CHAPTER TWO

LITERATURE REVIEW

2.1   Previous Studies

The study found out that research on film to relate issues have not been discussed. Therefore, the writer just digs more into the issue/problem with the different object to support the writer while conducting this research. Furthermore, the writer has taken five previous studies that correlate with the writer's study with the same issue.

Khan, Benda & Stagnaro (2012) in their study entitled *"Stereotyping from the Perspective of Perceivers and Targets"* focuses on providing insight into understanding the complexity of stereotypes from the target and perceiver perspective. This study is to enlighten on reducing prejudice by using the sociological approach. The study found out that the effects of stereotypes can be negative especially for members of stigmatized groups. Meaningful intergroup social interactions offer ways to reduce the negative impact prejudice and stereotypes impose. In conclusion, this study contributes in the context of the facts that stereotypes can be seen as functionally useful to the perceiver. The stereotypes that exist can also be dangerous for the perceiver. When it is formed as self-fortification, stereotypes can unintentionally lead to accurate judgments and discriminatory behavior. This study enlighten on how stereotypes are for the target, in what way the stereotypes are created in the societies.

Smith, Krohan, Chu & Best (2005) in their study entitled *"African American Father: Myth and Realities about Their Involvement with Their Firstborn Children"* have aim to find the truth of the stereotype of Afro-American fathers. Through the data from Rochester Youth Development Study, it used to know the life course perspective as the way this research investigates the extend and predictors of involvement by young fathers which this date is the longitudinal study that had followed a representative sample of urban youth since they were in the seventh or eighth grade until they become a father by age 22 and 67% of the representative are Afro-American Fathers. As the result that had concluded, if African American fathers do not differ significantly from other man or father in the context of supporting or providing their children that Afro-American fathers also can stand as a father who fulfills a father role. From this researcher, will persuade the issue that really appears about the stereotype of Afro-American fathers, through the literature's data that attached in this study seems to reflect the public's view of Afro-American father as an absent or uninvolved, financial irresponsible, hypermasculine and unsupportive parent, that can be used in researchers' study to compare with Afro-American father who is in the film *The Pursuit of Happyness*.

Narissra M. Punyanunt-Carter (2008), in their study entitled "*The Perceived Realism of African American Portrayals on Television."* by using a cultivation research method through Afro-American films that were watching by mass audiences, this study designed to analyze the realism perceived by television viewers regarding specific themes regarding the portrayal of African-Americans

on television. For years, the media have been criticizing their representations of African Americans on television, because television can influence its audience. In general, the literature suggests that even the quantity of Afro-American images on television has increased. The quality of these images has not; for example, African Americans often portray negative stereotypical personality characteristics. Gradually, television emerges, suggesting that black people are more prominent in regulatory roles as law enforcement officers. Legal and described with more favorable characteristics than before, noting that Black television characters share the same features as their White television counterparts. Viewers may feel that television depicts African Americans in jobs that are realistic and believable. Therefore, this study contributes to research into how African Americans portrayed television and how television viewers perceive specific characteristics about African Americans. More importantly, it increases understanding of the importance of media portrayals of African Americans and their effect on Negroes themselves in eroding existing negative stereotypes.

Kemal Alaydrus Zarkasy (2020), in his study entitled "*A Study of Superiority Complex in Chris Gardner's The Pursuit of Happyness.*" The analysis is critical through a qualitative approach in which the instruments took from documentation (quoting). This research focuses on Chris Gardner's superiority complex behavior from psychological criticism point of view. As it says, the Superiority complex is a psychological interference where the individual thought that the individual was better in every part of his life than other people. Those thoughts made him feel superior to other people around him. Individuals who suffer from superiority

complexes will always make excuses to cover up their mistakes. Excuses are weak feelings of self-protection caused by the pressure of his social environment, which makes Chris Gardner feel injustice as an Afro-American in the White people circle. This research helps researchers prove that in the film *The Pursuit of Happyness*, there is discrimination against Black People from White people in the US environment.

Famela (2011), in their study entitled *"An analysis of the Main Character on the Movie amazing graze by Michael Apted."* The writer focuses on analyzing the main character in the movie by using character theory to observe and analyze the main character's image. The same thing in this study with the writer study is how this research used the narratology of films in analyzing it, such as characters and characterization, setting, plot, and theme. Also, in this analysis, the writer explains the data, such as the dialogues and pictures of this movie which explains the main characters use direct and indirect ways to reveal the characters by what they say and act. Therefore, the writer looks more at how this study analyzes the movie as a reference from the narrative film side, the same as the writer's method of analyzing the main character in *The Pursuit of Happyness* movie.

2.2   Sociological Approach

This study delineated stereotype discourse from Afro-American fathers in *The Pursuit of Happyness* movies. Thus, the study on social stereotypes will be done, and the sociological approach is best chosen to find the result. The sociology approach is the approach that centers on society's problems. Every society is

intertwined and independent but is different and varies in literature because many examples exemplify the mutual relationship between life and literature as explained. Literary works are imaginative works that describe the conditions or situations of human life to view the picture of human life and the world. The main criteria in literary works are about the truth or what the writer wants to depict (Tirtaningtias & Setiawan, 2021). In addition, the influence of literature affects human behavior and views (Singer, 2011).

Moreover, it regulates the human mind, which aims to strengthen the social system. Through sociological criticism forms a path between the writer and the content of a work, examining the writer's relationship with their community and their position in society. *"The sociological approach is an extrinsic element of literary works whose studies focus on human objects and their environment"* (Nascimento, 2019, p. 19). This study will focus on delineating society issues in literary works. Thus, the study of literature within the sociological approach combines attention to the unique meanings and traits inherent in the text or form of literature, reflecting the people's ecology, attitudes, morals, and religion that produce the literary work.

Additionally, the sociological approach examines the content of a literary work and looks at its views on society. *"The sociological process can involve looking at history and today"* (Nurhuda, Waluyo, & Suyitno, 2018, p. 6). For example, a sociological approach can involve analyzing society from past literary works and examining today's society by analyzing what is told by a text or an academic work about the world today. Furthermore, "some sociologists add literature and other

arts to discover how people think about society" (Nascimento, 2019). Such as, reading a novel or watching a film can observe various things about society. It believes that social processes are social processes that have consequences determined for specific parts of the social structure that study social events, interactions, and patterns. Forster and Kenneford (1973) noted that since writing literature is a human activity, there is no reason why there should not be a sociology of it. Finally, this sociological approach is applied to explain social phenomena about stereotypes that occur in the social environment of film.

2.3 Stereotype

The study focuses on stereotype denial, and more discussion on stereotype is to find out the deep relationship between stereotype and stereotype denial. Stereotyping and stereotypes have always been an element of human society (Steele & Aronson, 1995). They should have originated from our attempts to explain and understand the behaviors, values, languages, appearances, cultural practices, and ideals of others different from us. It should imagine that the social learning processes of observation and imitation were essential within the communication and interaction of societies and communities for both in-group and out-group contacts and encounters.

"The stereotype is defined as a problematic situation where the individual is at risk, with the actions or behavior of others towards the target against existing negative stereotypes" (Schmader & Inzlicht, 2011, p. 7). Through a social approach, a range and variety of social and cultural interactions that outline a

society make many opportunities to be told and understand the worth and consequences of a difference. At the same time, opportunities for discrimination and social misunderstanding have increased where communication is ineffective, ethnocentric, hostile, and lacking the inclination and motivation to know matters of others and the environment.

One of the exciting and engaging aspects of an increasingly globalized society is its impact on social interaction and human communication regarding barriers and factors that tend to maneuver off from syncretic cultures. In their case, the foremost prominent among these factors are stereotyping as social acclimatization or reactionary processes people or others creating engagement as the simplest way to challenge new norms, cultures, behaviors, and realities. Besides, stereotypes that are deviant or negative will test the suitability of current cultural, social, and spiritual values, such as acceptance of differences tied to the physical and non-physical characteristics of the environment.

"Although stereotypes are intrinsically harmless because they streamline the thought process, they can have potentially harmful social implications" (Abrams, 2010, p. 21). When stereotypes serve as preconceived un-modifiable conclusions, false expectations accustom information processors to unfair consequences or even to the extent of creating discrimination against certain groups. In this sense, stereotypes highlight differences between groups and are wildly inaccurate; stereotypical thinking implies overreacting to information that generates or affirms stereotypes and less reacts to the information that contradicts them.

Steele and Aronson (1995 in Abrams, 2010) stated that stereotypes are static and oversimplified ideas of a couple of social groups or categories that greatly influence our expectations and behavior. Stereotypes do not represent human social behavior and value abnormalities because we seem to be genetically predisposed to acknowledge social and physical differences in others. We naturally use them in our judgments and evaluations of others or our societies to some extent. It has contributed to developing ideas about people, and their behavior supported our self-understanding and expectations. Sometimes people's behavior and values reflect who we are, and other times, they are opposite to us, which creates stereotyping in us. If the latter occurs, it is likely to interact in stereotypes because our glass-looking selves (Schmader & Inzlicht, 2011) cannot use as a basis for social comparison or social understanding. Therefore stereotypes are used as material to take a position and make assumptions from general patterns of behavior or appearance, which often extends to people, society, and culture.

2.3.1 Stereotype Denial

Stereotyped behavior proves to be very threatening to the affected groups, and stereotypes are one of the reasons for involving the role of group membership as a source of self-definition. The stereotypes sometimes move to the stereotypes denial defined as coping mechanism (Cohen & Garcia, 2005). When community or individuals are faced with a stereotype threat to their integrity embodied in a stereotype they believe is being applied to them, one of the most straightforward coping strategies is stereotype denial. "Stereotype denial is the way to protecting

individual from the stereotypes itself theoretically, because stereotypes have been defined as generalized attributes" (Hinton, 2017). Therefore, to understand stereotypes, research should closely examine how associations are communicated in social networks rather than focusing exclusively on the implied cognitive biases of individuals and groups to understand what happened in the circumstances.

2.3.2 Stereotype, Prejudice and Discrimination

Stereotypes has deeper connection with prejudice and discrimination. Stangor (2009) stated, since 1940, social scientists have investigated the individual correlation of racial and ethnic prejudice, which gave rise to prejudice theory. *"Prejudice theories are dividing into two types: socio-psychological and the second is sociological"* (Barkan, 2011, p. 337). This research focuses more on dissecting prejudice theory in the realm of sociological explanation, which discusses the treatment of racial or ethnic groups. Nevertheless, before that, prejudice and discrimination are often considered to be the same thing. *"Even though there is a fundamental difference where prejudice is a racial and ethnic prejudice that refers to a series of attitudes, beliefs, and negative judgments about the individual, or group categories, while discrimination is a behavior"* (Barkan, 2011, p. 338). In this case, prejudice itself occurs based on a stereotype of a race or ethnicity or other things that is a mistake about people because of their race or ethnicity. In this case, the American racial and ethnic group has many cultural, group, and other differences, which many views about the group are unfounded because of the stereotype.

In this case, the prejudice theory that the writer uses is in the sociological realm. In his explanation, prejudiced people are only adjusting to the culture in which they grow up. Prejudice results from socialization from parents, friends, peers, news media, and other cultural aspects. In this sense, people can be influenced to Prejudice when the environment is very prejudiced and less prejudiced, which concluded that Prejudice will continue to exist, even continue to multiply when the truth is not yet known. Of course, media coverage of what is happening in racial and ethnic groups influenced by media coverage. Furthermore, in Eschholz's research in 2002, he said that study found an association between the proportion of African-American offenders in television news and crime shows and the fear of crime experienced by those in the community. White viewers of these programs: the higher the proportion of African-American offenders, the greater the fear of crime expressed by viewers (Eschholz, 2002), which certainly forms a stereotype against race or ethnicity.

2.4. Afro-American in US

Afro-American usually known as African-American, 'nigger' and 'black' has been in the United States of America in the 17th.

Fredrickson (1995:12), further, states:

> *Those group of people who are considered as minority group had firstly arrived and lived as slaves in the U.S. Their coming and existence then grew larger and larger in number. In 1977, there was the American Civil Rights Movement whose aim to eradicate racial discrimination, to achieve economic and political independence, and freedom from oppression by white people. It aims to gain the goal of improving the lives of all underprivileged Americans (Fredrickson, 1995, p. 15).*

But, it did not work as what they expected, even Native African-Americans and other minority groups are declared as part of the US; those are referred to as

victims of the colonial process of white Americans (Kasih, 2018). They still have to struggle to live in better conditions among whites. Over the previous couple of decades, changes have occurred in most American families because of economic factors. It is increasingly difficult for Afro-American father in the U.S. to earn enough to support the complete family. Jobs have begun, companies are downsizing, and entire industries are mechanized, and those at the lower end of the occupational hierarchy - impoverished people of color - faced the maximum adverse effects. It can be a pattern that has existed within the African American community for many years.

2.4.1 The Stereotype of Afro-American in General

Stereotypes of Afro-Americans grew as a natural consequence of scientific racism and legal challenges to their personality and citizenship created during the height of the trans-Atlantic Slave Trade. They used to help commodity black bodies and justify the slave business (Smithsonia, 2017). The characteristics of obedience, backwardness, fornication, betrayal, and dishonesty have historically been a stereotype given to Afro-Americans. Because in many literary works, too, especially those from Africa, the Middle East, and the Indian subcontinent, we meet characters who struggle with their identity after colonization or establishing colonies in other countries (Mertania & Amelia, 2020). Therefore, the stereotypes that emerged among Afro-Americans have their decades-old early history. Some of the current incarnations of Afro-American stereotypes, including Uncle Tom, Watermelon, and Mandingo, have been informed by Afro-Americans' legal and social status (Smithsonia, 2017).

- *Uncle Tom* is a depiction of an Afro-American man as an enormous, broad-chested, made strong man, whose features are genuinely African, characterized by severe expression and common sense, united with many virtues. But the stereotype of Uncle Tom is by nature a submissive, big man, broad-chested, made strong -- whose genuinely African features are characterized by severe expression and common sense, united with a lot of kindness and benevolence (Bogle, 1973).

-

- *Watermelon,* before becoming a racist stereotype, watermelon once symbolized self-sufficiency among Afro-Americans, where they grew and sold watermelons, which became a symbol of their freedom. Then came white people who reacted to this self-sufficiency by turning watermelons into signs of poverty by creating an advertisement to embarrass black watermelon traders with postcards of Afro-Americans stealing, fighting over, or sitting on the streets eating watermelons. Watermelon eaten by word of mouth without cutlery makes it impossible to consume without making a mess, hence being branded a public nuisance (Pieterse, 1992)

-

- *Mandingo* or known as The Black Buck was born to the minds of slaves and auctioneers to promote the strength, prowess, and agility of a muscular young black man who was under the violence, a physically strong black man could be subdued and coerced work brutally. The emergence of emancipation led to fears that The Black Bucks would seek sexual revenge against white men through their daughters. From here, Mandingo is stereotyped as animalistic and

brutal, giving legal authority to white mobs and militias who torture and kill

black people for public safety (Bogle, 1973)

From those, stereotypes of Afro-Americans emerged due to incidents concerning white groups that were constantly trying to put the existence of equality of an Afro-American under their feet. Because basically, something that has ever happened will form a stereotyped group's stereotyped perception and generally homogenize the group (Aryangga & Nurmaily, 2017). Furthermore, history is still kept and promulgated as a doctrine in society, looking at an Afro-American as a male role model, especially as father.

2.4.2   The Stereotype of Afro-American Father

This study focuses on the stereotype of Afro-American father who could have different criteria from other race groups in the U.S. Fathers usually play a significant role within their children's lives, play a critical role within the sexual identity of their children, and promote academic achievement, like problem-solving skills. The recent studies (Whitmore, 1999; Nobles, 1988) stated that the Afro-American male parenting figure's influence on the child's psychosocial development. It is mentioned that all the Afro-American male parenting figures were involved in some way with promoting the psychosocial development of the child. They also utilized a variety of methods to promote the psychosocial development of the children like encouraging and modeling responsible behavior. In fact, the studies (Harris, 2002; Comaz-Diaz & Grene, 1994) noted that the Afro-American had much brought the negative influence on children

development. The Afro-American father's absence has not long been experienced by Afro-American children. They are usually associated as '*bad man'* by the U.S. people in general (McCreary and Wright, 1997). The Afro-American "*are consistently pictured by American society and media as criminals, drug users, drug sellers, absent fathers, and adolescent mothers*" (McCreary and Wright, 1997, p. 26). The general stereotypes of Afro-American father are actually taken from the common society that supports much to the male position in influencing children's education.

Actually, African American fathers differed from one another, as did they from other groups. They come from various shades, shapes, and types. However, the stereotype of black fathers is seen by those who are not black, only as family visitors or irresponsible, underemployed, marginalized in their family environment, negligent of their children, and rather rude. However, African-American fathers are as dedicated to their children and families as men from other racial groups. Much of the African American fathers' literature has perpetuated a stereotype of absent and unsupportive parenting (Ransaw, 2014). Beside, *"men are usually spending longer with their families at increasing rates compared to the last century, with the quantity of at-home fathers tripling within the past ten years back then"* (Stublety, Rojas, & McCroy, 2015, p. 35). The old masculinity is challenged by the men who embrace the new construction of fatherhood. Those are much happier. Because Cullen and Grossman (2007) said that the dominant image of fathering is expressive, emotional, and caring, not based on money and work concerns.

The expectations of men who become fathers are more varied than usual. Over time, many expectations of traditional roles have been questioned and altered to accommodate changing economic, social, and cultural needs. Men are also increasingly going beyond their traditional roles to participate in childcare and childcare (Nelms, 2004). Theodore Raw (2014) also conducted research that aims to understand the qualities of a good father as an African American father. He mentions three things regarding Afro-American qualified father. Those refer to continuing the fathering role into and after college, conspicuous use of communication, and being a good model. Those three notions oppose the negative stereotypes of Afro-American fathers. Nowadays, the ideals and practices of fatherhood are more debated and varied and undergoing a more extraordinary transition than those associated with motherhood.

However, the negative stereotypes still appeared for Afro-Americans; Ransaw (2014) also declared that Part of the impetus behind the negative perception of Afro-American fathers might lie in false views that are not inclusive of alternative models. Because of social and economic conditions, Afro-American men may not initially support a family financially. Still, they are likely to contribute in other ways, such as childcare, helping with homework, and providing cultural support and monitoring. Additionally, the high unemployment rate of black men in the United States and their high criminal accusal and conviction rate, combined with an imprisonment rate seven times higher than White males among 20 and 39 years old in the US, produced more absentee Afro-American fathers than those in other ethnic groups. Furthermore, because of socioeconomic conditions, Afro-American

men are more likely to be unemployed temporarily. All of these factors have combined with supporting the stereotype that Afro-Americans are poor husbands and fathers.

The critical issue is why the negative image of black men and fathers so deeply ingrained within the souls of social scientists, lay families, and professionals. *"The explanations are three historical circumstances: economic isolation, discrimination, and African families form distinct from Western states"* (Tsesis, 2004). Contemporary depictions of African-American men within the media only raise the negative image. The most reason is that the racism they need to be faced all their life. This racism has isolated them from the planet of labor and education. It seems embedded within Western society's fabric, so it has become a negative stereotype for black people, especially for Afro-American fathers in the US.

2.5 Film Study

The focus of this study relates to film study. Simpson and Pearson (2001) noted that literary theories in the process production of reading have started to include 'screen theory' which focuses on popular issue in the modern era. It then *"celebrate [s] the active and participatory audience, using the term 'reader' in preference to the more passive word 'viewer''* (Philip & Pearson, 2001, p. 510). Analyzing a film speaks in a language of the senses. That flows and shines in an image with a natural and gay rhythm. The idea is part of non-verbal language, which makes the film obliged to follow the aesthetic qualities (Boggs & Petrie, 2008) which makes the analysis process seen from the point of view of semiotics,

narrative structure, and cultural context. Among other approaches, being the path of filmmaking theory taken by research is visualization in films to show evidence in cinematic perspective. Here, there are several aspects in analyzing a film that needs to be reviewing from several research subjects.

2.5.1 Aspects in Film Studies

First, analyzing films is different from studying other literary works such as novels, poetry, and short stories. In analyzing films, researchers must pay attention to images, dialogue, and also the action shown in the movie. Besides, how it is displayed, what we see, and the reason behind the appearance on the screen (Boggs & Petrie, 2008). When watching a film, these aspects will help the audience know about the film's theme and how the story goes. Not only that, but some cinematographers were focusing on when the writer analyzed the film. Film analysis requires us to respond simultaneously and continuously to the interaction of images, sound, dialogue, and movement on the screen, many aspects of the film that we can interpret into the analysis (Boggs & Petrie, 2008). In the study of this film, the writer will analyze the dialogue, characters, and aspects that exist. Then will carry out this research in narratives and snippets of several scenes in the film.

2.5.2 Film Narrative

Narratology of film is a unique standard format as the way to be analyzed that is functional rather than attractive to read (Redfern, 2005). Such as drama and a novel, the film also called a narrative genre because it contains a story - an order of action units implicating characters, and frequently film is an adaptation of a

novel or drama that had taken down from their narrative (Jahn, 2021). Therefore, the film with its narrative becomes an element closely related to one another - inseparable. Through the screen film, the narration will explain, and through the narration, there will be a screen that interprets. In the narratology of film, there are two types of narrators: off-screen narrator as unseen narrator's voice telling a story and on-screen narrator as a narrator who is bodily present on the screen and talking (Jahn, 2021). In this case, the research's subject uses an on-screen narrator presenting on screen, talking to the audience, and showing the act of producing their narrative or simply as the narrator who is speaking and doing an acting part. Marie and Ryan (2003) stated that the original text consists of three things regarding an effort to interpret the narrative text, an effort to analyze media and a brief history of significant events in the appearance of the medium's concept in the study of narrative (Marie & Ryan, 2003).

Marie and Ryan (2003) further noted that the film narrative is usually defined as mental images or cognitive constructs, which different types of signs can activate. The narrative itself can be gathered from setting, characters, events and plots. The image consists of a world (setting) inhabited by intelligent agents (characters). These agents participate in actions and events (events, plots), which cause global changes in the narrative world. Narratives are thus mental representations of causally connected circumstances and events that capture segments in the history of the world and its members. In the narratology film study, the writer will analyze the subject through the narration that appeared on the screen to reveal

whether the film's narration is more the interpretation of the object/issue rather than the interpretation of the product.