**CHAPTER II****LITERATURE REVIEW**

This chapter discusses a theoretical framework of the concept of identity and its construction, and the relation to the ecological concept of dwelling in *The Secret Garden* by Frances Hodgson Burnett.

**2.1 Identity and its Concept**

Identity represents a fundamental idea in modern discourse and literary critique. For example, Castells (2010) asserts that identity encompasses an individual's self-perception and the recognition they receive from others. In this way, identity functions as a bridge between the internal self and external social roles, shaping one's position in society and influencing behavior, relationships, and representation. Identity is understood as unique entities and frequently connected with the questions *"who are we?”, who I am?”* and *“what differentiates me from others?"*. Identity encompasses both individual uniqueness and societal recognition. In this context, identification offers both a sense of individual distinctiveness and a sense of belonging. (Erikson, 1968; Hall, 1990)

The term *"identity"* is derived etymologically from the Latin word *"idem,"* signifying *"the same."* Consequently, identity involves two primary dimensions: similarity and difference. Similarity denotes traits common to a specific social group, whereas difference signifies traits that differentiate individuals from others. (Santoso, 2006).In this context, identification contributes to the acknowledgment of an individual's presence within society while reinforcing their uniqueness. Broadly, identity can be comprehended through two primary perspectives: as a fixed and intrinsic attribute from their infancy and as a dynamic social construct shaped by interaction, environment, and contextual factors. The following sections explore both of these viewpoints in detail.

Fixed and Inherent Identity

A fixed, inherent identity refers to traits that an individual carries from birth and that remain largely unchanged throughout their lifetime. This perspective highlights the existence of fundamental aspects within humans that are biological, stable, and impervious to social or cultural influences. Attributes such as DNA composition, biological sex, birthplace and date of birth, along with biometric identifiers like fingerprints and iris patterns, exemplify immutable identities. These components frequently constitute the foundation of official identity systems in numerous nations. For example, the Indonesian Identity Card (KTP) contains essential identifying details, including complete name, place and date of birth, gender, and Population Registration Number (NIK). This data serves to legally and administratively identify individuals, as it is deemed permanent and immutable throughout life. This element underpins the advancement of accurate identification systems in biometric technology.

Jain et al. (2011) expand on these discussions by asserting that biometric traits, including fingerprints, iris patterns, and facial features, are distinctive to each individual and remain rather stable throughout time. This perspective underscores that biometric traits are both distinctive and immutable. So, identity is not simply a social label; it is intrinsically implanted in the human body and may be recognized by scientific and technological methods. Jung (1968) expands on the discussion by claiming that in analytical psychology, individuals contain a fundamental structure referred to as the Self—a psychological totality including both consciousness and the unconscious. Jung stated, *“The self is not merely the center but also the entire circumference encompassing both conscious and unconscious; it serves as the center of this totality, analogous to how the ego is the center of consciousness”*. In this view, identity is rooted in a deeper psychological totality that remains constant. Jung emphasizes that the Self integrates various aspects of personality into a unified whole, further reinforcing the idea that identity has an enduring core beyond surface-level roles or situational changes.

Fluid Identity

In contradiction to the perspective that perceives identity as fixed and inherent from birth, the theory of construction defines identity as fluid and perpetually developing, molded by life experiences, social interactions, and environmental factors. In this context, identity is perceived as dynamic, emerging from an ongoing process of negotiation and reconstruction throughout one's life. Changes in identity are evident through several forms of symbolic and situational social performance.

For example, Alfikri (2020)on his thesis describes the phenomenon of *hijrah—*migration of one’s identity, spiritual emigration in Muslims—exemplifies how alterations in religious beliefs and expressions can forge a new identity acknowledged by society. An individual who begins to don a headscarf or long robe alters their visual appearance and conveys a new self-representation, specifically a more pronounced religious identity. Furthermore, the utilization of traditional attire, such as *kebaya* in ceremonial settings, signifies a link to cultural identity and regional heritage.

Hall (1990) elucidates that identity as a social construct is shaped through representation, a process that is ever evolving, never finalized, and inherently situated within representation rather than external to it. This assertion indicates that identity is perpetually in flux. Identity is perpetually constructed and reconstructed by individuals' self-representation throughout society. Representation—via language, symbols, attire, or social expressions—serves as the arena for identity negotiation. Identity is not an object of ownership, but rather a performance and exhibition within a social and cultural context. Besides representation, identity also manifests in public social settings. Goffman (1956) introduces concept of the front stage elucidates that individuals in social contexts portray a specific aspect of their identity based on the social role they are assuming. In this context, behaviors, gestures, and looks serve as the principal methods of conveying our identity. Identity in this context is strategic and may vary based on the audience and applicable norms.

For instance, an individual may opt for formal language, modest attire, and a collected demeanor in an academic environment while exhibiting a more casual and informal disposition in a familial context. This illustrates that identity is not a solitary construct but rather a collection of stances that are selected, exhibited, and perpetually negotiated within various social contexts. Consequently, this constructive perspective perceives identity as the outcome of a continuous social and historical process. Identity is constructed through a framework of representations, interactions, and expectations, making it perpetually subject to inquiry, challenge, or transformation.

**2.2 Identity Construction**

As identity is no longer perceived as an immutable characteristic but rather as a socially constructed phenomenon, perpetually shaped and constructed by culture, language, and social interaction. Rather than emerging from within the individual alone, identity is understood as relational, formed and reformed through ongoing engagement with external social structures. Hall (1990) contends that *“identity is formed through representation”* and is *“a production that is never complete, always in process, and always constituted within, not outside, representation.”* In this perspective, identity is dynamic, contextual, and always under construction.

This fluidity becomes especially evident when identity is placed under pressure or contradiction. As Hall asserts, identity is *"not as transparent or unproblematic as we think,"* but is instead produced through difference and positionality. Individuals most keenly identify their identity during moments of disruption, such as displacement, cultural dislocation, or transitions across social systems, when the continuity of the self is affected. In these circumstances, identity is not merely disclosed but actively reconstructed, shaped by new discursive positions and emerging social expectations.

Among the most powerful discursive spaces where identity is constructed is language itself. Language plays a fundamental role not only in expressing identity but also in the construction of identity. Norton (2013) asserts that “*language is more than a system of signs; it is social practice in which experiences are organized and identities negotiated”*. Language serves as the primary medium for this conflict. The linguistic choices individuals make, including what they articulate, how they express it, and the context in which it occurs, are situated within wider dynamics of power and social hierarchy. Through conversation, individuals engage in the construction of social meanings, positions, and interactions that perpetually define and redefine their identities. In this regard, language functions not only as a medium to communicate but also as a tool for the performance, negotiation, and construction of identity over time.

 Social and Identity

When discussing identity formation, social aspects cannot be ignored. Individual identity develops and acquires meaning through social interaction and existence within groups that have certain norms and values. Identity becomes recognizable and acknowledged because of social structures that shape the boundaries and opportunities for how a person positions themselves. In this context, Tajfel & Turner (2004) developed a social psychology approach. This theory focuses on how individuals understand themselves through membership in social groups and how intergroup dynamics influence identity formation. Identity in this theory is not only shaped by personal characteristics but also through affiliation with social groups such as ethnicity, gender, religion, nationality, or social class. Tajfel & Turner defines social identity as *“that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to the membership”* (p. 63). In other words, social identity encompasses an individual's awareness of their membership in a particular group, as well as the value and emotional significance attached to that membership.

Furthermore, this theory also emphasizes that social identity is flexible and contextual. Turner developed this through self-categorization theory, which explains that a person can activate different identities depending on their social context. Gender, ethnicity, or professional identities can become dominant in different social situations, depending on which is considered most relevant. In this regard, Trepte (2006) adds that *“social identity is most prominent in situations in which individuals perceive their group membership as relevant to a given social context.”* Social identity becomes more active when individuals feel that their membership in a group has a certain influence or relevance in the situation they are facing.

Identity and Language

Language significantly contributes to the formation and expression of our identity. In social and cultural theory, language serves not only as a medium of communication but also as a domain where various identity alternatives are negotiated and constrained. Language is integral to identity formation and is closely associated with literary studies, as characters in literary works can be analyzed by their linguistic choices. Individuals interpret language not merely as a collection of signs, but also as a means to construct identity through social interaction. From this perspective, identity is not immutable; it evolves based on interpersonal interactions, verbal expressions, and societal power dynamics. The concept proposed by Eckert & McConnel-Ginet in their book *Language and Gender* is relevant. Engaging in activities with others who utilize a distinctive and regional language might contribute to the formation of one's identity. Members of these social practice groups establish communication protocols that signify their affiliation and distinguish them from other organizations. According to Eckert & McConnel-Ginet (2003), *"Language is employed in local interactions to construct and manifest social identity."*  This statement elucidates that language has dual purposes: it operates as a means of self-identification and as a tool for personal transformation in daily life. In this instance, language serves not just as a means of self-identification but also as a tool for negotiating one's identity. The identity that develops within a community of practice is associated with social engagement. Individuals do not merely contribute their identity to the society; they cultivate it via their participation. To understand the community, one must study the interactions among the various identities being constructed within it. The evidence indicates that community and identity mutually influence one another throughout time within a social framework. Eckert & McConnel-Ginet emphasize the significance of direct engagement in identity formation: *"Face-to-face interaction is at the heart of social life, and everyday conversations are crucial for building gender identities, gender ideologies, and relationships"* (2003, p. 59). Individuals primarily construct and modify the significance of their identity, particularly their gender identity, through in-person communication. Language is a crucial mechanism for shaping social relationships, hierarchies, and the associated concepts in daily speech.

 Performativity and Identity

Judith Butler’s Gender Trouble (2002) addresses identity not as something one has but as something one does repeatedly. Rather than being an inner essence or fixed attribute, identity is constructed through “*a stylized repetition of acts*”. This idea posits that identity is a dynamic process, subject to change through actions, gestures, and behavior that conform to social norms.

Performativity also implies that gender is not performed once and for all but must be continuously enacted to maintain its social legibility. However, this repetition is more than just mimicry—it creates the potential for subversion. By citing the norms in unexpected or failed ways, individuals can disrupt dominant gender expectations. As Butler notes, *“performativity must be understood not as a singular or deliberate ‘act,’ but, rather, as the reiterative and citational practice by which discourse produces the effects that it names”* (2002). Therefore, identity is not simply imposed by society but is negotiated within a field of power, always open to rearticulation.

Although Butler’s theory is rooted in gender discourse, it has broader implications for all identity categories, including those based on race, class, and age. In the context of literature it offers a critical tool for analyzing how characters' identities are shaped through social performance and relational interaction.

**2.3 Ecocriticism and the concept of Dwelling**

Ecocriticism is a particular type of literary criticism that examines the relationship between humans and nature. Cheryll Glotfelty (1996), one of the pioneers on this topic, defines ecocriticism as *“the study of the relationship between literature and the physical environment”* (p. 18). Glotfelty continues, *“All ecological criticism shares the basic idea that human culture is related to the physical world, affects it, and is affected by it”* (p. 19). This perspective posits that literature not only reflects the world around us, but also influences how we interact with it.

In "*Literature and Ecology: An Experiment in Ecocriticism*”, Rueckert introduced the phrase "*ecocriticism.".* However, the term was only recognized in the 1990s. Rueckert's first definition of ecocriticism was *“the application of ecology and ecological concepts to the study of literature.”* This definition comes directly from the science of ecology. However, later researchers such as Glotfelty and Greg Garrard expanded this concept to include philosophical, ethical, and cultural viewpoints. This understanding enables the perception of literature as a setting where environmental consciousness is shaped, challenged, and re-evaluated.

Greg Garrard's concept of dwelling is an essential component in modern ecocriticism. Garrard (2004) contends that *"dwelling is not a temporary state; rather, it implies the long-term imbrication of humans in a landscape of memory, ancestry, and death, of ritual, life, and work"* (p. 108). Dwelling, in this context, goes beyond mere habitation; it encompasses a sense of belonging to the setting. It signifies a profound and enduring connection to the land, influenced by collective memories, sentiments, practices, and history. The concept of dwelling emphasizes that identity is intrinsically linked to setting, suggesting that the environments we nurture, rehabilitate, and inhabit are crucial to our sense of self. This concept is especially significant in literary narratives where individuals experience personal transformation through their connection with nature. In these narratives, the environment transcends mere setting, becoming integral to identity formation, healing, and significance.