CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter present a previous study related to this study the theories which will be used to examine the topic of this study. The theories presented in this study include social interaction, behavior, and culture.

2.1 Previous Studies

There is a previous study on social life. Ahmad Rifqi Sobirin (2017) studies about social inequality in Arundhati Roy's *The God of Small Things*. That study uses the approach of social inequality depicting in the novel such as the result of the discrimination of the lower class in the name of preserving the conservative's norms of India. The oppression of inequality of ethnicity that Velutha suffered by upper class is shown to the upper class actually have "superstructure" power to legitimate anything they are considering good for their group and legally discrimination the lower class.

The difference between this research and previous research is the main character of Joseph in the novel. Then the previous study uses a topic with social inequality approach and this research used the social life approach which uses the interaction of main character and other differences with different Novel from Arundhati Roy's *The God of Small Things*.

2.2 Concept of Social life

Social life is the ways of life and is the social type of expectations and functional requirements regarding socially adaptive behavior. Social life processed of social events, interactions, and patterns. In sociology, social life is defined as a way to explain different aspects of social interactions and create testable propositions about society. Social life is an action of behavior to communicate between one individual to another. Usually social life is a result of where a

connection would feel if the relationship is strong. It develops from practical considerations and alludes to people's particular utilization of dialect to make images and normal implications, for deduction and correspondence with others. Social life most important influence is on the character's mental and physical health for his quality life. Social life based on the central argument that culture has relative autonomy, which means that culture is not reducible to other factors social and economic (Blau, 2017). The creations of these meanings then act as a macro/meso social factor in the behavior of the actors in this community. *(Schudson, 1989)*

Social life is process of interaction. Interaction can be done by meeting new people or when you tried to find out the problem and tried to be humble to everyone. That is why social life is important to stay in touch with your friends to being a good friend to these around you.

Social life has 3 concepts to build good relationship:

1. Reconnect with your old friends. Try to think about people who feels familiar know the past time, such as friends when you were in school or when you were working at a certain place. You may also have old friends from childhood or from when you used to be part of in some area, When you try to communicate to reach out of them so you can socialize.

2. Get to know your neighbors. Try to small talk with everyone who live around you and try not to think about social status. Focus on people living around you, so that you can feel connected with other, like the neighbors from your age and you can share your interests and giving the feedback each other.

3. Be friendly with people in your life anywhere. Try to start communication with anyone and give the good feedback from their communication. You can also be friendly towards people like your colleague as a way to grow your social network.

From all this concept social life is used to examine social phenomena. The term social interaction encompasses ideas about 'how societies change and develop, about methods of explaining social behavior, about power and social structure,

gender and ethnicity, modernity and 'civil station', revolutions and utopias' (Harrington, 2005). In contemporary social theory, certain core themes take precedence over others, Themes such as the nature of social life, the relationship between self and society, the structure of social institutions, the role and possibility of social transformation, as well as themes such as gender, culture, race and class (Whyte, 2009). Individuals interact with one another to create symbolic worlds, and in return, how these worlds shape individual behaviors (Bargh & Williams, 2006). Social life routine includes those of the day, the month, and the years of activity, specific social activities are also organized at specific places; in particular places, social life has some elements:

2.2.1 Social Status

Social status is a position in the social hierarchy. Social status refers to the honor or prestige attached to one's position in society. It may also refer to a rank or position that one holds in a group, such as son or daughter, playmate, pupil, etc. One's social status is determined in different ways. One can earn his or her social status by his or her own achievements. (Sedikides. 2018)

2.2.2 Social Class

Social class is the layer or social stratum denoting socioeconomic power into which an individual falls. Social class is also referred to as social stratification, largely refers to socioeconomics, or the amount of material and social capital that an individual possesses. In other words, social class describes how people are differentiated based upon their wealth or power. Social class is a measure of where a particular person falls on the social hierarchy. (Marx, 1867)

2.2.3 Social Network

A social network is a social structure that exists between actors individuals or organizations. Social network indicates the way that people and organizations are connected through various social familiarities, ranging from casual acquaintance to close familial bonds. Social networks are composed of nodes and ties. The person or organization participating in the network is called a node. Ties are the various types

of connections between these nodes. Ties are assessed in terms of strength. Loose connections, like mere acquaintances, are called weak ties. Strong ties, like family bonds are called strong ties. (Faust, 1994)

2.2.4 Culture

Culture is the set of beliefs, values, symbols, means of communication, religion, logics, rituals, fashions, etiquette, foods, and art that unite a particular society. Culture elements are learned behaviors; children learn them while growing up in a particular culture as older members teach them how to live. As such, culture is passed down from one generation to the next. Culture is lumped together with the nurture side because both include learned behaviors and systems of thought that we pick up on from our surroundings. Society with a particular country, but this isn't always the case. Certainly, some symbols are understandable within a particular country, but it is important to consider dissent and subcultures. Culture provides the rules for behaviors and patterns of thought in social life because culture is learned, culture influence aspects of social life and, therefore, requires a society or a group of people who interact and engage with one another (Kathryn, 2015).

2.3 Social Interaction

Social interaction is the most elementary unit of sociological analysis. The study of behavior per se is the proper subject matter of psychology, whereas sociology studies the organization of individuals, which can only begin with social interaction. Thus, the theoretical ideas that I will propose do not seek to explain behavior per se, but only as it is implicated in the process of social interaction

Social interaction is the process of reciprocal influence exercised by individuals over one another during social encounters. Usually, it refers to face-to-face encounters in which people are physically present with one another for a specified duration. However, in contemporary society, it can also think of social encounters that are technologically mediated like texting, skyping, or messaging. Social interaction which is defined as a situation where the behaviors of one actor are consciously reorganized by, and influence the behaviors of, another actor, and vice versa. The term behavior in the broadest sense to include the overt movements of individuals in space, the covert or mental deliberations of individuals, and the

physiological processes of individuals. At its most intense level, then, social interaction is the process whereby the overt movements, covert deliberations, and basic physiology of one individual influence those of another and vice versa. Less intense social interaction would, of course, have lower values for one or all of these basic dimensions of behavior. (Mattick & Clarke, 1998)

The social interaction is one of the subjects of microsociology, which concerns the nature of everyday human social interactions and agency on a small scale. Methods include symbolic interactionism and ethnomethodology and social interaction support and understanding from a person's social network, might limit of social interaction.

2.3.1 Non Verbal Communication

Nonverbal communication is the process of communicating by sending and receiving wordless messages. Nonverbal communication can also include messages communicated through material items. Nonverbal communication is the process of communicating by sending and receiving wordless messages. This non verbal communication includes gestures, touch, body language, posture, facial expressions, and eye contact. The nonverbal communication can be based on the location or context of communication, the physical characteristics of the interlocutors, and the behaviors of the interlocutors in the course of the interaction. (Vijai, 2009).

2.3.2 Conflict

Conflict is the struggle for agency or power within a society. It occurs when two or more people oppose one another in social interactions, reciprocally exerting social power in an effort to attain scarce or incompatible goals, and prevent the opponent from attaining them. Conflict is the struggle for agency or power within a society to gain control of scarce resources interests deployed in conflict, rather than the norms and values. (Knapp, 1994)

2.3.3   Stereotypes in Everyday Life

A stereotype is a belief about a group of individuals that people apply to any given individual deemed to be part of that group. Stereotypes are usually inaccurate in their universal application some individuals within a given group may fit a stereotype, others most certainly will not. The error in stereotyping is the application of a preconception to everyone who is perceived to belong to a particular group. This view separates the social world into different categories and distinguishes others from oneself. In other words, the creation of an us versus them mentality divides the world into an in group and an out group. An in group is the group with which one identifies; an out group is everyone else. Stereotyping can lead to prejudice, or negative perceived judgements about a group of people. The application of prejudice to a given individual can cause personal and social damage. (Matthew, 1983)

2.3.4   Personal Space

Personal space is the region surrounding people that they regard as psychologically their own. the region surrounding people that they regard as psychologically theirs. Most people value their personal space and feel discomfort, anger, or anxiety when that space is encroached. Permitting a person to enter personal space and entering somebody else's personal space are indicators of how the two people view their relationship. There is an intimate zone that is reserved for lovers, children, and close family members. There is another intermediary zone that is used for conversations with friends, to chat with associates, and in group discussions. There is a further zone that is used by strangers and acquaintances, and finally, a zone that is used for public speeches, lectures, and performances. Senses of personal space are intimately tied to the relationship between the two individuals involved. Entering someone's personal space is normally seen as an indication of familiarity. (Robert 1967).

2.3.5   Applied Body Language

Body language is a crucial part of social interaction. Body language is a form of human non-verbal communication, which consists of body posture, gestures, facial expressions, and eye movements. Humans send and interpret such signals almost entirely subconsciously. It's impossible for social scientists to study body

language in any manner that is not applied. Indeed, social scientists are interested in body language precisely because of what it conveys about social interactions and the relationship between nonverbal interlocutors. This dynamic can only be studied in applied contexts. the most basic and powerful body language signals is when a person crosses his or her arms across the chest. This can indicate that a person is putting up an unconscious barrier between themselves and others. When the overall situation is amicable, it can mean that a person is thinking deeply about what is being discussed, but in a serious or confrontational situation, it can mean that a person is expressing opposition. This is especially so if the person is leaning away from the speaker. (Belling, 1979).