

**DISCRIMINATION TOWARD ALGERIAN MOSLEM DURING
THE DECOLONIZATION AFTER WORLD WAR II AS
DEPICTED IN “ THE BATTLE OF ALGIER “ MOVIE BY
GILLO PONTECORVO**

UNDERGRADUATE THESIS

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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

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**Presented to
Universitas Brawijaya
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For the degree of *Sarjana Sastra***

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Malang, 8 June 2016

The Writer

ABSTRACT

Gunawan, Henry. 2016, **DISCRIMINATION TOWARD ALGERIAN MOSLEM DURING THE DECOLONIZATION AFTER WORLD WAR II AS DEPICTED IN “ THE BATTLE OF ALGIER ” MOVIE BY GILLO PONTECORVO**. Study program of English, Department of Languages and Literature, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Dr. Sugeng Susilo Adi, M.Hum

Keywords: Discrimination toward algerian moslem, rebellion algerian people for their independence

War on this world often depict some discrimination from colonizer to indigene. Thus, it is interesting to analyze discrimination aspect on war Alger French, especially discrimination impact happen in algerian moslem. This research uses discrimination study to analyze which algerian moslem get the discrimination from french for their independence. People algerian characteristics on Algerian war as supporting the main theory. Besides, this research is also concerned with the connection between character issues and when the discrimination are produced will give an influence toward algerian people.

The writer sees Ali character depicted as insurgent for alger independence. Besides, Ali is also portrayed courageous, not afraid with die, geniously. The discrimination studies dispart into personal, institutional, organizational and cultural. Which the writer analyze even scene as portrayed on categories discrimination studies. The government of french is main control when their regulation always make under pressure of alger people and because of that make the atmosphere of discrimination view happen. Women is part of supporting character when the insurgent make a tactics to pass authorized from french army.

The conclusion is war between french and aljzair change the life of Moslem in Aljzair especially. Gillo pontecorvo implies the manifestation of discrimination triggered by the struggling of alger moslem to get their independence from french. The discrimination toward alger Moslem can be seen as physical attack or prejudice from government justice system and religion aspect. War and discrimination aspect is part which can't separated.

ABSTRAK

Gunawan, Henry. 2016, **DISKRIMINASI TERHADAP ALJAZAIR MUSLIM SELAMA DEKOLONISASI SETELAH PERANG DUNIA KEDUA YANG TERGAMBAR DALAM FILM “THE BATTLE ALGIER” OLEH GILLO PONTECORVO.** Program Studi Sastra Inggris, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: Dr. Sugeng Susilo Adi, M.Hum

Kata kunci: Diskriminasi terhadap Aljazair muslim, pemberontakan Aljazair orang untuk kemerdekaan mereka

Perang dunia sering menggambarkan beberapa diskriminasi yang dilakukan penjajah ke pribumi. Oleh karena itu, menarik untuk menganalisis aspek diskriminasi atas perang Aljazair dan Perancis, terutama dampak diskriminasi yang terjadi pada muslim Aljazair penelitian ini menggunakan studi diskriminasi untuk menganalisis Aljazair muslim yang mendapatkan diskriminasi dari Perancis untuk mendapatkan kemerdekaan mereka. Karakteristik orang Aljazair pada perang Aljazair adalah sebagai pendukung teori utama. Selain itu, penelitian ini juga berkaitan dengan hubungan antara masalah karakter dan ketika diskriminasi terjadi akan berpengaruh terhadap orang orang Aljazair.

Penulis melihat karakter Ali sebagai pemberontak kemerdekaan Aljazair. Selain itu, Ali juga digambarkan pemberani, tidak takut mati, genius. Studi diskriminasi dipecah menjadi pribadi, institusi, organisasi dan budaya. penulis mencoba menganalisis setiap adegan yang termasuk kategori diskriminasi. Pemerintah Perancis adalah kontrol utama ketika regulasi mereka selalu membuat tekanan kepada orang Aljazair dan karena itulah membuat suasana diskriminasi terjadi. Perempuan merupakan bagian dari karakter pendukung ketika pemberontak membuat taktik untuk lolos pengecekan dari tentara Perancis.

Kesimpulannya adalah perang antara Perancis dan aljazair mengubah kehidupan muslim di Aljazair terutama. Gillo pontecorvo menyiratkan manifestasi diskriminasi dipicu oleh perjuangan dari Algier muslim untuk mendapatkan kemerdekaan mereka dari Perancis. Diskriminasi terhadap Algier muslim dapat dilihat sebagai serangan fisik atau prasangka dari sistem peradilan pemerintah dan aspek agama. Aspek perang dan diskriminasi merupakan bagian yang tidak dapat dipisahkan.

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CHAPTER I

INTRODUCTION

In this chapter, researcher describes background of the study, problem of the study and objectives of the study. The background of the study consists of definition of Algiers Moslem in French, the rebellion Algiers for their independence. To give more detailed introduction, this chapter also covers the explanation of significance of the study.

1.1 Background of Study

Nation (from Latin: nation, "people, tribe, kin, genus, class, flock") is a social concept with uncontroversial definition, but which is most commonly used to designate larger groups or collectives of people with common characteristics attributed to them - including language, traditions, customs (mores), habits (habitués), and ethnicity. According Harold J. Laski (2000), The state is a group of people that are integrated because they have the authority coercive and legally greater than (personal) individuals or groups that are part of the people or the community. From the statement in some countries will form a society.

Society is a group of individuals who lives together. According to Max Weber (1996 p.3), the sense of community is a structure or action which is principally determined by the expectations and values of the dominant on its citizens while according to Karl Marx (1996 p.11), the sense of community is a

tense organizational structures and development because of the disagreement between the groups divided economically.

The nations of the Asia-Africa began to rise up against the power of the nations Europe. The spirit Asian-African nation struggle is intensified after Russia's victory against Japanese forces. Then comes the decolonization in Asia and Africa with political and social transformation in various countries in Asia and Africa. Decolonization is process continued with the emergence of new countries in Asia Africa. Through various forms of the struggle waged by the nations in the Asia Africa managed to free themselves from the power of the colonizers. One of the countries from Asia is Algeria which their against to French for the independent.

Algeria is an area with a population One Barbarian, but was later conquered by the Barbarossa of Turkey and from that time controlled by the Turkey people. Then after that came the French nation who managed to control Algeria and make Algeria a part of France. Of course, the Algerian people want to get equality with French people in terms of rights and obligations as citizens. Reza Shibudi (p, 2) On November 1, 1954 the National Liberation Front emerged organizations demanding full independence for Algeria. The new end on July 3, 1962 after the army weak Oafs Algerian state to full independence which was proclaimed by De Gaulle wit the first president was Ahmad Beb Bella which is also an important figure in the country.

In this film depicted the social problems that made French society against the Algerian people who think they are a collection of freaks and bullies even the

most severe is the terrorist designation. A form of social inequality in this case is called discrimination.

When we hear the term discrimination is imagined in our minds first is the existence of an unfair treatment and different treatment by the community. It was in accordance with the definition of discrimination expressed by Fulthoni, et.al (2009: 8); basically discrimination is a difference in treatment. Discrimination is unfair treatment and disproportionate done to discriminate against individuals or groups, based on something, usually categorical, or unique attributes, such as those based on race, ethnicity, religion, or membership of social classes. The term is usually to describe the action of the dominant majority party in relation to the minority so weak that it can be said that their behavior is immoral and undemocratic.

In this framework, we can also put a definition from the Liliweri Doob (2005: 218), further recognizes that discrimination is a behavior that is intended to prevent a group, or restrict other groups who are trying to have or obtain resources. Theoretically, discrimination can be done through policies to reduce, destroy, conquer, move, protect legally, creating a culture of pluralism and assimilate other groups.

Discrimination often begins with prejudice. With prejudice, we made the difference between us and others. This distinction because we are social beings who naturally wants to get together with people who are similar to us. Prejudice is often based on misunderstanding, indifference to the group outside the group or fear of difference. Prejudice is exacerbated by the stigma (stigma / stereotype).

Stigma is more based on the facts that lead to a similar pattern, so then we often generalize someone on the basis of the group. Discrimination occurs when belief in the stigma and prejudice that has turned into action. Discrimination is the act of treating others unfairly just because he comes from a particular social group.

Discrimination can also imagine on a film which usually take from problem society.

A film can be a communicator or as intermediaries in communication, this is because a film can be in direct contact with the public audience. Even in this era film can be made for all sorts of purposes, especially with existing technology to make the film into a medium that is attractive and easy to understand. The film is also a means of communication that can affect the value of commuting by relying on the power of the visual image to be interesting.

One theme that is often raised in the film is a historical event, for example, about imperialism in a country. Imperialism known since the 19th century and comes from the Latin that empire which means the highest authority. According to Bullock (1986, quoted from Mulyana, p.17), " imperialism is the conquest of a country's population to other areas by determining the punishment through the power, and exploit economically and financially towards the strangers ". Therefore imperialism shows the superiority of one nation for another, it often appears the phenomena in the society such as discrimination.

In The Battle of Algiers, there are words, images and text that are meant filmmakers to show the reality of discrimination that exists in the community, especially for one particular group. For that through this research will further

disclosed how the filmmakers convey the messages contained in the film *The Battle of Algiers*.

1.1.1 The Battle of Algiers: Synopsis

The commander (Col. Mathieu played by Jean Martin) enters and tells the man to put on a French uniform. The man sheds a tear. He is obviously being forced into something he doesn't want to do. In the next scene you have the commander again speaking to some young men who are hidden in a wall. Ali is obviously going to be a main character. We see him running through the streets.

Some French young men trip him. Ali is a bit of a hot head and smashes the French boys face. We see a man in a prison being beheaded with the guillotine.

Ali witnesses this. Cut to Ali (played by Brahim Hadjadj and he is a Moslem) being approached by a young boy with a note. He is given instructions on how to carry out a terrorist plot. He is tricked into shooting a French officer but the gun was empty. He meets one of the leaders of the resistance movement, the Jaffar. In the next scene a drunken man is beaten by a bunch of little kids.

In the next scene Ali shoots a middle-aged man. A FLN wedding is performed. The French put them in charge of civic affairs but it seemed like a religious wedding. Ali appears to be among a group of young men who infiltrate the police headquarters and kill several police personnel. This is only the beginning of a series of attacks against the police. There are casualties on both sides.

The women use their outward signs of piety (burkas) to hide weapons. A group of women dress up like western women. Bombs are distributed. The women

go into the French restaurant area that looks as though it may have been pulled out of Paris with fashionably dressed people, sidewalk cafes and people enjoying their leisure time.

The French respond to all of the Terrorist activities with a show of force. For a moment the commandant looks like an Amway salesman describing what is exactly like a multilevel marketing scheme in his explanation of a terrorist cell.

The FLN is ordered to strike but the French have a hidden agenda to find out whom the resistance fighters might be. The French captain is very clever to know that the insurrection would come after the terrorist bombings.

Another bombing at a crowded horse race: Some of the French adults attack an Algerian child. There are two scenes with reporters asking questions. In the first one a high-level resistance fighter is questioned. In the second, the captain is confronted with some difficult questions. One of the things they are asked about is if they use torture. The captain answers in a diplomatic manner and then the audience sees several acts of brutal torture with the Algerians as the victims.

In the closing scene we see the captain negotiating with the resistance fighters who want a written promise that they will have a fair trial if they surrender. The fighters ask him to send it up in a basket. The resistance fighters send a basket containing a bomb. It explodes killing or injuring at least one soldier. Jaffar is captured but Ali is still at large. The closing scene shows Ali with his friends. They hear soldiers coming and all but the woman hide in the wall-hiding place. The French soldiers plant a bomb outside the hiding place. We saw

this scene before at the beginning of the movie. Apparently the Algerian we saw in the opening scene who shed a tear led the French to Ali. The bomb explodes.

The final scene takes place some time later in 1960. There is a riot going on with soldiers shooting into the crowds. The film ends with the captain narrating that on July 2, 1962 a new nation of Algeria was born.

1.2 Problem of Study

Based on the above description, it can be formulated an issue as follows:

1. How discrimination values depicted in “The Battle of Algiers” movie?
2. How the message in “The Battle of Algiers” movie for the audience?

1.3 Objective of Study

1. To find out how the scene is used as a means of discrimination depiction in “The Battle of Algiers” movie.
2. To know the message in “The Battle of Algiers” movie to the audience.

CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH METHOD

This chapter discusses review of the related literature. It consists of some parts which include Theoretical Framework, Previous Studies, and Research Method, the previous studies and the research method are also included in this chapter.

2.1 Theoretical Framework

In this study, discrimination theory is the basic theory and will be applied to analyze *The Battle Algier* movie. This study will investigate how Moslem is treated in French to survive their independent as depicted in *The Battle Algier* movie. In defining the term discrimination, the first step to understand its meaning is to define the term of stereotype and prejudice. Three of them cannot be separated because they are closely connected each other. According to Gordon Allport in His book entitle *The Nature of Prejudice* (1957, cited in Whitley and Kite 2010, p.08), defines the behavior toward members of the groups as three components: stereotypes, prejudice, and discrimination.

2.1.1 Stereotype

Stereotype is a spontaneous process when people meet others. It allows people to think and analyze others in aim to remember them. In describing

stereotypes, Whitley and Kite in their book entitled *The Psychology of Prejudice* (2010, p. 78) states,

“It happens in a blink of an eye. You see a person walking in front of you and before you realize it, you have determined the person’s age, race, gender and depending on other available cues, perhaps her or his occupation or interests”

Thus, stereotype is a spontaneous action to determine the person’s age, race, gender, and occupation or interests. Through this process, people place others and themselves into categories called social groups. Once these social groups are created, people develop beliefs about the members of those groups.

They then use the beliefs to guide and decide their future interactions with individual social group members. Regarding this belief, people tend to make a quick decision to judge others. Quick decision is a positive reaction for people to respond to something as Whitley and Kite (2010, p. 78) stated “quickly making decisions about people and objects allows perceivers to move ahead, ready to deal with the next piece of information that faces them.” However, this efficiency comes at a cost, as Whitley and Kite (2010, p. 78) stated “but quick decisions also lead people to make snap decisions and think stereotypically and, perhaps, to make errors of judgment.” Thus, quick decision triggers people to think stereotypically and makes errors of judgment.

Stereotype belongs to a class of categories called schemas, according to Whitley and Kite (2010, p. 79) schema is cognitive structures that contain a person’s knowledge and beliefs about a particular object or social group.

Furthermore, Hamilton (1981, cited in Whitley and Kite 2010, p. 79) schemas influence what people pay attention to how they organize information and what

they later remember. Stereotype operates as schemas in that they influence the perceiver's acquisition and interpretation of information about members of social groups. Whitley and Kite (2010, p. 79) added that this acquisition and interpretation, in turn, sets up the expectations for how members of social groups will set.

Stereotypes are an indicator of ingroup consensus. When there are intragroup disagreement over stereotypes of the ingroup and/or outgroups, ingroup members will take collective action to prevent other ingroup members from diverging from each other.

John C. Turner (1987) proposed if ingroup members disagree on an outgroup stereotype, then one of three possible collective actions will follow:

First, ingroup members may negotiate with each other and conclude that they have different outgroup stereotypes because they are stereotyping different subgroups of an outgroup (e.g., Russian gymnasts versus Russian boxers).

Second, ingroup members may negotiate with each other, but conclude that they are disagreeing because of categorical differences amongst themselves.

Accordingly, in this context, it is better to categorise ingroup members under different categories (e.g., Democrats versus Republican) than under a shared category (e.g., American). Finally, ingroup members may influence each other to arrive at a common outgroup stereotype.

Moreover, stereotype consists of three steps followed regarding to Whittle and Kite (2010, p. 123) that shape first impressions of and behavior toward strangers. Those steps are categorization prototypically and situational influences.

Before a stereotype can be determined, people must categorize a person as a member of stereotyped group. As Whitley and Kite (2010, p. 123) stated, "People tend to classify others into the three basic social categories of gender, race, and age." The second step is prototypically, the factor that affects the speed and ease of categorization. Specifically, Whitley and Kite (2010, p. 124) stated,

"A person is prototypical of social category to the extent that he or she fits the observer's concept of the essential features characteristic of the category. For example, The prototypical African has dark brown skin, dark eyes, tightly curled black hair, a relatively broad nose, and relatively full lips; in contrast, the prototypical European has Light-colored skin, light or dark eyes, straight or loosely curled hair that can be either Light or dark in color, a relatively narrow nose, and relatively thin lips."

Moreover, Maddox (2004, cited in Whitley and Kite 2010, p. 124) added that the more prototypical of a category is person, the more quickly and easily the person is categorized. The last step is situational influences. Although categorization is often automatic, situational factors can intervene in the categorization process to emphasize one category over another. Specifically, Whitley and Kite (2010, p. 125) stated "although people spontaneously subcategorize using basic social categories, they may need to be motivated or subcategorize on the basis of other characteristics, such as occupation." Beside the basic category of stereotype, people also motivated by situational factor to analyze others, for example regarding to Brewer and Feinstein (1999, cited in Whitley and Kite 2010, p. 125), when someone encounters a businesswoman, the salient category will be women it and not businesswoman, is the basic social category.

Moreover, stereotypes will be applied in the next chapter because it seems that

this first step appears before the subject gives a differential treatment toward Moslem as depicted in *the battle of Algier*.

2.1.2 Prejudice

According to Whitley and Kite (2010, p.11), Prejudice is an attitude directed toward people because they are members of a specific social group.

Defining attitude here, specifically Whitley and Kite (2010, p. 11) stated,

“Attitudes are considered to be evaluations of an entire social group or of individuals because they are members of that group.” Prejudice is the second step

after stereotype. While stereotype influenced by belief toward someone, prejudice is stronger than just a belief. Specifically, Whitley and Kite (2010, p. 11) stated,

“Research suggests that evaluations of social group are more strongly related to how a person treats those group members than are the beliefs, or stereotypes, he or

she holds about them.” Thus, related to treat social group, attitude is stronger than

just belief. It is important to note that the evaluations may stem from a purely emotional to social group as a whole or to an individual member of that group.

The emotions depend to individual to decide he or she likes or dislikes. As

Whitley and Kite (2010, p.11) stated, “A person may make an emotional decision to like or dislike someone with very little conscious consideration. These

emotional reactions also can be positive or negative or a mixture of both.”

Therefore, those emotions can lead people to make negative or positive attitude.

Related to the study, prejudice appeared in the movies as the result French anger

due to Algerian Moslem. Such as Whitley and Kite (2010, p. 12) stated,

“Emotional reactions to social groups can originate from several sources. When

people perceive that another social group threatens their own group, for example, they may experience fear, anxiety, or hostility.” Naturally, people feel threatened when the individual or their own group is jeopardized. This experience leads people to be aware of anything that can harm them. Thus, both stereotype and prejudice can be triggered.

Moreover, prejudice also occurs in the matter of religion. Allport (1954, cited in Whitley and Kite 2010, p. 256) stated, “The role of religion (in prejudice) is paradoxical. It makes prejudice and it unmakes prejudices... the sublimity of religious ideals is offset by the horrors of persecution in the name of these same ideals.” Thus, some forms of religion are negatively correlated with prejudice and other forms of religiosity are positively correlated with prejudice. It depends on social process how social group have been treated historically and socially. In The battle of Algier, Moslem started to get unfair treatment after french takeover Aljazair. Furthermore, Prejudice theory also will be used to analyze the data, because the writer thinks that prejudice step appears after the subject stereotyping Moslem characters as depicted in *the battle of Algier* movie.

2.1.3 Discrimination

Moreover, discrimination can manifest itself in many ways, both verbally and behaviorally. Common experiences included hearing racist epithets, receiving hostile and disapproving looks, being subjected to obscene gestures, avoidance by others, and in some cases being personally threatened, having property vandalized, or being physically attacked.

Furthermore, discrimination also occurs at different social levels, from the individual to the cultural. According to Whitley and Kite (2010, p. 13), discrimination is divided into:

1) Interpersonal Discrimination

According to Whitley and Kite (2010, p. 13), interpersonal discrimination occurs when one person treats another unfairly because of the person's group membership. This unfair treatment occurs at individual, or person-to-person level, and result from stereotypical beliefs, evaluations of a group, or a combination of both that results in differential treatment of that person. In the relation with the study, individual discrimination seems occur toward some characters as depicted in The battle of Alger.

2) Organizational Discrimination

According to Whitley and Kite (2010, p. 13), organizational discrimination occurs when “the practices, rules, and polices of formal organizations, such as corporations or government agencies” have discriminatory outcomes. As depicted in The battle of Alger, the character has to get unfair treatment by individuals in corporation.

3) Institutional Discrimination

According to Whitley and Kite (2010, p.15), institutional discrimination occurs when norms, policies, and practices associated with a social institution such as the family, religious institutions, the educational system and the criminal justice system, result in different outcomes for members of different groups. Institutional discrimination often results from

decisions that are neutral in regard to race, gender, and sexual orientation.

Jones (1997, cited in Whitley and Kite 2010, p. 17) added, institutional

discrimination also can be the result of overt practices that give one group

an advantage over others by limiting their choices, rights, mobility, or

access to information, resources, or other people. As depicted in this

movie "The battle of Algier".

4) Cultural Discrimination

According to Whitley and Kite (2010, p. 17) define cultural

discrimination as "discrimination and inequality... built into our literature,

art, music, language, morals, customs, beliefs, and ideology... (to such a

degree that they) define a generally agreed-upon way of life". Thus,

cultural discrimination occurs within a culture of a group. However, it

seems that this phenomenon is not the focus of The battle of Algier. Thus,

cultural discrimination is not used to analyze the movie.

Moreover, Whitley and Kite (2010, p. 372) Added some categories of discrimination based on its level of treatment. Discrimination divides into three

levels, that is blatant, subtle, and covert. Blatant discrimination consists of

unequal and harmful treatment; it is typically intentional, quite visible, and easily

documented. Besides, blatant discrimination occurs in everyday context as well.

For example, verbally insult someone base on religion is categorized as blatant. It

is easy to documented and quite visible. Second, subtle discrimination is unequal

and harmful treatment, it is typically less visible and obvious than blatant

discrimination. It is of unnoticed because people have internalized subtle

behaviors as 'normal', 'natural', or customary. Subtle discrimination tends to be harder to document than blatant discrimination, but it can often be done. Unlike blatant discrimination, which is often intentional, subtle discrimination is often unintentional. For example, a Black boy named Jerome has artistic talent, but his teacher does not care about it. Discrimination occurs because the teacher directly put the attention away from Jerome's talent, society's definition, Black children do not have that particular talent. The last is covert discrimination it is unequal treatment and harmful treatment, it is hidden, purposeful, and often unkindly motivated and consciously to do. Covert discrimination tends to be very difficult to document. For example, a corporate restricts members of a group to a limited number of job categories. Also, covert discrimination is common outside of the workplace as well, including the housing market. Whitley and Kite (2010, p.372) added that blatant, subtle, and covert discrimination can be found at all four of the levels of discrimination including interpersonal, organizational, institutional, and cultural.

2.2 Movie Studies

2.2.1 *Mise en Scene*

Mise en Scene is a term from France and was originally used in making a directing in the theater. *Mise en Scene* can also be said to be "put in the scene" or "put into the scene"; or in other words, the *mise en scene* describe what is contained in a frame or frames and how to show it or arranging it. Thus, it can be concluded that the *mise en scene* is everything that lies in front of the camera to be taken picture is in a movie production.

Then the element contained in the mise en scene is as follows:

1. Setting

Is the most important visual element in the film, includes all the information that shows the appearance of time and place that is separate from the costume.

Setting an aspect of the mise en scene of an active role and regularly which can assume how important the whole action orevents in a movie.

2. Costume

Costumes or dress and accessories is also an important visual element in the film. Directed involved in historical reality often take a long time to examine the clothing, textiles and colors that are commonly used by people at certain times, for costume has an important meaning for help auntentisitas. Costume as aspects of the mise en scene in the film can help strengthen aspects of narrative or story, can also be used to mark a character, or the pattern used to clarify karater clothing or to make a distinction between one character with another character.

3. Acting and movement players

Like setting and costumes, acting and movement of players is important of mise en scene that is used director to support the narrative and help to develop a thematic unity on film. Expression petulant figure in facial expressions and gestures of actors, while the figure refers to the movement of all the action figures includes body language indicated.

4. Lighting

Lighting or lighting consists of three types: there point lighting, height key lighting, and low key lighting. The first type of three-point lighting consists of lighting a different direction to give the impression of a strong and in a frame, but not too dramatic for something deeper than the lighting shadows behind a subject.

In the second type, high key lighting, scenes appear soft and bright with a little shadow in the frame. Usually high key types of lighting used in classical performances Hollywood. Then the third type that is low key lighting. Technically low key lighting is opposite to the second type, namely high key lighting.

Because of the low key lighting uses lighting at a low level and there are shadows or shadows and are usually used in gangster themed film that raises many dark and mysterious atmosphere.

2.3 Film as Communicator

The film is a cutting-edge art that emerged in the 20th century; the film itself is the development of photography invented by Joseph Nicéphore Niepce of France in 1826. Completion of photography that continues finally pushed stub creation of the film itself. Important names in the history of the discovery of the film were Thomas Alva Edison and the Lumiere Brothers (Sumarno, 1996: 2).

From the initial appearance of the film until now many emerging filmmakers are increasingly skilled in making, gathering all the elements to form a film. The various ideas a filmmaker who poured into his work, the film can be classified into a feature film and a non-story. The film story itself has a variety of genres or types of films with duration of time that is different as well; there is duration of 10

minutes to several hours. Genre itself can be interpreted as a kind of film that is characterized by style, form or content of the film itself. There is mention drama, horror movies, classical movies, games or action films, science fiction movies, and others.

The film is also a medium of communication, or even record does not reflect reality; as another medium only film representation of constructing and "bring back" picture of reality through the code - the code, conventions - conventions, myths and ideology - the ideology of culture as a way to practice a special significance of the medium (Turner, 1991: 128). In the filming of the story needed a thought process and technical process. The thought process in the form of finding an idea, an idea or a story that will be done. While the technical process in the form of artistic skills to realize all ideas, ideas or story into a movie ready to watch. It is therefore a feature film; especially films can be regarded as a vehicle for the spread of values (Effendi, 2002: 16). If the story has a variety of types of films as well as those belonging to the non-narrative films, but in the beginning there are only two types of non-narrative films is the documentary and movie factual. Film factual generally only show the facts, the camera simply records events while documentary films in addition to containing the fact it also contains subjectivity maker. Subjectivity is defined as an attitude or opinion toward the events.

2.4 History of Algier Moslem

Residents were initially known in Algeria are barbarian tribes who have their own language and customs. No one from the many experts who know where

they came from. After the Arabs coming from the Arabian Peninsula at the end of the 7th century, the spread of Islam and the Arabic language is the language of the community. So the Algerian population is mainly composed of descendants of Arabs and Berbers.

France invaded Algeria in 1830 and established a protectorate state in Tunis in 1881 and in Morocco in 1912. So since 1830 Algeria was under French imperialism. While under the colonies, many significant changes regarding state, social, political, economic, and cultural, Although the French when it comes claimed that he had come to liberate the people of Algeria from the tyrants Turkey, but in reality they actually have goals well hidden in the fields of politics, economics and imperialism. French influence on the condition of Algeria extends to the fields of social, cultural, economic, educational, political and religious.

(http://pustaka.islamnet.web.id/Bahtsul_Masaail/Artikel/TafsiIbnuBadis/STUDIKRITISKARAKTERISTIKTAFSIRIBNUBADIS.htm)

French imperialism steps in order to change the Islamic Arab countries Algeria became part of its territory is to divide the people of Algeria; Arabs and Berbers. They assume that the Arabs are adherents of Islam that holds the rule in terms of political Islam, moderate groups are ethnic Berbers who is a resident of France in ancient times .With this action the French tried to abolish the Arabic language which has long used the Barbarian society and hinder the establishment of masjid- mosques and educational institutions. Another step taken was to give impetus to the citizens of France in particular and Europe in general in order to immigrate to Algeria. To attract immigrants, they provided a fertile areas and

strategic. When the area was already occupied by Algerians, then they were evicted arbitrarily and ordered to stay in areas that are arid desert.

2.4.1 Discrimination toward Alger Moslem in French

French in Algeria since the beginning resulted in the impoverishment, duping, Christianization, and Perancisisasi. Political impoverishment and deception is carried out by armed forces belonging to the French. The armed forces commit acts of murder against the Algerian people who disobey the imperialists. In addition they help the people of France and the European citizens in the civil land evictions and strategic positions in the government. With these actions, the armed forces of the Algerian people became poor so that they become desperate after so long held resistance. As a result of this despair caused their education are also neglected and resulted in ignorance. The period between 1871 to 1914 is seen as the pinnacle of French colonial oppression over Algeria. This period Ibn Badi's born and grow up. In this period the French master all important factors in Algeria covering the political sector, the military, and the wealth of the country.

In order to duping politics, the French destroyed the education centers, both physically and by weakening the institutions. At the time of the conquest, Constantine has been known as a center of commerce and education facilities 35 mosques, seven madrasahs and 90 madrassas of the Qur'an that can accommodate 1350 students. Education in Konstantin covering various fields, namely: language, rhetoric, logic, metaphysics, theology, law, and astronomy. In the Tlemcen region there are 50 schools of the Qur'an and two madrasahs. Schools that have had the

manuscript, but after the conquest of France had destroyed.

(http://pustaka.islamnet.web.id/Bahtsul_Masaail/Artikel/TafsirIbnuBadis/STUDIKRITISKARAKTERISTIKTAFSIRIBNUBADIS.htm)

Politics Christianization carried out by the missionaries to carry a variety of food, clothing, and medicines given to Algerians who want to embrace Christianity. This is threatening the political diversity of Muslims in Algeria when it was as a result of political impoverishment and duping the people of Algeria becomes pinched economy. Damage to social conditions, the economy caused by the revocation and seizure of property by the French immigrants and citizens of Europe resulted in the deterioration of the health condition of Algeria, plus the plight of the plantation owners who had taken over ownership by immigrants.

After losing the gardens, they were enslaved to work on their own farms with very low wages. With the state of all the hunger is a reality in Algeria during the colonial era. In the difficult conditions it is the French Christian missionaries engaged Christianization action. Christianization of French politics is closely related to the world of education. Muslim children whose parents died in battle against the French exploited and educated in missionary schools so that they have a tendency to embrace Christianity. The French authorities have focused much effort Christianization against the Barbarians as a series of divide among fellow Algerians.

Prancisasi political measures have been adopted is the replacement of the Arabic language which has become the official language of Algeria with the French language. France also tried to accustom citizens to tribal customs and

release of Islamic law. Besides, the naturalization program has also been initiated by some secular leaders who called upon Algerians to take French nationality with a base in order to gain more privileges. A very prominent figure in the movement of assimilation or naturalization is Farhah Abba's (born 1809). He believes that the future of Algeria is in the hands of France. He also rejected the idea of the independence of Algeria. This kind of thinking is as the impact of too strong grip of French colonialism that has been entered during all sectors.

2.5 Previous Study

The first previous study referred by this research is entitled “*RASISME DALAM FILM FITNA*”. The similarities from Shinta angraini budi ningrum thesis and researcher’s thesis are in the theoretical framework used to conduct a research and the object of the study; movie, and the data collection. Both used discrimination as the main theory. The other similarity is Shinta angraini budi ningrum thesis analyzes film used verbal data such as dialogue and scene caption just like researcher’s thesis. The difference is from the problem of a study. While Shinta angraini budi ningrum refers to kinds of symbol which is interpretate the discrimination in that movie, researcher tries to analyze the characteristic alger Moslem movement to french for their independent and discrimination treatment of French toward alger moslem.

The second study is the *Racial Discrimination toward Algerian Troops by French in Rachid Bouchoareb's indigenes*: an Orientalism study by Amanda Rahma Febrina of Studies English Literature, University of Airlangga, 2012. This study examines racial discrimination in the film *Indigenes* approach Orientalism

postcolonial theory. In this study covers all discrimination that occurs due to damage the French motto *Liberté, égalité, fraternité*, and the causes of discrimination are stereotypes that exist among the French soldiers of the Algerian army.

The reason why researcher chooses Shinta's thesis as his previous study is because Shinta's thesis contains the same theory that researcher uses to analyze the object of the study. The object of Shinta's thesis is a movie entitled "*Fitnah*" and researcher has already watched this movie so that researcher can easily understand the topic and the reason why Shinta analyzes the movie as her thesis.

Researcher can also imagine the situation of the plot in the movie because researcher has watched the movie. Therefore, researcher only needs to focus on the captured scene of Shinta's. Shinta's thesis helps researcher to collect the data and analyze it with discrimination theory.

2.6 Research Method

The data of this research is the Algerian Moslem rebellion to French. The data obtained from original DVD of *The battle of Algier* by Gillo Pontecorvo. The procedures of collecting the data for this research are:

1. Watching *the battle of Algier* by Gillo Pontecorvo.

Researcher buys an original DVD of *The battle of Algier* by Gillo Pontecorvo and watches the movie at home. After watch it for several times, researcher searches for the issues that come up and can be analyzed with a certain theory

2. Capture the scene that shows the discrimination Algerian Moslem issue.

Researcher captures the scene that related to the problem of study.

In this case, the scene that shows Algerian Moslem rebellion for their independent from french which their get a discrimination treatment.

3. Analyze the data.

After collecting data, the obtained data would be analyzed to answer the problems of the study. Ary et al. (2010) state that data analysis is a process to make the data arranged systematically in order to increase researcher understanding of the data and to enable them to report what they learned to others. Then the conclusion will be drawn from the analysis that has been conducted in this movie with discrimination theory.

CHAPTER III

FINDING AND DISCUSSION

Power of historical and social accident influences how people treat others.

The study used a qualitative research method that is research with an interpretive paradigm for understanding social phenomena that focuses on the reasons for social action. Therefore, this study is also referred to research that is Subjective, with the purpose of exploring the object of research so that later we will get the message and intent on every part of the object studied.

In this research focuses on the theory of discrimination, which is as a theory that examines the actions or unfair treatment that is in an object within a community. From here later researchers must relate theory and definition of discrimination contained in the film subjects to be studied is the film *The Battle of Algiers*.

3.1 Organizational Discrimination by federal army of French



Figure 3.1 Algerian people is tied up in a chair naked
(Sources : *The Battle of Algier*, 1964, Minute : 02)

In this scene is shown a man one member of the FLN captured by French troops.

This scene is used to show the suffering of the people during interrogation by a French soldier. As illustrated in this dialog.

French troops 01 : couldn't you have talked sooner ? It would've gone easier for you. He finally came clean. Give him some coffee.

French troops 02 : Don't worry. Drink this you'll feel better. Don't take it so hard Fella.

Colonel Mathieu : At ease. Is it true ? looks like it. Get him dressed. Buck up. It's all over now just one last little effort. Can you stand?. Let go him

Colonel Mathieu : Here, put this on. It'll suit you fine.

Colonel Mathieu : we're going to the casbah now they wan't recognize you in that. Show us Ali La Pointe's hide out. Then you'll be free. Give him a cap and dress him.

French troops 01 : You're inducted. Cut the clowning, lagloy !!!!!

Colonel Mathieu : let's go ..

Prisoner : NO (Screaming and going back off to window)

French troops 02 : Knock it off ! wanna go through another round? Quit fooling around. Pull yourself together.

(*The Battle of Algier*, 1966, Minutes: 03)

And in this scene using low key lighting with lighting at a low level. Low angles have the opposite effect of high. They increase of height and Tus are useful for suggesting verticality. More practically, they increase is a short actor's height.

Motion is speeded up, and in scenes of violence especially, low angles capture a sense of confusion. Environment is usually minimized in low angles, and Often the sky or a ceiling is the only background. Psychologically, low angles heighten the importance of a subject. The figure looms threateningly over the spectator, who is made to feel insecure and dominated. A person photographed from below Inspires fear and awe (2014, Giannetti, Louis D.Understanding movies, P.14)

formed a very tragic atmosphere is indicated when the French troops cleanse the person's body and forced to drink coffee in order to feel better, the person refuses but finally he refused to drink. The person depicted was miserable, shivering, emaciated and covered with wounds. This scene using the technique of shooting Long shot so can capture all players and demonstrate clearly and evidently discriminated against physically carried out by the French army to his captive one member of the FLN. A moment later, came the leadership of the French army and ordered his men to dressing French army on that person's disguise when looking for a hideout Ali La Pointe at Casbah. The man looked doubtful when the soldiers would wear. The leader of the French army said that this is his last chance and force the person shows hideout Ali La Pointe, and promised to liberate the people after the French troops managed to capture Ali La Pointe. The person depicted was very depressed. Will shortly leave for the Casbah, the person is thinking and then shook his head as he ran to the window and tried to escape. Then, one of the French soldiers successfully catch and told her not to play around with the French army and stick with them.

3.2 Interpersonal Discrimination by Youngster French

In this case, Ali discriminated against by the youth of France. French youths consider that Ali is the scum of society to always hold a gamble on a side street and it angered the French youth. In this scene occurs interpersonal discrimination by French youths to Ali. Where Ali get a direct attack on the French youth through physical contact that beat him to fall. The anger of the youth of France to Ali also reflected in the dialogue.

French young : What's his big hurry? Stop him (drop Ali on the street with their foot)

Ali la Pointe : Without sounds (punch the french young face until bleeding)

French young : Bash the bastard's head in ! (Ali get attacking from french young).

(*The Battle of Algier*, 1966, Minutes : 08.30)

The storyline in drama is realized through dialogue and motion in the players. Addition to functioning to support the characters do in the play can also show the drama storyline. Flow drama has gradually evolved from a simple conflict, the complex conflict to the conflict resolution. From the above dialogue illustrated that the circumstances at the time it is a conflict of interpersonal discrimination.

Interpersonal discrimination depicted in this scene injustice is acceptable by Ali very clearly visible. In this scene, explained on subtitle that Ali Omar Ali, born on January 15, 1930 in Miliana. Ali was an illiterate who work alternated like, as a laborer, a bricklayer, a boxer, and when it was unemployed, military status as a rebellion. Ali also tried by the courts several times due to various cases.

In 1942 he was tried in court Children Algeria because of vandalism and sent to the hostel for two years, in 1944 he was tried in court Children Oran for disorderly conduct and detained for two years and in 1949 was tried in the Court of Algeria and jailed for eight months for insulting a police officer who was on duty. Acting

in the cinema is almost totally dependent on the filmmaker's approach to the story materials. In general, the more realistic the director's techniques, the more

Necessary it is to Rely on the abilities of the players. Such directors growing niche to favor long shots, which keep the performer's entire body within the frame. A fight between Ali with the French youth seen in this scene.



Figure 3.2 Ali was attacking by french people
(Sources : *The Battle of Algier*, 1964, Minute : 09)

This figure is using over shoulder shot (OSS). Over Shoulder Shot is a shooting object taken from one character's back or shoulders. People who use his shoulder frame occupy approximately the third part. This kind of shot composition helps us to determine the position of each person in the frame, and get the "feel" when he is looking at from the viewpoint of someone else (Sikov, Ed. 2010). By this shot, the viewers can see seriousness how french young to attacking Ali together but the police can handle thats situation. The realist also tends to favor lengthy takes thus permitting the actors to sustain performances for relatively long periods without interruption. From the audience's point of view, it's easier to evaluate acting in a realistic movie because we are permitted to see sustained scenes without any apparent directorial interference. The camera remains essentially a recording device.

3.3 Institutional discrimination by french army to FLN

At that time social conditions worsened movement FLN organization is increasingly becoming the cause many victims were french made governments increasingly furious look uprising for independence conducted by the Algerian FLN organization at that time. institutional discrimination occurs when norms, policies, and practices associated with a social institution such as the family, religious institutions, the educational system and the criminal justice system, result in different outcomes for members of different groups (Whitley and Kite, 2010, p.15). Institutional discrimination often results from decisions that are neutral in regard to race, gender, and sexual orientation. Therefore, restricted movements by the French government to the FLN organization greatly impact the social situation of Algeria, especially in terms of marriage seen in this dialog.

- Muslim Leader : Stay outside and keep watch !!! (give command to stay in outside for save from french army).
Everything alright.
- People algeria : Fine (with smiling)
- Muslim Leade : Be seated (continue with pray together before began the wedding process)
- Muslim Leader : We'll skip the formalities. You know why!. The day will come when we will have our weddings in the open.

(*The Battle of Algier*, 1966, Minutes: 22)

From the dialog above shows how valuable a happiness will happen after this. Muslim leaders try to strengthen the Muslim community that the Algerian

FLN organization is trying to improve the situation by doing intensive rebellion to France for the sake of freedom.

In this scene discrimination carried out by the French in which restrictions to hold a wedding so the marriage was performed in a house with strict safeguards. The atmosphere should happily changed to be concerned and hopeful that looks at the scene depicted.



Figure 3.3.1 Sammer and Fatimah marriage in under pressure condition by French government
(Sources : *The Battle of Algier*, 1964, Minute : 21)

These scene are also supported by technique of cinematography. from the shot, those two pictures are using medium shot and long shot. Medium shot depict a couple when their shake hands the muslim leader in order that the viewer can see the expression and emotion of the object obviously (Nungky,2008, p.21). The long shot from this scene take it to give the viewer the perception of the condition that occurs when the nuances of happiness shown by all the people say amen after

a Muslim leader and pray endorse this pair though under pressure from the French government. This is reinforced by the increasing number restriction imposed by the French government to the Muslim community in Algeria in all social aspects.

The governor decrees: 1. Purchase of medication for the treatment of gunshot wounds must be authorized by the prefecture. 2. Health care institutions must keep the police informed of all wounded Patients admitted for treatment.

Discrimination by relevant institutions, namely the French government looks at this scene



Figure 3.3.2 when the french army build the authorization for separate french and alger territory
(Sources : *The Battle of Algier*, 1964, Minute : 29)

This scene is taken with long shot to show the conditional context of Algerian Muslims. Where the government began building the access to Algerian Muslim community when it will enter the urban area it is caused by many revolts carried out by members of the FLN in the territory of France. Seen in this scene where the viewer can see the people Algerian forced to see one form of discrimination by the French government, this can be stated as one form of discrimination instituional: Jones (1997, cited in Whitley and Kite, 2010, p. 17)

added, institutional discrimination also can be the result of overt practices that give one group an advantage over others by limiting Reviews their choices, rights, mobility, or access to information, resources, or other people.

3.4 Organizational Discrimination by french government to aljazair areas

This scene is used to indicate discrimination against Algerian, where only Algerian suspected in case of an assault, vandalism, bombings, etc., and also discrimination against Algerian. This scene shows the time of the closure of roads and a separation between the Aljazair and French people



Figure 3.4.1 french people pass the authorization areas without inspection
(Sources : *The Battle of Algier*, 1964, Minute : 45)

The closure was carried out on the orders of the governor of the area. In certain areas of access, set up checkpoints where Arabs must show an identity card at the checkpoint and checked the entire body if you want out of place. While the French people do not have to show his identity card and does not need to be checked, in this scene indicated the existence of discrimination between the Algerian and French people.

French troops : Going back to the barracks?

French people : No, I've got to more days. (without show ID authorized)

(*The Battle of Algier*, 1966, Minutes: 22)

Regarding to the conversation above, injustice occurs continuously. In this scene director tried to give an overview to the audience that such treatment is not very partial to the Muslim community because it was Algeria by the French in messages obviously take action Aljazair.hal discrimination to the community is reflected in some of this scene, in which women are affected by remain examined when they cross ID authorized. While all of Algeria was affected by the civil war, women in particular suffered the greatest terror during this decade. Women quickly became both “targets and pawns in the power struggles between the Islamists and the government. In spite of women’s military participation during the war for independence and the equality of gender roles they experienced, women were expected to return to the traditional roles of wife and mother in the post-war era. However, over the next three decades the situation of women began to gradually improve, particularly as educational opportunities increased. By the 1990s, primary school enrollment rates for girls had reached nearly 90 percent and the percentage of women in secondary education had more than doubled. In spite of these developments, women’s rights remained severely limited by family codes, which were based on Sharia, Islamic law. The new millennium brought about Algeria’s civil war (1991-2002) and unprecedented violence against women. After enduring this

period of violence and terror, women began to press the Algerian government and society for the recognition and enforcement of their legal rights. The result of their initiative has been a general improvement of women's position in society by Western standards.



Figure 3.4.2 when the french army try to check the women aljazair moslem and their rejected
(Sources : *The Battle of Algier*, 1964, Minute : 30.33)

In this film representation of a Muslim Algerian also shown by the women to wear clothes that cover the entire body are indeed advised by the Muslim religion to hide his nakedness. Arguably the most easily noticeable aspect of mise-en-scene is costume. Costume can include both makeup or wardrobe choices used to convey a character's personality or status, and to signify these differences between characters. Costume is an important part of signifying the era in which the film is set and advertising that era's fashions. In biographical films, costume is an important aspect of making an actor resemble a historical character. For example, in *Frida* movies, the actress Salma Hayek was not only dressed in

Mexican garb contemporaneous with the 1940's, she is also given a fake unibrow to more closely resemble the painter Frida Kahlo.



Figure 3.4.3 the women give a guns from her clothes to that man
(Sources : *The Battle of Algier*, 1964, Minute : 30.56)

Panning shots those movements of the camera that scan a scene horizontally are taken from a stationary axis point, with the camera mounted on a tripod. Such shots are time consuming because the camera's movement must ordinarily be smooth and slow to permit the images to be recorded clearly (2014, Giannetti, Louis D. *Understanding movies*, P.114). filmmaker are also unnatural in a sense, for when the human eye pans a scene, it jumps from one point to another, skipping over the intervals between points. The most common use of a pan is to keep the subject within frame. In this scene a person moves from one position to another, the camera moves horizontally to keep the person in the center of the composition. Pans in extreme long shots are especially effective in epic films where an audience can experience the vastness of a locale. But pans can

be just as effective at medium and close ranges. The filmmaker also use a reaction shot, for instance, is a movement of the camera away from the central attraction usually a speaker try to capture the reaction of an onlooker or listener. In such cases, the pan is an effective way of preserving the cause effect relationship between the two subjects and of emphasizing the solidarity and connectedness of people.

In 1966, Gillo Pontecorvo directed and released a film entitled The Battle of Algiers that depicted Algeria's struggle with France for its independence, alternately known as the Algerian War for Independence or Algerian Revolution. The film was acclaimed for its documentary-like presentation of the war and the hardships that the Algerian people withstood. Although the film's primary characters were men who were involved in the resistance, the film also addressed the role of women in the independence movement. Pontecorvo presented the female characters as silent and obedient, but also as strong and courageous as they did their part to aid the nationalist movement. In one scene, a woman wearing a haik (a full-bodied veil traditional to Algeria and Morocco that may only leave the eyes revealed) slips a young resistance fighter a gun so that he may shoot a French police officer.

Later in the film, the importance of women increases as the French security forces establish checkpoints throughout the city of Algiers to prevent the movement of the revolutionaries. In order to bypass these security obstacles, young Algerian women sympathetic to the resistance cut and dye their hair and don a European style of dress in order to pass as French women. Carrying purses or

baskets containing bombs, these women are able to enter the European districts of Algiers and plant the bombs in high-traffic areas.

Nevertheless, in the further scene, the troops will tend to treat women aljair muslim as his personal trait. In *mise-en-scene*, the scene of the troops and women uses medium shot whereas the scene when the women prevent to check his body by the troops, the type of shot is close up shot. Close up shot is close enough to show a subtle facial expression from his eyes clearly (Cleshire, *The book of movie photography*, para. 5). The viewer is expected to assume that it is so hard to admit the women at that time.

3.5 Institutional Discrimination by french army to give the social pressure condition

Political Christianization carried out by the missionaries by bringing a variety of food, clothing, and medicines were given to Algerians who wants to embrace Christianity. This policy is threatening the diversity of Muslims in Algeria when it was as a result of political impoverishment and duping the people of Algeria became wedged its economy and experience a state of social distress.

Therefore inevitably Aljair Muslim society into dependence on the state of France. This makes people Aljair very intimidated and treated unfairly and make the organization more volatile FLN to gain independence.



Figure 3.5.1 French army plunder all of logistic needed from Aljzair people
 (Sources : *The Battle of Algier*, 1964, Minute : 01.18.38)

In this scene visible mass discrimination carried out by the French government to take all the material needs of the people of Algeria by force and inhuman. For instance, the Chinese in Indonesia together with the Arabs, India, during the Dutch Colonial East group classified as foreign, and then in the days of independence when they are all willing to recognize Indonesia as their homeland, and as well as on the state R.I. can be regarded as Indonesian citizens. (Constitution 45, Chapter X, Article 26, paragraph 1). But his treatment of them there is a difference. For those of Arab descent, because of his religion similar to that embraced ethnic majority Indonesia, they are considered "Pri" [Pribumi] or "Asli", whereas Chinese descent, because of his religion in general is Tri Dharma (Sam Kao), Budis, Nasrani. Indian Hindu descent and the Netherlands who are Christian, considered "Non Pri". With "Non Pri" The position of those who are not "pribumi", mainly of Chinese origin was once discrimination. Even by the New Order government, has issued several presidential regulation squeezing

them, even with the political assimilation is assimilation. So as ethnicity they should not exist. To support the political very flavorful racist. By Suharto's government has issued several presidential decree as: violation School and Publishing speak Chinese; the decision of the Cabinet Presidium No. 127 / U / Kep / 12/1966 regarding Name Change; Presidential Instruction No. 14/1967, which regulates Religion, Belief, and the descendants of the Chinese Customs. Presidential Decree No.240 / 1967 regarding the main policies concerning citizen foreign descent, as well as the instructions of the Cabinet Presidium No. 37 / U / IN / 6/1967 on solving basic policy of China (Thung, 1999: 3-4). Between France and Aljzair more complex because it discriminated lead to acts of violence and coercion resulting mental and physical contact. the democratic synthesis be permanent—and it is upon that assumption alone that this analysis is valid—in the matter of rights there can be no differentiation. Government exercises power not in the interests of any party or class within the state but in the interest of the state as a whole (Harold J Laski, 15, 2000).



Figure 3.5.2 french army distribute the logistic for the hunger aljzair people
(Sources : *The Battle of Algier*, 1964, Minute : 01.19.28)

These pictures are also supported by the technique of cinematography. From the shot those two pictures are using long shot. The picture when the French troops use long shot when walking in the Aljazair area while giving food for Aljazair people in order that the viewer can see the expression and emotion of the object obviously (Nungky, 2008, p.21).

Furthermore, the prejudice and discrimination makes the Muslim Algerian people be stronger until they get their independence from French in the end of film. France was forced to grant independence to Algeria after insistence by the community that is so significant. Algeria coupled with the defeat in the second world war perished so result lot in terms of financial losses and casualties. As a result of the French occupation that much to change the social, economic, cultural and other aspects then there are the resistance in the region and the emergence of ideologies. Understood in question is such as nationalism, which is the most complex processes in Algeria. In some ways the Algerian nationalism has grown not only as a movement to overcome the loss of Algerian identity, but also as an effort to create and emphasize the special identity in the face of power, destructive French colonialists.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

The war between french and aljzair does change the life of Moslem in Aljzair especially. Gillo pontecorvo implies the manifestation of discrimination triggered by the struggling of alger moslem to get their independence from french. The discrimination toward alger Moslem can be seen as physical attack or prejudice from government justice system and religion aspect. Moreover, the characters in the battle of alger movie get all of discrimination level start from the harmest blatant, subtle, until covert, done by interpersonal, individuals and organization until institution aspect.

The institution such as French Army does discrimination toward Moslem, especially toward FLN. Few days after algerian people try to get their independence from french, 1200 Moslems are detained under French Army justice system. French army uses harmful interrogation system to get all of the information from detainee such as handcuff in the chair without any clothes covered confined in a room with full of french army. However, Gillo Pontecorvo as the director likely wants to dramatize the process of FLN member detention.

Gillo pontecorvo brings several facts from into this movie, of merely dramatizing the story. It seems that his purpose to dramatize the is diminishing the stereotypes or generalization toward any religion especially Moslem which is

revealed in one of his interview. Also, the writer uses *mise-on-scene* analysis to add drama into each scene. Mostly, he uses medium shot to enclose character's condition or position. Not only medium shot, he uses canted angle to emphasize the unbalance mental of the character muslim aspect. Furthermore, the interesting point of Gillo pontecorvo as *The battle alger* director is when he make all the scene like a documentary, so the high reality action is real happen in this movie.

The black and white movie is best aspect to support the dramatizing and build the feeling tragic from audience.

4.2 Suggestion

For the next researchers, the writer has two suggestion that might be valuable. First, the writer suggests the other researchers to study more about psychology of the characters in *the battle alger* movie. psychologically has caused dramatic changes toward several characters from family member FLN .

Also, the researcher can elaborate more how Moslem's psychological condition through War on Terror and discrimination. Therefore, analyzing and elaborating the psychology in *The battle of alger* movie can be interesting research to study further.

Second, the writer suggests the other researchers to study more about women movement in *the battle of alger* by feminisnt approach. It seems interesting to analyze the depiction of a tragedy by Gillo pontecorvo and its social impact from french get their discrimination because in *the battle of alger* movie women movement is more aspect support when their algerian women change the

their personality like french women so they can get free access from authorized ID system from french army to brings a bomb in french area. Thats, analyze aspect for the next researcher to focus on women movement in *The battle alger* movie.



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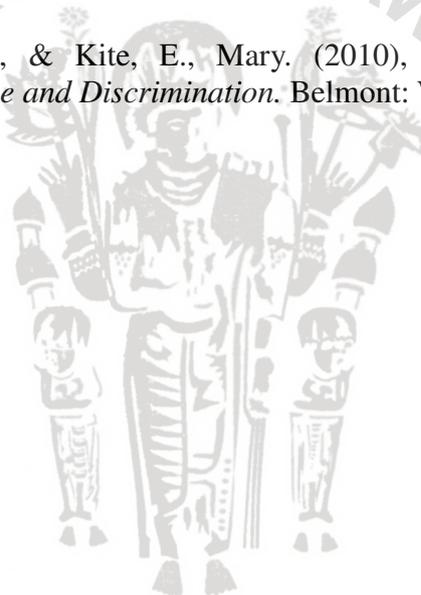
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1. Nama : Henry Gunawan
2. NIM : 115110101111096
3. Program studi : Sastra Inggris
4. Topik Skripsi : Discrimination
5. Judul Skripsi : Discrimination Toward Algerian Moslem During
The Decolonization After World War II as Depicted in “ The Battle of Algier
“ Movie by Gillo Pontecorvo
6. Tanggal Mengajukan : 23 Februari 2015
7. Tanggal Selesai Revisi : 8 Juni 2016
8. Nama Pembimbing : Dr. Sugeng Susilo Adi M. Hum
9. Keterangan Konsultasi *)

No.	Tanggal	Materi	Pembimbing	Paraf
1.	24 Februari 2015	Konsultasi Judul	Pembimbing I	
2.	28 Februari 2015	Pengajuan BAB I	Pembimbing I	
3.	4 Maret 2015	Pengajuan BAB I dan II	Pembimbing I	
4.	12 Maret 2015	Revisi BAB I-II	Pembimbing I	
5.	31 Maret 2015	Revisi BAB I-II	Pembimbing I	
6.	9 April 2015	Revisi BAB I-II	Pembimbing I	

7.	13 April 2015	Revisi BAB I-II	Pembimbing I
8.	15 April 2015	Revisi BAB I-II dan ACC Sempro	Pembimbing I
9.	9 April 2015	Pengajuan BAB I-II	Pembimbing I
10.	16 April 2015	Seminar Proposal	Pembimbing I
11.	21 April 2015	Revisi Sempro	Pembimbing I
12.	20 Mei 2015	Konsul Revisi sempro	Pembimbing I
13.	22 Juni 2015	Pengajuan BAB III-IV	Pembimbing I
14.	31 Juni 2015	Konsultasi BAB III-IV	Pembimbing I
15.	1 April 2016	Revisi BAB III	Pembimbing I
16.	3 Mei 2016	Konsul BAB III	Pembimbing I
17.	7 Mei 2016	Konsul BAB III-IV	Pembimbing I
18.	18 Mei 2016	ACC Semhas	Pembimbing I
19.	20 Mei 2016	Pengajuan BAB III-IV	Pembimbing I
20.	25 Mei 2016	Revisi BAB I-II	Pembimbing I
21.	28 Mei 2016	Konsultasi BAB III-IV	Pembimbing I
22.	28 Mei 2016	Pengajuan Abstrak	Pembimbing I
23.	2 Juni 2016	Seminar Hasil	Pembimbing I
24.	4 Juni 2016	Revisi Semhas	Pembimbing I
25.	7 Juni 2016	Ujian Skripsi	Pembimbing I
26.	8 Juni 2016	Revisi akhir setelah ujian	Pembimbing I

10.

Telah dievaluasi dan diuji dengan nilai :

Mengetahui,

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