

Case Report

A comparative analysis of linguistic components depicting individual preparedness, health problems and communal wellbeing in *Misery* and *Thank You M'am*

Mojgan Eyvazi ¹ ¹ English Department, Payam Noor University (PNU), Tehran, Iran.**Corresponding author and reprints: Mojgan Eyvazi**, Assistant professor, English Department, Payam Noor University (PNU), Tehran, IranEmail: m_eyvazi@pnu.ac.ir

Received: 01 Sep 2022

Accepted: 28 Sep 2023

Published: 01 Oct 2023

Abstract

Background: One of the main goals of health organizations is to prepare all members to solve their needs and problems so that all people can integrate with each other and with the whole society. The purpose of this study was to defend the idea of how these two writers give priority to collective values and not to the personal interests of the characters, which can be a threat to the concept of well-being and health, through the analysis of Anton Chekhov's "Misfortune" and Langston Hughes' "Thank You Ma'am".

Methods: This research is a quantitative study of language patterns in both stories with a parallel examination of different realizations and representations of preparation, individualism and well-being, which has examined the linguistic elements of the strategies presented by Anton with a detailed statistical analysis. Chekhov and Langston Hughes direct all action and dialogue between relatively distant cultural identities in order to foster some collective value, and thus individual well-being and promoting health.

Results: The average length of expression in morphemes (MLUm) and the average length of expression in words (MLUw) were almost completely correlated. This finding shows that MLUw can be used as effectively as the mothers as a measure of the child's gross language development, which can be a decisive and important policy in health sector communication.

Conclusion: The classification of the introduced words/phrases was useful in comparing other literary texts and also to examine the different styles that the authors may use in the speech of their writings.

Keywords: Analysis; Civil Defense; linguistics; Public Health.

Cite this article as: Eyvazi M. A comparative analysis of linguistic components depicting individual preparedness, health problems and communal wellbeing in *Misery* and *Thank You M'am*. *Soc Determinants Health*. 2023;9(1):1-14. DOI: <http://dx.doi.org/10.22037/sdh.v9i1.43137>

Introduction

Speech and language ability have a major impact on the cost and quality of health care. They usually occur between health care providers and patients when the two groups do not share a common mother tongue. Regardless of language barriers, health care providers are required to provide high quality health care and respect the principles of human rights and equality for all their patients.

Health disparities such as unequal treatment related to language barriers are associated with unequal access to health care and unequal health outcomes. For example, a recent study found that patients who do not speak the local language are at a disadvantage in terms of accessing health care services. Similarly, several studies have shown that patients who face language barriers have poorer health outcomes

compared to patients who speak the local language. Various usages of the term "individualism" makes it difficult to represent a straightforward definition. An individual is a single person or object in a collection. In social sciences individualism is defined as any mode of thinking based on the faith that an individual may become in himself a main cause and community becomes nothing, but a combination of individuals (1). In his statement, "I think therefore I am" Rene Descartes perceives the individual, as absolutely distinctive from the surrounding world. Such a mindset considers individualism as an ideology which promotes the exercises of one's desires and interests absolutely independent from other community members. Though some researchers (2). may perceive individualism as an obstacle to binding the fates of community members by a common interest, which may reduce them to care for themselves alone but, as some of these theorists suggest, we need to distinguish between "selfishness" and individualism. This is mainly because individualism is more of a mature feeling that originates both in the mind and in the heart. Of course, it is inevitable to accept the fact that individualism could be a great threat to democracy, since it may lead a person to identify less and less with other community members and society at large (3). Closely related to individual preparedness in progressive organizations, is communal well-being through which all the members of the society feel more secure in sacrificing self-interests for their fellow community members. In fact, many multicultural societies have meticulous plans for all minorities—especially those who have migrated from traditional communities—to feel at home and have a unified vision towards varieties other community members may have (4). During the recent pandemic across the globe, some countries such as Australia and New Zealand acted successfully as all the community members, including immigrants, cooperated with the government to follow

the restrictions for fighting against coronavirus. Since, "identity" acts as a decisive concept in creating the sense of belonging to a community, prior to further investigations on the concept of individualism and communal wellbeing, we shall have a close look at this concept as well (5). We find that identities are formed around differences and through interaction, but the models do not take into account the fact that an individual or group can experience multiple identities. In this study, the challenges that such a dominant identity may create for small ethnic groups in a multicultural society have been discussed.

Methods

Design: The materials used in this study include two short stories by two famous writers, namely; "Misery" by *Anton Chekhov* and "Thank you Ma'm" by *Langston Hughes*. As previously mentioned, these stories have linguistic elements representing discourse of Individual preparedness and wellbeing which are delicately represented in the texts. Since the concept of Individual preparedness and wellbeing are inherently qualitative concepts, I have applied a quantitative analysis for two reasons: First, it was desired to conduct a detailed investigation of the subjects so as to avoid subjective conclusions. Second, it is supposed that statistics can better represent the similarities and differences of the two texts as well as the true nature of the elements the two writers have applied to represent social coalition. To this purpose, I looked for the realizations of the concepts of individual preparedness and wellbeing in each of the two texts. These realizations are then classified in three groups.

Study methods and data collection: The first group belonged to the items that—according to Oxford English Dictionary (OED) -- denotatively had similar meanings and simultaneously were related to individual preparedness and/or wellbeing between the characters of the story. The second group was assigned to the items that

were related to individual preparedness and/or wellbeing but were not denotatively similar in meaning, having some connotative indirect semantic features that could be used to put them in one group--according to OED. The third and the last group belonged to the items that not denotatively nor connotatively were similar in meaning but according to the context were representations of the concepts of individual preparedness and/or wellbeing. Since these three groups of items did not have the same effects on the realization of individual preparedness and/or wellbeing, three different coefficient values to each group are assigned, respectively value 3 to group 1, value 2 to group 2 and value 1 to group 3. These values assist us for a well-structured quantitative method of analysis applied in both short stories. At the next point, the research extracts and counts the representations of each group and compares the percentage of frequency of occurrence for each category in each item separately. Since there exist three different variables in the works under study, Chi-Square test and SPSS software are applied to analyze the data.

Analyzing: Accordingly, the diagrams and charts are extracted from Microsoft Excel Software and the calculations and Chi-Square tests are applied by SPSS. Finally, the ultimate goal of the analyses was to investigate the potential relation(s) between the application of these items and different strategies the authors consider to organize the discourse of individual preparedness and/or wellbeing.

Results

The results of the present study are categorized in three groups: First, the data analyses showed that the three groups of items and their distributions meaningfully contribute to the differences of discourse patterns in both short stories. Second, the results implied that item No.1. I.e. words/phrases with direct semantic similarity and relation to the concept of individual preparedness and/or wellbeing

play the main role in constructing the focus of the story and the organization of discourse. Third, it is also concluded that words/phrases showing different aspects of individual preparedness and/or wellbeing, had a considerable distribution in both stories.

Accordingly, the succeeding subsections illustrate the above-mentioned findings and results in Table 1, diagrams and pie charts. To have a better account of the distribution of each item in the story NO.1, all the clauses of the text are counted and the realizations of each item is investigated in every 5 clause. Since the aforementioned items were classified on the basis of three coefficient values, the distribution of each class of items is counted separately. On the basis of the given values to each item, total weight of representations all items related to the concepts of individual preparedness and/or in every five clauses and in the whole texts is counted Table 2.

Since the ultimate goal of this study is to make a detailed comparison of the two stories and for better understanding of the different ways the two authors have applied to convene their ideas and thoughts in the flow of discourse of the two stories, the results of analyses is figured in diagrams, as well as Table 3, Table 4 and Figure 1, Figure 2.

As mentioned previously, three items have been compared to determine the focus of discourse in these two stories. Hence, various styles by which the two authors have used to organize the flow of discourse are taken into consideration. For a better understanding of these different styles, as well as normalizing the distribution of items, I have quantified the data for each item by counting the representations of each item in the first 100 clauses of each story. Table 5 shows the representation of the three items in both short stories.

Table 1. Items related to the concepts of individual preparedness and/or wellbeing with different coefficient values. In the story NO. 1 (Misery).

Number of Sentences	1-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61-65	66-70	71-75	76-80	81-85	86-90	91-95	96-100	101-105	106-110	111-115	121-125	126-130	131-135	136-140	141-145	146-150	161-165	166-170	171-175	176-180	181-186	190-195	196-200	
Items with the value 3 in the story No. 1 (Misery) (related to Wellbeing/preparedness in their denotative meaning on the basis of OED)	0	0	0	3	0	0	0	0	0	0	0	2	0	1	0	0	2	1	1	0	0	0	0	0	3	0	0	0	0	0	0	1	0	3	0	2	
Items with the value 2 in the story No. 1 (Misery) (related to Wellbeing/preparedness in their connotative meaning on the basis of OED)	1	2	4	1	1	0	0	0	0	2	2	0	1	1	2	0	0	0	1	0	2	4	1	2	0	4	2	0	0	1	2	2	2	3	2	2	
Items with the value 1 in the story No. 1 (Misery) (related to Wellbeing/preparedness in their surrounding context)	1	1	4	1	2	1	1	0	4	1	1	1	4	2	1	3	1	2	3	0	1	1	1	1	0	0	0	2	1	2	1	1	1	0	1	0	
Number of Sentences	201-205	206-210	211-215	216-220	221-225	226-230	231-235	236-240	241-245	246-250	251-255	256-260	261-265	266-270	271-275	276-280	281-285	286-290	291-295	296-300	301-305	306-310	311-315	316-320	321-325	326-330	331-335	336-340	341-345	346-350	351-355	356-360	361-365	366-370	371-375	366-370	
Items with the value 3 in the story No. 1 (Misery) (related to Wellbeing/preparedness in their denotative meaning on the basis of OED)	1	0	0	0	2	2	0	1	4	1	2	0	0	0	1	0	1	0	1	0	0	0	1	4	0	1	0	0	2	0	0	0	0	0	1	2	1
Items with the value 2 in the story No. 1 (Misery) (related to Wellbeing/preparedness in their connotative meaning on the basis of OED)	0	0	0	0	0	2	2	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Items with the value 1 in the story No. 1 (Misery) (related to Wellbeing/preparedness in their surrounding context)	2	1	3	1	0	0	2	1	1	1	3	2	0	1	2	2	0	1	0	0	0	3	0	0	0	1	0	0	0	0	0	0	1	2	0	0	0

Table 2. Total weight of Items related to the concepts of individual preparedness and/or wellbeing with different coefficient values. In the story NO. 1 (Misery).

Number of Sentences	1-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61-65	66-70	71-75	76-80	81-85	86-90	91-95	96-100	101-105	106-110	111-115	121-125	126-130	131-135	136-140	141-145	146-150	161-165	166-170	171-175	176-180	181-186	190-195	196-200
Total weight of the Items related to Wellbeing/preparedness in the story No. 1 (Misery)	3	5	12	12	4	1	1	0	4	5	5	7	6	7	5	3	7	5	8	0	5	9	3	5	9	8	4	2	1	4	5	8	5	15	5	10
Number of Sentences	201-205	206-210	211-215	216-220	221-225	226-230	231-235	236-240	241-245	246-250	251-255	256-260	261-265	266-270	271-275	276-280	281-285	286-290	291-295	296-300	301-305	306-310	311-315	316-320	321-325	326-330	331-335	336-340	341-345	346-350	351-355	356-360	361-365	366-370	371-375	366-370
Total weight of the Items related to Wellbeing/preparedness in the story No. 1 (Misery)	5	1	3	1	6	10	6	7	15	4	9	2	0	1	5	2	3	1	3	0	0	3	3	12	0	4	2	0	6	0	0	0	1	5	6	3

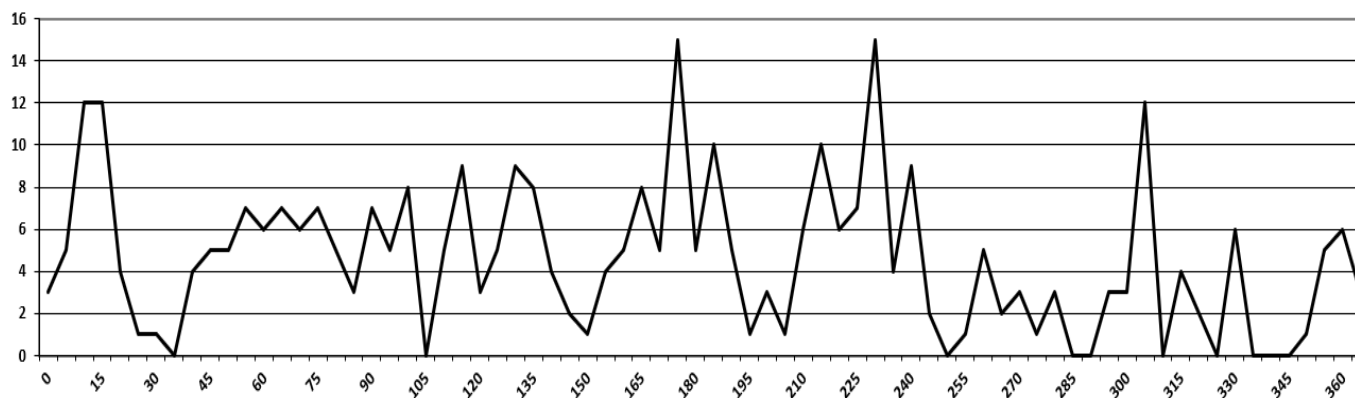


Figure 1. The flow of discourse regarding the changes of weight of the Items related to Wellbeing/preparedness in the story No. 1 (Misery).

Table 3. Items related to the concepts of individual preparedness and/or wellbeing with different coefficient values. In the story NO. 2 (Thank You Ma'm).

Number of Sentences	1-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61-65	66-70	71-75	76-80	81-85	86-90	91-95	96-100	101-105	106-110	111-115	115-120
Items with the value 3 in the story No. 1 (Thank You Ma'm) (related to Wellbeing/preparedness in their denotative meaning on the basis of OED)	0	0	0	0	0	0	1	0	1	0	2	1	0	0	0	0	0	0	0	0	0	0	0	0
Items with the value 2 in the story No. 1 (Thank You Ma'm) (related to Wellbeing/preparedness in their connotative meaning on the basis of OED)	0	1	0	0	0	0	0	0	0	1	1	0	0	0	0	0	1	0	0	1	0	0	0	0
1Items with the value 1 in the story No. 2 (Thank You Ma'm) (related to Wellbeing/preparedness in their surrounding context)	1	1	0	2	2	0	1	0	0	0	0	0	3	1	1	1	0	0	2	1	0	0	0	2
Number of Sentences	121-125	126-130	131-135	136-140	141-145	146-150	161-165	166-170	171-175	176-180	181-186	190-195	196-200	201-205	206-210	211-215	216-220	221-225	226-230	231-235	236-240	241-245	246-250	251-255
Items with the value 3 in the story No. 2 (Thank You Ma'm) (related to Wellbeing/preparedness in their denotative meaning on the basis of OED)	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Items with the value 2 in the story No.2 (Thank You Ma'm) (related to Wellbeing/preparedness in their connotative meaning on the basis of OED)	0	0	0	0	2	0	0	0	0	2	0	0	0	0	0	0	2	0	0	0	1	0	2	0
1Items with the value 1 in the story No. 2 (Thank You Ma'm) (related to Wellbeing/preparedness in their surrounding context)	0	4	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

Table 4. Total weight of Items related to the concepts of individual preparedness and/or wellbeing with different coefficient values. In the story NO. 2 (Thank You Ma'm).

Number of Sentences	1-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61-65	66-70	71-75	76-80	81-85	86-90	91-95	96-100	101-105	106-110	111-115	115-120
Items with the value 3 in the story No. 1 (Thank You Ma'm) (Related to Wellbeing/preparedness in their denotative meaning on the basis of OED)	1	3	0	2	2	0	4	0	3	2	8	3	3	1	1	1	2	0	2	3	0	0	0	2
Number of Sentences	121-125	126-130	131-135	136-140	141-145	146-150	161-165	166-170	171-175	176-180	181-186	190-195	196-200	201-205	206-210	211-215	216-220	221-225	226-230	231-235	236-240	241-245	246-250	251-255
Items with the value 3 in the story No. 2 (Thank You Ma'm) (Related to Wellbeing/preparedness in their denotative meaning on the basis of OED)	0	4	0	1	2	0	0	0	0	2	0	0	0	0	0	0	4	0	0	0	2	0	4	0

Table 5. The representations of the three items in the two stories.

Words or phrases related to wellbeing In the story No. 1 (Misery)	Items with the value 3 in the story No. 1 (Misery) (related to Wellbeing/preparedness in their denotative meaning on the basis of OED)	Items with the value 2 in the story No. 1 (Misery) (related to Wellbeing/preparedness in their connotative meaning on the basis of OED)	Items with the value 1 in the story No. 1 (Misery) (related to Wellbeing/preparedness in their surrounding context)
Number of Items related to wellbeing in 100 clauses in the story No. 1 (Misery)	12	16	33
Percentage of Items related to wellbeing in 100 clauses in the story No. 1 (Misery)	12%	16%	33%
Contribution to represent wellbeing in 100 clauses in the story No. 1 (Misery) (Regarding the Value)	35.64%	31.68%	32.67%
Words or phrases related to wellbeing in the story No. 2 (Thank you Ma'm)	Items with the value 3 in the story No. 1 (Thank you Ma'm) (related to Wellbeing/preparedness in their denotative meaning on the basis of OED)	Items with the value 2 in the story No. 1 (Thank you Ma'm) (related to Wellbeing/preparedness in their connotative meaning on the basis of OED)	Items with the value 1 in the story No. 1 (Thank you Ma'm) (related to Wellbeing/preparedness in their surrounding context)
Number of Items representing related to wellbeing in the story No. 2 (Thank you Ma'm)	5	5	16
Percentage of Items related to wellbeing in the story No. 2 (Thank you Ma'm)	5%	5%	16%
Contribution to represent wellbeing in the story No. 2 (Thank you Ma'm) (Regarding their Value)	36.58%	24.39%	39.02%

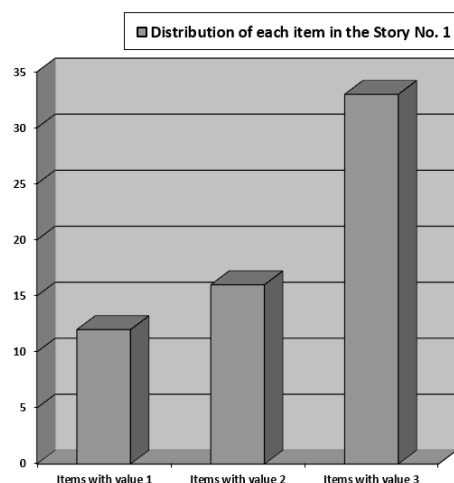


Figure 2. Distribution of the tree items in the story NO. 1

For better understanding of the distributions of the items in each story, the data related to the frequencies of representation of each item over the text is shown in a diagrammatic view. In Figure 3, the vertical axis shows the number of realizations of each item and the horizontal axis represents different items.

As it was mentioned earlier, each of these items had taken a coefficient value on the basis of existing denotative, connotative or no formal semantic relation to the concept of coalition—referring OED. Applying these coefficients, the affecting distribution of each item would be different from what is shown in Figure 1.

In Figure 3 the affecting distribution of each item after applying the corresponding coefficient is illustrated.

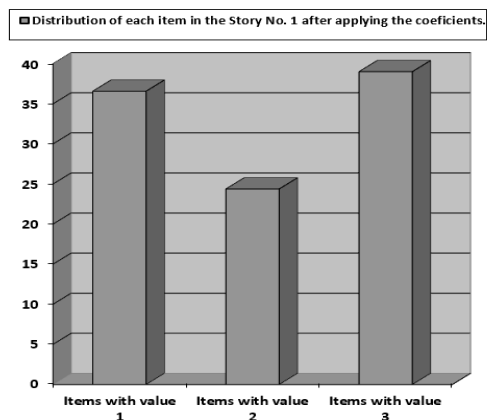


Figure 3. Distribution of the tree items in the story NO. 1 after applying the coefficients

While in the Figure 1 the second item had the highest distribution, after applying the coefficients the first item (items with direct denotative similar meanings and simultaneously showing coalition between the characters of the story) shows the highest. Figure 4 show results of the same analysis on the story NO.2.

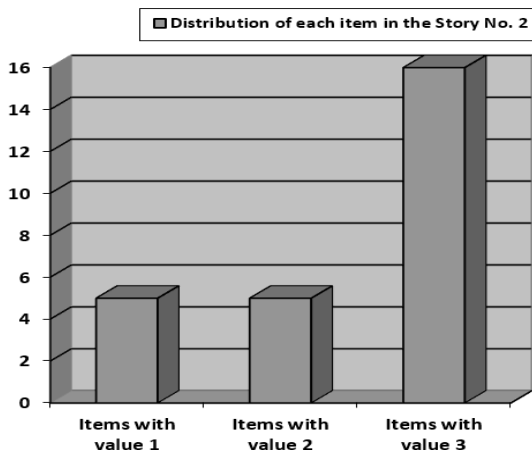


Figure 4. Distribution of the tree items in the story NO. 2

As it is shown in Figure 5, the first item had the highest distribution in the story NO. 2, even without applying the coefficients, items 2 and 3 had nearly the same frequencies.

After applying the coefficients, item one goes even higher in the Figure 5, but items 2 and 3 still show minimal difference in frequency. Figure 6 compares the two

stories to show the differences in distribution of each item

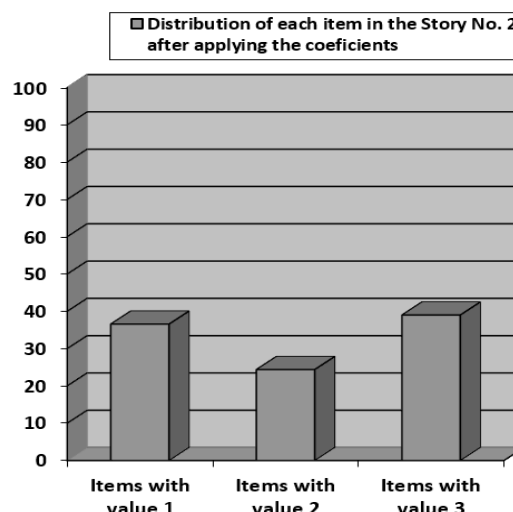


Figure 5. Distribution of the tree items in the story NO. 2 after applying the coefficients

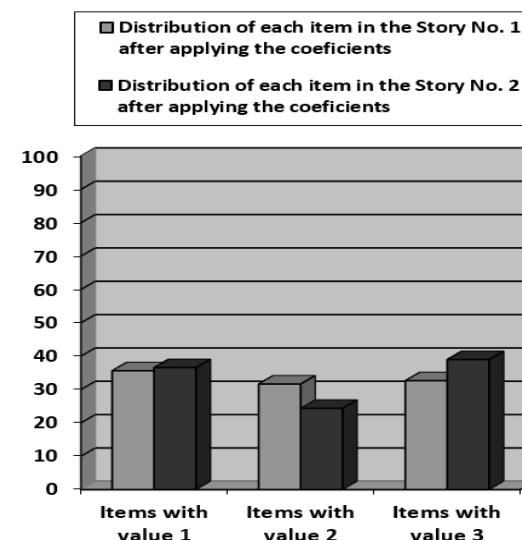


Figure 6. comparison of the two stories in using each of three items.

Taking the data in Figure 6 into account, we can say that the author of the story NO. 2 has used item 1 as the main instrument to show coalition; but in the story NO. 1, the author has applied all the three items with staircase down warding fashion.

Since the data I used to quantify the differences of using the items in the two stories have to be valid and reliable, and because of the small number of variables, I used SPSS and the Chi-square test to see whether the data had meaningful differences or not. Table 6 shows the test statistics.

Table 6. Test Statistics for the data in Figures 3 to 6.

Row	VAR00001	VAR00002
Chi-Square	0.000 ^a	0.333 ^b
df	2	1
Asymp. Sig.	1.000	0.564
a. 3 cells (100.0%) have expected frequencies less than 5. The minimum expected cell frequency is 1.0.		
b. 2 cells (100.0%) have expected frequencies less than 5. The minimum expected cell frequency is 1.5.		

From the statistics in Table 6 it is understood that the data related to the ways the two authors have applied in making the discourse of the two stories, show meaningful differences.

Discussion

As detailed earlier, individual preparedness and social well-being ensure healthy communities, which can overcome all boundaries in times of disasters and health crises. The recent pandemic and its urgent need for self-restraint was a concrete example. Based on the presented data, it can be concluded that the two authors have used different methods to use each of the three topics in managing the discourse of coalition and equality. In story No. 1, Luigi Pirandello used indirect references to the concept of coalition more than direct ones. On the other hand, in story No.2, Robert Nathan has used direct reference to the concept of the coalition by using a considerable number of words/phrases with similar meanings and direct relation to the focus of the story, i.e. coalition. It can also be concluded that the classification of words/phrases introduced in this paper is appropriately applicable in comparing other literary texts as well to investigate different styles authors may use in the discourses of their writings. Thus it is identification, accorded or assigned to an individual by another social actor.

In his research on “identity studies”, Keough brings Stuart Hall’s strategic method of describing identity. In his theory, Hall suggested that identity does not evolve linearly throughout history and it does not emerge only from within an individual. Instead, identity is an ever-changing process with various branches that emerge

at different periods of time, and these branches are all linked back to the same individual, or group of people. Hall believed that identities are about questions of applying the resources of history, language and especially culture in the process of becoming rather than being (6). Considering the construction of identity, Hall made two assertions; the first is that identities are constructed through discourse, not outside it, because identities emerge by verbalizing differences rather than unity. It was Hall’s opinion that without discourse, differences would not surface, and specific identities would remain unspoken. Hall’s first assertion is directly related to his second; that identities are constructed through, and not outside difference. Identities are constructed around uniqueness and without interacting with “the other”, or individuals with different characteristics and traits, identities would never be realized (6).

Even for Michael Foucault, Knowledge about identity, society and social life is part of a continual process of becoming. According to him, offering an answer to the question “Who am I?” is to locate an identity that is specific to a particular time and place, and that is always temporary and fleeting. In other words, there is no authentic “I”, to which Foucault can refer, and no one fundamental identity constitutes his experience as a human being (7). For Foucault, there are only complex sets of social relations that configure to neutralize and normalize what are always temporary historical forms of knowledge about who we think we really are. Therefore, a clear comprehension of this knowledge demands that we explore human identity, especially

in a social context, according to its unique features. That uniqueness results from the combination of various specifically identifying characteristics. For exploring these characteristics, Plato's metaphysical vision of "Identity as a Form" could be helpful. Among the concepts central to Plato's metaphysical vision are those of identity, sameness and difference. It is on the basis of this theory that Plato postulates the existence of separate forms and in reflecting on the forms and their relations among themselves, it is their self-identity that is to be compromised (8).

Plato evidently sees the need to incorporate principles of identity and difference into the soul's fabric. In this regard, the two forms are alike because they each have a property that is like the other. In other words, one form is different from another precisely because of its own nature. Thus, the form of acceptance is different from the form of resistance because of its contrary nature. Gerson believes that the form of "self" is not the same as other concepts defined in Plato's metaphysical vision. Each self has an identity but that identity is not because of the nature of that particular self, rather it is entirely expressed in the essence or nature of which it partakes. In other words, the determination of the formal identity of the self is just what results from the analysis in dialectic of the essence of which it partakes. Accordingly, if the self is a set of dependent traits, its existence entails "weak unity" unless these traits within, are identical or differentiated from other traits of a different self (8).

When it comes to social identity, the self becomes reflexive in that it can take itself as an object and can name, categorize or classify itself in particular ways about other social categories or classifications. Therefore, a group of individuals who hold a common social identification or view themselves as members of the same social category, consist of a social group with a set of defined characteristics. And through a social comparison process, individuals who

are similar to this self are categorized with the self and are labelled the in-group; individuals who differ from the self are categorized as the out-group. In early work, social identity included the emotional, evaluative, and other psychological correlates of in-group classification. Later researchers often separated the self-categorization component from the self-esteem and commitment components in order to empirically investigate the relationships among them (9).

Thus, the consequence of self-categorization in a multicultural society is to highlight perceived similarities between self and other in-group members and to emphasize perceived differences between self and out-group members. This emphasis occurs for all beliefs, attitudes, emotional reactions, behavioral norms, speech styles, and other characteristics believed to be associated with the relevant intergroup classification. Grossberg believes that when more than one difference such as; Differences are experienced in race, class and gender, an individual or group can experience multiple identities (10). Identity makes an entity definable and recognizable, in terms of possessing certain qualities or characteristics that distinguish it from entities of a different type. In philosophy, the personal idiosyncrasies that distinguish one individual from the next, is commonly recognized as personal identity and it may be used to refer to the result of identification of self, by self, with respect to other. In sociology, identity may be defined as the distinctive character belonging to any given individual, or shared by all members of a particular social category or group. In other words, social identity may be used to refer to the outcome of the identification of self by others.

This self-categorization along with social comparison, produces different cultural identities within a society with multiple in-groups. Therefore, the consequence of self-categorization in a multicultural community becomes an accentuation of the

perceived similarities between the self and other in-group members, and an accentuation of the perceived differences between the self and out-group members. This accentuation occurs for all the beliefs, attitudes, affective reactions, behavioral norms, styles of speech and other properties that are believed to be correlated with the relevant inter-group categorization. Accordingly, if we refer back to Hall's models of identity construction, we perceive that identities are formed around differences and through interaction but his models did not account for the fact that an individual or group can experience multiple identities. Grossberg believes that when more than one difference such as; the difference in race, class and gender is experienced, an individual or group can experience multiple identities. Because Grossberg believed in the existence of multiple, simultaneous identities, he saw identities as fragments or categories of a dominant identity (10).

The concept of community to many modern democracies is a prominent ideology which adheres to principles such as equality and empowerment of justice and well-being of all community members. Of course, such policy developments must be accompanied by moral debates around the relative responsibilities of each individual towards his/her fellow community. Consequently, egalitarianism which becomes prescribed in social democratic thought, is capable to transcended individuals' relationships to relations of reciprocity, fraternity, and the concern about communal wellbeing. For the purpose of this study, four interconnected stages around the mutual interaction between individuals with their communities have been taken into consideration. First, that the individual and community are both important; second that the individual is rooted in the community; third, that the individual must participate in the community; fourth, that the individual has responsibility for others and for the community and must sacrifice his/her personal interests to the wellbeing of

community (11). To evaluate individuals' preparedness and their contribution to the well-being of the community, the background of this study was several patterns around the connection among individuals in a community as well. The first premise suggests that individuals are only spatially related to each other because they share the same territory (12).

Considering individual identity and its relation with the community, there are three distinct ideologies. The first mindset-known as "interactionist school"- believes that each person is able to reflect individually upon the nature of society and discover his/her position among community members. In other words, each individual has his/her own image of the community which is, to some extent, different from other community members and partially dependent on his/her individual identity (13). The second mindset – known as the "structuralist school"-believes that individual identities are the product of community. This school of thought dismisses the fact that individuals can hold on to certain values based on their personal interests and logic. Many other sociologists (14), however, fall somewhere between these two ideologies. These scholars perceive individual identities and communal interests interconnected and believe that both the individual and community influence each other and shape individual identities based on communal values. Immanuel Kant holds on to the first ideology and believes that each person has the freedom to express himself and decide on his actions in society (15). Many literary authors, thereafter, investigated the limits of such decisions as a part of individual memories, and their writings were mainly reflections of imagined continuity of self. In the same sense, Jean- Jacques Rousseau perceives the importance of any individual imagination in its declaration of a well-structured personal independence¹⁸. Accordingly, the story of individuals has been constructed and driven by the

memories of past experiences, especially in the works of great authors such as; Dickens, Dostoevsky, Balzac, Joyce, and Tolstoy) (16).

In fact, the individual will have become a major force behind the construction of a hero's identity in some literary works mainly in the 19th century. For the purpose of this study, however, I hold on to the third mindset and perceive the individual identity of main characters inter-connected with communal interests in the created microcosms and examine how Anton Chekhov and Langston Hughes sketch the individual identities of their characters in line with communal interests. To this end, through a grammatical analysis, the study also focuses on the linguistic implications of depicting various ethno cultural identities within a single community. As some researchers believe, each community has its own self-categorization features and commitment based on its defined cultural identity and this self-categorization –which is known as “in-group cultural codes”-- along with social comparison, results from the egalitarian commitment of each individual and his / her preparedness to sacrifice his/her personal interests to the wellbeing of the community. In other words, the empowerment of each community depends, directly, on accentuation of the perceived similarities between each individual and other in-group members, at the same time respecting varieties between in-group and out-group members. The COVID-19 pandemic represented a shock to humanity's fabric, that is unprecedented in recent times and which may have deep and lasting consequences for our collective mental health and well-being (17).

Recommendations

According to the results of the present research, since this discourse research method is at the beginning, it is suggested to conduct more studies in this field, and with a detailed analysis of other authors' works and studies, a set of linguistic styles can be defined. For each author, it was

discovered through which their schools of thought could be identified.

Conclusion

The innovations used in the present study to use the quantitative method of investigation for some qualitative discourse elements are not only useful for a detailed scientific investigation of these stories but also applicable for an objective approach with more reliability. The present paper holds on the mindset that individualism is different from selfishness and alienation of individuals from the community normally known as “dehumanization” which makes them nothing but an abstraction and functions as an obstacle in creating a constructive mutual interaction between individuals and communal affairs 11. Through statistical analysis of linguistic elements, the paper also investigates how certain human qualities such as ethics, reason, common sense and conscience make characters in “Misery” and “Thank You M'am” fully responsible individuals who would sacrifice their interests and values to the well-being of the community. The societies in these two short stories are the microcosms which can act as patterns for all multicultural communities. As earlier mentioned, in the recent world pandemic, communal well-being was the only key to unlocking all the boundaries to save millions of lives. It is supposed that there are some formal linguistic instruments employed by the authors to represent their ideologies and/or contextual atmosphere of the discourse. Accordingly, the question under study is to what extent Anton Chekhov and Langston Hughes have applied similar socio-linguistic elements in the constructions of their works.

Authors' contribution

Mojgan Eyvazi developed the study concept and design, acquired the data, analyzed and interpreted the data. She wrote the first draft of the manuscript, editing and read and approved the final manuscript.

Informed consent

Questionnaires were filled with the participants' satisfaction and written consent was obtained from the participants in this study.

Funding/financial support

There is no funding.

Conflict of interest

The authors declare that they have no conflict of interests.

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