



an object (Rosenberg, 1986). Identity also can define as the part of self by which are known to other (Altheid, 2000). Actually, the term “self” and “self-concept” differ. Self refers to the process of reflexivity which is originated from the dialectic the “I” and “Me”.

Self is reflexive phenomenon that develops in social interaction and it is based on the social character of human language while self-concept becomes the product of this reflexive activity. It is the concept which individual has for himself as a physical, social and spiritual or moral being (Gecas, 1982). Demo (1992) also states that self-concept is susceptible to change as the individual encounters new roles, situations and life transitions. Related to the Goffman’s stigma in Clarke (2008), identity is classified into three types:

- a. **Personal identity construction:** the uniqueness of person’s biography which differentiates person to other.
- b. **Ego identity construction:** the subjective sense of who we are and how we are exist in the world.
- c. **Social identity construction:** the classification or characteristics that person is considering to influence in relation to the others.

Based on the explanation above, the researcher examines deeply about personal identity construction because that is a small unit of the human’s characteristic that exist in the several phenomena in the world which we must study and know.

### 2.1.2 Framework for analysis identity

Meriam Webster dictionary defines that identity is the distinguishing character or personality of individual with other individual. Identities are the traits and characteristics, social relations, roles and social group memberships that defines who one is (Leary and Tangrey, 2012). The construction of identity has been explored and used broadly in various social science disciplines and is defined in different ways (Varelas, 2012). Constructing identity is different from constructing self. "In general, the self-concept is the set of meanings we hold for ourselves when we look at ourselves. It is based on our observations of ourselves, our inferences about who we are, based on how others act toward us, our wishes and desires and our evaluations of ourselves" (Stets & Burke, 2002, p.130). However, identities are parts of self that are defined by the different position we hold in different society.

Constructing identity literally involves life experience, relationships and connection, a solid mental or emotional stamp on a human (Dowling, 2011). Constructing identity also involves symbolical representation of thought and feeling in an expressive way. Through the act, people simultaneously produce, create and construct their identity. Bucholz and Hall's (2005) also explain that identity construction was proposed into five principles:

1. **The emergence principle:** the view of someone which is related to the individual thought by the language use that reflects individual's internal state. It suggests that identity is a discursive construct that emerges in interaction.
2. **The positionality principle:** the correlation of individual's social behavior with macro identity categories such as age, gender and social class. It expands traditional views of identity that include macro-level demographic categories, local and cultural position.
3. **The indexicality principle:** the mechanism of how identity is constructed based on linguistic forms that are used which the meaning depends on interactional context. It explains the types of linguistic resource whereby people indexically position self and other in discourse.
4. **The relationality principle:** identity as relational phenomenon which attaches with how an individual acquire social meaning in relation to the other individual and take the simple identity relations as in each view either sameness or differences.
5. **The partialness principle:** identity of relation which is created partially by self and others through contextual situation. It considers the limits and constraints on individual intentionally in the process of identity construction.

Based on the explanation above, the researcher only used indexicality principle for studying personal identity construction. This

principle is chosen because the researcher aims to explore the constructing identity through language use that people used. Linguistically, identity construction is indexed through labels, stances, implicatures, styles and entire language and varieties. However, the researcher only used stances and styles in conducting the research.

### **2.1.3 Stance**

Kiesling (2009) argues that stance as an expression of person in their relationship to the others that they talk (epistemic stance) and an expression of person in their relationship to their interlocutors (their interpersonal stance). Stance also can define as a public act by a social actor, achieved dialogically through overt communicative means, of simultaneously evaluating objects, positioning subjects (self and others), and alignment with other subjects, with respect to any silent dimension of the socio-cultural field (Du Bois, 2007). Chindamo (2012) also argues that stance is the reaction of someone to one another's multimodal positioning when they have interaction in face to face communication.

Stance can be defined as an individual's expression of someone or one's personal viewpoint which includes personal feelings, attitudes, judgement or assessment concerning proposed information (Biber et al. as cited in Chindamo et al., 2012). Du Bois (2007) explains that stance is divided into three kinds:

**a. Evaluation:** is the process where stance taker (speaker) evaluates an object of stance and classifies it into some specific qualities or values. For example, “You are beautiful”, “You are handsome”, “You are ugly” that are taken from different utterances, the stance predicates beautiful, handsome, and ugly refer to evaluate something. The thing evaluated refers to the pronoun “You” while the evaluative target can be called the stance object.

**b. Positioning:** the act of situation of social actor with respect to responsibility for stance and for invoking socio cultural value. In addition, stance taker positions a subject (usually the self and others). Positioning can divide into two types:

**1. Affective positioning (presupposition)**

Affective positioning is related to emotional feelings about the object of discourse. Affective stance refers to a mood, attitude, feeling and disposition, as well as degrees of emotional intensify (Ochs, 1996). Affective positioning can be identified by looking at the kinds of lexical features of Facebook users’ affective stance. They are nouns, verbs and adjectives. The lexical features are categorized as follow:

- Nouns: love, state, sadness, sympathy.
- Verbs: afraid, sorry, tired, surprised, free, alone
- Adjectives: feel, like, hope, miss, need, regret.









to express their idea with the special language which can show the writer's soul, spirit and concern. It is the way of people to convey their expression through language that they used. It is also clear that style is usually evaluative and as a choice entails a conscious selection of particular linguistic features from the available repertoire.

Kiesling (2009) also argues that styles are originated from social group. It happens where the solidarity among participants influence our speech style. Many factors may contribute in solidarity between people which include relative age, sex, social roles, whether people work together, or are part of the same family, and so on (Holmes, 1992). Most people use language differently to the very young and the very old. We can speak very formally or very informally, our choice is governed by circumstance (Wardhaugh, 2006). Actually, people have own style. Martin Joss (1967) in his book "The Five Clocks" classified language style into five types. Those are frozen style, formal style, consultative style, casual style and intimate style.

#### **a. Frozen style**

Frozen style is the most formal way in language style. It is elegant variety that is reserved for very symbolic moments and usually used in legitimate (e.g., state laws), respectful situation or formal ceremony (e.g., church service and prayers, militarily and governmental occasion). This style is used in public speaking before a large audience: wording is carefully planned in advance,









