

**LEVELS OF RACISM AS PORTRAYED IN *THE HOBBIT: THE BATTLE OF
FIVE ARMIES* (2014), *WARCRAFT* (2016), AND *GANGS OF NEW YORK*
(2002) FILMS**

THESIS

**Submitted in Partial Fulfillment of the Requirements
for the Degree of *Sarjana Humaniora***



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Assalamu'alaikum wa rahmatullahi wa barakaatuh

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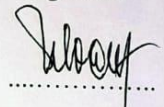
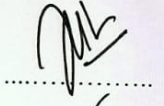
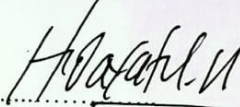


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DEDICATION

This thesis is dedicated to:

1. My beloved parents
2. My beloved brother
3. My dear family
4. My dear friends
5. English Letters 2019
6. English Department
7. My Almamater UIN Raden Mas Said Surakarta

MOTTO

“Fall in love with the process, and the results will come.”

(Unknown)

PRONOUNCEMENT

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I hereby sincerely state that the thesis entitled Levels of Racism as Portrayed in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films is my own original work. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due references are made.

If later proven that my thesis has discrepancies, I am willing to take the academic sanctions in the form of repealing my thesis and academic degree.

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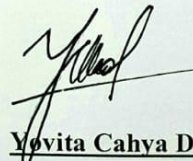
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The researcher realizes that this thesis is still far from being perfect. The researcher hopes that this thesis is useful for the researcher in particular and the readers in general.

Surakarta, Mei 12th, 2023

The Researcher,



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ABSTRACT

Yovita Cahya Dewani. 2023. *Levels of Racism as Portrayed in The Hobbit: the Battle Of Five Armies (2014), Warcraft (2016), and Gangs Of New York (2002) Films*. Thesis. English Letters Study Program, Faculty of Cultures and Languages.

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Racism is a shape of conflict that happens due to variations of race or ethnicity in which each of them extra prioritizes the pursuits in their group. The topic of racism is interesting to discuss, but not only to be discussed; the topic of racism was also made up as ideas for the plot of the film. The example previous research related to racism phenomena, was conducted by Nugroho (2023) entitled *Racism in Mississippi Burning Film* and Alvinianti (2019) entitled *Racism on Spike Lee's Blackkkklansman Movie: a Critical Discourse Analysis*. From the previous studies mentioned above, no one discussed levels of racism and the impacts. This research is to describe about the levels of racism and the impacts to the characters

In this research, the researcher used two theories. To analyze the levels of racism, the researcher used the theory levels of racism by Jones (2000) and to analyze the impacts of racism to the characters in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2022) films, the researcher used the theory impacts of racism by Mansouri (2009). The two theories bridge by the social-psychological approach by Delamater (2006).

This research using the descriptive qualitative method and the data in this research in is the form of picture and dialogue of the characters. To collect the data, the researcher was watching, observing, taking a screen capture of the scene in the film, classifying the data into tables, and drawing the conclusion. In validating the data, the researcher uses the investigator triangulation. To analyze the data, the researcher use Spradley (1979) model analysis.

In this research, the researcher found 69 data that indicate 3 levels of racism and the impacts of racism that occur on the characters. In the levels of racism, dominated by Personally mediated racism and the impacts that affected the characters is minor impact of racism. In *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films, the dominance of racism was discrimination that means differential action towards other according to their race in personally mediated racism. The characters who is get personally mediated racism must be have desire to save something that have important role in their life. While the impacts that affected the characters in the films was feeling shaky and trembling in minor impact of racism.

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CHAPTER I

INTRODUCTION

A. Background of Study

Literary works differ from other kinds of works in various ways, one of which is their trademark use of language that has both creative potential and artistic value. Literary works are divided into three categories namely poetry, prose, and drama. In drama, the film is a form of literary work and it has grown to be a very popular and entertaining medium. There are intrinsic and extrinsic unsure of the film, the intrinsic unsure of film are the theme, plot, character, setting, point of view, conflict, etc. In the domain of literary work, conflict is an important element in growing the plot. Woosley (2001) added that conflict is divided into two categories; functional conflict (good) and dysfunctional (bad) conflicts. One of the dysfunctional (bad) conflicts that we have often seen in everyday life is racism conflict.

Racism conflict is a shape of conflict that happens due to variations of race or ethnicity in which each of them extra prioritizes the pursuits in their group. Racism is a shape of discrimination that is taboo within the International. Jones (2000) stated that there is a framework developed for understanding racism on 3 levels: institutionalized, personally mediated, and internalized. In this framework, Institutionalized racism is explained as differential access to the goods, services, and opportunities of society by race. Personally mediated racism is defined as prejudice and discrimination, where prejudice means differential assumptions about the abilities, motives, and

intentions of others according to their races, and discrimination means differential actions toward others according to their race. Internalized racism is defined as acceptance by members of the stigmatized races of negative messages about their abilities and intrinsic worth.

Racism has negative impacts according to Mansouri, Jenkins, Morgan & Taouk (2009) in their journal entitled *The Impact of Racism upon the Health and Wellbeing of Young Australians*. The most frequently recorded impacts resulting from the experience of racist behavior were ‘feeling angry and frustrated’ and feelings of ‘not belonging to the local community’. Another frequently reported impact was that of becoming a ‘stronger person’ as a direct result of the racist experience. This is in line with a growing literature on the psychological and impact of racism whereby more pronounced levels of resilience are reported as a way of resisting and countering discrimination and marginalization. There are some ranges in impacts of racism from minor, moderate, and major or long-term effects of racism.

The phenomenon of racism was made up of ideas for the plot of a film. Many films portray racism, and one of which is in *The Hobbit* film series which belongs to the mythological genre. *The Hobbit* is the film series that tells the tale of Bilbo Baggins who is convinced by the wizard Gandalf to accompany the thirteen Dwarves led by Thorin Oakenshield on a quest to reclaim the Lonely Mountain from the dragon Smaug. In the journey to reclaim the Lonely Mountain, Bilbo Baggins and the thirteen dwarves with

the wizard Gandalf was often subjected to harsh treatment when they had just visited the other race's territory because of their race. To clarify the purpose of this research, here is an example of an analysis:



Figure 1.1 Gandalf was in hanging prison

Screen time: 00:13:00

As seen in figure 1.1, it is an example of personally mediated racism and minor impact of racism that happened to the character from *The Hobbit: the Battle of Five Armies* (2014) film. Gandalf the Grey wizard was caught by Sauron and the Orcs when he was decided to escape the Dol' Guldur with Thrain the father of Thorin Oakenshield that disappeared during mine of the Moria war. Gandalf was tortured by Sauron and locked in a hanging prison by the Orc. It shows that Sauron and the Orc gave differential action to Gandalf because of his race and it belongs in personally mediated racism in discrimination (Jones, 2000). Gandalf was feeling shaky for being tortured by Sauron and it belongs in minor impact of racism (Mansouri, 2009). This scene happened in *The Hobbit: the Battle of Five Armies* (2014) film in minute 00:13:00.

In another genre like fictional, there is a film that portrays racism such as *Warcraft*. *Warcraft* is an American action fantasy film based on the video

game series of the same name that tells the tale of an Orc horde invading to the planet Azeroth using a magic portal, and a few human heroes and dissenting Orcs must attempt to stop the true evil behind this. In this film, the portrayal of racism can be seen when Gul'Dan uses prisoners which is from other races as sacrifices to open the portal to planet Azeroth. In the historical genre, there is a film that portrays racism such as *Gangs of New York*. *Gangs of New York* is an epic historical drama film that tells the tale of Amsterdam Vallon back to the Five Points area of New York City seeking revenge against Bill the Butcher, his father's killer. In this film the portrayal of racism can be seen when Irish immigrants are against African Americans.

This research is background by the research gap in previous research. First, based on journal from Nugroho (2023) entitled *Racism in Mississippi Burning Film*, and it would be beneficial to widen the understanding of levels of racism in analyzing the film. Second, research from Alviniyanti (2019) entitled *Racism on Spike Lee's BlacKkKlansman Movie: a Critical Discourse Analysis*, her study found the types of racism by Jones' and discursive strategies by van Dijk's model from the *BlacKkKlansman* film. Racism themselves are shown in the form of discrimination against black and Jews by the white race. Third, journal from An-Naajiyah, Atmantika, Kasiyarno, Ahdiani, and Fadillah (2022) entitled *Racial Discrimination and the Negative Impact on African-American as Depicted in the Short Film "JIM"*, their study found that there are three level of racism found in the short film are the institutionalized racism, personally mediated racism, and internalized racism.

Fourth, journal from Atika and Tarihoran (2022) entitled *An Analysis of Racism in the Film of the Green Mile by Frank Darabont*, their study found there are three types of racism that occur namely internalized racism, interpersonal racism and institutional racism.

From the previous studies described above, none of them discussed levels of racism and the impacts to the characters in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films. The researcher was significance in deciding *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films as the object of this research. The researcher chooses these films because the films represent the racism phenomenon and the impacts of racism in the scene of the films. This study focuses on levels of racism and the impacts of racism of the characters in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films using social-psychological approach. Based on the foregoing information, the writer felt it important to do this study because racism or levels of racism was rarely to be discussed and the writer finds it difficult when looking for previous research that discussed it on film.

B. Limitations of Study

The objects of this research are *the Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film. One of the research objects is *The Hobbit* which is a trilogy film that bears the title; *The Hobbit: An Unexpected Journey* (2012), *The Hobbit: the Desolation of Smaug*

(2013), *The Hobbit: the Battle of the Five Armies* (2014). The researcher limit this object of *The Hobbit* film series and choose one of the trilogies entitled *The Hobbit: the Battle of the Five Armies* (2014) because in this film the phenomena of racism were often seen in the scenes and to prevent the research from widening, precisely targeting and analyzing the researcher used the theory levels of racism by Jones (2000) and the theory of impacts of racism by Mansouri (2009).

C. Formulation of the Problem

1. What are the levels of racism portrayed in *the Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016) and *Gangs of New York* (2002) films seen from anthropomorphism perspective?
2. How do the racism bring impact to the characters in *the Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016) and *Gangs of New York* (2002) films?

D. Objectives of the Study

1. To describe about the levels of racism portrayed in *the Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016) and *Gangs of New York* (2002) films.
2. To explain the impacts of racism to the characters in *the Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016) and *Gangs of New York* (2002) films.

E. Benefits of the Study

The research of *The Hobbit: the Battle of Five Armies*, *Warcraft*, and *Gangs of New York* is about the levels of racism and the impacts. Hopefully, the study can provide some benefits to the reader and the other researcher either theoretically and practically.

1. Theoretical benefits

This research is expected to give a significant contribution to other researchers who want to research the same topic as this study. And hopefully, this research can help other researchers as the previous research to analyze and understand levels of racism and its impacts.

2. Practical Benefits

By reading this research, hopefully, the readers could have a better understanding about levels of racism and its impacts, how to analyze racism in films, and the definition of racism itself that always happen either in film or in the real life.

F. Definition of the Key Terms

1. Conflict

Conflict is a courting among two or extra parties over (people or groups) who have, or who feel they have which is not always cultural conflict, values conflict, spiritual conflict, social conflict, and so on (Fisher et all, 2001).

2. Racism

Racism is “an ideology of racial domination” in which the presumed biological or cultural superiority of one or more racial groups is used to justify or prescribe the inferior treatment or social position(s) of other racial groups (Wilson, 1999).

3. Impact of racism

Impact of racism is the most frequently recorded the resulting impacts from the experience of racist behavior were angry and frustrated feeling and feelings of not belonging to the local community. (Mansouri 2009:4)

4. Social-psychological

Social-psychological is the study of individual experiences and behaviors associated with social stimuli: people and culture products (Sherif and Muzfer, 1956).

CHAPTER II

LITERATURE REVIEW

This chapter discusses the theoretical approach to analyzing films. This research explores the theory to analyze levels of racism and its impacts as portrayed from *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) using the social-psychological approach and to find a theory that discussed about levels of racism and the impacts.

A. Theoretical Background

1. Social-psychological Approach

Social-psychological is the study of individual experiences and behaviors associated with social stimuli: people and culture products (Sherif and Muzfer, 1956). Social-psychological demonstrates how cultural knowledge and identity can represent the mind in the same way as other social information. The study of how a person's behavior and thought process can be impacted by and connected to that of others is known as social-psychological.

John DeLamater and Amanda Ward invented social-psychological theory in the book, John DeLamater is known as an American sociologist and sexologist who studied as a professor of sociology at the University of Wisconsin-Madison. Amanda Ward is a graduate of the sociology department at the University of Wisconsin-Madison and a graduate research fellow at the

Institute for Research on poverty. She is interested in social psychology, crime, and punishment.

DeLamater and Ward stated that social psychology is the field of psychology and sociology that gave rise to many perspectives on the interaction between the two disciplines. Psychologists place a strong emphasis on internal and external process such as perception, cognition, motivation, emotion, and the causes and effects of these processes. Meanwhile, sociologists are interested in social collectivities, which include families, groups, communities, and social institutions. Both pay attention to how different facets of oneself, attitudes, and social views affect conduct. Thus, the study of social psychology is the intersection of phenomena, nature, and causes of human social behavior (Michener & DeLamater, 1999). The core concerns of social psychology include the impact of one individual on another, the impact of a group on its individual members, the impact of individuals on the groups in which they participate, and the impact of one group on another.

Social-psychological approach is appropriate and suitable for this research because the topic in this research bring racism topic which in the researcher study there is no theory that discussed about impact of racism. The researcher borrowed the theory from social-psychological approach by John DeLamater and Amanda Ward to link the racism topic with literature studies.

2. Camara Phyllis Jones's Levels of Racism Theory (2000)

In analyzing the levels of racism in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films, the researcher use the theory about Levels of Racism that written by CP Jones in 2000. Jones presents an allegory about a gardener with 2 flower boxes, rich and poor soil, and red and pink flowers. This allegory illustrates the relationship between the 3 levels of racism and may guide the researcher and the reader in thinking about how to intervene to mitigate the impacts of racism. It may also serve as a tool for starting a national conversation on racism.

Camara Phyllis Jones was born on August 16, 1955. She is an American physician, epidemiologist, and anti-racism activist who specialize in the effects of racism and social inequalities on health. After graduate from high school, Jones went to receive her B.A. in molecular biology from Wellesley College in 1976. In 1981 she went to earn her M.D from Stanford University School of Medicine and her M.P.H from Johns Hopkins School of Hygiene and Public Health in the following year. In 1985 Jones earned her Ph.D. in epidemiology. Jones presents a theoretic framework for understanding racism on 3 levels: Institutionalized, personally mediated, and internalized.

a. Institutionalized Racism

Institutionalized racism is defined as the structures, policies, practices, and norms resulting in differential access to the goods, services, and opportunities of society by race. The term of institutionalized racism as a way of describing the systematic, more subtle forms of racism whereby historically mediated societal ideologies, practices, and policies concerning race are sustained in organizations and system through customs, standards, and regulations (King, 1966). Institutionalized racism is normative, sometimes legalized, and often manifests as an inherited disadvantage. Institutionalized racism is structural, having been codified in the institutions of custom, practice, law, and there need not be a specific perpetrator.

Institutionalized racism manifests itself both in material conditions and in access to power. Regarding material conditions, examples include differential access to quality education, sound housing, gainful employment, appropriate medical facilities, and a clean environment. About power, examples include differential access to information (including one's history), resources (including wealth and organizational infrastructure), and voice (including voting rights, representation of government, and control of the media).

b. Personally mediated racism

Personally mediated racism as the interpersonal experience is defined as prejudice and discrimination, where prejudice means

differential assumptions about the abilities, motives, and intentions of others according to their race, and discrimination means differential action towards other according to their race. Personally mediated racism refers to directly perceived discriminatory between individuals. In all cases the perpetrators of discrimination act unfairly toward members of socially defined subordinate groups to reinforce relations of dominance and subordination, thereby bolstering privileges conferred to them as members of a dominant group. This is what most people think of when they hear the word “racism”.

Personally mediated racism can be intentional as well as unintentional, and it includes acts of commission as well as act of omission. It manifests as a lack of respect (poor or no service, failure to communicate options), suspicion (shopkeepers’ vigilance; everyday avoidance, including street crossing, purse clutching, and standing when there are empty seats on public transportation), devaluation (surprise at competence, stifling of aspirations), dehumanization (police brutality, sterilization abuse, hate crimes). Jones further posits that the stress of everyday racism impacts health. Personally mediated racism behaves an environmental stimulus that perceived as a stressor, triggering exaggerated psychological and psychological responses that are influenced by constitutional, psychological, behavioral factors, and these are hypothesized to act much as the “fight or flight.”

c. Internalized Racism

Internalized racism is defined as acceptance by members of stigmatized races of negative messages about their abilities and intrinsic worth. Internalized racism results from acceptance of cultural stereotypes of inferiority by a marginalized social group. Internalized racism characterized by their not believing in themselves. Negative images of blacks are pervasive in American culture, with blatant and subtle racist stereotypes in common use. Internalization of negative cultural stereotypes attacks individual self-worth and ethnic identity, undermining the importance of their very existence.

Internalized racism involves accepting limitations to one's own full humanity, including one's spectrum of dreams, one's right to self-determination, and one's range of allowable self-expression. It manifests as an embracing of "whiteness" (use of hair straightness and bleaching creams, stratification by skin tone within communities of color); self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide); and resignation, helplessness, and hopelessness.

3. Fethi Mansouri's The Impact of Racism Theory (2009)

In explaining how racism brings impacts the characters in fictional, mythological, and historical films, the researcher uses the theory about Impacts of Racism by Mansouri written in the journal entitled *The Impacts of Racism upon the Health and Wellbeing of Young Australians* in 2009. Mansouri and his friends take interview the participants to report various issues that relate to health and wellbeing, ranging from minor and passing

impacts to more serious and long-term effects. They have interviewed 125 participants on an individual basis and they were recruited from Australian secondary schools that have experiences of racism. Mansouri and his friends analyze the data of the participants using quantitative method and there are impacts of racism follows:

a. Minor Impact

The minor impacts include the victim's or witness's heart beating faster, sweaty palms, passing or brief feelings of anger or sadness, and feeling shaky and trembling. The example of a participant that is interviewed and has minor impact of racism is Sumaiah, a Sudanese girl, discusses the treatment of her cousin at the hands of two boys and their consequent response:

My friend was walking with my cousin. They were holding chocolates, selling chocolates, I was in year 7 and this boy just called out likes 'hey Africans, I want to buy chocolates'. They were really angry they just walked off. (p. 78)

The girl responded with anger at the manner in which they were called 'African' as if they were being classified and were not deserving of any individual acknowledgment. It was interesting that Sumaiah expressed particular disgust at their lack of manners too; something which she felt signifies respect towards another human being. Similarly, the quantitative data showed that when respondents heard or read stereotyped comments about them, angry, and frustrated. Anger and frustration were common responses to racist behavior.

b. Moderate Impact

Moderate impacts include more troubling physical like headaches, feeling angry or sad for one day, and the desire to physically attack the perpetrator. The examples of a participant that is interviewed and has moderate impact of racism are Sam and Ekta. Sam was an indigenous student that being the only black person in the school and he was being watched by the security guard because of his color skin.

I was angry, it came out of nowhere and I punched him in the mouth and was sent off. I told the ref about it (the racist sledging) because he didn't see it. I don't deserve to be treated because of my skin color ...I don't see myself as a lesser person; I just get angry about it. If I'm too angry I'll retaliate violently or just walk away (p. 84)

Ekta was 15-year-old girl that was born in India. Ekta described sadness and frustration in relation to the verbal abuse. She also discussed a sense of dread about seeing the abusers again at school after an incident:

It's just that if I see them next time will this happen to me again. I can't do anything about it or they'll call me names again. If I do something about it they will call me a 'dibby-dober' or something. (p. 92)

Ekta feels it has affected her mental health 'not being able to concentrate at school anymore, not wanting to do things anymore, because I just feel that I don't belong here, I don't belong anymore.'

Ekta start to get headaches once or twice a week. This is due to her worrying about the abuse and dreading more abuse in the future.

c. Major Impact

Major impact includes more long-term effects like ongoing feelings of sadness, anger, not belonging, and resentment, pervading fear of being attacked verbally or physically, not trusting anybody, and have a post traumatic stress. The example of a participant that is interviewed and has major impacts of racism is Robert, a boy from Montenegro who described an incident that happened to him which had a significant impact on his health and wellbeing and for a much long period of time:

Put in the community ... I went to the skate park with some of my friends [who] are Aboriginal, one of the Aussies called me a wog and I hit him. I got really angry and I couldn't control myself. I hit him... (p. 80)

Robert not only talks about the immediate responses – the adrenaline rush, the anger and frustration – but also the long term impact: 'I just regretted hitting him because I lashed out at him, I couldn't think straight but then I relaxed after two days. 'He goes on to discuss the impact on his sense of safety and security and it seems that this racist experiences has reduced Robert's sense o trust in people and further, created a wellbeing issue at school.

All I know is I don't trust no-one, even if you're my closest friend, I trust my dad and my mum and my two sisters, but I don't trust no-one. Because everyone can do the dirty on you, so I don't trust no-one. (p. 80)

4. Anthropomorphism

Anthropomorphism is the human traits, behaviors, or characteristics applied to nonhumans such as animals or inanimate objects and it means believing that they have souls and feelings. According to Taylor (2015), anthropomorphism is defined as attributing human-like properties, characteristics, or mental states to real or imagined nonhuman agents and objects. Anthropomorphism in the most general definition of the term denotes the tendency to attribute primarily human qualities, traits, or other features to something that is not human. The concept of anthropomorphism is quite simple to understand and explain in general terms, but since it can be connected to almost any human background both subjective and objective it eludes a clear theoretical definition. Anthropomorphism is a Greek composite word consisting on the one hand of *ἄνθρωπος* (*ánthrōpos*), which means “human” and on the other, *μορφή* (*morphē*), which means “form” or “shape” (Ingvarsson, 2009).

Anthropomorphism existed many years ago. Greek people depict it. Greek people are attributing human characteristics to their gods and suspiciously similar to humans. They believe their gods in ancient Greek mythology described that they have anger, lust, envy, incontinence. The gods also slept, ate, enjoyed wine, and procreated, precisely like humans do but with their divinity degree.

4. Synopsis of *The Hobbit: the Battle of the Five Armies* (2012)

The Hobbit: the Battle of the Five Armies is a 2014 epic high fantasy film directed by Peter Jackson. It's the third and final installment in Peter Jackson's trilogy film adaptation based on the novel *The Hobbit* by J. R. R. Tolkien. The story of this film is about after the Dragon leaves the Lonely Mountain, the people of Lake-town see a threat coming. Orcs, Dwarves, Elves, and people prepare for war. Bilbo Baggins sees Thorin going mad and tries to help. Meanwhile, Gandalf is rescued from the Necromancer's prison and his rescues realize who the Necromancer is. The director of this film, Sir Peter Robert Jackson born on 31 October 1961 is a New Zealand film director, screenwriter, and film producer. He is best known as the director, writer, and producer of the *Lord of the Rings* trilogy and *the Hobbit* trilogy, both of which are adapted from the novels of the same name by J. R. R. Tolkien.

In *The Hobbit: the Battle of Five Armies* (2014) film, Dwarven was the highest of all races because after the dragon Smaug that seized the Erebor Kingdom was killed by Bard the Bowman, Thorin Oakenshield as the next King in Erebor Kingdom with his people retaken the kingdom with the abundant gold there. Thorin Oakenshield felt that the Erebor Kingdom and its abundant gold belonged only to him and his people only, while he has promised to share the abundant gold of the Kingdom among the Elves and people of Lake-Town who have helped him in his journey to reclaim the Erebor Kingdom from dragon Smaug. From the explanation above shows that

the highest race was the Dwarven who have the Erebor Kingdom and its abundant gold, then the Orcs with their armies and vast territories, the elves with their magical powers and immortality, and humans who only have physical power.

The example of racism levels and the impacts in this film can be seen when Dain said “*Tell this rabble... to leave, or I’ll water the ground with their blood!*” to Thranduil and his army. The Dain’s words can be classified in internalized racism because internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide) (Jones, 2000). After Thranduil heard Dain’s words he felt so angry and want to attack Dain and it can be classified in moderate impacts of racism.

5. Synopsis of *Warcraft* (2016)

Warcraft (alternatively known as *Warcraft: The Beginning*) is a 2016 American action fantasy film based on the video game series of the same name. Directed by Duncan Jones and written by Charles Leavitt and Jones. The story of this film is about humans and orcs clashing in this feature-film adaptation of the popular fantasy video game series. After realizing that their home is becoming uninhabitable, a race of orcs travels to the land of Azeroth. There, they encounter the realm’s human denizens who fight back against the invaders. In time, an orc warrior allies with a group of humans to overthrow his races corrupt leader and bring peace to the land. *Warcraft* premiered in Paris on May 24, 2016, and was released by Universal Pictures in the United

States on June 10, 2016. Though it underperformed at the domestic box office and received generally negative reviews from critics, the film managed to gross \$349 million worldwide, surpassing *Prince of Persia: The Sand of Time* as the highest-grossing video game adaptation of all time.

In *Warcraft* (2016) film, humans was the highest of all races between Dwarves and Orcs because humans have the largest kingdom in planet Azeroth and it located in the north of Elwynn Forest on Azeroth region's northwest coast. Dwarves were an ancient, bold, and courageous race and it spending their time on refining metal and stone into powerful weapon and beautiful jewelry. Orcs that came from Draenor invaded the planet Azeroth through the Dark Portal and waged war upon the world's native kingdoms. From the explanation above shows that the highest race was the Humans, Dwarves, and then Orcs.

The example of racism levels and the impacts in this film can be seen when Draenei race were imprisoned first then murdered by Orcs warlocks to open the dark portal to planet Azeroth. The Orc warlock's behavior to Draenei race can be classified in personally mediated racism because personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization (Jones, 2000). And the impact that felt by Draenei race was major impact which fears of being attacked verbally or physically.

6. Synopsis of *Gangs of New York* (2002)

Gangs of New York is a 2002 American epic historical drama film directed by Martin Scorsese and written by Jay Cocks, Steven Zaillian, and Kenneth Lonergan based on Herbert Asbury's 1927 book *The Gangs of New York*. Made in Cinecittà, Rome and Long Island City, New York, *Gangs of New York* was completed by 2001 but its release was delayed due to the September 11 attacks.

The story of this film is about when his father is killed in New York City, Amsterdam Vallon returns in 1863 to hunt down his father's killer, the ruthless, Bill 'The Butcher' Cutting. It's not easy for Amsterdam as gangs roam a corrupt New York City with Bill Cutting ruling everyone. The film was theatrically released in the United States on December 20, 2002, and grossed over \$193 million worldwide. It was met with generally positive reviews and the performance of Daniel Day-Lewis was highly acclaimed. It received ten nominations at the 75th Academy Awards, including Best Picture, Best Director for Scorsese, and Best Actor for Day-Lewis.

In *Gangs of New York* (2002) film the gang with the highest status is Native American gang that leads by Bill the Butcher and then the gang with the lowest status is Dead Rabbits gang that leads by Priest Vallon. The example of racism levels and the impacts in this film can be seen when the Irish came to New York on a ship, and the natives were hurling stones at them until they were afraid and was in pain. The native's behavior when the Irish came to New York can be classified in personally mediated racism because

personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization (Jones, 2000). The impacts that felt by the Irish is minor impact which feeling shaky and trembling.

B. Previous Studies

This research is background by the research gap in previous research. First, journal from Rahmatillah, Kuncara, and Nasrullah in 2020 entitled *The Reflection of Racism towards African American in Selma Movie*. The purpose of this study is to find the level of racism that happened to African American as seen in *Selma* movie and to give the reflection about the effect of the racism toward African-American people as depicted in the movie. In this study, the researchers used the theory of levels of racism by Camara Phyllis Jones which includes institutionalized, personally mediated, and internalized racism. The result of this study found that, there are three levels of racism that appears in the movie and each level of racism has affected the black people in the movie.

Second, journal from Atika and Tarihoran in 2022 entitled *An Analysis of Racism in the film of the Green Mile by Frank Darabont*. The purpose of this study is to find out the types of racism found in the movie and to find out the resistance shown in the movie. The result of this study found that there are three types of racism that occur, namely internalized racism, interpersonal racism, and institutional racism. This racism treatment develops in society because of the perspective in society that every group has values and society

also believes that the dominant group is more powerful than the minority group.

Third, research from Nuraeni in 2022 entitled *The Racism Resistance in Django Unchained Movie: Main Character*. The purpose of this study is to determine the types of racism that occur in the *Djanho Unchained* movie and the impact of racism on black people. In this study, the researcher used the theory of types of racism and impact of racism by Belgrave and Allison which includes individual racism, institutional racism, and cultural racism. The result of this study found that there are two types of racism that are mostly found in the movie based on the theory from Belgrave and Allison, the types of racism are individual level racism and cultural racism.

Fourth, journal from Rahman and Pattu in 2022 entitled *The Analysis on Racism in 12 Years a Slave Movie*. The purpose of this study is to reveal the practice of racism by the upper class to the lower class and to show the form of social discrimination due to the practice of racism in the United State in the 19th century. The result of this study found that the kind of racism shown in this movie was racist from the lowest level to the highest level and racism developed in this movie was begin from the manner of speaking in which whites spoke harshly against black. Based on the explanation above, the writer feels important to do this research. Due to this research rarely and hard to find the researcher that examines the levels of racism and its impacts in *the Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016) and *Gangs of New York* (2002) films.

CHAPTER III

RESEARCH METHODOLOGY

Research methodology is a process used to collect information and data for the purpose to analyze research. Research methodology is commonly defined as the way of thinking and doing which is prepared to complete research and get the purpose of the research. In this chapter, the researcher explores the research methodology that the researcher will use to analyze this research. It consists of several points as follows research design, data and data sources, research instruments, data sampling techniques, data collection techniques, data validation techniques, and data analysis techniques.

A. Research Design

Research design is the course of technique and procedures that used in collecting and analyzing measures of variables particular in the research problem research study. The design of the study defines the study type consisting of descriptive, correlation, experimental, or review. According to Lexy Moleong (2021) in the book *Metodologi Penelitian Kualitatif*, the explanatory approach was used in the research design. The study explains disclosure of the cases of certain scope and main problems. This disclosure is conducted comprehensively, integrative, deeply, and sustained.

This research will use a descriptive qualitative method. Denzin and Lincoln (2005) stated that a qualitative descriptive is a research study with a naturalistic approach to the world, which transforms and explains a

phenomenon in terms of the meaning people bring to the interpretation. In the other words, the descriptive method is used for collecting, explaining, analyzing, and interpreting all of the materials. In this research the researcher will describe the result of interpretation after reading, learning, and analyzing all the materials. The researcher will focus to find the data, classify the data, analyze the data, and describe the result of the analysis based on the references that the researcher will use. This research will analyze *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film.

B. Data and Data Sources

Data are the collection of datum that might increase human knowledge in the field of science, theoretical or practical knowledge, and might be recorded to arouse the information (Biagetti, 2017). Tanzeh stated that Data are information units that record, and can be analyzed. Data is information about the indication that must be written and easy to read (2009:53). Data are in the forms of images, numbers, words, figures, ideas, and facts (Kumar M, 2013).

The researcher collected the data in the form of documentation some of the character actions and the dialogues that denote the levels and the impact of racism in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film. This research also contains the data that the researcher finds from the others references such as books, journals, and

the thesis that support the topic of racism. All these references will immensely help the researcher to understand the materials and to analyze this research.

These data are taken from the data sources. Arikunto stated that in qualitative research, the source of data is the subjects from which the data can be collected for the purpose of the research (2010: 129). Lofland and Lofland (in Moleong book entitled *Metodologi Penelitian Kualitatif* stated that the main data sources used in qualitative research is words and actions. The data sources of this research are *The Hobbit: the Battle of Five Armies*, *Warcraft*, and *Gangs of New York* film. The data are in the form of a screen capture in the character's actions and the dialogues that denote the levels and the impact of racism and its impacts.

C. Research Instrument

The primary research instrument is the researcher. According to Creswell (2007), the researcher is the one who gathers the information for collecting the data of this research. The researcher was involved in all of the processes in this research from differentiating the data, classifying the data, describing the data, and concluding the analysis of the data. The secondary instrument of this research is a data table, which is to classify the levels and the impact of racism at each level in some of the characters in *The Hobbit: the Battle of Five Armies*, *Warcraft*, and *Gangs of New York* film and to make the readers of this research is easier to understand the topic of racism in this research.

D. Data Collection Techniques

The technique of collecting data used by the researcher is to find and collect the data. The researcher used descriptive qualitative research to analyze the topic in this research. The data of this research in the form of a screen capture of the character's actions and sentences that are taken from the dialogues. The screen capture on the dialogue will help the researcher to comprehend the dialogue. The collection of data is done by:

1. Watching *The Hobbit: the Battle of the Five Armies (2014)*, *Warcraft (2016)*, *Gangs of New York (2002)* films to find out the levels of racism and its impacts that are portrayed.
2. Observing the scene of the films focuses on finding out about the levels of racism and its impacts that are portrayed in those films.
3. Taking pictures during watching the film due to get data in sentence form as verbal action in the form of dialogue expressed by some of the character in *The Hobbit: the Battle of Five Armies*, *Warcraft*, and *Gangs of New York* film and to get data are non-verbal action by some of the character in those films.
4. Collecting and identifying the data based on the theory levels of racism by Jones (2000) and impact of racism by Manshoury (2009).
5. Writing the data into tables and creates the codes, to facilitate the researchers in the analysis process.

For example:

1/THB/INT/MIN/00:20:31

1: Data Number

THB: The Hobbit: the Battle of Five Armies

INT: Internalized racism level

MIN: Minor Impact

00:20:31: The Time that the data have found

Table 3. 1 The Data Codes

The Film	Levels of Racism	Impacts of Racism
THB: <i>the Hobbit the Battle of Five Armies</i> WAR: <i>Warcraft</i> GNY: <i>Gangs of NewYork</i>	INT: Internalized PM: Personally Mediated INS: Institutionalized	MIN: Minor Impact MOD: Moderate Impact MAJ: Major Impact

E. Data Validation Techniques

Validation data is needed to check the trust of data. According to Creswell, the validity in qualitative methods is that the research tests the accuracy of the data (2009: 352), which means, the data need to be valid to make significance result. According to Moleong, there are four methods for increasing the data's validity; they are credibility, dependability, transferability, and conformability. And this research uses the credibility method. Credibility method is to make the data considered credible by carefully and thoroughly watching and re-watching *The Hobbit: the Battle of Five Armies, Warcraft, and Gangs of New York* film. From that, the researcher discusses the data analysis with research advisor Mrs. Yustin Sartika, S.S.,

M.A., and Mrs. Winarti, S.Hum., M.A. as the validator who have the criteria as follows, she was an expert that written many journals, articles, and research concerning English literature, specifically in American studies and popular literature to validate the data of this research.

F. Data Analysis Techniques

The researcher does not only collect the data, but also analyzes the data to obtain the research's results. In this research, the researcher used qualitative research that explained 'what' and 'how' a particular phenomenon happened. Creswell (2014) stated that the data analysis inductively builds from particular themes to the general themes, and the researcher gave meaning or interpretation of the data. In this research, the researcher uses Spradley (1979) model analysis to analyze the data. The Spradley (1979) is model analysis also known as ethnographic analysis and it has four steps of data analysis in qualitative research:

A. Domain analysis

Domain is a step to distinguish the data based on the social issue and problem of the main topic in this research. The researcher collected the data by capturing pictures in some of the character's actions and sentences by dialogues from *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film that are based on levels of racism as reflected by Jones and its impact in those films.

B. Taxonomy analysis

Taxonomy is a step to classify the data. The researcher classified the levels of racism based on Jones theory about levels of racism; Institutionalized, Personally mediated, and Internalized racism and the impacts of each levels of racism levels to some of characters in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film.

Table 3. 2 Taxonomy Table Levels of Racism

Levels of Racism		
INS	PM	INT

Table 3. 3 Taxonomy Table Impacts of Racism

Impacts of Racism		
MIN	MOD	MAJ

C. Componential

Componential is a step to find the gaps in Domain Analysis using the relation between cause and effect from the classification analysis. The researcher watched *The Hobbit: The Battle of Five Armies*, *Warcraft*, and *Gangs of New York* and read the academic sources to find the gaps and classified the data based on the levels of racism. The researcher added the data into a table to make it easier in analyzing the data. The relation between cause

and effect in the classification of data is seen by the vertical and horizontal lines.

Table 3. 4 Componential Table

Levels of Racism									
	INS			PM			INT		
	MIN	MOD	MAJ	MIN	MOD	MAJ	MIN	MOD	MAJ
THB									
WAR									
GNY									

THB: *The Hobbit: the Battle of Five Armies* (2014)

WAR: *Warcraft* (2016)

GNY: *Gangs of New York* (2002)

INS: Institutionalized

PM: Personally Mediated

INT: Internalized

MIN: Minor impact

MOD: Moderate impact

MAJ: Major impact

D. Finding Cultural Theme

Cultural Theme is a step to determine the theme in this research based on the dominant findings that appear in numerous situations in the data of this research. The dominant data are personally mediated racism and minor impact of racism to the characters in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Findings

This chapter is to explain the data findings that focus on the film *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002). In classifying the levels of racism the researcher uses the theory levels of racism by Camara Phyllis Jones (2000), the social-psychological approach by John Delamater and Amanda Ward, and finding the racism impact using the theory impacts of racism by Fethi Mansouri (2009). The data findings have resulted from the levels of racism and the impacts on the characters in the film.

Table 4. 1 Componential Table

	Levels of Racism									Number
	INS			PM			INT			
	MIN	MOD	MAJ	MIN	MOD	MAJ	MIN	MOD	MAJ	
THB	1	-	-	7	8	-	3	1	-	20
WAR	-	1	-	4	6	8	-	-	2	21
GNY	-	-	-	6	-	3	14	4	1	28
Total	1	1	-	17	14	11	17	5	3	69

As seen in Table 4.1, the researcher has found 69 data that contained the levels of racism and the impacts of racism in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002). The data are classified using the theory levels of racism by Jones (2001) and the

impacts of racism theory by Mansouri (2001). The levels of racism written by Jones are Institutionalized (INS), Personally Mediated (PM), and Internalized (INT). Therefore, the impacts of racism written by Mansouri are Minor impact (MIN), Moderate impact (MOD), and Major impact (MAJ).

1. Levels of Racism as portrayed in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films

Camara Phyllis Jones wrote her journal entitled *Levels of Racism: a Theoretic Framework and a Gardener's Tale* in 2000 it presents a theoretic framework for understanding racism on three levels; there are Institutionalized, Personally Mediated, and Internalized. In finding the levels of racism in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film the researcher found 69 data racism levels. These levels of racism are 2 data of Institutionalized racism, 42 data of Personally Mediated racism, and 25 data of Internalized racism. The following is an explanation of the levels of racism that have been found:

a. Institutionalized

Institutionalized racism is normative, sometimes legalized, and often manifests as an inherited disadvantage. Institutionalized racism manifests itself both in material conditions and in access to power. Regarding material conditions, examples include differential access to quality education, sound housing, gainful employment, appropriate medical facilities, and a clean environment. About power, examples includes differential access to

information (including one's history), resources (including wealth and organizational infrastructure), and voice (including voting rights, representation of government, and control of the media) (Jones, 2001). In this research 2 data of institutionalized racism were found, 1 data of Institutionalized racism found in *The Hobbit: the Battle of Five Armies* (2014) film, and 1 data of Institutionalized racism found in *Warcraft* (2016) film.

1/THB/INS/MIN/00:03:31



Figure 4.1 the Master of Lake-Town get away with the goods of his people

Master of Lake-Town: "If only we could take... more of these people with us, but they're hardly worth it."

As seen in Figure 4.1, the institutionalized racism that generally occurs in the film is shown. In *The Hobbit: the Battle of Five Armies* (2014) film, the Master of Lake-Town is the leader of the Lake-Town. At that time, Lake-Town is attacked by the dragon Smaug that will take revenge on the people of Lake-Town who shot him with the black bow in the past. Master of Lake-Town and Alfrid get away from Lake-Town by boats without regard to the people of Lake-Town. They get away with the goods of his people when his people needed help he did not care for them and only cared for the goods that he had taken from his people. The people were sad and fearful that their leader

had not received help and feared attack by the dragon Smaug that burnt their Lake-Town.

The datum description shows that the quotation based on the Master of Lake-Town dialogue in *The Hobbit: the Battle of Five Armies* (2014) film included institutionalized racism. Master of Lake-Town said, “If only we could take... more of these people with us, *but they’re hardly worth it.*” This dialogue shows that Master of Lake-Town was only concerned about his safety and the goods of his people over the safety of the people of Lake-Town that were attacked by the Dragon Smaug. It shows that the Master of Lake-Town as the leader of Lake-Town gave differential access to the goods, services, and opportunities of his people and it belongs in institutionalized racism in differential access to resources (Jones, 2000). As a result, institutionalized racism occurs in this scene.

36/WAR/INS/MOD/00:46:46

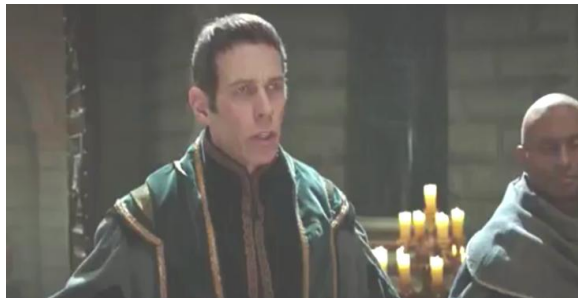


Figure 4.2 Lordaeron delegate

Lordaeron Delegate: “The Dwarven forges must work overtime. “

As seen in Figure 4.2, the institutionalized racism that generally occurs in the film shown. In *Warcraft* (2016) film, there is a meeting held in the

throne room of the Kingdom of Stormwind and attended by many delegates to discuss the garrison that attacked by the Orcs Horde who came to Azeroth. The king of Stormwind replied that his army was losing a regiment day. The Lordaeron delegate as the Kingdom of Lordaeron delegate demanded that they needed many weapons and the Dwarves work overtime to make more. Magni as the Dwarves delegate got mad and claimed that they treated them like dogs and won't supply them with weapons anymore.

The datum description shows that the quotation based on the Lordaerian Delegate dialogue in *Warcraft* (2016) film includes institutionalized racism. Lordaeron Delegate said that "The Dwarven forges *must work overtime*." This dialogue shows that Lordaeron Delegate gives differential opportunities only to the Dwarven by telling them in the meeting with the King Llane and the other delegates to work harder at making weapons and it belongs in institutionalized racism in differential access to voice (Jones, 2000). As a result, institutionalized racism occurs in this scene.

b. Personally Mediated

Personally mediated racism as the interpersonal experience is defined as prejudice and discrimination, where prejudice means differential assumptions about the abilities, motives, and intentions of others according to their race, and discrimination means differential action towards other according to their race (Jones, 2000). Personally mediated racism refers to directly perceived discriminatory between individuals. In all cases perpetrators of discrimination act unfairly toward members of socially defined

subordinate groups to reinforce relations of dominance and subordination, thereby bolstering privileges conferred to them as members of a dominant group. This is what most people think of when they hear the word “racism”.

Personally mediated racism can be intentional as well as unintentional, and it includes acts of commission as well as act of omission. It manifests as a lack of respect (poor or no service, failure to communicate options), suspicion (shopkeepers’ vigilance; everyday avoidance, including street crossing, purse clutching, and standing when there are empty seats on public transportation), devaluation (surprise at competence, stifling of aspirations), dehumanization (police brutality, sterilization abuse, hate crimes). In this research, there are 42 data of Personally Mediated racism that found, 15 data found in *The Hobbit: the Battle of Five Armies* (2014) film, 18 data found in *Warcraft* (2016) film, and 9 data found in *Gangs of New York* (2002) film.

3/THB/PM/MIN/00:13:00



Figure 4.3 Gandalf was locked up in hanging prison

As seen in Figure 4.3, the personally mediated racism that generally occurs in the film shown. In *The Hobbit: the Battle of Five Armies* (2014) Gandalf as the Grey wizard that leading Bilbo and the 13 Dwarven’s journey

explores the Dol Guldur that an ancient fortress that had been occupied once by the Elves of the Woodland Realm but was overrun by Orcs, spiders and other foul creatures during the Third Age after Sauron returned to Middle-Earth and used the fortress as a base. Gandalf explores there because he feels the evil power might start growing there and wants to find out about the necromancer that his friend Radagast has seen. There he meets Thrain the father of Thorin Oakenshield was disappeared during the mine of the Moria war and was dying. But when Gandalf wants to help Thrain to escape the Dol Guldur, Azog comes there with his armies. Gandalf and Thrain managed to escape Azog, but suddenly Sauron came and tortured Gandalf and locked him in a hanging prison.

The datum description shows that the screen capture based on Gandalf's scene in *The Hobbit: the Battle of Five Armies* (2014) film includes personally mediated racism. Gandalf was an angelic spirit who has taken on physical form to reside in Middle-Earth that same as Sauron and it belongs in Maiar race, while the Orc was a race humanoid monsters that created as a corruption of good to serve evil and could only prosper by doing what they were bred to do like kill and promote evil. Gandalf, Sauron, and the Orc can be speaking, having special skills, and other human characteristics, but the differentness between them is Gandalf was Sauron's villain though of the same race as an angelic spirit and the Orc was a humanoid monster that want to kill and promote evil to everyone they meet. This scene shows that Azog as the leader of the Orcs and Sauron as Azog's friend was give different behavior

to Gandalf the grey wizard like tortured, disrespected, and then locked up Gandalf in a hanging prison while he was passed out and it belongs in personally mediated racism in discrimination (Jones, 2000). As a result, personally mediated racism occurs in this scene.

9/THB/PM/MOD/01:07:03



Figure 4.4 Thorin Oakenshield shot an arrow to Thranduil and Bard

As seen in Figure 4.4, the personally mediated that generally occurs in the film is shown. In *The Hobbit: the Battle of Five Armies* (2014) film, Thranduil as the leader of the Elves and Bard as the new leader of Lake-Town go to the Kingdom of Erebor gate and seek for Thorin Oakenshield the king of Erebor Kingdom to claim his promise of wealth sharing to the people of Lake-Town and Elves that Thorin Oakenshield promised when the Kingdom of Erebor could be retaken from the dragon Smaug that seized the Kingdom because Smaug was attracted by the abundant gold here. But Thorin Oakenshield shot an arrow at Bard and Thranduil and hit the leg of a deer ridden by Thranduil once again Thorin Oakenshield tried to shoot an arrow at Thranduil and said that the next arrow would be between Thranduil's eyes.

The datum description shows that the screen capture based on Thorin Oakenshield's scene in *The Hobbit: the Battle of Five Armies* (2014) film

includes personally mediated racism. Thranduil and Bard seek Thorin Oakenshield in front of the gate Kingdom of Erebor to claim Thorin's promise of wealth sharing to the people of Lake-Town and Elves. But when Thranduil and Bard are in the front of the gate, Thorin Oakenshield shoots his arrow and hits the leg of a deer that ride by Thranduil as a threat. This scene shows Thorin Oakenshield's behavior belongs in personally mediated racism in discrimination (Jones, 2000), because he disrespect Thranduil as the leader of the Elves and Bard as the new leader of Lake-Town. As a result, personally mediated racism occurs in this scene.

34/WAR/PM/MIN/00:41:59



Figure 4.5 Anduin was talking with Khadgar and Garona

Garona: "I can't see how you humans survive such a thing. *No muscles to protect you. Brittle bones that break*".

As seen in Figure 4.5, the personally mediated racism that generally occurs in the film shown. In *Warcraft* (2016) film, there are Anduin the knight champion of the Stormwind Kingdom, Khadgar the leader of Kirin Tor, Garona the reluctant murderer of King Llane, and the armies on the way to find the gate of the dark portal was opened by the Orcs Horde to move all of the Orcs to planet Azeroth using humans as the prisoners that can turn the

power into the fel that give the forces to open the dark portal. When night comes they decide to take a rest on the edge of the cliff, there is a dialogue between Anduin, Khadgar, and Garona. Garona wondered how humans survive because she thinks that humans have no muscles to protect and only have brittle bones that break.

The datum description shows that the quotation based on Garona's dialogue in *Warcraft's* (2016) film includes personally mediated racism. Garona said "I cannot see how you humans survive such a thing. *No muscles to protect you. Brittle bones that break.*" This dialogue shows that Garona still doubts how humans can survive although they do not have muscles to protect, only have brittle bones that break and it belongs in personally mediated racism in prejudice (Jones, 2000). As a result, personally mediated racism occurs in this scene.

37/WAR/PM/MOD/01:01:53



Figure 4.6 Anduin's son stabbed by the Orc Horde

As seen in Figure 4.6, the personally mediated racism that generally occurs in the film shown. In *Warcraft* (2016) film, King Llane as the king of Stormwind Kingdom wants to meet Durotan the leader of the Orc Warlocks

and his army to discuss the solution for both clans who confronted the problems posed by Gul'Dan. Suddenly when they have a conversation, the Orcs Horde come from their hiding place and starts to attack King Llane and Durotan armies. While Medivh focused on building his fortress with his power to protect King Llane's army from the Orc Horde attack, some of King Llane's army was trapped in the Medivh power fortress intersections and started being attacked by the Orcs Horde, one of the King Llane armies that killed by Orcs Horde was Anduin son.

In the datum, the description shows that the screen capture based on the Orcs Horde scene in *Warcraft* (2016) film includes personally mediated. The Orcs Horde was a race humanoid monsters that created as a corruption of good to serve evil and could only prosper by doing what they were bred to do like kill and promote evil. The Orcs can be speaking, having special skills, and other human characteristics, but the differentness between the Orcs and human was the Orcs only want to kill everyone they meet and promote evil. This scene shows that the Orc Horde stabbed Anduin's son in front of Anduin to make him suffer and feel guilty for not being able to save his son when his son was trapped in Medivh's power fortress intersections. This scene shows that as the other race the Orcs disrespected and gives Anduin differential action as the father of the son killed by the Orc Horde and it belongs in personally mediated racism in discrimination (Jones, 2000). As a result, personally mediated racism occurs in this scene.



Figure 4.7 Irish were thrown stones by the Native

As seen in Figure 4.7, the personally mediated racism that generally occurs in the film shown. In *Gangs of New York* (2002) film, the Irish immigrants came to invade New York when New York struck by a great famine and the natives did not take kindly to the Irish throwing them out, swearing racist words even throwing stones at the Irish that came with their ships from Ireland. In the datum, the description shows the screen capture based on the Irish scene in *Gangs of New York* (2002) film. This scene shows that the New York natives disrespected the Irish for being unkind, swearing many racist words, and throwing them with stones when they are walking around the port and it belongs in personally mediated racism in discrimination (Jones, 2000). As a result, personally mediated racism occurs in this scene.

c. Internalized

Internalized racism is defined as acceptance by members of stigmatized races of negative messages about their abilities and intrinsic worth. Internalized racism results from acceptance of cultural stereotypes of inferiority by a marginalized social group. It manifests as an embracing of

“whiteness” (use of hair straightness and bleaching creams, stratification by skin tone within communities of color); self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide); resignation, helplessness, and hopelessness (Jones, 2000). In this research, there are 25 data on Internalized racism found, 4 data found in *The Hobbit: the Battle of Five Armies* (2014) film, 2 data found in *Warcraft* (2016) film, and 19 data in *Gangs of New York* (2002) film.

2/THB/INT/MIN/00:10:18



Figure 4.8 Bain as Bard the Bowman’s son
Smaug: “Tell me...Wretch how now shall you challenge me?”

As seen in Figure 4.8, the internalized racism that generally occurs in the film shown. In *The Hobbit: the Battle of Five Armies* (2014) film, the Lake-Town is attacked by the dragon Smaug accidentally released by Thorin and his company from the Kingdom of Erebor. Bard the Bowman direct descendent of Girion retrieves the black arrow hidden in his home and attempts to reach Lake-Town’s wind lance ballista, intent on slaying the dragon Smaug. However he is arrested by the corrupt Master of Lake-Town before reaching the weapon, and then he prompts his son named Bain instead

hide the black arrow in a boat narrowly avoid it seized by the Master of Lake-Town's guard. Bain retrieves the black arrow during Smaug's assault upon Lake-Town and brings it to Bard whilst he attempts to shoot down Smaug with regular arrows fired from a longbow. Improvising, Bard attaches his bowstring to the ruined tower's posts and uses his son as a stand. Suddenly Smaug said how they would challenge him because there is no wind lance ballista to shoot the black arrow and also calls them wretch.

The datum description shows that the quotation based on Smaug's dialogue in *The Hobbit: the Battle of Five Armies* (2014) film includes internalized racism. Smaug are the creatures of fire in the form of dragon, and he can have a conversation, have feelings and attitudes like humans. But, he is not completely human. Smaug said to Bard and his son Bain that "*Tell me...Wretch*, how now shall you challenge me?" This dialogue shows that Smaug thinks humans are weak, infuriate, and wretch and it belongs to self-devaluation by giving racial slurs nickname to Bard and Bain as humans and it belongs in internalized racism in self-devaluation (Jones, 2000). As a result, internalized racism occurs in this scene.



Figure 4.9 Dain that disrespect Thranduil

Dain: “You think I’m afraid of your threats *pointy-eared princess?*”

As seen in Figure 4.9, the internalized racism that generally occurs in the film shown. In *The Hobbit: the Battle of Five Armies* (2014) film Elves, Dwarves, and people of Lake-Town were gathered in front of the Kingdom of Erebor gate because the Elves and the people of Lake-Town want to claim Thorin Oakenshield's the new king of Erebor Kingdom promise of wealth-sharing when the dragon Smaug that seized the Erebor Kingdom can be defeated but, Dain the leader of the Dwarven on Ironfoot Kingdom and his Dwarves army come because they called by Thorin Oakenshield to help him defeat the Elves. Gandalf the grey wizard told Dain to join forces with the Elves' army because the Orcs would come to Erebor to fight them; Dain didn't hear Gandalf's words and then came back to his armies to defeat the Elves' armies. Thranduil leader of the Elves' armies said to them he wanted to see how far the armies come. Dain heard Thranduil's words said he not afraid of Thranduil and called him a pointy-eared princess.

The datum description shows that the quotation based on Dain's dialogue in *The Hobbit: the Battle of Five Armies* (2014) film includes

internalized racism. Dain said to Thranduil and his armies that, “You think I’m afraid of your threats *pointy-eared princess?*” This dialogue shows that Dain calls Thranduil a pointy-eared princess and it belongs to self-devaluation by giving racial slurs nickname to Thranduil as the leader of the Elves and it belong in internalized racism in self-devaluation (Jones, 2000). As a result, internalized racism occurs in this scene.

23/WAR/INT/MAJ/00:04:55



Figure 4.10 Garona the half-Orc half-Draenei

Male Orc guard: “Move, *half-breed!*”

As seen in Figure 4.10 the internalized racism that generally occurs in the film is shown. In *Warcraft* (2016) film, Garona rudely treated like her neck shackled by the male Orc guard because Garona is different from the other Orcs. Garona can understand other racial languages, her appearance looks like a half-human half-orc, and it is what got his mother killed because give birth to her, she treated like a hostage by the Orcs Horde. The datum description shows that the quotation based on a male Orc guard’s dialogue in *Warcraft* (2016) film includes internalized racism. A male Orc guard said that “Move, *half-breed!*” This dialogue shows that Garona is different from the other Orcs, treated differently like a hostage, and is called a half-breed

because her appearance looks like a half-human half-Orc and it belongs to self-devaluation by giving racial slurs nickname to Garona and it belongs in internalized racism in self-devaluation. As a result, internalized racism occurs in this scene.

47/GNY/INT/MIN/00:17:15



Figure 4.11 *Gangs of New York* (2002)

McGloin: “Go back to Africa, *nigger!*”

As seen in Figure 4.11 the internalized racism that generally occurs in the film is shown. In *Gangs of New York* (2002) film, Bill the Butcher the leader of the Native gang and his friends including McGloin walking around the street near Five Points which is full of crowd people carrying a sign that it says that Lincoln will make white men all slaves. McGloin saw one of them was a black guy talking about union forever, McGloin suddenly pushed him and repelled him back to his country of origin and called him nigger. The datum description shows that the quotation based on McGloin’s dialogue in *Gangs of New York* (2002) film includes internalized racism. McGloin said that “Go back to Africa, *nigger!*” This dialogue shows that McGloin pushes that black guy when he talks about union forever, repelling him to go back to Africa and calling him a nigger and it belongs in internalized racism in self-

devaluation by giving racial slurs nickname to the black guy (Jones, 2000). As a result, internalized racism occurs in this scene.

2. Impacts of racism that are portrayed in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002)

Fethi Mansouri wrote his journal with the other researchers entitled *The Impacts of Racism upon the Health and Well-being of Young Australians* in 2009. Mansouri and the other researchers take interviewed the participants to report various issues related to health and well-being, ranging from minor and passing impacts to more serious and long-term effects. In finding the impacts of racism found in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film the researcher found 69 data of racism impacts. These impacts of racism 35 data minor Impact of racism, 20 data Moderate impact of racism, and 14 data Major impact of racism. The following is an explanation of the impacts of racism that have been found:

a. Minor Impact

The minor impacts of racism according to the interviewers that have experienced racism in the school include the victim's or witness's heart beating faster, sweaty palms, passing or brief feelings of anger or sadness, and feeling shaky and trembling (Mansouri, 2001). In this research there is 35 data minor impact of racism found, 11 data minor impact of racism found in *The Hobbit: the Battle of Five Armies* (2014), 4 data minor impact of racism found

in *Warcraft* (2016), and 20 data minor impact of racism found in *Gangs of New York* (2002) film.

6/THB/PM/MIN/00:28:10



Figure 4.12 Gandalf was thrown by the Orc

As seen in Figure 4.12 the minor impact of racism that generally occurs in the film is shown. In *The Hobbit: the Battle of Armies* (2014) film, after Gandalf the grey wizard tortured by Azog the leader of the Orcs and Sauron because escapes the Dol’Guldur with Thrain, he passes out. Suddenly he woke up from passing out in a hanging prison on the top of Dol’Guldur, Gandalf realized that he needed someone to help him he cast a spell to summon his friends; Radagast, Saruman, and Galadriel. The Orc knowing Gandalf casts a spell secretly throwing his hanging prison until Gandalf falls to the ground which makes Gandalf feel shaky and trembling.

In datum, the description shows that the screen capture based on the Gandalf scene in *The Hobbit: the Battle of Five Armies* (2014) film is a minor impact of racism. Gandalf was an angelic spirit who has taken on physical form to reside in Middle-Earth and it belongs in Maiar race, while the Orc was a race humanoid monsters that created as a corruption of good to serve evil and could only prosper by doing what they were bred to do like kill and

promote evil. Gandalf and the Orc can be speaking, having special skills, and other human characteristics, but the differentness between them is Gandalf belongs in Maiar race that have angelic spirit and the Orc was a humanoid monster that want to kill and promote evil to everyone they meet. This scene included the minor impact of racism because Gandalf was thrown from his hanging prison by the Orc when he cast a spell to summon Galadriel, Radagast, Saruman, and Elrond to help him to escape the Dol’Guldur. In this scene, Gandalf looks so shaky and trembling because his secret action cast a spell to summon his friends known by the Orc and it belongs in minor impact of racism (Mansouri, 2009). As a result, a minor impact of racism occurs in this scene.

8/THB/INT/MIN/00:56:47



Figure 4.13 Alfrid thinks that Gandalf was vagabonds

Alfrid: “You. We don’t want no *tramps, beggars...* nor *vagabonds* here.”

As seen in Figure 4.13 the minor impact of racism that generally occurs in the film is shown. In *The Hobbit: The Battle of Armies* (2014) film after Gandalf the grey wizard helped by Galadriel, Radagast, Saruman, and Elrond to escape the Dol’Guldur, he comes to the city of Dale to meet the Dwarves company led by Thorin Oakenshield the king of Erebor Kingdom

that successfully bring the Kingdom of Erebor free from the Dragon Smaug that has been there because attracted by the abundant gold in Erebor Kingdom. When Gandalf comes to the city of Dale Gandalf was curious about whose the leader of this people is, Alfrid takes a look at him and talks to him. Alfrid thinks that Gandalf is a beggar that refugee in the city of Dale and he calls Gandalf a tramp, beggar, and vagabond.

In the datum, the description shows that the quotation based on Alfrid's dialogue in *The Hobbit: the Battle of Five Armies* (2014) film is including in minor impact of racism. Gandalf was an angelic spirit who has taken on physical form to reside in Middle-Earth and it belongs in Maiar race. Gandalf can be speaking, having special skills, and other human characteristics. But, he is not completely human. Alfrid said that "You. We don't want no *tramps, beggars...* nor *vagabonds* here." Alfrid thinks Gandalf wears clothes like a wanderer and wants to refugee in the city of Dale and Alfrid calls Gandalf a tramp, beggar, and vagabond. Gandalf is called like that by Alfrid and passing brief feelings of anger because he feels like Alfrid doesn't respect him as a witch and then he told Alfrid that he wants to meet the leader of this people by screaming and it belongs in minor impact of racism (Mansouri, 2009). As a result, a minor impact of racism occurs in this scene.



Figure 4.14 Durotan covering Khadgar's mouth

As seen in Figure 4.14 the minor impact of racism that generally occurs in the film is shown. In *Warcraft* (2016) film, after Anduin, Khadgar, Garona, and the armies arrive near the dark portal gate they ask why the Orcs need many hostages to open that dark portal. After they know the reason, Anduin and his armies come back to the Stormwind Kingdom to inform King Llane. When Garona and Khadgar wanted to come back to their horse, suddenly Durotan came and covered Khadgar's mouth to keep him from screaming.

In the datum, the description shows that the screen capture based on the Khadgar scene in *Warcraft* (2016) film including the minor impact of racism. Durotan and Garona was the Orc race humanoid monsters that created as a corruption of good to serve evil and could only prosper by doing what they were bred to do like kill and promote evil. But, he is not human completely. Garona wants to come back to their horse but is surprised by the appearance of Durotan covering Khadgar's mouth to keep him from screaming, it makes Khadgar feel shaky and trembling because his mouth covered with the hands of an Orc that have a bigger body than humans and it

belongs in minor impact of racism (Mansouri, 2009). As a result, a minor impact of racism occurs in this scene.

42/GNY/INT/MIN/00:06:42



Figure 4.15 Bill the Butcher the leader of the Native gang

Bill the Butcher: “A few *crusty bitches* and a handful of *ragtags*!”

As seen in Figure 4.15 the minor impact of racism that generally occurs in the film is shown. In *Gangs of New York* (2002) film, the Dead Rabbits gang is an immigrant from Ireland who lives in Catholic Church near Five Points, while Bill the Butcher’s gang is the Native American that lives near Five Points too. Both the gangs met in Five Points to prove who the capable gang in Five Points. Bill the Butcher calls the Dead Rabbit gang crusty bitches and ragtags because they are the immigrants from Ireland that will invade New York City.

In datum, the description shows that the quotation based on Bill the Butcher’s dialogue in *Gangs of New York* (2002) film includes in minor impact of racism. Bill the Butcher the leader of the Native American gang calls the Dead Rabbits gangs crusty bitches and ragtags while they have met in Five Points. The Dead Rabbits gang that heard that feels a little bit angry because of being disrespected by Bill the Butcher and his gang and it belongs

in minor impact of racism (Mansouri, 2009). As a result, a minor impact of racism occurs in this scene.

43/GNY/PM/MIN/00:11:21



Figure 4.16 Priest Vallon Killed by Bill

Bill the Butcher: “Who is this *under my knife?*”

As seen in Figure 4.16 the minor impact of racism that generally occurs in the film is shown. In *Gangs of New York* (2002) film, the Dead Rabbits gang from Ireland that has migrated to New York City was fighting with the Native American gang in Five Points. At the end of the fight, Bill the Butcher the leader of the Native American gang announces that Priest Vallon the leader of the Dead Rabbits gang is dying because Bill the Butcher stabbed him and show off that Priest Vallon was dying. In datum, descriptions show that the quotation based on Bill the Butcher’s dialogue in *Gangs of New York* (2002) film. Priest Vallon the leader of the Dead Rabbits gang was feeling shaky and trembling because he was close to death as a result of being stabbed by Bill the Butcher and it belongs in minor impact of racism (Mansouri, 2009). As a result, a minor impact of racism occurs in this scene.

b. Moderate Impact

The moderate impacts of racism according to the interviewees that have experienced racism in the school include headaches, feeling angry or sad for one day, and wanted physically attack the perpetrator (Mansouri, 2001). In this research, there are 20 data moderate impact of racism found, 9 data moderate impact of racism found in *The Hobbit: the Battle of Five Armies* (2014) film, 7 data moderate impact of racism found in *Warcraft* (2016) film, and 4 data moderate impact of racism in *Gangs of New York* (2002) film.

13/THB/PM/MOD/01:14:03



Figure 4.17 Gandalf give advice to Dain

Dain: “Tell this *rabble*... to leave, or *I’ll water the ground with their blood!*”

As seen in Figure 4.17 the moderate impact of racism that generally occurs in the film is shown. In *The Hobbit: the Battle of Five Armies* (2014) film, Dain speaks aloud in front of the Elves, the people of lake-Town and Thorin Oakenshield’s companies that the Elves must leave at once, or Dain and his armies will kill them and will use the Elves blood to flood the land of Erebor. The datum description shows the quotation based on Dain’s dialogue in *The Hobbit: the Battle of Five Armies* (2014) film. The Elves and Thranduil as the leader of the army wanted to physically attack Dain because Dain

disrespected them and said that he would kill them off and flood Erebor with their blood and call them rabble and it belongs in moderate impact of racism (Mansouri, 2009). As a result, a moderate impact of racism occurs in this scene.

14/THB/PM/MOD/01:14:24



Figure 4.18 Dain the leader of IronhideKingdom

Dain: “Not least this *faithless Woodland sprite*.”

As seen in Figure 4.18 the moderate impact of racism that generally occurs in the film is shown. In *The Hobbit: the Battle of Five Armies* (2014) film, Gandalf the grey wizard was give advice to Dain the leader of Ironfoot Kingdom no need for war between Dwarves, Men, and Elves because the armies of the Orcs which are led by Azog were marching on this mountain. Also, Gandalf gave a command to Dain to Withdraw with Thranduil leader of the Elves. But Dain said he would not withdraw in the front of Thranduil and call him a faithless Woodland sprite. The datum description shows the quotation based on Dain’s dialogue in *The Hobbit: the Battle of Five Armies* (2014) film. The Elves and Thranduil want to physically attack Dain because of being disrespected and being called a faithless Woodland sprite

and it belongs in moderate impact of racism (Mansouri, 2009). As a result, a moderate impact of racism occurs in this scene.

31/WAR/PM/MOD/00:29:22



Figure 4.19 Orc male that caught by Anduin's armies

As seen in Figure 4.19 the moderate impact of racism that generally occurs in the film is shown. In *Warcraft* (2016) film, Anduin hear the information the forest burnt and there several Orcs Horde have been lurking in the villages near the forest Anduin with his armies come to this place and fight with some Orcs Horde. When the fight was over, Anduin's armies took one of the Orcs and Garoona hostage and brought them off to the Stormwind kingdom in chains and cages. In the datum, the description shows that the screen capture based on the Orc Warlocks scene in *Warcraft* (2016) film includes in moderate impact of racism. The Orc Horde wants to physically attack Anduin and his armies because he was caught by them and it belongs in moderate impact of racism (Mansouri, 2009). As a result, a moderate impact of racism occurs in this scene.



Figure 4.20 The Orc Horde stabbed Anduin's son

As seen in Figure 4.20 the moderate impact of racism that generally occurs in the film is shown. In *Warcraft* (2016) film, Anduin's son and the armies trapped in the power fortress of Medivh. Anduin's son killed by one of the Orcs Horde hide in the rocks while Durotan and King Llane have a meeting to discuss the solution for both clans that they faced with the problems posed by Gul'Dan. After stabbing Anduin's son, the Orc Horde throws him to the edge of the power fortress of Medivh and Anduin as the father saw it.

In the datum, the description shows that the screen capture based on the Orc Warlocks scene in *Warcraft* (2016) film including in moderate impact of racism. After seeing that his son was stabbed and thrown in front of him, Anduin wants to attack the Orc Horde that killed his son but he cannot do this because the Medivh's power fortress is strong enough to intervene him and it belongs in moderate impact of racism (Mansouri, 2009). As a result, a moderate impact of racism occurs in this scene.



Figure 4.21 McGloin caught pray quietly in Amsterdam's church

McGloin: "What's *nigger* doing in thus church?"

As seen in Figure 4.21 the moderate impact of racism that generally occurs in the film is shown. In *Gangs of New York* (2002) film, McGloin secretly prayed in Amsterdam's church owned by the Dead Rabbits gang. Amsterdam caught him praying in his church with two of his friends, one of them a black guy named Jimmy. McGloin realizes Jimmy's presence and asks him what he doing in this church and calls him a nigger because of his black skin.

The datum description shows that the quotation is based on McGloin's dialogue in *Gangs of New York* (2002) film including in moderate impact of racism. Jimmy was called a nigger by McGloin who caught him and Amsterdam while he was praying in Amsterdam's church. Jimmy wants to hit McGloin disrespectfully and called nigger because of his black skin and it belongs in moderate impact of racism (Mansouri, 2009). As a result, a moderate impact of racism occurs in this scene.

c. Major Impact

The major impacts of racism according to the interviewees that have experienced racism in the school include on going feelings of sadness, anger, not belonging, and resentment, pervading fear of being attacked verbally or physically, not trusting anybody, and post-trauma stress (Mansouri, 2001). In this research there are 14 data major impact of racism found, 10 data major impact of racism found in *Warcraft* (2016) film, and 4 data major impact of racism found in *Gangs of New York* (2002) film.

25/WAR/PM/MAJ/00:06:01



Figure 4.22 The Draenei race sacrificed by Gul'Dan

As seen in Figure 4.22 the major impact of racism that generally occurs in the film is shown. In *Warcraft* (2016) film, the Draenei race is locked down and sacrificed by the Orcs Horde because they are immortal; their power is used by Gul'Dan and turned into the Fel to open the dark portal to move all of the Orcs Horde to the planet Azeroth. In the datum, the description shows that the screen capture based on the Draenei race scene in *Warcraft* (2016) film including in major impact of racism. The Draenei race was placed in a cage to be sacrificed by Gul'Dan to open the dark portal, they feel fear of being attacked physically and they seek help by waving their hand out of the cage

and it belongs in major impact of racism (Mansouri, 2009). As a result, the major impact of racism occurs in this scene.

26/WAR/PM/MAJ/00:15:23



Figure 4.23 The woman hostages holding her baby

As seen in Figure 4.23 the major impact of racism that generally occurs in the film is shown. In *Warcraft* (2016) film, after the dark portal opened, the Orcs Horde came into the portal, suddenly arrived on the planet Azeroth. After arriving on planet Azeroth, the Orcs Horde were hunting for human hostages to open the larger portal, so that all of the Orcs Horde get through the portal and move to planet Azeroth. Suddenly the male Orc Horde comes by bringing a woman that holds her baby on his horse.

In the datum, the description shows that the screen capture based on the human scene in *Warcraft* (2016) film including in major impact of racism. Orc was a race humanoid monsters that created as a corruption of good to serve evil and could only prosper by doing what they were bred to do like kill and promote evil. The Orc can be speaking, having special skills, and other human characteristics. But, he is not completely human. The human was caught by one of the Orcs Horde was taken from her village by horse and she taken by one of the Orcs Horde she was crying and held tight to her baby

because she was fearful of being attacked physically by the Orcs Horde and it belongs in major impact of racism. As a result, the major impact of racism occurs in this scene.

55/GNY/PM/MAJ/01:17:47



Figure 4.24 Bill the Butcher kicking the man's wounded stomach

As seen in Figure 4.24 the major impact of racism that generally occurs in the film is shown. In *Gangs of New York* (2016) film when the theater gets a disturbance between the actors and the audience, there is a man fired his pistol at the chest of Bill the Butcher, and Bill the Butcher falls. Amsterdam as Bill the Butcher's guard tries to beat the man that fired his pistol at Bill the Butcher but, Bill the Butcher's friend fired his pistol at the man. Bill the Butcher stood up and his foot on the man's wounded stomach while tried to interrogate him.

In datum, the description shows that the screen capture based on the man that fired his pistol at the chest of Bill the Butcher scene in *Gangs of New York* (2002) film included the major impact of racism. According to Mansouri (2009), the major impacts of racism include ongoing feelings of sadness, anger, not belonging, and resentment, pervading fear of being attacked

verbally or physically, not trusting anybody and post-trauma stress. The man who fired his pistol at Bill the Butcher stomped on his wounded stomach until he was in pain and let out an expression of fear of being attacked physically again by Bill the Butcher. As a result, the major impact of racism occurs in this scene.

62/GNY/PM/MAJ/01:47:22



Figure 4.24 Amsterdam tortured by Bill the Butcher

As seen in Figure 4.25 the major impact of racism that generally occurs in the film is shown. In *Gangs of New York* (2016) film, Amsterdam discovered by Bill the Butcher and his gang that he was Priest Vallon's son who escaped the Five Points while his father was killed by Bill the Butcher, Amsterdam starts being tortured by Bill the Butcher. Amsterdam's torture starts with the way Bill the Butcher bashed his head to Amsterdam's head until it was bloody. Then Bill the Butcher wanted to make Amsterdam walk with shame among the people of Five Points as Bill the Butcher heats up an iron rod and stuck it against Amsterdam's cheeks until it was left deep.

In datum, description shows that the screen capture based on the Amsterdam scene in *Gangs of New York* (2002) film is including the major

impact of racism. Amsterdam was tortured by Bill the Butcher by sticking the hot iron rod at Amsterdam's cheeks until it left a deep wound. Amsterdam feels fear of being attacked again by Bill the Butcher and he let Bill the Butcher torture him and it belongs in major impact of racism (Mansouri, 2009). As a result, the major impact of racism occurs in this scene.

B. Discussion

Based on the research findings conveyed by the researcher above, the discussion of this research is to discuss the dominant finding from two problem statements. The first discussion is about the levels of racism as portrayed in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film. Meanwhile, the second discussion is about the impacts of racism on the characters in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film. The researcher collected data and classified the data using Jones's levels of racism theory, and Mansouri's impact of racism theory to collect the dominating data based on the findings above regarding data from *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films.

The data findings that the researcher has displayed in Table 4.1 also show linkages of each categorization. Firstly, the most dominant data findings for the levels of racism in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films answered by personally mediated racism. Personally mediated racism defined

as prejudice and discrimination, where prejudice means differential assumptions about the abilities, motives, and intentions of others according to their race, and discrimination means differential action toward others according to their race (Jones, 2000). According to the Oxford Dictionary (2002), levels defined as a position on a real or imaginary scale of amount, quantity, extent, or quality.

Thus, in correlation with the levels of racism in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films and its background, the researcher defines personally mediated racism here as the scale of racism that influenced by personally mediation, and this is what most people think of when they hear the word “racism” It manifests as a lack of respect, suspicion, devaluation, and dehumanization. In *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films, the characters are displayed with various stories and characteristics. The researcher notices that the characters share similarities; they have the ambition to save something or someone have an important role in their life. This can be seen from several examples that indicate levels of racism; personally mediated racism often appears among the other levels of racism, specifically when the characters show their desire to save someone or something that has an important role in their life.

In *The Hobbit: the Battle of Five Armies* (2014) film, Gandalf was exploring the Dol Gudur because he felt the evil power growing there. There he meets Thrain the father of Thorin Oaksenshield was disappeared during the

mine of the Moria war Gandalf wants to save Thrain to help him escape the Dol Guldur because he was the important role of Kingdom Erebor, and Gandalf wants to put him in touch with Thorin Oakenshield again. When Gandalf tries to escape the Dol Guldur, Azog leader of the Orcs came here with his armies but, Gandalf with Thrain managed to escape from them. Suddenly Sauron came to Gandalf and tortured him until he fainted then, Sauron locked him in a hanging prison and Thrain suddenly disappeared.

In *Wacraft* (2016) film, after the dark portal opened the Orcs Horde come into the portal, and suddenly arrived on the planet Azeroth. After arriving on planet Azeroth, the Orcs Horde was hunting for human hostages to open the larger dark portal so that all of the Orcs Horde get through the portal and move to planet Azeroth. While hunting humans as hostages, one of them brings a woman who hugs her baby on his horse. The woman tried to save her baby by hugging her, while she was taken by the Orc Horde on his horse like an animal of the bush.

In *Gangs of New York* (2002) film, when the theater gets a disturbance between the actors and the audience there is a man that fired his pistol at Bill the Butcher's chest until he falls down. Amsterdam as Bill the Butcher's guard tried to beat the man that fired his pistol, suddenly Bill the Butcher's friend fired his pistol at the man. Bill the Butcher stood up and set his foot on the man's wounded stomach then tried to interrogate him. The man remained silent and did not answer Bill the Butcher's question because he kept the

safety of the person who told him to shoot Bill the Butcher. As a result, his wounded stomach was trampled on by Bill the Butcher until he died.

Secondly, the most dominant data findings for the impacts of racism in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films answered by minor impact racism. The minor impact is the most dominant finding in this research after considering the context and how those characters perceive the levels of racism. Minor impacts of racism include the victim's or witness's heart beating faster, sweaty palms, passing or brief feelings of anger or sadness, and feeling shaky and trembling (Jones, 2000). According to the Oxford Dictionary (2002), a Minor is lesser in importance, seriousness, or significance.

Thus, in correlation with the impacts of racism in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films and its background, the researcher defines minor impacts of racism here as the lesser in seriousness the impact of racism including the victim's or witness's heart beating faster, sweaty palms, passing or brief feelings of anger or sadness, and feeling shaky and trembling. In this research, the minor impact appears as the most dominant data finding as the result of racism that happened to the characters in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft*, (2016), and *Gangs of New York* (2002) films. The researcher assumes the minor impact of racism that appears as the most dominant data finding is possible since most scenes of the film shows, when the characters in the films faced the racial problem they felt that their heart

beating faster, sweaty palms, passing or brief feelings of anger or sadness, and feeling shaky and trembling (Mansouri, 2009).

Thus, in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films, if the researcher looks broadly on how the impacts of racism can affect the characters it shown differentiation. As an example, in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016, and *Gangs of New York* (2002) films when the character gets personally mediated by the minor impacts that affect them feel shaky and trembling. But when they get internalized racism the minor impacts affect them is a brief feeling of anger and sadness. From the minor impact found in the films, the researcher assumes the differentiation of minor impact that affect the character because of the levels of racism. Personally mediated racism is the racism that manifests a lack of respect the impact that affects the characters should be feeling shaky and trembling, while internalized racism is the racism that manifests racial slurs as a nickname, and the impact that affect the characters should be feeling angry or sad for one day.

The most dominant data in each film, firstly in *The Hobbit: the Battle of Five Armies* (2014) film, personally mediated racism is the most dominant data in levels of racism with discrimination as portray racism and minor impact as the effect of racism. *The Hobbit: the Battle of Five Armies* (2014) film setting is in ancient time between the age of Faerie and the dominion of

men in an unnamed fantasy world (Tolkien, 1937). This film shows influences from northern European literature, myths and languages especially from the Poetic Edda and the Prose Edda (Sullivan, 1996). Examples include the names of the characters such as Fili, Kili, Oin, Gloin, Bifur, Bofur, Bombur, Dori, Nori, Dwalin, Balin, Dain, Nain, Thorin Oakenshield and Gandalf deriving from the Old Norse names *Fíli*, *Kíli*, *Oin*, *Glói*, *Bivör*, *Bávörr*, *Bömburr*, *Dori*, *Nóri*, *Dvallon*, *Bláin*, *Dain*, *Nain*, *þorin Eikinskjaldi*, and *Gandálfr*.

Secondly, the most dominant data in *Warcraft* (2016) film is personally mediated in levels of racism with discrimination as portray racism and minor impact as the effect of racism. *Warcraft* (2016) film is adapted from the video game series of the same name. In the video game, all characters within a race group look exactly alike. The races of *Warcraft* are sexually dimorphic creations. Within each group, all female character is thinner, shorter, and less muscular than their male counterparts (Monson, 2012).

Thirdly, the most dominant data in *Gangs of New York* (2002) film is personally mediated in levels of racism with discrimination as portray racism and minor impact as the effect of racism. *Gangs of New York* (2002) film is set in a historical context and explores the racial tensions between different immigrant groups in New York City during the mid-19th century. In 1970, Scorsese came across Herbert Asbury's *The Gangs of New York: An Informal History of the Underworld* (1927) about the city's nineteenth-century criminal

underworld and found it to be revelation. In the portraits of the city's criminals, Scorsese saw the potential for an American epic about the battle for the modern American democracy (Fergus, 2002).

Based on the above explanation, regarding the most dominant data findings in each problem that forms a pattern, it can be stated that the personally mediated racism is the most dominant one which indicates the characters that have an ambition to save something or someone that have an important role in their life certainly gets the personally mediated racism which defines as prejudice and discrimination manifests lack of respect, suspicion, devaluation, and dehumanization and after when they have personally mediated racism, they should be get the minor impacts which includes sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.

CHAPTER V

CONCLUSIONS, IMPLICATIONS, AND SUGGESTIONS

In this chapter, there are three essential points the researcher will explain following analysis of data. Those are the conclusions, implications, and suggestions. The conclusion section contains the summarization of the results from the levels of racism in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films and also the answer to how the levels of racism bring impacts to the character in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films. In the implications sections, the researcher will state how this research result generates a theoretical impact on the levels of racism. Lastly, in the suggestions sections, the researcher will offer the readers possible research options which haven't been discussed yet in this research.

A. Conclusions

After analyzing the levels of racism and the impacts in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films, the researcher found 69 data that indicate 3 levels of racism that occur on the characters. 2 data indicate Institutionalized racism defined as differential access to the goods, services, and opportunities by race. There are 42 data of Personally mediated racism defined as prejudice and

discrimination, where prejudice means differential assumptions about the abilities, motives, and intentions of others according to their race, and discrimination means differential action towards others according to their race. There are 25 data of Internalized racism defined as acceptance by members of stigmatized races of negative messages about their abilities and intrinsic worth. Therefore, the most dominant data finding in this problem statement is Personally mediated racism.

Then, in analyzing how racism brings impacts the character in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films, the researcher found 69 data. There are 35 data that indicate Minor impact including sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling. There are 20 data that indicate Moderate impact including headaches, feeling angry or sad for one day, and wanting to physically attack the perpetrator. There are 14 data that indicate Major impact including ongoing feelings of sadness, anger, not belonging, and resentment, pervading fear of being attacked verbally or physically, not trusting anybody, and paranoia. Therefore, the most dominant data finding in this problem statement is Minor impact.

B. Implications

The result of this research produces knowledge and understanding of the concept of Levels of racism as a phenomenon that can be found in society, especially racism and the impacts that occur on the characters in *The Hobbit*:

the Battle of Five Armies (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films. This research might give a theoretical impact on future researchers and casual readers about the levels of racism that happens to the characters in films.

C. Suggestions

There are two suggestions that the researcher serves following this analysis, those are:

1. For the Other Researcher

In this research, the researcher uses *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) films as the object of this research to reveal the levels of racism and how the levels of racism bring impacts to the characters in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) film relates to the concept levels of racism and the impacts based on Jones's Levels of racism theory and Mansouri's Impact of racism theory.

Therefore through this research, the researcher hopes to see another application of Levels of racism and the impacts theory to other objects and theorists. Thus in this research, the researcher uses a social-psychological approach to help the researcher analyze the levels of racism and the impacts of the characters. However, the researcher hopes other researchers to find the levels of racism and the impacts from another perspective such as their psychology.

2. For English Literature Students

In this research, the researcher suggests to English literature students who study in Literature mainstream to choose racism as the topic of their thesis, because that is interesting to be analyzed.

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APPENDICES

APPENDICES

A. Validation Sheet

The thesis entitled “Levels of Racism as Portrayed in *The Hobbit: the Battle of Five Armies* (2014), *Warcraft* (2016), and *Gangs of New York* (2002) Films” had been checked and validated by Winarti, S.Hum., M.A., in:

Day: Saturday

Date: May 13th, 2023


Surakarta, May 13th, 2023


Validator





Winarti, S.Hum., M.A.


B. Data Validation

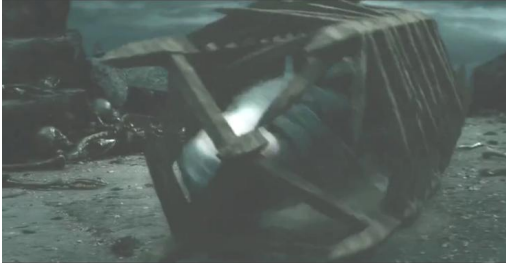
No	Coding	Data	Levels of Racism	Impact of Racism	Explanation	Valid/Invalid
1.	1/THB/INS/MIN/00:03:31 1: Datum number THB: The Hobbit: the Battle of Five Armies INS: Institutional racism MIN: Minor impact 00:03:31: Time of the scene	 <p>Master of Lake-Town: “If only we could take... more of these people with us, but they’re hardly worth it.” We see how Master of Lake-Town’s response when his people in Lake-Town are concerned about the dragon Smaug’s attack. The Master of Lake-Town went and took the goods from his people while they begged him to save them.</p>	Institutionalized	Minor	<p>According to this scene, the Master of Lake-Town as the leader of the Lake-Town fled with the goods of his people. When his people sought his help, he did not care and only cared for the treasures that he had taken. The people were thus saddened and fearful that their leader had not received help and feared attack by the dragon Smaug. The Master of Lake-Town response can be classified as Institutionalized racism. This statement supported by the statement of Jones (2000) Institutionalized racism defined as differential access to the goods, services, and opportunities of society.</p> <p>While the impact felt by his</p>	V



					people was sad and feeling shaky because their leader has not care to help them. This statement supported by the statement of Manshourri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger or sadness, and feeling shaky and trembling.	
2.	2/THB/INT/MIN/00:10:18 2: Datum number THB: The Hobbit: the Battle of Five Armies INT: Internalized racism MIN: Minor impact 00:10:18: Time of the scene	 <p>Smaug: “Tell me...Wretch how now shall you challenge me?” The dragon Smaug looked down on humans and called them “Wretch” because the dragon smaug thought that human are so weak and infuriating.</p>	Internalized	Minor	<p>According to this scene and dialogue, the dragon Smaug has despised humans, struts about challenging humans and called them as “Wretch”. The dragon Smaug dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by Bard would feel rather shaken and trembling upon hearing Smaug’s words. This statement supported by the statement of Manshourri</p>	V


					(2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
3.	<p>3/THB/PM/MIN/00:1 3:00 3: Datum number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated racism MIN: Minor impact 00:13:00: Time of the scene</p>	 <p>Gandalf was exploring Dol Guldur because he felt that the evil start growing there. There he met Thrain father of Thorin Oakenshield that was disappeared during the mine of Moria war and he was dying. Thrain give him Lonely mountain side door key. And suddenly Gandalf caught by Sauron and the Orcs then Gandalf is locked up in a prison after Sauron's ordeal.</p>	Personally mediated	Minor	<p>According to this scene, Gandalf was locked up in a prison that hung in Dol Guldur by the Orcs after being tortured by Sauron. The behavior of the Orcs and Sauron can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation, and dehumanization.</p> <p>While the impact felt by Gandalf was sad and feeling shaky for being tortured by Sauron. This statement is supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	V


4.	<p>4/THB/PM/MIN/00:18:07 4: Datum number THB: The Hobbit: the Battle of Five Armies MIN: Minor impact 00:18:07: Time of the scene</p>	 <p>The behavior of Alfrid and the Master of Lake-Town's overemphasis on the people's goods is known to the people of Lake-Town. So the people are lining up to go to bind Alfrid.</p>	Personally mediated	Minor	<p>According to this scene, Alfrid had been surrounded by the people of Lake-Town because the people didn't accept Alfrid and the Master of Lake-Town's treatment. So, the people unleashed their emotions by besieging Alfrid and attempting to bind him. The people of Lake-Town's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Alfrid was a little bit angry and shaky because he shall be bound with the people of Lake-Town. This statement supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	V
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5.	<p>5/PM/MIN/00:18:11 5: Datum number PM: Personally mediated MIN: Minor impact 00:18:11: Time of the scene</p>	 <p>Alfrid yelled and struggled when the people of Lake-Town were brought him in for an exhibition and then hung him on the tree because of his behavior with the Master of Lake-Town when the people looking help of them.</p>	Personally mediated	Minor	<p>According to this scene, Alfrid resisted and yelled as he was brought by the people of Lake-Town to be tied down and hung on the big tree. The people of Lake-Town's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Alfrid was a little bit angry and shaky because he is about to be hung in a big tree by the people of Lake-Town. This statement supported by the statement of Manshour (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	V
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6.	<p>6/THB/PM/MIN/00:28:10 6: Datum number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MIN: Minor impact 00:28:10: Time of the scene</p>	 <p>When Gandalf secretly cast a spell to summon Galadriel, Radagast, and Elrond. Suddenly, an Orc come to Gandalf and throw his prison until Gandalf until he fell on his side.</p>	Personally mediated	Minor	<p>According to this scene, Gandalf in a hanged prison was thrown by an Orc who knows that Gandalf was cast spell to summon Galadriel, Radagast, and Elrond to come to his place. The Orc's behavior can be classified as Personally mediated racism. This statement is supported by the statement of Jones (2001) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Gandalf was feeling shaky and trembling cause of the Orc's behavior. This statement supported by the statement of Manshoury (2000) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	V
7	<p>7/THB/PM/MOD/00:28:15 7: Datum number THB: The Hobbit: the</p>		Personally mediated	Moderate	<p>According to this scene, after the Orc threw Gandalf with his cell, he also tortured Gandalf with blows. The Orc's behavior can</p>	V

	<p>Battle of Five Armies PM: Personally mediated MOD: Moderate impact 00:28:15: Time of the scene</p>	 <p>After Gandalf was flung from his cell, he was driven out of there by an Orc and Gandalf was beaten by the Orc.</p>			<p>be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Gandalf wanted to physically attack the Orc because after Gandalf being hit, he hit the Orc back. This statement supported by the statement of Manshoury (2001) Moderate impacts include feeling angry or sad for one day and wanting to physically attack the perpetrator.</p>	
8.	<p>8/THB/PM/MIN/00:56:47 8: Datum number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MIN: Minor impact 00:56:47: Time of the scene</p>	 <p>Alfrid: "You. We don't want no tramps, beggars... nor vagabonds here." Gandalf</p>	Internalized	Minor	<p>According to this scene and dialogue Gandalf came to the city of Dale after escaping Dol Guldur with Radagast's help. And then he found himself confronted Alfrid, but Alfrid called him like a tramp, beggar, and vagabond because Alfrid doesn't know who Gandalf it is. The Alfrid's behavior can be</p>	V


		comes toward Erebor and he meets Alfrid and Alfrid calls him a tramp, beggar, and vagabond because he doesn't know who Gandalf it is.			classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of "whiteness", self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide). While the impact felt by Gandalf was a little angry because being called tramp, beggar, and vagabond. This statement supported by the statement of Manshour (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
9.	9/THB/PM/MOD/01:07:03 9: Data number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MOD: Moderate impact 01:07:03: Time of the	 When Thranduil and Bard went to the gates of the kingdom of Erebor to claim Thorin's	Personally mediated	Moderate	According to this scene, Thranduil and Bard go to the gate of the kingdom of Erebor and seek Thorin Oakenshield to claim his promise of a wealth sharing to the people of Lake-Tow and Elf if Erebor can be taken back from the dragon Smaug. Thorin's behavior can be classified as Personally mediated	V


	scene	pledge, he shot an arrow to them.			<p>racism. This statement is supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Thranduil was feeling angry and when his soldiers saw his king treated like that by Thorin, so they began to raise arrows at Thorin. This statement is supported by the statement of Manshourri (2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one day.</p>	
10.	<p>10/INT/MIN/01:09:22</p> <p>10: Datum number</p> <p>THB: The Hobbit: the Battle of Five Armies</p> <p>INT: Internalized racism</p> <p>MIN: Minor impact</p> <p>01:09:22</p>	 <p>Thorin: “You have no claim over me, you</p>	Internalized	Minor	<p>According to this scene and dialogue, Bilbo told Thorin that he had taken the Arkenstone as his claims and then gave the Arkenstone to Thranduil and Bard. Thorin who knew of it said that Bilbo had no claim and called Bilbo as miserable rat. Thorin’s dialogue can be</p>	V


		<p>miserable rat! “. Bilbo told Thorin that the Arkenstone had been given to Thranduil and Bard. And then Thorin called Bilbo as a miserable rat.</p>			<p>classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by Bilbo was feeling shaky and trembling for hearing Thorin’s words. This statement supported by the statement of Manshoury (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	
11	<p>11/THB/PM/MIN/01: 10:21 11: Datum number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MIN: Minor impact 01:10:21: Time of the scene</p>	 <p>Thorin sent friends to throw Bilbo out of the gate, and yet they all refused. Then Thorin grabbed Bilbo and rounded him.</p>	Personally mediated	Minor	<p>According to this scene, Thorin told his friends to throw Bilbo from the gate because the Arkenstone had been stolen from him by Bilbo. Because his friends refused to throw Bilbo, finally he tried to throw Bilbo on the way of corner him. Thorin’s behavior can be classified as Personally mediated racism. This statement supported by the</p>	V


					<p>statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Bilbo was minor impact which is feeling shaky and trembling because Thorin would throw him out of the gate. This statement supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	
12	<p>12/THB/INT/MIN/01:10:45 12: Datum number THB: The Hobbit: the Battle of Five Armies INT: Internalized racism MIN: Minor impact 01:10:45: Time of the scene</p>	 <p>Thorin: ... or Shire rats!" When Gandalf give an advice to Thorin, Thorin said that he would never have more</p>	Internalized	Minor	<p>According to this scene and dialogue, when Gandalf was advised Thorin not to harm Bilbo, he said he would have nothing more to do with the witches or Shire rats. The Shire rats refer to Bilbo Baggins. Thorin's dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as</p>	V


				<p>an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by Bilbo was minor impact which is feeling shaky and trembling because of Thorin’s dialogue. This statement supported by the statement of Manshoury (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	
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13	<p>13/THB/PM/MOD/01: 14:03 13: Datum number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MOD: Moderate impact 01:14:03: Time of the scene</p>	 <p>Dain: “Tell this rabble... to leave, or I’ll water the ground with their blood!” Dain speaks aloud in front of the elves that cast them off or Dain and his army will flood this land with elves blood.</p>	Personally mediated	Moderate	<p>According to this scene and dialogue, Dain said that the Elves must leave at once, or Dain and his army will use the Elves blood to flood the land of Erebor. Dain’s dialogue can be classified as Personally mediated racism. This statement is supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Elves was moderate impact which wants to physically attack Dain because being called rabble and underestimated by Dain. This statement supported by the statement of Manshoury (2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one day.</p>	V
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14	<p>14/THB/PM/MOD/01: 14:24 14: Datum number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MOD: Moderate impact 01:14:24: Time of the scene</p>	 <p>Dain: "Not least this faithless Woodland sprite." Gandalf was advised Dain that there is no need for war between Dwarves, Men, and Elves because the armies of Orcs march on this mountain and Gandalf also give a command to Dain to withdraw. Then Dain said that he will not withdraw in front of this faithless Woodland sprite.</p>	Personally mediated	Moderate	<p>According to this scene and dialogue, Gandalf was advised Dain that there is no need for war between Dwarves, Men, and Elves because the armies of Orcs march on this mountain. Also Gandalf give a command to Dain to withdraw. Then Dain said that he will not withdraw in front of this faithless Woodland sprite (Thranduil) because Thranduil only wished for the misery of Dain's people. Dain's dialogue can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Thranduil was moderate impact which is feeling angry and wanting physically attack Dain because being underestimated by Dain. This statement supported by the statement of Manshouri</p>	V
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					(2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one day.	
15	15/THB/PM/MOD/01: 14:36 15: Data number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MOD: Moderate impact 01:14:36: Time of the scene	 <p>Dain: "I'll split his pretty head open!" Dain said that if Thranduil and Elves becomes a barrier between Dain and his people then Dain will split Thranduil's pretty head open.</p>	Personally mediated	Moderate	<p>According to this scene and dialogue, Dain warns Thranduil that if Thranduil and Elves stand in between Dain and his people, Dain will split Thranduil's pretty head open. Dain's dialogue can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Thranduil was angry and wanting to physically attack Dain because being underestimated by Dain. This statement supported by the statement of Manshoury (2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or</p>	V


16	<p>16/THB/INT/MOD/01 :14:58 16: Data number THB: The Hobbit: the Battle of Five Armies INT: Internalized MOD: Moderate impact 01:14:58: Time of the scene</p>	 <p>Dain: “You think I’m afraid of your threats pointy-eared princess?” when Dain returns to his army, Thranduil said that let’s see how far they come. Dain said that he is not afraid and Dain calls Thranduil pointy-eared princess.</p>	Internalized	Moderate	<p>sad for one day.</p> <p>According to this scene and dialogue, Dain turns to his army because he wants to start the war but Gandalf was told him to come back. Thranduil said to his army that wants to see how far Dain’s army comes. Dain said that he is not afraid of Thranduil and called him pointy-eared princess. Dain’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by Thranduil was moderate impact which is feeling angry and wanting to physically attack Dain because being called pointy-eared princess. This statement supported by the statement of Manshoury (2001) Moderate impacts include</p>	V
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					wanting to physically attack the perpetrator and feeling angry or sad for one day.	
17	17/THB/PM/MIN/01:51:57 17: Datum number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MIN: Minor impact 01:51:57: Time of the scene	 <p>Thranduil: “Yes, they will die. Today... tomorrow, one year hence, a hundred years from now. Suddenly Thauriel is stopped Thranduil from escaping and said that Thranduil must not escape because the Dwarves will die.</p>	Personally mediated	Minor	<p>According to this scene and dialogue, Thranduil and his army will escaping the war but suddenly Thauriel stopped Thranduil from escaping and said that the Dwarves will die. But Thranduil said that the Dwarves will die, tomorrow, one year hence, and a hundred years from now. Thranduil’s dialogue can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Thauriel as the Dwarf’s friend was brief feelings of anger and sadness. This statement supported by the statement of Manshour (2001) Minor impacts include sweaty palms,</p>	V


					passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
18	18/THB/PM/MOD/01: 55:48 18: Data number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MOD: Moderate impact 01:55:48: Time of the scene	 <p>Fili was caught by the Orcs and Azog when he was looking for the Orcs armies. Fili was killed by Azog in the front of his brother Kili, Thorin, Bilbo, and Dwalin.</p>	Personally mediated	Moderate	<p>According to this scene, when Fili was looking for the Orcs armies he was caught by Azog and his armies. Fili was taken to the brink by Azog and stabled him through his brother Kili, Thorin, Bilbo, and Dwalin. Azog's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2001) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Kili as Fili's brother wanted to physically attack Azog because Fili had been murdered in the front of Kili. This statement supported by the statement of Manshoury (2000) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one</p>	V


19	<p>19/THB/PM/MOD/01:55:54 19: Data number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MOD: Moderate impact 01:55:54: Time of the scene</p>	 <p>After Fili's death, Azog threw Fili from the brink until Fili fell to the ground.</p>	Personally mediated	Moderate	<p>day. According to this scene, after stabbing Fili with a sword Fili was died. Then Azog dropped Fili from the brink until Fili fell to the bottom of the ravine. Azog's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by his brother Kili, Thorin, Bilbo, and Dwalin was moderate impact which is wanting to physically attack Azog and angry because Azog being disrespectful to Fili that was dead by him. This statement supported by the statement of Manshouri (2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one day.</p>	V
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20	<p>20/THB/PM/MOD/02: 01:43 20: Datum number THB: The Hobbit: the Battle of Five Armies PM: Personally mediated MOD: Moderate impact 02:01:43: Time of the scene</p>	 <p>Kili was stabbed by a sword by one of Azog's army in the front of Thauriel.</p>	Personally mediated	Moderate	<p>According to this scene, Kili was fighting with one of Azog's army, but he suffered defeat and he was stabbed by Azog's army in the front of Thauriel. Azog's army behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact that Thauriel felt as a witness of that incident is moderate impact which is wanted to physically attack the Orc and being sad for one day because Kili was murdered in the front of her. This statement supported by the statement of Manshoury (2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one day.</p>	V
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21	<p>21/WAR/PM/MAJ/00:04:17</p> <p>21: Data number WAR: Warcraft PM: Personally mediated MAJ: Major impact 00:04:17: Time of the scene</p>	 <p>Draenei race were imprisoned by Orcs warlocks to open the dark portal to planet Azeroth.</p>	Personally mediated	Major	<p>According to this scene, Draenei race is locked up by Orcs warlocks because by absorbing the power of the Draenei race, the dark portal can be opened to the planet Azeroth. Orcs warlock's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Draenei race was major impact which is fear of being attacked verbally or physically by the Orcs. This statement supported by the statement of Manshouri (2001) Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.</p>	V
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22	<p>21/WAR/PM/MAJ/00:04:29 21: Data number WAR: Warcraft PM: Personally mediated MAJ: Major impact 00:04:29: Time of the scene</p>	 <p>One of the mothers of Draenei race begs the Orcs warlocks to release their imprisoned children.</p>	Personally mediated	Major	<p>According to this scene, the Orcs warlocks lock up the Draenei race to open the dark portal but the orcs don't look at who they lock up. One of the mothers of Draenei race begs the Orcs warlocks to release their imprisoned children because they're afraid that their children were attacked physically. The Orcs Warlocks behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Draenei race was major impact which is pervading fear of being attacked verbally or physically by the Orcs. This statement supported by the statement of Manshouri (2001) Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear of being</p>	V
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					attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress..	
23	23/WAR/INT/MAJ/00 :04:55 23: Data number WAR: Warcraft INT: Internalized MAJ: Major impact 00:04:55: Time of the scene	 <p>Male Orc Guard: "Move, half-breed!" Garona was shackled by male Orc guard and called as half-breed.</p>	Internalized	Major	<p>According to this scene, Garona was rudely treated and her neck was shackled by the male Orc guard, not only that she also called as a half-breed. Male Orc guard's behavior can be classified as Internalized racism. This statement also supported by the statement of Jones (2000) Internalized racism manifests as an embracing of "whiteness", self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by Garona was major impact which is fear of being attacked verbally or physically with male Orc guard. This statement supported by the statement of Manshouri (2001) Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting</p>	V


24	<p>24/WAR/PM/MAJ/00:04:56 24: Data number WAR: Warcraft PM: Personally mediated MAJ: Major impact 00:04:56: Time of the scene</p>	 <p>Garona was standing and was pulled in her chains by a male Orc guard.</p>	Personally mediated	Major	<p>anybody, and post trauma stress.</p> <p>According to this scene, Garona was standing with a chain around her neck and then a male Orc guard told her to move by pulling the chain that around her neck. A male Orc guard's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Garona was major impact which is fear of being attacked verbally or physically with the male Orc. This statement supported by the statement of Manshoury (2001) Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.</p>	V
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25	<p>25/WAR/PM/MAJ/00:06:01 25: Data number WAR: Warcraft PM: Personally mediated MAJ: Major impact 00:06:01: Time of the scene</p>	 <p>Draenei race was sacrificed by Orcs warlocks to open the dark portal to planet Azeroth.</p>	Personally mediated	Major	<p>According to this scene, the Draenei race is locked down by the Orcs warlocks and then sacrificed to open the dark portal to planet Azeroth. The Orcs warlock's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by the Draenei race was major impact which is fear of being attacked verbally or physically by the Orcs. This statement supported by the statement of Manshouri (2001) Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.</p>	V
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26	<p>26/WAR/PM/MAJ/00:15:23 26: Data number WAR: Warcraft PM: Personally mediated MAJ: Major impact 00:15:23: Time of the scene</p>	 <p>When the Orcs hunting for human hostages, an Orc took a woman and her baby.</p>	Personally mediated	Major	<p>According to this scene, when has arrived in planet Azeroth, the Orcs were hunting for human hostages to open the larger dark portal so that all of the Orcs can get through the portal and move to planet Azeroth. Suddenly a male Orc has come by bringing a woman with her baby on his horse. A male Orc's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by the woman is major impact which is fear of being attacked verbally or physically by the Orcs that brought her with her baby. This statement is supported by the statement of Manshoury (2001) Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear</p>	V
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					of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.	
27	27/WAR/INT/MAJ/00 :25:47 27: Data number WAR: Warcraft INT: Internalized MAJ: Major 00:25:47: Time of the scene	 <p>Karos: “Only the green ones.” When Anduin and his army come to the wood for checking its condition, they are meeting up with some Orcs so they fight each other,</p>	Internalized	Major	<p>According to this scene, Anduin heard that there has been a forest fire and there are several of Orcs that have been lurking in the villages near the forest, so that Anduin and his army come to this place and fight with some Orcs and Karos call them by their colors like “Green”. Karos’s behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by the Orc that called green was major impact which is fear of being attacked verbally or physically with Anduin’s armies. This statement supported by the statement of Manshoury (2001)</p>	V


					Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.	
28	28/WAR/PM/MOD/00 :25:49 28: Datum number WAR: Warcraft PM: Personally mediated MOD: Moderate impact 00:25:49: Time of the scene	 <p>Soldier: “Kill that big bastard. “ When they were fighting each others, one of the soldiers realized there is an Orc thar had not been exposed to the fel and call him bastard.</p>	Personally mediated	Moderate	<p>According to this scene, when Anduin’s soldiers and the Orcs were fighting each other one of the soldiers spotted an Orc that wasn’t felled. Then the soldier turned his friends to kill him and call him bastard. The soldier’s behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by the Orc was moderate impact which is wanted to physically attack the soldier because being called as bastard. This statement supported by the statement of</p>	V


					Manshouri (2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one day.	
29	29/WAR/PM/MOD/00 :28:22 29: Data number WAR: Warcraft PM: Personally mediated MOD: Moderate impact 00:28:22: Time of the scene	 <p>When an Orc that wasn't felled has been caught by Anduin, he calls his wolf to come to save him. But Anduin told the wolf if he comes closer, Anduin will kill his master.</p>	Personally mediated	Moderate	<p>According to this scene after the Orcs that wasn't felled escaping the forest, Anduin and his army come to chase the Orcs that bring the Khadgar's horse. One of them has been caught with Anduin and the Orc call his wolf to come to save him. But Anduin tells the wolf not to come closer because if the wolf comes closer, Anduin will kill his master. Anduin's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by the Orc was moderate impact which is wanted to physically attack Anduin. This statement</p>	V


					supported by the statement of Manshourri (2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one day.	
30	30/WAR/PM/MOD/00 :28:54 30: Data number WAR: Warcraft PM: Personally mediated MOD: Moderate impact 00:28:54: Time of the scene	 <p>When Garona was about to flee, Khadgar held her over a tree with magic.</p>	Personally mediated	Moderate	According to this scene, once Garona's loose as a hostage she will escape. But unfortunately she was seen by Khadgar and Khadgar readily restrain her by witching her to the tree. Khadgar's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.	V

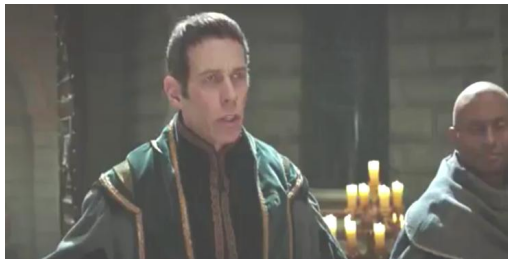
					While the impact felt by Garona was moderate impact which wants to physically attack Khadgar because she is witched by him to the tree. This statement supported by the statement of Manshouri (2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one day	
31	31/WAR/PM/MOD/00 :29:22 31: Datum number WAR: Warcraft PM: Personally mediated MOD: Moderate impact 00:29:22: Time of the scene	 <p>After they had all fought each other, one of the Anduin's armies caught an Orc and Garona to be held as hostage.</p>	Personally mediated	Moderate	<p>According to this scene, after the fight between Anduin's armies and the Orcs is over one of the Anduin's armies took the Orc and Garona as hostage and brought to the kingdom in chains and cage. Anduin's armies' behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by the Orc</p>	V


					was moderate impact which is wanting to physically attack the Anduin's army because being underestimated by them. This statement supported by the statement of Manshour (2001) Moderate impacts include wanting to physically attack the perpetrator and feeling angry or sad for one day.	
32	32/WAR/PM/MIN/00: 29:24 32: Datum number WAR: Warcraft PM: Personally mediated MIN: Minor impact 00:29:24: Time of the scene	 <p>Garona was caught by the Anduin's armies with the other Orc as a hostage.</p>	Personally mediated	Minor	<p>According to this scene, after the fight between Anduin's armies and the Orcs is over one of the Anduin's armies took the Orc and Garona as a hostage and brought to the kingdom in chains and cage. Anduin's armies behavior can be classified as Personally mediated racism, this statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Garona was minor impact which is feeling shaky and trembling</p>	V

					because she was caught as a hostage in chains. This statement supported by the statement of Manshour (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness and feeling shaky and trembling.	
33	33/WAR/PM/MIN/00: 35:33 33: Datum number WAR: Warcraft PM: Personally mediated MIN: Minor impact 00:35:33: Time of the scene	 <p>After being taken by the Anduin's armies chariot, Garona was moved into the kingdom jail.</p>	Personally mediated	Minor	<p>According to this scene, after Garona was caught and brought by the Anduin's armies by chariot with the other Orc, she was moved in kingdom's jail by Anduin. Anduin's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Garona was minor impact which is feeling shaky and trembling because she is a hostage and she was in kingdom's jail so she was afraid to what happened to her</p>	V



					eventually. This statement supported by the statement of Manshourri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
34	34/WAR/PM/MIN/00:41:59 34: Datum number WAR: Warcraft PM: Personally mediated MIN: Minor impact 00:41:59: Time of the scene	 <p>Garona: “I can’t see how you humans survive such a thing. No muscles to protect you. Brittle bones that break.” When Anduin, Khadgar, Garona, and the armies were on their way to the dark portal gates, they take a rest at the edge of the cliff and talks together. Garona said that how can humans withstand no muscles to protect but have brittle bones.</p>	Personally mediated	Minor	<p>According to this scene and dialogue, when Anduin, Khadgar, garona, and the armies were on the way to the dark portal gate they are take a rest in the edge of the cliff so they were talking. Garona said that how can humans survive if they do not have muscles to protect but have brittle bones. Garona’s dialogue can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Anduin and Khadgar was minor impact which is passing or brief feelings</p>	V


					of anger and sadness because being underestimated by Garona. This statement supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
35	35/WAR/PM/MIN/00:44:39 35: Data number WAR: Warcraft PM: Personally mediated MIN: Minor impact 00:44:39: Time of the scene	 <p>After Anduin, Khadgar, Garona, and the armies arrived to near of the dark portal gate they asking why the Orcs need many hostages to open the portal. And after they know the reason, Anduin and the armies come back to Stormwind to inform the kingdom. When Garona and Khadgar want to come back to their horse, suddenly Durotan came with covering Khadgar's mouth.</p>	Personally mediated	Minor	<p>According to this scene, when Anduin and his armies came back to Stormwind after knowing the location of the dark portal, Khadgar and Garona were catching up but suddenly Durotan covering Khadgar's mouth to keep him from screaming. Durotan's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Khadgar was minor impact which is feeling shaky and</p>	V


					trembling because his mouth is covered by Durotan's hand. This statement supported by the statement of Manshour (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
36	36/WAR/INS/MOD/00:46:46 36: Datum number WAR: Warcraft INS: Institutionalized MOD: Moderate impact 00:46:46: Time of the scene	 <p>Lordaerian Delegate: "The Dwarven forges must work overtime." When the race leaders were discussing of the solutions to the problems that were occurring in their world the Lordaerian delegate said that the Dwarven must work overtime to produce weapons.</p>	Institutionalized	Moderate	According to this scene and dialogue, when each of the leaders of the races attended the meeting to find solutions to the problems that occurred in planet Azeroth, suddenly Lordaerian Delegate said that the Dwarven must work overtime to produce weapons and King Magni the king of Dwarven replied that the Lordaerian Delegate treat them no better than dogs and said that the Dwarven shall supply you no more. The Lordaerian Delegate's behavior can be classified as Institutionalized racism. This statement supported by the statement of Jones (2000) Institutionalized racism is defined as a differential access to the goods, services, and	V


					<p>opportunities by race. The examples of institutionalized racism include differential access to information, resources, and voice.</p> <p>While the impact felt by the King Magni and the Dwarves was moderate impact which is feeling angry and wanting to physically attack the perpetrator because their race being treated differently in government. This statement supported by the statement of Manshsouri (2001) Moderate impacts includes feeling angry for one day and wanting to physically attack the perpetrator.</p>	
37	<p>37/WAR/PM/MOD/01 :01:53 37: Datum number PM: Personally mediated MOD: Moderate impact 01:01:53: Time of the scene</p>	 <p>The King Llane's armies went to meet Durotan armies to discuss about the solution</p>	Personally mediated	Moderate	<p>According to this scene, the King Llane's armies and the Durotan armies were discuss about the solution of both clans but suddenly the felled Orcs came from their hiding places and attack the King Llane's and Durotan's armies while Medivh is on process to building his fortress to protect the King</p>	V

		<p>for both clans. But suddenly the Orcs that was felled came from their hiding place and attack the King Llane's and Durotan armies while Medivh is focused on building his fortress with his power to protect the King Llane's armies. Some of the King Llane's armies were trapped inside the fortress of Medivh and killed by the Orcs that felled, including Anduin's son.</p>			<p>Llane's armies. Some of the King Llane's armies were trapped inside the fortress of Medivh and killed by the Orcs that felled, including Anduin's son. The felled Orc's behavior can be classified as personally mediated racism. This statement supported by the statement of Jones in (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Anduin after saw that his son is killed by the felled Orcs was moderate impact which is feeling angry and wanting to physically attack the Orc who was killed his son. This statement supported by the statement of Manshoury (2001) Moderate impacts includes feeling angry for one day and wanting to physically attack the perpetrator.</p>	
38	38/WAR/PM/MOD/01 :02:00		Personally mediated	Moderate	According to this scene, after killing Anduin's son, the Orc	V


	<p>38: Data number WAR: Warcraft PM: Personally mediated MOD: Moderate impact 01:02:00: Time of the scene</p>	 <p>After killing the Anduin's son that felled Orc tossed it over the edge of the Medivh's fortress.</p>			<p>uplift his body and throw the body to the edge of the Medivh's fortress. The Orc's behavior can be classified as personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Anduin is moderate impact which is angry and wanting to physically attack the Orc whi killed his son. This statement supported by the statement of Manshouri (2001) oderate impacts include feeling angry for one day and wanting to physically attack the perpetrator.</p>	
39	<p>39/WAR/PM/MIN/01:21:25 39: Data number WAR: Warcraft PM: Personally mediated MIN: Minor impact 01:21:25: Time of the</p>	 <p>Man1: "Free us. " Woman 1: "We're</p>	Personally mediated	Minor	<p>According to this scene, humans that caught by the Orcs become a hostages. They are starving and thirsty from being hostages and they will be sacrificed by the Orcs to open the dark portal so that all of the Orcs can move to planet Azeroth. The Orc's</p>	V


	scene	thirsty!” Humans have been taken as hostage by the Orcs in their realm of Azeroth. They will be sacrificed to open the dark portal so that all of the Orcs can move to planet Azeroth.			behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization. While the impact felt by the hostages is minor impact which is feeling shaky and trembling because the hostages is will be sacrifice to open the dark portal. This statement supported by the statement of Manshoury (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
40	40/WAR/PM/MAJ/01: 30:53 40: Data number WAR: Warcraft PM: Personally mediated MAJ: Major impact 01:30:53: Time of the scene	 <p>Durotan and Gul'Dan starts a fight to prove who is the strongest Orc in their clan but</p>	Personally mediated	Major	According to this scene, Durotan and Gul'Dan were fighting to prove who the strongest Orc in their clan is. Durotan was defeated because Gul'Dan use tricky way to fight Durotan with absorbs Durotan's energy and turn it into fel. Gul'Dan's behavior can be classified as	V


		Gul'Dan defeats Durotan in tricky way with absorbs Durotan's energy.			<p>Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Durotan was major impact which is pervading fear of being attacked physically by Gul'Dan. This statement supported by the statement of Manshoury (2001) Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.</p>	
41	<p>41/WAR/PM/MAJ/01: 34:58 41: Data number WAR: Warcraft PM: Personally mediated MAJ: Major impact 01:34:58: Time of the scene</p>	 <p>Gul'Dan starts to absorb the hostage's</p>	Personally mediated	Major	<p>According to this scene, Gul'Dan starts to use the hostages as his power with absorb the hostage's energy and turn it into the fel, so that the dark portal can be opened and the entire Orcs can move to planet Azeroth. Gul'Dan's behavior can be classified as</p>	V


		energy to turn it into the fel and open the dark portal so that all of the Orcs can move to planet Azeroth.			<p>Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by the hostages were major impact which is pervading fear of being attacked physically by Gul'Dan. This statement supported by the statement of Manshoury (2001) Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.</p>	
42	<p>42/GNY/INT/MIN/00:06:42 42: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 00:06:42: Time of the scene</p>	 <p>Bill the Butcher: "A few crusty bitches and a handful of ragtags!" the Dead Rabbits</p>	Internalized	Minor	<p>According to this scene, the Dead Rabbits gang is immigrants from Irish and lives in catholic church near Five Points. While the Bill the Butcher's gang is the native American that live near five points too. Both of the gangs were meet in five points to prove who are the capable gang</p>	V


		<p>gang meet the Bill the Butcher's gang in Five Points, New York city. Bill the Butcher calls the Dead Rabbits gang as crusty bitches and ragtags.</p>			<p>in five points is. Bill the Butcher calls the Dead Rabbits gang as crusty bitches and ragtags. Bill the Butcher's behavior can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of "whiteness", self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by the Dead Rabbits gang is minor impact which is brief feelings of anger and sadness because of being called as rusty bitches and ragtags with Bill the Butcher. This statement supported by the statement of Manshoury (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>
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43	<p>43/GNY/PM/MIN/00: 11:21 43: Data number GNY: Gangs of New York PM: Personally mediated MIN: Minor impact 00:11:21: Time of the scene</p>	 <p>Bill the Butcher: “Who is this under my knife?” When the Dead Rabbits gang were fighting with Bill the Butcher’s gang in five points, the leader of the Dead Rabbits gang is killed by Bill and Bill show off the dying priest Vallon.</p>	Personally mediated	Minor	<p>According to this scene, when the Dead Rabbits were fighting with Bill the Butcher’s gang in five points, suddenly Bill announce that the leader of Dead Rabbits gang who is priest Vallon is dying because Bill stabbed him and show off that the priest were dying. Bill the Butcher’s behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by priest Vallon is minor impact which is brief feeling of sadness and feeling shaky and trembling because Bill the Butcher was killing him. This statement supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky</p>	V
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44	<p>44/GNY/PM/MIN/00: 12:33 44: Data number GNY: Gangs of New York PM: Personally mediated MIN: Minor impact 00:12:33: Time of the scene</p>	 <p>Bill the Butcher: “Ears and noses will be the trophies of the day.” After priest Vallon was dead, Bill said that priest’s noses and ears will be the trophies because his gang was won the fight.</p>	Personally mediated	Minor	<p>and trembling.</p> <p>According to this scene, the Dead Rabbits gang and Bill the Butcher’s gang were fight in five points and the leader of Dead Rabbits which is priest Vallon is killed by Bill. Bill said that the priest Vallon’s ears and nose will be their trophy today because to celebrate that his gang is win the fight. Bill’s behavior can be classified as Personally mediated. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by the Dead Rabbits gang is minor impact which is brief feelings of anger and sadness and feeling shaky because their leader was killed by Bill the Butcher which is the leader of Native gang in Five Points. This statement supported by the statement of</p>	V
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					Manshuri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling	
45	45/GNY/PM/MIN/00:16:44 45: Data number GNY: Gangs of New York PM: Personally mediated MIN: Minor impact 00:16:44: Time of the scene	 <p>People: “Lincoln will make all white men slaves” Bill and his friends walk around the Five points and he heard someone screaming that all white men are made as slaves by Lincoln.</p>	Personally mediated	Minor	<p>According to this scene, in the night when Irish were filling the city streets, Bill the Butcher and his friends was walk around there and hear someone screaming that all of the white men will became slaves by Lincoln. That someone who screaming racism words can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Bill the Butcher and his friends were minor impact which is sweaty palms and passing feelings of anger and sadness because they are the white men that being underestimated by the man who</p>	V


					screamed that racism words. This statement supported by the statement of Manshour (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
46	46/GNY/INT/MIN/00:16:57 46: Datum number GNY: Gangs of New York INT: Internalized MIN: Minor impact 00:16:57: Time of the scene	 <p>Bill the Butcher: “Go off and die for your blackie friends. “ After going down the Five point’s road, Bill the Butcher and his friends passed through a crowd that carrying a sign that read Lincoln will make all white man slaves.</p>	Internalized	Minor	According to this scene, when Bill the butcher and his friends walk around the Five point’s road in New York city, they passed through a crowd that carrying a sign where it says that Lincoln will make all white men slaves. Bill the butcher suddenly shouts to the soldiers that walk around that street like go off and die for your blackie friends. Bill the Butcher’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide). While the impact felt by the	V


					people that heard what Bill the butcher's said was minor impact which is passing or brief feelings of anger and sadness. This statement supported by the statement of Manshour (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
47	47/GNY/INT/MIN/00:17:15 47: Datum number GNY: Gangs of New York INT: Internalized MIN: Minor impact 00:17:15: Time of the scene	 <p>McGloin: "Go back to Africa, nigger!" Bill the butcher and his friend including McGloin still walk around the street near Five point's road, suddenly McGloin saw the black guy that said he agree for the union and McGloin got angry and pushed that black guy.</p>	Internalized	Minor	According to this scene, Bill the butcher and his friends including McGloin still walk around the street near Five point's road that full of crowd people that carrying a sign where it says that Lincoln will make white men slaves. McGloin saw the black guy that is talking about union forever and McGloin suddenly pushed him and said go back to Africa, nigger! McGloin call that black guy as nigger. McGloin's behavior and dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of "whiteness",	V

					<p>self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by the black guy was minor impact which is passing or brief feelings of anger and sadness and feeling shaky because pushed and called nigger by McGloin. This statement supported by the statement of Manhoury (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	
48	<p>48/GNY/INT/MIN/00:17:54 48: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 00:17:54: Time of the scene</p>	 <p>Man: “Go back to Ireland, you dumb micks!” Ireland was invades New York. So that the Irish came to New York with their ships. The New York natives was don’t like about the Irish’s presence so that they called</p>	Internalized	Minor	<p>According to this scene, while the North was invades South, Ireland was invades New York. They starts to come to New York with their ships but the New York’s natives dislike their presence and said to them that they must go back to Ireland and called them as dumb micks. The foreigner’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000)</p>	V


		them as dumb micks.			<p>Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by the Irish was minor impact which is passing or brief feelings of anger and sadness. This statement supported by the statement of Manshour (2001) Minor impacts includes sweaty palms, feeling shaky, passing or brief feelings of anger and sadness.</p>	
49	<p>49/GNY/PM/MIN/00:17:56 49: Data number GNY: Gangs of New York PM: Personally mediated MIN: Minor impact 00:17:56: Time of the scene</p>	 <p>The Irish came to invade New York when New York was struck by a great famine. The natives didn't take kindly to them, and throwing stones at them.</p>	Personally mediated	Minor	<p>According to this scene, when the Irish came to invade New York, New York was struck by a great famine so that the New York natives did not take kindly to them and throwing stone at them when they are walking. The New York native's behavior can be classified as Personally mediated racism. The statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service),</p>	V


					<p>suspicion, devaluation and dehumanization.</p> <p>While the impact felt by the Irish was minor impact which is passing or brief feelings of anger and sadness and feeling shaky because the natives throwing stones at them. This statement supported by the statement of Manshuri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	
50	<p>50/GNY/INT/MIN/00:41:14 50: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 00:41:14: Time of the scene</p>	 <p>McGloin: “These two are a pair of sons of Irish bitches, same as you.” McGloin called the corpse as pair of sons of Irish bitches.</p>	Internalized	Minor	<p>According to this scene, McGloin said that the corpse in that ship was pair of sons of Irish bitches and he said that while he turning to Amsterdam. McGloin’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p>	V


					While the impact felt by Amsterdam was minor impact which is feeling shaky because called Irish bitches by McGloin. This statement supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
51	51/GNY/INT/MIN/00:45:16 51: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 00:45:16: Time of the scene	 <p>Bill the Butcher: “In which part of that excrementitious isle were your forebears spawned?” Bill was telling the story and ask Amsterdam if there any refutation but Amsterdam think that there is no refutation and then Bill ask where Amsterdam’s forebears spawning in that excrementitious isle.</p>	Internalized	Minor	According to this scene, when Bill the Butcher, and Johnny was walk around the Five points street. Bill the Butcher tells the story about the King that occupied the Britain and off the Britis isle it was Ireland and then Bill asked Amsterdam about where his forebears are spawned in that excrementitious isle. Bill called Ireland as excrementitious isle. Bill the Butcher’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as	V


					<p>nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by Amsterdam was minor impact which is passing or brief feelings of anger and sadness because his forebears called excrementitious and Bill the Butcher underestimated it. This statement supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>	
52	<p>52/GNY/INT/MIN/01:13:44</p> <p>52: Data number</p> <p>GNY: Gangs of New York</p> <p>INT: Internalized</p> <p>MIN: Minor impact</p> <p>01:13:44: Time of the scene</p>	 <p>Bill the Butcher: “Why? Because they come off the boat crawling with lice... and begging you for soup?” Bill the Butcher and Tammany have debated about the elections that happened there, then Bill said to Tammany that he would not willingly to</p>	Internalized	Minor	<p>According to this scene, Bill the Butcher who is accompanied by Amsterdam had debate about elections that will be held at Five point’s street with Tammany in the port. But Bill the Butcher disagrees with the election because according to Bill, his father gave his own life to this country and his father was killed with his people in 1814 and Bill do not want to help Tammany soil his father’s legacy and Bill</p>	V


		<p>give this country to others who had nothing to do with it.</p>			<p>don't want to gave the country for those who do not participate in battle. Bill said that the Irish come to New York off the boar crawling with lice and begging for soup. Bill's dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of "whiteness", self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by Amsterdam as an Irish was minor impact which is passing or brief feelings of anger and sadness. This statement supported by the statement of Manshoury (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>
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53	<p>53/GNY/INT/MIN/01: 16:08 53: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 01:16:08: Time of the scene</p>	 <p>Man 1: “Leave the nigger dead” when Bill the Butcher and Amsterdam was watching theatre, suddenly a man said that leave the nigger dead.</p>	Internalized	Minor	<p>According to this scene, Bill the Butcher and Amsterdam was watching theatre. When there was a scene that performed by a black guy, the man who seat behind Bill the Butcher and Amsterdam shout that leave the nigger dead. The man’s dialogue can be classified as Internalized racism because call that black guy as a nigger. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by that black guy was minor impact which is passing or brief feelings of anger and sadness because being called as nigger. This statemen supported by the statement of Manhssouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling</p>	V
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54	<p>54/GNY/PM/MIN/01:16:13 54: Data number GNY: Gangs of New York PM: Personally mediated MIN: Minor impact 01:16:13: Time of the scene</p>	 <p>After the black guy scene, Harry Watkins that acting as Abraham Lincoln that hanging in the theater stage was getting thrown tomatoes by the audience.</p>	Personally mediated	Minor	<p>shaky and trembling.</p> <p>According to this scene, after the scene of the black guy that called nigger by the man who seat behind Bill the Butcher and Amsterdam. Harry Watkins who is acting as Abraham Lincoln that hanging in the theater stage getting thrown tomatoes by the theater audiences. The audience's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Harry Watkins was minor impact which is feeling shaky because thrown tomatoes by the theater audiences. This statement supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky</p>	V
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55	<p>55/GNY/PM/MAJ/01:17:47 55: Datum number GNY: Gangs of New York PM: Personally mediated MAJ: Major impact 01:17:47: Time of the scene</p>	 <p>After a disturbance in the theater, there is a man that suddenly fired his pistol at Bill the Butcher. So that Amsterdam beat that guy and suddenly Bill the Butcher's friend fired his pistol at that man. Bill the Butcher stood up and set his foot on the wounded man's stomach.</p>	Personally mediated	Major	<p>and trembling.</p> <p>According to this scene, when the theater get a disturbance between the actors and the audiences there is a man that fired his pistol at Bill the Butcher so that Bill falling down. Amsterdam try to beat the man but suddenly Bill the Butcher's friend fired his pistol at the man. Bill the Butcher stood up and set his foot on the wounded man's stomach. Bill the Butcher's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by the man was major impact which is fear of being attacked physically. This statement supported by the statement of Manshouri (2001) Major impact include ongoing feelings of sadness, anger, not</p>	V
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					belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.	
56	56/GNY/INT/MAJ/01: 17:56 56: Data number GNY: Gangs of New York INT: Internalized MAJ: Major impact 01:17:56: Time of the scene	 <p>Bill the Butcher: “I’m hearing confession tonight, you mother-whoring Irish nigger!” After his wounded stomach was trampled by Bill the Butcher, the man speaking in Irish and Bill ask Amsterdam to translate it. Amsterdam said that he want to make peace with god.</p>	Internalized	Major	<p>According to this scene, after his wounded stomach was trampled by Bill the Butcher, he was speaking in Irish and Bill the Butcher asks Amsterdam to translate it. Amsterdam said that the man was make peace with his god and then Bill the Butcher said that he hearing confession at the night and called the man as mother-whoring Irish nigger. Bill the Butcher’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by the man was major impact which is fear of being attacked physically by Bill the Butcher. This statement</p>	V


					supported by the statement of Manhsouri (2001) Major impact include ongoing feelings of sadness, anger, not belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.	
57	57/GNY/INT/MIN/01:19:54 57: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 01:19:54: Time of the scene	 <p>Walter: “That’s because you’re thick, ignorant, barbarous Irish whelp.” Amsterdam was shaky behind the theater after the man was dead. Suddenly Walter come to him and said that Bill was killed Shakespeare’s follower but Amsterdam said that he don’t know who is the man. Walter said to Amsterdam that he is thick, ignorant, and barbarous Irish whelp.</p>	Internalized	Minor	According to this scene, after the man that fired his pistol at Bill the Butcher was dead, Amsterdam was shaky in the behind of the theater stage. Suddenly Walter comes to him and said that the man was Shakespeare’s follower but Amsterdam said that he didn’t know about him. Then Walter said to Amsterdam that he is thick, ignorant, and barbarous Irish whelp. Walter’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).	V


					While the impact felt by Amsterdam was minor impact which is feeling shaky and trembling because called thick, ignorant, and barbarous Irish whelp. This statement supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
58	58/GNY/INT/MOD/0 1:20:05 58: Data number GNY: Gangs of New York INT: Internalized MOD: Moderate impact 01:20:05: Time of the scene	 <p>Walter: “Tear my head off and destruct the world, just like the rest of the stupid Irish.” Walter just grabbed of Amsterdam’s jacket and said tear his head off and destructs the world just like stupid Irish.</p>	Internalized	Moderate	According to this scene, after call Amsterdam as thick, ignorant, and barbarous Irish whelp suddenly he grabbed of Amsterdam’s jacket and said to Amsterdam that tear his head off and destruct the world just like the rest of stupid Irish. Walter’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).	V


					While the impact felt by Amsterdam was moderate impact which is wanted to physically attack Walter. This statement supported by the statement of Manhouri (2001) Moderate impacts includes feeling angry for one day and wanting to physically attack the perpetrator.	
59	59/GNY/INT/MIN/01:45:55 59: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 01:45:55: Time of the scene	 <p>Bill the Butcher: “This show ain’t for blackies.” After the knife toss performance is done, Bill the Butcher give an honor to priest Vallon which is Amsterdam’s father but suddenly Amsterdam throw his knife to Bill but he can avoid it. Bill threw the knife back at Amsterdam and it went right through his stomach. Afterwards Amsterdam caught by Bill’s friends and they would torture him but one of them said to the black guy and ejects him from that</p>	Internalized	Minor	According to this scene, after the knife toss that performed by Bill the Butcher and Jenny Everdeane, Bill the Butcher give an honor to priest Vallon which is Amsterdam’s father that was killed by Bill the Butcher. Suddenly Amsterdam throws his knife to Bill the Butcher but he can avoid it and Bill threw the knife back at Amsterdam and it went right through his stomach. Afterwards Amsterdam was caught by Bill the Butcher’s friends and they would torture him but one of them said to a black guy to leave that place and eject him from that place also	V


		place.			<p>called him as blackies. Bill friend's dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of "whiteness", self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by that black guy was minor impact which is feeling shaky and trembling because being called as blackie. This statement supported by the statement of Manshouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.</p>
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60	<p>60/GNY/INT/MIN/01: 46:01 60: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 01:46:01: Time of the scene</p>	 <p>Bill's friend: "Don't you hear nigger?" When Bill the Butcher was torture Amsterdam, there is a black guy that saw that then Bill the Butcher's friend ejects him and call him nigger.</p>	Internalized	Minor	<p>According to this scene, when Bill the Butcher was torture Amsterdam, there is a black guy who watches this. Bill the Butcher's friend who noticed it threw him out of that place and called him as nigger. Bill the Butcher's dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of "whiteness", self-devaluation (racial slurs as nicknames, rejection of ancestral culture, and fratricide).</p> <p>While the impact felt by the black guy was minor impact which is feeling shaky and trembling because being called nigger by Bill the Butcher's friend. This statement supported by the statement of Manshour (2001) Minor impacts includes sweaty palms, feeling shaky, passing or brief feelings of anger and sadness.</p>	V
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61	<p>61/GNY/PM/MIN/01:46:12 61: Data number GNY: Gangs of New York PM: Personally mediated MIN: Minor impact 01:46:12: Time of the scene</p>	 <p>Bill the Butcher was ready to torture Amsterdam with his knife in the front of the audiences.</p>	Personally mediated	Minor	<p>According to this scene, Amsterdam was laid down by Bill the Butcher and his friends to be tortured by Bill. Bill the Butcher climbed up on the table where Amsterdam lay, and then he threatened Amsterdam with his knife in the front of the audiences. Bill the Butcher's behavior can be classified as Personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Amsterdam was minor impact which is feeling shaky and trembling because was threatened by Bill the Butcher. This statement supported by the statement of Manshoury (2001) Minor impacts include sweaty palms, and sadness, and feeling shaky and trembling.</p>	V
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62	<p>62/GNY/PM/MAJ/01: 47:22 62: Data number GNY: Gangs of New York PM: Personally mediated MAJ: Major impact 01:47:22: Time of the scene</p>	 <p>The torture of Amsterdam started with the way Bill the Butcher bashed his head to Amsterdam's head so bloody. Then Bill the Butcher heated an iron rod and stuck it against Amsterdam's cheeks.</p>	Personally mediated	Major	<p>According to this scene, Amsterdam's torture started with the way Bill the Butcher bashed his head to Amsterdam's head until it's bloody. Then Bill the Butcher wanted to make Amsterdam would walk with shame among the people of the Five points, as Bill the Butcher had heats up an iron rod and stuck it against Amsterdam's cheeks. Bill the Butcher's behavior can be classified as personally mediated racism. This statement supported by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Amsterdam was major impact which is fear of being attacked physically by Bill. This statement supported by the statement of Manhouri (2001) Major impact include ongoing feelings of sadness, anger, not</p>	V
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					belonging ,and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.	
63	63/GNY/PM/MAJ/02:02:45 63: Data number GNY: Gangs of New York PM: Personally mediated MAJ: Major impact 02:02:45: Time of the scene	 <p>John who betrayed Amsterdam came back to ask apologize to him, but Amsterdam said that John had to get out of the city. In the next day when John wants to get out of the city, he meets McGloin and he invited by McGloin to meet and interrogated with Bill the Butcher. Amsterdam and Jenny was hearing news that Johnny was hanging on a fence near Five point's road so that both of them run to comes to see Johnny.</p>	Personally mediated	Major	According to this scene, Johnny come back to Amsterdam to ask apologize for him because he was betrayed Amsterdam but Amsterdam said that Johnny had to get out of the city. In the next day when Johnny wants to leave the city silently, he met McGloin and invited to interrogate by Bill the Butcher. When Johnny was interrogated by Bill the Butcher, Bill explained that natives are a man who gives his life for his country like his father and Bill ask Johnny like are him willing to do that. But in the night, Amsterdam and Jenny heard news that Johnny was tortured by Bill the Butcher and hanging on a fence near the Five Point's road and both of them run to see Johnny's condition. Bill the Butcher's behavior can be classified as Personally mediated racism. This statement supported	V


					<p>by the statement of Jones (2000) Personally mediated racism manifest as lack of respect (poor or no service), suspicion, devaluation and dehumanization.</p> <p>While the impact felt by Johnny was major impact which is fear of being attacked physically again. This statement supported by the statement of Manshour (2001) Major impact include ongoing feelings of sadness, anger, not belonging, and resentment, fear of being attacked verbally or physically, paranoia, not trusting anybody, and post trauma stress.</p>	
64	<p>64/GNY/INT/MOD/0 2:04:23 64: Data number GNY: Gangs of New York INT: Internalized MOD: Moderate impact 02:04:23: Time of the scene</p>	 <p>McGloin: "What's nigger doing in thus church?" McGloin secretly prayed in Amsterdam's church and then Amsterdam caught him with two of his friend and one</p>	Internalized	Moderate	<p>According to this scene, McGloin secretly prayed in Amsterdam's church which is owned by the Dead Rabbits gang. Amsterdam caught him prayed in his church with two of his friend and one of them is a black guy named Jimmy. McGloin realized Jimmy's presence ask him what is he doing in thus church and called</p>	V


		of them was a black guy. McGloin realized that black guy's presence and then ask what nigger is doing in thus church.			<p>him nigger because of his black skin. McGloin's dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of "whiteness", self-devaluation (racial slurs as nicknames, rejection of ancestral.</p> <p>While the impact felt Jimmy was moderate impact which wants to physically attack the McGloin because being called as nigger. This statement supported by the statement of Manshour (2001) Moderate impacts includes feeling angry for one day and wanting to physically attack the perpetrator.</p>	
65	65/GNY/INT/MOD/0 2:04:34 65: Data number GNY: Gangs of New York INT: Internalized MOD: Moderate impact	 <p>McGloin: "There is no nigger in the</p>	Internalized	Moderate	According to the scene, Jimmy hit McGloin after being called as nigger and Jimmy's friend help him to kicking McGloin. Then McGloin got whacked by Amsterdam and he said that there is no nigger in Natives and Rabbits because it's one thing	V

	02:04:34: Time of the scene	<p>Natives. Natives and Rabbits is one thing. A nigger in the church is something else!” After being called as nigger, Jimmy hit McGloin and his friend help him to kicking McGloin. Then McGloin whacked by Amsterdam and he said that nigger in the church is something else.</p>			<p>and nigger in the church is something else. McGloin dialogue can be classified as Internalized racism. This statement supported by the statement by Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral.</p> <p>While the impact felt by Jimmy was moderate impact which is wanted to physically attack McGloin because being underestimated by him. This statement supported by the statement of Manhsouri (2001) Moderate impacts includes feeling angry for one day and wanting to physically attack the perpetrator.</p>	
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66	<p>66/GNY/INT/MOD/0 2:04:47 66: Data number GNY: Gangs of New York INT: Internalized MOD: Moderate impact 02:04:47: Time of the scene</p>	 <p>McGloin: “Father! Jesus, did you know there’s a nigger in your church?” After McGloin ridiculed Amsterdam, suddenly Amsterdam’s friend that called as “father” by McGloin come and McGloin telling to him that there is niggers in the church.</p>	Internalized	Moderate	<p>According to this scene, McGloin ridiculed Amsterdam that Amsterdam will be rotated on a pole like his people and suddenly Amsterdam’s friend that called as “father” by McGloin comes. McGloin telling him that there is a nigger in the church. McGloin’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral.</p> <p>While the impact felt by Amsterdam and his friends was moderate impact which is wanted to physically attack McGloin. This statement supported by the statement of Mansouri (2001) Moderate impacts includes feeling angry for one day and wanting to physically attack the perpetrator.</p>	V
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67	<p>67/GNY/INT/MIN/02:11:07 67: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 02:11:07: Time of the scene</p>	 <p>Man: "Not so fast, you little yellow bastard!" It was election day in Five point's road, Bill the Butcher and his gang broke into a Chinese building that full of Chinese people and called them as yellow bastard.</p>	Internalized	Minor	<p>According to this scene, In Five point's road today is election day, Bill the Butcher and his gang broke into a Chinese building that full of Chinese people. Bill the Butcher and his gang broke that Chinese building to force the Chinese people to vote on their side, but Bill the Butcher and his gang called them as yellow bastard. Bill the Butcher and his gang's dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of "whiteness", self-devaluation (racial slurs as nicknames, rejection of ancestral.</p> <p>While the impact felt by Chinese people was minor impact which is feeling shaky and trembling because their place being invasion by Bill the Butcher and his gang. This statement supported by the statement of Manshourri (2001) Minor</p>	V
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					impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
68	68/GNY/INT/MIN/02: 11:18 68: Data number GNY: Gangs of New York INT: Internalized MIN: Minor impact 02:11:18: Time of the scene	 <p>Man: “Bastard? I fought for you, nigger. I lost an arm for you.” Jimmy calls a man as bastard and forces that man to vote his people. But that man said to Jimmy that he fought for him until he lost his arm, but then he called Jimmy nigger.</p>	Internalized	Minor	<p>According to this scene, Jimmy comes to a man; he calls the man as bastard and forces that man to vote his people. But that man said to Jimmy that would be rude and he said that he fought for Jimmy until he lost his arm and then calls Jimmy as nigger. The man’s dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral.</p> <p>While the impact felt by Jimmy was minor impact which is brief feelings of anger and sadness. This statement supported by the statement of Manhouri (2001) Minor impacts include sweaty palms, passing or brief feelings</p>	V

					of anger and sadness, and feeling shaky and trembling.	
69	69/GNY/INT/MIN/02:14:49 69: Datum number GNY: Gangs of New York INT: Internalized MIN: Minor impact 02:14:49: Time of the scene	 <p>Bill the Butcher: “Notch, 45, you Irish bog bastard.” Walter invited Bill the Butcher to get in his office to negotiate with democracy, but when Walter in the front of his office Bill the Butcher throw his knife to the back of Walter. Walter fell to the ground and Bill took his cane and called Walter as Irish bog bastard.</p>	Internalized	Minor	<p>According to this scene, Bill the butcher has invited by Walter to his office. They want to take negotiate with democracy about the election day that was held yesterday in Five Points. But when Walter in the front of his office, Bill the Butcher throw his knife to the back of Walter’s body and he fell into the ground. Bill the Butcher took Walter’s cane and called Walter as Irish bog bastard and hit him until Walter was dead. Bill the Butcher dialogue can be classified as Internalized racism. This statement supported by the statement of Jones (2000) Internalized racism manifests as an embracing of “whiteness”, self-devaluation (racial slurs as nicknames, rejection of ancestral.</p> <p>While the impact felt by Walter was minor impact which is feeling shaky and trembling</p>	V

					because called Irish bog bastard by Bill the Butcher. This statement supported by the statement of Manhouri (2001) Minor impacts include sweaty palms, passing or brief feelings of anger and sadness, and feeling shaky and trembling.	
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