CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter reviews some related theories and related studies that support the study.

2.1 Social Interaction

Interaction is a common term discussed by people, generally. It has close relation with the social and environment because people will definitely have interaction one other, daily. Therefore, social interaction is the most basic unit in sociology. Social interaction refers to actions in which the doers intend to know the peers' identity and references (Scheinkman, 2005:1). Further, social interaction also deals with social relationship, including: intergroup and individuals. During the interaction, people will usually show who they really are from their behavior, customs, and the way they speak.

Edward T Hall (1983) divides the rules of social interaction into three kinds, are: dimension of time, place and situation. In the dimension of place, Hall mentions that there are four major kinds of limitations, including: intimate, personal, social and public. That limitation will manage how the interaction should be, exactly. In term of intimate limitation, it means that people should consider how close their relation is, so that the topic of interaction will not go too far. Similar to the previous limitation, personal limitation also deals with how well we manage ourselves not to speak about what should not be spoken. Thus, misunderstanding will be avoided among

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them. Meanwhile, public and social limitations mean that the interaction is only limited to general information of the doers of interaction (Edward, 1983:1).

There are five types of social interactions whose functions are to stabilize the social structure and to promote the change, those are: exchange, competition, conflict, cooperation and accommodation (Johnston, 1984:80). Exchange happens almost in everyday interaction. It means that the doers of interaction are exchanging information's one other for example: dating, friendship, family life and many others. This type of interaction usually occurs when an individual has self-interest to know more about other people. Then, competition happens when two or more people or groups oppose each other about each perspective toward certain cases. Some sociologists argue that this type of interaction is positive because it motivates people to perform society's needed roles. Meanwhile, the others view this as negative because it may cause psychological stress, lack of cooperation in social relationship, inequality and even conflicts.

Further, another form of interaction is conflict (Johnston, 1984:80). It is the deliberate attempt to control by force, oppose, harm or resist the will of another person. Johnston also restated in his book about Georg Simmel's (1908) identification on four sources of conflicts, are: wars, conflict within groups, legal disputes, and clashes over ideology such as religion and politics. Competition and conflict has close relation because conflicts sometimes begin as competition. Other types is cooperation which occur when two or

more people or groups work together to achieve goals that benefit many people. Cooperation may be very significant in case of social interaction because none, even groups, can complete achieving the goals without cooperation. The last type of social interaction is accommodation. It is a state of balance between cooperation and conflicts. In other words, we accommodate each other in our interaction. Simply saying that we give a little and we take a little. Accommodation has four kinds of forms, are: compromise, truce, and arbitration. Compromise occurs when both parties give up something to come to a mutual agreement – mediated decision to avoid conflict. Another form is the truce. It is a halt for the conflict of two parties when the compromise is not reached yet – mediation or third parties. The other form is arbitration. In this case, arbitration is when the third party makes decision that is binding both conflicted parties.

According to Professor Edward, there are two process of identifying other people by interaction: by its effect and its origin (1905:26). In the case of identifying by its effects, people will see from the peers views and explanation to identify who they are and where they come from. Still, identifying the process of interaction by its effect may not totally valid. Hence, other method of identifying people during interaction is also considered to validate the result. In that case, identifying by its origin may be needed. Unlike the other method, by its effect, this method of identifying include the expression, language, intonation, and everything related to the way they behave during the interaction, naturally.

Since interaction has closed relation to society and social environment, it will, indirectly, also relate with language and its usage. Kempson, at al (2016), describes language as mechanisms for interaction. They state that the concept of language reflects the processes of action-coordination. Language use is full of subsentential shifts of context in which phenomena can be illustrated properly in conversation. Thus, speakers will consider the relation between situation context and language so that they can convey their willing based on the context. In sociolinguistics, it is explained that there are ways to reflect language in term of its context of usage, include cross-cultural communication (Holmes, 1992:285). Hence, this present study will discuss detail on interaction and cross-cultural communication which then indicates the speakers' social identity. In term of social identity, interaction may be one of significant things because it is possible that people will exchange and share information one other about each of them. Briefly, interaction means the way of people to get know one other.

2.2 Identity and Social Identity

John Edward (2008), in his book, re-explains Groebner's statement about identity (2004) that identity refers to individual subjective sense toward themselves, other people include membership and classification (Edward, 2008:16). According to Jenkins (2004) identity can be identified from what people tell about, include: culture, history, philosophy, etc. Fatmawati (2015), in her thesis, retrieved Clarke's (2008) explanation about three categories of identity, those are: personal identity, social identity and ego identity. In fact,

unlike Fatmawati, Edward (2009) only explains two categories of identity, personal and social identity. According to him, personal identity is the brief description of individual traits, characteristics and dispositions. In fact, identity is not only about viewing human psychologically. Hence, the term of social identity is also significant to identify someone's identity. Social identity refers to individual membership, to what group she/he belongs to, what nationality they are and so on.

According to Burke (1998) who restated Hogg and Abrams (1988) definition about social identity implied whether social identity is all about people knowledge about other people's category or group. Further, social group is a set of people who hold common view about themselves that they are the members of the same categories. Social identity is also about interacting one to another, either in-group or out-group. Indeed, social identity means individual's characteristics and categorization of which group they belong to, exactly.

Howard (2000), in his journal about social psychology of identities, explained that social identity has several dimensions. First is ethnic identity. In this case, people usually get confused to develop their identities because they are dealing with the term of majority, minority, negative societal stereotypes and discrimination. The next identity is sexual identity. Sexual identity differs from racial identity in that awareness of one's self as a sexual being, and especially awareness of one's possible deviation from sexual norms, typically occurs later in one's life than awareness of one's race or

ethnicity. Other dimension of social identity is gender identity. This dimension is commonly discussed by social scholar in term of social identity. Gender identities, in the sense of organizing a self sense around the perception of female or male, and internalizing pre- and proscriptions of behaviors deemed culturally appropriate to these self-perceptions, are thought to be learned through early socialization, to be enacted and to be reinforced throughout the life span.

Class identity is another dimension of social identity. For some people's point of view, class identity influences the interaction with other identities (age, gender and so on). This identity is based on the social status of individuals. Then, identity of (dis)ability, the next dimension of social identity, is dealing with those who own illness and struggle on their existence. It also relates how people adapt to the environment of "normal" people. The last dimension is that age identity. Since age is one unique thing in social identity, Gatz and Cotton (1994) implies that the identity dynamics of aging, he stated that Age identities are both ascribed and achieved; the boundaries of group membership are permeable, but defined developmentally; and an influx of new members into the aged category is certain, with numbers increasing much more rapidly than those of other minority groups with permeable boundaries. It is because the definition of age is flexible, both culturally and personality. Briefly, social identity is a complex topic to be discussed because it tries to figure out and explore people preferences, in any cases.

Edwards (2009) described the relation among identity, language, dialect, religion, gender and nationalism. Related to language-identity linkage, he cited Sapir's (1921) definition about language that language is humans' way to convey and illustrate their ideas, emotions and desires. It was then developed by Morris (1946) that language is the arrangement of arbitrary symbols whose function is to make people understand the context of what they are talking about exactly.

One way to approach the language-identity linkage is to consider the pragmatic advantages that may ensue during the conversation. For example, two or more people whose background is different will interact one other focusing on the context of situation such self-introduction. In fact, there are various kinds of language spoken in the world. However, the use of *lingua franca* may be considered. Most people will use *lingua franca* in order to understand each other and to have better communication. It is language which is used for mediation, such English.

For example, Japanese and an Indonesian are having a conversation; to make both parties understand each other they may use English as their lingua franca. Yet, some have proven the continuation of language diversity as evidence of human desire to create unique perspectives on reality and to protect group distinctiveness. Simply, they would like to demonstrate the identity by protecting their own culture and tradition.

Furthermore, the relation between identity and dialect is closely related to language-identity linkage. Generally, dialect if language variety that differs from others along three dimensions: vocabulary, grammar and pronunciation (accent). Accent is the most influential thing toward identity demonstration by considering people's dialect. The obvious example can be seen from below percentage of possible postvocalic *'r'* pronunciation described by Edwards (2009:68).

Status	New York	Reading
Upper-middle-class speakers	32	0
Lower-middle-class speakers	20	28
Upper-working-class speakers	12	44
Lower-working-class speakers	10	49

Table 2.1 Percentage of postvocalic 'r' pronunciation in New York and Reading

In western world – French, England, America, etc. the way of people to differ their social status is by pronunciation as illustrated in the table above. Thus, dialect may also be a significant thing to demonstrate one's identity.

In addition, religion also deals with identity, still, in case of demonstration. Similar to previous term, religion is also most important

markers of identity especially in term of ethno national identity. Historically, religion was the bedrock of identity which is then replaced by language. During the Renaissance era, religion had been the upper hand to demonstrate one's identity. John Edwards (2009), in his book cited Safran's (2008) statement that nationalism is, in fact, religion itself. Logically, religion is about faith or being faithful. Similar to nationalism, we, indigenous, should also have faith to our nation. Hence, both self-identity and social identity can be demonstrated by recognizing the individual religion – their beliefs.

The term of gender has different meaning from sex (Nobelius, 2004). For sociologists, gender is sex distinction based on the cultural aspect including environmental influences – behavior, tradition, etc. Meanwhile, sex is male and female distinction based on their biological components. In fact, in case of identity, the term of gender may be one of basic thing to recognize an individual. It is because male and female have their own stereotypes that become their characteristics. For example, female may be more polite than male during interaction, in certain cases. Thus, gender and identity also have close relation because the basic thing of demonstrating identity is by understanding ones' stereotypes.

Discussing about nationalism, Anna Triandafyllidou (2003) mentions the double-edge of national identity, including: the real member of the community and the foreigner inside the community. She also states that this double-edged does not only characterize national identity but also any kind of social identity which is constituted in social interaction. Thus, the term of

nationalism is actually within identity especially social identity. Hence, its relation is very significant and often debatable. It is because there are serious cases related to nationalism such as: identity crisis, immigrants' identity, youth identity and so on.

2.3 The Analysis Framework of Social Identity

The term of social identity is described differently by some researchers. Tajfel and Turner (1979:36) defined social identity as person's identity which relates to her/his community or group. Meanwhile, Ochs (1993:288) explained social identity as the cover of person's social belonging which includes: social status, position roles and relationship among other people. Then, Capozza 2000:1) stated that social identity is used to describe some elements of constructing social status, such as: (a) the self-structure of individuals as how they are being considered in a categorical membership, (b) the character of intergroup relation – how certain people characterize themselves in having social interaction with other people outside their group, and (c) the relation of individuals to the broader social structure – how people construct the identity without bothering their environmental relationship.

Furthermore, Jenkins (2008:103) explained that social identity is as self-identification which involves powerful imaginary of people who own significant inter-subjective so that they are able to interact and construct their identity to other group very well. Then, Layder (2004:88) argued that people's personal identity is actually based on their social identity. It means, in other words, social identity is the core of a person's personal identity

construction. In fact, Jetten (2006:98) implied whether social identity is the process of individual awareness concerning their belonging in their group or categorization.

In addition, Tajfel and Turner (1979) offer the concept of social identity construction. There are three steps of processes to establish social identity construction, they are: social categorization, social comparison and social identification. Below is the detail explanation about those three concepts.

2.3.1 Social Categorization

This concept is the stage where people try to categorize other in order to understand and identify them. Social categorization includes race, position and nationality. Tajfel explained that this concept is about how we behave and evaluate other people in/out of our group. When we have already known people's categorization, we can then understand things about them. Furthermore, we can also define appropriate behavior according to the groups that people belong to.

Also, social categorization will refer to intergroup discrimination. Indeed, when people are trying to categorize others, they will definitely discriminate which is proper to them. In this case, the intergroup discrimination includes both in-group members and out-group members. In addition, the strategy used in this case is the strategy of fairness. This strategy will lead people into group favoritism and discrimination as well. Overall,

they will seem to compete with out-group members in term of suitable behavior they are willing to do, in their point of view.

The word "categorization" is different from "categories". We may understand the word categories as interclass differences. Meanwhile, categorization means we accentuate and differentiate members within the same categories. Social categorization deals with individuals or groups stereotypes. Hence, the function of social categorization,

2.3.2 Social Comparison

After people categorize themselves belonging to their group, they tend to compare their own group with another group. They will favorably compare their group in order to maintain their self-esteem. This then helps to explain prejudice and discrimination because each members of the group will see that the other are actually competing themselves.

According to Tajfel (1979), comparing groups will produce positive and negative benefits. These benefits are depending on the people's way of comparing. Comparing groups in positively will too produce positive benefit that is high prestige. Meanwhile, comparing groups negatively will result low prestige. Then, from this comparison, three theoretical principle of social comparison are produced, such as: (1) individuals strive to achieve or to maintain positive social identity, (2) positive social identity is based on a large extent on favorable comparisons, and (3) when social identity is unsatisfactory, individuals will strive to leave the group and join others.

2.3.3 Social Identification

After categorizing and comparing others, people will adopt the identity of the group they belong to. In this stage, people will act any possible ways in order to ease others in perceiving themselves – to which group they belong to, exactly. Tajfel and Turner gave certain example about this case, they said: "When members of two national or ethnic categories interact on the basis of their reciprocal beliefs about their respective categories and of the general relation between them, this is clearly intergroup behavior in the everyday sense of the term" (1979: 40)

In other words, they implied whether people outside certain group no need to follow the interactant's ways of socialization. It is because each group has its own characteristics of interaction. Therefore, other people are able to identify another's social identity from the interaction they have. Hence, social identification can be achieved through interaction and social categorization by understanding each group characteristics, firstly.

2.4   The Theoretical Framework of Interpretation

Interpretation is dealing with human experience to then understand the human nature of that experience (Tan at.all, 2009:2). In literature, we shall learn about interpretation in term of hermeneutics. According to Gashemi et.all, 2011:1623) interpretation in term of hermeneutics is connected with education in which it teaches the interpreter to understand speech or written works.

Dorrairaj (2000:43) re-explained Ricoeur's definition about interpretation in hermeneutics that it is the theory of operation of understanding text. Further, hermeneutics turns out to be phenomenology hermeneutics in which its interpretation considers the role of context and experiences. However, Glasersfield (1983:2) explained the concept of interpretation that we shall pay attention to four elements of interpretation, they are: an active subject, an object, a specific activity and the activity's result. In addition, Moran (1994:160) implied that interpretation is related to the interpreter's attribution of beliefs and the facts.

Furthermore, Recoeur (1976:12) divided two kinds of interpretation, including: utterer's meaning and utterance meaning. Each kind has three elements to interpret, they are: the self-reference, locutionary and illocutionary acts, and the interlocutionary act. Also, he implied whether interpretation has to consider sense and reference in meaning (pg.19). According to him, interpretation through sense is the objective side of meaning. Meanwhile, interpretation through reference is the subjective side of meaning. Thus, sense and reference take important role in interpretation. Simply, the objective side and the subjective side is taken from two different ways, they are: "what" and "about". The question "what" refers to sense while the question for "about what" refers to reference. Therefore, it is important to consider that language is formed due to the speaker's experience. Hence, in analyzing text, the interpreter should understand the situation of the discourse which is then fused with interpreter's experience.

Additionally, Gashemi et.all (2011:1624) drew a diagram to simply describe about Ricoeur's theory of interpretation, as below picture.
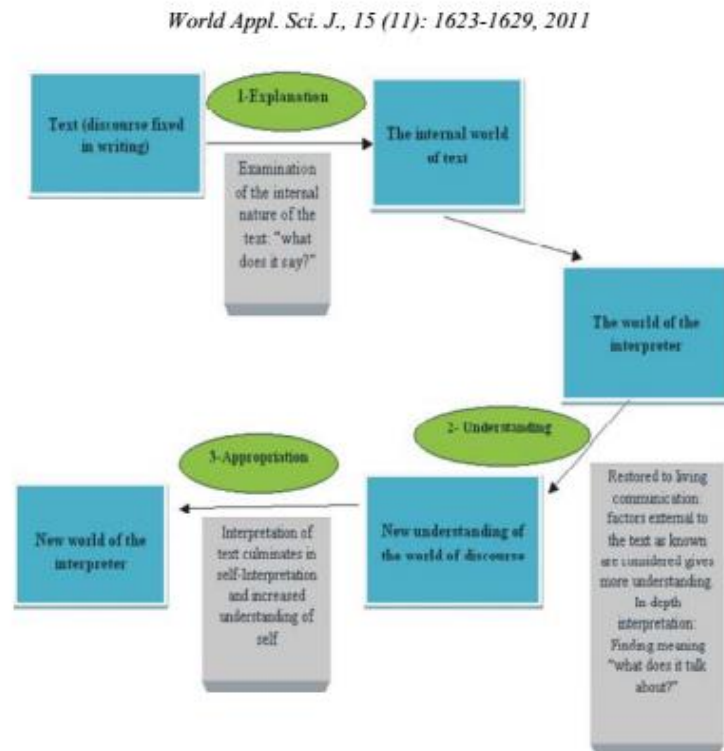
World Appl. Sci. J., 15 (11): 1623-1629, 2011

Fig. 1: Ricoeur's theory of interpretation text

Figure 2.1 Ricoeur's theory of interpretation

2.5 Jhumpa Lahiri's *The Namesake*

This novel tells about an Indian family who lives in America. In August 1968, Ashoke and Ashima Ganguli welcome the born of their new baby. He names his son Gogol. He gives that name because he was inspired by a Russian novelist, Gogol. In 1961, Gogol, the Russian novelist, had ever saved Ashoke's life when he was injured due to a train crash in India. Few years after Gogol's born, Ashoke and Ashima bore a new baby, Sonali. Growing up to be teenage, Gogol relalizes that his name was quite strange. In fact, he does not like that name at all. Also, he dislikes his parent's custom,

the Bengali, so that he prefer to enjoy America popular culture. Attending to collage, Yale, he officially change his name to be Nikhil.

Everyone but his family calls him Nikhil. He spends his education in Yale and Columbia. He then gets job at a fancy pants architecture firm in New York City. He also starts dating with an Anglo-American whose background is far different from his own. Unfortunately, he feels uncomfortable with his relation. He then begins new and serious relationship with a girl named Maxine, the native Western. Soon, he feels as if he is a part of her family and ignores his own. He adopted Maxine's life style. Then, the situation becomes worse with the death of his father. After his father's death, he feels really guilt that makes him leaves Maxine.

Unexpectedly, Gogol reconnects with Moushumi Mazoomdar, his little friend who is a graduate student in French at New York University. With Moushumi, Gogol finally feels comfortable with his Indian-American identity, and after a year dating, they get hitched. Unfortunately, Moushumi has an affair with other guys, Dimitri Desjardins. Finally, Gogol and Moushumi divorced.