

**REPRESENTATION OF IMMIGRANT'S SOCIAL IDENTITY  
IN *MINARI* MOVIE**

**THESIS**

By:

**Anisa Azzahra**

NIM. 17320098



**DEPARTMENT OF ENGLISH LITERATURE**

**FACULTY OF HUMANITIES**

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**

**2021**

# **REPRESENTATION OF IMMIGRANT'S SOCIAL IDENTITY IN *MINARI* MOVIE**

## **THESIS**

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

By:

**Anisa Azzahra**

NIM. 17320098

Advisor:

**Dr. Meinarni Susilowati, M.Ed.**

NIP. 196705031999032001



**DEPARTMENT OF ENGLISH LITERATURE**

**FACULTY OF HUMANITIES**

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**

**2021**

## STATEMENT OF AUTHORSHIP

I state that the thesis entitled **Representation of Immigrant's Social Identity in *Minari* Movie** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Mojokerto, 11 September 2021

The researcher,



Anisa Azzahra

NIM. 17320098

## APPROVAL SHEET

This is to certify that Anisa Azzahra's thesis entitled **Representation of Immigrant's Social Identity in *Minari* Movie** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

Malang, 20<sup>th</sup> August 2021

Approved by Advisor,



Dr. Meinarni Susilowati, M.Ed.

NIP 196705031999032001

Head of Department of English Literature,



Ribut Wahyudi, M.Ed., Ph.D.

NIP 198112052011011007

Acknowledged by The Dean,



Dr. M. Faisol, M. Ag.

NIP 197411012003121004

## LEGITIMATION SHEET

This is to certify that that Anisa Azzahra's thesis entitled **Representation of Immigrant's Social Identity in *Minari* Movie** has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S.) in the Department of English Literature.

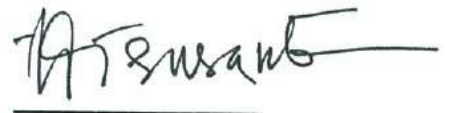
Malang, 25<sup>th</sup> November 2021

The Board of Examiners

Signatures

1. **Drs. H. Djoko Susanto, M.Ed., Ph.D.** (Main Examiner)

NIP 196705292000031001



2. **Dr. Agus Eko Cahyono, M.Pd**

(Chair)

NIP 198208112011011008



3. **Dr. Meinarni Susilowati, M.Ed.**

(Advisor)

NIP 196705031999032001



Approved by

Dean of Faculty of Humanities



  
Dr. M. Faisol

NIP 067411012003121004

## **MOTTO**

Life isn't about finding yourself, life is about creating yourself.

(George Bernard Shaw)

## **DEDICATION**

I proudly present this thesis to my father *Bapak* Kurniawan Hariyadi, and my mother *Ibu* RA.Istha Wardhani, also my beloved sister Windya Hartasih, who gives me endless love and always supports me.

## ACKNOWLEDGEMENT

First and foremost, all praises and thanks to Allah SWT for His showers of blessings and guidance throughout my research work so that I could complete my thesis entitled "The Representation of Immigrant's Social Identity in *Minari* Movie." Shalawat and Salam are always be given to the greatest Prophet Muhammad SAW.

Second, I would like to thank the following people for their support and help to finish my study. Many thanks to my adviser, Dr. Meinarni Susilowati, M.Ed, for her invaluable guidance, suggestions, motivation, and encouragement to finish my thesis. She has taught me to carry out the research as clearly as possible. It was a great privilege for me to do my thesis under her guidance. Additionally, I would particularly like to thank all the lecturers in the Department of English Literature who have given me knowledge during these years.

Third, I dedicate my endless gratitude to my family. To my parents, thank you for the love, attention, prayers, and support that means a lot to me. I would also like to express my thanks for my only sister, thank you for always encouraging and always being there for me in any situation. You are truly my endless best friend.

Last, I would like to say a special thanks to my colleagues, Defi Faizatun Ni'mah, Ikvima Vina Ibadata, and Fatimah Zahra Winra Saputri, who always support and brighten my educational journey. They always being there for me and providing an unforgettable experience.



## ABSTRAK

**Azzahra, Anisa.** 2021. *The Representation of Immigrant's Social Identity in Minari Movie*. Skripsi. Linguistik, Jurusan Sastra Inggris. Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Meinarni Susilowati, M.Ed

**Kata Kunci** : Identitas Sosial, Imigran, Film, Sociolinguistik

---

Identitas sosial adalah menentukan konsep diri kita berdasarkan karakteristik kelompok sosial kita. Identitas sosial menjadi isu yang mendesak ketika dihadapkan pada seseorang yang mengalami perpindahan lingkungan sosial budaya, dan imigran adalah salah satunya. Oleh karena itu, penelitian ini bertujuan untuk mengetahui identitas sosialnya imigran. Untuk lebih spesifik, penelitian ini menganalisis generasi pertama dan kedua dari imigran Korea.

Penelitian ini menggunakan film *Minari* sebagai data untuk menganalisis identitas sosial imigran. Faktor-faktor penentu yang digunakan untuk menentukan identitas sosial imigran adalah pilihan dan sikap terhadap Bahasa, sikap terhadap sosial budaya, penilaian diri, dan penilaian masyarakat. Peneliti menulis transkrip film untuk memudahkan dalam menganalisis. Dalam menganalisis data, peneliti melihat faktor-faktor penentu yang ditunjukkan oleh para imigran. Lalu, penelitian ini menerapkan teori identitas sosial dari Bonny Norton (1995) karena Norton menekankan bahwa identitas sosial berkembang dan berubah dalam lingkungan dan kesempatan yang berbeda.

Penelitian ini menemukan tiga identitas sosial yang berbeda antara generasi pertama dan kedua imigran Korea. Yaitu anggota dari kelompok sosial Korea, anggota dari kelompok sosial Amerika, dan anggota dari kedua kelompok sosial. Generasi pertama menunjukkan bahwa mereka mempertahankan identitas sosial mereka sebagai anggota dari kelompok sosial Korea. Sementara itu, ditemukan ada dua identitas sosial yang berbeda pada generasi kedua. Anak pertama menunjukkan bahwa dia adalah anggota dari kedua kelompok sosial, sedangkan anak kedua adalah anggota dari kelompok sosial Amerika. Hal ini dikarenakan anak pertama dan kedua memiliki pengetahuan dan pengalaman yang berbeda. Oleh karena itu, penelitian ini juga menemukan bahwa pengetahuan dan pengalaman turut mempengaruhi identitas sosial.

Bagi peneliti selanjutnya yang tertarik untuk mengembangkan hasil dari penelitian ini, peneliti menyarankan untuk menggunakan lokasi geografis yang berbeda dan faktor sosial yang berbeda seperti pekerjaan, jenis kelamin, kewarganegaraan, dan tempat tinggal. Selain itu, peneliti selanjutnya dapat menganalisis lebih dalam tentang bagian lain dari perbedaan budaya dalam penelitian ini karena data dalam penelitian ini lebih fokus pada budaya bertani.

## مستخلص البحث

الزهرة، أنيسة. 2021 تمثيل هوية المهاجر على فيلم ميناري. البحث النهائي. علم اللغة، قسم الأدب الإنجليزي. كلية اللغة وأدبها، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف : دكتور مينامي سوسيلو واتي الماجستير  
الكلمات الرئيسية : الهوية الاجتماعية ، مهاجر ، فيلم ، اجتماعي لغوي.

تحدد الهوية الاجتماعية مفهومنا الذاتي بناءً على خصائص مجموعتنا الاجتماعية. تصبح الهوية الاجتماعية قضية ملحة عندما تواجه شخصًا يمر بتحول في البيئة الاجتماعية والثقافية. والمهاجرون هم أحدهم. لذلك تهدف هذه الدراسة إلى تحديد الهوية الاجتماعية للمهاجرين ، لكي تكون أكثر تحديدًا ، تحلل هذه الدراسة الجيلين الأول والثاني من المهاجرين الكوريين.

تستخدم هذه الدراسة فيلم "ميناري" كبيانات لتحليل الهوية الاجتماعية للمهاجرين. العوامل المحددة المستخدمة لتحديد الهوية الاجتماعية للمهاجرين هي الاختيار والموقف تجاه اللغة والمواقف تجاه الثقافة الاجتماعية ، والتقييم الذاتي ، وتقييم المجتمع. قامت الباحثة بكتابة نص الفيلم لتسهيل تحليله. ولدى تحليل البيانات نظر الباحث في المحددات التي أشار إليها المهاجرون. بعد ذلك ، تطبق هذه الدراسة نظرية الهوية الاجتماعية لبوني نورتون (1995) لأن نورتون يؤكد أن الهوية الاجتماعية تتطور وتتغير في البيئات والفرص المختلفة.

وجدت هذه الدراسة ثلاث هويات اجتماعية مختلفة بين الجيلين الأول والثاني من المهاجرين الكوريين. إنهم أعضاء في مجموعات اجتماعية كورية وأعضاء في مجموعات اجتماعية أمريكية وأعضاء في كلتا المجموعتين الاجتماعيتين. يظهر الجيل الأول أنهم يحافظون على هويتهم الاجتماعية كأعضاء في مجموعة اجتماعية كورية. في غضون ذلك ، وجد أن هناك هويتين اجتماعيتين مختلفتين في الجيل الثاني. أشار الطفل الأول إلى أنه ينتمي إلى المجموعتين الاجتماعيتين ، بينما كان الطفل الثاني عضوًا في المجموعة الاجتماعية الأمريكية. هذا لأن الأطفال الأول والثاني لديهم معارف وخبرات مختلفة. لذلك ، وجدت هذه الدراسة أيضًا أن المعرفة والخبرة تؤثر أيضًا على الهوية الاجتماعية.

لمزيد من الباحثين المهتمين بتطوير نتائج هذه الدراسة تقترح الباحثة استخدام مواقع جغرافية مختلفة وعوامل اجتماعية مختلفة مثل المهنة والجنس والجنسية ومكان الإقامة. بالإضافة إلى ذلك ، يمكن للباحث التالي أن يحلل بشكل أعمق أجزاء أخرى من الاختلافات الثقافية في هذه الدراسة لأن البيانات الواردة في هذه الدراسة تركز أكثر على ثقافة الزراعة .

## ABSTRACT

**Azzahra, Anisa.** 2021. *The Representation of Immigrant's Social Identity in Minari Movie*. Undergraduate Thesis. Linguistic, Department of English Literature. Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Meinarni Susilowati, M.Ed

**Keywords** : Social Identity, Immigrant, Movie, Sociolinguistics

---

Social identity is defining our self-concept based on the characteristics of the social group we belong to. Social identity becomes an urgent issue when confronted with a human who experiences displacement of the socio-cultural environment, and immigrants are one of them. Therefore, this study aims to determine the social identity of immigrants. To be more specific, this study analyzes the first and second generation of Korean Immigrants.

This study uses the *Minari* movie as the data to analyze the social identity of immigrants. The determinants used to examine the immigrant's social identities are language and attitudes, socio-cultural behavior, self-assessment, and community assessment. The researcher wrote a transcript of the movie to make it easier to analyze. In analyzing the data, the researcher looked at the determiners shown by immigrants. Then, this study applied the social identity theory by Bonny Norton (1995) because Norton emphasizes that social identity is evolving and changing in different environments and occasions.

This study found three different social identities between the first and second generation of Korean immigrants. There are members of the Korean social group, members of the American social group, and members of both social groups. The first generation showed that they maintained their social identity as a member of the Korean social group. Meanwhile, there are two different social identities found in the second generation. The first child indicates that she is a member of both social groups, while the second child is a member of the American social group. It is because the first and second children have different knowledge and experience. Therefore, this study also found that knowledge and experience also affect social identity.

For further researchers interested in following up on the findings of this study, the researcher suggests using different geographical locations and different social factors such as occupation, gender, nationality, and residence. In addition, further researchers can further analyze other parts of cultural differences in this study because the data in this study focuses more on farming culture.

## TABLE OF CONTENT

<b>STATEMENT OF AUTHORSHIP .....</b>	<b>III</b>
<b>APPROVAL SHEET .....</b>	<b>IV</b>
<b>LEGITIMATION SHEET .....</b>	<b>V</b>
<b>MOTTO .....</b>	<b>VI</b>
<b>DEDICATION.....</b>	<b>VII</b>
<b>ACKNOWLEDGMENT .....</b>	<b>VII</b>
<b>ABSTRACT .....</b>	<b>IX</b>
<b>TABLE OF CONTENT .....</b>	<b>XII</b>
<b>CHAPTER I INTRODUCTION.....</b>	<b>1</b>
A. Background of the Study .....	1
B. Problem of the Study .....	6
C. Objective of the Study .....	6
D. Significances of the Study .....	6
E. Scope and Limitation .....	7
F. Definition of Key Terms .....	7
G. Research Method .....	9
1. Research Design .....	9
2. Data and Data Source .....	10
3. Research Instrument .....	11
4. Data Collection .....	11
5. Data Analysis.....	12
<b>CHAPTER II REVIEW OF RELATED LITERATURE .....</b>	<b>13</b>
A. Social Identity.....	13
B. Immigrant.....	16
C. Movie .....	17
D. Previous Studies .....	18
<b>CHAPTER III FINDINGS &amp; DISCUSSION .....</b>	<b>23</b>
A. Findings .....	23
B. Discussion.....	42

1. Language Choice and Attitude .....	42
2. Socio-Cultural Behavior .....	48
3. Self-assessment and Community Assessment .....	53
<b>CHAPTER IV CONCLUSION &amp; SUGGESTION .....</b>	<b>65</b>
A. Conclusion .....	65
B. Suggestion .....	66
<b>BIBLIOGRAPHY .....</b>	<b>XIV</b>
<b>CURRICULUM VITAE .....</b>	<b>XVII</b>

## **CHAPTER I**

### **INTRODUCTION**

This chapter discusses the background of the study, the problem of the study, objectives of the study, scope and limitation, significance of the study, definition of the key term, previous study, and research methodology.

#### **A. Background of the Study**

A human always has a particular role in society as a member of group society. As Flynn (2008) stated, “Human beings are distinctly and necessarily social.” In social life, not everyone has the same thoughts, language, traditions, and attitudes. That led to the formation of several groups in society based on the similarities that became their shared characteristics. Social groups are always related to social identity because social identity is considered a key to understanding intergroup behaviors. Hogg et al. (2004) stated that a social group is a set of people who share the same social identity. Tajfel (1972) defined social identity as the human’s knowledge about belonging to certain social groups, influencing thoughts, values, and behavior (Hogg & Reid, 2006, p.9). In conclusion, social identity is the core to constructing intergroup knowledge, linking between individuals and groups, and representing their membership in a group.

Identifying with a group is essential in human social life. It is not only based on self-assessment or how a human sees himself but also on how society values us. A human will not be able to belong to a social group if other members do not consider him to be part of the same social group. In addition, a human should fit the group’s

standards to be included in a social group. The standards can be internal and external, such as norms, values, culture, community, beliefs, social behavior, and language. Therefore, defining our self-concept based on the characteristics of a social group can increase our positive value in society.

Determining social identity becomes complicated when it comes to human experiences displacement of the socio-cultural environment. Norton & Toohey (2011) stated that social identity is multiple, changing, and a site of struggle. So, a human who experiences changes in the environment must adapt to a new social group in a new place that will affect their social identity. Following what was conveyed by Thorborrow (2005), people move to other places, try to adapt to the diverse social groups, then adjust the ways of being fit in each one (Villamizar, 2016, p.17).

In this study, I focus on discussing the social identity formation of immigrants who move across the country. I choose it because immigrants experience displacement of the socio-cultural environment. As immigrants, they certainly have to adapt and adjust to all differences, which will ultimately affect their social identity. Hence, I use the concept of social identity proposed by Norton (1995). She shortly says that “Social identity is the struggle of negotiating a sense of self within and across different sites at different points in time” (Sakhiyya, 2017, p.311). My reason for using this theory is because Norton's work is situated in dynamic practice. So, social groups and social identity are constantly evolving in different situations, times, spaces, and occasions which are very suitable to be applied in the formation of the immigrant's social identity.

In this research, the immigrant's social identity is chosen as one of the novelties from previous studies. Migration has become an unavoidable topic, especially in this globalization era. When confronted with immigrants, social identity becomes an urgent issue because they experience a different culture and shifts in the socio-cultural environment. Choi (2015) points out that social identity construction becomes more complicated when related to two or more cultures. Migration causes a mixture and exchange of many social factors such as culture, behavior, language, and attitude. The most important thing is that an immigrant should adapt to the host's social groups to be accepted by society (Rosén & Bagga-Gupta, 2013). As we know, every country has a different socio-cultural environment. When moving to another country, immigrant's ways of being looked different or even perceived as wrong in the host country. Thus they must make adjustments and adaptations to the host country's culture. Therefore, migration is always related to acculturation and power issues. For social power, it is because the social group of the host society always has a higher position than the immigrant social group. Thus, it is immigrants who are always faced with adaptation and adjustment. In the host country, the immigrant even makes choices in their socio-cultural principles, beliefs, and language. It causes the immigrant to have difficulties determining their social identity because their culture and social positions are vis-a-vis the host majority group (Mana et al., 2009, p.450). As for acculturation, adjustments and adaptations made by immigrants lead to acculturation. It is under Berry's (2010) statement that acculturation is the process of socio-cultural change as a result of contact between



different cultural groups. Therefore, the phenomenon of the immigrants' ways of developing social identity becomes more significant to discuss.

This study examines the construction of Korean immigrant's social identity from two different generations in a movie entitled *Minari*. This movie focuses on how a Korean family consists of a father, mother, and two children adapting and adjusting to America, which clearly has a different social environment. I choose this movie because it can describe the issue very well, which is appropriate as the primary data for this study. Each generation must have different experiences in adapting and adjusting. The *Minari* movie can clearly explain the diverse experiences of the two generations, which will produce different social identities. In addition, each generation is represented by two people whose social identity is not necessarily the same. Then, this movie uses America and Korea as its geographical location, which is different from most previous studies on social identity.

This study aims to investigate social identity belongings and unravel there is a shift in the social identity of being an immigrant or not through language choice, language attitude, socio-cultural behavior, self-assessment, and community assessment. Moreover, the limitation of this study only identifies the main character's social identity: Jacob and Monica as a parent who represents the first-generation, then David and Anne as the children who represent the second-generation.

I used the previous study to determine the gap for this study. As explained in the last paragraph, the immigrant's social identity is one of the novelties because previous studies mainly examined the ethnic identity of immigrants (Choi, 2015; Hajek, 2019; Kroon & Kurvers, 2020; Yakushkina & Olson, 2017). Then the subject that is used in this study is a movie entitled *Minari*, which was released in 2020. There are previous studies that also used video and a movie as the subject. First is Nur Abidah (2019), who analyzes the identity of Indonesian public figures through their Youtube videos. The difference between the previous study and this study is Nur Abidah's analysis of identity theory by Burke and Stets (2009), which consists of person, role, and social identity. Meanwhile, this study only focuses on social identity and uses the social identity theory by Norton (1995). The second is Nafilah Muradina (2019), who analyzes the main character's social identity in the Black Panther movie. Thus, the difference focuses on the main character's social identity, while this present study focuses on the immigrant's social identity of two different generational backgrounds. A movie used in this study tells a story about a Korean family consisting of a father, mother, and two children who migrate to Arkansas, America. It is even more exciting to adapt to the differences because Asians and Western are very different, even from their physical appearance. I chose the *Minari* movie because it can clearly illustrate how the different ways of adapting in a new country between two generations can affect the formation of their social identity. This movie uses Korea and America as the geographic area, which is different from most previous studies. Hajek (2019) used East Timorese and Australia, Yakushkina & Olson (2017) using Cuban and Russia, and Kroon &

Kurvers (2020) using East Timorese and Netherland as the geographical areas. Finally, the gaps from the previous studies applied in this study.

### **B. Problem of the Study**

According to the background of the study, this research investigates the research problem, namely “How is the construction of social identity by the Korean immigrants from the first-generation and second-generation through their experience in America’s social environment?”

### **C. Objective of the Study**

According to the problem, this study aims to describe how different social environments, such as language, socio-cultural, self-assessment, and community assessment can impact the construction of the Korean immigrant’s social identity from two generations in America.

### **D. Significances of the Study**

Social identity is closely related to social life then, practically the result of this research can also reference how we behave in society, how we determine which social group has a more favorable influence and is more suitable, and how we behave in dealing with members of other social groups. The experiences that the immigrants are the same as the language learners. So, the problem can also happen to language learners. As language learners, we expect to learn the language, interpret the culture, and relate them to our culture, affecting our social identity.

Therefore, language learners can also use the results of this research as an alternative to determining themselves in a social group.

### **E. Scope and Limitation**

This research uses a qualitative research method. The data was collected through audio-visual material, precisely a movie entitled *Minari*, which was released in 2020. This study focuses on the construction of Korean immigrant's social identity from the first-generation who are represented by Jacob and Monica as the parents and the second-generation represented by David and Anne as the children. So, this study only focuses on the main characters. To determine the social identity of Korean immigrants, I focus on language choice, language attitude, socio-cultural behavior, self-assessment, and community assessment as the determinants. However, in this study, the cultural differences are more focused on farming culture, which becomes limited of this study. Therefore, it needs further research to discuss other parts of cultural differences more deeply.

### **F. Definition of Key Terms**

#### **1) Social Identity**

Social identity is self-definition based on a social group's thoughts, values, and behavior. It is an essential part of a human's life because everyone must be included in the social group. Even one person can have more than one social group, which leads to multiple social identities. Social identity becomes more complicated when it comes to the displacement of the social environment, which immigrants experience. It is because

determining the immigrant's social identity involves several socio-cultural differences. Hence determining the social identity of immigrants becomes an interesting issue to discuss.

## 2) Immigrant

The immigrant is the person doing the immigration. Immigration is moving to another country to live permanently. So, they are not natives who do not possess citizenship to live permanently in the new country. Immigrants carry the characteristics of their social group when moving to another country. However, the immigrant will face new socio-cultural problems in the host society, making adjustments and adaptations. Determining the social identity of immigrants is more complicated because immigrants will be faced with two choices. First, maintain their social identity by showing the characteristics of their social group. Second, shift it towards a host society social group.

## 3) Movie

A movie is a moving image that is recorded to deliver a story. A story that is presented in a movie aims to convey a message to the viewer. The movie has a wide variety of genres; fantasy, comedy, horror, drama, action, romance, historical, crime, etc. However, the movie always carries the theme of society's problems. This study discusses immigrant's social identity, which is one of the social issues. Therefore, the movie is suitable to be used as data for this research.

#### 4) Sociolinguistic

Sociolinguistics is a branch of linguistics that relates language and social context. So, the thing learned in sociolinguistics is how the social context can affect language and vice versa. This study uses a sociolinguistic approach because it discusses social issues. Hence, I include language as one of the social determinants in determining the social identity of immigrants.

### **G. Research Method**

#### 1. Research Design

To provide the answer(s) to this study's research problems, I use a qualitative methodology. Qualitative methods offer an effective way to describe, develop, and understand the data in-depth about a social issue, which can not only be done by statistical analysis. The method is suitable for this study to capture deeply the social identity of immigrants, which is a social issue. In addition, the purpose of qualitative research is to enrich the theory, not to prove the theory. It follows the purpose of this study, where the results of this study are intended to enrich the theory of social identity.

This study uses phenomenology as the research design. Phenomenology is examining a certain phenomenon based on the human experience. So, phenomenology is considered suitable for use because this study discusses the social identity of immigrants. Determining the social identity of immigrants is strongly influenced by their life experiences in adapting and struggling with existing differences. In this study, I use the Korean immigrants in adapting to language, socio-cultural differences, categorizing

themselves, and how the host society categorizes them to determine their social identity.

This study uses the social identity theory by Norton (1995). I choose Norton's theory because she emphasizes that social identity is constantly evolving and changing in different sites, which is suitable for analyzing immigrants' social identity.

This study uses a sociolinguistic approach. Sociolinguistics is the study of language use within or among groups of speakers (Wardhaugh, 2014, p.63). In sociolinguistics, there is a term called speech communities. Speech communities are grouped based on language similarity and other social factors. Many issues are involved in the study of speech communities, one of which is social identity. Therefore in analyzing the social identity of immigrants, I use a sociolinguistic approach.

## 2. Data and Data Source

This study uses a movie entitled *Minari* as the primary data. The data is in the form of dialogue and behavior of Jacob, Monica, Anne, and David as the main characters in the movie, which I have converted into a transcript. So, I was able to know the language choice, language attitudes, self-assessment, and community assessment of Korean immigrants. I choose the *Minari* movie because the movie can describe the struggle of immigrants who are trying to adapt and adjust to a new place in terms of different languages, socio-cultural, and characteristics.

*Minari* was released in 2020 and made its premiere in the world on January 26, 2020. Meanwhile, it was released in Indonesia on April 26, 2021. I downloaded the *Minari* movie from the website named Layarkaca21.

### 3. Research Instrument

As explained before, this study uses qualitative methodology. I am, as the researcher is the main instrument in this study. It is because I did not use other researcher's instruments. I collect my own data through a *Minari* movie and use phenomenology as the research design. I examine the social identity of immigrants based on immigrant's experiences. Therefore, I am the instrument that can provide an in-depth discussion about immigrant's social identity.

### 4. Data Collection

In collecting the data, I used the following steps: first, I watched the *Minari* movie. I watched it five times to understand the story well. Moreover, I did that also to pick up the essential points in the movie. Second, I wrote the script of the movie. The language that is often used in *Minari* movie is Korean. Hence, to make it easier for me to write the script, I used English subtitles when watching the movie. Then, I wrote the script based on the subtitles. To make sure, I rechecked the script whether the English was correct or not. Third, I classify which dialogues show the choice of language, language attitudes, socio-cultural behavior, self-assessment, and community assessment of first-generation and second-generation Korean



immigrants. I did that to facilitate in analyzing and determining the social identity of immigrants.

### 5. Data Analysis

After collecting the data, then I analyze the data. To determine the social identity of Korean immigrants, I look at which social group they are more inclined to. American and Korean social groups have different characteristics. Therefore, I analyze the characteristics of which social groups are more shown by Korean immigrants in society. However, social identity cannot only be assessed from the self-assessment of immigrants but also community assessment. Therefore, I also analyze how Americans classify Korean immigrants.

Moreover, to determine the social identity of Korean immigrants, I also saw how they faced environmental differences. The first difference they face is language. I analyzed the language by looking at their language choices and attitudes toward English as the host language. Then the second difference is the socio-cultural difference. I analyze their attitude in dealing with differences, whether they maintain their home socio-cultural or shift to the host socio-cultural. After analyzing these determinants, I can determine the social identity of first and second-generation Korean immigrants.

## **CHAPTER II**

### **REVIEW ON RELATED LITERATURE**

This chapter will discuss the principle of the theory that underlies this research.

The explanation is below.

#### **A. Social Identity**

Social identity is how human positions themselves in society based on the group they belong to. In social life, human always has a social group and even several groups. To become a part of a group, a human must fit with the group's characteristics because each group in society has different social and cultural characteristics. Darvin & Norton (2015) argue that "Members of a particular group share common ideas, values, and feelings with other group members, which differentiate them from members of other social groups" (p.216). Therefore, social identity is identical to belongingness and sense of membership based on their group characteristics.

Social identity is an essential part of a human's social life because it is socially constructed. It is in line with a statement by Norton (2010), who states that social identity is a dynamic that is socially constructed (Villamizar, 2016, p.18). Identification with a group is similar and even has a reciprocal relationship to identification with a person. It is because an individual needs the characteristics of a social group to identify themselves in society.

The construction of social identity has to go through several processes: there are social classification, social identification, and self-concept. First, social classification is classified people based on their similarities in the social environment. Hall, Cheng, & Carlson (2006) stated that humans are different according to their social and cultural positioning (Norton & Toohey, 2011, p.416). Then, social and cultural characteristics can be derived from social class, race, ethnicity, culture, religion, and language (Villamizar, 2016, p.20). Social class is also included because it is regarded as a cultural process, marked by patterns and power levels (Darvin & Norton, 2014, p.112). Therefore, the similarity can be used to define others, which causes a variety of social groups.

Second, social identification is the perception of being a member of the group. In society, a social group always shares similar characteristics. The characteristics that characterize different classes and groups are called cultural capital (Norton & Toohey, 2011, p.420). When an individual has the same cultural capital as other members, he feels part of the group. Therefore, social identification is identical to the sense of belonging. One considers himself intertwined with the fate of the group. Thus, an individual is participating in the successes and failures of the group.

The last self-concept is the way an individual defines himself in the social environment. Self-concept consists of personal identity and social identity. As the name implies, personal identity is explained more about personal information such as body characteristics. Meanwhile, social identity is defined as human based on the characteristics of a group he belongs to. So, to achieve their sense of themselves, humans will increase their knowledge of cultural capital.

In this study, I choose to use Norton's (1995) social identity theory to discuss more deeply immigrant's social identity. The theory said, "Social identity is a negotiated sense of self within and across different sites at different points in time" (Norton & Peirce, 1995, p.13). I use this theory because Norton's theory of social identity is situated in dynamic practice that must be understood regarding larger social structures, which is appropriate with the immigrant's experience. The lives of immigrants are dynamic. They experience changes in social and environmental life, where these two things greatly affect the formation of their social identity. In this study, Korean immigrants had to adapt to the differences in America. It is getting more complicated because the characteristic of Korean is only holding onto their origin culture. Then, other factors that can also affect their social identities appear, such as experience and knowledge. Therefore, Norton's theory works for my study. Social identity by Bonny Norton theory includes all possible factors that can construct the social identity of immigrants. She emphasizes that social identity is influenced by dynamic practice and can also be influenced by larger social structures.

Moving to another country also means moving to other social lives with a different social environment. To be accepted in society based on Norton & Toohey (2011), the immigrants should increase the value of their cultural capital by constructing investment. The definition of the construct of investment is an effort to approach the target social group at particular times and in specific settings. When it is associated with immigrants, it leads to the complexity of investments in new communities (Darvin & Norton, 2014). Therefore, I analyze socio-cultural

behavior, language attitudes, language choice, self-assessment, and community assessment. Thus, I can determine the immigrant's social identity belongings and unravel a shifting social identity. I do not only focus on how social practices place the immigrant but also how the immigrant struggles to situate themselves in the contexts in which they find themselves.

### **B. Immigrant**

An immigrant is a human who is doing immigration. Meanwhile, migration is the movement of a human from one country to another that is not their nationality. Moving to another country also means moving to a different social group. Pavlenko and Blackledge (2004) stated that humans would construct and reconstruct their identity based on the characteristics of the groups they interact with (Villamizar, 2016). So, when a human experiences different social-cultural environments, they will reconstruct their social identities. It follows a statement by Norton (2013), who defines social identity as multiple and a site of struggle (Darvin & Norton, 2015, p.45). Thus, social identity can change over time and space. Migration is always related to adaptation, adjustment, and acculturation, which also contribute to making the immigrant's social identity construction even more complicated.

This study discusses the construction of the social identity of Korean immigrants from two different generations. As previously explained, experience and knowledge are also determiners in constructing social identity. The experience and knowledge possessed by the first and second generations are definitely different. Even between the first and second children can be different. The first

generation definitely has more experience and knowledge about their home country, which is Korea. So, they have to adapt more to the language, socio-cultural, and characteristics that exist in America. In contrast, the second generation has better experience and knowledge of America. It causes them to adapt more to their own culture, Korea. Therefore, the social identity shown by the first and second generations is different.

### **C. Movie**

The movie is a motion picture that tells a story (Hutajulu & Herman, 2019). It is usually used as a source of entertainment and can also be used as analytical material, especially social analysis. The reason is a movie always discusses the theme of social issues that reflect existing socio-cultural values of the society (Ramakrishna et al., 2017). Therefore, the movie is often used as a medium to analyze things related to socio-cultural, including language. Phenomena of language that can be analyzed using a movie are the language used, language style, slang word, sentiment analysis, social identity, and many more. Social identity is a language phenomenon because it is through language that a person negotiates a sense of self within and across different sites at different points in time.

The movie is decided as a depiction of the real world, making it more suitable for use as a medium for analyzing an immigrant's social identity. Park et al. (2012) stated that analyzing socio-cultural relationships through the movie can better support various types of information than other media. In a movie, we can get information from the character's dialogue, behavior, and expressions to enrich the

data. Therefore, the movie helped me analyze the social identity of immigrants where the analysis is not only from the dialogue of the main characters but also from their behavior.

Analyzing movies has two types of analysis methods there are story-based analysis and content-based analysis. The definition of story-based analysis is to retrieve essential or related scenes and characters from the story (Park et al., 2012). Meanwhile, content-based analysis quotes some specific objects or relationships (Park et al., 2012). Finally, I choose to use story-based analysis to analyze the immigrant's social identity.

In analyzing the *Minari* movie, I can't just quote a few objects from the movie to get complete and accurate data. In contrast, I have to retrieve important or related scenes and characters from the movie. Then, I can determine the social identity of immigrants from their dialogue and behavior. Therefore, story-based analysis is the best way to analyze the social identity of immigrants from the movie.

#### **D. Previous Studies**

I have found previous studies to determine gaps in this research. The first is entitled *Identity and language: Korean Speaking Korean, Korean-American Speaking Korean, and English?* By Choi (2015). This study discusses the formation of Korean immigrant's ethnic identity from three generations in the United States. To determine the immigrant's ethnic identity, this study uses language and social factors as the determinant. So, this study examines native language maintenance, language choice, identity preference, and any shifting language and identity

experienced by first-generation, 1.5-generation, and second-generation Korean immigrants. This previous study uses questionnaires and semi-structured interviews to get the data. The findings of this study are that language and ethnic identity is closely associated. Also, the emergence of hyphenated identity is a discovery in ethnic identity. The majority of Korean immigrants admit their ethnic identity as Korean-American. The strength of this research includes a careful examination of the socio-cultural factors that influence the ethnic identity formation of three generations of Korean immigrants, which made the findings of this study more detailed. However, this previous study has a weakness because it cannot provide conclusive evidence of cause and effect from the language–identity relationship. Finally, the present study's significance focuses on the immigrant's social identity from two different generations and discusses the relationship between language and social identity.

The second is entitled *Language Use and Identity in The Cuban Community in Russia* by Yakushkina & Olson (2017). This study discusses determining ethnic identity in multilingual immigrant communities from two generations. To determine the immigrant's ethnic identity, this study use language factors, behavior, culture, and historical context as the determinant. The data for this previous study is collected through questionnaires and interviews. The result of this previous study is that both first-generation and second-generation mainly identify themselves as both Cuban and Russian. Languages are essential for determining the self-identification of Cuban immigrants. The main finding of this study is that strong relations with the dominant culture do not mean a complete overlook of their native



culture, which causes a mixture of ethnic identities such as Cuban Russian. This finding enriches the ethnic identity theory as one of the strengths. Meanwhile, the weakness of this previous study is it doesn't address the relationship between language and identity more in-depth. The difference between this previous study with the present study is in using different geographic locations. This previous study uses Spain and Russia, while the present study uses Korea and America. Although both studies analyze from two generations, this previous study focuses on determining the immigrant's ethnic identity, whereas the present study focuses on determining the immigrant's social identity.

The third previous study is entitled *The East Timorese in Australia: Multilingual Repertoires, Language Attitudes, Practices, and Identity in The Diaspora* by Hajek & Goglia (2020). This previous study discusses how knowledge of the language, language selection, and language attitudes can affect the construction of an immigrant's ethnic identity from two generations. This study uses surveys and observations. This study shows that most East Timorese in Australia choose Tetum as their language because Tetum refers to East Timorese identity. Tetum also functions as a lingua franca in East Timor and Australia. So, the East Timor community has no trouble showing their ethnic identity in Australia. The finding of this study is as long as the language they referred to can be easily used, and it will be easier for the immigrant to show their identity. This finding is increasing the empirical study of ethnic identity. The strength of this previous study is it discusses in detail the reshaping of East Timorese language repertoires over two generations in Australia. Meanwhile, the weakness is that this previous study

does not discuss the relationship between identity and language in depth. The gap taken from this previous study that can be used for the present study discusses the immigrant's social identity. Next, this present study examines the social factors, society, and socio-cultural environment besides the relationship between language and immigrant's social identity.

The fourth previous study is *Identity Representation of Indonesian Public Figures in Youtube Videos* by Nur Abidah (2019). This study discusses determining the identity of people who move abroad due to educational reasons. Thus, this previous study examines the person, role, and social identity by employing the identity theory of Burke and Stets (2009). The finding from this study is that the new environment affects identity, leading to constructing a new identity. Also, this study finds the combination of identity; social identity with role identity and role identity with person identity. This finding enriches the identity theory. The researcher analyzes the basis of identity significantly because she analyzes every word of Maudi Ayunda and Tasya Kamila in great detail, which is considered the strength of this research. However, the weakness of this study is it does not explain in-depth social identity because the subjects focus more on personal identity and role identity. For further researchers, this study emphasizes using different data and different social positions.

The last is *Social Identity Construction in The Main Characters of Black Panther Film* by Nafilah Muradina (2019). This study discusses the construction of the main character's social identity. Then this previous study uses social activities, behavior, and interaction as the determinant to construct social identity. This study

uses qualitative research methodology and employs social identity theory by Tajfel and Turner (1986). The finding from this study is the main character identifies their social identity based on their nationality, ethnicity, tradition, and practice. This previous study discusses in detail the formation of social identity from the side of black and white people, which is considered the strength of this study. However, the weakness of this previous study is that the social comparison section is not as complete as social categorization and social identification because there is only a few data showing comparisons between groups in this movie. The previous researcher suggests using different social aspects such as race, culture, language, and social class. Also, analyze the same topic or use a different approach.

Based on the elaboration of the previous studies above, this study focuses on the construction of two-generation immigrants' social identity represented in the *Minari* movie using the social identity theory by Norton (1995).

## **CHAPTER III**

### **FINDINGS & DISCUSSION**

In this chapter, I discuss the findings and discussion. The finding contains a collection of data analysis in accordance with the research problem. Then, the results of the analysis will be addressed in the discussion section of this chapter.

#### **A. Findings**

This study aimed to investigate the construction of immigrant social identity from two different generations through a movie entitled *Minari*, released in 2020. The first generation referred to Jacob and Monica as the parents, and their kids Anne and David referred to as the second generation. This movie tells the story of a Korean family who migrates to America. As Asians who have moved to a Western country, they must have experienced many socio-cultural differences that can affect their social identity. As we know, the physical appearance of Asians and Westerns is already very different, all the more with other things.

The focus of the data is taken on language attitudes, language choice, socio-cultural behavior, self-assessment, and community assessment. Self-assessment is seen from interaction performed by the Korean immigrants. Meanwhile, community assessment is seen from how the host society treats and classifies the

main characters as the immigrants so that I can determine the two generations of Korean immigrant social identity belonging and unravel a shifting social identity in this study.

First, I saw which language they often used to determine Korean immigrant's language choice and attitude. I found that the first and second generations of Korean immigrants have different language choices and attitudes. Even in the second generation, between the first and second child, there are also slight differences.

Secondly, for the socio-cultural behavior, I examine the cultural differences between Korea and America that occur in the movie and how the Korean immigrants deal with these differences. Therefore, I can determine whether the Korean immigrants will move to America's social group because they feel that social group has more positive distinctiveness than their social group. Or else the Korean immigrants still maintain their social-cultural characteristics of Korean social groups. This analysis found that the first and second generations experienced different things. The first-generation show the problem of how they deal with American culture, while the problems faced by the second-generation are more about how to deal with Korean culture even though they are Koreans. Because they are used to American culture, they have little knowledge of Korean's socio-cultural, especially David as the second child who has never been to Korea.

The last for self-assessment and community assessment, I examine the self-concept, social identification, and social classification of the Korean immigrants. I

see that assessment from which social group they stand in and characteristics of which social group they adhered to and showed more.

### **Excerpt 1**

In America, society believes that they need someone who can determine a good place for a well. Someone who can see which places are good and not, I called him "The waterman." He usually uses a stick to determine a good place. From the beginning, Jacob didn't believe in such a thing because it didn't make sense. When Jacob wanted to make a well for his garden, he tried to do it in the American way. Jacob asks David to accompany him to the garden to meet the waterman. In the garden, David was told by the waterman to put a jar of water wherever he wanted. Then the waterman, with his eyes closed, will look for the jar with being guided by a wooden stick. Surprisingly, the waterman can indeed find the jar of water.

*The waterman : Just set it down anywhere*

*The waterman : Is it down?*

*David : Yeah*

*The waterman : I'm thinking about water (walking to find the jar with closed eyes by pointing a wooden stick)*

*The waterman : I'm thinking about water, let stick do the rest*

*The waterman : I find it every time*

*The waterman : So it's two-fifty for one good clean water well, and three hundred for two (**Datum 1**)*

*Jacob : Three hundred?*

*The waterman : I tell you what then, fella before you thought he could save money too. You know what happened to him, huh?*

*Jacob : No, we don't need (**Datum 2**)*

*Jacob : Let's go back \*leaving the waterman\**

However, Jacob refused the waterman's offer because he offered a too high price for clean water. From the dialog above in datum 1, the waterman said the price for a well was two hundred and fifty dollars. In contrast, water should not have to pay in Jacob's culture. Hence, he was looking for a way to get free water for his garden. Therefore, he made his well according to his culture. Jacob doesn't want to pay double just for water because he also has to pay for the water at his house.

- Jacob* : Americans believing that nonsense \*Speaks Korean\* (**Datum 3**)
- Jacob* : David, Korean people, use their heads, okay? \*Speaks Korean\* (**Datum 4**)
- Jacob* : We use our minds (**Datum 5**)
- Jacob* : Hey, come here. Come \*Speaks Korean\*
- Jacob* : Look! When it rains, where will the water go? High place or low place? (**Datum 6**)
- David* : Low place (**Datum 7**)
- Jacob* : Right \*Speaks Korean\*
- Jacob* : Where is the low place? \*Speaks Korean\*
- David* : There? \*pointing\*
- Jacob* : Right. Where else? \*Speaks Korean\*
- David* : There? \*pointing\*
- Jacob* : Okay
- Jacob* : Then which place has lots of water? \*Speaks Korean\*
- David* : There
- Jacob* : Why?
- David* : Cause trees like water
- Jacob* : My clever little boy \*Speaks Korean\*

From the dialog above, it can be seen that Jacob chose to maintain his culture of making a well. That's because he doesn't feel that American culture has more positive values than his own culture. Over time, the well made by Jacob dried

up. It causes the plantation land to dry out. Then he channels water from the well in his house to avoid crop failure without telling his wife, Monica. Nevertheless, what Jacob did was actually create new problems in his house. One of the problems is his house ran out of water because he used it for the plantation. From the many problems that arise due to the aftermath of the well problem, Jacob realized that Americans have their own belief in making well and fixing the price because they already know their land's condition very well. In the end, Jacob decided to remake his well on the farm according to American culture. Also, he is willing to pay for water for his garden at a price determined by the waterman.

From the dialogue above, I gather much information. First, David and Jacob have good English skills. They can understand very well what the waterman is saying, where he is an American. Second, David uses a mixture language of Korean and English to Jacob, his dad. Meanwhile, Jacob mainly uses Korean and rarely uses English to David. Third, Jacob makes investment by seeing that American belief and culture in making drain are more suitable for America. Because he now lives in America so he must follow it. It can be concluded that he adopted the belief of Americans in making a well.

The dialog above also shows how Jacob categorizes himself and his children. When Jacob said, "David, Korean people, use their heads, okay?" it shows that he categorizes himself as Korean. In addition, Jacob also classified his children as Korean because he was in the position of talking to David in the dialog. Hence, Jacob shows his characteristics as part of the Korean social group in society. When Jacob said, "We use our minds," he emphasized that what Americans were doing



was so out of character for him. Hence, Jacob refused to do it. Even though, in the end, Jacob remakes the well according to American beliefs and ways, that doesn't mean he shifted his beliefs to American social groups. Jacob only adopted it because it had a more positive effect on his farming.

So it can be concluded that Jacob feels he is part of a Korean social group where it becomes his social identification. Hence, the self-concept of Jacob is he defines himself as a member of the Korean social group in American society. So when Jacob refuses to do something, it is because the things are not following the characteristics of his social group. In this excerpt, Anne and David are classified by Jacob as part of the Korean social group, which becomes their social classification.

### **Excerpt 2**

This excerpt shows something unique. It discusses how David and Anne, as the second generation of Korean immigrants, dealt with cultural differences but more focus on David. The unique thing is that he actually negotiates with his own culture because he has never been to Korea. Therefore, his knowledge of Korea is limited. As for American culture, David doesn't have any difficulties. Hence he can easily socialize with Americans. Unconsciously his habits have changed to American's habits even though he is a Korean. David learned a lot about Korean culture when his grandmother came to America. In American cultures, children don't like to share bedrooms, and David was used to that culture. On the other hand, in Korean culture, sharing a room is a prevalent culture. When his grandmother

comes, David has to share a bedroom with her because there was no room left in his house. Therefore, David has to deal with Korean culture in sharing a room.

*Grandma : I heard that American kids don't like sharing their room \*Speaks Korean\* (Datum 1)*

*Monica : He's not like that. He's a Korean kid \*Speaks Korean\* (Datum 2)*

From the conversation above, his grandmother had doubts that David would want to share a room with her. His grandmother saw David more as an American because he was not very familiar with Korean culture. On the other hand, Monica convinced her mother, David's grandmother, that David was a Korean kid, so David would definitely want to share a room. It shows that grandma categorizes Anne and David as Americans by mentioning "American kids" in datum 1 when referring to them. Meanwhile, Monica in datum 2 categorizes David and Anne as Korean. Their grandmother classifies Anne and David as American rather than Korean because grandma saw her grandchildren had lacked characteristics in common with Korean social groups. Anne and David's lack of knowledge about some things related to Korea even more made their grandmother convinced to categorize them as Americans. However, it turns out that grandma is right. David did not want to sleep in his bedroom and moving to Anne's room. But Anne didn't want to share a bedroom with David because she was also used to American culture.

*Anne : Go back!*

*Anne : David... Go back to your room, stop!*

*Monica : David... David...*

*Monica : David, go to your room. David, Come (Datum 3)*

*David : There is a Korea smell (Datum 4)*

*Anne* : You've never even been to Korea (**Datum 5**)  
*David* : Grandma smells like Korea (**Datum 6**)  
*Monica* : David!!  
*Jacob* : Hey!!! What? \*Speaks Korean\*  
*Jacob* : Korean smells? (**Datum 7**)  
*Jacob* : Get the stick! No? \*Speaks Korean\*  
*Jacob* : Then behave in front of grandma! Now go to bed! \*Speaks Korean\*  
*Jacob* : Go to sleep (talk to Anne) \*Speaks Korean\* (**Datum 8**)  
*Anne* : Yes \*Speaks Korean\* (**Datum 9**)

Finally, David went back to his room. He had to get used to sharing a room with his grandmother. At first, David couldn't sleep, but over time he got used to it and accepted the Korean culture of sharing the room. David realized that by sharing a room, his relationship with his grandmother is getting closer. Therefore David agrees with the culture because it brings a positive value to him.

From the dialog above in datum 3 and 7, it can be seen that Jacob and Monica, when communicating with David, use English more than Korean. Meanwhile, when talking to Anne, they mostly use Korean. They do that because David has never been to Korea, so his knowledge of America is greater than his knowledge of Korea. It is in line with a statement by Anne in datum 5, who said that "You've never ever been to Korea" to David. From Anne's words, she also emphasized that her knowledge of Korea is better than David. Even when Monica and Jacob spoke in Korean, David didn't always answer in Korean either. Meanwhile, Anne always uses Korean to her parents. This dialog also points out that Anne and David mainly use English to communicate.

In this dialog, Anne shows that she is a member of both social groups. Her familiarity with American culture indicates that she is more suited to the culture of the American social group, but she also doesn't accept that David vilifies Korea. In addition, David shows his self-concept and social identification that he is more inclined to American social groups than Korean social groups. In contrast, Jacob and Monica categorize themselves as Korean because they are disappointed when David mocks Korea by saying, “grandma smells like Korea.”

### **Excerpt 3**

The social life of immigrants in America becomes more accessible when they share the same religion as the host society. The majority of religion in America is Christian so, American regularly goes to church to worship. This worship activity has become American's habit and their socio-cultural characteristic. However, that habit is very different from what Koreans do, including Jacob's family. Even though they are Christians, most Koreans do not go to church and even avoid all worship activities in the church. After getting to know Paul, an American, Jacob found out that Americans are religious people. Therefore, Jacob invited his family to go to church again to socialize with the host society. They were greeted warmly at church, but Jacob and Monica didn't seem to like socializing with Americans. Monica tried to blend in, but she wasn't comfortable because of her limitations in English skills, so she ended the conversation immediately. Meanwhile, Jacob only sits in the corner of the room as if he is not interested in communicating with Americans.

*A woman* : *Oh, hi*

*Monica* : *Hi, I'm Monica*

*Other women* : *How long you've been in town?*

*Monica* : *Uh, I'm...*

*A woman* : *Where you've been hiding? (Datum 1)*

*Monica* : *I'm sorry my English is not so good (Datum 2)*

*A woman* : *No, it's okay, we will teach you English (Datum 3)*

*Other women* : *You are just too cute*

*Monica* : *Thank you*

*Monica* : *Okay, thank you*

*A woman* : *Okay*

*Monica* : *\*comes to her mom\**

However, what they do is the opposite of what their children do. Anne and David enjoy socializing with American kids, and they even meet their new friends. That's because their English skills are excellent. In the church, John had invited David to stay at his house, which was a sign of a close friendship even though he had just become a friend.

*David* : *Can I sleep over at his house? \*Speaks Korean\* (Datum 4)*

*Monica* : *You should sleep at home with grandma \*Speaks Korean\* (Datum 5)*

*David* : *But I don't like Grandma*

*Monica* : *Don't say that \*Speaks Korean\**

*John* : *No? Why can't you?*

*Grandma* : *Why? Broken ding-dong, Ding-dong broken*

*David* : *\*mad at grandma\**

The dialog above strengthens that Monica uses Korean to her children even though they don't always reply using the same language. Sometimes their children respond to them using English.

On the way home from church, Jacob and Monica decided not to go to church anymore and preferred to work on Sundays. It is because they felt uncomfortable and less attached to Americans. Thus, they felt that she did not share many characteristics with them, so it was difficult for Jacob and Monica to socialize with Americans. Moreover, Monica's limited ability in English also hinders her socializing process.

*Monica* : *Let's work on Sunday \*Speaks Korean\* (Datum 6)*

*Jacob* : *Then why did you give so much money? \*Speaks Korean\**

The dialog above shows that Monica and Jacob speak Korean. Moreover, the behavior shown by Monica and Jacob above indicates their social identification and self-concept. For social identification, they clearly show that they are members of Korean social groups, especially Jacob, who is not even interested in trying to socialize with Americans because he feels Americans have different characteristics. As for social identification, Americans do not see Monica and Jacob as part of America's social group. It was known when an American said in datum 1, "Where you've been hiding?" this utterance seemed to imply that Monica is invisible in society. However, the American people still welcome them warmly. It can be seen from their words, "No, it's okay, we will teach you English," in response to Monica, who said that her English was not good.

In contrast, Anne and David continued to go to church for worship because they had no trouble blending in with American society, and they were comfortable doing so. Their being able to follow the activities of American social groups shows that Americans welcome them warmly. That's because Anne and David do what

Americans usually do. In addition, Anne and David's English skills are excellent, where using the same language is also a characteristic of American social groups. Over time, the American people regard Anne and David as part of their social group.

From the explanation above, it can be concluded that Anne and David consider themselves as members of the American social group. Anne and David feel that the characteristics of American social groups have more positive distinctiveness than Korean social groups. So that in society, Anne and David are more applying and carrying out the characteristics of America's social group. For social classification, American society considers Anne and David as part of their social group because Anne and David meet the characteristics of their social group.

As time went by, Monica realized that worshipping was true and essential for her life. Monica began to believe in God again, and she even often reminded her children to pray. Also, Monica always supports her children to do worshipping in church.

Koreans in America, especially Arkansas, mostly work in the hatchery as sex sorters for chickens, including Monica and Jacob. So, Monica can socialize with fellow Koreans in the hatchery. When meeting with other Koreans, Monica suggested to make a church exclusively for Koreans, but the person said that was impossible. The reason is that Koreans are even willing to move to another city to avoid church activities.

*Monica* : *Why hasn't anyone started a Korean church here? \*Speaks Korean\**  
*(Datum 7)*

*The Korean woman* : *Start a church with fifteen Koreans? \*Speaks Korean\**

*Monica* : *It could be nice, the Korean kids can play together \*Speaks Korean\**  
*(Datum 8)*  
*The Korean woman* : *The Koreans around here left the cities for a reason \*Speaks Korean\**  
*The Korean woman* : *To escape Korean church \*Speaks Korean\* (Datum 9)*  
*Monica* : *Ah... \*nodding\**

The conversation above in datum 7 and 8 shows that Monica is more comfortable socializing with Koreans than Americans. So, she just wants to mingle with fellow Koreans. That's because Monica feels that she is a member of a Korean social group. She adopted worship which is the characteristic of American social groups, to increase the positive value of her social group. It can be seen when she said, "Why hasn't anyone started a Korean church here?." When Monica said, "It could be nice, the Korean kids can play together," it indicates that she categorizes her children as Korean children. So Monica wants her children to socialize with fellow Korean children.

From this, it can be concluded that the social identification of Monica is still a member of a Korean social group and has not shifted to an American social group. Hence Monica shows the characteristics of Korean social groups in society as her self-concept. However, some characteristics of the American social group are adopted by Monica because she considered these characteristics to have positive values. The characteristics are worshiping and going to church. In addition, Anne and David are classified as Korean children in this excerpt, which is their social classification.

From this excerpt, I can know that religion is one of the main characteristics of America's social groups. When the Korean immigrants can mingle and worship



together in the church, they are considered to be part of America's social group. As the second generation, what Anne and David did means that they are already considered part of the American social group. On the other hand, Monica needs time to realize that attending church and being religious are positive characteristics of social groups in America that Korean social groups do not have. Jacob did something different. He maintained the characteristics of a Korean social group because he doesn't see any positive distinctiveness from the social group in America.

#### **Excerpt 4**

Jacob met Paul, a host society, when Paul delivered the tractor to Jacob's house for the first time. Paul greeted Jacob very warmly, and he even offered to help Jacob in farming. Paul greeted Jacob very warmly, and he even offered to help Jacob in farming.

*Paul : You know, Mr. Yi, if you want, I drive these things all day. I'm driving in my sleep. I'm a good worker*

*Jacob : Thank you, but... these are Korean vegetables, Korean fruits. (Datum 1)*

*Paul : Korean? (Datum 2)*

*Paul : I wanna show you something. Ah, you better take a look at this*

*Paul : Look at this*

*Jacob : This is old money, this is Korean wars money*

*Paul : Yes, sir*

*Paul : I was there. It was a hard time. I'm sure you know*

At first, in datum 1, Jacob did not agree with the offer because Paul was not from the same social group. It was known when he said, "Thank you, but... these

are Korean vegetables, Korean fruits" so, Jacob assumed that Paul knew nothing about Korean plants. But when Paul shared that he had experienced living in Korea, Jacob then felt a bond with Paul. Finally, Jacob accepted Paul's offer. The dialog above emphasizes that Jacob only wants to socialize with Koreans or at least a person who has a background in Korea. When Paul said "Korean?" indicating that he classified Jacob as a member of a Korean social group, this is further supported by Jacob's behavior which shows his characteristics as a Korean social group when dealing with Paul.

Jacob came to know about American culture through Paul, such as the different ways of gardening. In America, the way to plow the soil is to use a tractor that is different from Korea, but Jacob handled this difference well. He changed how he plows his land with a tractor even though he had to spend a lot of money to buy a tractor. He did this without thinking twice because he thought it was an efficient way to plow the land on his quite large farm.

Then for planting seeds, in American culture, especially Arkansas, the way to plant the seeds is not to put them close to each other. But it's different from the Korean way, where they will put the seeds close to each other. At first, Jacob planted the seeds in the Korean way. Then Paul reminds Jacob to set them apart as the American way.

*Paul : How come you put them so close to the other? You don't want to put them so close to the other like that! You gonna put them like further apart, like that? (Datum 3)*

*Jacob : No. Is that right? (Datum 4)*

*Paul : Yeah, this is right*

*Paul : Otherwise, these are not gonna grow...tinier than lettuces. They won't grow like, grow up (Datum 5)*

*Jacob : No! It's here to here (Datum 6)*

*Paul : Shoot, man! We're growing in the Arkansas way (Datum 7)*

*Paul : You know? You'll be happy, I'm telling you*

*Paul : You'll be happy*

At first, Jacob still wanted to maintain his way of planting seeds. It can be seen from datum 4 and 6 when he said, "No! It's here to here". Then Paul reminded Jacob that if he kept going that way, the plants wouldn't grow big and even be smaller than lettuce. Jacob then thought about which way was better for him to use. Finally, Jacob changes his way of planting seeds to the American way. The changes in the way Jacob planted seeds were an investment he made in the host culture. He thought that Americans have more experience to determine which gardening method works best so that their plants can thrive and grow. Also, Americans are the ones who better know about the soil conditions in their area. Since then, Jacob has always planted the seeds by placing them far apart. From this, I can know that Jacob will change his method as long as the method has more positive values. So Jacob chose to use the American way because he believed that the American way had a more positive impact on his farm, but it doesn't mean that he shifted to the American social group.

The next difference is dining culture. Korean culture is known for its togetherness and family unity, especially when it comes to eating (Kim et al., 2014, p.258). At the dining table, Korean will serve the side dishes on one plate each. A side dish that must be on the Korean dining table is kimchi which is made from

fermented cabbage. When a Korean family eats, they will share and take the side dish directly on the plate, especially kimchi. However, it is very different from American culture, where one person eats his own food on one plate. Jacob's family doesn't understand American dining culture until Jacob invites Paul to have dinner together. At dinner, Monica set the table according to Korean culture, showing that they are members of Korean social groups. When eating, Paul tried kimchi, a typical Korean food, and it turns out he likes it. Then Paul pulls the plate of kimchi closer to him because he doesn't know about the Korean dining culture where is one plate will be shared with one family.

*Monica* : *Paul, Sorry (Datum 8)*

*Paul* : *Don't put that kimchi too far away. I like it! (Datum 9)*

*Paul* : *It made me sweat on my head, you know?*

*Monica* : *You're okay?*

*Paul* : *I'm good*

From the dialog above in datum 8, Monica reminded Paul nicely while taking the kimchi plate and putting it in the center of the table again, but Paul refuses it. Then Monica realized that their eating culture was different, so she allowed Paul to place the plate of kimchi nearby. After knowing about American eating culture, Jacob's family didn't change their way of eating. It means that Jacob's family doesn't make an investment in eating culture. They still maintain their culture because they see that their culture has more positive distinctiveness than America.

After dinner, Monica asked Paul to check the house for anything strange. It is because grandma would often point to the corner of the wardrobe in David's room

and talk to herself. Then they prayed together in David's room, but Jacob didn't come because he didn't believe in such things.

*Paul* : *It feels different, isn't it? It feels like lighter (Datum 10)*

*Monica* : *Yes, yes*

*Paul* : *Feel lighter*

*Monica* : *Thank you, thank you, Paul! Thank you so much (Datum 11)*

*Paul* : *Thank you*

*Monica* : *Wait here, I have something (Datum 12)*

*Paul* : *OK*

*Monica* : *Yes*

*Paul* : *Hey Jacob! Do you, do you want me to pray for you and... If you want?*

*Jacob* : *Why? No need*

*Paul* : *Why? I meant...*

*Jacob* : *Come early tomorrow! (Datum 13)*

*Jacob* : *Okay? Lots of work*

The conversation above further strengthens that Monica believes in praying. In contrast, Jacob still maintains the characteristic of the Korean social group by showing his belief that he doesn't believe in such a thing. Moreover, the conversation above also shows Jacob and Monica's efforts in the host language. When speaking in English, Monica uses quite simple words rather than Jacob. It can be seen from datum 11 and 12. Meanwhile, Jacob uses more variations of the word in the conversation above. The comparison of the choice of words between Monica and Jacob shows that Jacob has better English skills than Monica.

### Excerpt 5

As we know, Jacob owns a Korean fruit and vegetable garden. So he had to sell the fruits and vegetables to Koreans. The Korean person is the owner of a Korean food factory in Oklahoma. At there, Anne and David are strolling around the shop in the factory.

*Anne* : *Look! It's kimbap!*  
*David* : *Hey, what are these? (Datum 1)*  
*Anne* : *I'm guessing some kind of been? (Datum 2)*  
*David* : *Or maybe it seeds?*  
*Anne* : *It kind of looks like peanuts*  
*Monica* : *Anne, don't touch it! \*Speaks Korean\* (Datum 3)*  
*Anne* : *Okay \*Speaks Korean\* (Datum 4)*  
*Anne* : *Kind of looks like peanuts chopped in half*  
*David* : *Yeah*

From the conversation above, it can be seen that Anne uses a different language when talking to David and his mother, Monica. When talking to her mother, Anne will always use Korean, while she will use English when talking to David. Anne's ability to adapt to language quickly made her a better fit for group membership in both American and Korean social groups. In addition, this dialog in datum 3 further strengthens that Monica always uses Korean when talking to Anne.

*The owner* : *It's a perfect idea. Many Koreans are moving to Oklahoma \*Speaks Korean\* (Datum 5)*  
*Jacob* : *Yes! Most of your product comes from California, it arrives in worse shape, and it doesn't taste that good \*Speaks Korean\* (Datum 6)*  
*Jacob* : *Meanwhile, we are only five hours away \*Speaks Korean\**  
*The owner* : *Good \*Speaks Korean\**

Jacob and Monica are easier to blend in when socializing with fellow Koreans because they feel they have a strong bond. Also, they are more able to express their thoughts because they use the same language. In datum 5 when the owner said, "... Many Koreans are moving to Oklahoma," it means he classifies Jacob and Monica as belonging to the same social group as him. Then in datum 6 Jacob answered, "Yes!..." it means he agreed with the owner's classification. From the beginning, Jacob and Monica had a sense of belonging to the Korean social group. After all, they felt they had the same characteristics. So that they adhere to and carry out the characteristics of the social group they belong to in society.

## **B. Discussion**

In this discussion, I summarize the findings that have been described in the Findings section. I used the theory of Norton (1995) to examine the data. The findings show how Korean immigrants choose the language and their attitude towards English as the host language, how they deal with socio-cultural differences, and how the host society treats them. I use these findings as determinants of the immigrant's social identity. Furthermore, I also looked at the self-assessment of Korean immigrants and the community assessment to determine the immigrant's social identity.

### **1. Language Choice and Attitude**

Language can be used as a measuring tool in determining social identity. That's because a language will be interpreted according to its social meaning, which indicates that language is closely related to social (Ramakrishna et al., 2017). Every

country doesn't use the same language because they have their home language used as their trademark. Hence, language is a strong indicator of the speaker's social identity. Its explanation follows Norton's statement, which said that language could be used as an indication to construct our sense of self (Darvin & Norton, 2015). When a human is faced with a different place and different language, it will affect his sense of self, ultimately affecting his social identity. So, using the theory of social identity by Norton (1995) is very suitable for this study because the theory emphasizes the struggle of negotiating a sense of self in different sites.

This study uses two different background locations; there are Korea and America. As known, Korea and America have their home languages that are clearly very different. In fact, they use their home language as an indication to show their social identity in society. When a Korean family migrates to America, they have to make an effort towards the host language. Therefore, I chose language choice and language attitude as one of the social identity determinants.

As explained before, Korea and America have their own languages that are distinctly different. When moving to America, the first difference experienced by Korean immigrants was the language difference. Therefore Norton mentions language as a dynamic tool that is included as a determinant of the immigrant's social identity (Norton & Toohey, 2011, p.417). Norton believes that language is a medium for negotiating a sense of self (Darvin & Norton, 2015, p.36). So, the language chosen by Korean immigrants and their attitude towards English as the host language will show their social identity.



In America, using the same language is one of the characteristics of their social group. In contrast, Korea is known as a country for its strong monolingualism (J. S.-Y. Park, 2016). These two differences led to different findings regarding Korean immigrants' language choice and language attitude of first and second generations.

In the first generation, represented by Jacob and Monica, they prefer Korean over English. They both prefer to use Korean in their daily communication, including with their children. But it's slightly different when they communicate with David, their second child, where Jacob and Monica use a mixed language between Korean and English.

The language attitude towards English between Jacob and Monica is very different. Jacob's knowledge of English is better than Monica's. Jacob uses English when communicating with his friend Paul, an American. He also uses it when he has some affairs with other Americans, such as making well and owing money in the bank. In contrast, Monica avoided communicating with the host society. Her lack of English skills and attachment makes her less comfortable socializing, so Monica prefers to mingle with Korean people.

The choice of language and the language attitude from the second generation of Korean immigrants represented by Anne and David shows different findings between the first and second children. Anne, as the first child, chose both languages and could not choose one of them. For the language attitude, Anne's knowledge of both English and Korean is excellent. Hence, her language

adjustment is perfect. She knows whether she has to use English or Korean. Anne uses Korean when talking to her parents and grandmother, whereas she uses English when talking to David and the host society. Therefore, Anne can be accepted in both Korean and American social groups.

David's choice of language is different from Anne's. He prefers English over Korean. As the second child, David had never been to Korea, so his knowledge of English was better than his Korean. It affects his language attitude, where David feels more attached to English. Hence he can express something more using that language. That is the reason Anne prefers to use English in communicating with David. When David uses Korean, he doesn't use it entirely, but he will also involve English. Therefore, it can be concluded that David is more suitable to be categorized as a member of the American social group.

From the summaries about the Korean immigrants' choice of language and language attitude, it can be seen which social group they belong to. As the representation of the first generation, Jacob and Monica show the characteristics of Korean social groups where they only use one language, which is Korean. In addition, their language attitude towards English also strengthens that they belong to a Korean social group. Jacob and Monica only wanted to socialize with Americans using English when they had something to do with Americans. In Norton's theory, the term investment also applies to language, which means efforts towards target language competence (Norton & Toohey, 2011, p.420). Jacob invests in English while Monica doesn't. That's why Jacob's abilities are better than Monica's, but Jacob uses his English abilities only to fulfill his needs with the

Americans. It is under a statement from Soto Huerta & Pérez (2015), who states, "Immigrants learn second language skills to allow them to meet their most basic necessities" (p.486).

As for Anne as the second generation, she belongs to the two social groups: America and Korea. Whereas David, who also represents the second generation, shows that he is more likely to be part of an American social group. Anne and David's fluency in using English cause them can follow the American's activities in their social life because Americans already consider them part of America's social group. It shows that immigrants who speak their host language have better access to host society than immigrants who do not (Nawyn et al., 2012, p.256). So it can be concluded that language is not only used as a medium for constructing the sense of self but can also be used for gains or rejected access to the host society.

#### The summary of Language Choice and Attitude

Character s	Language Choice	Language Attitude
Jacob	<ul style="list-style-type: none"> <li>● Jacob prefers to use Korean rather than English.</li> <li>● When Jacob talks to Monica, he primarily uses Korean. Even when they rarely use English, they don't use it throughout the</li> </ul>	Jacob often uses Korean because he has a bond with Korean to show that he is a Korean person so, he maintains his home language skills. Besides

	<p>conversation but only in some parts.</p> <ul style="list-style-type: none"> <li>• Jacob uses a different choice of language when talking to his two children. For his first daughter, Anne, he only uses Korean. As for his second son, David, Jacob uses both English and Korean.</li> </ul>	<p>that, Jacob also makes an effort to improve his English skills to communicate with the host society.</p>
Monica	<ul style="list-style-type: none"> <li>• Monica prefers to use Korean rather than English.</li> <li>• Monica speaks to Jacob using Korean most of the time, although rarely does she also speak English.</li> <li>• When she talks to her children, she does the same thing as Jacob did. She only uses Korean to Anne, but she uses English and Korean to David.</li> </ul>	<p>Monica often uses Korean because her English is not as good as Jacob's, making it difficult for her to communicate with the host community. So, Monica is more comfortable communicating with other Koreans.</p>
Anne	<ul style="list-style-type: none"> <li>• Her language choice is both English and Korean.</li> </ul>	<p>Anne could not choose one of the two languages. She has excellent</p>

	<ul style="list-style-type: none"> <li>• Anne talks to her parents use Korean</li> <li>• Meanwhile, when Anne talks to her brother, she mainly uses English. Very rarely she uses Korean.</li> </ul>	<p>knowledge of both English and Korean.</p> <p>Because of her ability, Anne can easily socialize with the host society.</p>
David	<ul style="list-style-type: none"> <li>• David prefers English over Korean.</li> <li>• When he talks to his parents, David uses both languages. In one dialogue, he does not always use English but also Korean.</li> <li>• David always uses English when talking to Anne. Although very rarely Anne uses Korean, David will always respond to her in English</li> </ul>	<p>David is more inclined to English because he can express everything easier in English. Even so, he still retains his knowledge of the Korean language.</p>

## 2. Socio-Cultural Behavior

Each social group has its socio-cultural that is based on race, religion, language, and culture. Immigrants will face a new social group in the host country when they move to another country. At the same time, the immigrants bring socio-cultural

qualities with them to the new society (Azzi, 2011). It causes the immigrants to adjust their socio-cultural with the host society to be accepted in the social group. The adjustments they make can affect their social identity. Because the immigrants can reconstruct their social identity based on the groups they interact with and experience different characteristics of the social context (Villamizar, 2016, p.17). From the explanation, I found that socio-cultural is a vital determinant in the formation of the immigrant's social identity. As emphasized by Norton that social identity is socially and culturally constructed (Villamizar, 2016, p.18).

In Norton's social identity theory, there is a term called investment which means an effort toward the competence and knowledge of the target social group (Darvin & Norton, 2015). When Korean immigrants make investments, it increases their cultural capital, which will affect their sense of themselves. Therefore the efforts of Korean immigrants in adapting and learning the characteristics of American social groups are also discussed here.

When Korean immigrants move to America, the second difference they will face is socio-cultural. The Korean immigrants will encounter the host society and host culture in their new country, where it will affect their social identity. This explanation follows Norton's statement that social identity evolves and adapts to different social and cultural environments (Norton & Toohey, 2011, p.420). In determining their social identity, immigrants will be confused about whether they will maintain their social identity by remaining belonging to the communities 'back home' or shifting their social identity because of some reason (Soto Huerta & Pérez, 2015, p.490). The reason could be because of striving to find spaces in society or

seeing that other social groups have more positive distinctiveness than their social groups. Therefore, the attitude of the immigrants in leaning more towards one culture can indicate which social group they belong to.

In this study, Korean immigrants' first and second generations showed different attitudes in dealing with socio-cultural differences. Like the first generation, Jacob and Monica still maintain and apply Korean culture in their daily life. It is under a statement that Koreans are famous for their high cultural attachment (Yi, 2014, p.134). So they tend to find it difficult to accept cultural differences. However, Jacob and Monica are still willing to take and adopt some American culture. Jacob is adopting the farming culture while Monica is adopting the worship culture. Monica and Jacob adopted that culture because the culture has a positive impact on them.

In contrast, cultural differences between Korea and America led to biculturalism in the second generation, especially Anne. The definition of biculturalism is a person with two cultures' norms and values, but the person can interact and live effectively in both (Wiley & Deaux, 2010, p.50). This statement fits Anne very well because she has good knowledge of both cultures and can use both. As for David, his American cultural competence is better than his Korean culture. So the culture that he actually learned was his own culture, that is, Korean culture. However, because they lived longer in America, Anne and David's culture primarily shifted to American culture.

The social difference between America and Korea is that American society prioritizes forming social interaction through worshiping and attending church. Hence, it's no wonder these two are essential characteristics of American social groups. When Korean immigrants can do those characteristics, they will be accepted as part of the American social group. However, not all Korean immigrants can do it because these characteristics are very contrary to the characteristics of Koreans who do not like to worship and go to church. In dealing with these social differences, Jacob, as the first generation, did not want to accept and adopt these characteristics. Jacob is even very unwilling to approach these social characteristics of the American social group because he considers worshiping and attending church not positively impacting him. He does not consider these things as positive distinctiveness.

Meanwhile, Monica initially refused to adapt to these social differences. But over time, Monica adopted these characteristics because she realized that this characteristic of the American social group had more positive values. Then for the second generation, Anne and David can easily accept these social differences because they are used to mingling with Americans. They even adopted these characteristics so that American social groups easily accepted them.

From the summary of findings socio-cultural behavior above, I can conclude that the first generation maintains their characteristics as members of the Korean group. Although they also adopted some of the characteristics of the American socio-cultural group, that does not mean they moved to that social group. When the immigrants consider a characteristic from another social group to have more



positive distinctiveness, they can adopt these characteristics to improve their social group or even move to another social group. Then for the second generation, the results show that Anne and David are more inclined to American social groups because they are more familiar with the socio-cultural.

#### **The summary of Socio-Cultural Behavior**

<b>Characters</b>	<b>The Way Deal with Socio-Cultural Differences</b>
Jacob	Jacob shifts his culture to America if the culture brings a positive effect to him. The average of cultural differences above has a positive impact so that he shifts his culture. But Jacob could not accept the social differences, where worshiping and attending church are some of the main characteristics of the American social group. Jacob can't accept it because he didn't see it as a better positive distinctiveness than the Korean social group.
Monica	Monica maintains her Korean culture because she feels it suits her better and positively influences her. However, Monica can accept social differences, where worshiping and attending church are some of the main characteristics of American social groups. It means Monica feels that characteristics have better positive distinctiveness than Korean social groups.

Anne	Anne's knowledge of Korean and American socio-cultural is equally great. She is familiar with doing it, so it is easier for her to adapt and adjust to society. But for culture, Anne is more inclined to American traditions because she is used to doing it.
David	David's knowledge of Korea's socio-cultural is very lacking because he has never been to Korea. However, his knowledge of America's socio-cultural is excellent, making it easier for him to socialize with the host society. Instead of negotiating with the host culture, David actually dealt with Korean culture. But he couldn't accept all Korean culture. The only culture he can accept is the culture that can give him positive affect.

### 3. Self-assessment and Community Assessment

The essence of social identity is how the relationship between individuals and social groups in society (Villamizar, 2016). In social life, humans need a social group because they need the characteristics of a group to explain who they are in society. It is because the group's characteristics can increase their positive value in society. Therefore, determining social identity is not only based on self-assessment but also community assessment. There are two kinds of self-assessment in social identity, namely self-concept and social identification. Social identification is a

person classifying himself into a social group because he feels he has the same characteristics. Then these characteristics will be used by a person to define himself in society, called self-concept. Meanwhile, the assessment of a community in social identity is called social classification, where society will classify a person based on his similarity to the characteristics of a social group.

In Norton's social identity theory, she emphasizes that social identity is a site of struggle, especially when a person experiences a shift in the social environment (Norton & Peirce, 1995). This theory is suitable for immigrants, where the adjustments and investments toward the host social groups will affect their social classification, self-concept, and social identification.

After facing various differences, Korean immigrants can determine which social group is more suitable for them. The first generation shows the findings that they maintain their membership as a Korean social group. It's known that the host society categorizes them as not part of an American social group. Then it was reinforced by Monica and Jacob, as the first generation, classifying themselves as members of Korean social groups. Hence they show their social group characteristics in society. Although Monica and Jacob adopted some of the characteristics of the American social group, they used it to increase the positive value of their social group.

The second generation showed something different. As the first child, Anne shows that she is a member of two social groups, Korean and American. Her knowledge of both Korean and American is excellent, making her fit the

characteristics of both social groups. Anne will show her characteristics according to which social group she is dealing with. Thus, she considered her social identity as a Korean-American. From that explanation, Anne shows that she has social identity complexity. It is under Roccas & Brewer's (2002) statement that social identity complexity is an individual who accepts and acknowledges the member of multiple social groups (Verkuyten & Martinovic, 2012). As for David, the second child shows that he is part of the American social group. It was because his knowledge of America was better than Korea. Hence he felt the characteristics of the American social group suited him better.

**The summary of Self-assessment and Community Assessment**

<b>Characters</b>	<b>Social Classification</b>	<b>Social Identification</b>	<b>Self-Concept</b>
Korean  (in-group)	<ul style="list-style-type: none"> <li>• Koreans mostly work in the hatchery as sex sorters for chickens.</li> <li>• Korean people can't speak</li> </ul>	<ul style="list-style-type: none"> <li>• They come from the same country that is Korea.</li> <li>• Koreans use the same language, Korean.</li> </ul>	Koreans retain the characteristics of their social group. Also, Koreans tend only to want to socialize with Koreans

	English fluently.	<ul style="list-style-type: none"> <li>• Koreans do not like going to church.</li> <li>• They have a feeling of belonging to the same culture.</li> <li>• Koreans use minds. So, when beliefs or things don't make sense, they don't want to do it.</li> </ul>	
American (in-group)	<ul style="list-style-type: none"> <li>• People who are diligently worshiping.</li> </ul>	<ul style="list-style-type: none"> <li>• They have the same religion.</li> </ul>	Americans retain their characteristics, but they welcome cultural differences well.

	<ul style="list-style-type: none"> <li>Americans use English.</li> </ul>	<ul style="list-style-type: none"> <li>They only use the same language that is English.</li> <li>They share the same culture and beliefs.</li> <li>They make the same habit.</li> </ul>	<p>However, that does not mean they also categorize people who have different cultures into their social groups.</p>
Jacob	Both Koreans and Americans classify Jacob as a member of the Korean social group.	Jacob categorizes himself as part of a Korean social group and still maintains his characteristics.	<p>In society, Jacob shows the characteristics of Korean social groups.</p> <ul style="list-style-type: none"> <li>First, Jacob's regular job is as a sex sorter of chicken in a hatchery, where the job is one of</li> </ul>

			<p>the characteristics of the Korean people.</p> <p>In addition, Jacob also became a farmer on his farm as a side job.</p> <ul style="list-style-type: none"><li>● Second, Jacob didn't like going to church. When he tried again, he still decided not to go to church anymore.</li><li>● Third, Jacob avoided and was not interested in socializing with Americans because they had different cultures,</li></ul>
--	--	--	---

			<p>so Jacob feels he doesn't have the same bond. The only American who can be his friend is Paul because Paul has a background lived in Korea.</p> <ul style="list-style-type: none"> <li>• Fourth, his English knowledge is quite good, but Jacob prefers to use Korean than English in everyday life.</li> </ul>
Monica	Both Koreans and Americans consider Monica as part of a Korean social group, the same as Jacob.	Monica categorizes herself as a member of a Korean social group. The reason is she feels more in line with the characteristics of	In society, Monica shows her characteristics as a member of the Korean social group, and even she really holds on to it.



		<p>that social group.</p> <p>However, Monica also adopts some characteristics of the American social group, which she considers to have more positive values.</p>	<ul style="list-style-type: none"> <li>● First, she only works as a sex sorter of chicken in a hatchery.</li> <li>● Second, she wants to socialize only with people who belong to the same social group as her. When Monica tries to socialize with people who belong to different social groups, she feels very uncomfortable doing so and prefers to end it.</li> </ul>
--	--	---	---

			<ul style="list-style-type: none"><li>● Third, her English skills are inferior, making it even more difficult to communicate with the host society. That's because Monica prefers to use Korean in her daily life.</li></ul> <p>However, one of the American social group's characteristics that she adopted is worship. She finally believes that worship is essential and has positive values to do it in her life.</p>
--	--	--	---

Anne	<p>Monica and Jacob, as her parents, regard Anne as a member of a Korean social group. In contrast, her grandmother and Americans consider Anne as part of the American social group.</p>	<p>Anne classifies herself as a member of both Korean and American social groups.</p>	<p>Anne belongs to two different social groups. Hence Anne shows her characteristics based on which social group she is dealing with.</p> <p>Anne is easier to fit into both social groups because she has good knowledge of Korea and America.</p> <p>When she is socializing with her family, she will show her characteristics as a Korean. On the other hand, she will show her characteristics as an American when she mingles with the host society.</p>
------	---	---	--

David	<p>His parents classified David as belonging to the same social group as them, a Korean social group. In contrast, his grandmother and the host society consider David part of the American social group.</p>	<p>David classifies himself as a member of an American social group because he shares characteristics with the member of that social group.</p>	<p>David shows his characteristics as part of the American social group in society.</p> <ul style="list-style-type: none"> <li>● He prefers to use English over Korean in his daily life.</li> <li>● His knowledge of English is excellent, causing the American social group to accept David as a member easily.</li> <li>● He did more American social, cultures, and habits than Korea because of his lack of</li> </ul>
-------	---	---	---

			<p>Korean knowledge.</p> <ul style="list-style-type: none"><li>• David easily blends in with American society because he doesn't feel any boundaries prevent him from socializing.</li></ul>
--	--	--	--

## **CHAPTER IV**

### **CONCLUSION & SUGGESTION**

This chapter consists of the conclusion and suggestion sections. In the conclusion section, I discuss the summary of the discussion section. Then in the suggestion section, I provide suggestions for further research, which will also discuss the social identity of immigrants.

#### **A. Conclusion**

This study uses the social identity theory by Norton (1995). The theory said that “Social identity is the struggle of negotiating a sense of self within and across different sites at different points in time” (Sakhiyya, 2017, p.311). So social identity is always evolving and adapting to any differences. This study determines the Korean immigrant's social identity of first and second-generation. To evaluate which groups the Korean immigrant's stand-in, I use language, socio-cultural, self-assessment, and community assessment as determinants.

This study found three different social identities. The first generation represented by Jacob and Monica showed their social identity as part of a Korean social group. It follows the findings that show they prefer to maintain the characteristics of Korean social groups. Jacob and Monica also use some of the characteristics of the American social group to enhance the distinctiveness of their social groups. Therefore, this study also highlights that immigrants do not necessarily have to shift to a host social group if they perceive that there is a more

a positive characteristic of that social group.

Meanwhile, the social identity between the first and second children in the second generation is different. Anne's social identity, as the first child, is to be a member of both American and Korean social groups. It is under the findings, which show that Anne has the ability to biculturalism and bilingualism. For the second child, David shows his social identity as a member of an American social group. It is consistent with the findings, showing that he has more knowledge about America and shares the same characteristics with the American social group. Therefore, I also found that experience also contributes to determining an immigrant's social identity.

## **B. Suggestion**

This study examines the social identity of the main characters who are immigrants. I focus on analyzing Korean immigrant's social identity in the *Minari* movie, which uses America and Korea as their geographical location. This study uses language, socio-cultural, self-assessment, and community assessment as the determinants.

The recommendation for further researchers who are interested in following up on immigrants' social identity is to use different geographical locations and social determinants such as occupation, gender, citizenship, and place of residence. Using other geographic locations and social determinants can lead to different findings.

## BIBLIOGRAPHY

- Azzi, A. E. (Ed.). (2011). *Identity and participation in culturally diverse societies: A multidisciplinary perspective*. Wiley-Blackwell.
- Berry, J. W. (2010). Immigrant Acculturation: Psychological and Social Adaptations. In A. E. Azzi, X. Chryssochoou, B. Klandermans, & B. Simon (Eds.), *Identity and Participation in Culturally Diverse Societies* (pp. 279–295). Wiley-Blackwell. <https://doi.org/10.1002/9781444328158.ch14>
- Choi, J. K. (2015). Identity and language: Korean speaking Korean, Korean-American speaking Korean and English? *Language and Intercultural Communication*, 15(2), 240–266. <https://doi.org/10.1080/14708477.2014.993648>
- Darvin, R., & Norton, B. (2014). Social Class, Identity, and Migrant Students. *Journal of Language, Identity & Education*, 13(2), 111–117. <https://doi.org/10.1080/15348458.2014.901823>
- Darvin, R., & Norton, B. (2015). Identity and a Model of Investment in Applied Linguistics. *Annual Review of Applied Linguistics*, 35, 36–56. <https://doi.org/10.1017/S0267190514000191>
- Flynn, C. P. (Ed.). (2008). *Social creatures: A human and animal studies reader*. Lantern Books.
- Hajek, J. (2019). *The East Timorese in Australia: Multilingual repertoires, language attitudes, practices and identity in the diaspora*. 19.
- Hajek, J., & Goglia, F. (2020). The East Timorese in Australia: Multilingual repertoires, language attitudes, practices and identity in the diaspora. *Journal of Multilingual and Multicultural Development*, 41(3), 264–281. <https://doi.org/10.1080/01434632.2019.1617295>
- Hogg, M. A., Abrams, D., Otten, S., & Hinkle, S. (2004). The Social Identity Perspective: Intergroup Relations, Self-Conception, and Small Groups. *Small Group Research*, 35(3), 246–276. <https://doi.org/10.1177/1046496404263424>
- Hogg, M. A., & Reid, S. A. (2006). Social Identity, Self-Categorization, and the Communication of Group Norms. *Communication Theory*, 16(1), 7–30. <https://doi.org/10.1111/j.1468-2885.2006.00003.x>
- Hutajulu, F. S. L., & Herman, H. (2019). ANALYSIS OF ILLOCUTIONARY ACT IN THE MOVIE “YOU ARE MY HOME” ENGLISH SUBTITLE. *JEEs: Journal of English Educational Study*, 2(1), 29–36. <https://doi.org/10.31932/jees.v2i1.371>
- Kim, H., Prouty, A. M., Smith, D. B., Ko, M., Wetchler, J. L., & Oh, J.-E. (2014). Differentiation of Self and Its Relationship With Family Functioning in South Koreans. *The American Journal of Family Therapy*, 42(3), 257–265. <https://doi.org/10.1080/01926187.2013.838928>
- Kroon, S., & Kurvers, J. (2020). Language use, language attitudes and identity in the East Timorese diaspora in the Netherlands. *Journal of Multilingual and Multicultural Development*, 41(5), 444–456. <https://doi.org/10.1080/01434632.2019.1657872>



- Mana, A., Orr, E., & Mana, Y. (2009). An Integrated Acculturation Model of Immigrants' Social Identity. *The Journal of Social Psychology*, 149(4), 450–473. <https://doi.org/10.3200/SOCP.149.4.450-473>
- Nafilah Muradina, M. (2019). *SOCIAL IDENTITY CONSTRUCTION IN THE MAIN CHARACTERS OF BLACK PANTHER FILM*.
- Nawyn, S. J., Gjokaj, L., Agbényiga, D. L., & Grace, B. (2012). Linguistic Isolation, Social Capital, and Immigrant Belonging. *Journal of Contemporary Ethnography*, 41(3), 255–282. <https://doi.org/10.1177/0891241611433623>
- Norton, B., & Toohey, K. (2011). Identity, language learning, and social change. *Language Teaching*, 44(4), 412–446. <https://doi.org/10.1017/S0261444811000309>
- Nur Abidah, A. (2019). *Identity Representation of Indonesian Public Figures in Youtube Videos*.
- Park, J. S.-Y. (2016). Language as pure potential. *Journal of Multilingual and Multicultural Development*, 37(5), 453–466. <https://doi.org/10.1080/01434632.2015.1071824>
- Park, S.-B., Oh, K.-J., & Jo, G.-S. (2012). Social network analysis in a movie using character-net. *Multimedia Tools and Applications*, 59(2), 601–627. <https://doi.org/10.1007/s11042-011-0725-1>
- Peirce, B. N. (1995). Social Identity, Investment, and Language Learning. *TESOL Quarterly*, 29(1), 9. <https://doi.org/10.2307/3587803>
- Ramakrishna, A., Martínez, V. R., Malandrakis, N., Singla, K., & Narayanan, S. (2017). Linguistic analysis of differences in portrayal of movie characters. *Proceedings of the 55th Annual Meeting of the Association for Computational Linguistics (Volume 1: Long Papers)*, 1669–1678. <https://doi.org/10.18653/v1/P17-1153>
- Rosén, J. K., & Bagga-Gupta, S. (2013). Shifting identity positions in the development of language education for immigrants: An analysis of discourses associated with 'Swedish for immigrants.' *Language, Culture and Curriculum*, 26(1), 68–88. <https://doi.org/10.1080/07908318.2013.765889>
- Sakhiyya, Z. (2017). NEGOTIATING SOCIAL IDENTITY THROUGH QUESTIONS IN CASUAL CONVERSATIONS: A CRITICAL DISCOURSE ANALYSIS. *Indonesian Journal of Applied Linguistics*, 6(2), 311. <https://doi.org/10.17509/ijal.v6i2.4916>
- Soto Huerta, M. E., & Pérez, B. (2015). Second-language literacy, immigration, and globalization. *International Journal of Bilingual Education and Bilingualism*, 18(4), 485–500. <https://doi.org/10.1080/13670050.2014.928257>
- Verkuyten, M., & Martinovic, B. (2012). Social Identity Complexity and Immigrants' Attitude Toward the Host Nation: The Intersection of Ethnic and Religious Group Identification. *Personality and Social Psychology Bulletin*, 38(9), 1165–1177. <https://doi.org/10.1177/0146167212446164>
- Villamizar, J. P. (2016). A Group of Eleventh Graders' Life Stories: Reconstructing Social Identity. . . *ISSN*, 9(2), 19.

- Wagoner, J. A., Belavadi, S., & Jung, J. (2017). Social identity uncertainty: Conceptualization, measurement, and construct validity. *Self and Identity*, 16(5), 505–530. <https://doi.org/10.1080/15298868.2016.1275762>
- Wardhaugh, R. (2014). *An Introduction to Sociolinguistics*. 451.
- Wiley, S., & Deaux, K. (2010). The Bicultural Identity Performance of Immigrants. In A. E. Azzi, X. Chryssochoou, B. Klandermans, & B. Simon (Eds.), *Identity and Participation in Culturally Diverse Societies* (pp. 49–68). Wiley-Blackwell. <https://doi.org/10.1002/9781444328158.ch3>
- Yakushkina, M., & Olson, D. J. (2017). Language use and identity in the Cuban community in Russia. *Journal of Multilingual and Multicultural Development*, 38(1), 50–64. <https://doi.org/10.1080/01434632.2016.1159686>
- Yi, J. H. (2014). “My Heart Beats in Two Places”: Immigration Stories in Korean-American Picture Books. *Children’s Literature in Education*, 45(2), 129–144. <https://doi.org/10.1007/s10583-013-9209-4>

## CURRICULUM VITAE



**Anisa Azzahra** was born in Surabaya on May 17<sup>th</sup>, 1999. She graduated from SMAN 1 Sooko Mojokerto in 2017. During her study at the Senior High School, she actively participated in Palmerasoo or known as PMR. She started her higher education in 2017 at Department of English Literature of UIN Maulana Malik Ibrahim Malang and finished in 2021. During her study at University, she participated as a committee in some events at campus. She also joined Jejak Pengabdian Indonesia as an education volunteer. In her semester break, she took participated in an intern program as a content writer.

## APPENDIX

Characters	Datum	Code of Excerpt	Social Identity
Jacob	<p>“No, we don't need.”</p> <p>“Americans believing that nonsense.” <i>*Speaks Korean*</i></p> <p>“David, Korean people, use their heads, okay?” <i>*Speaks Korean*</i></p> <p>“We use our minds”</p> <p>“Look! When it rains, where will the water go? High place or low place?”</p> <p>Jacob remakes his well on the farm.</p>	1	Jacob is a member of a Korean social group.
	<p>“Korean smells?”</p> <p>“Go to sleep” <i>*Speaks Korean*</i></p>	2	
	<p>Jacob is not interested in communicating with Americans in the church.</p> <p>Jacob doesn't want to go to church anymore.</p>	3	

	<p>“Thank you, but... these are Korean vegetables, Korean fruits.”</p> <p>“No. Is that right?”</p> <p>“No! It’s here to here”</p> <p>Jacob changes his way of planting seeds to the American way.</p> <p>“Come early tomorrow!”</p>	4	
	<p>“Yes! Most of your product....” <i>*Speaks Korean*</i></p> <p>Jacob agrees with the statement from the owner of the Korean food factory, which categorizes Jacob as Korean.</p>	5	
Monica	<p>“...He’s a Korean kid.”</p> <p><i>*Speaks Korean*</i></p> <p>“David go to your room. David come.”</p>	2	Monica is a member of a Korean social group.
	<p>Monica tried to blend in, but she ended the conversation immediately.</p>	3	

	<p>“I’m sorry my English is not so good.”</p> <p>“You should sleep at home with grandma” <i>*Speaks Korean*</i></p> <p>“Let’s work on Sunday.” <i>*Speaks Korean*</i></p> <p>“Why hasn’t anyone started a Korean church here?” <i>*Speaks Korean*</i></p> <p>“It could be nice, the Korean kids can play together.” <i>*Speaks Korean*</i></p>		
	<p>“Paul, Sorry”</p> <p>“Thank you, thank you, Paul! Thank you so much.”</p> <p>“Wait here, I have something”</p>	4	
	<p>“Anne don’t touch it!” <i>*Speaks Korean*</i></p>	5	
Anne	<p>Anne didn't want to share a bedroom with David.</p> <p>“You've never even been to Korea.”</p>	2	Anne is a member of both social groups, Korean and American.

	“Yes” <i>*Speaks Korean*</i>		
	Anne was able to mingle with American kids and make new friends.  Anne continued to follow religious activities at the church.	3	
	“I’m guessing some kind of been?”  “Okay” <i>*Speaks Korean*</i>	5	
David	“Low place”	1	David is a member of an American social group.
	David did not want to share his bedroom with grandma.  “There is a Korea smell”  “Grandma smells like Korea.”  Over time David got used to sharing his bedroom.	2	
	David easily blends in with the American kid and makes new friends, even best friends.	3	

	<p>“Can I sleepover at his house?” <i>*Speaks Korean*</i></p> <p>David continued to follow religious activities in the church.</p>		
	<p>“Hey, what are these?”</p> <p>“Or maybe it seeds?”</p>	5	