

التحليل المعرفي الاجتماعي للهوية والأيدولوجية
في روايات هاندلر "البداية" مقابل "النهاية"

A Socio-Cognitive Analysis of Identity and Ideology in Daniel Handler's Novels "The Beginning" and "The End"

الباحثة: سالي سعدون عباس⁽¹⁾

Researcher: Sally Sadoon Abbas⁽¹⁾

E-mail: dr.farah_fa78@uomustansiriyah.edu.iq

أ.م.د. فرح عبد الجبار المناصير⁽²⁾

Asst. Prof. Dr. Farah Abdul-Jabbar AL Manaseer⁽²⁾

E-mail: Sallysadoon@uomustansiriyah.edu.iq

الجامعة المستنصرية/ كلية الآداب⁽¹⁾⁽²⁾

Al-Mustansiriyah University \College of Arts⁽¹⁾⁽²⁾

الكلمات المفتاحية: الهوية، الأيدولوجية، العقلانية، دانيال هاندلر.

Keywords: *identity, ideology, cognitive, Daniel Handler.*



المخلص

يهدف البحث الحالي إلى مقارنة تمثيل هويات اليتيم في الروايتين المختارتين. كما تهدف إلى استكشاف وجهات النظر الأيديولوجية لتقديم الأيتام من خلال عقلية "نحن مقابل هم". تقتصر البيانات على (٤) مقتطفات من الروايات المختارة، أثنان لكل واحدة. هذه المقتطفات مستمدة من الروايتين المختارتين للكاتب دانييل هاندلر. هاتان الروايتان هما "البداية السيئة" و"النهاية" المأخوذتان من "سلسلة الأحداث المؤسفة" لليموني سنيكتس. يتضمن التحليل شخصيتين: فيوليت هي الأخت الكبرى وعمرها ١٤ عامًا وكلاوس في الوسط وعمره ١٢ عامًا. وتم اعتماد نموذج منهج فان دايك (٢٠٠٦، ٢٠٠٨) المعرفي الاجتماعي والميدان الأيديولوجي. يتبنى كل من فيوليت وكلاوس الهوية الاجتماعية والشخصية في مقتطفاتهما المعنية. إنهما يتصرفان مثل البالغين الذين ينسون طفولتهم. واستنادًا إلى وجهة نظر أيديولوجية، فإنهم يعكسون الهوية الشخصية عند التعبير عن معقوليتهم، ويعطون أنفسهم وزنًا كأشخاص حساسين، وليس كأطفال.

Abstract

The current research aims to compare the orphan's representation of identities in the two selected novels. It also aims to explore the ideological perspectives of presenting the orphans through the "Us versus Them" mentality. The data is limited to four extracts from the selected novels, two from each. These extracts are derived from the two selected novels written by the author Daniel Handler. These novels are "*The Bad Beginning*" and "*The End*," which is derived from "*Lemony Snicket's A Series of Unfortunate Events*." The analysis involves two characters: Violet is the eldest sister 14 years old and Klaus is the middle with 12 years old. The model of van Dijk's (2006, 2008) Socio-cognitive approach and ideological square was adopted. Both Violet and Klaus adopt social and personal identities in their concerned extracts. They behave like adults people, forgetting their childhood. Based on ideological views, they reflect their personal identity when expressing their own reasonability, giving themselves weight as sensitive persons, not children.



1. Introduction

Children's identity construction in novels is considered the most important concept that can be tackled in a study because identity can be the result of many surrounding factors such as family, friends, society,...etc. Moreover, identity formation is intended for achieving acceptance and satisfaction either for the self or for society. The theme of in-groupness and out-groupness accompanies the children's formation of identities that help them to present themselves in the way they like or the way their society would accept them. So, they struggle to have their own individual or social identities (Gyawali, 2020). In novels, authors present their characters as having different identity types to serve different ideological perspectives, basically, through focusing on how the orphans want and wish to be treated versus how others treat them. To investigate the concept of identity and ideology, the following questions are set:

1. How are children's identities identified in the novels selected?
2. What are the socio-cognitive functions that correlates the orphans' identities to their ideological perspectives as represented in the novels?

2. Concept of Ideology

According to Merriam Webster's dictionary, ideology has been utilized in English for the last two decades. The phrase denotes the study of notions. It needs a logical significance, which suggests impracticality. For Pan (2016), ideology is a term used within dialectical literature. Via the eighteenth century, the concept was derived from "ideologues." However, there are ideological bents to what is written or stated. Ideologies, van Dijk (2002), are the fundamental beliefs of an organization and its members. Language creates and reflects ideology (Simpson, 1995:5). for Hodge & Kress (1993), ideology can be regarded as the systematic typology of concept from a specific viewpoint. Similarly, Hosseini (2013) contends that every member of a group adopts discourses predicated on particular ideologies held by other members. Members of one group, therefore, share these ideologies in the form of ideas and attitudes. For this reason, ideologies are "specific ways of representing and constructing society which reproduce unequal relations of power," according to Fairclough & Wodak (1997). According to Fairclough (1989), ideology is a social policy that is consciously extrapolated from social ideas. Van Dijk (1998) states that ideology is a system of ideas, beliefs, values, and attitudes. Ideologies indicate belief systems, including aims, purposes, values, and expectations, according to Van Dijk (2006: 67). Ideologies are not innate or fixed; rather, they are learned and evolve over time. Schwarzmantel (2008) distinguishes two significances for ideology: -The limited significance in which ideology attributes hegemonic and dominant behavior of a certain group in a specific circumstance.



-The broad significance, which conveys the variety of ideas that impact every aspect of how a society is organized.

It is common to offer ideological discourse analysis as a specific type of socio-political discourse analysis. Ideology is typically defined as a group of people with similar views about a particular social concept. The typical adopter of this belief is a particular institution. It thus reflects the position that is socially acceptable. The idea of ideology is concerned with how language is strategically used to reflect a given concept's biased mental model. For instance, lexical decisions are thought of as a method to convey the ideology of a certain group or organization. The denial of other people's goodness serves as another illustration of how language is strategically used to reflect biased mental models. This illustration demonstrates how to use language at the argumentation level (Van Dijk, 1995). Ideology is described as an overlapping collection of ideas that creates a social group's particular point of view. As a result, it depicts how people interact with one another and the actual circumstances of their existence. Ideologies take the form of a kind of group schema that aids in-group identification in social memory. Van Dijk (1995) emphasizes that some characteristics can be used to identify ideology. These characteristics of ideology are:

2.1-Ideologies should always be false

2.2-Ideologies are not just linked to dominating forces in power contests; they are also linked to institutions and journalists.

2.3-Ideologies aren't required to be developed in a convoluted manner like capitalism. Thus, they can contain simple principles.

Finding the concealed ideas in a document is the goal of the discourse analysis method known as ideological discourse analysis. These ideas mostly deal with racism, identity, and politics. These ideas also address how to describe "Them" (how others are described) and "Us" (how one's identity is described) (Wodak, 2001). The dominance of global ideologies over other types of ideologies, particularly local ones, is undeniable. For example, the widespread acceptance of racism will unavoidably change people's attitudes toward immigration and turn them against immigrants (Van Dijk, 2006). Ideological discourse analysis not only focuses on language use but also addresses language misuse. An interdisciplinary approach is necessary to research language use. Typically, such a strategy takes into account cognitive, political, and social factors. The author of the text has a distinctive impact on the interpretation of ideologies; for example, when a politician discusses a certain social issue, they are assumed to represent that ideology rather than a worker discussing his profession (Van Dijk, 1998).



3.I. Identity: Definitions

Richards & Schmidt (2010) state that "identity" refers to a person's perception of oneself as a distinct individual, including their self-image and consciousness of self. People's sense of identity influences how they perceive themselves as individuals and in relation to others. For example, becoming a language teacher entails developing a teacher's identity, which may reflect the teacher's age, gender, ethnicity, experience, and language competency. In postmodernism and feminist linguistics, identity is not seen as a constant but is viewed as changeable, fragmented, self-conscious, and stated in interaction.

In this respect, Duranti (2006) maintains that the term identity literally indicates sameness. One might therefore expect that identity would be most salient when people are most similar. In fact, it is hard for an outside observer to specify when a group of people should be divided as alike, nor is it obvious on what basis such a typology should be made, given the numberless of ways in which individuals distinguish from one another.

Furthermore, Wardhaugh and Fuller (2015) claim that the concept of identity refers to dynamically generated characteristics that arise through social action and discourse rather than being fixed characteristics of individuals or groups. Despite looking at other people's identities, one is primarily linked with their social identity. Identity is thus described as the linguistic construction of belonging to one or more social categories or groupings. We pay particular attention to how language expresses the speaker's identity. In addition, identity is something you create, not something you possess. It is something that gets its start in interactions, much like a community of practice. Identity has come to mean rather conflicting things, such as the fundamental similarity of group members or an ongoing and significant component of an individual's identity. However, in the social constructionist meaning, the term "identity" refers to the numerous, fractured, and dynamic identities that are interactively constructed. It is also used to talk about how the speakers identify with various social categories, such as race, as well as situational positions like "teacher" and interpersonal postures of sameness and difference (ibid). For Preece (2016: 2), identity can be interpreted as how a person interprets his or her relationship to the world, how that relationship is made across time and space, and how the person understands possibilities for the future.

4. Types of Identity

Trajfel & Turner (1979) classify identity into two basic types, which are:



4.1 Personal Identity

Personal identity is a person's unique numerical identity over time. Personal identity discussions often seek to identify the necessary and sufficient criteria under which a person at one time and a person at another time can be regarded to be the same person, continuing over time. The problem of personal identity in philosophy is concerned with how to identify a single person over time, addressing problems such as, "What makes it true that a person at one time is the same thing as a person at another time?" or "What kinds of things are we persons?" Personal identification is referred to as the diachronic problem of personal identity in contemporary metaphysics.

The synchronic problem is concerned with the topic of what characteristics and characteristics characterize a person at a given moment. Both analytic philosophy and continental philosophy investigate the nature of identity. Continental philosophy is concerned with conceptually preserving identity in the face of various philosophic statements, postulates, and presuppositions about the world and its nature. Personal identity is concerned with philosophical issues that arise about ourselves as a result of our being human. In contrast, questions about ourselves emerge because we are living creatures, sentient beings, moral agents, or material objects. Many of us have wondered at some point in our lives, "Who am I?" When did I start? What happens to me after I die? Others are more cryptic. They have been debated since the beginning of Western philosophy, and nearly every prominent philosopher has had something to say about them. It is also occasionally referred to as the enigmatic term self.

4.2 Social Identity

It refers to the process of defining ourselves in terms and categories that people can communicate with others. In contrast to personal identity characterizations, which can be very distinctive, social identities presume some commonality with others. This chapter discusses various major topics related to social identity, such as form and content, assessment, development and change, and identity negotiation. There are numerous forms of social identity, reflecting the various ways in which people link to other groups and social categories. Relationship identities, in particular, have certain distinguishing characteristics.

Being a mother, for example, may suggest a sense of shared experience with other mothers. Specific parts of these experiences can sometimes be defined even more precisely. Social identities involve the knowledge that one is a member of a group, one's attitudes about group membership, and knowledge of the group's rank or status compared to other groups. Though this definition does not place much emphasis on the substance of in-group membership beyond knowledge, esteem, and status,



other definitions have underlined the importance of content in social identities. Identities are unique components of the self-concept, the internalized meanings and expectations connected with one's social network, places, and duties. Social identity theorists, on the other hand, emphasize cross situational malleability. In its most extreme form, social identity theories predict that people adopt a new identity with each interaction (Tajfel & Turner, 2004).

According to Baker & Ellece (2011), social identity refers to the socially constructed characteristics that people assign to themselves or others. People, therefore, have many social identities, which evolve over the course of their lives and are perceived differently by various individuals. Along with that, Aijmer (2013: 14) asserts that: "Social identity encompasses all dimensions of social personae, including roles (e.g. speaker, over hearer, doctor, teacher), relationships (e.g. kinship, friendship), group identity (gender, generation, class, ethnic membership), and rank (employer and employee)." Furthermore, social identity is defined by Wardhaugh & Fuller (2015) as the verbal construction of membership in one or more social groups or categories. Moreover, the ideas of power and solidarity aid in our understanding of what is going on. Power needs to be asymmetrical in some way (ibid).

5. Historical Background

Four extracts from the two famous novels: "The Bad Beginning," which is written in (1999) and "The End," which is written in (2006). Both novels date back to the writer Handler. Two extracts from each novel were chosen to be investigated and analyzed using the eclectic model. According to 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 van Dijk's SCA Ideological Square (2006-2008). Van Dijk's SCA Ideological Square (2006-2008) involves ideologies and identities that embed the way persons are and how they are adopted in discourse.

6. Analysis and Discussion

6.1 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 ”.

Violet's extract implies that she presents two types of identities: the individual and the social one. This, in part, is related to her age as being the eldest concerning other orphans. From an ideological point of view, Violet occupies the individual identity when expressing her own mentality, giving herself weight as a mature person and not a child. This point stands for her attitude to compensate for her loss of parents who are supposed to treat her as a child. She rather feels that she grew up enough to think instead of her younger siblings. As far as the social identity is concerned, 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. Finally, Violet proves that living without their parents does not mean they have no will to find their own way to a better life, and this happens through developing a strong and concise identity.

6.2 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"

The above extract denotes that Violet offers both personal and social identity. It belongs to her age as being the eldest one among her orphan siblings. In relation to the ideological view, Violet embodies the personal identity by expressing her mentality and giving herself weight as a grown person rather than a youngster. This point shows her attempt to compensate for the loss of her parents, who were supposed to treat her like a child. She also believes that she is grown enough to think for herself, unlike her



younger siblings. Violet still believes she is a part of a community of orphans enduring similar fates and disasters. Her assimilation into the group membership is clearly demonstrated by an emphasis on positive US and bad 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 of society if they plan well on how to encounter difficulties in their lives.

6.3 Klaus' Selected Extracts "A Series of Unfortunate Events, The Bad Beginning"

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".

The concerned extract indicates that Klaus adopts two types of identities, i.e., the individual and the social identity. He feels responsible for both Violet and Sunny. From an ideological point of view, Klaus occupies the individual identity as expressing his own conceptuality, giving himself weight as a reasonable person, neglecting his age that may suppress his loss of parents. He rather feels that he grew up enough to defend his siblings against Olaf and how he can spoil Olaf's plan when he wants to control and take their money. Concerning social identity, Klaus integrates into group membership by emphasizing the positive US on the one hand. On the other side, he reinforces THEM's negative self-image as being exploited by meeting awful experiences.

6.4 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)"

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

Conclusion

Based on the above research, ideology, and identity can be conceptualized as a theoretical construct that encompasses and connects the cognitive and social domains. This work adheres to the key assumptions of van Dijk's model, notably because his multidisciplinary socio-cognitive framework of ideology integrates cognitive mechanisms of conceptualization of ideas and values with socially driven characteristics of group membership. Cognitively, ideologies are generalized systems of ideas that control and organize more specific mental representations of the social environment and are habitually deployed, and hence observable, in diverse cultural behaviors, discourse being a notable example.

Both Violet and Klaus adopt both social and personal identities in their concerned extracts. They behave as adults people forgetting their childhood. Based on ideological view, they reflect the personal identity when expressing their own reasonability giving themselves weight as sensitive persons, not children. This way represents they can make involvement for the actual situations. Concerning social identity, they integrate in the group membership via focusing on positive US on one hand. On the other hand, they intensify their negative self-representation as being abused through encountering bad situations.

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