



Racism Issues Delivered in Lupin Film Series (2021)

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Abstract

This study discusses the issue of racism in the Lupine film series on Netflix. Lupine is a two-season series that tells the story of a shrewd thief. This story is based on a famous white people novel in France. However, the director changed the lead character in this series by using black actors. The series was popular on Netflix due to the story and how the director brought a black man as the lead character in a high-level racist country. The main point that tries to be explained in this research is how the issue of racism is distributed through an action film series. The director wants to frame racism in France. This study is a qualitative interpretive study. The data source for this study is a film series titled Lupine, which aired on Netflix in 2021. The data collection method uses documentation studies of the selected sequence. Researchers determined 14 scenes and analyzed the scenes using Charles Sanders Peirce's semiotic model with Peirce's Trichotomy: sign, object, and interpretant. This study indicates an issue of racism that the director wants to represent through scenes showing racist behavior experienced by black people in France. All settings are categorized into indicators of racism which consist of stereotypes based on race, racial discrimination, and racial violence.

Keywords: Black People; Charles Sanders Peirce; Lupins; racism; Semiotics.

Introduction

Western films produced in western countries often bring the issue of racism to be highlighted through the camera's eye. The use of black figures shows deviations in these liberal countries. Black people are often described as experiencing discrimination based on their race, such as in *Django Unchained* (2006), *Green Book* (2018), *12 Years an enslaved person* (2013), and others. Exposure to global societal issues regarding the issue of racism is often conveyed through films, not exclusively through print and electronic media. Racism becomes the production material of power through symbolism. Messages are packaged to create superiority over black people. And the mass

media is a bridge to extend this domination through the construction of symbols (Islam, N., 2021)

The issue of racism seems to have made Marcela Said and Louis Leterrier, as directors, frame the problem, especially in France, to become a series on Netflix in 2021. The film series entitled "Lupin," written by George Kay and François Uzan, tells a story based on a story written by Maurice Leblanc in his novel "Arsène Lupine." This French series told the story of Assane Diop (played by Omar Sy) as the main character, black with Senegalese blood, and inspired to become a skilled thief like Arsène Lupin. He stole to get revenge for his father's imprisonment and death, which he felt was shrouded in injustice.

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The treatment of racism is quite visible, as experienced by Assane Diop's character as a black person who is present in the film. Written in the episode summary *Lupine* (2021), Assane was born into a black family from Senegal who also experienced economic difficulties. His father had a hard time getting a job because of the color of their skin. When he got a job, his father faced discrimination from his boss until he was imprisoned based on the thieves' stigma against black people.

In contrast to the research conducted by Chouana (2022), namely on the Portrayal of the African-American Community in Netflix's *Movie Beats* (Chris Robinson, 2019), this research analyzes the social and racial problems experienced by the African-American or black community in Chicago, where experiencing gun violence and poverty due to exile from the white community. The research focuses on visual data such as cinematography, sound, *mise-en-scene*, and the story. Atika and Tarihoran (2022) studied a film about a black prisoner's experiences, written in an article entitled "An Analysis of Racism in the Film of *The Green Mile* by Frank Darabont." The researchers used Charles Sanders Peirce's semiotics as a film analysis tool used as a research unit using Peirce's trichotomy element consisting of representatives, objects, and interpreters. The researcher summarizes the various racism issues in the film into three types: internalized racism, interpersonal racism, and institutional racism.

Furthermore, a study using Australian films was conducted by Perdana, DN, and Rochayanti (2009) with the title "Discrimination and Racism in the Film *'Australia'* (Study of Australian Film Semiotic Analysis)." This study uses Roland Barthes'

semiotics, drawing signs and symbols and analyzing them to find symbols of discrimination and racism committed by white people against Aborigines in Australia.

In his book, Ali Rattansi (2020) states that racism began to be used in the 1930s, mainly to respond to the Nazi project to make Germany *judenrein*, or 'clean from Jews.' In general, racism can be interpreted as an attack on attitudes, tendencies, statements, and actions favorable or hostile to a group of people, primarily because of racial identity. Racism is a thought where some claim that biological differences are a factor in the human ability to determine their achievements. Racism itself has meaning where their race is superior, so they feel authorized to control other races (Sutrisno, B., Laksmiati YD, & Rachmawati, B., 2022)

According to Pettigrew (in Liliweri, 2018), discrimination is divided into direct and indirect. Direct discrimination eradicates a specific area, such as settlements, types of work, public facilities, and the like. It also occurs when decision-makers are directed by prejudice against certain groups. Meanwhile, indirect discrimination is carried out by making policies that prevent certain races/ethnicities from being freely associated with other racial/ethnic groups. Their rules and procedures contain an invisible discriminatory bias and result in systematic harm to specific communities or groups. Racism is one of the major problems facing the global community, especially in the United States. The percentage of racism in France, which is the country of origin of the *Lupine* series chosen as the object of research, the level of racism reached 59 percent based on a poll conducted by a poll conducted by McPartland (2013). *Commonplace* itself

means that racism is hard to cure or deal with. racism has become a discourse that has indirectly been embodied in people's minds in various fields (Rhizky, 2020). In addition, racism is not as simple as physical or verbal attacks against skin color. However, it can be in the form of racist behavior or activities in daily life.

According to Liliweri (2018), some behaviors or actions indicate racism are bellow:

1. Stereotypes Based on Race

Stereotypes are individual beliefs about summarizing certain qualities that more often conflict with others because they are influenced by shared information and experiences. Those beliefs lead individuals to measure contrasts between signs that may be too high or too low as an individual or group trait target.

2. Racial discrimination

Racial discrimination is mistreating someone based on race. Racial segregation can arise from a conscious or unconscious mentality that places people based on account of race. There are two forms of racial discrimination: direct and indirect.

3. Racial Violence

Racial violence is the demonstration of a person or group of people causing bodily injury, death, or physical or property damage to another person. Various types of incidents are classified as violence and crime (criminality) because there is an infringement of the general liberties of others on the street. Racial harassment is an act of threatening or intimidating, whether psychological, social, or physical, against an individual or racial group.

In this study, researchers are interested in the France series that broadcasts on Netflix because it has messages and signs about racism. This research will examine how an action series presents issues of racism verbally and non-verbally, which is analyzed using semiotics to explore the forms of communication and meaning in the Lupine series. Semiotics draws signs through the scenes presented, then categorizes them based on characters, objects, and interpretants. These three elements bring the background to be connected with the issue of racism. Researchers will use Charles Sanders Peirce's semiotic model to achieve harmony in seeing what is contained in the Lupine series, which includes the issue of racism.

Through this research, the researchers intend to show the social deviation in racism issues by some races, even in developed countries or a liberal ideology. The researcher does not aim to create racism or exaggerate racist acts through this research but to examine the Lupine series by looking at the forms of racism in the film and describing how the issue of racism is depicted using film media.

Method

This study uses a qualitative interpretive method that collects primary and secondary data by conducting a documentation study and analyzing the text and images presented, assisted by semiotic analysis methods. Semiotics Charles Sanders Peirce. Hoed stated that semiotics is a science that studies signs in human life (Hoed, 2014). Applying semiotic analysis opens up the opportunity to reveal much more of the implied meaning than the meaning based on these grammatical rules

and dictionaries of words. Semiotics helps build meaning or other meanings from the contents of the medium and can highlight the message to be conveyed. In her book, Vera (2014) explains Charles Sanders Peirce's Semiotics includes:

1. Representation (Signs)

Verbal and nonverbal signs or functions receive the form of a sign (Saussure called it a signifier). Representation is sometimes referred to as a sign too. A sign is a physical form or anything that can be absorbed by the five senses and relates to something. Charles S. Peirce views a sign as something that means "something that represents something else" for someone and makes a sign, not a single being. His view of signs is not a structure but part of understanding (Rusmana, 2014).

2. Objects

The object is something that refers to the sign. It is represented by a representative relating to a reference. Objects can be mental representations (they exist in the mind) and be real things beyond verbal and nonverbal signs.

3. Interpretant

The interpreter is not a sign interpreter but refers to the sign's meaning. Based on interpretation, characters are divided into themes, decisions, and arguments. Peirce said that the interpretant is not the sign user but the "correct effect of the sign," which means the formation of meaning according to the movement itself (Fiske, 2018).

Researchers also use library research that uses sources from books, articles, and other literature related to the research topic. Qualitative research intends to understand the phenomena experienced by research

objects in the form of words and language, in particular natural contexts, and by utilizing natural methods (Moleong, 2017). Through this method, it is expected that information about the issue of racism will be contained in the Lupine film series. A research unit is a form of a scene with verbal and nonverbal signs that can produce signs regarding the issue of racism. Verbal signs include the language we know, while nonverbal signs are the shapes and colors presented in advertisements, which precisely imitate the appearance of the form of reality. In terms of applying semiotics to nonverbal signs, what is important to note is an understanding of the nonverbal field. At the same time, it must be realized that many of these nonverbal events and behaviors are interpreted through verbal symbols (Reyhan MN., Almubasysyir, R., Febriansyah, M., 2021).





The researcher began the data analysis process by repeatedly watching ten episodes. The researchers looked at the Lupine film series and narrowed it down to 14 selected scenes. Furthermore, the unit of analysis in the form of 14 locations was analyzed using three stages of study, according to Miles and Huberman (2014), which consisted of data reduction, data presentation, and conclusion. During the analysis process, Charles Sanders Peirce's semiotics also used three stages of semiosis (representation, object, and interpretant). Semiotics can be applied to various research, such as mass communication, visual communication, writing, etc. Semiotics has good potential in analyzing and interpreting data through text, music, photos, videos, and others. The semiotic analysis seeks to find the meaning of signs, including things hidden behind the signs (text, advertisements, news), because the sign system is very contextual and depends on the user of the sign (Mudjiyanto & Nur, 2013).

Results and Discussion

The researchers selected 14 scenes from the Lupine film series, then analyzed them using Charles Sanders Peirce's semiotics. This analysis consists of 1) sign/representamen, which are verbal and nonverbal signs. 2) objects are selected visually and in the form of

mental representations, and something real outside the sign refers to their representation which refers to the problem of racism, and 3) interpretant is something that gives meaning to the signs that have been selected. Here is an analysis of 14 scenes from the Lupine series.

Table 1. Semiotic Verbal Unit Analysis of Charles Sanders Peirce

Signs/Representations	Object	Interpretant
 <p>Juliette: "Black people cannot swim?"</p>	<p>Juliette teases Assane with questions about the inability of blacks to swim.</p>	<p>Juliette believed black people could not swim and proved it when she first met Assane. He laughed as Assane overwhelmed in the water, confirming the stereotype to be true.</p>
 <p>Staff: "I have to admit, I did not expect a customer like you to exist."</p>	<p>Assane, black and not from aristocratic circles, is doubted by the Museum Staff as the auction's winner.</p>	<p>The stares and hesitation in the tone of the museum staff conveyed his disbelief that black people had more wealth and could win the auction for the queen's necklace. He looked at Assane's physical appearance with a disdainful look but denied it with compliments on Assane's age.</p>
 <p>Hubert: "Get the..." Babakar: "Who is what? What?"</p>	<p>Hubert accused Babakar of stealing the queen's necklace, which he kept in a safe, and insulting her with racist insults.</p>	<p>The bickering between Babakar and Hubert is because of the injustice that Hubert hurled at Babakar. Hubert views Babakar with the stereotype that black workers often do stealing. He had wanted to call Babakar racist while giving him a scornful look.</p>
 <p>Anne: "Trust me. Better guilty and free than innocent in prison. So, sign. Think about your son. By Assane."</p>	<p>Anne forces Babakar to plead guilty to stealing her husband's necklace.</p>	<p>It shows Anne coaxing and forcing Babakar to frame her as a suspect in a theft that she did not do. Anne also brings up the conversation to make Babakar think about his child's future, and Babakar agrees to be guilty. Anne thinks this confession can reduce the period of detention for Babakar to serve later. So man has no choice and inevitably admits a mistake he did not make.</p>



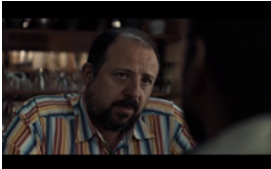


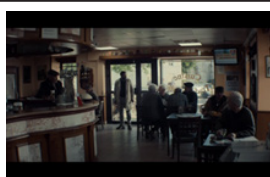
 <p>Dumont: "Show me your ID." Assane: "This is rude, really? And your "identity" is racism."</p>	<p>Babakar was insulted by Hubert as a racist and likened him to an animal because of his similar physical color.</p>	<p>The title Hubert gave to Babakar was an expression of racism that insulted Babakar's physique and made fun of him.</p>
 <p>Assane: "It can be rented for 350 francs a day." Shop Owner: "Yes, but not by you."</p>	<p>Assane was denied permission by the shop owner to rent the violin due to the color of his skin.</p>	<p>When Assane showed up, the shop owner was unhappy with his presence. Although Assane intends to pay for the violin, he refuses and does not give Assane a lease because of his sentiment toward black people. The shop owner's response to Claire, who was white, was very different.</p>
 <p>Djibril: "There is a telephone. Any small change?" Bar Owner: "You have to buy a drink first."</p>	<p>The bar owner asked Djibril to buy a drink first to get the small change because he was not white.</p>	<p>Not only did Djibril receive disapproving looks from the diners, but the bar owner also despised him for looking at the details of Djibril's body and did not immediately give him a chance to use the phone. The shop owner also repeatedly checked the money he received as if Djibril gave him counterfeit notes and tricked the bar owner.</p>
 <p>Hubert: "Juliette. We are different from them. Understand?"</p>	<p>Juliette is prohibited from seeing black men because she is not equal to her white and wealthy family.</p>	<p>Juliette, the daughter of Hubert, is prohibited from meeting black men, including Assane, who is considered different from them. Hubert distinguished Assane and other black people by not being white and being considered inferior to white people.</p>

Table 2. Charles Sanders Peirce Semiotics Nonverbal Unit Analysis

Signs/Representations	object	Interpretant
 <p>The police present saw Assane's appearance up and down.</p>	<p>Assane was asked and interrogated by the police over the commotion that had just occurred because he had doubts about Assane after seeing his appearance.</p>	<p>Suspicious looks emerged from the police who investigated the events that occurred. The police are wary of Assane because of the stigma that black skin is close to the crime, even though Assane looks neat.</p>



The lingering displeased stares of the diners in the bar glanced at Djibril.

Djibril was stared at intensely by visitors who had just entered the bar and followed his movements because they were considered different.

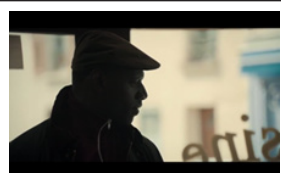
The bar was filled with white diners, the presence of black Djibril solitary making them uncomfortable and distasteful.



The older man ignores Assane and only looks at Assane's face.

Assane ignored the older man and did not answer Assane's question. He looked at Assane uneasily and walked away.

The older man's look showed his unwillingness to have anything to do with the black man. He seems to think black people are a source of trouble and hard to believe.



Assane was surprised by the looks of disapproval from the diners at the bar he had just entered.

Assane noticed the displeased looks from the bar patrons because they thought Assane was different.

The bar, filled with white diners, was again staring with distaste at black restaurants like Assane. It is due to their dislike of the black race.



Visitors were silent, and the bar owner still needed to answer.

Assane was ignored by the rest bar, who did not provide any of the requested information or help Assane.

The white people at the bar did not welcome Assane. Even their kidnapped child was not the reason for them to open their hearts to Assane. Even the shop owner told Assane to buy a drink to get the requested information.

Stereotypes Based on Race

Stereotypes based on race become beliefs that make a person measure the contrast between him and other races whose position may be too high or too low. This behavior or action is often glimpsed or explicit in the Lupine series. The problem of racism, related to stereotypes, is closely associated with the pool scene, as Juliette seems to think of it as a joke. He laughed at the incompetence of the black man who was in front of him at that moment. The shortcoming of black people when it comes to swimming is that most of them have aquaphobia, and

most black people's hair is either unsuitable for swimming or prone to breakage. It is also supported by the fact that few black swimmers are still in the sport. The Guardian from Swim England (2021) reported that 95% of adults and 80% of black children could not swim. This stereotype is considered harmful and still sticks in most white people's heads. The racial difference between the two gives Juliette the upper hand over Assane.

The difference between superior and inferior has a specific purpose, such as creating a cultural ideology (Reyhan MN., Almbasysyir, & R., Febriansyah, M., 2021).

The cultural ideology developed in the scene is that white people only have swimming skills, while black people cannot. This stereotype is considered harmful and still sticks in most white people's heads. The racial difference between the two gives Juliette the upper hand over Assane.

Superiority allows someone to mistreat others based on race, skin color, religion, country of origin, and ancestry (Rita, 2016). The scene features Juliette chuckling after Assane accepts her challenge to swim. Seeing him overwhelmed in the water, Juliette feels that the stereotypes she has hurled at Assane are justifiably true. Thus Juliette will increasingly believe in the stereotypes that are circulating. White people carry out most racism because they can control anything (Sutrisno, B., Laksmiati YD, & Rachmawati, B., 2022).

Then in several other scenes, the issue of racism regarding stereotypes of racial inequality in France is still persistent, whereas Samovar (2010) says that the targets of these negative stereotypes are people of a specific social class and race or ethnicity. The explanation above is the same as the fourth scene, which shows the meaning of conveying negative stereotypes and distrust of black people by the police. He considered that Assane, who was black, was not part of the victim and doubted that Assane's appearance did not suit his race. In western movies, thieves are mostly portrayed through black actors like Assane in serials. It creates a societal framing that black people are bound by crime and theft. Even within the French police, there are still frequent racial acts. It was seen recently when four security forces persecuted black citizens in Paris. The incident shows that the authorities are still

racist. The stereotype of the impropriety of black people is also evident in the scene when Assane wins the auction. Museum staff is seen to doubt that a black man could participate in the auction for the queen's necklace. It reflects the auction as an event for white and wealthy people, not blacks or immigrants like Assane. Museum staff visibly doubted a black man could participate in the auction for the queen's necklace. It reflects the auction as an event for white and wealthy people, not blacks or immigrants like Assane. Museum staff visibly doubted a black man could participate in the auction for the queen's necklace. It reflects the auction as an event for white and wealthy people, not blacks or immigrants like Assane.

Race-based stereotypes are further discovered in the scene when Assane is ushered into a safe of necklaces from an auction he won. On his way to the safe, Assane received dubious and trivial looks from museum staff, who looked at him based on the color of his skin. It is supported by the auction situation in which white people dominate. Antiques and valuables auctions were expensive and frequented by white people with more wealth. It is rare that black people, let alone immigrants in France, can participate in and win auctions. This treatment of racism is still standard by separating and excluding people of the black race in auctions that are considered to be owned by white people. Auctions for antiques and expensive items seemed exclusive to white people.

Assane's presence as a black businessman led museum staff to raise the stereotype that it was impossible for a black man in his country to win auctions of expensive items. The phrase "I have to admit, I did not think there would be a buyer like you" is a sign. This sentence becomes a stereotyped sentence

and interprets the issue of racism regarding the difference in the status of whites to black people, especially black immigrants. The staff noticed the unflattering words coming out of his mouth and immediately avoided them by praising Assane's relatively young age. In this scene,

Then, when Assane becomes a computer technician in the conversation, Dumont, as the commissioner who was Assane's interlocutor, doubts the presence of the black man. He was so suspicious that he asked Assane's identity. Assane responded to Dumont's request by saying it was racist. It included a form of racism that Dumont carried out after giving nonverbal signs by looking at Assane's physique and raising suspicions based on Assane's race. It can be seen because an ideology says all black people must be suspected at every step and considered dangerous (Rhizky, 2021).

This racial-based stereotype is also seen in Hubert's repeated acts as the main antagonist. He believes there is a higher contrast between black people. This condition is also supported by his social status as a respectable person with more wealth. Not only in France but in many parts of the world, this treatment of racism continues by equating black people with primates. The director made this scene for white people and races who do not classify as black and often mock and insult black people as animals. Even the big French media called Minute brought this stereotype to their magazine cover by mentioning "Cunning Like an Ape".

The scene included in this indicator is also found when Assane looks for his kidnapped son. An older man walking across shows reluctance and dislikes dealing with black people. The older man represents white people who stereotype black people as

a source of trouble and are hard to believe. This scene shows how much the stereotype of staying away from black people among white people has developed. The distrust they build even beats their conscience to help each other human beings regardless of the color of their skin. Europe, which white people dominated, became a place where stereotypes emerged that distinguished them from black people. This racial class thinks highly of themselves and only associates with other people. Even in the 21st century, this custom persists and is endorsed by government officials, just like the campaigns carried out by the candidates for people's representatives to convince the public about the rejection of black people in France. Therefore, the stereotype that black people are poor, primitive, and troubled has not disappeared, as represented by the Lupine film series scenes.

Racial Discrimination

Besides considering negative stereotypes, Hubert also discriminated against Babakar by insulting him with bad names. In the seventh scene, when Hubert offends the title "Smart old monkey," it is a form of discrimination because Hubert insults the color of Babakar's skin and equates him with the furry animal. Since the emergence of this notion, a black zoo in France has been opened called Planète Sauvage or Safari Africa in honor of immigrants from the densely populated Ivory Coast. The presence of this zoo has increasingly grown the views and differences between European communities, especially in France. White groups still consider themselves superior, so they exclude black people.

Racial discrimination in the form of avoidance and exclusion was also evident in

the verbal abuse by the violin shop owner against Assane. The shop owner avoided Assane wanting to rent a violin to Claire. He also included removing Assane from the group that could rent a violin because Assane was of a different race than his. It shows that black people do not deserve to use their violins. Black people cannot live partly freely with white people, so from generation to generation, this perception continues to be embedded and attached like DNA for white people. From now on, black people do not get rights like white people. They are ostracized, poorly criticized, and not respected (Maharani, SS. et al., 2022).

In addition, stares of distaste for the presence of black people were evident, and silence fell as they walked into the bar area. On France's outskirts, white people's predominance was apparent by meeting in public places. Most associations do not want a different race or class from them, so they still alienate black people from their group. Racial discrimination continues to happen to Assane and Djibril. This time the treatment referring to racism was also carried out by a white bar owner. He welcomed and served black people ominously. Djibril and Assane received the same treatment when communicating with the bar owner.

Individuals discriminate against certain people or racial groups by avoiding and disliking them. As in scene eleven, an older man seems ignorant and prefers to avoid Assane, and from the look he gives off, there is an annoyance inside him meeting a black person. His eyes seemed to filter to see who was in front of him. It turned out that, at a glance, he saw Assane. He immediately walked away and just walked away without caring about Assane, who was in trouble. White people show many acts of discrimination

against black people with their indifference. Such neglect and Uncomfortable watches are often experienced in daily life, not only depicted in movies.

Associating with Aborigines is equivalent to equating ourselves with them. There will be much discriminatory treatment that we will get if we keep in touch with Aborigines (Prime, IGNJ, DN S., & Rochayanti C., 2009). It is the same as described in the Lupine series, where white people do not want to have anything to do. It is associated with black people because other people will judge them as equal or the same in social class, and in the end, these white people can be treated with the same discrimination.

Hubert's character, who has been seen in several scenes where he dislikes black people, escalates verbally through a scene in the second season's third episode. Hubert's ban was not just a ban. She forbids Juliette from meeting men based on the color of her skin. From this, Hubert did not like and did not want to see his family mix with people of that race. The differences that exist create a boundary between him and black people. Based on Hubert's background as a wealthy white man, he is never seen partnering with black people, instead placing them in lowly positions like Babakar. Babakar, 25 years ago, became his driver, seen joining three other black men who applied to be Hubert's driver. All of the applicants who were black indicated that Hubert chose blacks as his subordinates only. Immigrants, let alone black people seem to be a group that white people do not want. Since the arrival of immigrants considered white, many white people placed black people in the working class and did not provide more job opportunities for that race.

Racial Violence

The racial violence that appears in scene six is in the form of intimidation from Anne to Babakar. Coercion is forcing other people to do certain things, in which the perpetrator benefits from that action (Lukito, R. & Adnan, 2013). Babakar's position as accused made him have no choice but to defend himself. Anne's intimidation took the form of an emphasis on Babakar's psychology. He forced Babakar to sign a confession letter. At least his sentence would be reduced. Besides that, he also brought up Assane's future, which Babakar had to consider because of Babakar's status as an immigrant and a single parent. With the situation created by Anne, Babakar was inevitably forced to sign the agreement proposed by Anne. It means that racism can impact recipients not only physically but also psychologically. Racism can make victims paranoid, hopeless, frustrated, and very afraid (Sutrisno, B., Laksmiati YD, & Rachmawati, B., 2022)

Black people are considered to be attached to crime. They get unfair treatment because of this assumption. Based on this, they often get physical and psychological violence because of the race they have. Black people were considered thieves, cheaters, and other nasty things. So if they accuse black people, it will be effortless to put them behind bars. Violence is also easy to do without an apparent reason. As reported by VOA Indonesia (2020), in 2020, black men were abused by the police in France. A riot preceded the persecution over issuing a government regulation prohibiting police registration. In that incident, a black man became a victim of physical and verbal violence by racially motivated police.

Conclusion

Based on the research and analysis that has been accomplished, the Lupine film series has many scenes that frame racism, both verbally and non-verbally. The scene given by the director shows the stereotypes and violence often experienced by black people in Europe, especially in the French environment. The negative stereotypes conveyed verbally and non-verbally by the figures involved want to say that white people can be prejudiced against other races, including blacks, freely. This select group also consciously provides interracial boundaries detrimental to black people considered inferior.

France, a country that many immigrants of different races have visited, is a place that should be comfortable to live. This series is expected to be a reference for viewing people of other races and accepting their differences. Lupine shows the gap between the two races and tells the audience not to make it a problem. The Lupine film series conveys to its audience that racist acts such as racial stereotypes, racial discrimination, and racial violence are accurate indicators of a racism problem. This problem of racism is at the root of division and bad relations between different races.

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