



**THE INFLUENCE OF SOCIETY IN THE MAIN  
CHARACTER'S SELF-IDENTITY AS AN INDIAN  
IMMIGRANT REFLECTED IN *THE NAMESAKE*  
NOVEL BY JHUMPA LAHIRI**

**A FINAL PROJECT**

**Submitted in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra*  
in English**

**by**

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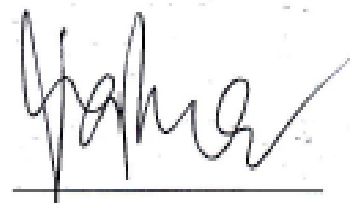
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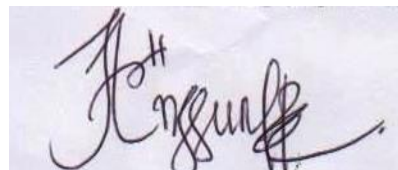
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Universitas Negeri Semarang dengan sesungguhnya menyatakan bahwa skripsi/Final Project yang berjudul:

### **THE INFLUENCE OF SOCIETY IN THE MAIN CHARACTER'S SELF- IDENTITY AS AN INDIAN IMMIGRANT REFLECTED IN THE NAMESAKE NOVEL BY JHUMPA LAHIRI**

Yang saya tulis dalam rangka memenuhi salah satu syarat untuk memperoleh gelar sarjana benar-benar merupakan karya saya sendiri yang saya hasilkan setelah melalui penelitian, bimbingan, diskusi dan pemaparan/ ujian. Semua kutipan baik yang langsung maupun tidak langsung, baik yang diperoleh dari sumber perpustakaan, wahana computer, maupun sumber lainnya, telah disertakan keterangan mengenai identitas sumbernya dengan cara sebagaimana yang lazim dalam penulisan karya ilmiah. Dengan demikian, walaupun tim penguji dan pembimbing penulisan skripsi/ Final Project ini membubuhkan tandatangan sebagai tanda keabsahannya, seluruh skripsi/ Final Project ini tetap menjadi tanggung jawab saya sendiri. Jika kemudian ditemukan pelanggaran terhadap konvensi tata tulis ilmiah saya bersedia menerima konsekuensinya.

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Yang membuat pernyataan,



Anggun Febrina Pramudita  
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**Don't listen to anyone who tells you that you can't do this or that. That's nonsense. Make up your mind  
(*Douglas Bader*).**

**To:**

- # My beloved father and mother  
(Dwi Sulistiawan and Indah  
Siswanti).
- # My sisters (Dwi, Nira, Dewi, and  
Nanda), my brothers (Sandi, Maji,  
Titus and Rangga) , my nieces  
(Desti, Joan, and Naomi), and all my  
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- # My husband (Riko).
- # My friends.

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Finally, I realize that this final project is still far from being perfect. Hence, the writer expect for critics and suggestion in making this final project. I have a great expectation that my study will be beneficial and give contribution for English Department students and others.

The writer

## ABSTRACT

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Key words: *Name, Cultural Identity, Self Identity, Immigran, Society*

This study analyzed an Indian-immigrant's self-identity development. Self-identity is a person's conception and expression of their individually of group affiliations. Identity becomes important for humans because it can provide clarity in reviewing their role and their position in the society where they live and their relations to others. This final project was aimed at analyzing how society influenced the main character's self-identity development reflected in *The Namesake* novel by Jhumpa Lahiri. The objective of the study is answering the statement of problem: first, find out how the the society influences the main character's self-identity as an Indian immigrant as reflected in Lahiri's *The Namesake*; second, to describe how the main character's self-identity develops as portrayed in Lahiri's *The Namesake*.

I used Jhumpa Lahiri's novel *The Namesake* as the object of this study. This study was a descriptive qualitative study with psychology of literature as the approach. It was because the data of the study are in the form of words, phrases, sentences, narrations, and dialogues. The data were gained by reading the novel thoroughly, identifying, inventroying, and clasifying; then the analysis was done by selecting and explaining.

There were several findings as the investigation result. First, the identity crisis on the main character happened after he made his interaction with society that had a different culture to his own culture. This was because the different comprehensions about identities between him, his family culture, India, and the dominant culture environment, America. Finally, he changed his given name to another name that showed his changed self-identity at a whole. This changing name represented a change of culture that he chose. Second, after various conflicts regarding names and cultural identity that he chose, he knew that changing his identity because of the different societies' influences did not solve his problem. He realized that move dinamically would help him to live easier in two different cultures.

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# **CHAPTER I**

## **INTRODUCTION**

This chapter shows the introduction. It includes background of the study, reason for choosing the topic, statement of the problems, objectives of the study, significance of the study, and outline of the study.

### **1.1 Background of the Study**

Every human being lives in a community. He/she cannot live alone as human being that need each other. A human needs to feel a sense of belonging and acceptance, regardless of whether it comes from a large social group or small social connections. In this social connections, Hall (1989) stated that someone need a process in the form of a relationship of the other to oneself. It called identity.

Identity is being necessary to identify one in his/her society. Woodward (1997:1) stated that “.... Identity gives us a location in the world and presents the link between us and the society in which we live.... Identity gives us an idea of who we are and how we relate to others and to the world in which we live....”. Identity becomes important for humans because it can provide clarity in their role and their position in the society where they live and in their relation to others. There are negative practices in the world with a different culture base that is often encountered such as discrimination, stereotyping, and dominant culture. These

aspects that further strengthen the human need for clarity of position and role in the environment. In fact, identity is something with many problems. Sense of belonging that human have, make he/she often glued seek permanent categories to identify themselves either personally or groups.

Understanding and meaning of identity becomes important issues that often become the basis of the conflict. What is swirling in the vortex of today's conflict can be traced back to this one meaningless term: identity (Richard, 2008). Problems in search and affirmation of identity happen when people often look for something that is considered permanent and stable in order to maintain their position in a particular identity. Crisis of identity becomes problematic because it makes a person not easily established his/her position in society and defines himself / herself in relation with the other human beings. It makes a person in the process of searching identity.

Name is one aspect which has close links with identity. Name become so important because related to how humans interpret themselves (Prabasmoro, 2006:69). Name can be bound as a representation of self that have strong relationships with aspects of the social and cultural scope such as ethnicity, gender, social status, religion, and etc. It often becomes a problem, especially in a multicultural scope; it is when aspects related to the name contradictory and conflicting.

Every culture has an understanding and beliefs about different names. The name is not only an important issue for who being named but to also to who give

the name and their social environment. This is reinforced by a statement from Deluzain (2008) that the names are a part of every culture and that they are of enormous importance both to the people who receive free and to the societies that given them. For example, some tribes in Indonesia still have the understanding that the name is not just a label that distinguishes a person with another person, but the name of a person must have all the appropriate meaning as the person's self image. In Javanese culture, for example, we know a term about inappropriate name and heavy name. It shows how the name became a serious problem and can make a person in an identity crisis when the name is not considered as an appropriate name.

Identity crisis may occur as a result of the name because the name is associated with the inherent cultural background that can be a burden on one's self. Prabasmoro (2006: 69) said that human life can make resistance to the name by changing the name or use a different name in a particular social environment.

The Namesake novel by Jhumpa Lahiri is one of the novels which raised an issued about name in relation to cultural identity in a specific and a depth way. I believe that we will see how society can influence name and cultural identity present in this novel clearly; therefore, I wanted to investigate further how name and cultural identity become a source of conflict to a crisis for someone in a multicultural society.

Based on the description above, it can be understood how the name and identity is an important issue in today's life, especially in the life of an immigrant.

This problem that underlies the author's interest to discuss the name change is due to the different environments in which the research will be conducted.

## **1.2 Reasons for Choosing the Topic**

There are several reasons why I choose Jhumpa Lahiri's novel "*The Namesake*" to be discussed in this study. The reasons are as the following:

- (1) The Namesake is one of the best works by Jhumpa Lahiri who raised issues about name in relation to cultural identity specifically and depth. As the focus of the story, this novel discussed about name in relation to cultural diversity faced by the main character, Gogol, as an Indian immigrant who has very different cultural background with his place he lives in. This problem will create a cultural identity crisis that led to the change of name and his self-identity.
- (2) Lahiri discussed the main character, Gogol, as the main object of the main problem. It tells us how Gogol faced his problem in his given name in order to his society that considered his name as a nerd name. This problem make Gogol change his name to the other name; yet, given name is something sacred in his culture, Bengali's culture.
- (3) Lahiri shows us how the society influences in Gogol's problem. Gogol started to reject his culture, especially his name, when he feels that his name cannot be assimilated in American culture and considered it as a nerd name.

### **1.3 Statement of the Problems**

Based on the reason above, there are two problems formulated as follows:

- (1) How does society influence the main character's self-identity as an Indian immigrant as reflected in Lahiri's *The Namesake*?
- (2) How does the main character's self-identity develop as portrayed in Lahiri's *The Namesake*?

### **1.4 Objectives of the Study**

The objectives of the study are as follows:

- (1) To find out how the society influences the main character's self-identity as an Indian immigrant as reflected in Lahiri's *The Namesake*.
- (2) To describe how the main character's self-identity developed as portrayed in Lahiri's *The Namesake*.

### **1.5 Significance of the Study**

The expected significant of the study are as follows:

- (1) The results of this study will be useful for student of the English Department of UNNES, especially those of Literature Program, who are interested in analyzing self-identity problem found in novel through psychological approach.



- (2) The results of this study can hopefully give further understanding about self-identity to the willing readers. Accordingly, they can compare and finally develop their own culture and self-identity in their lives.

## **1.6 Outline of the Study**

This final project is organized into five chapters. Each chapter will discuss different matter as follows:

Chapter I provides introduction which consists of the background of the study, reasons for choosing the topic, statement of the problems, objectives of the study, significances of the study, and outline of the study.

Chapter II provides some review of the related literature which comprises review of previous studies and theoretical background.

Chapter III reveals methods of investigation that explains about how the data are collected and analyzed.

Chapter IV presents the analysis of the data of the study. It discusses the main problem about the relationships between the main character and the other characters and the main character's self-identity is developing in *The Namesake* novel.

Chapter V provides the conclusion and suggestion of the analysis.

Finally, references and appendices will be attached at the end of this final project.

## **CHAPTER II**

### **REVIEW OF THE RELATED LITERATURE**

This chapter discusses review of related literature. It includes previous studies and theoretical review.

#### **2.1 Previous Studies**

In order to support this final project, I would like to summarize some previous studies about the influence of society of an Indian immigrant's self-identity in *The Namesake* novel by Jhumpa Lahiri.

Irianti (2009) conducted a study on the destructive impacts of peer pressure on the main character's self-identity found in Catherine Hardwick's 'Thirteen'. In her study, she used a qualitative method to analyze her data. She mentioned the influence of peer pressure on the main character's way of expressing her self-identity. She mentioned that adolescent undergo the transition time to leave their childhood and look forward to their adulthood. It is essential for adolescent to know their self-identity.

The similarity between my study and Irianti's study lies in the objective. Irianti mentioned about the impact of something, peer pressure, to someone self-identity. Meanwhile the difference lies in the objective of the study, Irianti analyzes the influence of peer pressure to teenage self-identity. My study analyzes the influence of society to an Indian immigrant self-identity.

Murwesthi (2009) conducted a study entitled “Self-activation Strategy to Develop Children’s Emotional Quotient in Tim Burton’s Film: Charlie and the Chocolate Factory”. She used a qualitative study method and a psychological study theories to analyze her data. From the study, it can be concluded that there are many characteristics of self-activation. The self-activation gives motivation to create self-motivation, keeping control of temporary pleasure of desire, generating diligence and consistency. There are also generating ability to know self-strength and weakness, generating ability to apply theories and ideas into action, generating ability to see long and short term perspective, taking initiative, emerging bravery to face failure, energizing self confidence in achieving goal, creating independence, and maintaining focus on achieving the highest goal.

The previous study above has similarity with my study, which is from the theories that we used; psychological theories. Meanwhile the difference lies in the object of the study, Murwesthi’s study analyze the strategy to develop children emotional quotient. My study focuses on the process of an Indian immigrant’s self-identity.

Tabb (2011) conducted a study on the family’s influence on identity. She found that children whose parents have adopted rigid gender roles will identify strongly with their function as a boy or girl. Children develop their sense of self from the environment in which they grow up. Usually, the family environment plays a large role in shaping the identity of children as they grow into adolescents and become adults. The way family members relate to one another and operate

together as a social group can shape a child's self-esteem, socialization, and cultural identity.

The similarities between Tabb's study and my study lie in the object which is a process of developing identity. In short, this previous study is considered relevant to be grounded theory of my study.

Regarding those previous studies above, the area of one self-identity development process is important to understand. Considering the similarities and differences between those previous studies and this study, they are all considered relevant to be the grounded theory of the study.

## **2.2 Theoretical Review**

### **2.2.1 Individual and Society**

#### ***2.2.1.1 Individual***

Individuals derived from the word *individum* (Latin), which is a small unit that cannot be subdivided. Individual according to the sociological concept means human life that standing alone does not have friends (his own).

Kartohadiprojo (in Soedjono D.: 1985) stated that individuals as life creation of God with a complete life in the form of body, feeling, ratio, and peace. The body is in the shape of specific human that can distinguish one human to another. The feeling can catch a movement from all things in this world. The ratio is a human thinking that completes them to develop their self.

Study of human as an individual are generally placed at number two after the study of society. Soerjono Soekanto (in Abdulsyani, 2003: 29) explains that in a society that is already complex, the individual is usually become a member of a particular social groups at once, for example on the basis of sex, race, and so on. But in other respects, such as field work, recreation, and so on, membership is voluntary. Thus, there is a certain degree and a certain meaning for individuals, so there are certain impulses as well as a social group, for them.

The concept of a person in relation to personal attitudes in society is an interpretation of someone else to themselves. This means that the individual is a concept thought up by someone about another person as himself. A person is usually characterized by the presence of a subjective assessment of what he thinks about other people. Usually, a person in developing the concept of the individual, he must try to argue or hypothesize about him from other people's positions in society (Abdulsyani, 2003: 28).

In the book *Introduction to Sociology* by Huky (1982), Cooley suggests three phases in bringing the concept of self. The first is phase of perception, which is what others see in personality and behavior. The second is the interpretation phase; it showed how others judge what they see in me. The last is the phase in which individuals on the basis of his own answer to the previous statements, raises a number of feelings and develop some attitude about him.

### ***2.2.1.2 Society***

Societies are living together containers of individuals that are intertwined and bound in social interaction and interrelation. Human in society is always occurs approchement between individuals through a process of socialization in the direction of a relationship of mutual influence.

Society is a condition when a society has social interaction, social changing, rational calculation, and like interests, relationships become selfless and economical nature. Auguste Comte (in Soerjono Soekanto, 1982:31) argued that people are groups of living things with new realities that grow according to its own laws and develop according to its own pattern of development. Society can establish a distinctive personality for people, so that in the absence of a group, humans would not be able to do much in his life. We also can follow the definition of the society according to Ralph Linton who argued that society is any group of people who have lived long enough and work together, so that they can organize themselves and think of themselves in a social entity with certain limits.

Mac Iver (in Harsodjo, 1972) said that in the society there is a way of working systems and procedures rather than authority and help each other that include groups and other social divisions, a system of monitoring human behavior and freedom. Furthermore, it is said that the complex system always changing, or networks of social relations that is named as a society.

Live together, for human society is very important; humans may not be able to live alone on an ongoing basis and the new man can be called a perfect man when he was able to live together with other people in the society. In this case, Adam Nasution (1983) explains that social life is essential to man so that he can be the man in the real sense, i.e., as a human being, person, or persons. Not only in the biological sense, but actually it can function as a human being capable and cultured society.

#### ***2.2.1.3 Relation between Individual and Society***

Individual relationship with the society is essentially a functional relationship; means that the relationship between individuals in an open relationship is unity and interdependence between each other. According Abdulsyani (2003: 34), the principal reason for the occurrence of dependence between individuals is that individuals in his life always connect his interests and his satisfaction to others.

At first, the relationship between an individual and his society emerged from the influence of family and social conditions of the family who then gives sense to him that he was different from the social environment. Given these differences, it means that the individual is aware that he has flaws, and if the lacks are not exchanged, then he cannot achieve what is expected perfectly.

According to Charles H. Cooley, the process is called 'the looking glasses self'; it is the development of self-consciousness as a reflection of the views of

others. Bergson said that human beings live together not because of the equation, but because there are differences in the nature, position, and so on. He said that the new fact of life felt by the difference between each man that lives together. This reinforced by Aristotle who said that this man is *zoon politicon*; namely that social creature just like to live together, or at least find a friend to live together rather than live alone (Abdulsyani, 2003:34). By this fact of the professionals' opinion, it can be concluded that human cannot live alone without contact and cooperate with others.

In social life, people have goals to achieve the desired expectations. Major Polak (in Abdulsyani 2003: 36) explains that humans are always trying to conform to a norm in the hope that others will also adjust the behavior to the human. While social goals is a collective notion of what is appropriate and suit to be desirable and sought.

In daily life, human relationships in society are always bound to see a lot of events that originate due to differences and similarities. In his book, *Sociology for Indonesian Society* (1983), Hasan Shadily explained that the similarity is very dangerous because it makes us easy to fall in to the consideration of objections that we have seen since we have to equate themselves with other people, but we are creatures with independent thinking. In his book, Shadily revealed the fact that living in a group does eliminate most of the independence of its members, so that the group as if urged that its members recognize the authority of the group.



Although in living together with a group that known as society is contrary to the feelings of an individual, the individual still compelled to live in a society because of the social tolerance. As we often hear a term called the "give and take". Social tolerance will occur if between individuals and groups willing to beat each other and then compromise to not contradict each other. However, if a compromise is not reached between the individual and the group, then they need to recognize and respect each establishment. According Soerjono Soekanto (in Abdulsyani, 2003: 38), in human relations with others, one important thing is a reaction that appeared as the consequence of relations of others. This happens because the human birth already has two principal desires; they are the desire to become one with another human being around him (society) and the desire to be one with the natural surroundings.

We can see from the explanation above, there are three things about the relationship between the individual and society, namely:

1. Individuals have a relatively dominant status of the society,
2. People have a dominant status relative to the individual,
3. Individuals and society are interdependent.

The relationship between the individual and society as mentioned above indicates that the individual has a dominant status relative to the society. Individuals in society are units that are unlimited. Each one of them has a special influence to the society development. Society is not a separate entity with its own interests and has powers without

individual as its member. According to Abdulsyani (2003: 41), individuals in the society felt that they are one with the society, so actually they are a part of a society.

Although in public life the individual must be able to hold his personal feelings. Thus, it can be concluded that the individual and society are something that has always been and must exist in an association because an individual cannot live perfectly without society life.

### **2.2.2 Self-Identity**

Self-identity, or self-concept, is one's concept of oneself, including the perceptions one has about one's abilities, flaws, status, and worth. Sociologists study how self-identity develops, especially in relation to social factors. One influential view of self-identity is that of Mead who argued that a person does not begin life with a self, but rather develops a self (and self-consciousness) by interacting with others.

According to Atkinson (1997:138) teenagers will face a crucial task to develop their sense of individual identity to find the answer 'who I am' and 'where I will go'. Looking for self identity is about decision of what is important and what to be done, also how evaluate 'others' and their own attitude. Sebald (1982:4) states that identity concept deals with the relationship between what a person appears to be in the eyes of others and what she/he feel she/he is. It refers to dynamics of the search for an inner continuity that will match the external social conditions.

Erikson's theory (in Desmita 2009:220), the way a person resolves the crisis will determine their personal identity and future development. The first crisis typically occurs during early middle adolescence, and is called the crisis of identity versus identity confusion. This crisis represents the struggle to find a balance between developing a unique, individual identity while still being accepted and fitting in. Thus, youth must determine who they want to be, and how they want to be perceived by others. Erikson believed that when youth successfully navigate this crisis they emerge with a clear understanding of their individual identity and can easily share this 'self' with others: therefore, they are healthy and well-adjusted. As a result, they are confident individuals who can freely associate with other people without losing their own identity. However, when youth fail to navigate this crisis successfully, they are uncertain about whom they are. Lacking this understanding, they can become socially isolated and cut-off from others; or conversely, they can develop an exaggerated sense of their own importance and may adopt extremist positions. According to Erikson's theory, when youth become stuck in this stage, they will be unable to become emotionally mature adults. The second crisis, occurring between late adolescence and early adulthood, is called the crisis of intimacy versus isolation. This crisis represents the struggle to resolve the reciprocal nature of intimacy. Thus, youth must determine how to develop and to maintain close friendship outside the family, as well as how to achieve reciprocity in romantic relationship.

From the explaining above, we can see that self-identity is the important thing in this study because it is a new way of thinking oneself that emerges as an immigrant in the different culture between his family culture and his society culture.

Self-identity is a person's conception and expression of their individually of group affiliations. The concept is given a great deal of attentions in psychology and is important in identity case.

### **2.2.3 Psychology**

Living in the universe, we can witness many natural events. In order to understand those natural events, science can be very useful. As we all know, there are so many sciences dealing with certain problems. Science can lead us to understand why natural events happen, how natural events happen, and also when natural events happen. Moreover, science can lead us to some prediction and some control over the natural events.

According to Hilgard (1962:2), psychology has its 'pure' and its 'applied' aspects; as an applied science it proposes ways in which psychological knowledge can be used in child rearing in education, in industrial production, in government, and in international relation. Moreover, Hilgard in his book also says that by studying psychology, man should be better able to understand human motives, better able to consider his/her own and other's interests and abilities, better prepared to get along with society.

In fact, that is not easy to apply psychological knowledge to the solving of personal problems. If there are some difficulties, a single course in psychology is not going to teach suddenly to overcome all the difficulties. A course in psychology is not a course in self-help, and a psychology textbook is only a reference for an individual of handling problem.

From the explanation above, it can be concluded that psychology is closely related to human behaviour. By studying psychology, we are able to comprehend the human behaviour, nonetheless, our behaviour. Psychology concerns with the development and the growth of mental condition. Psychology takes place as references in understanding the human behaviour. Thus, psychology will be useful for us in looking forward to learn many things, especially dealing with behaviour, in our ordinary life.

Moreover, Rachlin (1979:201-202) says that psychology is originally a branch of philosophy devoted to the study of mind. The mind itself means the repository of consciousness, sensation, thought, and feeling.

The emergence of psychology as a separate and independent field of study was truly born when Wilhelm Wundt established the first experimental psychology lab in Leipzig, Germany in 1879. Wundt's work was focus on describing the structures that compose the mind. This perspective relied heavily on the analysis of sensation and feelings through the use of introspection, a highly subjective process. Wundt believed that properly trained individuals would be

able to accurately identify the mental processes that accompanied feelings, sensation, and thoughts.

In case above, this research talks about development psychology, this is an area looking at human growth and development over the lifespan. Theories often focus on the development of cognitive abilities, morality, social functioning, and identity.

Psychoanalysis approach was firstly introduced by Sigmund Freud (1923). Therefore, psychoanalysis has medical knowledge as background study. Based on his opinion, psychoanalysis is divided into three systems: id, ego, and superego.

Id is insting impulsive which is equipped to the human when one was born and it works with the hman pleasure. It was the reservoir of other two psychic energies and it controls other two systems. Based on Freud's opinion, id is a true psychic reality. The aim of id is to relax the human from any tensions.

The next system is ego. Ego is a mediator between id and superego. Ego works with secondary process. This process is a part of realistic thinking which means ego arranging the plan, pleasing the needs and testing the plan.

The last system is superego. The building and growing of superego is commonly influenced by instruction and guidance of the society when the human was in childhood.

## **CHAPTER III**

### **RESEARCH METHODOLOGIES**

#### **3.1. Research Design**

In this research, the main focus was on the development of the main character's self identity in *The Namesake* novel. I use a qualitative descriptive reasearch as my research design. Burns and Grove (2003:195) define a research design as a blueprint for conducting a study with maximum control over factors that may interfere with the validity of the findings. Parahoo (1997:142) describes a research design as a plan that describes how, when and where data are to be collected and analysed. Polit and Hungler (1993:36) describe a research design as an overall plan for obtaining answers to questions under study and handling difficulties encountered during the study.

I use a qualitative descriptive reasearch because this study was describing and exploring the society influences towards the main character's self-identity as an Indian immigrant.

According to Wilson (1993:216), qualitative research methods and qualitative analysis aspire to capture what people and their lives are about. In qualitative research, preconceived ideas are put aside. Moody (1990:31) cites Munhall (1982) who states that qualitative research methods are consistent with the philosophy of nursing in which subjectivity, shared experience, interrelatedness and human interpretation of reality are considered. Streubert and Carpenter (1995:10) contend

that the fundamental belief of qualitative research is to create meaning for individual study.

I also use psychology in literature as my approach. In this research, I focus on Sigmund Freud's theory about three systems of someone's personality, they are id, ego, and superego. Id is an instinctive impulsive which is equipped to the human when one was born and it works with the human pleasure. Ego is a part of realistic thinking which means ego arranging the plan, pleasing the needs and testing the plan. While, superego is commonly influenced by instruction and guidance of the society when the human was in childhood.

I use this theory because this research was focused on the main character's self-identity development that influenced by his society. His need of a pleasure in assimilating himself in his society, make him change his self-identity when he faced that his society cannot accept his Indian identity.

### **3.2. Research Instruments**

According to Sugiyono (2007:292), in qualitative research, the researcher or the members of the group of the researchers take the role as the key instrument of the research. An observation sheet is used in order to help the writer as the key instrument of this research. The observation sheet is in the form of table as follows:



No	Answer Question No.	Data	Data Location	
			Page	Line
1				
2				

Table 3.1 : Observation Sheet Table

### 3.3.Data collection

The data collection is done through library research. In collecting data, I use two sources, namely primary sources and secondary sources

#### 3.3.1. Primary data

Primary data are data which are collected for the specific research problem directly through the procedures appropriate to the research problem (Hox & Boeije: 2005, 593). Some citations from *The Namesake* novel by Jhumpa Lahiri were used as the primary data in this reasearch.

#### 3.3.2. Secondary data

According to Hox & Boeije (2005:593), secondary data are primary data which are reused in new research after the addition of new data. The secondary data, which I used, includes dictionaries, collecting data from internet, library research and other reference books in order to get the theories that are used in this research.

### **3.4.Data Analysis**

In analyzing all data about the main character's self-identity in *The Namesake* novel, I analyzed the definition of individual, society and self-identity. In analyzing the data and answering the statements of problem, I used the Psychological Approach. This approach studies about the relation between literary works and their psychological context.

## **CHAPTER IV**

### **RESULTS OF THE DATA ANALYSIS**

This chapter is dividing into two parts. The first part is about the relationship between the main character and the other characters in *The Namesake* novel. The second is about the main character's self-identity development in the novel. Those two parts would be explained more detail as follows:

#### **4.1 The Influence of Society towards the Main Character's Self Identity as an Indian Immigrant as Reflected in Lahiri's The Namesake.**

In this part, I would like to present the influences of the society through the relationships between the main character, Gogol, and the other characters. I will try to figure out how Gogol and the other character relate.

Before I present the relationship between Gogol and the other characters that influences him, I would like to give a brief explanation about Gogol's naming process.

##### **4.1.1 Gogol's Naming Process**

*The Namesake* tells about a story of an Indian immigrant family living in America. The story begins with Gogol's naming process that colored by conflicts due to cultural differences.

India, in the story, is described as a culture that has a close relationship between each family member (in a large-scale family). The right to name a child is possessed by the oldest family member. As an immigrant couple who live far from their families, Ashoke and Ashima look still want to maintain their cultural roots by handing their newly born child's name to Ashima's grandmother who lives in India.

As for a name, they have decided to let Ashima's grandmother, who is past eighty now, who has named each of her other six great-grandchildren in the world, do the honors. And so Ashima and Ashoke have agreed to put off the decision of what to name the baby until a letter comes, ignoring the forms from the hospital about filing for a birth certificate (page 25).

In America, a baby cannot be released from the hospital before her parents made the birth certificate. Directly, a name must be specified immediately.

For they learn that in America, a baby cannot be released from the hospital without a birth certificate. And that a birth certificate needs a name (page 27).

This situation makes a conflict because Ashoke and Ashima should maintain their cultural traditions but it is in contradiction with the legal regulations in their new country, America.

In America, every individual is considered to have the right to make choices on the basis of personal preference and not dependent on other family members. Therefore, in America, parents are considered to have the full right to name their child according to their choice.

Mr. Wilcox nods, and silence ensues. "Don't you have any backups?" he asks.

Ashima frowns. “What does it mean, ‘backup’?”

“Well, something in reserve, in case you didn’t like what your grandmother had chosen.”

Ashima and Ashoke shake their heads, it has never occurred to either of them to question Ashima’s grandmother’s selection, to disregard an eldest’s wishes in such a way (page 28).

In the conversation above, it can be seen how the rights of parents to their son’s name. Parents have full rights to give any name to their children and it doesn’t depend on the other family member.

Ashoke and Ashima finally give a name for the child so they can be discharged from the hospital. The name 'Gogol' attached for a long time because the letter from Ashima’s grandmother did not come. Ashima’s grandmother finally narrated that she had a stroke and died so that the specified name to Gogol never arrived.

#### **4.1.2 Gogol and His Family**

##### ***4.1.2.1 ‘Ganguli’ as an Indian Last Name***

Gogol is the second generation of an Indian immigrant family who lives in America. As the second generation, he is very different with his parents.

First difference comes from Gogol’s family last name ‘Ganguli’ or Gangopadhyay. According to ancestry.com, Gangopadhyay is an educated Brahmin class that has a job or profession as teacher. It shows a concord with Gogol’s father, Ashoke, who works as a lecture, but not with Gogol who choose architect as his profession. ‘Ganguli’ does not influence Gogol’s perception about

his self-identity as his father does. By his last name, he finds his Indian cultural root, but he also faces a conflict in understanding India as his self-identity.

When Gogol was 10<sup>th</sup> and having a holiday in India, Gogol narrated that he was astonished when he found so many Ganguli names in India in a phonebook.

He remembers the astonishment of seeing six pages full of Gangulis, three columns to a page, in the Calcutta telephone directory. He'd wanted to rip out the page as a souvenir, but when he'd told this one to his cousin, the cousin had laughed.... His father had pointed out the name elsewhere, on the awnings of confectioners, and stationers, and opticians. He had told Gogol that Ganguli is a legacy of the British, an anglicized way of pronouncing his real surname, Gangopadhyay (page 67).

By knowing this, he realizes that there are so many people who have the same 'last name' in Calcutta; different thing in America, Ganguli that he knew only him and his family. Last name Ganguli creates a sense of alienation in America because it is not a common name in America. The new knowledge he gained about the origin of his last name indicates his self-identity as Indian.

As someone who was born and lives in America, Gogol faces conflicts in understanding his identity as Indian. Gogol does not fully feel his identity as an Indian because India is not his homeland. One day in the story, he felt very insulted when someone has done insult to his family's last name.

Back home on Pomberton Road, he helps his father paste individual golden letters bought from a rack in the hardware store, spelling out GANGULI on one side of their mailbox. One morning, the day after Halloween, Gogol discovers, on his way to the bus stop, that it has been shortened to GANG, with the word GREEN scrawled in pencil following it. His ears burn at the sight, and he runs back into the house, sickened, certain of the insult his father will feel. Though it is his last name, too, something tells Gogol that

the desecration is intended for his parents more than Sonia and him (page 67).

It is increasingly making Gogol feel isolated and began to question his identity, an Indian or American.

From the explanation above, we can conclude that Gogol's last name had an impact on the understanding his self-identity. On the one hand, he felt as an American, but his last name as identity markers showed that there is no association with the American.

#### ***4.1.2.2 Bengali's Pet Name and Good Name***

Bengalis have a specific naming process tradition. In addition to granting full rights to the oldest family member to name their child, they also give two different names on each individual, pet name and good name. These names are used in a different space. Pet name only used in the family and close friends, while the good name used in a social environment. At first glance, the use of pet names looks the same with the use of nicknames in general, but a pet name is a name that is different from the good name.

They all have pet names. Ashima's pet names is Monu, Ashoke's pet is Mithu (page 26).

Inside the classroom it's a small universe of nicknames --- Andrew is Andy, Alexandra Sandy, William Billy, Elizabeth Lizzy (page 60).

The differences in the using this nickname make a conflict experienced by Gogol. As a child who grew up in the American culture, he does not understand the Bengali tradition. At the time Gogol will start school, his parents are already

preparing a new name, good name, for him. However, he refused to use it because he thinks a different name is a different identity.

But Gogol doesn't want a new name. He can't understand why he has to answer to anything else. "Why do I have to have a new name?" he asks his parents. It would be one thing if his parents were to call him Nikhil, too. ... He is afraid to be Nikhil, someone he doesn't know. Who doesn't know him (page 57).

It shows that a child has realized how name is closely related to identity.

Nickname in Bengali as Gogol understanding is the formation of two different names. Meanwhile, the use of nicknames in America, for him, is a unity of identity as just abbreviate the name of their full name.

Although his parents have tried very hard to explain to their children the traditions of Bengali culture, Gogol still rejects the new name so that the name 'Gogol' remains attached until he gets older.

Through this incident Gogol began to feel strange with his name and his family culture. He feels very different from his parents and he is not comfortable with the family culture about pet names and good names. It looks influence him about his preference culture. He prefers American's than Bengali's. In the story, finally he changed his name to Nikhil because he thinks that Nikhil is more American than Gogol (it will be explained more in the other sub-chapter IV).

#### **4.1.3 Gogol and Ruth**

After changing his name to Nikhil Ganguli legally, Gogol has a serious relationship with an American woman named Ruth. Their relationship does not



last well and doesn't last for a long time. Gogol does not want to bring Ruth farther into his family cultural environment because he thought that Ruth will not be able to fit to his family cultural environment that totally different with Ruth's cultural background, America.

... He cannot picture her at the kitchen table on Pemberton Road, in her jeans and her bulky sweater, politely eating his mother's food. He cannot imagine being with her in the house where he is still Gogol (page115).

He could not imagine the existence of Ruth in an environment where he is 'Gogol' because Gogol's environment is very different cultural environment with Ruth's, America.

The phrase 'eating his mother's food' marking clearly that Ashima always cook Indian cuisine at home. Gogol made clear boundary between cultures that lie behind, America and India. He wants to completely change his identity of American by not involving Ruth in his family life.

The separation is done by Gogol is inseparable from the role of his parents who cannot accept Gogol relate to American women because of different cultural identities.

They've even gone so far as to point out examples of Bengali men they know who've married Americans, marriages that have ended in divorce (page117).

His parents' responses to his relationship with an American girl, Ruth, make Gogol want to go further and separate himself from his family culture. Instead, Gogol's parents do not want their son left India as his cultural identity.

This understanding has led to conflicts that marked by the end of Gogol and Ruth's relationship.

#### **4.1.4 Gogol and Maxine**

Gogol narrated have a relationships with another American woman, Maxine, after broke up with Ruth. Maxine is an American woman who takes a relationship with Gogol after Gogol graduated from his college and moves also live in New York. In his relation with Maxine, Gogol realizes that Maxine looks him different from his parents that have more relevance to the Indian culture and consider India as their identity.

She is surprised to hear certain things about his life: that all his parents' friends are Bengali, that they had had an arranged marriage, that his mother cooks Indian foods every day, that she wears saris and a bindi. "Really?" she says, not fully believing him. "But you're so different. I would never have thought that." He doesn't feel insulted, but he is aware that a line has been drawn as the same (page 138).

Maxine does not want to go further in Indian culture and considers Gogol as a fully Americans. It can be seen when Maxine always change the dialogue subject when Gogol tells about his parents and his past.

He realizes it's the first time he mentioned his parents to her, his past. He wonders if perhaps she'll ask him more about these things. Instead she says, "Silas likes you. He's very picky." (page 135).

From the quotation above, we can see that Maxine considers Gogol as Americans. It also happened to Maxine's family when they do not call Gogol 'Nikhil', but Nick'.

“Oh, Nick. Your mother called,” Gerald said ... (page 170).

“You’re not going to spend the night there, are you, Nick?” she asks him.... “I know. I’m so sorry, Nick. Just promise me you’ll go to a hotel.” (page 177).

Although Nikhil is a new name that Gogol used to show his new identity, Nikhil is still associated with Indian culture. Instead, Nick can show the relationship with America. Maxine’s family positioning and receive Gogol’s identity with certain restrictions, as a person who was born in America and as a person who is fully American. The way Maxine’s family treat Gogol, makes Gogol had to make a choice about searching his identity more. Finally, Gogol seeks to get closer to American culture as a whole by going deeper into Maxine’s family and leaves his family who are always linked him with India.

Quickly, simultaneously, he falls in love with Maxine, the house, and Gerald and Lydia’s manner of living, for to know her and love her is to know and love all these things (page 137).

... He is conscious the fact that his immersion in Maxine’s family is a betrayal of his own (page 141).

Gogol realizes that his attempt to get closer to American culture betrays his family, but Gogol still does it in order to get his sense of belonging.

Conflicts began to arise when Gogol's father died and made Gogol feel guilty. Finally, Gogol decides to come back closer to his family. It makes Gogol and Maxine’s relationship ended because Gogol knows that he cannot bring Maxine to his family and his family’s culture.

But she had not understood being excluded from the family’s plans to travel to Calcutta that summer to see their relatives and scatter Ashoke’s ashes in the Ganges... And so, a few months

after his father's death, he stepped out of Maxine's life for good (page 188).

Gogol's effort to go back closer to his family and his Indian culture is along with his rejection of American culture and Maxine. Indirectly, Gogol and Maxine create limits on the firm understanding of their own cultural identity. Kathryn Woodward (1997: 30) said "the ways in which culture sets boundaries and marks out the difference are crucial to our understanding of identities". The restrictions made in regard culture as an identity affects the understanding of Gogol's identity.

Through his relationship with Maxine, we can see that Gogol attempts to establish his identity as an Americans are not fully realized.

#### **4.1.5 Gogol and Moushumi**

After the relation between Gogol and Maxine ended, Ashima introduces Gogol to Moushumi, a daughter of Ashima's best friend. Moushumi is someone who knows Gogol since he was a child because their parents are best friend. It makes Gogol feels that Moushumi knows him well, as Nikhil or Gogol.

This is the first time he's been out with a woman who'd once known him by that other name (page 193).

Gogol feels the same culture between him and Moushumi can solve his problem he faced all the time. Beside their same culture, Gogol finds many similarities between them.

In a way, he realizes, it's true— they share the same coloring, the straight eyebrows, the long, slender bodies, the cheekbones, and dark hair (page 203).

Moushumi and Gogol are the second generation of Indian immigrant who live in America and live in two different cultures, American and Indian. As the second generation, Moushumi also faces a problem as Gogol faces that she does not like her name because of mispronunciation.

Moushumi argues that a name like hers is a curse, complains that no one can say it properly, that the kids at school pronounced it Moosoomi and shortened it to Moose. "I hated being the only Moushumi I knew," she says (page 239).

Same with Gogol, they have named which hard to pronounce by American and it makes them think that their identities are such an alien name. Finally, Moushumi uses Mouse and Gogol become Nikhil. In his article "What's in a name?", Thomas H. Benton said that success seems to come easier to people with common American names than confer confidence and a stronger sense of belonging. We can see that people with a common name in American culture feel easier to get their sense of belonging than using uncommon name.

Similarly with Gogol, Moushumi also had a relationship with American man named Graham which ended because Graham cannot accept Moushumi and her Indian culture.

To her surprise, he was complaining about it, commenting that he found a taxing, found the culture repressed. All they did was visit her relatives, he said. ...There was nothing to drink. "Imagine dealing with fifty in-laws without alcohol. I couldn't even hold her hand on the street without attracting stares," he had said (page 217).

Moushumi and Gogol eventually married, but their marriage did not run smoothly because Moushumi feels trapped in a marriage that curbs her as an independent woman because now she has to put her interests of her new family, especially her husband.

Two years ago she would have said yes on the spot. But it's no longer possible to fly off to France for the year, now that she has a husband, a marriage, to consider (page 246).

Finally, the relationship between Gogol and Moushumi ended. Because of Moushumi's falling to her marry, she feels bored because she is not a free woman anymore. Moushumi, in the story, narrated that she betrays Gogol by having another relationship with her old friend, Dimitri, and she feels more comfortable with Dimitri than Gogol. It shows that the same root of culture cannot unite two individuals in a marriage.

One Friday she finds herself alone in Dimitri's apartment;....She watches him from the window, walking down the block, a small, balding, unemployed middle-aged man, who is enabling her to wreck her marriage. She wonders that she is the only woman in her family ever to have betrayed her husband, to have been unfaithful (page 266).

Moushumi gives a special meaning in Gogol regarding the formation of identity in two cultures that lie behind them, which is a third culture. After the divorce with Gogol, Moushumi moves to France to overcome her disappointment of Indian and American culture.

Immersing her-self in a third language, a third culture, had been her refuge—she approached French, unlike things American or Indian, without guilt, or misgiving, or expectation of any kind. It was easier to turn her back on the two countries that could claim her in favor of one that had no claim whatsoever (page 214).

Although at the first Gogol does not recognize, the name 'Gogol' as the name of Russia is not taken to mean that he must establish an identity as Russians, but symbolically, Russia marks that he should not be fixated on one culture, American or Indian which are not able to accept him fully. The establishment in the third cultural space marks that Gogol and Moushumi can move dynamically without having to rely on a single reference to a particular culture.

#### **4.2 The Main Character's Self-identity Development as Reflected in *The Namesake* Novel**

The main character's self-identity development cannot be separated from someone's self. Based on Freud's opinion, psychoanalysis is divided into three systems: id, ego, and superego.

Id is instigating impulsive which is equipped to the human when one was born and it works with the human pleasure. It was the reservoir of other two psychic energies and it controls other two systems. Based on Freud's opinion, id is a true psychic reality. The aim of id is to relax the human from any tensions.

The next system is ego. Ego is a mediator between id and superego. Ego works with secondary process. This process is a part of realistic thinking which means ego arranging the plan, pleasing the needs and testing the plan.

The last system is superego. The building and growing of superego is commonly influenced by instruction and guidance of the society when the human was in childhood.

#### **4.2.1 'Gogol' as an Alienated Identity**

First name may be seen as a marker of individuals which presented themselves in their environment. First name is more widely used by someone to interact with others around them. First name as an identity cannot be separated from how others give their views and position one. Because of it, first name to Gogol is very influential in how he positioned and sees himself in his environment. He wants to be accepted in his environment and get recognition from others. The name 'Gogol', in fact, always raises questions of others.

"Was that really his name, was that the last name, was it short for something else He did not ask, as many foolishly did, "Was not he a writer" (page 89).

These questions always arise and reinforce the perception of how foreign is 'Gogol'. Other effects also lead to a sense of inferiority and self-confidence in Gogol's relationship to his environment.

Other boys his age have already begun to court girls, asking them to go to the movies or a pizza parlor, but he cannot imagine saying, "Hi, it's Gogol" Potentially under romantic circumstances. He cannot imagine this at all (page 76).

It shows how a name has a strong influence of providing a certain perception. If the last name shows Gogol's identity as an Indian, otherwise the name 'Gogol' did not show India at all.

For by now, he's come to hate questions pertaining to his name, hates having constantly to explain. He hate having to tell people that it does not mean anything "in Indian" (page 75).



Questions about his name become a burden to Gogol. Another thing that bothered him with the name 'Gogol' occurred when he wanted to abbreviate his name to common names in America, but he cannot.

At times he wishes he could disguise it, shorten it somehow, the way the other boy in his Indian school, Jayadev, had gotten people to call him Jay. But Gogol, already short and catchy, resists mutation (page 76).

Gogol tries to compare himself with his friend who is the same second-generation of Indian immigrant families. He saw Jayadev seen Indian, but Jay looks like more American. Through this thing, Gogol seen to immerse himself into American culture, but his 'alien' name makes him difficult to realize these desires.

'Gogol' is a name derived from the Russian. The name 'Gogol' as a Russian name made him feels not entirely be one of the cultures that lie behind, India and America. Gogol thinks that a name must show a national and cultural identity.

He hates that his name is both absurd and obscure, that it has nothing to do with who he is, that it's Neither Indian nor American but all of things Russians (page 76).

From the quotation above, we can see that 'Gogol' makes him difficult to positioned himself because it makes his identity is not clear.

In the process of identification of his name, Gogol did a comparison against other Russian names. 'Gogol' sounds very strange and not many people use it as a name. It makes him feel alienated from his environment.

From the little he knows about the Russians writers, it dismays him that his parents choose the weirdest namesake. Anton Leo or he could have lived with. Alexander shortened to Alex, he would have greatly preferred. But Gogol sounds ludicrous to his ears, lacking dignity or gravity (page 76).

His rejection to 'Gogol' is getting more when he realized that the name 'Gogol' is not the first name of the writer Nikolai Gogol, but the last name that is used later by his parents for his first name.

This writer- he is named after Gogol is not his first name. His first name is Nikolai. Not only Gogol Ganguli has a pet name turned good name, but a last name turned first name. And so it occurs to him that he knows no one in the world, in Russia or India or America or anywhere, shares his name. Not even the source of his namesake (page 78).

It makes Gogol more difficult to find his sense of belonging in his environment. It can be seen from quotation above, Gogol realizes that he will not find a person who has the same first name with him even in Russia.

In one class, Gogol learns about Russian especially Nikolai. He learned that apparently Nikolai Gogol has a psychiatric disorder. His teacher is more explaining about the negative side of the writers.

He was reputed to be a hypochondriac and a deeply paranoid, frustrated man. He was, in addition, by all accounts, morbidly melancholic, given to fits of severe depression (page 91).

By knowing this new knowledge, Gogol is more deny his name. He did not want to be associated with Nikolai Gogol because he was afraid other people will equate him with the writers.

We can see how name as an identity can create a quality of a personal perception. Gogol too fixated on Nikolai Gogol as a person; consider the relationship between Nikolai Gogol with his identity. Gogol was uncomfortable with his name along with his knowledge development and it makes him assume that 'Gogol' is an alienated name. It can be concluded that the id of Gogol is in the form of his psychic reality that he has a weird name which should be received. This feeling makes Gogol difficult to be assimilated with his society as he wishes.

#### **4.2.2 'Nikhil' as an Overcoming Identity**

Gogol seeks to eliminate the resistance in the name 'Gogol' as his identity. He follows his ego, a part of his realistic thinking and planning, to change his name become a different name because he wants to please his needed of his society perception about him. Gogol was inspired to change his name after reading an article that discusses in detail about changing name that made by a variety of well-known figures in the world.

They had all renamed themselves, the article said, adding that it was right belonging to every American citizen. He read that tens of Thousands of American Reviews their names had changed Click or call now year. All it took was a legal petition, the article had said (page 99).

In the article, asserts that changing name is very easy to do just by making an endorsement. Gogol change his name to 'Nikhil' when he was about to enter college. He thinks college as a new environment where he can create a new identity.

In the case to change his identity, Gogol also change other efforts that can realize the formation of a new identity as a change in behavior, habit, and appearance. 'Nikhil' marks that a person changes into a different person than before.

.... that he's Nikhil it's Easier to ignore his parents, to tune out their concerns and pleas ....It's a Nikhil, that first half, that he grows a goatee, starts smoking Camel Lights at parties.... It is as Nikhil that he takes the Metro-North into Manhattan one weekend with Jonathan and gets himself a fake ID that allows him to be served in New Haven Liquor bars. It is as Nikhil that he loses his virginity at a party at Ezra Stiles... (page105).

From the quotation above we can see that 'Nikhil' changes Gogol's character to be a very different person than before. By using 'Nikhil', Gogol feels easier to ignore his parents and easier to merge with his new environment than when he used 'Gogol' as an identity.

Although 'Nikhil' actually still have a relevance to Nikolai Gogol's name, he seems that he wants to make a distance with the writer. He feels that his personality really different with Nikolai Gogol. It can be seen from the quotation above, Gogol loses his virginity after he changed his name to Nikhil. He doesn't want to be like Nikolai Gogol that stills a virgin until the end of his life.

He had troubled making friends. He never married, fathered no children. It's commonly believed he died a virgin (page 91).

The new identity realized by increasing many different factors that created by 'Nikhil' and 'Gogol'. Those names are not only two different names, but also showed effort to establish a completely different person.

#### **4.2.3 'Gogol' and 'Nikhil' as Double Identities**

Environment and interaction with others are instrumental in the formation of a new identity. What happened to Gogol shows how the formation of a new identity can only be done when he is in a new environment.

Suddenly since everything else is so new, going by a new name does not feel so terribly for Gogol (page 104).

Gogol can create himself as an individual with a new identity because other people in his new environment do not know about Gogol in past. This identity changing does have limitations that are marked with the environment and individuals.

Changing name that Gogol do is an effort to eliminate his past and his origin in the past. The fact, his identity as 'Gogol' cannot be eliminated entirely because his figure still have to interact and get back to his past neighborhood at a certain time. It shows change an identity become a new identity cannot be separated from the role of other people around.

He is aware that his parent, and their friends, and the children of their friends, will never call him for anything but Gogol. He will remain Gogol during holidays and in summer; Gogol will revisit him on each of his birthdays (page 103).

His old environment such as his family and his friends who know him formerly, keep calling him 'Gogol'. Not only that, some people who know him do not perceive Gogol as a new or different individual. In other words, his old environment cannot accept his identity changing (indirectly). Gogol cannot fully create a new identity because 'Gogol' will be attached to a part of him.

Barriers in the formation of a new identity as 'Nikhil', mainly, due to his family that could not call him with his new name and may not treat him as a new individual. 'Gogol' will always become his identity when he is within his family and his old environment.

... Unwillingly, he goes home every other weekend...Nikhil evaporates and Gogol claims him again (page 106).

This problem indicates that the change of his name that uses to form a new identity and eliminate the old identity will not be realized. Gogol impossibility to leave his past make Gogol feels that he has double identities. His efforts to create a new identity make a conflict because in the end he felt having two identities that are different and contradictory.

At times he feels as if he's cast himself in a play, acting the part of twins, indistinguishable to the naked eye yet fundamentally different (page 105).

Gogol's conflicts show that he basically cannot put himself dynamically in a different space. The change of name to delete the identity before shows efforts to establish a new identity that is singular may not be realized because it is not possible to leave the environment in which he has his identity before.

#### **4.2.4 Accepted Final Identity**

Changes his name to 'Nikhil' is Gogol's attempt to immerse himself into American culture environment. Gogol was in conflict of cultural differences as a second generation of Indian immigrant who live in America. As a man living in two cultures, Gogol faces a conflict in understanding and looking at his cultural

identity. It is not independent from his surrounding people in giving views on cultural identity.

In his new environment as 'Nikhil', Gogol does separating identity as 'Gogol' and 'Nikhil' that is motivated by the problem of cultural differences. We can see this thing when Gogol has a relationship with Ruth, an American girl. He did not want to bring Ruth farther into his family life because he considered that Ruth will not be able to adjust herself in Gogol's cultural family life. Gogol could not describe or imagine him and Ruth when they are in a cultural background life that is different from American environment.

He cannot picture her at the kitchen table on Pemberton Road, in her jeans and her bulky sweater, politely eating his mother's food. He cannot imagine being with her in the house where he is still Gogol (page 115).

This thing also happens when Gogol was in relationship with Maxine, American girl. In his relationship, he seeks to get closer to American culture entirely, through Maxine's family, and away from his family especially the family's culture.

He is conscious of the fact that immersion in Maxine's family is betrayal of his own (page 141).

Conflicts that experienced by Gogol in his understanding of cultural identity rise when his father died. Through his father's dead, Gogol began to feel guilty for having left his family and started to return to the family environment which is automatically followed by the family's culture, 'India'. The return of Gogol to 'Indian' culture makes him gradually reject 'American' culture. It is

proved that the change of name cannot solve the identity crisis problem that experienced by Gogol.

In the end, Gogol is no longer showing his refusal to 'Gogol' names although he used 'Nikhil' as an official identity. He realized that the two names, 'Gogol' and 'Nikhil', cannot be removed from himself because it contains the meaning associated fully with him.

And in that case Nikhil will live on, publicly celebrated, unlike Gogol, purposely hidden, legally diminished, now all but lost (page 290).

In fact, Ashoke implicitly showed an attempt to provide a solution to Gogol's identity crisis as a result of his name and perception about cultural identity. Ashoke gave a novel entitled '*The Overcoat*' in Gogol's fourteenth birthday.

Today, his son's birthday, is a day honor to life.... Ashoke decides to keep the explanation of his son's name to himself....  
"Do you know what Dostoyevsky once said?" Gogol shakes his head.  
"We all came out of Gogol's Overcoat."  
"What's that supposed to mean?"  
"It will make sense to you one day. Many happy returns of the day." (page 78).

Nikolai Gogol is Ashoke's favorite writer since he was twelve years old. And from all books that wrote by Nikolai Gogol, '*The Overcoat*' is his most favorite book.

His favorite story in hte book was the last, "*The Overcoat*", ... (page 14)



Ashoke borrows Nikolai Gogol's name also because he feels that because of the writer's book, he can be saved when he gets a train accident.

He was clutching a single page of "The Overcoat", crumpled tightly in his fist, and when he raised his hand the wad of paper dropped from his fingers. "Wait!" he heard a voice cry out. "The fellow by that book. I saw him move."

He was pulled from the wreckage, placed on a stretcher, transported on another train to a hospital in Tatanagar.... (page 18).

From the explanation above, we can see that the accident experienced by Ashoke is the background of Gogol's name. In other words, it can be concluded that Ashoke's reason to give his son with his favorite writer's name is Gogol's superego although it is a weak superego. The story of his father cannot prevent Gogol's wishes to change his identity by changing his name.

However, Gogol did not realize it until the end of the story. After he experienced various conflicts due to cultural differences that lie behind him, he found the novel from his father. This event realizes Gogol that he actually never goes too far from the city where he was born and spent the days with his family before changing his name.

He had spent years maintaining distance from his origins... And yet, for all his aloofness toward his family in the past, his years at college and then in New York, he has always hovered close to this quiet... (page 281).

Gogol realizes that the relationship between himself and his family will never be interrupted. The novel ends with Gogol who started reading 'The Overcoat' novel.

He turns to the first story. "The Overcoat." (page 290).

For now, he starts to read (Page 291).

Symbolically, it marks that eventually Gogol can accept back 'Gogol' which is given by his father to him and begin to understand the significance behind the name. With his understanding and perspective regarding the name 'Gogol' deeper than before, it was able to make him to move dynamically between the two cultures that are different, Indian and American.

## **CHAPTER V**

### **CONCLUSION AND SUGGESTION**

This chapter, first, talks about the conclusion that I draw from the analysis; and second it discusses my suggestion for next researchers.

#### **5.1 Conclusion**

The Namesake shows the condition of cultural diversity in particular that faced by Indian immigrants in America. The conflict between the dominant culture and cultural roots coloring the problems that described in the novel. The Namesake shows opposition to the understanding of self-identity that includes cultural identity (collective identity and dominant identity) which relate to the name.

According to the interpretation and description of the analysis, there are conclusions that can be drawn from the analysis. First, in the striking cultural differences, the society is very influential thing in the development of personality and understanding of one's self-identity. It showed through the main character, Gogol, in the process his of interaction with the society where he lives. When he was a child and had not a lot of interaction with American culture, he refused his 'good name' that gave by his parents when he would entered the school. However, along with the development of his interaction he had with the American people and Indian people, he began to find oddities in his name and began to feel

discomfort to his cultural identity. It ends on changing his name to 'Nikhil' as changes his identity as American. From the explanation above, we can see that the society is very influential in the development of one's self, especially on his/her self-identity.

Second, from the analysis found that Gogol feels himself as a new individual - the American, when he is in a new society where the society do not know his past as 'Gogol'. This is contrast with the fact that he cannot be separated from the society where he is known as 'Gogol'. This fact makes him feel that he has two personalities and identities that are very different. However, after meeting with other character, Moushumi, he realized that he just needs to move dynamically to live in two very different cultures.

From the explanation above, it can be inferred that changing identity cannot solve the problem. It is because of strong relation between an individual and his/her society, so he/she cannot move freely. We can see that move dynamically in two different cultures in a society is something which will make us be able to accept our self-identity.

## **5.2 Suggestion**

Based on the conclusions above, I would present some suggestions to the readers. I hoped that the readers could appreciate works of literature not only as an entertainment but also as a lesson. The works of literature contain education that can be applied in real life and it can enhance the quality of a person.

The readers should do a good negotiation with the societies so we do not need to face the crisis of identity. We also should increase our awareness on society's influences and try to be ourselves to live in different societies, so we can live comfortable. I also expected that this research can be used as a reference for those who would conduct a further discussion on the influence of society in self-identity development, especially to an immigrant's identity.

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## APPENDIX

### Appendix 1: The Namesake Summary

The year is 1968, and Ashima Ganguli, a Bengali woman who has recently moved to Cambridge, Massachusetts with her new husband, is about to give birth. Her husband, Ashoke, accompanies her to the hospital in a taxi. In the waiting room of the hospital, Ashoke remembers how in 1961, as he was taking the train from Calcutta to Jamshedpur to visit his grandfather and collect the books he was to inherit from him, there was an accident and he had nearly died. On the train, he had been reading a collection of short stories by Nikolai Gogol, a Russian author, when the locomotive engine and seven bogies derailed, causing Ashoke's car to be flung into a nearby field. Rescue workers found Ashoke because of the book page he clutched in his hand.

Their baby boy is born in the morning. Ashima and Ashoke want to wait to name him until a letter arrives from Ashima's grandmother with two name options: one for a boy and one for a girl. It is the Bengali tradition to have a respected elder choose the name of a child. However, it is time to leave the hospital and the letter has not arrived, so they decide to make up a pet name that will be used until they can officially name their baby based on his grandmother's wishes. Ashoke chooses Gogol, the name of the author whose stories he was reading when the train crashed years before.

By 1971, the Gangulis have moved from Harvard Square to a university town outside Boston. After two years in university-subsidized housing, Ashima and Ashoke decide to buy a home. The new house is on Pemberton Road, and there are no Bengali neighbors. On the first day of Gogol's kindergarten, his parents tell the principal, Mrs Lapidus, that she should call Gogol by his formal name, "Nikhil." But she overhears them referring to him as "Gogol" and asks him what he would like to be called. When he answers "Gogol," it sticks.

On Gogol's fourteenth birthday, his father comes into his room and gives him his birthday present: The Short Stories of Nikolai Gogol. Gogol is more interested in listening to the Beatles than looking at the book, and he is unable to appreciate it. Ashoke begins to tell Gogol about the train accident that made him appreciate the author Gogol so much, but stops because he realizes Gogol cannot yet understand. Gogol stashes the book away when his father leaves. The next year, the Gangulis decide to go to Calcutta for eight months while Ashoke is up for sabbatical at the university. Gogol begins his junior year of high school in the fall, taking English with Mr. Lawson. Mr. Lawson knows about the Russian author Gogol and assigns the class to read one of his short stories, "The Overcoat."

The summer before he leaves for college at Yale, Gogol goes to probate court and legally changes his name to Nikhil. Gogol goes to Yale and introduces

himself as Nikhil; however, it takes a while before he really feels like Nikhil. He begins to date a girl named Ruth, but they grow apart while she is studying abroad at Oxford. The next Thanksgiving, Ashoke tells Gogol about the origin of his name; about the train accident in which he was almost killed. Gogol asks him if he reminds him of that night that he almost died, and his father says no; he reminds him of "everything that followed."

By 1994, Gogol is living in a tiny apartment in New York working as an architect. He begins to date a woman named Maxine Ratliff. Her parents, Lydia and Gerald, are incredibly wealthy, and they interact in a casual but intelligent way that is totally opposite the behavior of Gogol's own parents. He begins spending most of his time at their home rather than at his own apartment, and he feels effortlessly incorporated into their lives.

While Ashima is addressing Christmas cards one quiet day, Ashoke calls at 3 pm and tells her he is at the hospital. His stomach has been bothering him all day, so he has driven himself to the hospital to get it checked out. After two hours, she has not heard from Ashoke and so she calls the hospital. An intern tells her that Ashoke has "expired." He has died from a massive heart attack. Gogol flies to Ohio to identify his father's body and clean out his apartment. The next morning, he flies home to Boston to be with his mother and Sonia. At the house on Pemberton Road, many people come by to sit with them in mourning. Sonia decides to live there with her mother for a while.

A year after Ashoke's death, Gogol has broken up with Maxine. Ashima encourages him to call Moushumi Mazoomdar, the daughter of family friends whom Gogol has grown up around at family parties. She tells him that she moved to Paris to study French literature, and then moved to New York to follow her ex-fiancé, an American named Graham. After the fight that ended their engagement, Moushumi had taken the rest of the semester off from NYU and mourned, finally returning to school in the fall. It was then that she had met Gogol. Gogol and she begin to date seriously.

Within a year of dating, Gogol and Moushumi get married in New Jersey in a ceremony that is almost entirely planned and managed by their parents. They move into an apartment together and get used to married life. They go to Paris in March together; Moushumi is presenting a paper at a conference, so Gogol accompanies her as a vacation. While there, he feels lonely because Moushumi is so obviously at home in the city. Two days after their first wedding anniversary, Moushumi comes across a resume at the university from a man named Dimitri Desjardins whom she knows from her teenage and college years. Moushumi begins having an affair with Dimitri on Mondays and Wednesdays, after she teaches her class. Gogol knows nothing of his wife's affair with Dimitri. He has the vague feeling that something is not right in his marriage with Moushumi, but he can't put his finger on what.

A year later, before Christmas of the year 2000, Ashima is preparing food for the party she will throw that evening. She has decided to move out of the house on Pemberton Road to spend six months at a time in Calcutta with her

family and six months in the United States with her children and friends. The reader learns from Ashima's point of view that Sonia and [Ben](#) are going to be married in Calcutta in a little over a year, and that Gogol and Moushumi decided to get a divorce. Gogol arrives at the train station before Sonia and Ben are there to meet him. He remembers the year before, how on the train ride from New York to the house at Pemberton Road he had discovered Moushumi's affair with Dimitri. They had spent the holiday at the house on Pemberton Road as planned, but she had left the day after Christmas to go back to New York, and when Gogol returned to the apartment days later, she had packed up and left for good. Now, arriving at the train station a year later, he sees Sonia and Ben pulling up in his mother's car to take him to the house one last time.

Party guests arrive and Gogol goes back to his old bedroom and discovers the book his father had given him so many years ago on his birthday: the collection of short stories by Nikolai Gogol. At the time, he had had no appreciation for it and hadn't even read a single story. Now, he sees the inscription his father has written inside: "The man who gave you his name, from the man who gave you your name." He takes his time, not going downstairs with the camera just yet; he sits down and begins to read "The Overcoat."

(<http://www.gradesaver.com/the-namesake/study-guide/summary>)

## Appendix 2: The Research Data

### List of Research Data Taken From “*The Namesake*”

No	Answer Question No.	Data	Data location	
			Page	Line
1.	1	As for a name, they have decided to let Ashima’s grandmother, who is past eighty now, who has named each of her other six great-grandchildren in the world, do the honors. And so Ashima and Ashoke have agreed to put off the decision of what to name the baby until a letter comes, ignoring the forms from the hospital about filing for a birth certificate.	25	8
2.	1	They all have pet names. Ashima’s pet names is Monu, Ashoke’s pet is Mithu.	26	6
3.	1	For they learn that in America, a baby cannot be released from the hospital without a birth certificate. And that a birth certificate needs a name.	27	18
4.	1	Mr. Wilcox nods, and silence ensues. “Don’t you have any backups?” he asks. Ashima frowns. “What does it mean, ‘backup’?” “Well, something in reserve, in case you didn’t like what your grandmother had chosen.” Ashima and Ashoke shake their heads, it has never occurred to either of them to question Ashima’s grandmother’s selection, to disregard an eldest’s wishes in such a way.	28	1

5.	1	But Gogol doesn't want a new name. He can't understand why he has to answer to anything else. "Why do I have to have a new name?" he asks his parents. It would be one thing if his parents were to call him Nikhil, too. ... He is afraid to be Nikhil, someone he doesn't know. Who doesn't know him.	57	1
6.	1	Inside the classroom it's a small universe of nicknames --- Andrew is Andy, Alexandra Sandy, William Billy, Elizabeth Lizzy.	60	2
7.	1	He remembers the astonishment of seeing six pages full of Gangulis, three columns to a page, in the Calcutta telephone directory. He'd wanted to rip out the page as a souvenir, but when he'd told this one to his cousin, the cousin had laughed..... His father had pointed out the name elsewhere, on the awnings of confectioners, and stationers, and opticians. He had told Gogol that Ganguli is a legacy of the British, an anglicized way of pronouncing his real surname, Gangopadhyay.	67	14

8.	1	Back home on Pomberton Road, he helps his father paste individual golden letters bought from a rack in the hardware store, spelling out GANGULI on one side of their mailbox. One morning, the day after Halloween, Gogol discovers, on his way to the bus stop, that it has been shortened to GANG, with the word GREEN scrawled in pencil following it. His ears burn at the sight, and he runs back into the house, sickened, certain of the insult his father will feel. Though it is his last name, too, something tells Gogol that the desecration is intended for his parents more than Sonia and him.	67	25
9.	2	For by now, he's come to hate questions pertaining to his name, hates having constantly to explain. He hates having to tell people that it does not mean anything "in Indian".	75	35
10.	2	He hates that his name is both absurd and obscure, that it has nothing to do with who he is, that it's Neither Indian nor American but all of things Russians.	76	5
11.	2	At times he wishes he could disguise it, shorten it somehow, the way the other boy in his Indian school, Jayadev, had gotten people to call him Jay. But Gogol, already short and catchy, resists mutation.	76	15
12.	2	Other boys his age have already begun to court girls, asking them to go to the movies or a pizza parlor, but he cannot imagine saying, "Hi, it's Gogol" Potentially under romantic circumstances. He cannot imagine this at all.	76	19

13.	2	From the little he knows about the Russians writers, it dismays him that his parents choose the weirdest namesake. Anton Leo or he could have lived with. Alexander shortened to Alex, he would have greatly preferred. But Gogol sounds ludicrous to his ears, lacking dignity or gravity.	76	23
14.	2	Today, his son's birthday, is a day honor to life.... Ashoke decides to keep the explanation of his son's name to himself.... "Do you know what Dostoyevsky once said?" Gogol shakes his head. "We all came out of Gogol's Overcoat." "What's that supposed to mean?" "It will make sense to you one day. Many happy returns of the day."	78	12
15.	2	This writer-he is named after Gogol is not his first name. His first Name is Nikolai. Not only Gogol Gangui has a pet name turned good name, but a last name turned first name. And so it occurs to him that he knows no one in the world, in Russia or India or America or anywhere, shares his name. Not even the source of his namesake.	78	29
16.	2	"Was that really his name, was that the last name, was it short for something else He did not ask, as many foolishly did, "Was not he a writer".	89	3
17.	2	He was reputed to be a hypochondriac and a deeply paranoid, frustrated man. He was, in addition, by all accounts, morbidly melancholic, given to fits of severe depression.	91	7

18.	2	He had troubled making friends. He never married, fathered no children. It's commonly believed he died a virgin.	91	10
19.	2	They had all renamed themselves, the article said, adding that it was right belonging to every American citizen. He read that tens of Thousands of American Reviews their names had changed Click or call now year. All it took was a legal petition, the article had said.	99	9
20.	2	He is aware that his parent, and their friends, and the children of their friends, will never call him for anything but Gogol. He will remain Gogol during holidays and in summer; Gogol will revisit him on each of his birthdays.	103	8
21.	2	Since everything else is suddenly so new, going by a new name does not feel so terribly for Gogol.	104	1
22.	2	.... that he's Nikhil it's Easier to ignore his parents, to tune out their concerns and pleas ....It's a Nikhil, that first half, that he grows a goatee, starts smoking Camel Lights at parties.... It is as Nikhil that he takes the Metro-North into Manhattan one weekend with Jonathan and gets himself a fake ID that allows him to be served in New Haven Liquor bars. It is as Nikhil that he loses his virginity at a party at Ezra Stiles...	105	7
23.	2	At times he feels as if he's cast himself in a play, acting the part of twins, indistinguishable to the naked eye yet fundamentally different.	105	29
24.	2	... Unwillingly, he goes home every other weekend... Nikhil	106	28



		evaporates and Gogol claims him again.		
25.	1/2	He cannot picture her at the kitchen table on Pemberton Road, in her jeans and her bulky sweater, politely eating his mother's food. He cannot imagine being with her in the house where he is still Gogol.	115	24
26	1	They've even gone so far as to point out examples of Bengali men they know who've married Americans, marriages that have ended in divorce.	117	3
27	1	He realizes it's the first time he mentioned his parents to her, his past. He wonders if perhaps she'll ask him more about these things. Instead she says, "Silas likes you. He's very picky."	135	31
28	1	Quickly, simultaneously, he falls in love with Maxine, the house, and Gerald and Lydia's manner of living, for to know her and love her is to know and love all these things.	137	14
29	1	She is surprised to hear certain things about his life: that all his parents' friends are Bengali, that they had had an arranged marriage, that his mother cooks Indian foods every day, that she wears saris and a bindi. "Really?" she says, not fully believing him. "But you're so different. I would never have thought that." He doesn't feel insulted, but he is aware that a line has been drawn as the same.	138	16
30	1/2	He is conscious the fact that his immersion in Maxine's family is a betrayal of his own.	141	7

31	1	“Oh, Nick. Your mother called,” Gerald said	170	28
32	1	“You’re not going to spend the night there, are you, Nick?” she asks him..... “I know. I’m so sorry, Nick. Just promise me you’ll go to a hotel.”	177	7
33	1	But she had not understood being excluded from the family’s plans to travel to Calcutta that summer to see their relatives and scatter Ashoke’s ashes in the Ganges... And so, a few months after his father’s death, he stepped out of Maxine’s life for good.	188	12
34	1	This is the first time he’s been out with a woman who’d once known him by that other name.	193	30
35	1	In a way, he realizes, it’s true—they share the same coloring, the straight eyebrows, the long, slender bodies, the cheekbones, and dark hair.	203	27
36	1	Immersing her-self in a third language, a third culture, had been her refuge—she approached French, unlike things American or Indian, without guilt, or misgiving, or expectation of any kind. It was easier to turn her back on the two countries that could claim her in favor of one that had no claim whatsoever.	214	28
37	1	To her surprise, he was complaining about it, commenting that he found a taxing, found the culture repressed. All they did was visit her relatives, he said. ... There was nothing to drink. “Imagine dealing with fifty in-laws	217	5

		without alcohol. I couldn't even hold her hand on the street without attracting stares," he had said.		
38	1	Moushumi argues that a name like hers is a curse, complains that no one can say it properly, that the kids at school pronounced it Moosoomi and shortened it to Moose. "I hated being the only Moushumi I knew," she says.	239	24
39	1	Two years ago she would have said yes on the spot. But it's no longer possible to fly off to France for the year, now that she has a husband, a marriage, to consider.	246	12
40	1	One Friday she finds herself alone in Dimitri's apartment;.....She watches him from the window, walking down the block, a small, balding, unemployed middle-aged man, who is enabling her to wreck her marriage. She wonder that she is the only woman in her family ever to have betrayed her husband, to have been unfaithful.	266	17
41	2	He had spent years maintaining distance from his origins... And yet, for all his aloofness toward his family in the past, his years at college and then in New York, he has always hovered close to this quiet...	281	24
42	2	And in that case Nikhil will live on, publicly celebrated, unlike Gogol, purposely hidden, legally, diminished, now all but lost.	290	2
43	2	He turns to the first story. "The Overcoat.	290	5
44	2	For now, he starts to read.	291	6

### Appendix 3: List of Data Supporting Problem Number One

No	Research question	Data	Data location	
			Page	Line
1.	1	As for a name, they have decided to let Ashima's grandmother, who is past eighty now, who has named each of her other six great-grandchildren in the world, do the honors. And so Ashima and Ashoke have agreed to put off the decision of what to name the baby until a letter comes, ignoring the forms from the hospital about filing for a birth certificate.	25	8
2.	1	They all have pet names. Ashima's pet names is Monu, Ashoke's pet is Mithu.	26	6
3.	1	For they learn that in America, a baby cannot be released from the hospital without a birth certificate. And that a birth certificate needs a name.	27	18
4.	1	Mr. Wilcox nods, and silence ensues. "Don't you have any backups?" he asks. Ashima frowns. "What does it mean, 'backup'?" "Well, something in reserve, in case you didn't like what your grandmother had chosen." Ashima and Ashoke shake their heads, it has never occurred to either of them to question Ashima's grandmother's selection, to disregard an eldest's wishes in such a way.	28	1

5.	1	But Gogol doesn't want a new name. He can't understand why he has to answer to anything else. "Why do I have to have a new name?" he asks his parents. It would be one thing if his parents were to call him Nikhil, too. ... He is afraid to be Nikhil, someone he doesn't know. Who doesn't know him.	57	1
6.	1	Inside the classroom it's a small universe of nicknames --- Andrew is Andy, Alexandra Sandy, William Billy, Elizabeth Lizzy.	60	2
7.	1	He remembers the astonishment of seeing six pages full of Gangulis, three columns to a page, in the Calcutta telephone directory. He'd wanted to rip out the page as a souvenir, but when he'd told this one to his cousin, the cousin had laughed..... His father had pointed out the name elsewhere, on the awnings of confectioners, and stationers, and opticians. He had told Gogol that Ganguli is a legacy of the British, an anglicized way of pronouncing his real surname, Gangopadhyay.	67	14
8.	1	Back home on Pomberton Road, he helps his father paste individual golden letters bought from a rack in the hardware store, spelling out GANGULI on one side of their mailbox. One morning, the day after Halloween, Gogol discovers, on his way to the bus stop, that it has been shortened to GANG, with the word GREEN scrawled in pencil following it. His ears burn at the sight, and he runs back into the house, sickened,	67	25

		certain of the insult his father will feel. Though it is his last name, too, something tells Gogol that the desecration is intended for his parents more than Sonia and him.		
9.	1	He cannot picture her at the kitchen table on Pemberton Road, in her jeans and her bulky sweater, politely eating his mother's food. He cannot imagine being with her in the house where he is still Gogol.	115	24
10.	1	They've even gone so far as to point out examples of Bengali men they know who've married Americans, marriages that have ended in divorce.	117	3
11.	1	He realizes it's the first time he mentioned his parents to her, his past. He wonders if perhaps she'll ask him more about these things. Instead she says, "Silas likes you. He's very picky."	135	31
12.	1	Quickly, simultaneously, he falls in love with Maxine, the house, and Gerald and Lydia's manner of living, for to know her and love her is to know and love all these things.	137	14
13.	1	She is surprised to hear certain things about his life: that all his parents' friends are Bengali, that they had had an arranged marriage, that his mother cooks Indian foods every day, that she wears saris and a bindi. "Really?" she says, not fully believing him. "But you're so different. I would never have thought that." He doesn't feel insulted, but he is aware that a line has been drawn as the same.	138	16

14.	1/2	He is conscious the fact that his immersion in Maxine's family is a betrayal of his own.	141	7
15.	1	"Oh, Nick. Your mother called," Gerald said	170	28
16.	1	"You're not going to spend the night there, are you, Nick?" she asks him.... "I know. I'm so sorry, Nick. Just promise me you'll go to a hotel."	177	7
17.	1	But she had not understood being excluded from the family's plans to travel to Calcutta that summer to see their relatives and scatter Ashoke's ashes in the Ganges... And so, a few months after his father's death, he stepped out of Maxine's life for good.	188	12
18.	1	This is the first time he's been out with a woman who'd once known him by that other name.	193	30
19.	1	In a way, he realizes, it's true—they share the same coloring, the straight eyebrows, the long, slender bodies, the cheekbones, and dark hair.	203	27
20.	1	Immersing her-self in a third language, a third culture, had been her refuge—she approached French, unlike things American or Indian, without guilt, or misgiving, or expectation of any kind. It was easier to turn her back on the two countries that could claim her in favor of one that had no claim whatsoever.	214	28
21.	1	To her surprise, he was complaining about it, commenting that he found a taxing, found the culture repressed. All they did was	217	5

		visit her relatives, he said. ... There was nothing to drink. “Imagine dealing with fifty in-laws without alcohol. I couldn’t even hold her hand on the street without attracting stares,” he had said.		
22.	1	Moushumi argues that a name like hers is a curse, complains that no one can say it properly, that the kids at school pronounced it Moosoomi and shortened it to Moose. “I hated being the only Moushumi I knew,” she says.	239	24
23.	1	Two years ago she would have said yes on the spot. But it’s no longer possible to fly off to France for the year, now that she has a husband, a marriage, to consider.	246	12
24.	1	One Friday she finds herself alone in Dimitri’s apartment;.....She watches him from the window, walking down the block, a small, balding, unemployed middle-aged man, who is enabling her to wreck her marriage. She wonder that she is the only woman in her family ever to have betrayed her husband, to have been unfaithful.	266	17



#### Appendix 4: List of Data Supporting Problem Number Two

No	Research question	Data	Data location	
			Page	Line
1	2	For by now, he's come to hate questions pertaining to his name, hates having constantly to explain. He hates having to tell people that it does not mean anything "in Indian".	75	35
2	2	He hates that his name is both absurd and obscure, that it has nothing to do with who he is, that it's Neither Indian nor American but all of things Russians.	76	5
3	2	At times he wishes he could disguise it, shorten it somehow, the way the other boy in his Indian school, Jayadev, had gotten people to call him Jay. But Gogol, already short and catchy, resists mutation.	76	15
4	2	Other boys his age have already begun to court girls, asking them to go to the movies or a pizza parlor, but he cannot imagine saying, "Hi, it's Gogol" Potentially under romantic circumstances. He cannot imagine this at all.	76	19
5	2	From the little he knows about the Russians writers, it dismays him that his parents choose the weirdest namesake. Anton Leo or he could have lived with. Alexander shortened to Alex, he would have greatly preferred. But Gogol sounds ludicrous to his ears, lacking dignity or gravity.	76	23

6	2	<p>Today, his son's birthday, is a day honor to life.... Ashoke decides to keep the explanation of his son's name to himself....</p> <p>"Do you know what Dostoyevsky once said?"</p> <p>Gogol shakes his head.</p> <p>"We all came out of Gogol's Overcoat."</p> <p>"What's that supposed to mean?"</p> <p>"It will make sense to you one day. Many happy returns of the day."</p>	78	12
7	2	<p>This writer-he is named after Gogol is not his first name. His first Name is Nikolai. Not only Gogol Gangui has a pet name turned good name, but a last name turned first name. And so it occurs to him that he knows no one in the world, in Russia or India or America or anywhere, shares his name. Not even the source of his namesake.</p>	78	29
8	2	<p>"Was that really his name, was that the last name, was it short for something else He did not ask, as many foolishly did, "Was not he a writer".</p>	89	3
9	2	<p>He was reputed to be a hypochondriac and a deeply paranoid, frustrated man. He was, in addition, by all accounts, morbidly melancholic, given to fits of severe depression.</p>	91	7
10	2	<p>He had troubled making friends. He never married, fathered no children. It's commonly believed he died a virgin.</p>	91	10
11	2	<p>They had all renamed themselves, the article said, adding that it was right belonging to every American citizen. He read that tens of Thousands of American Reviews</p>	99	9

		their names had changed Click or call now year. All it took was a legal petition, the article had said.		
12	2	He is aware that his parent, and their friends, and the children of their friends, will never call him for anything but Gogol. He will remain Gogol during holidays and in summer; Gogol will revisit him on each of his birthdays.	103	8
13	2	Since everything else is suddenly so new, going by a new name does not feel so terribly for Gogol.	104	1
14	2	.... that he's Nikhil it's Easier to ignore his parents, to tune out their concerns and pleas ....It's a Nikhil, that first half, that he grows a goatee, starts smoking Camel Lights at parties.... It is as Nikhil that he takes the Metro-North into Manhattan one weekend with Jonathan and gets himself a fake ID that allows him to be served in New Haven Liquor bars. It is as Nikhil that he loses his virginity at a party at Ezra Stiles...	105	7
15	2	At times he feels as if he's cast himself in a play, acting the part of twins, indistinguishable to the naked eye yet fundamentally different.	105	29
16	2	... Unwillingly, he goes home every other weekend... Nikhil evaporates and Gogol claims him again.	106	28
17	2	He cannot picture her at the kitchen table on Pemberton Road, in her jeans and her bulky sweater, politely eating his mother's food. He cannot imagine being with her in the house where he is still Gogol.	115	24

18	2	He is conscious the fact that his immersion in Maxine's family is a betrayal of his own.	141	7
19	2	He had spent years maintaining distance from his origins... And yet, for all his aloofness toward his family in the past, his years at college and then in New York, he has always hovered close to this quiet...	281	24
20	2	And in that case Nikhil will live on, publicly celebrated, unlike Gogol, purposely hidden, legally, diminished, now all but lost.	290	2
21	2	He turns to the first story. "The Overcoat.	290	5
22	2	For now, he starts to read.	291	6