CHAPTER II

LITERATURE REVIEW

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

2.1 Theoretical Framework

In this part the writer reviews the theories related to personal identity construction. These theories include the definition of identity, framework for analysis identity, indexicality principle, label, and stance.

2.1.1 Identity

In psychology and sociology, identity is a person's conception and expression of their own and others' individuality or group affiliations such as national identity and cultural identity (Henslin, 2014). According to Hogg and Abrams (1988), identity is people's concepts of who they are, of what sort of people they are, and how they relate to others. Jerkins (1996) defines identity as the ways in which individuals and collectivities are distinguished in their relations with other individuals and collectivities. Thus, the writer concurs in Bucholtz and Hall's (2005) definition that identity is the social positioning of self and other.

Based on Goffman's *stigma*, Clarke (2008) categorizes identity into three types. There are social identity, personal identity, and ego identity.

1) Social identity is about the category and attributes that a person is deemed to possess in relation to others.

- 2) Personal identity is about a person's biography. It is about something that is unique to a person and makes that person an individual within the society.
- 3) Ego identity is about our subjective sense of who we are and how we exist in the world, in other words how we feel about our self.

Layder (2004) explains self or personal identity as how people regard themselves and how they, and others, relate to, or behave towards themselves. Personal identity is a centre of awareness, emotional needs and desires, in terms of which an individual reflects and acts upon his or her social circumstances (p. 7). In sum, personal identity means the characteristics and social position belonging to particular person which make that person different from other people.

2.1.2 Framework for Analysis Identity

Bucholtz and Hall (2005) propose five principles for the analysis identity as produced in linguistic interaction: emergence, positionality, indexicality, relationality, and partialness participle. The first principle suggests that identity is a discursive construct that emerges in interaction. The second principle expands traditional views of identity including macro-level demographic categories, local, and cultural positions. The third principle outlines the types of linguistic resources whereby people indexically position self and other in discourse. The fourth principle highlights the relational foundation of identity. The fifth principle considers

the limits and constraints on individual intentionality in the process of identity construction.

Based on Bucholtz and Hall's framework for the study of identity above, the writer only used indexicality principle in studying Mikhail's personal identity construction. The principle was chosen because the researcher intended to focus and explore further identity construction through language use.

2.1.3 Indexicality Principle

Bucholtz and Hall (2005) argue that indexicality principle is concerned with a mechanism whereby identity is constituted. This mechanism is fundamental to the way in which linguistic forms are used to construct identity positions. In its most basic sense, an index is a linguistic form that depends on the interactional context for its meaning, such as the first-person pronoun "I". The concept of indexicality involves the creation of semiotic links between linguistic forms and social meanings. In identity construction, indexicality relies heavily on ideological structures. They are some associations between language and identity rooted in cultural beliefs and values about the sorts of speakers who (can or should) produce particular sorts of language.

Indexical processes occur at all levels of linguistic structure and use. The principle outlines some of these different linguistic means whereby identity is discursively produced. Bucholtz and Hall (2005) explain the principle as:

Identity relations emerge in interaction through several related indexical processes, including: overt mention of identity categories and labels; implicatures and presuppositions regarding one's own or others' identity position; displayed evaluative and epistemic orientations to ongoing talk, as well as interactional footings and participant roles; and the use of linguistic structures and systems that are ideologically associated with specific personas and groups. (p. 594)

In other word, the linguistic devices that index identity construction include labels, implicatures, stances, styles, and entire languages and varieties. However, the writer only used label and stance in conducting the research.

2.1.4 Label

Label is how a person identifies himself or others. McDonald describes label as a metaphoric word or phrase that defines the labeled individual's identity and constructs the relationship between the labeled and the labeler (as cited in Plangger et al., 2013). The term can be defined as a word or phrase used to identify or describe the characteristics or qualities of a person and group such as "white", "African-American", "smart", "poor", and "gay".

In 1993, Pfuhl and Henry (as cited in Plangger et al., 2013) state that label occurs when nouns replace verbs to characterize people. For example, if the verb "to steal" ("that guy stole my purse!") is replaced by the noun "thief" ("that guy is a thief!"), that person is labeled as a thief. In contrast, according to Gelman and Heyman (1999) labels can include common nouns (e.g., "slob"), adjectives (e.g., "messy"), possessive phrases (e.g., "has

attention deficit disorder"), and verbal-predicate ("eats carrots whenever she can"). The difference is the use of noun as label is the strongest amongst others.

There are two ways for a person or group getting a label (Galinsky, 2003). First, it is by self. They choose a label to themselves. Second, it is by others. A label attached to them is given by their society. Not all labels attached to a person truly describe him/her. However, in reality, a labeled person has a little choice or opportunity to oppose what is attached to him/her other than to accept it. Therefore, a label put on a person gradually influences his/her behavior and changes his/her identity. This is consistent with the Goffman's labeling theory (as cited in Ademowo, 2015), personal identity and behavior of individuals may be determined or influenced by terms used to describe or classify them.

Label possesses both positive and negative value. Its effect is varied depending on the respond of each person and society toward that label. Nalah and Ishaya's (2013) study finds the following:

Social research indicates that those who have negative labels usually have lower self-images, are more likely to reject themselves, and may even act more deviantly as a result of the label. Unfortunately, people who accept the labeling of others - be it correct or incorrect - have a difficult time changing their opinions of the labeled person, even in light of evidence to the contrary. (p. 5)

Apart from its negative effect, label can be used as an attempt to change the individual from their deviant behaviors and to prevent others from behaving in similar manners (Ademowo, 2015).

Galinsky et al. (2003) argue that there are three kinds of responds for combating the negative implications of derogatory labels. The first is ignoring the label such as by saying, "That words, unlike sticks and stones, cannot do any harm". The second is re-label (renaming) by deciding to use a different label altogether to refer to oneself or one's group. This is important for situations in which a name or label develops negative connotations over time, and where label change can be accomplished legally. For example, the airlines USAir changed its name to USAirways because they have high profile crashes. It is intended to distance themselves from the association with fatality. Even individuals will change their names and seek to dissociate from their unlucky or disreputable past. The third is reappropriation or revaluing an existing label. For example, a label "queer" as a self-label for proud gay men and lesbians previously had been a resented epithet.

2.1.5 Stance

Biber et al. (as cited in Chindamo et al., 2012) define stance as the expression of one's personal viewpoint including personal feelings, attitudes, judgments, or assessments concerning proposed information. According to Du Bois (2007), stance is a public act by a social actor, achieved dialogically through overt communicative means, of simultaneously evaluating objects, positioning subjects (self and others), and aligning with other subjects, with respect to any salient dimension of the socio cultural field. Du Bois characterizes stance as social action in the

following terms: "I evaluate something, and thereby position myself, and align with you." The three acts in one are known as stance triangle.

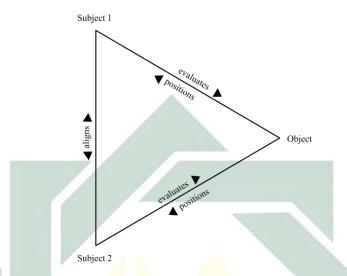


Figure 2.1 Stance Triangle (taken from Du Bois, 2007)

The three nodes of triangle represent three key elements: first subject, second subject, and stance object. First subject and second subject stand for the stancetaker (the speakers). The object is what they are talking about. The three sides of triangle represent vectors of directed actions: evaluating, positioning, and aligning. Thus, concomitant to evaluate a stance object, stancetakers position themselves. Concomitant to position themselves, stancetakers define alignment with each other, whether the alignment is same (alignment) or different (disalignment).

There are 3 kinds of stance related to Du Bois (2007). They are evaluation, positioning, and alignment.

1) Evaluation

Evaluation can be defined as the process whereby a stancetaker orients to an object of stance and characterizes it as having some

specific quality or value (Du Bois, 2007). For example, "That's horrible", "That's ideal", and "That's nasty". In these examples, taken from three different conversations, the stance predicates *horrible*, *ideal*, and *nasty* are used to evaluate something. The thing evaluated is referred to in each case by the demonstrative pronoun *that*. The evaluative target may be called the object of stance.

2) Positioning

Positioning can be defined as the act of situating a social actor with respect to responsibility for stance and for invoking socio cultural value (Du Bois, 2007). There are two kinds of positioning. They are affective positioning and epistemic positioning.

a) Affective positioning

Affective is the speaker's feeling about a proposition, an utterance, or a text (Irvine, 2009). Chindamo et al. (2012) present an overview of the lexico-grammatical features connected with affective stance suggested by Biber and Finegan as below:

- Adverbs: e.g., amazingly, importantly, surprisingly, happily
- Stance complement clauses controlled by verbs: e.g., expect,
 hope, worry, enjoy, fear, feel, hope, wish, hate, love
- Stance complement clauses controlled by adjectives: e.g., amazed/amazing, shocked, surprised, afraid, disappointed, glad, happy, sorry

Stance complement clauses controlled by nouns: e.g., hope,
 view, thought, view, grounds

For example, "I'm glad", "I'm so glad", and "I'm just amazed". In these stance utterances, each first person pronoun *I*, indexing the stancetaker, is followed by an affective predicate. Each affective predicate positions the speaker as *glad*, *so glad*, or *amazed*. As speakers position themselves affectively, they choose a position along an affective scale *glad*, *so glad*, or *amazed*. Such utterances have often been described as indexing affective stance. Therefore, affective stance predicate indexes specific aspects of the subject feelings, positioning the speaker subjectively along some scale of affective value.

b) Epistemic positioning

Epistemic stance is the speaker's degree of commitment to a proposition (Irvine, 2009). It concerns with the truth-value of a proposition and the speaker's degree of commitment to it. Chindamo et al. (2012) also present an overview of the lexicogrammatical features connected with epistemic stance suggested by Biber and Finegan as below:

• Adverbs:

- expressing certainty: e.g., actually, certainly, in fact
- expressing likelihood/doubt: e.g., possibly, perhaps
- Modals: might, may, should, could

- Stance complement clauses controlled by verbs:
 - expressing certainty: e.g., conclude, determine, know
 - expressing likelihood/doubt: e.g., believe, doubt, think
- Stance complement clauses controlled by adjectives:
 - expressing certainty: e.g., certain, clear, obvious, sure
 - expressing likelihood/doubt: e.g., (un)likely, possible
- Stance complement clauses controlled by nouns:
 - expressing certainty: e.g., conclusion, fact, observation,
 - expressing likelihood/doubt: e.g., assumption, claim

For example: "I know" and "I don't know". In these stance utterances, each first person pronoun *I*, indexing the stancetaker, is followed by an epistemic predicate. Each epistemic predicate positions the speaker as knowledgeable or ignorant. Hence, by saying these utterances speakers position themselves along epistemic scale either *know* or *don't know*.

In two kinds of examples above, both affective and epistemic positioning, the speaker who is taking the stance is indexed via a first-person pronoun in syntactic subject role (I), while the stance predicate (adjective or verb) specifies the nature of the stancetaker's position, whether with respect to an affective (glad) or an epistemic (know) state.

3) Alignment

Alignment can be defined as the act of calibrating the relationship between two stances, and by implication between two

stancetakers (Du Bois, 2007). Alignment can be divided into alignment, the stancetaker takes a positive pole toward others, and disalignment, the stancetaker takes a negative pole toward others.

Haddington (2004) writes:

The notion of alignment in Du Bois's "theory of stance" does not mean agreeing *per* se, but rather the ways by which interactants position themselves in relation to each other, or engage with each other. In other words, as Du Bois (2004) suggests, alignment is "putting my stance vs. your stance". Alignment is therefore not an either-or paradigm (aligning or disaligning with actions), but is better understood as a range of possible types of intersubjective alignment which are accomplished by subtle uses of the multiple interactional, linguistic (morphosyntactic, lexical, prosodic) and embodied practices. (p. 110)

For example, "I agree". Here the first-person pronoun in syntactic subject position (*I*) is followed by a stance predicate (the verb: *agree*). By uttering "I agree", the speaker defines his/her stance in relation to that of another party, typically the person he/she is addressing. The person being addressed is usually left implicit, but can be made explicit on occasion, for example, "I agree with you."

Although a stance verb like *agree* may be the most transparent way to display alignment with another speaker, it is certainly not the usual way. More commonly, speakers show alignment by stance markers like *yes* or *no*, or gestures like a nod or a headshake, or any number of other forms that index some degree of alignment (Du Bois, 2007). Garrod and Pickering (2006) argue that interlocutors show alignment in five ways, which are alignment via beliefs about one's

interlocutor, imitation, agreement between interlocutors, feedback, and physical co-presence.

2.2 Related Studies

In this part the writer reviews three previous studies related to identity construction:

1) Choice of Foreign Names as a Strategy for Identity Management by Justina Cheang (2008)

The study examined the choice of foreign names to construct Chinese identity. The data were collected from a combination of surveys and personal interviews. The findings showed that 62 people claimed they make the decisions on their existing foreign names. Others stated that their names were given by parents when they were born, by their English teachers at high school, or by recommendations from friends. Names did tell a lot more information and bore the mission in portraying a person's image. People's choice of name was getting more and more diverse, and even creative, as uniqueness and memorability were considerations and trended for contemporary naming practice.

 The Reappropriation of Stigmatizing Labels: Implications for Social Identity by Galinsky et al. (2003)

The study explored how reappropriation, the phenomenon whereby a stigmatized group revalues an externally imposed negative label by selfconsciously, reconstructs identity. The researchers studied some stigmatized group that successfully combated some derogatory labels attached to them by revaluing other negative labels. The result uncovered three kinds of responds for combating the negative implications of derogatory labels. They were by ignoring the label, re-labeling, and revaluing other negative label (reappropriation). The reappropriation might not only allow groups to revalue stigmatizing labels and ultimately their social identities, but also to retain one of the benefits of stigma, namely a sense of distinctiveness; thus, reappropriation can maximize both relative status and relative distinctiveness.

3) Separation, Tokenism and Brotherhood: Tracing Malcolm X's Stance on Integration by Takwa Sharif (2012)

The thesis aimed to discuss Malcolm X's stances on integration as they were articulated in his interviews from the years 1959-1965. The researcher focused on two issues: how Malcolm X's evaluative and epistemic stancetaking strategies change in relation to his position in and outside of the Nation of Islam, and interactional stancetaking. The corpus was taken from Malcolm X's interview on The Les Crane Show from the years 1959-1965. The results showed that speakers combined and blurred epistemic and evaluative stancetaking strategies, and that strategies changed over time. It also uncovered that although stancetaking strategies were individualistic and indexical, they were also socially constructed and situated.

These previous studies demonstrated that identity indexically constructs through the use of label and stance. A label such as name could be

used to tell a lot more information and portray a person's image. It also could be used to combat some derogatory labels as well as to construct identity.

Later, stance can be used to position self as the outside or inside of a group.

