تمثيل هوية الأيتام وجماعتهم في روايات دانييل هاندلر المختارة

Orphans' Identity Representation and Groupness in Daniel Handler's Selected Novels

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الملخص

تتمثل مشكلة هذا البحث في أن الأيتام يبنون هوياتهم الفردية والاجتماعية بناء على استراتيجيات معينة تتوافق مع جوانب الانتماء للجماعة والانسلاخ عن الجماعة، والتي تكونت من خلال تمثيلات عقلية تربط بين الجوانب النصية والاجتماعية لتبرير الحاجة إلى وجود أكثر من هوية. يهدف البحث إلى التعرف على هويات الأيتام الشخصية والاجتماعية في روايتي هاندلر "البداية السيئة" و"النهاية" من خلال مفهوم تحليل الجماعة الداخلية والخارجية. تقتصر البيانات على (٤) مقتطفات من الروايات المختارة. يتضمن نموذج التحليل نظرية الهوية الاجتماعية تاجفيل وتيرنر (١٩٧٩). ومن الجدير بالذكر أن هذه الدراسة ليست كمية بل نوعية بطبيعتها. ويستنتج من ذلك أن الأيتام يعبرون عن الانتماء إلى الجماعة "هم" وعن الصورة السلبية عنهم. كما أنهم يطورون هويتهم الشخصية والاجتماعية المرضية.

الكلمات المفتاحية: الانتماء ، الهوية، نظرية الهوية الاجتماعية، الأيتام، اللاانتماء

Abstract

The problem of this paper indicates that orphans build their individual and social identities based on certain strategies that are compatible with in-groupness and out-groupness aspects formed through mental representations which links the textual as well as the social aspects to justify the need for having more than one identity. The paper aims at identifying the orphans' personal and social identities in Handler's novels "The Bad Beginning" and "The End" through the concept of in-groupness and out-groupness analysis. The data is limited to (4) extracts from the selected novels. The model of analysis involves Tajfel and Turner (1979) Social Identity Theory. It is worth mention that this study is not quantitative but qualitative in nature. It is concluded that the orphans express the out-groupness "Them" and the negative their-representation. They also develop their satisfied personal and social identity.

Keywords: *in-groupness, identity, social identity theory, orphans, out-groupness*

A. Introduction

Parental absence due to death, divorce, or distance, is a common theme in children's literature. Children who lose their parents, one of them or both grow up outside the traditional nuclear family which makes their childhood a rich material for children literature holding great values and sympathy for both adults and children. So, despite the challenges and heightened vulnerability to social, psychological and emotional issues connected with living an orphan life, Orphan's language and behavior have received great attention in children's literature such as short stories, dramas, and novels. Famous literary works, specifically novels, tackling orphans' early childhood; still can be remembered by the population as in "Anne of Green Gables" for Montgomery (1908), "Island of the Blue Dolphins", "The Secret Garden" and "Harry Potter series" for Rowling (1987) and more recently Handler's Lemony "Sniket's series of unfortunate events" to investigate the concept of in-groupness and out-groupness, the following questions are

set:

1.How children represent their identity in the novels through in-groupness and out-groupness concept?

2. What are the social functions of the in-groupness and out-groupness concept as used by orphans?

B. Orphans in Literature

Pearson (1991) elaborates the nature of orphans' life indicating that "many orphans live in what appear to be intact families, but the children are not cherished, nurtured, or guided and do not feel emotionally or physically safe". Such sufferings are always portrayed through orphans' stories which are "works of children's literature that either feature orphaned children as protagonists or that examine orphans and child abandonment from the perspective of a young child" (Burns, 2008, p. 90). Since children's literature first appeared, orphan stories have been a common subject for authors to explore. The use of orphans in literary work belongs to the birth of literature, with instances of abandoned children appear in the mythic and literary traditions of different cultures (Burns, 2008, p. 90), involving mythological orphan and orphan in fairy tales and other folklores. The orphan story gained attraction in children's literature by the Victorian era because of many other writers wrote about issues dealt with orphans, such as, Charlotte Brontë who wrote the novel "Jane Eyre" and The Orphan Master's Son by Adam Johnson. Furthermore, Dickens, particularly, stated a solid literary standard of orphan protagonist with memorable orphan such as Oliver in Oliver Twist as well as Pip in Great Expectations.

Due to the different treatment they went through formulating different identities reflected through their belonging to society. These can best be investigated through Trajfel &Turner (1979) model. (Tajfel & Turner, 1979, p. 45) define social identity theory as "that part of personal's self-concept which infers from his/her knowledge of his/her membership of a social group together with the social and value importance linked to that membership."

(Hogg, 1995, p. 259), "The basic notion is that a social category (e.g., political affiliation, nationality, sports team) into which one falls, and to which one that feels one belongs, provides a definition of who one is in terms of the defining features of the category … People have a storage of these discrete category memberships…" (Hogg, 1995, p. 259).

C. Identity Type

Schools of thought concerned with identity literature argue that people can talk about the personal identity or the social identity. Identity is simply defined as the features that determine who or what a person or thing is. It distinguishes us from other people, (Nashmi & Mehdi, 2022, p. 17). Furthermore, identity construction seems to be related to the individuals' affiliations as well as the social groups and collectives they are a member of which, (Azeez, 2023, p. 83). Identity representation can be viewed in terms of personal identity and social identity. (Tajfel & Turner, 1979, p. 27) as "the sense of self that an individual develops as he grows older." This is a dynamic state that changes as the individual encounters new aspects of life. When it comes to basic personal identity creation, the individual attempts to understand who he is, where he fits in, what is important to him, and so on. Everyone has a version of their identity. As a result, he has gained a fresh perspective on himself. Some may consider them successful, while others may perceive them as failures. Circumstances, events and the people we interact with all have a crucial impact on the formation of our individual identity. Nevertheless, it is vital to emphasize that our understanding of identity may differ from that of society. For instance, we may believe we are friendly and helpful to others, but social judgment may be very different. Personal identity is concerned with who we are as people and how we differ from others in society. Let us now shift our focus to social identity (Jenkins, 2008, p. 5).

Unlike the case of personal identification, when emphasis is placed on the individual's differences from others, a collective approach is developed in the case of

social identity. (Jenkins, 2008, p. 10) defines social identity as "our understanding of who we are and who other people are, as well as other people's understanding of themselves and others." This concentrates how social identity is shaped as one interacts with others and recognizes himself as a member of society. In a same community, people of various religions, ethnic groups, classes, castes, genders, and so on can cohabit. Through the construction of social identity, the individual learns the disparities he sees in others as well as the similarities he finds in others. This happens as a result of social contact. Social identity also necessitates an understanding of one's societal tasks and responsibilities. Certain groups of people are assigned certain social responsibilities. The social function of a mother differs from that of a principal. These are also associated with the development of our social roles (Jenkins, 2008, p. 11). Thus, representation is defined as "the process by which members of a culture use language to produce meaning", (Manaseer & Radhi, 2022, p. 973).

D. Social Categorization

The process by which people divide themselves and others into distinct groups is referred to as social categorization. Although the theory is frequently presented as an explanation of psychological group formation (which was one of its early goals), it is better regarded as a general analysis of the functioning of categorization processes in social perception and interaction that addresses both individual identity and group phenomena. It was created by John Turner and colleagues and is part of the social identity approach, as is social identity theory. It was developed in part to answer issues raised by social identity theory on the mechanical grounds of social identification (Tajfel & Turner, 1979, p. 45).

It is a component of the social identity technique and has been applied to a variety of topics including leadership, personality, out-group homogeneity, and power. One of the theory's premises is that the self should not be regarded as a fundamental component of cognition, but rather as a byproduct of the cognitive system at action. However, in terms of social psychology, this tendency is explained by the use of in-groups and out-

groups. In-group is a group to which you, as a person, belong, as well as anyone else believed to belong to that group. Members of an in-group have positive attitudes toward someone another and give each one preferential behaviour. An out-group refers to an individual who does not affiliate to your group. Out-group members are viewed negatively and are treated less favorably than in-group ones. Individuals inside a group are seen to be heterogeneous and to have positive traits, a phenomenon known as in-group differentiation (Lambert, 1995, p. 49). Based on Social Identity Theory, individuals are motivated to recognize themselves from other groups in order to establish and maintain a favorable image of themselves and their in-group. As a result, people see in-group members as more warm, competent, and moral than out-group members (Abele, Hauke, Peters, Louvet, Szymkow, & Duan, 2016, p. 78).

On this basis, a common action among one's in-group is only considered moral if it is not practiced by the other group. This viewpoint would allow people to exploit normative differences between in-groups and out-groups in order to see their own group as morally superior. Such a conclusion would be consistent with the fact that when people are primed to consider the out-group, they act more in line with in-group norms (Hall & Crisp, 2008, p. 126). People may consequently see moral acts within their in-group but not their out-group as the most common.

Out-group members are seen as being "all the same," homogeneous, and as having more negative features. The homogeneity bias (Linville, Fischer, & Salovey, 1989, p. 78) describes this phenomenon. These concepts are used to explain social conflict. This bias also interferes with teams becoming cohesive across remote sites, since team members regard students from their site as "our team," and instinctively perceive students from the distant site (or those with whom they have not bonded) as not part of "our team." People are highly sensitive to others' attitudes, yet this sensitivity may be limited to in-group opinions (Hysenbelli, Rubaltelli, & Rumiati, 2013, p. 21). Thus, knowledge concerning out-group standards may not play a significant impact in

participants' conclusions. (Smith & Louis, 2008, p. 60) discovered a strong relationship between moral and common norms that was not dependent on the outgroup.

E. Methodology

Four extracts from the two famous novels: "The Bad Beginning" and "The End". Both novels date back to the writer Handler. Two extracts from each novel were chosen to be investigated and analyzed. According to Shank (Shank, 2002, p. 5), a qualitative approach is "a type of systematic empirical analysis into meaning." Shank defines systematic as "planned, ordered, and public." By empirical, he indicates that this type of research is grounded in reality. The model used in this research is based on (Tajfel & Turner, 1979) Social Identity Theory. In-group individuals aim to be described in a positive/neutral way, while out-group members aim at being negatively described. Consider the following figure:
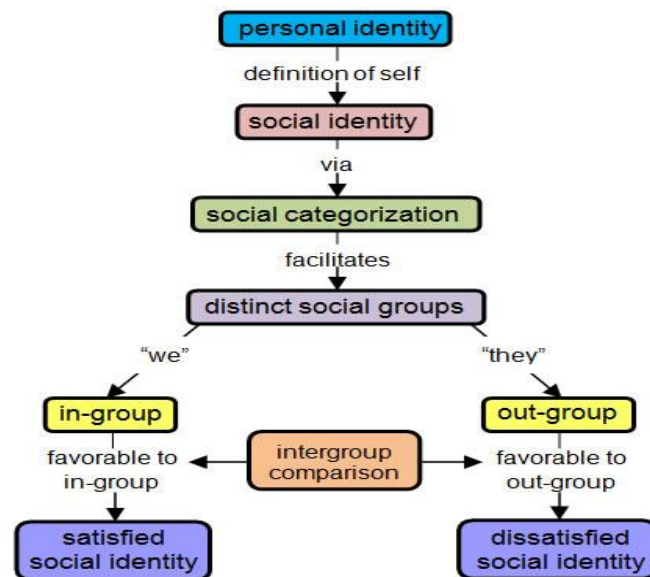

Figure (1) Tajfel and Turner (1979) Model

F. Analysis and Discussion

Violet's selected extract from "A Series of Unfortunate Events, The Bad Beginning"

Extract (1)

"Thank you so much for helping us out today," Violet said, as she and her siblings walked home with Justice Strauss. "I don't know what we would have done without you."…"I can't tell you how much we appreciate this,"(Violet said, carefully. With their kind parents dead and Count Olaf treating them so abominably, the three children were not used to kindness from adults, and weren't sure if they were expected to do anything back. Tomorrow, before we use your library again, Klaus and I would be more than happy to do household chores for you. Sunny isn't really old enough to work, but I'm sure we could find some way she could help you."

The above extract denotes that Violet offers both personal and social identity. As being the eldest one among her orphan siblings, she considers herself as a representative for them. In relation ideological view, Violet embodies the personal identity by expressing her own mentality and giving herself weight as a grown person rather than a youngster. This point represents her approach toward compensating for the loss of her parents, who were supposed to treat her like a child. She also believes that she has matured enough to think for herself, as opposed to her younger siblings. For the social identity, Violet still feels she is part of other orphans facing the same destiny and passing through the same misfortunes. Her integration in the group membership is represented clearly through focusing on positive US and negative THEM. Realizing that their life is controlled by unmerciful people; yet they should satisfy them as part of their social satisfaction and acceptance by the society they live in. Thus, Violet concludes that orphans can live and be strong members in societies if they plan well how to encounter difficulties in their life.

Violet's selected extract from "A Series of Unfortunate Events, The End"

Extract (2):

"You orphans thought you could escape me, but at last you're in my clutches!", said Olaf. "Yes, Olaf," Violet agreed wearily. The eldest Baudelaire did not bother to point out that as they were all alone in the middle of the ocean, it was just as accurate to say that Olaf was in the Baudelaires' clutches as it was to say they were in his. Sighing, she gazed up at the tall mast of the boat, where a tattered sail drooped limply in the still air. For some time, Violet had been trying to invent a way for the boat to move even when there wasn't any wind, but the only mechanical materials on board were a pair of enormous spatulas from the Hotel Denouement's rooftop sunbathing salon. (ch1: p.10-11)

Concerning the present extract, Violet offers both personal and social identity. It belongs to her age as being the eldest one among her orphan siblings. In relation ideological view, Violet embodies the personal identity by expressing her own mentality and giving herself weight as a grown person rather than a youngster. This point represents her approach toward compensating for the loss of her parents, who were supposed to treat her like a child. She also believes that she has matured enough to think for herself, as opposed to her younger siblings. For the social identity, Violet still feels she is part of other orphans facing the same destiny and passing through the same misfortunes. Her integration in the group membership is represented clearly through focusing on positive US and negative THEM. Realizing that their life is controlled by unmerciful people; yet they should satisfy them as part of their social satisfaction and acceptance by the society they live in. Thus, Violet concludes that orphans can live and be strong members in societies if they plan well how to encounter difficulties in their life.

Klaus' selected extracts "A Series of Unfortunate Events, The Bad Beginning" and The End"

Extract (3):

> Klaus Baudelaire, the middle child, and the only boy, liked to examine creatures in tidepools. Klaus was a little older than twelve and wore glasses, which made him look intelligent. He was intelligent. The Baudelaire parents had an enormous library in their mansion, a room filled with thousands of books on nearly every subject. Being only twelve, Klaus of course had not read all of the books in the Baudelaire library, but he had read a great many of them and had retained a lot of the information from his readings. He knew how to tell an alligator from a crocodile. He knew who killed Julius Caesar. And he knew much about the tiny, slimy animals found at Briny Beach, which he was examining now.

With references to Klaus's extracts, he again adopts both social and personal identity. He behaves as an adult man forgetting his childhood. Based on ideological view, he reflects the personal identity when expressing his own reasonability giving himself weight as a sensitive person, not a child. This way represents he can make involvement for the actual situations. Concerning social identity, Klaus integrates in the group membership via focusing on positive US on one hand. On the other hand, he intensifies THEM negative self-representation as being abused through encountering bad situations.

Klaus' selected extract from "A Series of Unfortunate Events, The End"

Extract (4):

> At the moment, Klaus was examining his notes on V.F.D. and the schism, which was an enormous fight involving all of its members and had something to do with a sugar bowl. The middle Baudelaire did not know what the sugar bowl contained, nor did he know the precise whereabouts of one of the organization's bravest agents, a woman named Kit Snicket. The children had met Kit only once before she headed out to sea herself, planning to meet up with the Quagmire triplets, three friends the Baudelaires had not seen in quite some time who were traveling in a self-sustaining hot air mobile home. Klaus was hoping the notes in his commonplace book would help him figure out exactly where they might be, if he studied them long enough. (p.11).

Klaus again adopts both social and personal identity. He behaves as an adult man forgetting his childhood. Based on ideological view, he reflects the personal identity when expressing his own reasonability giving himself weight as a sensitive person, not a child. This way represents he can make involvement for the actual situations. Concerning social identity, Klaus integrates in the group membership via focusing on positive US on one hand. On the other hand, he intensifies THEM negative self-representation as being abused through encountering bad situations.

G.Conclusion

It has been observed that members of an in-group have positive attitudes toward one another and give each member preferential treatment. The moral heuristic may need to be changed, and social group knowledge can temper the impacts of norm-based reasoning. When forming judgments on commonality and morality, people tend to focus on in-group standards rather than out-group norms, and they may expect other to do the same. Nevertheless, this effect was so consistent when controlling experimental environment and so nuanced in real-world context where out-group norm did contribute, albeit to a lesser level than in-group norms. In other words, out-group members are viewed negatively and are treated less favorably than in-group ones, i.e., there are two groups. Hence, in the first novel "the Bad Beginning" the orphans express the out-group "Them" and the negative their-representation for the purpose of reflecting both personal and social identity. As for the second novel "The End" the orphans develop their satisfied the personal and social identity through in-group "we" and the positive self-representation.

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