

# RACIAL DISCRIMINATION TOWARD ALGERIAN TROOPS BY FRENCH IN RACHID BOUCHAREB'S *INDIGÈNES*: AN ORIENTALISM STUDY

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## ABSTRACT

Racial discrimination is analyzed in this study since it remains happen today particularly in institution or it is usually called as institutionalized discrimination. Its portion is different between one country and another. One of factors that cause it is the existence of stereotypes. This study aims to reveal the issue of racial discrimination toward Algerian troops by French as portrayed in French movie entitled *Indigènes* on which occurs institutionally and results in economic disparity, unequal education system, difference of rights to perform religious beliefs, and clustered social relationship. The study applies post-colonialism theory, specifically *Orientalism* proposed by Edward Said.

This study uses qualitative method particularly textual analysis, and it was done by observing and analyzing preferred scenes and its transcripts focusing on the issue of racial discrimination faced by three Algerians main characters. Non-narrative aspects such as camera shots, camera angle, costume and colour are analyzed as well to strengthen the analysis. The main contribution of this study is to reveal institutional racial discrimination conducted by French government results in economic, education, religion and social relationship aspects in Algerians troops' life that violates the France republic's motto; *Liberté, Égalité, et Fraternité*. This study finds the portrayal of binary opposition, stereotypes, and prejudices as well as racial discrimination in *Indigènes*. The conclusion is this movie portrays racial discrimination institutionalized within French government, and stereotypes are one of factors that can cause it.

**Keywords:** Racial Discrimination; Stereotypes; Orientalism; Algerians Troops; French

## 1. Introduction

Racial discrimination is not such of strange thing nowadays for it has been occurred since the beginning of colonization. It exists in all countries in the world and becomes serious problem within including France. Racial discrimination happens because there are various races exist such as "White, Black, Red, Yellow, and Brown" (pbs.org). Colonization is one of factors in which they can encounter. Within these varied races, according to Ashcroft, there are notions of superior and inferior since those are different from each other particularly White and Black (2000: 19). Europeans or White are included as superior while others are inferior.

Those differences lead to the discrimination practice which are usually begun by the prejudice on which caused by the existence of the stereotypes that exist between them. Stereotypes certainly exist within the differences of racial and cultural background of each. Stereotypes that exist within those races, according to Tyson, refer to Western considered as superior, civilized, and advanced while the Eastern is inferior, uncivilized, and backward (2006:420). Frequently, discrimination is caused by these kinds of stereotypes. Stereotypes, according to Pickering, are "the idea of exaggerating and homogenizing traits held to be characteristic of particular categories and serve as blanket generalizations for all individuals assigned to such categories" (2001:10).

Stereotypes are a form of subjectivity of the Western toward Eastern. It plays an important role in the case of productive subjectification because it is about how someone understands others based on his or her own opinion (Bhabha cited in Reading Guide to Homi Bhabha, 2). Since they are said as generalization, hence it is not necessarily true about the idea within, and people should not totally believe in. Nevertheless, they often do and it leads to the damaging impacts such as the prejudice on which ends in the discrimination process or *othering*.

In France, racial discrimination happens in almost all immigrants that mostly from its former colonies including Algeria. There, Algerians face discriminations that happen in several aspects of life of Algerians whether in economic, religion, or relationship. This discrimination is portrayed in French movie, *Indigènes* directed by Rachid Bouchareb in 2006. This movie tells about the war

between France and German in the World War II. There are two dominant foreign troops, Algerians and Moroccans, yet Algerians are the most dominant foreign troops here. They all are given promise by French about *Liberté, Égalité, Fraternité*. However, during and after the war, French do not keep it. It is proven by Abdelkader who lives in poverty and does not receive his pensions. Besides, in fact, Algerians also still do not get their independence until 1962.

Actually, Bouchareb's intention in this movie is to eliminate prejudice toward North Africans as well as to give people more perspective toward them (imdb.com). In addition, it intends to give critics about the equality and frozen pensions of the foreign veterans as well. Since the main theme of this movie is discrimination, thus the racial discrimination issue will be the main focus of the study. It is chosen for there is still no study discussing about the Francophone in the case of racial discrimination in English Department, Universitas Airlangga. Besides, it remains happened in society nowadays. Furthermore, the portion of the racial discrimination is different between one country and another. Lastly, this study aims to reveal racial discrimination toward Algerian troops results in economic disparity, unequal education system, difference of rights to perform religious beliefs, and clustered social relationship.

## 2. Theoretical framework

### Orientalism

Since this study focuses on the portrayal of racial discrimination, *Orientalism* suggested by Edward Said, as the specific form of *Othring*, is believed becomes the appropriate theory to be applied in this study. According to Said, Orientalism examines the ways through which "the 'Orient' was, and it continues to be constructed through the lens of Europeans, in defining Orientalism as a Western style for 'dominating, restructuring, and having authority over the Orient'" (1978:3). Moreover, Said said, "The purpose of Orientalism is to produce a positive national self-definition for Western nations by contrast with the Eastern on which they project all the negative characteristics toward" (2006:421). This construction results binary opposition between them.

Binary means "a combination of two things, a pair, 'two', duality (OED)" (2000:18). The notion that is carried by the binary opposition is very contradict each other, White and Black or Western and Eastern are for examples. This kind of binarism entails a violent hierarchy in which one term of the opposition is always dominant (white over black). In other word, there is further notion that lies behind that binary opposition. That notion is actually stereotypes between them created by those who have power, the Western. Hence, stereotypes are the form of subjectification and generalization. The Eastern is projected by all negative characteristics while the Western is projected by all positive images. This construction or stereotypes are perpetuated through all media or literary works in Western country on which those stereotypes can lead to prejudice. According to Bakanic, "prejudice is literally prejudgment. It is a negative attitude about a person or group, issue, or thing. It is often based on stereotypes and over generalizations rather than direct experience" (2009:6).

Because of the stereotypes and prejudices which can make the Western realize that they are much different from the Eastern, they 'other' them. This process is called as *othering*. At first, *Othering* is the process where "the 'construction' of the subject itself" is 'inseparable from the construction of its others'. The subject or group derives its identity in a process of differentiation that excludes 'us' from 'them' based on racial, ethnic, religion, or geographically defined category of people" (Bhabha cited in Childhoods 2010). It is the starting point of *Othering* in which excluding those who are different. Then, it is continued by "the colonizer's treatment of members of the indigenous culture as less than fully human" (2006:420). In other word, this is the stage in which the real process of discrimination, specifically racial discrimination, occurred.

Discrimination can be defined as "treating people unequally based on their identification or association with a group or category of people; it includes the denial of opportunities, the inequitable application of laws, differences in access to resources and services or simply condescending, disrespectful treatment" (2009:8). In short, a group is treated differently and less

fairly. And in terms of racial discrimination, the group is treated differently and less fairly based on their race. Institutional discrimination is a part of discrimination which is “discrimination as a product of policies, practices or organizational procedures” (2009:8). Furthermore, within Institutional discrimination, there is the so-called as direct discrimination which is “discrimination that is prescribed, intentional action that has become institutionalized” (2009:105). Hence, it is a kind of discrimination that is deliberately done for the sake of a party, the powerful one on which it can bring disadvantages for the rest.

### 3. Methodology

In conducting the analysis, the writer applies the qualitative methods on which it is a research procedure which products descriptive data such as written or oral words from people and observed behaviour (Bogdan and Taylor 1975:5 cited in Moleong 2011). This research procedure presents the details of a phenomenon into rich literal descriptions. Some functions of qualitative method are usually used by the researchers to examine things in depth and to understand the sensitive issues (Moleong 2011). Furthermore, textual analysis is used since film is included as a text.

The primary data of this study is the movie itself, *Indigènes* (Days of Glory) directed by Richard Bouchareb in 2006. Meanwhile, the primary source of the analysis is the theories used to analyze the issue within this study such as *Orientalism* by Edward Said in 1978 as well as *Prejudice: Attitude about Race, Gender, and Class* by Von Bakanic in 2009. Moreover, there are secondary sources taken to support and to sharp this study; any printed and unprinted reliable or trustworthy materials such as books, articles, and scholarly journals as well as the previous theses related to this study are used as supporting data in this study.

In collecting the data, the writer captured the preferred scenes which portray the discrimination issue as well as the binary opposition or stereotypes between the Orient and the Occident, transcribed the dialogues that contains those issues, and distinguished those identified scenes and their transcription to be analyzed in narrative and non-narrative aspects.

In analyzing the data, the narrative aspects will be firstly analyzed by finding the binary opposition through the characters. By finding this binary opposition, it will reveal the stereotypes between them. Then, it is continued by analyzing the issue of racial discrimination as well as its effect through its plot and characters and exploring in what aspects or fields discriminatory practices occur in the movie toward Algerian troops. Meanwhile, *mise-en-scene* is analyzed for the non-narrative aspects which cover camera shots, camera angle, colour, and costume.

### 4. Discussion

#### 4.1 The Portrayal of Binary Opposition, Hierarchy, and Stereotype of the Orient

Binary opposition found in this movie is the concept of race, the binary between White or the Western or the Occident and Black or the Eastern or the Orient. In this binary opposition, there is further binary opposition of their characteristics that lies in each race. This binary relationship automatically leads to the hierarchy between them. Binary opposition relationship and its portrayed hierarchy are the binary between French and North Africans especially Algerians. Some binaries are explicitly found through the scenes or dialogues while some can be implicitly seen through the plot of the story.

On the one hand, binary opposition that could be found within this movie is French depicted as civilized or educated, and advanced or modern. In short, French is portrayed as superior. On the other hand, North Africans or Algerians are depicted as primitive or uncivilized, backward and inferior. Those positive and negative images show the hierarchy between them which put the Western on the top while the Eastern on the bottom. When the binary opposition is revealed, their stereotypes can be found since they lie behind that binarism.

A scene which shows the superior portrayal of French appears in the very beginning of the movie or the stage of introduction within a plot (02:37) in which there were bunch of Algerians with enthusiasm spirit were about to leave their country, Algeria, to liberate their motherland France from German occupation. The Algerians were seemed flare up to liberate France in which it is

clearly not their homeland. However, they wanted to help to liberate them from German occupation. Definitely they did this for a reason although they did not say it directly; France promised them Liberty, Equality, and Fraternity if they won the war. Considering this promise, Algerians, who felt subordinated or marginalized, did not have decent life and had not gotten their independence yet, used that opportunity to get a better life. They were willing to help France only to get a better life – Liberty, Equality, and Fraternity. They wanted to be considered as equal as French, and this was their dream. This phenomenon implies that Algerians are inferior, and they cannot get their better life by themselves. They depend on France to get better life; it shows that France is superior to them. This scene seems clarify the binary opposition between French or the Occident and Algerians or the Orient as well as its hierarchy.

In addition, the portrayal of superior French or the Occident and the portrayal of the Orient as inferior could be found within the scene (05:20) where there was a French commander led the Moroccans' row in the desert. The Moroccans just obeyed what was commanded by French commander. This shows that they were powerless. In contrast, French was portrayed as powerful or superior since they were the one who commanded the Moroccans' row - French serving as the commander, as a decision maker position whilst North Africans only serving as soldiers. This situation undoubtedly demonstrated the power of French over North Africans.

Another negative portrayal of the Orient which states that they are backward is depicted in two scenes. Both scenes portray the backwardness of the Orient in the matter of education: education in military theoretically (06:21), education how to read or write (40:25), and education in military practically (09:45). In 06:21, there was French Captain giving such a lecture to the troops which mostly were non-French or North Africans. This situation approves the portrayal of the Orient that they are backward since it can be assumed that they do not have good education when they are in their homeland. They just have an education and skilled in military when they join French Army. Besides there was only a French troop who joined that lecture and the others were North Africans. This shows that French is more advanced than the Orient because it can be predicted that they have better education. Additionally, the superiority of French appears here in the matter of their occupations. French has authority to teach them. This thing confirms the third form of Orientalism as corporate institution for dealing with the Orient on which one of their roles is teaching them (1978:3).

Furthermore, the backwardness of the Orient in the matter of education is found in terms of reading disability of Said. In 40:25, he saw the Algerian Corporal namely Abdelkader was sitting and reading a book and Said said that he cannot read because he never went to school. This situation can prove the portrayal of the Orient that they are backward; they do not know how to read or write since they have no previous education. However, Abdelkader, an Algerian Corporal is able to read because he has already joined French Army for a long time, it could be realized through his degree as Corporal; it is not that easy to reach Corporal degree within French military. This scene also indicates prejudice that is done by Martinez. He did not give Said proper education since he thought Said did not need it because his position in army is not too important, even he put Said as his servant.

In a conclusion, these data show the backwardness of Algerians since they are unskilled in military and reading disability as well. They are able to do those all due to their enlistment in French Army where they are well educated and trained within. This actually demonstrates the superiority or the advanced of France and the backwardness of the Orient.

Meanwhile, the backwardness of the Orient in the matter of education in terms of testing skill in military field could be verified in 09:45 which portrays the testing of shooting skill for those candidates who are just enlisted the French Army, handled by a Tunisian Sergeant, Martinez, as a representative of French. In testing skill, there was no French participates or tested; Messaoud, an Algerian sniper that was appeared there. Nevertheless he passed the test since it was assumed that he had been joining French Army for some time, and he was well trained by them therefore he was expert on it. This test shows the doubt of French toward an Algerian soldier who had learning shooting. From here, it can be seen that the stereotype is appeared through Martinez's behavior and

it also shows that stereotype has already stuck on their mind, and consequently it is affected how someone perceives toward another as done by Martinez. Furthermore, these two things show the stereotype of their backwardness, and this leads to the prejudice as done by Martinez. Although he knew that Messaoud was an experienced sniper, he still tested him. It is said as prejudice since it is a negative attitude toward someone which can be thought one of its causes is due to stereotypes of them.

Besides shooting skill, the strength of physical endurance is also tested, and the inferior portrayal of the Orient is revealed here. The first requirement for people who want to enlist the Army is absolutely their physical endurance. In this scene, Sergeant Martinez was observing troops who were just enlisted, and he came to Said. When observing, he brought a gun and suddenly hit Said's stomach with it, and Said fell down. Here, Said shows weak physical endurance on which it can be said that he is just weak. Thus, it obviously depicts the image of the Orient that is portrayed as weak because those who want to enlist the Army have to fulfil the requirement about the physical endurance. By having strong physical endurance, it gives French advantage since it can help them in liberating their country and defeating the enemy or winning the war. Stereotypes on the Orient weakness or inferiority are confirmed here.

The last binary opposition as well as stereotypes of the Orient (their primitiveness) that could be found during the movie is when Ballet show is held as a present from French to the soldiers who have already won the war (05:21). Here, the Orient are considered as primitive if it is seen through Europeans' point of view. It is due to Eurocentrism – “the use of European culture as the standard to which all other cultures are negative contrasted” (2006:420). In other word, if the things are not fit with that standard, hence are considered as primitive. This is what happened in this scene. It is portrayed that all North African soldiers and also French were sitting there together to watch the entertainment, but North Africans could not understand the show, and finally they gave up, left the room, and made a chaos outside. This phenomenon shows the primitive side of the Orient if it is seen through Europeans' point of view since they cannot enjoy the show and it is because ballet dance itself comes from Italy on which it is brought and developed in French, and this kind of dance is only presented, danced, and enjoyed by aristocrats ([atlantaballet.com](http://atlantaballet.com) & [ccs.neu.edu](http://ccs.neu.edu)). Hence, it is not surprising if those North Africans did not understand this kind of show and thus are considered as primitive from Europeans' point of view.

Besides, this also shows the stereotype of them about the violence of the Orient since they just left outside and did the protest because they thought that French only presented themselves. Because of this, Abdelkader was prisoned since he fought with Martinez here. It is said that the Orient is closely tied with their brutality or violent on which it is supported in Bin Shen's thesis that North Africans have initiated violent disruptions. As instance that in October 2005, they burnt cars and public buildings in Clichy-sous-Bois. They do this because they are frustrated with the French government's lack of effort to help them in make their life better.

Besides, the violence of the Orient also found when Said was teased by Messaoud that he was a faithful servant of Martinez. This scene pictures the violence of the Orient for just because he is teased like that, Said was getting mad then he tried to strangle Messaoud with a knife on which eventually they were separated by Abdelkader. In addition, this scene also portrays the childlikeness stereotype of them. Said is said as childlike since he was emotional. Messaoud just teased him like that, and he got angry easily. This attitude is similar to children's attitude on which immature and emotional. Meanwhile, the childlikeness of Messaoud appeared when he teased Said like that. Said did not do anything to him but suddenly he teased or mocked him and caused him angry. This also portrays the attitude of children since in fact children often mocked their friends. It can be concluded that they are childlike through their behaviors.

Furthermore, the childlikeness of the Orient, according to French, is not caused by the Orient's behaviour. It is also found when Corporal Abdelkader did not get promotion quickly (55:11) while the French Corporal Leroux got it. It is assumed that French did not give Abdelkader promotion since he thought that North Africans are incapable to be put on higher position on which by the promotion that he got, it means he would have higher and more difficult responsibility. As stated

that “the Orient is said as being childlike or irresponsible is because of their history in the past; the period of slave-trading and slavery colonialism” (2001:13). Through this explanation, it is clearly defined why the Orient is said as childlike.

Stereotypes, if they are seen through this movie, affect much the life of both the Orient and the Occident. It can be seen that French makes a decision only based on stereotypes that are not necessary true about the Orient. They use stereotypes like their guidance as stated that ‘stereotyping is like as a necessary mode of processing information, especially in highly differentiated societies. Through this explanation, Lippmann equated stereotyping within our general means of thinking and making sense of the world and the people within it (2001:18). In short, stereotypes are used as a shortcut to judge or define someone who comes from different nationality or society.

Stereotyping is error of description and judgment is based on a lack of information, of detailed empirical evidence are supplied. Such images and notions are usually held to be simplistic, rigid, and erroneous. Stereotypes are ‘distortion of the truth’” (2001: 12; 10; 75).

Through that quotation, it can be considered that people should not totally believe on stereotypes or using them to judge someone since stereotypes are distortion of truth and not all of them are the same as what is depicted. There would be always an exception of them or some of them are not the same as what is portrayed. And this kind of differences are hidden by those who create stereotypes and generalize them to be the same, to be one characteristic. As stated by Teresa Perkins, she suggests that the feature of stereotype is true in so far “as all typifications are simplifications since they select common features and exclude differences” (2001:13). In other word, it is kind of exception; exception for some images or characteristics that is rejected to be true. Western try to uniform all the Orient’s characteristics in order to be the same as the images that they have already produced and hide the different images that is different from what have already presented by them.

Although this movie provides the binary opposition and stereotypes of the Orient, yet not all of them are portrayed negatively. The exception portrayal is found in Abdelkader. He is portrayed as wise and mature enough in solving the problem which can deny the stereotypes of the Orient which state them as childlike. It is proven when Abdelkader separated Said and Messaoud who were fighting and said that as soldiers they should not act like that on which it is not the behavior of soldiers (46:54). Thus, it can be concluded that not all people are the same as the stereotypes of them. Through Abdelkader, Bouchareb attempts to show that not all the Algerians or the Orient are negative. This has already said by him that he intends to give more perspective of Algerians’ image toward people (imd.com).

#### 4.2 The Portrayal of Racial Discrimination toward Algerian Troops

All discrimination practices that are depicted in this movie are involved in institutional discrimination, specifically in the form of direct discrimination because those discriminations are occurred within institution, Military institution, and it is institutionalized. Those discrimination against France republic principle - *Liberté, Égalité, et Fraternité*.

Discrimination against Liberty principle is found when North African troops did not get permission to leave. This made Martinez and Messaoud angry. Martinez tried to talk with French Captain, yet French Captain did not answer at all. He just left Martinez. Messaoud, then attempted to protest but he did not make it. He still did not get permission to leave, instead he was prisoned. This thing indicates discrimination which violates liberty principle. This thing can be defined as institutional discrimination since it is a kind of discrimination which is a product of policies, policies of French Army.

Meanwhile, discrimination which against Equality principle can be found only in North African troops that are put in the dangerous mission during the war while French only standing and observing them on the top of the hill. This phenomenon is almost the same as what is experienced by a Moroccan veteran namely Abderrahmane El Mahdovi, 93 that “North Africans troops were sent in the most dangerous missions, it was extremely violent and they did not have great equipment” (nytimes.com). Abderrahmane’s explanation strengthens that at that time there was such discrimination. By putting them in the front line, at least it will keep French troops.

Consequently, there are many North Africans dead. What is done by French is associated with racial advantage.

Racial advantage is a notion in which the advantages of White contribute to the disadvantages of non-White or racial minorities (2009:134). This is a system that is made by White in order to get advantages for themselves on which result to disadvantages for the rest or minorities. This racial advantage is happened in this scene as explained earlier that racial advantage brings many of North Africans to their death, and it brings advantages and victory for the French.

Another discrimination which violates Equality principle is found in the scene in which it is portrayed that Abdelkader was reading a Military book. Within that book, it is mentioned that it is obligatory for all troops to be taught how to read and write, yet French did not give it to all troops. Only some troops got it. It indicates that there is discrimination practice in terms of education field.

Considering that phenomenon, French did not want to give African troops education. It is assumed that French are afraid that someday, by giving African troops education, they would fight back against French. It is usually called as colonial supremacy on which by giving the colonized some knowledge, the colonizers were afraid and perceived them as a threat someday (lecture Notes, Maemunah 2012). All of them would be a threat for French someday. Actually, this also can be seen through the highest position of North Africans is Corporal, Corporal Abdelkader. Furthermore, when looking the discrimination toward North African troops in job promotion (54:48) it strengthens that French actually are afraid that someday they would fight them back and French would lose their authority in ruling them.

Discrimination toward them also occurs in the matter of food allocation. All foreign troops did not get the same food allocation as French; they did not get tomatoes. Knowing this, Abdelkader, then did protest toward Martinez, then Martinez talked to French Captain. Martinez said to the French Captain if all foreign troops are not given the same food allocation, it would cause mutiny. After that, French Captain directly gave them the food allocation. If it is seen through French Captain's action when he directly gave the tomatoes for everyone, it can be considered that what Martinez said to him before, affects him. French Captain probably thinks that if there is a mutiny, those foreign troops would not help them to liberate France and as a consequence France has a lot possibility to lose. Whereas in this war they win greatly after 1940, they never win greatly since that as French commander stated. Probably, due to the help of those foreign troops, this time they can win.

Discrimination in trivial thing toward them also occurs in entertainment thing (07:38). French promised to give them an entertainment and those foreign troops were excited in waiting it. Nevertheless, when that entertainment was showing, all foreign troops were disappointed. It was ballet dance. That entertainment was not the same as in their mind. Even, they did not understand what kind of entertainment it was. This made them all went out and did the protest. French only presented themselves.

Discrimination is found in religious aspect too. The religious discrimination occurs when both French and foreign troops are dead. French government differentiates the cemetery. At first the cemetery positions of both French and foreign troops are mixed. However, after French won the war against Nazi, the cemetery is reorganized. They put French troops' cemetery on the top area of the hill while the cemetery of foreign troops' is on the bottom. This change demonstrates that French government applies discrimination toward all foreign troops, even when they have passed away. This condition is ironic since the French government owes the Algerian troops a lot for the freedom of France; they did not respect them much if it is seen through this thing for they put foreign troops' cemetery in a lower place.

This also indicates that French wants to be considered as superior and respected; they want people around the world know and admit that French themselves who struggled to liberate their motherland, but actually according to this movie, French and North Africans struggled together. It causes what is called as national amnesia that is suffered by people now particularly children; people who do not know who sacrifice a lot to liberate their country – they do not know who their heroes actually are (imdb.com). In this case, many of French in the next several generations after

the World War II do not know that North Africans took huge part in liberating their country; the fact that they know is that French struggled by themselves. As stated by Salima, a student from Paris suburb that she never saw an Arab or an African soldier in her history book (bbc.co.uk). And this movie apparently heals them from this disappointment.

The last discrimination practice which violates Equality principle is found in economic field. There is economic disparity and the prosperity of the Algerian troops after the war. It is portrayed that Abdelkader, sixty years after the war, lived alone in poverty. He lived alone in a very small flat, in France. That flat is located in the corner of the street, far from crowd. It is believed that racial discrimination happens here since he only has a very small flat for living and that is not the same as what French veteran get. It is supported by report of BBC News that “living conditions especially housing, for instance, often appealing; Algerians were at the bottom of the queue for social housing and many local authority agencies openly discriminated against them” (bbc.co.uk). This identifies that discrimination apparently is legitimated since not only Military institution that does the discrimination, but also the owner of the residence. Moreover, it is strengthened by what stated in Bin Shen’s thesis that North Africans were arranged to live in “bidonvilles”, shantytowns in undeveloped suburbs. Their homes were often associated with extremely poor living conditions. (Dubet and Lapeyronnie 1992, p. 8 cited in Bin Shen’s thesis).

The poverty of Abdelkader is obviously associated with the pension that is frozen at the longest. In fact, there are many foreign veterans who liberated France, do not get their pensions, but after this movie is launched, they got their pensions. This movie surprisingly made the France President at that time, Jacques Chirac, gave them their pensions though not in the feasible amount of (imdb.com). This shows that though the pension is already unfrozen, discrimination still happens. As reported by BBC News that “a French veteran receives €690 a month while African or North African receives €61 a month” (bbc.co.uk). This difference of amount of the pensions is considered as one of the causes why Abdelkader still survived to live in France. It is assumed that he still lived there only in order to get the Equality as French promised.

The last racial discrimination that is portrayed in this movie is discrimination which violates Fraternity principle. It is portrayed that Irene asked Messaoud to get on the bed and Messaoud accepted it (36:54). However, there was a French woman came in and because of that, Messaoud was so surprised and it made him worry and afraid. He acted like that because he knew that interracial marriage is forbidden. Interracial relationship or racial intermarriage, particularly for French with the Black or the Eastern, is forbidden or prohibited since ‘racial intermarriage is assumed as a sin’ (Fanon 1952). It is assumed as a sin since from the White perspective, Black is considered as a sin, so they prohibit racial marriage because it would become disgrace or White people (Fanon 1952). It is said as sin or disgrace because they came into the world as slaves both mentally and physically. Therefore, if the White marries them, their status automatically decreases since they marry slave (ekkom.net). These explanations show why racial intermarriage is prohibited and this also explains the worry and surprise action of Messaoud when knowing that someone came.

The forbidden interracial relationship or intermarriage can also be found in the letter censorship of Messaoud and Irene. French post-officer censored their letters and by this censorship, it made misunderstanding between them. Irene thought that Messaoud was dead and Messaoud thought that Irene never replied his. By misunderstanding between them, it broke their relationship which means there would be no interracial marriage. This censorship strengthens that institutional discrimination occurred here since even in the matter of relationship, the government has the intervention.

#### 4.3 Non-narrative film elements

Non-narrative aspects hold significant role in a movie since non-narrative aspects consist of techniques that help film maker to tell the story because all elements within non-narrative aspects are included as “language”. *Mise-en-scène* is chosen to be analyzed in this study that covers camera shots, camera angle, costume, and colour.



**Figure 1**



**Figure 2**

**Figure 1** is shot by using medium shot on which it contains a figure from knees or waist up. It is useful for shooting exposition scenes, for carrying movement, and for dialogue (2001:12). By using this shot, the filmmaker wants to show the audience about the situation in which the troops are given the education. By using this, viewers are able to recognize that there were many North African troops were studying there while there was only a French. It can indicate that North African troops are less educated. This shows their backwardness in terms of education.

Costume is also analyzed since it takes an important charge as well in helping film makers to tell the story. Costume may be used to “indicate the information about the personality or status of the character” (2006:11). Even more, their style can reveal class, self-image, and even psychological state. “Costume conveys information about their role in the story before one word of dialogue is spoken” (Nusim, p. 5). In other word, costume can give viewers some information of the characters and make insight of the characters to them.

There is differentiation between French's and North Africans' costumes. Those two costumes are different in its colour and probably the materials too. Algerian troops' costumes have lighter colour, it seems worn-out and there is no symbol of France flag on their left sleeves. While the colour of French's is darker and seems cleaner than Algerian's and there is also the symbol of France flag on their left sleeves as depicted in **Figure 3**. It can be concluded that French's are much better than Algerian's and through the differentiation in costume, it shows that there is discrimination practice through their costumes; Algerians are probably not given the same good quality clothes as French though they are in the same degree for example, like Algerian Corporal Abdelkader and French Corporal Leroux. Although they are in the same military degree but their quality uniform or clothes are different.

**Figure 2** portrays Said tangled Messaoud with a knife and this scene shows the portrayal of the Orient as brutal and childlike. In depicting the Orient as violent and childlike, zoom shot is used here. Zoom shot is “a shot in which the lens alters the angle of view (either from narrow to wide, or wide, or narrow); the effect is a sudden change in shot scale within one take” (2006:17). In zoom shot, “since the camera does not move, the relationships among objects in different planes remain the same, there is no sense of entering into the scene; our perspective remains constant even if the image is enlarged” (2000:201). This shot is also clearly known that its purpose is to emphasize the object. Hence, it can be seen that the filmmaker wants to emphasize the violence and the childlikeness of the Orient.



**Figure 3**



**Figure 4**

Meanwhile, high-angle shot is also used in this scene. High-angles shot “reduce the importance of a subject and this angle is also effective for conveying a character's self-contempt” (2001:15-16). High-angle is used here as the Europeans or French' point of view. It is said as Europeans' point of view since this scene confirms stereotypes of them that are made by them, the childlikeness and brutality of the Orient. Thus, this scene identifies the stereotypes of the Orient through the Europeans' lens or point of view.

Low-angle shot is used in **Figure 3**. Low-angle shot is “a framing where the camera looks up from below at the objects or scene filmed” (2006:16). In this shot, “environment is usually minimized and often the sky or a ceiling is the only background. Psychologically, low-angle heightens the importance of a subject” (2001:17). In other word, low-angle shot makes the subject powerful. This matches with what appears in **Figure 3**. It is portrayed that those who are on the top position or the subject that is photographed from below is French troops who are about to leave the country since they got permission to leave. At that time, Martinez was angry and protested them, yet he got nothing. This thing indicates the powerless of the Orient as well as the powerful of the French; the Orient can do nothing in facing discrimination practice.

Camera shots, colour, and also camera angles are analyzed in **Figure 4** since those elements prove discrimination practice toward North Africans and the superiority of French as well. In proving it, over-the-shoulder and high-angle shot are used in **Figure 4**. Over-the-shoulder shot is “a shot when we normally begin with a shot of both speakers (an establishing two shot), then move to a montage of one-shots as each of the participants variously speaks and listens” (2000:211). In other word, it contains two figures, one with part of his or her back to the camera, the other facing the camera (2001:12).

As can be seen through **Figure 4** which there is a French troop stood on the top of the hill and observed North Africans troops beneath who were struggling against German troops; they were put in the front line of their bastion while French troops saved themselves by standing on the hill and only observing them. This shows over-the-shoulder since one with part of his or her back to the camera, the other facing the camera. And through **Figure 4**, the filmmaker wants to show that North African troops experience discrimination there; he wants the viewers to see or focus with what that facing the camera.

Meanwhile, high-angle shot is used here to depict the superiority of French. This shot is used to reduce the importance of the subject photographed. In this scene, North Africans were indeed powerless since they could do nothing except obeying French to against the enemy though their position was dangerous. They have no power to refuse it. Consequently, many of them are dead.

Colour is also used to emphasize what experienced by North Africans there. Colour is essential thing to analyze since according to Professor of Film Studies in Wesleyan University, colour is a powerful tool; in cinematography, colour can be used to communicate information to audiences; viewers can instantly tell where characters are and what part of the story they are watching (outside-hollywood.com). In other word, it gives the viewers a clue about the condition of the characters. Besides, colour can also communicate emotional information. By the presence of colour, it can help viewers to get the mood of the story; it makes the story more alive – the viewers can feel the tense of the story.

The dominant colour found in this figure is warm colour on which warm colours are usually used to show danger situation (outside-hollywood.com). This warm colour shows danger situation for them who sacrifice their live to liberate France because bullets are everywhere on which eventually they are dead. This danger situation also indicates discriminatory practice toward North African troops who are put in the front line of the bastion; in a short, discrimination is dangerous since it is harmful for some people – for North Africans. This colour can indicate discrimination practice toward them.



**Figure 5**



**Figure 6**

Medium shot and colour are analyzed as dominant elements in **Figure 5**. This figure uses medium shot, once more, to show the exposition scene. It is used to show the ambience that appears within this figure especially the location where the scene takes place. This figure designates that the location is in France, but it was during the colonization. Colour is also important to be analyzed in this study since this figure shows the period of colonization and this is shown by the presence of warm dominant colour within. The dominant colour appearing in this figure is brown which suggests mourning, cheapness, and stinginess (empower-yourself-with-colour-psychology.com). The meaning of brown colour supports with what appears in this scene. This scene demonstrates mourning since there are many troops dead, cheapness and stinginess since the cemetery is not organized well.

Low-angle shot is used in **Figure 6**. As seen in this figure, the object which is cemetery of French troops is photographed from below. And as it said that low-angle heighten the importance of a subject and here the French troops' cemetery is considered as important as well as shows that there is discrimination practice here; French troops' cemetery is put on the top while North Africans' is on the bottom.

Colour is also analyzed here since there is a differentiation in colour between colour that appears in **Figure 5** and **Figure 6**. Colour which appears in **Figure 6** is cool colour that covers blue and green colour. This cool colour symbolizes tranquility, aloofness, and serenity (2001:25). It can be seen that the situation or ambience within that figure is tranquil because narratively, that scene is taken sixty years after the war which means they have won the war and can pass their life well or stably. They have lived in prosperity. However, although this colour shows the tranquility or prosperity, it also suggests the aloofness. Indeed, this shows the aloofness of Abdelkader who lives alone within the France prosperity. Even though France gets its prosperity, yet Abdelkader does not because he still does not get the equality. He still faces discrimination practice in France.



**Figure 7**



**Figure 8**

In **Figure 7**, medium shot is used here, yet its function is to the filmmaker's aim using this kind of shot here is to carrying the dialogue. Hence, the filmmaker uses this kind of shot to emphasize the dialogue in **Figure 7**. As analyzed in the narrative chapter above, Messaoud was afraid and worried since there was a French woman came in. Knowing this, Irene then asked him what happened, and there was a conversation between them. It becomes the reason why the filmmaker uses this kind of shot. He wants to insist what is talked between them.

Colour is analyzed to show danger situation that happened in this figure. It is said as danger because of the action of Messaoud who was worried and afraid; he was afraid that the one who came in is French troops or a person from French government who forbid the interracial relationship. This danger situation appropriates with warm colour that is used in this scene. Beside to show the danger situation, this colour is also used to demonstrate the situation within the scene that can be derived is about romance. As stated by Puguh Budi Susetiyo in his thesis entitled *Vampire and Werewolves in the Movies: Social Aspects of Their Representation* about the use of golden tint colour in *Twilight* to show romance.

**Figure 8** portrays the poverty condition of Abdelkader after the war. Long shot is used in this scene to show the location and characters. Within this scene, it is used to show where Abdelkader stood in, and it automatically shows the condition of Abdelkader's flat which is too small and located on the corner of the street. This figure signifies that Abdelkader lived alone in poverty. Actually, this figure shows discrimination practice toward Algerians in terms of economic disparity

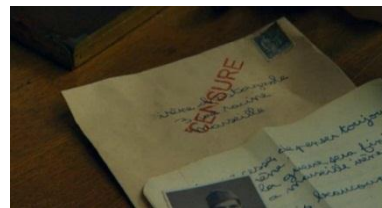
since by knowing the location where he lives, it gives the audience information that he has not gotten his equality yet, he did not get his pension and consequently he lived in poverty.

The dominant colour that is depicted in this figure is grey. The grey colour is often associated with loss or depression (squido.com). Besides, grey can also signify psychologically gloominess and sadness (kmb-designs.com). The meaning of grey colour matched with the condition of Abdelkader at that time. The notion of gloominess and sadness is proven here since he left alone without wife, children, or friends in poverty and has not gotten the equality yet. These things also signify the notion of loss or depression. He lost all of their friends. They were already dead during the war and this made him feels lost and depressed. Furthermore, he has not gotten his pension yet and still left in poverty.

**Figure 9** portrays the discrimination practice in food allocation, medium shot is used here. This phenomenon is shot by using medium shot since one of its functions is for carrying dialogue. Apparently, the filmmaker's aim using this kind of shot here is to emphasize the dialogue between Abdelkader, the Sergeant, and French Captain in which Abdelkader stresses that there is discrimination in food allocation.



**Figure 9**



**Figure 10**

Zoom shot is used in **Figure 10** to emphasize the object. It is used to emphasize discrimination in the matter of social relationship in this scene. The filmmaker uses this shot to insist such discrimination occurs. It can be seen that the camera does not move here and it causes our perspective remains constant even the image is enlarged; people usually recognize something easier when it is enlarged and so do the viewers. This eye-catching image is actually what filmmaker purpose; he makes it to attract viewers in order to they can notice that there is racial discrimination.

## 5. Conclusion

All racial discrimination toward Algerian troops by French portrayed within this movie are involved in institutional discrimination since those are happened in Military institution. These all discriminations violate the three basics France republic's motto which result in economic disparity, unequal education system, difference rights to perform religious beliefs, and clustered social relationship. Discrimination is actually caused by many factors. In post-colonial context, one of the most dominant factors assumed as the cause of racial discrimination is racial stereotypes. The existing racial stereotypes usually lead to the prejudice which ends to discrimination practice.

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