











know the condition of dead people through the voice (lines 6-8). Besides this ability, he also claims to know the feeling of character I by saying, “The voice is telling me something now. I know that you’re anxious and frightened.” (p. 84)

“Voice-hearer” is the second highest frequency (12 times or 18%). The label has a positive value. It defines Mikhail having an extraordinary ability. The use of the label has a great deal of positive and negative effects on his position in his societies. It leads the emergence of new labels created by some communities. Some Kazakh steppes people such as the hunter and poor villagers respect his presence. They regard him as “shaman” and “magical person”. Meanwhile the others such as the Communists, devout Muslims, and well educated people cannot accept him. The village people label him “aberration”, the headmaster labels him “mental illness”, and the Communist label him “enemy of people”. He also faces some discriminatory ill-treatment because of his claim. For example, being expelled from school, dismissed from his job, and betrayed by people he has helped.

On the other hand, Paris people tend to give a positive response. People who do not believe in his claim prefer to ignore him, whereas the others more appreciate him. The appreciation has some contributions to his career success in Paris. His weekly performance in a restaurant gets a lot of audiences. He successfully founds his



## 4) Kazakh

“Kazakh” is a name given to people of Kazakhstan (Thefreedictionary’s online dictionary, n.d.). Mikhail uses label “Kazakh” twice or 3 % in order to share his national identity to Paris people. He says, “I was born in the **Kazakhstan** steppes” (p. 44). By stating “Kazakhstan” as his country of origin, he implicitly labels himself as a “Kazakh”. It is supported by his other utterance:

- (5) 1 “I think that **everyone born in my country** (Kazakhstan) feels  
 2 what the land felt, because **every Kazakh** carries his land in  
 3 his blood” (p. 45).

The excerpt (5) is taken from his conversation in the book signing. In this utterance, Mikhail regards every person who born in Kazakhstan as “Kazakh”. Since he reveals that he was born in Kazakhstan, he automatically considers himself as a “Kazakh”.

## 5) Higher powers

Mikhail labels himself “higher powers” to Almaty people instead of using “voice-hearer” and “missionary”. The label derived from a fashionable book on mysticism in Almaty, a book about people with so-called higher powers (p. 112). It is only used once or 1%:

- (6) 1 “I invent some story about being in possession of **‘higher**  
 2 **powers’** and this earns me their respect. They ask for my  
 3 help, consult me when they have problems with their  
 4 girlfriends or with their families, but I never ask the voice for  
 5 advice—the traumatic experience of seeing the tree cut down  
 6 all those years ago has made me realize that when you help  
 7 someone you get only ingratitude in return.” (p. 111).















































## (29) Alignment via agreement

- 1 Mikhail: "I thought I'd see you here."  
 2 Character I: "And I imagine you know the reason."  
 3 Mikhail: **"After I've let the divine energy pass through my**  
 4 **body, I know the reason for everything."** (p. 56)

In conversation lines 3-4, Mikhail takes his stance in relation with character I's opinion. He expresses his agreement that he knows the reason. He takes a positive pole, indexing alignment stance.

## (30) Disalignment via changing topic

- 1 Mikhail: "Mikhail is the name I chose when I decided to be  
 2 reborn to life. Like the warrior archangel, with his  
 3 fiery sword, opening up a path so that—what is it you  
 4 call them?—so that the 'warriors of light' can find  
 5 each other. That is my mission."  
 6 Character I: "It's my mission too."  
 7 Mikhail: **"Wouldn't you rather talk about Esther?"** (p. 65)

Mikhail's question "Wouldn't you rather talk about Esther?" indicates that he prefers to change the topic. He takes a negative pole, disaligning with the character I.

## (31) Disalignment via disagreement

- 1 Character I: "I could start with some small talk about the success  
 2 of *A Time to Rend and a Time to Sew* or the  
 3 contradictory emotions I felt last night as I watched  
 4 your performance."  
 5 Mikhail: **"It's not a performance, it's a meeting.** We tell  
 6 stories and we dance in order to feel the energy of  
 7 love." (p. 60)

In Mikhail's stance utterance "It's not a performance, it's a meeting", the personal pronoun "it" refers to "your performance" uttered by character I. The negation "not" asserts his disagreement with character



## 4.2 Discussion

The findings reveal that the labels attached to Mikhail and his stancetaking index his personal identity construction. The labels attached to him, both by self and by others, define him among others. Meanwhile, he takes the stances in order to position himself among others.

Regarding his labels given by others, the writer concludes that his society regard him as a stigmatized person derived from Galinsky et al.'s (2003) view on stigmatized (person and group). In contrast, from Mikhail's view on himself through the labels that he puts to himself, writer concludes that he is an arrogant person derived from Ryan's (1983) characteristics of arrogance. Therefore, by analyzing the labels attached to a person given by others, we can discover how others view or regard him/her in society. Meanwhile, by analyzing the labels given by his/her self, we can determine how he/she defines him/herself among others as well as his/her personality.

Mikhail's labels given by self have some functions besides to construct his personal identity such as to share national identity (e.g. Kazakh), describe his condition (e.g. poor), and combat some derogatory labels (e.g. Mikhail). Mikhail's changing name from "Oleg" to "Mikhail" is considered to be one of Galinsky et al.'s (2003) responds to stigmatizing labels. Galinsky et al. have suggested that re-labeling or renaming is a second way for combating the negative implication of derogatory labels. For example, Jeff Gilloley, the man who orchestrated the attack on skater Nancy Kerrigan during the Olympic trials, legally changed his name to Jeff Stone. Mikhail

uses this strategy, re-label, to construct his new identity as well as to distance himself from some bad experiences and derogatory labels attached to him in past.

A label not only has a positive or negative value, but also has one or both of positive and negative impact to the labeled life. A label such as “voice-hearer” carries a positive value, having an extraordinary ability. In fact, it also brings some negative and positive impacts for Mikhail’s life. The use of the label has successfully influenced some people in his village to respect his presence such as the hunters and poor villagers. In addition, it has some contributions to his career success in Paris as well as the use of “missionary” label. Apart from its positive impacts, it leads some discrimination and causes the emergence of other labels given by others such as “enemy of people” and “mental illness”.

The comparison between the number of his labels given by self and those given by others in each society shows that the more he puts label on himself, the less he gets label from others. Besides the labels, one can assume that his moving to Paris brings a positive impact for his life and successfully reduces derogatory labels.

From the three kinds of stance, Mikhail’s epistemic positioning stance achieves the highest frequently used (218 times or 54%). It is followed by evaluation (83 times or 20%), affective positioning (56 times or 14%), and alignment (48 times or 12%). The relation between stance and identity construction relies on its functions in displaying subjectivity (eg. evaluation



and positioning), which Du Bois (2007) defines as the relation between the stancetaker and the object of stance, and intersubjectivity (eg. alignment), which Du Bois defines as the relation between one actor's subjectivity and another's. Mikhail constructs his personal identity through stancetaking by evaluating an object, positioning himself along affective scale or epistemic scale, and aligning or disaligning with his interlocutor.

Based on the findings, Mikhail evaluates people, things, and social issues. His evaluations consist of positive and negative value depending on his view toward the object.

Mikhail performs affective positioning stances in order to express his feeling and position himself along the affective scale. The use of affective predicate is varied including verb, adjective, and noun. It is less than Biber and Finegan's lexico-grammatical features connected with affective stance (as cited in Chindamo et al., 2012): adverb, verb, adjective, and noun. The object of Mikhail's stance includes the things, people, and places.

Mikhail performs epistemic stance in order to express his degree toward the object of stance and position himself along the epistemic scale. The use of epistemic predicate is varied including adjective, adverb, conjunction, modal, noun, preposition, pronoun, and verb. It is more than Biber and Finegan's lexico-grammatical features connected with epistemic stance (as cited in Chindamo et al., 2012): adverb, modal, verb, adjective and noun.







