some days, Betty, Moody, and Mahtob stay in Ameh Bozorg's house. In the August evening, they feel how to heat it is. Ameh Bozorg had not closed the unscreened door or the windows, thus it surely invites to the heat and mosquitoes. From the monologue, it can be concluded that it is included to the effect of ethnocentrism since it deals with Betty's rejection to understand Iranian customs and keeps her understanding of American customs. In this matter, the bold words state that for some reasons, Ameh Bozorg had not closed the unscreened doors or windows whereas it clearly makes an open invitation to the heat and mosquitoes. From that, Betty as an ethnocentric is very disturbed. She does not understand Iranian's customs yet she just keeps her understanding to Americans' customs.

I thought I had seen the filthiest conditions that Iran could offer, until I viewed the school's bathroom, a single facility for the use of all five hundred students. It was a tiny cubicle with a high open window to let in the wind, rain, snow, flies, and mosquitoes. The toilet was a mere hole in the floor that most occupants seemed to use in a hit-or-miss fashion. Instead of toilet paper, there was a hose that emitted ice water. (Betty Mahmoody, 109).

While in the Mahtob's school, she sees that the school's bathroom is a single facility for the use of all five hundred students. It is a tiny cubicle and the ice water so that Betty thinks it would be the filthiest thing she has seen from Iran. By the monologue, it can be concluded that it is included to the effect of ethnocentrism since it deals with Betty's rejection to understand Iranian custom. In this case, Iranian school just has a tiny bathroom for five hundred students. There is no toilet paper even it emits ice water. Betty wonders how Iranians can do that thing. In other side, it is different from American.

B.4 Brings about negative affective reactions to out groups such as distrust, hostility, and contempt.

This effect makes the ethnocentric people would bring the negative reactions to the other groups. It can be form like distrust, hostility, and contempt. In this case, Betty Mahmoody gives about negative words to Iranian.

During the following morning, as I sat in the office, Khanum Shaheen brought one of the teachers to see me. "My name is Mrs. Azahr," the woman said. "I speak some English. I talk with you." She sat down next to me, contemplating my suspicious look. "We know that you do not like us," she continued. "We do not wish you to think that we are baad people. You do not like the school?"

"It is dirty," I replied. "I don't like to have Mahtob here."

"We are sorry," Mrs. Azahr said. "We feel baad because you are a foreigner in our country. We would like to do something for you."
(Betty Mahmoody, 116).

The quote is a dialogue of Betty and a teacher when she is in Mahtob's school named Mrs. Azahr. They are discussing why Betty does not like the school. Then Betty answers since it is dirty. This is surely included in the effect of ethnocentrism since it deals with Betty's negative affective reaction to a teacher in Iran school. The bold words depict how Betty gives her negative reaction when the teacher asks her about her dislike of the school. The words "It is dirty," and "I don't like to have Mahtob here." are distrust and contempt expressions.

B.5 Leads to a rejection of the richness and knowledge of other cultures.

Furthermore, it impedes communication and blocks the exchange of ideas and skills among peoples.

This effect makes ethnocentric people reject the knowledge of other group's culture. Even it can block the exchange of ideas and skills among member of the group. In this matter, Betty rejects the knowledge of Iranian's tradition.

Moody calmly explained that the family had purchased a sheep from a street vendor, who had slaughtered it in our honor. This should have been done before our arrival, so that we could have walked across the blood as we entered the house for the first time. Now we must enter again, he said, across the blood.

“Oh, come on, you do it,” I said. **“I don't want to do this stupid thing.”**

Moody said quietly but firmly, 'You must do it. You have to show respect. The meat will be given to poor people.

I thought it was a crazy tradition, but I did not want to offend anyone, so I agreed reluctantly. As I picked up Mahtob, she buried her face against my shoulder. I followed Moody around the pool of blood to the street side and stepped across it as his relatives intoned a prayer. Now we were officially welcomed. (Betty Mahmoody, 14).

It is a monologue and dialogue between Betty and Moody about a tradition. She has to do a tradition of Iran as she, Moody, and Mahtob arrival. They have to walk across sheep's blood when they enter the house for the first time. Yet when Moody asks her to do it, she just answers that it is just a stupid

thing thus she does not want that. After that, Moody forces her. Then she agrees reluctantly to do that since she does not want offend anyone. Although, on the other side, she thinks that it is such a crazy tradition. Then it can be seen that it includes to the effect of ethnocentrism since it deals with Betty's rejection of the knowledge of Iranians' culture in case of Iranians tradition. Though she is obliged to do the tradition, she actually assumes how it is be a crazy and stupid tradition.



CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, two points will be discussed: conclusions and suggestions as a cover in this study and based on the analysis discussed in chapter four. This study observed Betty Mahmoody as the main character in the novel using ethnocentrism theory.

A. Conclusion

In the previous chapter, it has presented about findings and discussion of two problem formulations by the main character in the novel. The first is the expression of ethnocentrism, which indicate what kind of expressions of ethnocentrism that Betty Mahmoody reflects, the second is the effects itself to drive Betty's interactions with Iranians.

Betty Mahmoody has shown how she reflected the expressions of ethnocentrism issue to Iranians. She does both intergroup and intragroup expression to Moody's family and other Iranians. It clearly shows the ethnocentric behavior of Betty to Iranians. In this matter, she fails to be tolerant with other group that is Iranians. Whether her husband is Iranian, yet he is thoroughly Americanized. She tends to like her own group and its members, she evaluates all things happened in Iran by American standards. Hence, it influences her interaction to Iranians.

Being ethnocentric person brings Betty trapped in the negative impacts. Consciously or not, she interacts with Iranians intolerant. She always thinks that American is the best one from Iranian, she judges that Americans'

behavior, lifestyle, tradition, values, norms and so forth is true and moral while Iranians' is wrong and immoral. Then she is exaggerating of group differences, which indicates how she feels American is superior to Iranian. Ethnocentrism also brings her to give negative affective reaction to Iranian and keep her understanding of customs in her own group. In other word, ethnocentrism drives Betty to be loyalty person to her own ethnic group.

In this case, that ethnocentrism issue happened by Betty is caused by social factors. The novel depicts how Betty sees all the things and is guided to American standards such as how Iranians do their dress is not like American's, then how Iranians take care of their house and school are different from America. In the end, she assumes that American norms are the only right ways than Iranian.

B. Suggestion

Based on this study, there are several suggestions that can be given for the readers or the next researchers. First, the theory of ethnocentrism can be applied to others works such as *Crazy Rich Asian* (2018) movie by John M. Chu and also *Crash* (2005) movie by Paul Haggis. In this case, they could use more references related to that. Then for other researchers who are interested to use this novel as an object of a study, they can use culture shock theory. Hopefully, there will be further research conducted by each researcher in better way.

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