CHAPTER II
LITERATURE REVIEW

2.1 Literature and Movie/Film

Literature is a work of art in the form of a text that has a lot of meaning contained, it is often found that there are many perspectives from writers to describe or criticize life or the environment around them, literature provides a wealth of information from many eras according to (Bertens, 2001) literature also had important things to teach us, was already familiar in antiquity and we see it repeated time and again over the ages. In another theory (Bennett & Royle, 2016) literature is the kind of writing which most persistently and most provocatively engages with the uncanny aspects of experience, thought and feeling.

Literary works are a place for art to display beauty through the use of language that is interesting, varied, and full of imagination (Keraf, 2002). It can be concluded that literary works have their respective characters which are influenced by the surrounding environmental factors and different backgrounds of author who will create literary works with their own uniqueness for the readers. The author in other words, is not so much an actual author at all rather, it is your personal projection, your idea of the author (Bennett & Royle, 2016).

Literary works receive influence from society and at the same time are able to give social influence to society (Semi, 1990). It can be concluded that existing literary works are not only adapted from the life that occurs and the environment that influences the author to describe his ideas through writing but also vice versa that literary works can influence the reader and can affect the life that occurs and affects the environment around, especially

from a social point of view. It is supported by (Damono, 1983). Developments in the world of literature cannot be separated from changes or influences that exist in society.

According to (Bennett & Royle, 2016) Stories are everywhere, in movies, sitcoms, cartoons, commercials, poems, newspaper articles, novels. it can be concluded that the life we live is not far from literary works, like a philosophy that humans always live side by side even with literature. (Bennett & Royle, 2016) continued that We all make use of stories every day and our lives are shaped by stories about what happened in our dreams. all the lives we live and see all have the potential to be poured into literary works because the literary background is not far from human thought or human life.

2.2 Friendship

Friendship is a form of human relationship that has a lot of meaning in it, the definition of friendship itself is a relationship between 2 or more people who have emotional ties of the same kind or not. They prefer spending time together, engaged in the activities of friendship, to spend time with those who are not their friends (Grunebaum, 2003). And those who tend to have no inner or emotional bond between 2 different individuals will feel very different if they do activities together or just spend time together. Time spent with nonfriends can be boring and a chore (Grunebaum, 2003).

The factor that influences 2 individuals to be friends is the similarity of tastes or common thoughts so that they are interested in interacting with each other. Two people who initially relate as ordinary friends develop into friendship because of the similarities between the two. This equation can be

in the form of equality of pleasures or hobbies, thoughts, desires, ideals, fate and so on (Ahmadi, 2009). The process of forming or creating friendships starts from friendship which is defined as 2 individuals who only know each other and only understand other individuals only from what can be seen with the naked eye and will become more familiar or intense if the two individuals have one thing in common. preferred to cause interaction. Two or more people who initially relate as ordinary friends develop into friendships because of similarities (Asnani, 2020).

2.3 Friendship theory

According (Grunebaum, 2003) the structure of friendship consists of several parts, the nature of friendship, the bases of friendship, and the object of friendship. James O Grunebaum states that, The nature of friendship is a characterization of the relationship that distinguishes friendship from other relationships between people. Grunebaum also states that, To have a friendship, two persons must recognize that they each have goodwill for the other, that is, they do not merely feel kindly toward each other but try to promote the other's good.

According to Bhikhu Parekh in (Grunebaum, 2003), the nature of friendship is seen from the perspective of India, Friends help each other with time, energy, and money. Parekh continues that, Indian friends' hearts are bonded, and that they communicate with each other directly, as though they were one self. This is also the same as what Aristotle said that the nature of friendship has three reasons based on it, namely, A reciprocal goodwill between friends is common to friendships, they are based on "reasons" of pleasure, utility, or virtue.

Grunebaum states that, If friends regard each other as "another self," any time, energy, and material assets they consume in assisting or benefitting each other is not lost or thrown away. And also Grunebaum continues, they believe that what benefits one of them benefits the other as well. Friendship is a reciprocal relationship between individuals based on a sense of volunteerism, where this relationship is based primarily on interests and desires and not by a desire for profit (John, 2010).

According to (Grunebaum, 2003), The bases of friendship relations are the various reasons people have for forming friendships; it is the ground or foundation for friendships. . Ferdinand Schoeman also states that the base of friendship, We must distinguish what we like about a person and for whose sake we are motivated in acting. The what we like answers to the causal basis of the affection, whereas the for whose sake answers to the nature of the relationship, however it is brought into being. Unfortunately, it seems as if Aristotle conflated these vectors of friendship, the "what we like" aspect and the "for whose sake" aspect, promiscuously sliding from one to the other to make the theory seem simultaneously comprehensive and compelling. It also supported by (Argyle and Henderson, 1997). Friendship includes people who like each other, enjoy each other's presence, have common interests and activities, help and understand each other, trust each other, create a sense of comfort and provide each other with emotional support.

The object of friendship is what friends do together as friends. The object of friendship differs from the basis of friendship (Grunebaum, 2003). It supported by Gordon C. Roadarmel,in (Grunebaum, 2003) when an Indian feels that friendship has been established he/she is likely to assume what are considered the privileges of a friend to drop in at anytime without

advance notice, to sit around at length and talk or read your books and magazines, to stay for meals. As a result of differences in customs, Indians may feel that Americans are insincere in their initial friendliness. In essence, work is an activity that allows the realization of social life and friendship (Anoraga, 1992).

2.4 Postcolonialism

If there is any meaning to the modern jargon of postmodernity, post colonial, and post feminism, it is not found in the way that the word "post" is commonly used to denote sequentiality after feminism or polarity anti-modernism. These expressions, which so forcefully point to the past, can only fully capture its restless and revisionary energy if they enlarge the present into an ex-centric realm of experience and power (Bhabha, 2004). Thus, postcolonial theory involves three meanings: a) the century of the end of physical colonialism around the world, b) all writings related to experiences, c) theories used to analyze postcolonial problems (Sabbarwal, 1999: 34). The word colony comes from the Latin colonia which means a village inhabited by a certain nation or ethnic group or a group of foreigners who occupy a certain area abroad (National Encyclopedia of Indonesia, 1997).

For its part, postcoloniality serves as a helpful reminder of the 'neo-colonial' relationships that still exist within the new international order and the transnational division of labor. A perspective like this makes it possible to verify histories of exploitation and track the development of resistance tactics (Bhabha, 2004). (Martayana, 2020) add that In subsequent developments, people no longer look for an empty place to make a village, but go to a place that was previously inhabited by a group of certain nations or ethnic groups. and control of the new territory, then exploitation is

carried out with violence and does not consider the interests or feelings of others (Mehling, l978).

2.4.1 Colonized and Colonizer

Colonizer and colonized are two things that cannot be separated because of the existence of colonizer colonialism which describes how western people control and dominate non-western people or in this context it is called colonized. things like this can happen because western people feel superior to non-western people and consider colonozed as strange creatures and have a lower caste than them (the west). The colonizers remained their civilized and disciplined European selves even in the most trying circumstances.(Bertens, 2001)

Colonized describes how non-Western people are always seen as having no self-respect and inferior to colonizers who focus on how they struggle to deal with the invaders in their own land and what they experienced during the colonial period. By implying that those who have been colonized are doomed because they are not seen by God to be equal to the colonizer, it serves as an example of how language is used to strengthen the colonizer's religion while weakening the colonized (Neelam, 2013).

2.4.2 Hybridity identity and Mimicry

Hybridity identity is the inability of the colonized people to be themselves, so they decide to split their identities into two by forced means so that they can be equal to the colonizers. The hybridity of language causes the hybridity of culture. Hybridity in culture shapes indefinite and uncertain identity, and more importantly, nurtures potent strength to break the ethnic boundary (Wang Ning, 2002). The process that gives rise to hybridity is

identified as mimicry, where the colonized learn and imitate such things as culture, language, the legal system of the civilized country in an awkward way (Li & Chen, 2021).

For the very address of colonial cultural authority, the incalculable colonized subject—half acquiescent, half oppositional, and always unreliable—produces an unsolvable dilemma of cultural difference(Bhabha, 2004). According to (Bhabha 1996), mimicry "is the desire for a deformed, recognizable other, as a subject of a difference that is almost the same, but no quite. such as the concept of Homi K Babha's point of view mimicry is included in the act of mocking that colonized people use mimicry not only as protection and seeking a safe place but also to fight and defend or show their existence. (Neelam, 2013) Under foreign rule and with regard to social standing, imitation is regarded as a pervasive manner of behavior: one replicates the powerful in order to get access to those bastions of power.

According to (Bhabha, 1994) quite properly challenges our sense of the historical identity of culture as a homogenizing, unifying force. It is understood that characteristics and culture cannot be easily changed, even if it is successful, there will be characteristics and cultural characteristics that remain that will not be lost. (Bhabha, l994) explained that the gaze of a white man can destroy a black man/coloured man. People of color who are often accused of being primitive, having intellectual deficiencies, broken races, cannibals, eventually become hateful for their existence. Therefore, the thoughts of non-western or colonized people are affected and want to escape from their true identity which tends to imitate the style and culture of the west people or colonizers to cover the negative views that are pinned on them.

2.4.3 Orientalism

Orientalism refers to white people, whereas the East refers to colored people (Martayana, 2020). in this case it shows that westerners feel superior to black people and consider the colonized not as human. Thus, orientalism can be understood as the historical creation of Eastern civilization and culture as "something foreign," frequently even as an alien or a lovely and exotic object. However, the East is also frequently viewed as rude, illiterate, barbaric, unreasonable, morally reprehensible (Martayana, 2020).

2.5 Previous Study

The first related study entitled The Impact of Don shirley's Influence Towards Tony lip's Personality Development in Farelly's Green book script by Albertus Revo students of department of English Letters Faculty of Letters Sanata Dharma University which analyzes how changes in Tony lip's character are influenced by Don shirley through theory of personality development.

The second related study is by Rizqi Arfiananda (2017) Students of Japanese Literature, Faculty of Cultural Sciences, Diponegoro University entitled Friendship Values in the Eyeshield 21 Manga Rizki's research aims to analyze the structural elements of prose in the Eyeshield 21 manga. To explain the values friendship in the manga Eyeshield 21. With a social psychology approach and various other theories.

And the third, Values of Friendship Reflected in the Novel White by Reynalt Junior Laoh Students of English Department Sam Ratulangi University Faculty of Humanities, which discusses the value of friendship

in the novel white teeth with the theory of James O Grunebaum and Robert Stanton for theory character.

Fourth, an article by Jianmin Li and Kaiju Chen, School of English for International Business, Guangdong University of Foreign Studies Guangzhou and Center of Business Culture and Philosophy of Culture, Institute of Hermeneutics, Guangdong University of Foreign Studies Guangzhou, entitled Identity Lost and Regained: A Postcolonial Analysis of Don Shirley's Dilemma in Green Book which examines the loss of one's identity through a psychoanalytic approach.

The last one is, Postcolonial Mimicry of the Main Character in Richard C. Morais' the Hundred Foot Journey by Farnida, Rifda students of Department of english literature faculty of humanities Universitas Islam Negeri Maulana Malik Ibrahim, disscused about to describe mimicry representations using post-colonial studies.

The gap from the research that has not been done is how the two main characters have a postcolonial perspective but are accompanied by a friendship relationship that affects how they know each other and how they live life with a changed perspective from the previous one.