

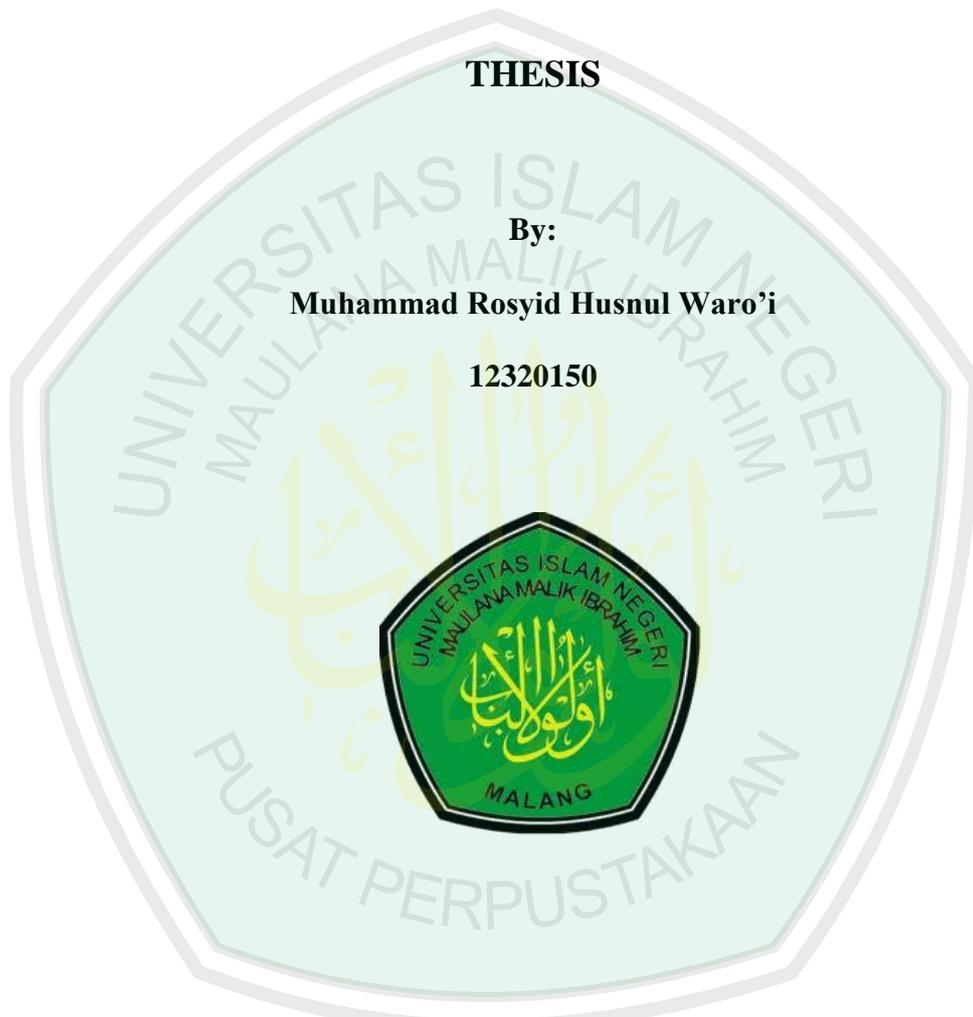
**IDENTITY NEGOTIATION OF GOGOL IN JHUMPA LAHIRI'S NOVEL
THE NAMESAKE**

THESIS

By:

Muhammad Rosyid Husnul Waro'i

12320150



ENGLISH LANGUAGE AND LETTERS DEPARTMENT

FACULTY OF HUMANITIES

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY

MALANG

2016

IDENTITY NEGOTIATION OF GOGOL IN JHUMPA LAHIRI'S NOVEL

THE NAMESAKE

THESIS

Presented to:

Maulana Malik Ibrahim State Islamic University, Malang

in partial fulfillment of the requirements

for degree of SarjanaSastra

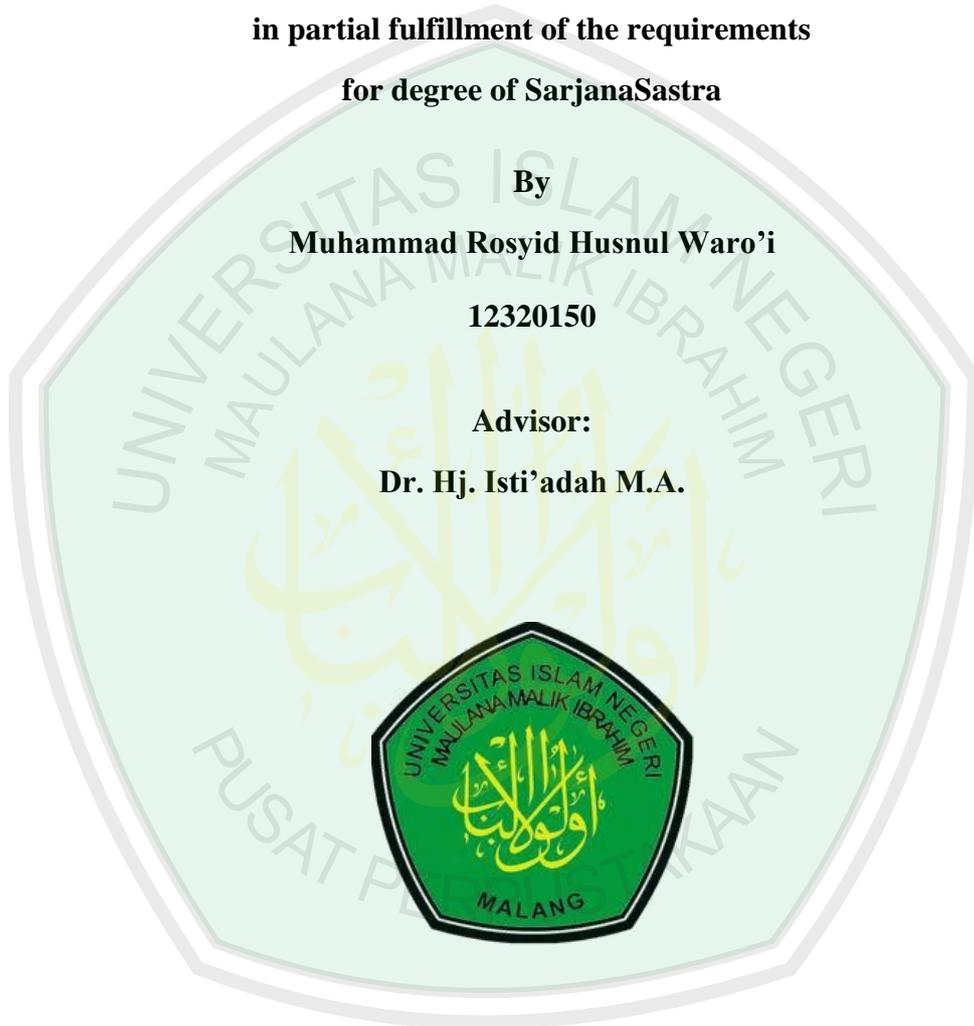
By

Muhammad Rosyid Husnul Waro'i

12320150

Advisor:

Dr. Hj. Isti'adah M.A.



ENGLISH LANGUAGE AND LETTERS DEPARTMENT

FACULTY OF HUMANITIES

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY

MALANG

2016

APPROVAL SHEET

This is to certify that the Sarjana's thesis of Muhammad Rosyid Husnul Waro'i, entitled "*Identity Negotiation of Gogol in Jhumpa Lahiri's Novel The Namesake*" has been approved by the advisor for further approval by the Board of Examiners as one of the requirements for the Degree of Sarjana Sastra (S.S) in English Language and Letters Department.

Malang, June 21st, 2016

Advisor,



Dr. Hj. Isti'adah, M.A.
NIP 19670313 199203 2 002

Head of the English Language and
Letters Department,



Dr. Svamsuddin, M.Hum
NIP 1969112 200604 1 001

Dean of Humanities Faculty,



Dr. Hj. Isti'adah M.A.
NIP 19670313 199203 2 002

LEGITIMATION SHEET

This is to certify that of Muhammad Rosyid Husnul Waro'i, entitled "*Identity Negotiation of Gogol in Jhumpa Lahiri's Novel The Namesake*" has been approved by the Board of Examiners as the requirements for the Degree of Sarjana Sastra (S. S) in English Language and Letters Department, Humanities Faculty, Maulana Malik Ibrahim State Islamic University, Malang.

The Board Examiners

Signatures

1. Dra. Andarwati, M.A.
NIP. 19650805 199903 2 002

(Main Examiner)



2. Dra. Siti Masitoh M.Hum.
NIP. 19681020200312 1 001

(Chair)



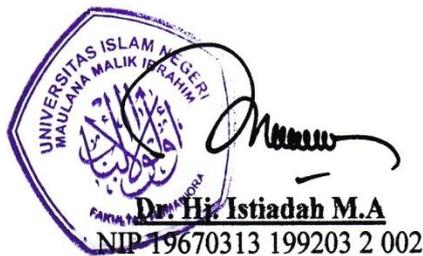
3. Dr. Hj. Istiadah M.A.
NIP. 19670313 199203 2 002

(Secretary)



Dean of Humanities Faculty,

Maulana Malik Ibrahim State Islamic University Malang



Dr. Hj. Istiadah M.A
NIP. 19670313 199203 2 002

STATEMENT OF THESIS AUTHORSHIP

I declare that the thesis I wrote entitled "*Identity Negotiation of Gogol in Jhumpa Lahiri's Novel The Namesake*" is truthfully my original work and did not incorporate to any material previously written or published by another author or writer except those indicated in quotations, paraphrasing method and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

Malang, June 2016



Muhammad Rosyid H. W.

MOTTO

“Learn Whatever You Wish to Learn, but You Will Never be Rewarded until You
Act upon Your Knowledge”

(Muadz bin Jabal)



DEDICATION

This Study is dedicated to My Beloved Mom in Paradise, My Father, and All My Brothers and Sister

“Nothing is able to show my gratitude for your support”



ACKNOWLEDGMENTS

First and foremost, the writer wants to express his gratitude to Allah Almighty for the grace so that this study can be completed as requirement of achieving undergraduate degree. Shalawat and salam are always given to the great prophet Muhammad SAW who will guide us in the end of the day. The researcher also wants to express his gratitude to people who have contributed to the completion of this study.

Those great people are:

1. Dr. Hj. Istiadah M.A., Dean of Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang, the writer advisor who has given her helpful correction patiently and kindly in writing this thesis.
2. Dr. Syamsudin, M.Hum, Head of English Department of Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang.
3. All respectful lecturers in Faculty of Humanities, especially in English Department who has already taught me for my four years study in this university. Thanks a lot.
4. My beloved Mother and Grandmother, for the unconditional love, endless support and sincere prayers that have been given to the researcher.
5. PMII Rayon “Perjuangan Ibnu ‘Aqil” and its people who taught me its moderate Islam, critical thinking, and mentality.
6. LKP2M (Lembaga Kajian, Penelitian dan Pengembangan Mahasiswa) and its people; who mostly supported me in discussion and research and opened the discourse of knowledge.

7. Go-Beast Family and their home base; Warung Surya, the real entity of joy, stay moron and simple minded.
8. Students of English Department 2012, especially students of literature who have given cheerfulness and unforgettable moments to the writer's academic time.
9. PelangiSastra Malang which provided a unique environment for wonderful discussion of literature, it's really opening my mind in the world of literature and culture.
10. Azhar Ibrahim Ph.D from National University of Singapore who gave new perspectives on being intellectuals, the world of research and reading literature.
11. Everyone who has involved and becomes the part of the writer's life.

The researcher realizes that this study is far from perfect. He will be grateful to people who will give critics and suggestions that make this study better. Finally, the researcher hopes that this study will be useful for the readers especially for students majoring in literature.

TABLE OF CONTENTS

COVER	
APPROVALSHEET	i
LEGITIMATION SHEET	ii
CERTIFICATE OF THESIS AUTHORSHIP	iii
MOTTO	iv
DEDICATION	v
ACKNOWLEDGMENT	vi
TABLE OF CONTENTS	viii
ABSTRACT	x
CHAPTER I INTRODUCTION	1
1.1 Background of Study	1
1.2 Statements of Problems	6
1.3 Objectives of the Study	6
1.4 Scope and Limitation	6
1.5 Significance of the Study	7
1.6 Research Method.....	7
1.6.1 Research Design	7
1.6.2 Data Source	9
1.6.3 Data Collection.....	9
1.6.4 Data Analysis	9
1.6.5Definition of the Key Terms	10
CHAPTER II REVIEW OF RELATED LITERATURE	11
2.1 Anthropology of Literatures.....	11
2.2 Identity	13
2.3 Identity Negotiation.....	17
2.4 Previous Study.....	24
CHAPTER III ANALYSIS	26
3.1 Cultural Differences	26
3.1.1 Extended versus Nuclear Family Values.....	27
3.1.2 Different Use of Nick Name	30
3.1.3 Last Name as Identity.....	32
3.1.4 Identity Crisis on a Name	37
3.1.5 Language and Anglicization	40
3.1.6 Russian Name as Strange Name in America.....	42
3.2 Identity Negotiation and Construction on Culture Differences	45

3.2.1 Change of Name	46
3.2.2 The Limits of American Culture and Indian Culture	51
3.2.3 Breaking the Limit and Constructing New Identity	56
CHAPTER IV CONCLUSION AND SUGGESTION	62
4.1 Conclusion	62
4.2 Suggestion	63
BIBLIOGRAPHY	



ABSTRACT

Muhammad RosyidHusnulWaro'i, 2016, *Identity Negotiation of Gogol in JhumpaLahiri's Novel The Namesake*, Thesis, English Language and Letters Department, Faculty of Humanities, State University of Maulana Malik Ibrahim Malang. Advisor: Dr. Hj. Istiadah, M.A

Keywords: Identity, Identity Negotiation

The present study endeavors to examine the identity negotiation of Gogol in JhumpaLahiri's novel *The Namesake*. The novel is chosen for this study attempts to recognize the issue of identity negotiation in multicultural society. The novel told a story of an Indian immigrant family, represented by character Gogol, living in America who is always questioning and debating his identity for some factors due to his alienation in diverse cultural society.

This study implements the theory of identity introduced by Stuart Hall for he stated that cultural identity is a matter of 'becoming' as well as of 'being'. It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation. John Caughey (2004) presented that to identify an identity is by categorizing cultural constructs of differences defined in very different ways within different meaning systems, competing cultural values and negotiating cultural values and identities which consist of work, religion, politics, state, nation, ethnicity, or therapy, contain explicit and implicit conceptions of the desirable and the undesirable.

This study reveals that basically the novel poetrises cultural differences experienced by character Gogol with his Russian name and his Indian history living in American culture. He alienates in identity crisis, quests his identity, and negotiates with 'new' identities. It also shows that finally the character cannot exactly belong to a fix identity but negotiate many cultures which result the new one. This strongly proves that identities are discursive constructions that change meanings according to time, place and usage.

الملخص

محمد رشيد حسن الورعي، ٢٠١٦، تفاوض هوية غوغول في الرواية *The Namesake* لجوما لاهيري، البحث الجامعي، قسم اللغة الإنجليزية وأدبها، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرفة: الدكتورة استيعادة، الماجستير

الكلمات الرئيسية: الهوية، تفاوض الهوية

الآن تحاول البحث اختبار التفاوض بشأن الهوية من غوغول في رواية *The Namesake* لجوما لاهيري. اختار الباحث هذه الرواية لأن هذا البحث يحاول أن يدرك في مسألة التفاوض بشأن الهوية في مجتمع متعدد الثقافات. الرواية تحكي قصة أسرة مهاجرة من الهند، التي تنعكس في نفس غوغول، الحياة في أمريكا حتى استجوب وصارع غوغول مع هويته بسبب بعض العوامل التي تسبب لها نفور في المجتمع في مختلف الثقافات.

يستخدم هذا البحث نظرية الهوية التي بدأها ستوارت هول Stuart Hall. ويذكر أن الهوية الثقافية كل شيء عن عملية التحول. الهوية أكثر حول المستقبل من الماضي. ليست الهوية ما وضعت وما ثبتت، ولكن أبعد من المكان، والوقت والتاريخ والثقافة. نظراً لأنها تتعلق بالتاريخ، تغيير الهوية تمر بشكل مستمر. جون كوجي John Caughey (٢٠٠٤) يقول أن تحديد الهوية على تصنيف بناء الثقافة من خلال نظام معنى مختلفاً ومسارات مختلفة، وتنافس مع القيم والهوية الثقافية للمفاوضات. القيمة والهوية الثقافية تمكن أن تتألف من العمل، الدين، السياسة، الدولة والأمة، وكلها لها مفهوم الصريحة والضمنية، إما عمداً أو غير عمد.

يكشف هذا البحث أن الرواية في الأساس كانت تصف الاختلافات الثقافية التي يعانها غوغول باسم تاريخ روسيا، والهند، والولايات المتحدة كثقافة رومانسية. تنفر مع أزمة هوية له، التشكيك في الهويات، والتفاوض مع هوية جديدة. وأظهرت

الدراسة أيضا أن الحرف ليست له هوية ثابتة ولكن دائماً التفاوض بشأن العديد من الثقافات التي تولد ثقافة جديدة. وهذا يثبت أن الهوية بناء خطاب متغير حسب الزمان والمكان واحتياجات.



ABSTRAK

Muhammad Rosyid Husnul Waro'i, 2016, *Negosiasi Identitas dari Gogol dalam Novel The Namesake Karya Jhumpa Lahiri*, Skripsi, Jurusan Bahasa dan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Hj. Istiadah, M.A

Kata Kunci : *Identitas, Negosiasi Identitas*

Penelitian sekarang berusaha untuk menguji negosiasi identitas dari Gogol di novel *The Namesake* karya Jhumpa Lahiri. Novel ini terpilih karena penelitian ini mencoba untuk menyadari isu negosiasi identitas dalam masyarakat multikultural. Novel ini bercerita tentang keluarga imigran India, yang tercermin dalam diri Gogol, hidup di Amerika hingga Gogol terus menerus mempertanyakan dan bergulat dengan identitasnya karena beberapa faktor yang menyebabkan dirinya terasing di dalam masyarakat yang berbeda secara kebudayaan.

Penelitian ini menggunakan teori identitas yang diprakarsai oleh Stuart Hall. Dia menyatakan bahwa identitas cultural adalah tentang proses menjadi. Identitas lebih tentang masa depan dari masa lampau. Identitas bukanlah hal yang telah ada dan tetap, tapi melampaui tempat, waktu, sejarah dan budaya. Karena berhubungan dengan sejarah, identitas menjalani perubahan yang terus menerus. John Caughey (2004) berpendapat bahwa untuk mengidentifikasi identitas adalah dengan kategorisasi konstruksi cultural melalui jalan yang berbeda dan system makna yang berbeda pula, bertanding dengan nilai cultural, negosiasi nilai dan identitas cultural. Nilai dan identitas kultur lain dapat terdiri dari pekerjaan, agama, politik, negara, bangsa, dan yang kesemuanya memiliki konsep eksplisit dan implisit, entah itu disengaja atau tidak disengaja.

Penelitian ini menampakkan bahwa pada dasarnya novel ini menggambarkan perbedaan cultural yang dialami oleh Gogol dengan nama Rusia, India sebagai sejarah, dan Amerika sebagai budaya. Dia terasingkan dengan krisis identitas, mempertanyakan identitas dan bernegosiasi dengan identitas baru. Penelitian ini juga memperlihatkan bahwa seorang karakter tidak dapat mempunyai satu identitas yang tetap tetapi selalu bernegosiasi banyak budaya yang menghasilkan budaya baru. Hal ini membuktikan bahwa identitas adalah konstruksi wacana yang berubah tergantung waktu, tempat dan kebutuhan.

CHAPTER I

INTRODUCTION

This chapter provides background of the study which discusses the rationales of choosing the topic. The statements of the problems with their objectives are answered in chapter III. The scope and limitation is the borders of the study. Significance of the study provides the benefits of this study. Research method consisting steps of data collection and data analysis is an instrument in analyzing the study. Several key terms are provided to ease the reader in comprehending the study.

1.1 Background of the Study

Multiculturalism is a reality and a challenge which most of American people are facing. Multicultural society becomes a reality formed by inhabitant. Migration of inhabitants possibly makes cultural meet, cultural change or even cultural assimilation among society. In the diverse society, conflict becomes a susceptible thing as a consequence of existing difference. It becomes a challenge for American to face the differences happening among society. Thus, it needs a strategy to face that problem.

To the existing differences on the diverse society, American people have a strong need in identifying their self on their surroundings. Identity is a significant thing for American people to give clear explanation for their role and position in interlacing relationship with members of society (Woodward, 1997:1). Those are needed due to some negative actions in multicultural world happening in society,

such as discrimination, stereotype, racism, and marginalization because unclear role and position on society. Those problems encourage human to fight for identifying their self.

In response to this phenomenon, where are the position and the role of literature in these various problems of across identities and cultures? In this case, literature is not viewed as mimetic understanding, as a mirror of relation across culture. Literature, as a text or literature activity, is a cultural, social, or even political practice which also constructs and plays a role on that interaction across cultures.

Literature has an important role in constructing awareness as a community having unity, either local communities, nation-state communities, or even a community in regional area. Equal historical experience, equal vision and interest, are a part of possibilities to unite a community, cultural community or geopolitical community. However, these equality and various reasons should be frequently constructed to be united in an area which are basically so diverse in culture and inhabitants. In this case, literature take a part on defining and constructing what so called as America, as India, as Indonesia, as Bengali ethnic, as the origins, as Javanese people and etc. Literature also reflects what language used in either oral or written texts. Community, nation-state, ethnic, language are a part to construct the identity.

Identity is the main theme of the novel *The Namesake*. It relates to multicultural society in which mostly explored in this novel. This novel is written by JhumpaLahiri, the second generation of Indian immigrant living in America.

Jhumpa Lahiri is not a strange name in American contemporary literature although with limited works. The writer, born in England from Indian immigrant parent, is famous since his first short stories entitled *Interpreter of Maladies* (1999). Through his first works he got an important award in America, *The Pulitzer Prize*¹ in 2000. In addition to its phenomenal award, he also raised another awards such *Pen/Hemingway Award*, *O. Henry Award*, and *The New York Best Debut of the Year Award*.

The Namesake (2003) is his second work and the first novel which is positively got attention and reaction from the critics and journalists. *New York Times*, *USA Today*, *Entertainment Weekly*, *Newsday* and *New York Magazine* crowned this novel as The Best Book of the Year from the list of the best books determined every year. *The Namesake* and *Interpreter of Maladies* are engaging good response from international world and already translated into Indonesian language. His third works entitled *Unaccustomed Earth* (2008) repeats his success to get a positive respond from the critics and journalists. What differentiate *The Namesake* from *Interpreter of Maladies* and *Unaccustomed Earth* is that the novel raises the problem of name in relation with identity specifically and deeply. *The Namesake* has already adapted into a film which also got great success, produced by a famous play director Mira Nair in 2007. The success of the writer and his

¹The Pulitzer Prize is a phenomenal yearly in America in the area of literature, journalism and music composition. The Pulitzer Prize was ever awarded to the great poets and novelists such Ernest Hemingway (*The Old Man and the Sea*, 1953), Toni Morrison (*Beloved*, 1988), John Updike (*Rabbit is Rich*, 1982 and *Rabbit at Rest*, 1991), William Faulkner (*a Fable*, 1955 and *The Reivers* 1963), Alice Walker (*The Color Purple*, 1983), Michael Cunningham (*The Hours*, 1999) and etc.—accessed from Wikipedia on June 7th 2016.

novel *The Namesake* is one of my reason to appoint this novel as my research corpus.

The other reason why studying *The Namesake* is highly significant is that the novel promotes various problems relating to multiculturalism society in America. The problems of multiculturalism are very identical with Indonesia. Then the result of this research could be observed and analyzed as a comparison to create harmonized society in Indonesia although in many cases multiculturalism in America may differs.

As a focus of story, this novel discusses the problem of name in relating with multi-culture and cultural identity. In a straight line, *The Namesake* tells a main character named Gogol experiencing identity crisis due to his name makes him feeling strange in his surroundings. 'Gogol' is a name of Russian poets Nikolai Gogol given by his father. The name 'Gogol' makes him hardly identifying his self as a whole. Identity crisis experiencing by Gogol brings him to change his name as an effort of negotiating identity.

Some writings have already reviewed and analyzed this novel. Some of them are the review of Dr. (Mrs) Madhoo Kamra and Ms. Sumiprana Saiti in an article discussing novel *The Namesake*. They stated that this novel could present the implication image of someone identity, Gogol Ganguli in this case. As an immigrant coming from India and living in America. Gogol is succeed to be an ideal model who represents multicultural identity. In a clearer way, they stated that "*the self is on the process of constructing a psychic identity*" meaning that

this novel has successfully elaborated self-awareness of Gogol Ganguli in finding his self-identity.

This novel, *The Namesake*, was also researched by Yoyok Sabar Waluyo on 2011 on his thesis. He explains how Gogol is conscious about his identity. Gogol constructs his identity through understanding what happened to his life because he was questioning his identity when he was young described by the period of full crisis for human. By using psychological approach, the research explains self-consciousness inside *Gogol* which influences what he done to express his identity.

The problem of identity is also found in the novel of "*White Teeth*" by Zadie Smith. Then, identity negotiation is used to be the tool of Ervin Suryaningsih analysis (2012) on how Irie Jones (main character) live on multiculturalism society on London. The analysis of this novel explains on how she identifies his identity and negotiates her identity to be accepted in London multi-culture society. By using radical feminism theory, Irie Jones identity negotiation is analyzed by its character and characterization including the setting of London after World War II.

This novel basically tells a story about the process of finding so called "the self" and the meaning of name experiencing by main character with problematic identity. Gogol can be seen as the point of cultural mixture from many aspects that may happen in multicultural society. The problems of this novel are not only happening to main character Gogol but also some characters who got a conflict and identity construction in multicultural society. This thesis discusses on how the characters problematizing identity and how they negotiate their identity meant by in the context of multi-culture society in novel *The Namesake*.

1.2 Statements of Problems

The discussion of the study is narrowed based on the following questions:

1. What are the differences of culture faced by Gogol among American multi-culture society?
2. How does the main character “Gogol” negotiate his identity towards the differences of culture in American multicultural society?

1.3 Objectives of the Study

The experience of main characters namely Gogol among American society become the point of this research in terms of identity negotiation. Therefore, this paper is mainly directed to:

1. To analyze the differences of culture experienced by the main character “Gogol” among American multicultural society.
2. To know the negotiation of culture by the main character “Gogol” towards the differences of culture to identify their self in American multi-culture society.

1.4 Scope and Limitation

The analysis is being narrowed merely on the issue of identity negotiation experienced by the characters. The analysis focuses on the culture of Bengali” and “America” and the blend of both cultures. The characters in the novel are analyzed since they significantly hold the fundamental role in the flow of the story.

1.5 Significance of the Study

This research has two significances; theoretically and practically. The theoretical significance is to understand in common the forms and types of identity negotiation, specifically types of identity negotiation drawn in novel *The Namesake*.

This study practically is also expected to give the readers different lens and new insight to see different culture, how to face, how to behave, how to negotiate, and how to deal with if they are in that position.

1.6 Research Method

As a requirement to be an academic project, research method is needed to be analysis instrument in systematical ways and approach. Therefore, this part explains the research design, the procedure of data collection, data analysis and definition of key terms.

1.6.1 Research Design

This study is a literary criticism concerns with defining, classifying, analyzing and evaluating works of literature (Abrams, 1981 cited in Siswanto, 2005). In other words, literary criticism refers to any kinds of limitless comments from the point of view of structuralism, sociology, philosophy, politics, psychology, culture studies and many more.

The present study sees the phenomena of identity negotiation in novel *The Namesake* in the point of view of anthropology of literature. According to Ratna (2011), strategic steps in the process of anthropology of literature analysis are:

- a. First, to choose a literary work which is showing ethnographic aspects. The object of analysis should truly reflect living tradition rooting from the hearth of its owners.
- b. What to be researched is problem of thoughts, ideas, philosophy, and society premises reflected in literary works. Some myths, legends, fairytales or invisible things should be analyzed by researcher.
- c. Researcher should look at story structure to know what kind of power encouraging readers to believe in literary works.
- d. The analysis is focusing on ritual symbols and tradition that coloring society.

Ratna (2011) stated that methods in anthropology of literature are such things follows:

- a. To trace the certain period when a literary works are created due to its reflection to the visions of some social groups or writers groups in certain era.
- b. To determine what are mixing up with the writer in the creative process. In the process production, where the writer born was, where the writer writing was, with what the writer affiliate, have strong influences in literary works.
- c. To determine social groups which have a big role such elite upper classes, group workers, resettling inhabitants, or oppressed classes.
- d. To determine genre, sub-genre, and soon.
- e. Worldview as a feature of anthropology of literature, the last steps is to determine messages, commissions, themes, and worldviews.

1.6.2 Data Source

The data for this research is a novel entitled “The Namesake” written by Jhumpa Lahiri published by The New Yorker in 2004. The data are in the form of words, phrases and sentences.

1.6.3 Data Collection

The first thing to do in this step is reading the novel thoroughly and comprehensively. It highly needs more than once-reading to fully comprehend understanding the data source. Supported by the sufficient knowledge on the theory, the steps to do in collecting the data is to pay attention carefully on every activity done by the characters, especially relating to identity. What seemingly become the significant data is marked to avoid the loss of essential information. In this case, the process of collecting the data might be continuously done as long as the expected accurate data have not been given.

1.6.4 Data Analysis

The data analysis is done along with the process of hermeneutical reading, which means the researcher attempts to interpret the data based on the social symbolic language related to the context (Endraswara, 2011). Along with the process of reading, the significant data are collected and classified into what follows. First, to categorize what main character Gogol sees differently toward American culture. Second, to analyze Gogol’s negotiation of his identity relating to American culture. The last step is verification in which all data verified for their plausibility, sturdiness, and confirmability by linking them back to identity negotiation theory.

1.6.5 Definition of the Key Terms

As a guideline for the readers in reading this study, several key terms are explained to ease them comprehending the whole parts of the study.

1. Identity :

A concept about “the self”, it is a self-construction that subject to change and follows the condition.

2. Identity negotiation :

The way and process of bargaining in discussing to give or to accept a certain kind of identity by making a deal among individuals or groups.

3. American : Unfortunately, there is no adequate word to use to label people from the United States. The term “United Statesian” is hard to pronounce and sounds awkward. In this study, it uses the term “American” to describe the people who were born and raised in the United States. The language usage is sensitive, and so the researcher does apologize to any Americans not from United States, such as Mexicans or Argentineans, who might find this application of the term offensive.

CHAPTER II

REVIEW ON RELATED LITERATURE

This chapter provides general insight about the theories employed in the study. It consists of the concept of identity and finished by identity negotiation theory as a focus of this study.

2.1. Anthropology of Literature

Anthropology of Literature consists of two words; anthropology and literature. According to Ratna (2011:6), it is an analysis of literary works containing anthropological elements. In this relation, literary works are clearly dominant, while anthropological elements are as a complement. Due to that anthropology is too wide, the relation with literary works is limited in terms of culture; the essence that literature is cultural action. Another opinion stated by Koentjaraningrat that literature anthropology is an analysis and understanding about literary works in relation with culture.

The significance of anthropology of literature analyzing culture in literary works is completely needed due to two factors; as a comparison of literature psychology and literature sociology and an understanding of wealth of culture inherited by ancestors.

According to Ratna (2011:6), the issue about the relation of literature and anthropology firstly appeared in the congress 'Folklore and Literary Anthropology (Poyatis, 1998:xi-xv) in Calcutta (1987) initiated by Kahyani University and Indian museum. The first book relating to literature anthropology

entitled 'A new interdisciplinary approach to people, signs and literature'.

However, Payatos claimed that the terminologies of literature anthropology or anthropological literature are firstly appeared in his article published by *Semiotica* (21:3/4, 1977) entitled "Form and Function of Nonverbal Communication in the novel: a New Perspective of the Author-Character-Reader Relationship". A good article should be mentioned in this case by Rippere (1970) entitled "Toward an Anthropology of Literature which is explaining the role of language in context and reality.

There are two terms raised; Anthropology of Literature an Literary Anthropology. Based on Ratna (2011), in terms of purposes and contains, Anthropology of literature is an analysis of literary works in relation with anthropological elements. Besides that, literary anthropology is an anthropological analysis using literary works, or anthropological analysis in relation with literature elements. In anthropology of literature, literary works are an instrument and a primary data. So, it is an analysis and understanding literary works in case of culture.

Endraswara (2013) stated that there are some factors which causes the approaches of anthropology and literature; first, both are observing the aspect of human and its actions, second, human is a creature full of culture having a sense of making to change the life, third, both anthropology an literature are not refusing the phenomena of human imaginations, fourth, some oral discourse an oral literature which take the attention of anthropological and literature masters, fifth, interdisciplinary knowledge cover around literature and culture which raises

anthropology of literature. Those five factors sign that customs, traditions, ceremonies, myths and others take the attention of literary masters.

There are many literary works which contains local wisdom reflecting on cultural symbols. This case encourages researchers to analyze those symbols by using anthropology of literature. The first thing to do the research is selecting literary works as the research object. According to Endraswara (2013), the data should fulfill requirements as follow; first, literary works reflecting ethnography of local society, second, literary works reflecting local tradition, relationship, myths, customs, and ceremony, third, literary works which are full of challenge, trap and adventure.

2.2. Identity

There has been a veritable discursive explosion in recent years around the concept of 'identity'. As a keyword in contemporary cultural studies it has taken on so many different connotations that sometimes it is obvious that people are not even talking about the same thing. One thing at least is clear - identity only becomes an issue when it is in crisis, when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty. From this angle, the eagerness to talk about identity is symptomatic of the postmodern predicament of contemporary culture studies.

Many experts have different ideas about how to mean identity. Barker (2008) said that identity is best understood not as a fixed entity but as an emotionally charged discursive description of ourselves that is subject to change. While Giddens (1991) describes identity as a project. By this he means that

identity is our creation. It is something always in process, a moving towards rather than an arrival; what we think we are now in the light of our past and present circumstances and what we think we would like to be, the trajectory of our hoped for future. During (2005) stated that identities are not given in terms of what individuals as a whole, but in terms of more or less arbitrarily selected features that they possess. For the most part, individuals have little power to choose what features will be used to identify them – these are determined socially, from the outside.

The terms by which identities are ascribed do not usually describe traits and groups neutrally. They are culturally inflected, especially how these shape social relations between those using the identity-descriptor and those to whom the descriptor applies. Thus, for instance, it matters a great deal whether an American black person is called a nigger, an African American, a black, a Negro, etc. Each of these terms may change its meaning depending on who using it, and in what context. (During: 2005, 146)

For cultural studies, identity is wholly social and cultural, for the following reasons. First, the very notion what it is to be a person is a cultural question. For example, individualism is a marker of specifically modern societies. Second, the resources that form the material for an identity project, namely language and cultural practices, are social in character.

The resources we are able to bring to an identity project are historically and culturally distinct. They depend on the situational power from which we derive our cultural competencies within specific cultural contexts. It matters

whether we are black or white, male or female, African or American, rich or poor, because of the differential cultural resources to which we will have had access. Here identity is a matter of self-description but also of social ascription. (Barker: 2008)

Social identities are associated with normative rights, obligations and sanctions which, within specific collectivities, form roles. The use of standardized markers, especially to do with the bodily attributes of age and gender, is fundamental in all societies, not with stand large cross-cultural variations which can be noted. (Giddens; 1984: 282-3)

Cultural identity is not an essence but a continually shifting set of subject positions. Further, the points of difference around which cultural identities could form are multiple and proliferating. They include, to name but a few, identifications of class, gender, sexuality, age, ethnicity, nationality, political position (on numerous issues), morality, religion, etc., and each of these discursive positions is itself unstable. The meaning of Americanness, Britishness, blackness, masculinity and so forth, are subject to continual change. Their meaning are never finished or completed. Identity then becomes a 'cut' or a snapshot of unfolding meanings; it is a strategic positioning which makes possible. The anti-essentialist points us to the political nature of identity as a 'production'. It is also directs us to the possibility of multiple, shifting and fragmented identities that can be articulated together in a variety of ways. (Barker: 2008)

In sum, identities is about sameness and different, about the personal and the social, 'about what you have in common with some people and what differentiates you from others. (Weeks, 1990: 89)

The definition of identity is raising through many disciplines of knowledge. In terms of Marxism, identity is meant by the concept of 'ideology' meaning structures of significant or 'world views' that constitute social relations and legitimate the interests of the powerful. For Althusser, classes, while sharing certain common conditions of existence, do not automatically form a core, unified class consciousness. Instead they are cross-cut by conflicting interests and are formed and unformed in the course of actual historical development. Though I share similar working conditions with my neighbor, we do not share a homogeneous working-class identity. I am male and she is female; I am black and she is white; I am liberal and she is nationalist. The general point here is that subjects are formed through difference as constituted by the play of signifiers (Barker:2008).

Psychoanalysis experts believe that the self is by definition fractured into the ego, superego, and unconscious. Thus the unified narrative of the self is something we acquire overtime through entry into the symbolic order of language and culture. That is, through processes of identification with others and with social discourses we create an identity that embodies an illusion of wholeness.

Feminism has also interrogated the question of how we are formed as sexed subjects in the context of gendered families. It is explored how the 'inside' of gender is formed by the 'outside' of the family. Thus, what it is to be a person

cannot be universal or unified since, at very least, identity is marked by sexual different.

However, different theoretical approaches to subjectivity and identity will produce different types of analysis and forms of knowledge. This raises the question of how to choose between theoretical approaches. Traditionally, proponents of particular theories have appealed to science and truth to justify the validity of the theory in question. (Chris Weedon: 2004)

In the context of language identities are discursive constructions that do not refer to an already existent 'thing'. Identities are both unstable and temporarily stabilized by social practice and regular, predictable behavior. We learn to use a language that was in use before we arrived. We live our lives in the context of social relationship with others. Identity is not a thing but a description in language. Identities are discursive constructions that change meanings according to time, place and usage.

2.3. Identity Negotiation

Cultures are systems of meaning that allowed to make sense of the world "out there". But cultures also enable and constrain people in the attempts to understand who they are. To know someone identities by a self-conceptualization partly by the way a person handles social relationships and selects clothing and other aspects of dress. But the most important material be the ways in which a person constructs a self-presentation through stories and self-descriptions. (Caughey: 2004)

How people “language” their identities through what they say about the chapters of their life, but also listening to how self-description statements come through in all kinds of matters.

The meanings of identity terms exist in complex relationships of contrast with other, linked terms. Such terms usually vary drastically or subtly from one culture to another. Even seemingly similar concepts will have different shades of meaning. Thus what Indians think it means to be aurat (woman) contrasts with related terms like admi (man). But what it means to be aurat is not the same as being a “woman” in contemporary mainstream America.

Cultures contain not only different repertoires of words for self-description but also differing theories of the self and its structure, functioning, and continuity. In Indian Hindu culture, reincarnation is widely accepted, and it is believed that one’s being is born again and again. Many secular Americans see death as the absolute end of one’s life. These contrasting theories affect the basis for self-understanding. Similar cultural differences characterize many psychological processes.

Analytic categories such as race, gender, class, ethnicity, disability, nationhood, and sexual orientation are important in understanding many aspects of American society partly because they help reveal lines of power, inequality and oppression. For example, they help explain the underlying dynamics of work in United States, including who is privileged, who is underpaid, and who is excluded. Analysis based on these structural categories has often focused on large

social patterns such differential pay for similar kinds of work. (Deena & Mara; 1993)

Categories of difference are cultural constructs that are defined in very different ways within different meaning systems. At the societal cultural level, “race” and “class” are not even present as categories (or social realities) in some societies. Similarly, since caste is not a category in mainstream America, it is not usually available or used in efforts at self-description except by individuals, such as those with South Asian backgrounds, who are influenced by cultures where it is an issue. Furthermore, where present, race, gender, and sexual orientation are defined in very different ways. Individuals who move across societal boundaries are often caught between disjunctive category systems. (Deena, & Mara; 1993)

Just as the general cultures of different societies conceptualize race, class, and gender in very different ways, so too do the varied cultural traditions present in American society. People are entangled in a variety of different ways of understanding these categories. The cultures of different racial-ethnic groups do not define these terms the same way. Different class traditions conceptualize class differently, different ethnic traditions view gender differently, different religious and political traditions conceptualize race differently, and so on. Furthermore, the ideological system within the dominant culture often obscure the degree to which this occurs by using explanatory systems that blame those who are excluded for their personal failure to attain the positions from which they are socially excluded. Conversely, a variety of counter traditions of liberation and resistance have arisen that gave sought to redefine the situation in ways that raise the status of those who have been excluded. (Caughey: 2004)

Another important aspect of life history involves an exploration of the social situations a person regularly passes through and the ways he or she plays the roles that social world require. (Caughey: 2004)

An individual who occupies any such role doesn't play in the same way as the next person. Attention to variation in strategy, skill, and style, in conformity and resistance, and in desire and motivation is crucial for the research.

- Competing Values

A primary function of culture is to offer people a plausible and convincing worldview and an ordered set of ideas about what is good and bad. Cultures tell us what is important, how to choose, how to feel, and how to act. Humans are not born with this kind of cognitive orientation to life; we have to learn it through culture. Each culture offers a way of creating order out of chaos, but there are many different ways of making sense of the world and lots of different values to choose from. Any given system is one arbitrary way of ordering things. Another function of culture is to make us ethnocentric, to convince us that the way we learned is the way things are and that other ways – the worldviews of people in other groups – are misguided, confused, or deluded. (Caughey: 2004)

The difficulty in learning and thinking with multiple cultural traditions is that the answers they provide to questions about what is important are not only different but often contradictory as well. To think with several cultures is to be caught among contradictory systems of meaning. In understanding people with multiple identities and cultures in America, John L. Caughey (2004) finds

methods of self-ethnography and life history research. Some sub-chapters follow are the categorization of what to do in this research.

- Mainstream Cultural Conflicts

Every large-scale cultural system contains at least some contradictions. Mainstream America tells us to be individualistic, but it also tells us to conform and “fit in.” It tells us, through mass-media advertisements and holiday rituals, that eating is gratifying and satisfying, but it also tells us that we should “be thin.” It tells us not only to work hard but also to “keep priorities straight” and spend lots of time with our families. These contradictions are culturally recognized as difficult, and “confusion,” “stress,” and even “psychiatric problems” are attributed to them.

- Negotiating Cultural Values

Americans do not just negotiate a relationship with the dominant culture’s values; they must also negotiate a relationship with the values of each of the half dozen or more additional cultural traditions they work with. All cultural traditions, whether those of work, religion, politics, ethnicity, or therapy, contain explicit and implicit conceptions of the desirable and the undesirable. One of the complexities of life for all of us in this society is the problem of working out a relationship with the competing values of our various cultural traditions.

- Managing Contradictory Values

Cultural conflict can be disorienting and emotionally painful, as evidenced by the difficulties adults usually have in trying to adapt to an unfamiliar society. Studies of culture shock indicate that after an initial “honeymoon stage” in which

the migrant to a new society feels exhilarated by cultural differences, a period of “disintegration” typically follows. Here the person trying to manage two contradictory cultural systems is expected to undergo confusion, disorientation, loss, apathy, isolation, loneliness, inadequacy, anger, rage, nervousness, anxiety, and frustration. So how do people manage?

- Benefits of Multiple Cultures

Multiple cultures offer multiple possibilities, and by offering choices, individual agency is supported. The multicultural situation can make for a more varied, autonomous, and interesting life.

- Media Systems and Multiple Cultures

Contemporary Americans not only pass through many different social worlds that involve actual face-to-face interaction; we also vicariously participate in many different media worlds. After beginning the day with a newspaper, we may subsequently tune in to radio, television, film, books, magazines, chat rooms, and websites. As we engage with any particular media form, we slip mentally and emotionally out of the “real” world and enter mediated cultural worlds. Usually our use of media has something to do with our actual social and cultural worlds. Sometimes a person’s use of media is mainly “escape,” a mental vacation from the stress and strain of ordinary life, including the clash of cultural traditions. In other cases, the use of media functions as a vicarious return to a currently missing social world – as when South Asian immigrants to the United States seek out films, novels, cable television programs, and newspapers from India. In other instances people supplement their actual relationships to particular cultural

traditions through media, and sometimes such media even address the problem of conflicting values.

- Multiple Culture in Dreams

Most of us keep our different worlds somewhat separate. We use one cultural tradition in church, another at work, and a third at home. However, all our traditions are “housed” together in our heads. Here our religious, work, and family traditions and concerns are all simultaneously present, jostling together in our minds. When we are asleep and dreaming they may come into direct relationship with each other. Traditionally, life history researchers tried to use dreams to analyze the psychological patterns of their informants, but dreams can also be valuable for cultural explorations. (Caughey: 2004)

- Multiple Culture in Internal Dialogues

Just as the language, concepts, symbols, and ways of thinking from different cultural traditions appear together in dreams, so also do they come into relationship during waking states, particularly in the mental wandering sometimes referred to as “stream of consciousness,” “daydreams,” or “internal dialogues.” When a person is not engaged in rational, focused thought or in some compelling activity, his or her consciousness tends to wander “away” into a flow of inner imagery, feelings, and internal conversation. Here we find a spontaneous, semi-conscious flow of alternating memories, fantasies, anticipations of the future, idle musings, and forms of internal talk. While the dominant American culture teaches us either to ignore this pervasive dimension of experience or to conceptualize it as a mildly negative “psychological process,” the stream of consciousness is

frequently a functional and always a highly cultural phenomenon. Since the individual conducts memories, fantasies, and internal conversations in terms of the language-concept systems of the cultural traditions he or she thinks with, the stream of consciousness is revealing of the individual's personal version of these subjective cultures and of his or her methods of negotiating among them.

(Caughey: 2004)

2.4. Previous Studies

Before the writing of the present study, several studies have been conducted on the issues of identity and identity negotiation, some of which will be elaborated here. Some of them are the review of Dr. (Mrs) Madhoo Kamra and Ms. SumipranaSaiti in an article discussing novel *The Namesake*. They stated that this novel could present the implication image of someone identity, Gogol Ganguli in this case. As an immigrant coming from India and living in America. Gogol is succeed to be an ideal model who represents multicultural identity. In a clearer way, they stated that "*the self is on the process of constructing a psychic identity*" meaning that this novel has successfully elaborated self-awareness of Gogol Ganguli in finding his self-identity.

This novel, *The Namesake*, was also researched by Yoyok Sabar Waluyo on 2011 on his thesis. He explains about on how Gogol is conscious about his identity. Gogol constructs his identity through understanding what happened to his life because he was questioning his identity when he was young described by the period of full crisis for human. By using psychological approach, the research explains self-consciousness inside Gogol which influence what he done to express his identity.

The problem of identity is also found in the novel of "*White Teeth*" by Zadie Smith. Then, identity negotiation is used to be the tool of Ervin Suryaningsih analysis (2012) on how Irie Jones (main character) live on multiculturalism society on London. The analysis of this novel explains on how she identify his identity and negotiate her identity to be accepted in London multi-culture society. By using radical feminism theory, Irie Jones identity negotiation is analyzed by its character and characterization including the setting of London after World War II.

First writing only portrayed the praise on a short article that the phenomena of finding identity in multi-culture society described in the novel. Second writings uses the approach of psychology to uncover Gogol self-consciousness in his growing from time to time. The thesis explains the development phase of Gogol from child to teenagers, living in multicultural society by always trying to construct his identity. However, those three writings do not explain the cultural differences experienced by Gogol Ganguli until he negotiates his identities in some ways. By using the anthropological approach to reveal identity in a name which has meanings across places and history. This study takes a role on describing Gogol's cultural differences from his name and his identity negotiation to be accepted in his American surroundings.

CHAPTER III

ANALYSIS

This chapter reveals that the identity negotiation phenomena on multicultural society exposed in novel *The Namesake*. To be more ordered, the analysis starts with firstly the types of cultural differences experienced by main character Gogol. Then, it is followed by the ways of identity negotiation done by Gogol to be accepted in his surroundings. Some phrases and sentences are provided to prove the identity negotiation phenomenon.

3.1. Cultural Differences

The Namesake promotes the problems of a name in relating with cultural identity. The main character namely Gogol told that he is experiencing identity crisis due to his name which alienate him in his surroundings. His name makes him hardly identify his identity among two cultures; Indian and America. This kind of crisis isolates him in the process of finding cultural identity.

While crisis is happening, cultural identity is problematized in which something assumed as 'a whole' and stable is unreachable in finding identity. Stuart Hall stated that cultural identity assumed as a whole and stable is nothing, due to that cultural identity depends on how someone makes it as a position, he can be whoever in everywhere. Identity is not only about how to take a position but also on how being positioned (cited in Woodward 1997). This sub chapter will analyze and discuss on how the main character Gogol faces the differences of culture until he had a problem with its cultural differences.

Name is hardly related to culture. Every culture has a faith about the meaning and the ways of naming different individuals. From a name, it is known the culture of someone. Name is first important thing that strange will see. It strongly relates to individual belongs the name and the surroundings who names him. The main cultural differences that Gogol faces are a name. This is told that a background of naming him as a problem of cultural differences has already happened before character Gogol was born. The long story of naming him as a conflict become the first factor which causes him has identity crisis during Gogol's life.

3.1.1 Extended versus Nuclear Family Values

The novel *The Namesake* told a story of an Indian immigrant family living in America. The conflict of cultural differences firstly appears by naming character Gogol. Gogol's parent – Ashoke and Ashima, who come from India getting conflict when they want to name their son due to the clash of the legality law for naming ways in America and kinship values practiced in India.

In this novel, India is narrated as a culture which has a strong kinship relationship among family members in the scale of big family. Kinship relation and family values as to respect the older family members are apparently prominent in this story. It strongly appears in the way of naming a child. The right to name a child is not merely belongs to child parent but it belongs to the older family member in a big family. As an immigrant couple try to strengthen this root of culture by allowing of naming his child to Ashima's grandmother who is living far away 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 worlds, 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. (p. 25)

The story told that Indian couple is willing to wait for a long time until the letter from India written a name chosen by the grandmother is coming. Culture conflict raises when they are faced by law of legality in America that a child is disable to be at home until the parent make a birth certificate. As what Edward Dulezain stated that America as an industrialized countries, parents must register a child's birth and record the child's name. In this way, the child's name becomes part of the public record of the society. The birth certificate the parents receive when they register the child's birth becomes a kind of ticket or passport to some of the essential services the society offers its members. For example, the public schools in the United States require that prospective students present birth certificates when they register for classes. If a child doesn't have a birth certificate for some reason, the school system feels no obligation toward the child until the parents produce a birth certificate or provide some other type of verification of the child's legal name and date of birth.² In the light of that, a name should be given as a direct in hospital for short times.

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 (p. 27).

²<http://www.behindthename.com/articles/3.php> Edward Dulezain's article, accessed by June 16, 2016.

This immigrant couple are in the big of confuse when they must maintain their culture to wait the letter written a chosen name by the grandmother. On the other hand, they are faced by a conflict with the law in their new nation- America.

This what is identic with America is a nation which raises the individualism. In America, there are two kinds of family; nuclear family and extended family. Nuclear family consist of mother, father, sisters and brothers while extended family are the family members “outside” of the nuclear family, including grandparents, aunts, uncles, cousins, nephews, nieces, and in-laws (relatives through marriage) (Levine, Deena & Adelman, Mara 1993). A new family consisting of father, mother, and son are assumed as a union released from the big family. Every individual is assumed to have his own right to determine a chosen or the individual basic needs and willing, not pretend to depend on other family members. Therefore, American culture considers that every parent has a whole right to name his child following what they choose and will. These differences are shown in conversation of Ashima and Ashoke with Mr. Wilcox, a hospital official.

Mr. Wilcox nods, and silence ensues. “Don’y you have any backups?” he asks.

Ashima frowns. “What does it mean backup?”

“Well, something in reverse, in case you didn’t like what your grandmother has 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 elder’s wishes in such a way. (p. 28)

Honor tradition toward older member of family in naming a child in India shows a relational power among family members in a big family. Through what Mr.

Wilcox as American, it can be seen that he follows individual values meant by that freedom and individual right to determine the choice based on his willing. This kind of differences in values and tradition of naming a child is clearly causing a conflict towards a society who live among two cultures.

At the end of this culture companionship, Ashoke and Ashima give a name to their child as a temporary name for only bringing their child home from hospital. The name “Gogol” adhered for long periods due to the letter from the grandmother never come. It is told that Ashima’s grandmother getting ill of stroke and passing away before choosing name for Gogol. This conflict shows at very beginning the problems of culture differences among multi-culture society.

3.1.2 Different Use of Nick Name

Bengali society has a specific naming tradition which is very unique. Every individual has two names which is called pet name and good name. *a practice of Bengali nomenclature grants, to every single person, two names.* (p. 25). Those two names are used in different spaces. Pet name is only used for the space of family and close friends, while good name is used in social environment. Pet name gives the values of love and intimacy, while good name should mean positive self-image and individual quality.

As at glance, the use of pet name what Bengali society believe in is apparently same as the use of nickname in American culture. Nickname used in American culture also shows the meant of love and intimacy, but it is still being a part or shorted name from the first name. *Inside the classroom it is a small universe of nicknames—Andrew is Andy, Alexnadra Sandy, William Billy,*

Elizabeth Lizzy (p. 60). While Indian culture shows that called name as a pet name is a name which different as a whole to his good name..*They all have pet names. Ashima's pet name is Monu, Ashoke's is Mithu* (p. 26).

Different use of a called name triggers a conflict experienced by Gogol. As a child who was born and grew up in American culture, he is unable to understand the tradition of Bengali society in terms of a called name. Once a day while Gogol began to attend the school, his parents has already picked up a good name for him to be used in school because they want to resist their cultural tradition. However, Gogol refuses to use that name on reason that when he used a good name given by his parent which is very different with his previous name, he would be different individual. *But Gogol doesn't want a new name, He can't understand why he has to answer to anything else (...) He is afraid to be Nikhil, someone he doesn't know. Who doesn't know him* (p. 57). This case shows that a small child has considered that a name is identical with an identity. Gogol feel strange if his name is changed because name meant by him as an identity refers to one individual. Different tradition of naming a called name causes perception about different identity. A called name in India meant by Gogol as a construction two different identities. On the other side, he meant a called name in American culture as an identity, an individual. Although his parents hardly try to explain cultural tradition to his son...*It is a part of growing up, they tell him, part of being a Bengali* (p. 57), Gogol still refuses to use that new name. Finally, the name "Gogol" is used by him until he grows up.

As a child who is growing up in American surroundings he is difficult to understand and accept the tradition of using that two different names.

Living with a pet name and a good name, in a place where such distinctions do not exist—surely that was emblematic of the greatest confusion of all. (p. 118)

Tradition of pet name-good name can be seen as a first knowledge of Gogol to understand the differences in his family which have backgrounds of Indian family living in American culture. This knowledge about the tradition shows the existence of loyalty and different expectation between two spaces of culture.

When he was a child, he didn't look the strangeness of his name "Gogol". What makes him interested is only the use of two different names showing the differences of Bengalian culture and America. The crisis of identity may happen when he was adult and considered that Gogol has a strangeness. The first identity crisis is starting when he refused to use new name in school. It also shows the first resistance towards Indian culture and his preference on American culture, differs from his parent. Problems regarding to the tradition of using two names and Gogol's refuse to use the new name clearly indicates on how different cultures causing identity crisis of character.

3.1.3 Last Name as an Identity

The last name as identity signs an individual relationship with family, national origins, ethnics and social class. Gogol has last name Ganguli which is a spell introduced by Britain in the period of imperialism. The origin spelling in Sanskrit language is 'Gangopadhyay' meaning as 'a teacher from Gangga'. 'Ganguli' is a Brahmin groups which his generations are commonly known as

educated people who has profession as teacher or knowledge transmitter.³ This case is suitable with Ashoke Ganguli and his father as a teacher in university. However, it doesn't fit with what profession Gogol wants as an architect. His last name Ganguli refers to Gogol's origins but this novel narrates that it doesn't fit with Gogol choose as his way of life. Through his last name "Ganguli", he constructs the perception about his self-identity, he finds his Indian root culture, and he also experiences conflict in meaning India as his self-identity.

When he had a holiday to India at the age of ten, Gogol is narrated being astonished to find many last names Ganguli in India. There are many "Ganguli" in telephone book and he prefers to save as priceless memory for him.

He remembers the astonishment of seeing six pages full of Gangulis, three columns to a page, in the Calcutta telephone directory. He had wanted to rip out the page as a souvenir, but when he had told this to one of his cousins, 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. (p. 67)

This reaction is caused by that he doesn't suspect that many people having last name as same as him. The pure name of Ganguli, Gangopadhyay, is also excessively used some Indian people who choose to use the original spelling. This case shows that many sameness through his last name which relates him with Indian. On the contrary, Ganguli that he knows is only himself and his family. His last name emerges an alienation in America in case that the name is uncommon name in American surroundings. His new knowledge that he gained about the origins of his last name indicates on how he understands the relation between himself and India.

³ <http://www.ancestry.com/facts/Ganguly-name-meaning.ashx> accessed on June 15, 2016

Identity is strongly affected by an insight and values from others. As a child who was born and living in America, Gogol experiences a conflict in seeing and understanding an identity as an Indian. Gogol considers that although he and his friend having the same last name, but he is not feeling that his full identity as Indian because India is not his nation. This matter is not released on how American people see their self-different from their parents.

For by now he is aware, in stores, of cashiers smirking at his parents' accents, and of salesman who prefer to direct their conversation to Gogol, as though his parents were either incompetent or deaf. (p. 67-68)

One aspect makes him different from his parent is the ability of speaking English. In terms of language, he is assumed as an American rather than his parent although his name identifies him as a foreign immigrant in American.

English language is the first language that Gogol and for that he is able to speak that language with the American accent as common America.

For when Ashima and Ashoke close their eyes it never fails to unsettle them, that their children sound just like Americans. (p. 65)

On contrary, his parents do not have the same ability because English is not their first language. English is only the second language as a communication tool in their new surroundings. The different ability of using language emerges the discriminative behaviors from the others. American people pretend to discriminate his parents looked strange as people who have no culture and speak English American not as a whole and good.

The same last name of Ganguli can appear the different of understanding identity by Gogol and his parent. Gogol still has no feeling as a full India. Someday, some

people insult his last name Ganguli by scratching it in a letter box and changing into 'Gangreen'. As what is seen in this quote, Gogol feels insulted, but his feelings because he is insulted due to that his father will be more insulted of that treatment:

Back home on Pemberton 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 in his last name too, something tells Gogol that the desecration is intended for his parents more than Sonia and him. (p. 67)

His last name emerges a conflict about understanding his self-identity. In one side, he feels that he is an American in terms of culture, but his last name as an identity sign does not refer to relationship of America. In other side, he finds similarities in India through his last name but feels strange with Indian culture.

India is meant as different among his parent and Gogol. His parent refer India as a "home" while Gogol does not. While Ganguli family going holiday in India, his mother is hard to leave India, while Gogol is happy to come back to America.

He knows that his mother will sit silently, staring at the clouds, as they journey back to Boston. But for Gogol, relief quickly replaces any lingering sadness. (p. 86-87)

Gogol's alienation with India is not released on how Indian look himself who was born in America with American culture.

Their relatives casually remarks; they were not made to survive in a poor country, they say. (p. 86)

The statements of his relatives are directed to Gogol and his young brother who get sickness for many times in India. The statement of his relatives and facts that his body are indirectly showing that India as a nation and culture does not adopt him. For Gogol, America is the only 'home' and culture embedded on his self.

As someone who was born and living in America, Gogol shows his preference to American culture rather than Indian culture. For instance, while his parents aim to implant Indian culture by putting him in a class taught about culture and language of India, Gogol is not being interested in that class.

In Bengali class, Gogol is taught to read and write his ancestral alphabet. They read handouts written in English about the Bengali Renaissance, and the revolutionary exploits of Subhas Chandra Bose. The children in the class study without interests,.. (p.65-66).

This class is specifically aimed to give the knowledge of India culture to someone who was born and living in American culture such Gogol to still know their cultural roots. But, it is not easy to be realized due to that Gogol prefers to show his enthusiastic in American culture like celebrations done by majority of American society.

For the sake of Gogol and Sonia they celebrate, with progressively increasing fanfare, the birth of Christ, an event the children look forward to far more than the worship of Durga and Saraswati. (p. 64)

Gogol is more interesting to Christ celebration although it contradicts with religion he believes (Hindu). The other example showing his preference to American culture is that his English speaking to his parent although his parent speak Bengali language.

Lately, he is been lazy, addressing his parents in English though they continue to speak to him in Bengali. Occasionally he wanders through the house with his running sneakers on. At dinner he sometimes uses a fork. (p. 75). Outside of religion and language, Gogol preference to American culture is also showed by his ways of clothing and eating.

This novel shows that the last name is not the essence to sign someone's identity. The last name as a root is unable to be a constant basic to identify someone identity. The problem of last name can be also seen as a source causing identity crisis caused by Gogol due to his confusion on how to place "India" as his self-identity. India is shown differently because place and situation constructed by Gogol and his parent. Identity crisis of Gogol because he can't find sense of belonging in cultural surroundings of America due to his name never represent America.

3.1.4 Identity Crisis on a Name

The main identity crisis of Gogol is caused by his first name; Gogol. His first name as a self-sign which represents individual in an area. His first is mostly used to interact with others. First name as identity is undetached on how others see and position someone. For that, first name for Gogol is mostly affected on how he positions and sees himself in the surroundings. Gogol's identity crisis get its point while he is teenager at the age of 14-18 years old. Teenager phase is stated as a development phase which is in the potential period in the aspect of cognitive, emotional and physics. Teenager phase is a phase of finding himself. Teenager's self-awareness is susceptible from other's opinions. Garrison stated that teenager

needs in his development are, to be accepted in certain groups, to get others confession, to get complete life philosophy. Gogol's needs to find himself are a need to be accepted in the surroundings and confessed by others. At the basic, he wants to be confessed and accepted as American teenager as whole like his friends. Gogol is not aiming to be seen as someone different in his social surroundings. However, his name of Gogol is related to the problem of cultural identity which always rises to make him alienated in his area.

The name of Gogol in the reality always causes questions from the others like *Was that really his name, was that the last name, was it shortened for something else? "Wasn't he a writer?"* (p. 89). That questions always rises and affirms the perception of on how his name is alienated and unclear. The effect of Gogol also causes of unconfident feelings while have a talk with the others.

Other boys his age have begun to court girls already, asking them to go the movie or the pizza parlor, but he cannot imagine saying, "Hi, it is Gogol" under potentially romantic circumstances. He cannot imagine this at all. (p. 76)

Different with his friends, Gogol is not brave to close his girl friend due to the feeling of his name become an obstruction, sounded strange and will make the others feel uninteresting while the introduction. This case shows that on how the name strongly influenced to give the certain perception for him having the name or the others.

If last name of Gogol shows his identity of Indian people, his first name doesn't show anything in India language. *For by now, he is come to hate questions pertaining to his name, hates having constantly to explain. He hates having to tell people that it doesn't mean anything 'in Indian'.* (p.76) Question

from the others regarding his name is a burden for him in terms of asking the meaning of his name in Indian language. This matters shows that American people on Gogol's surroundings do not have a good understanding of Indian culture because they assume that Gogol is an Indian name. American society judge that Gogol should a name from Indian or at least can be meant from Indian language.

The relating question of India also appear an awareness that American people see his identity as an Indian people. Gogol is understanding that India is a part of himself but at the same time he is aimed to be confessed as an American because he has strong relationship with that culture. This case is apparently not easy to be applied due to an essential factor understood by society to define someone cultural identity.

An essential thought understand identity is something settled with many certain categories with some characteristics such physical biology, sex, citizenship, place of born, which sign the settled and unchangeable national identity. In this case, the essential factor understood by American people around Gogol is biological factor that physical characteristic assumed a permanent factor to sign the Indian. The name is also assumed as an essential factor wholly signing someone's nation. As what Gogol's problems, people around him see Gogol as an Indian and should have an Indian name. This causes a conflict contradicting with his subjectivity to be seen and confessed as an American.

3.1.5 Language and Anglicization of Name⁴

A name as a part of a language has a hard concern with the problem of articulating and the way of writing. Articulation and writing ways are symbolizing the difference of one culture and another culture. Every culture and nation has its own pronunciation and specific writings. Mispronunciation and misspelling may happen in a certain culture towards some words sounds strange (words coming from the other culture). Concerned with name, mispronunciation or miswriting of someone's name can cause problem of self-perception for the name owner. Edward Deluzein in his article stated, people generally resent the mispronunciation of their name because mispronunciation amounts to a distortion of their identity. Accidental distortions are annoying, but mispronunciations and distortions of a name on purpose are sizable insults, especially if they result in unflattering puns.⁵ Mispronunciation intentionally or not have a great effects of meaning someone's identity.

In addition to different cultural factor, mispronunciation becomes one factor why he refused his good name when he was a kid:

“Welcome to elementary school, Nikhil. I am your principle, Mrs. Lapidus.”

Gogol looks at his sneakers. The way the principal pronounces his new names is different from the way his parents say it, the second part of it longer, sounding like ‘heel’.” (p. 58)

⁴ The word “anglicize” has a meaning to make or become in English in sound, appearance, or character (dictionary.cambridge.org accessed on June 15, 2016).

⁵<http://www.behindthename.com/articles/3.php> Edward Dulezain, accessed by June 16, 2016

The way the head master mentioned name 'Nikhil' different from the way of his parent. The difference of pronouncing happened is basically due to its language and pronouncing ways. 'Nikhil' is a word coming from India and it sounds strange for American people who mention that in different way. Gogol was feeling unique when the headmaster called him in that way until he refused to be called as Nikhil. This problem denotes on how the different of culture may relate to different of mispronouncing the name causing different perception of an identity.

In this story, Gogol is told having a purpose to Anglicize his name but it may not happened. The name 'Gogol' can't be To be the common names in American cultures.

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

Gogol tries to compare himself with his friends who coming from India, living in America. Just like himself, Jayadev is the second generation of Indian immigrant living in two cultures. Jayadev in the quote is showed that his name preferred to be called Jay to merge in American culture. If Jayadev is strongly relates to India, on contrary 'Jay' is a name commonly sounds in American culture. It also happens in different direction. Some people prefer to call him 'Jay' rather than Jayadev due to its difficulty in pronouncing for American people. Gogol also has a strong purpose to merge in American culture, he has effort to be able to adapt as a whole in his surroundings. However, his strange name makes his effort is never realized. 'Gogol' is unable to be changed, to be shorted, Anglicized to common names in American culture.

One reason why Ashoke- Gogol's father chooses the name 'Nikhil' as his good name while he was a child is that on his opinion that 'Nikhil' is not so difficult to be articulated in American culture.

.. He pointed out that it was relatively easy to pronounce, though there was the danger that Americans, obsessed with abbreviation, would truncate it to Nick. (p. 56)

Through his statement, Ashoke also said that he was worried about the name changing or abbreviation that American usually does, becoming Nick is an American culture.

Ashoke's afraid of shortening name from 'Nikhil' to 'Nick' happened when Gogol finally decided to change his name into Nikhil. Gogol changed his name in feeling that the name can easily merge into American culture. Gogol accepts that name shortening of Nick to make him easier melted in American culture.

Ashoke reason to choose the name 'Nikhil' is not only because this name coming from India, but also the name is still showing the relationship with the Russian writer Nikolai Gogol. *The name, Nikhil, is artfully connected to the old. Not only is it a perfectly respectable Bengali good name, meaning "he who is entire, Encompassing all," but It also bears a satisfying resemblance to Nikolai, the first name of the Russian Gogol (p.56).* Naming 'Gogol' figures clearly shows Ashoke's effort to keep linking with Nikolai Gogol.

3.1.6 Russian Name as Strange Name in America

The name 'Gogol' is a name that comes from Russia. Gogol felt that the name can't refer or show himself as the India or America. India and America are the two cultures he feels as a part of himself, and for the Russian name did not reflect who he was. This adds to the problem of conflict associated with the name Gogol perceived. Gogol name as the name of Russia made it feel not fully become part of one culture-either Indian or American. These problems show that Gogol still have the view that the name must absolutely show their national identity and culture ... *He hates that his name is both absurd and obscure, that it has nothing to do with who he is, that it is Neither Indian nor American but of all things Russian.* (p.76). The phrase 'but of all things' shows how Gogol has a preference in regard cultures and nations. The quote shows how Gogol put the Russians as a culture that is more 'foreign' than other cultures. The name 'Gogol' as the name of Russia made it difficult to position himself in his environment-making his identity is unclear.

The more differences found by someone in identification process will make people lose their sense of belonging in his environment. In the process of identification done through his name, Gogol performed a comparison against Russian names. When compared with Russian names which are widely known, the name 'Gogol' sounds very strange and not many people use. In other words, the name 'Gogol' makes it feel different in his environment. Gogol did not understand why he had to choose the name of the writer Nikolai Gogol of so

many other Russian writers whose names sound more common in American culture or other cultures globally.

For the little he knows about Russian writers, it dismays him that his parents chose the weirdest namesake. Leo or Anton, 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. (p. 76)

Gogol has a limited knowledge of literature and Russian artists. As can be seen in the above quote, Gogol did a comparison between the name 'Gogol' with Russian names he knew. The names of other Russian writers such as Leo Tolstoy, Anton Chekov, or Alexander Pushkin may sound more common for him. But of the three names were still visible preference among Russian names. The name 'Leo' and 'Anton' may still be accepted - '*he could have lived with ...*' because despite the name indicates the origin of Russia but has sounded more common in American culture. The name 'Alex' is also declared will be accepted- '*he would have greatly preferred..*' because the name is more widely used and the most common sounds in the environment and culture of America. This indicates a preference among foreign names-Russian names based on factors of generality. The more foreign a name like 'Gogol' may pose a burden because it means that the name is increasingly made to feel 'different' in their environment. Identity crisis happened because he concluded, and felt that the name 'Gogol' is a name sounds unfamiliar and increasingly denotes the differences between himself and the people around him.

Growing identity crisis occurs when he realizes that the name 'Gogol' is not the first name of the writer Nikolai Gogol, but the last name of the man of letters is used as the first name by Gogol character.

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

Identity crisis is primarily caused by that Gogol was not able to find the sameness and contrarily find the difference between himself and the people he knew. All individual's named 'Gogol' cause him to have trouble finding a 'sense of belonging' in whatever aspect. As can be seen in the above quote, Gogol realizes that he never find anyone who has the same first name with him even in Russia.

3.2. Identity Negotiation and Construction on Culture Differences

Identity crisis as a result of the name can cause a person to perform resistance to his name. Resistance is done can be marked by a change in name or by using any other name that is felt can overcome the identity crisis. In the novel *The Namesake*, leading figures told Gogol seeks to overcome the identity crisis by making changes to his first name officially became 'Nikhil'. His changes show the form of resistance to the name 'Gogol' and its efforts to eliminate identity as 'Gogol'. The change of name to undertake the 'sense of belonging' that are not acquired as a result of the name 'Gogol'.

This sub-chapter will discuss about the identity negotiation (change of identity), conflicts and obstacles that occur in the formation of identity which is inseparable from the problem of diversity, differences, and understanding of cultural identity. This sub-chapter will also discuss other figures associated with Gogol character who also have conflicts of identity in the midst of the cultural differences exist. Stuart Hall (1997) rejects essentialist definitions of cultural

identity, the concept of collective cultural identity of every individual and can be perceived together through a common history and cultural roots. The cultural identity thus reflects the history and cultural codes that are shared and can unite groups of people as a nation with a culture that is stable and unchanged. The cultural identity had its origin, and has a history. But like everything that is historical, cultural identity undergo continuous transformation. Cultural identity 'intact' and stable because there is no cultural identity depends on how a person make it as a position of cultural identity, so that he can be 'anyone' wherever it is located.⁶ Hall revealed that the identity is not only luxury positioning themselves but also positioned by others. Hall concept will be used in analyzing the problem of the name change as identity negotiation and the formation of cultural identity in the midst of cultural differences.

3.2.1 Change of Name

The name change is an effort that is done by many people to have a new identity-different identities. In chapter 5 in this novel, the author began to discuss the change in name. The chapter begins with a discussion about the name change took place in general and broad in human life.

Plenty of people changed their names: actors, writers, revolutionaries, transvestites. In history class, Gogol has learned that European immigrants has their names changed at Ellis Island, that slaves renamed themselves once they were emancipated. Through Gogol doesn't know it, even Nikolai Gogol renamed himself, simplifying his surname at the age of twenty-two from Gogol-Yanovsky to Gogol upon publication in the literary Gazette. (He had also published under the name Yanov, and once signed his work "OOOO" in honor if the o's in his full name.) (p. 97)

⁶ Stuart Hall, "Cultural Identity and Diaspora" in Kathryn Woodward, *Identity and Difference*, London: Sage Publication, 1997, p. 51.

The above quotation shows how the author started the discussion on the issue of the name change is widespread and mostly done by many people since time immemorial. The name change undertaken by European immigrants who came to America and the slaves who have been independent for example, can be seen as an attempt to create a new identity in a new world. The change of name also marks an effort to eliminate past-old identity. The name change shows how one wants to be seen, treated and placed in a social environment. Examples mentioned as actors, writers, revolutionaries and transvestites can be seen as an example of people from diverse backgrounds who may have a reason the different name change. However, that case becomes a factor in this equation that the name change done by many people indicating a desire (effort) to create an identity which is different or new.

Gogol character in this story was inspired to change his name after reading an article that discusses in detail about the name change. The article included on various well-known figures in the world that had changed his name. The article also mentions that the name change is the right of every individual in America.

“... They had all renamed themselves, the article said, adding that it was a right belonging to every American citizen. He read that tens of thousands of Americans had their names change each year. All it took was a legal petition, the article had said.” (p. 99)

The article read by Gogol also mentions that the name change is a very easy process to do and only had to make an endorsement letter. However, behind the legal issues, this novel also shows that the name change is not a simple problem related to the issue of cultural identity .As already discussed, an identity crisis of

Gogol character because he lost a 'sense of belonging' in his American cultural environment. The change of name made this figure showing how he wants to be able to immerse themselves into the American scene with a new identity. Behind the discussions about the name change, this novel also questions whether the name change really can overcome a person's identity crisis. Name change issue is not only about the subjectivity of individuals who wanted to change his name, but also about the other people in the vicinity that also provides views and positioning against him. As revealed by Hall, identity is not just a case of positioning themselves but also positioned by others (positioning and being positioned).⁷

Gogol changes his name to Nikhil when he will enter to college. The world of college assumed by Gogol as a new environment where he can create a new identity. Identity change is also supported by other efforts to realize the formation of a new identity such changes in behavior, habits and appearance. The name 'Nikhil' marks its conversion into a different person than before. These changes are accompanied by some of the new things he did after becoming Nikhil:

But now that he's Nikhil it's easier to ignore his parents, to tune out their concerns and pleas... It is as Nikhil, the first semester, that he grows a goatee, starts smoking Camel Lights at parties.. It is as Nikhil that he takes Metro-North into Mahattan one weekend with Jonathan and gets a fake ID that allows him to be served liquor in New Haven Bars. It is as Nikhil that he loses his virginity at a party at Ezra Stiles..(p. 105)

The above quotation shows how the name Nikhil marked a change in the character to be someone different in person than before. By using the name Nikhil, this character finds it easier to ignore his parents. Growing a beard on his

⁷ Stuart Hall, "Cultural Identity and Diaspora" in Kathryn Woodward, *Identity and Difference*, London: Sage Publication, 1997, p. 51.

chin indicates an attempt to create a new identity through her physical appearance. He also started doing new things that had not previously been done when he became 'Gogol' such as smoking, make a false ID card to be able to consume alcohol, and partying. Through the things he does, this character looks seeking to create new personal and private as opposed to the first. Despite the fact that the name 'Nikhil' still points to the link with the name of the writer Nikolai Gogol, but the name change made Gogol can be seen as an attempt to create distance with the writers. As can be seen in the above quotation, Gogol told to lose his virginity after an 'Nikhil'. It can be seen as a rejection of Gogol's character is equated with the writer Nikolai Gogol in the novel is narrated remain a virgin until the end of his life ... *He never married, fathered no children. It's commonly believed he died a virgin.* (p.91). The formation of a new identity is manifested by the increasing number of factors that made the difference. 'Nikhil' and 'Gogol' not only represents two different names, but shows personal efforts to establish a completely opposite.

Environment and interaction with others play an important role in the formation of a new identity. What happened to Gogol shows how the formation of a new identity can only be carried out when the figure is in a new environment-detached with old neighborhood*Since Suddenly everything else is so new, going by a new name does not feel so terribly strange to Gogol ...* (p.104). Gogol character can position himself as individual with a new identity for others in the vicinity (in a new environment) did not know at the time of its predecessor. Change of identity do have limitations that characterized the environment in which the individual resides.

Gogol name change made an effort to eliminate the past and his origins. In fact, his identity as 'Gogol' is not entirely being eliminated because this figure still needs to interact and go back to the old neighborhood at certain times. In this case shows how a change of identity to form a new identity is inseparable from the role of other people around.

He is aware that his parents, and their friends, and the children of their friends, and all his own friends from high school, will never call him anything but Gogol. He will remain Gogol during holidays and in summer; Gogol will revisit him on each of his holidays. (p. 103)

Old neighborhood like family and friends who knew him previously kept her by name Gogol. Not only that, the people who knew him were not regarded Gogol as individuals who are new or different. The other people in the neighborhood did not look at the length and position the character Gogol as a new individual. In other words, the length of the environment can't accept changes to the identity of his accomplishments. This resulted in this figure can't fully create a new identity because 'Gogol' will be basically attached to a part of him. Although at official the name 'Gogol' had disappeared but his identity as Gogol is not completely abandoned.

Obstacles in the formation of a new identity as Nikhil, mainly due to the family could not call him by his new name, and not treat him as a new individual. 'Gogol' continues to be identified as he was in the middle of the old families and communities ... *unwillingly, he goes home every other weekend, ... Nikhil evaporates and Gogol claims him again. (p. 106)*. This problem shows that the changes of name to establish a new identity and eliminate the old identity is unlikely to be realized. Gogol is impossible to leave his past because it felt to have

multiple identities. Effort of creating a new identity that made Gogol lead to more conflict because in the end it feels to have two different identities and opposites....

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. (p.105). One's

identity is not a single, but plural. Conflicts experienced by Gogol shows that he was basically not able to put themselves dynamically in a different room. Sometimes Gogol tries to live up to his name, sometimes he tries to run away from his name. But, either way- and for all the options in between—his name is a crucial factor in developing his sense of self, and thus helps propel him forward on various paths of life and career. Change the name to change the past identity refers the efforts of establishing a new identity which is single that could not be realized.

3.2.2 The Limits of American Culture and Indian Culture

The name changes made to Nikhil is an attempt to immerse himself into American culture environment. Although this is the name that comes from India, however, the name does not sound so foreign to American culture. However, although it has been renamed 'Nikhil', Gogol figure remains conflicting issues related to cultural differences. As someone who lived between two cultures, Gogol had conflicts in understanding and looking at cultural identity. This can't be separated from factors how the people in the neighborhood surrounding both the United States and his family give their views on cultural identity.

In the new environment (as Nikhil), this figure is reported to have had a serious relationship with the American woman named Ruth. One of the reasons is

the relationship ended because he did the separation between his identity as Gogol and his identity as Nikhil motivated by the problem of cultural differences. This figure does not want to take Ruth further into her family environment because they think Ruth would not be able to adjust in the family cultural environment. *He can't picture her at the kitchen table on Pemberton Road, in her jeans and her bulky sweater, politely eating his mother's food. He can't imagine being with her in the house where he is still Gogol.* (p. 115). He can't imagine the existence of Ruth in the environment in which he is becoming 'Gogol' because the environment is a different cultural environment with Ruth-American cultural environment. The phrase 'eating his mother's food' marks a clear cultural difference because in this story told that Ashima always cooks Indian at home. In this case, it can be seen that Gogol creates firm boundaries between cultures that lie behind him, between America and India.

Separation done Gogol is inseparable from the role of parents in giving views on diversity and cultural identity. Parents can't accept Gogol getting relationship with American women because the factor of cultural differences between the US and India.... *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.* (p.117) Making firm boundaries between cultures performed by Gogol himself and his parents make the characters Gogol can't position himself in a dynamic environment. In this case the culture is seen as a clearly bounded entity that does not allow mixing by Gogol and his parents. Such understanding is only the conflict that marked the end of a relationship with Gogol and Ruth.

After ending his relationship with Ruth, Gogol is told in a relationship with another American woman named Maxine. Maxine is an American woman who relates to Gogol when he moved and lived in New York after graduating from college. In conjunction with Maxine shows the opposite of how the Americans also make the boundaries clear in looking at cultural identity.

In conjunction with Maxine, Gogol also understands the limitations expressly made between the two cultures. Maxine looks different to Gogol and his parents who have more relevance in their entirety to Indian culture. For more details can be seen in conversation Maxine and Gogol in the quote below:

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 food 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 all the same. (p. 138)

The conversation shows how Maxine saw Gogol as a person who is different from the parents that still apply and use the Indian tradition. Gogol realizes his firm boundaries between himself and his parents were seen by Maxine. Limitation made marking the cultural differences between America and India. However, not only is defined as the difference between the two cultures alone, 'borderline' made by Maxine accompanied by rejection action against India as a cultural 'other'. Limitation made Maxine looked into how she always turned the conversation when Gogol tells the story of his parents and in a more distant past: *He realizes it's the first time he's 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" (Hlm.135). Maxine acceptance of a figure Gogol accompanied by the rejection of his Indian culture.

Maxine did not show interest in the family and the culture of India which is a part of Gogol. In this case seen how Maxine receives Gogol because the character himself cultured together with the American culture.

In conjunction with figure Maxine, Maxine and her family did not use the name 'Nikhil' as a designation, but as 'Nick'. The mention of the name 'Nick' can be seen as name Anglicization and a rejection of the cultural identity of India.

"You're not going to spend the night there, are you, Nick?" She Asks p. (p.177)

.... "Oh, Nick. Your mother called, "Gerald had said. (p.170)

Although the 'Nikhil' shows the new identity but the 'Nikhil' still points to the link with India because this is the name that comes from India. Instead 'Nick' can show the relationship more closely with American culture. People in American culture position him and can only receive Gogol's identity within certain limits (as someone who was born in America and American culture). Change the name 'Nick' shows clearly how the name associated with the culture can be used as a tool to position themselves and are positioned by others in their environment.

Restrictions made by American society in viewing cultural identities cause Gogol felt compelled to make the choice in the search for cultural identity. At the end of Gogol told sought closer himself in American culture as a whole to leave his family linking him with 'India'. Gogol is trying to create his

identity as Americans as a whole to get closer to the American family and the culture.

... 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 of These Things [...] he is conscious of the fact that his immersion in Maxine's family is a betrayal of his own ... (p.137-141).

Gogol realized that his efforts to get closer to the whole American culture is a form of betrayal of the family and his Indian culture, but it was fixed and done to achieve a 'sense of belonging'.

Conflicts arise when his father died and made Gogol feel guilty and go back closer to his family. Changes in attitude and outlook to make do with Maxine ends because Gogol can't bring Maxine into the family environment and the culture*She had not understood being excluded from the family's plans to travel to Calcutta that summer to see Reviews their relatives and scatter Ashoke's ashes in the Ganges. (p. 188).* Gogol attempts closer to the family and his Indian culture along with his rejection of American culture and Maxine. In this case Gogol did the opposite seemed to make a firm boundary between the two cultures. The end of the relationship Maxine and Gogol because of the views or understanding of cultural identity that is not liquid: the creation of firm boundaries in defining cultural identity.

Kathryn Woodward said, "*the ways in the which culture sets boundaries and marks out the difference are crucial to our understanding of identities.*" The restrictions made in viewing culture having an effect on the understanding of Gogol's identity. 'Sense of belonging' is not fully realized because he felt the

American cultural environment (represented by Maxine and her family) can't accept him fully as a rejection of family and culture of India. The end of the relationship with Maxine Gogol also gives the sense that its efforts to establish his identity as Americans can't be fully realized.

3.2.3 Breaking the Limit and Constructing New Identity

Gogol and Maxine after the relationship ended, her mother introduced Gogol be the girl of her friend named Moushumi. Moushumi is the son of Indian immigrants who also live in America. Background roots of Indian culture are considered to resolve the problems faced by both the figures of Gogol and Moushumi nor their parents.

Moushumi is someone who knows Gogol since childhood because their families were close friends. This means that the character Gogol feels good to know as 'Gogol' or 'Nikhil'*This is the first time he's been out with a woman who'd once known him by that other name.* (p.193). Gogol felt that equation origin and its culture with Moushumi can resolve conflicts faced because unlike Maxine, Moushumi can receive family. In addition to the equation origins of the breed, Gogol was discovered many similarities between himself and the woman physically ... *In a way, he realizes, it's true-they share the same coloring, the straight eyebrows, the long, slender bodies, the high cheekbones and dark hair.* (p. 203). Moushumi and Gogol was discovered similarities at first because they have origin of culture and life experience as a second generation of the conflict between two cultures-Indian and American.

Similarly to Gogol, Moushumi is told had a relationship with an American man before her relationship with Gogol. Relationship with a man named Graham ended because it turns out the man can't accept the Indian culture which is part of the self Moushumi.

To her surprise, he was complaining about it, commenting that he found it taxing, found the culture repressed. All they did was visit 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. (p. 217)

The above quotation shows how Graham can't adapt to family and culture of India when they were told were in India to prepare for the marriage ceremony. Not to drink alcohol, always have to visit relatives that a very large number, not to freely express the romantic with Moushumi in public spaces show the cultural differences between India and the United States. It seemed to be a big problem for the American men who have the culture and traditions of opposites. Graham finally decided engagement with Moushumi. Similarly to what was experienced by Gogol when dealing with Maxine, the western man can only accept Moushumi within certain limits. Graham can not accept part of Moushumi that shows a different culture with him.

Moushumi and Gogol eventually married but the marriage also experienced problems mainly due to Moushumi feels trapped in a marriage that curb freedom as an independent woman. Moushumi feels unable to develop a career and education after marriage. He felt financially dependent on Gogol and narrated forced to turn down a scholarship to continue his education acquired in France

because he had to stay with her husband. As a woman she must put the interests of her husband who could not leave his career in America ...

But they both know it's out of the question for him to leave New York. (p.254).

Despite having a same backgrounds, but these two figures are told not to unite the vision and principles of their lives. Gogol and Moushumi relationship are not going well until finally told Moushumi affair with another man. After the divorce Moushumi is told to move to France. The end of the relationship between these two figures clearly show how the cultural roots of the equation-descent is not enough to be relied on in uniting two people in matrimony. The end of the relationship Gogol and Moushumi also be seen as a form of awareness on character Ashima, Gogol's mother. Ashima figures can be seen as guardians of cultural traditions. Since the first part of the story is told more that Ashima is harder in adapting to the new world and more difficult to accept cultural differences rather than with her husband. Gogol's divorce into a form of awareness for this character in the end to accept mixing and fusion between two cultures. It is characterized by its approval of her second child relationship-Sonia with Western men named Ben. She felt responsible for the divorce Gogol because it was he who introduced Gogol on the basis of equality Moushumi because their origin and cultural roots

He (Ben) has brought happiness to her daughter, in a Moushumi way had never brought happiness to her son. That it was she who had Gogol encouraged to meet Moushumi will be something for roommates Ashima will always feel guilty. (p.276).

Through naming the characters in this novel, the author seems to imply the ideology of the meaning of 'cross borders' and intercultural smelting. Ashima is told through character as a female guard tradition of authors mention the meaning of the name Ashima as "*She who is limitless, without borders.*" (P.26). At the beginning of the story it is told that grandmother of Ashima in India are not worried about the departure of Ashima to America because she convinced that her granddaughter will not change ... *she was the person to predict, Rightly, that Ashima would never change.* (p.37). Although this figure is not entirely leaving his Indian culture but until the end of the story can be seen that this figure is also changing, especially in view of the cultural and receive melting and mixing between cultures. This seems to fit with the meaning behind the name. At the end of the story is told that Ashima decided to stay in the two countries alternately (in India and the United States) because the two places she realized was a part of him that can not secrete. Ideology behind the naming also looked through both the child naming Sonia. For their second child, immigrants are no longer trying to keep the tradition of the use of two different names. After naming conflicts encountered in Gogol, a couple of these immigrants chose to name their second son with the same name used in different spaces. This can be seen as a form of negotiation that is done in the face of cultural differences. Sonia name symbolically shows the meaning of identity formation pluralistic and dynamic ...

Sonia makes her a citizen of the world. It's a Russian link to her brother, it's European, South American. Eventually it will be the name of the Indian prime minister's Italian wife. (p.62).

Back in Moushumi figure, this figure also having an identity crisis because it was difficult to define its identity in the midst of two cultures that lie

behind her-between India and America. As Gogol, Moushumi also experience conflict in placing 'Indian' as an identity. Resistance made the character is by not recognizing the two cultures as part of him. Moushumi finds solutions by aligning themselves in French culture is a culture beyond the two cultures of America and India.

Immersing herself 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. (p. 214)

Efforts to get closer to other cultures-cultures to three can be seen as an expression of disappointment at the American Indian culture and always lead to conflict because of a clash of cultures and can not accept it as a whole. Moushumi seeks to overcome the identity crisis by trying to create a new identity in other cultures-cultures to three. *Here Moushumi had reinvented herself, without misgiving, without guilt. (P.233).*

Although Moushumi figure can be seen as a figure who causes Gogol marriage ended, but this figure gives a special meaning on the formation of cultural identity on (space) other underlying two culture-India and America. This is the meaning that seems to be conveyed in this novel. Moushumi is consciously looking for a solution to the culture into three namely a space where he can be free from the dichotomy of two cultures always lead to conflict. Although in the end the relationship between Gogol and Moushumi ended, but these two figures still show similarities in relation to the formation of identity in cultural spaces to three. Although initially not recognized by Gogol, the name 'Gogol' as the name

of Russia not mean that it must establish an identity as Russians, but symbolically Russia marks that he does not have to be glued to form its identity on one culture-India or the United States that are not possible can accept in their entirety. The formation of identity in the cultural space into three figures mark can be moved dynamically without fixating on a certain cultural references.



CHAPTER IV

CONCLUSION

4.1. Conclusion

The Namesake shows cultural diversity condition specifically what are faced by Indian immigrant in American. This novel implies a contradiction of cultural identity understanding of essentialist which is collectively owned by every individual who has the same feelings through the same history and cultural roots uniting groups of people as a nation with stable, whole, and unchanged culture. This novel also presents on how Gogol as main character, in the mid of cultural diversity, finally experiences changing, constructing and negotiating new identity and move in very dynamical ways.

Gogol as the main character and the second generation of immigrant had a very complex problems of cultural identity. He is living in two cultures; India and America are a part of himself but in other side each part of culture never accept him as a whole. American people in this novel are described as an entity with a clear limit of culture which impossibly create cultural fusion.

Discriminative treatment and exclusive understanding of American society toward immigrant culture are clearly potrayed in the novel. It is proven by the end of Gogol relationship with some American girls due to identity understanding of un-melted culture.

Name is presented is a central theme in this story mainly with an identity conflict faced by Gogol and how he negotiates with that. Relating to name, this character shows his hard effort on constructing his identity as 'full' and perfect

America to gain sense of belonging in his social surroundings. Name change is done to be an effort of constructing new identity as a kind of negotiating cultural identity although it is not perfectly succeed.

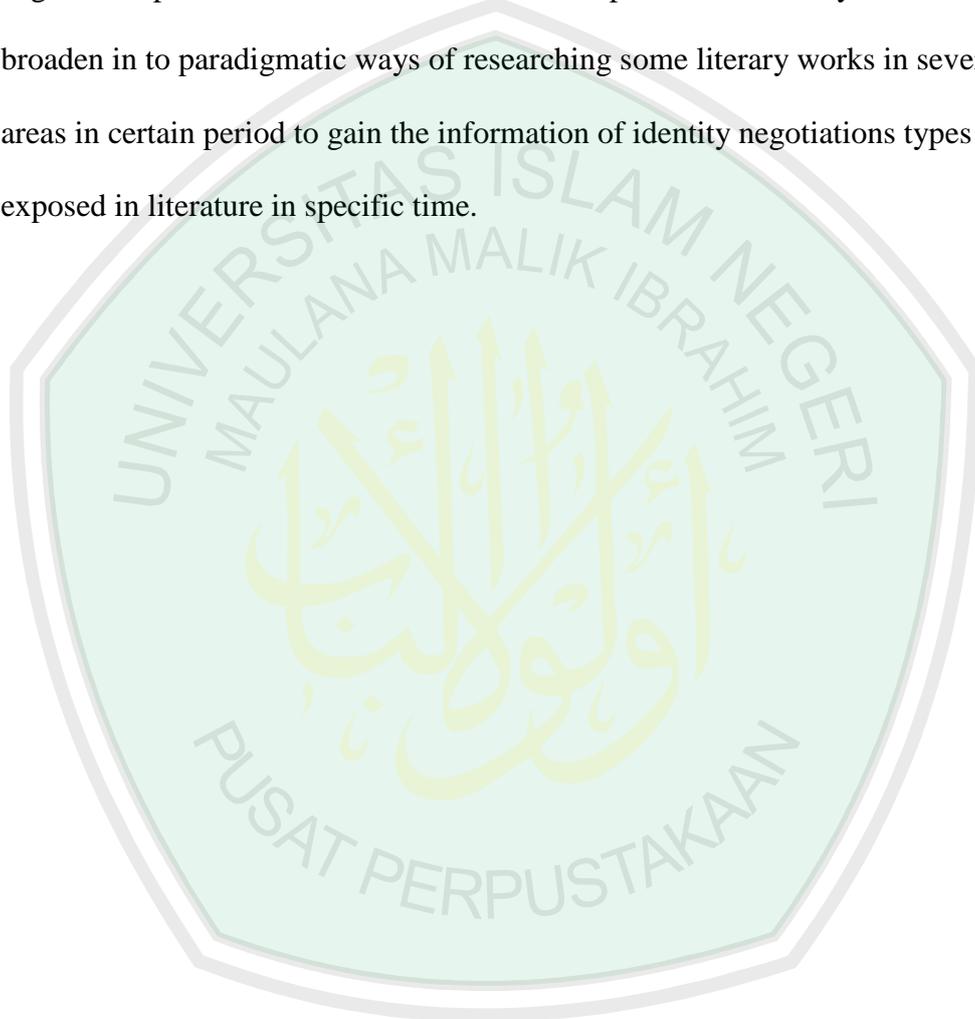
The name of 'Gogol' can be seen as a meaning that constructing identity should not refer to one certain culture. An individual is certainly belonging multiple identities. Finally, Gogol can move and place himself dynamically in different and various spaces.

4.2. Suggestion

From the previous analysis, it can be concluded that identity conflicts and identity negotiation can happen for every individual who is living in multicultural society. In addition, in nowadays globalization era that no borders and limits in social intercourse. Then, negotiating identity is needed and a must to live harmonically among society due to that identity is not a rigid thing, but always changes across place and time.

Identity is an issue raising across many discipline of knowledge. Because of this analysis using anthropological literature, to make it wider in contributing ideas, the analysis of identity and identity negotiation in literature should be explained in Marxism theory of social class, psychoanalysis of Freudian, feminism theory, Gramsci hegemony, Hegelian philosophy, ideology of Althusser, or postcolonial theory. Those grand theories had a specific idea to mean the identity negotiation. If it is explored in terms of literary works, it will enrich the study of literature.

Since the analysis merely focuses on a novel with certain writer in certain period, it might only expose the small phenomena of identity negotiation problems. Therefore, the investigation on more complex works of several literary works in various periods. In this syntactical ways, it can be known identity negotiation process across the time in a certain place. Or the analysis should be broaden in to paradigmatic ways of researching some literary works in several areas in certain period to gain the information of identity negotiations types exposed in literature in specific time.



BIBLIOGRAPHY:

- Barker, Chris. 2008. *Cultural Studies, Theory and Practices*. London: Sage Publication.
- Brack, Gabriele. & Bodenhorn, Barbara. 2006. "Entangled in Histories; an Introduction to the Anthropology of Names and Naming" in *The Anthropology of Name and Naming*. Cambridge: Cambridge University Press.
- Caughey, John. 2006. *Negotiating Cultures and Identities, Life History, Issues, Methods and Reading*. USA; The Board of Regent University of Nebraska.
- During, Simon. 2005. *Cultural Studies; a Critical Introduction*. London: Routledge.
- Endraswara, Suwardi. 2008. *Metodologi Penelitian Sastra; Epistemologi, Model, Teoridan Aplikasi*. Yogyakarta; MedPress.
- Endraswara, Suwardi. 2013. *Metodologi Penelitian Antropologi Sastra*. Yogyakarta: Penerbit Ombak.
- Hall, Stuart et.al. 2009. *Culture, Media and Language*. London: Taylor and Francis e-library.
- Hall, Stuart. 1990. Cultural Identity and Diaspora in *Identity, Community, Culture, Difference* (edited by Jonathan Rutherford). London: Lawrence & Wishart.
- Levine, Deena & Adelman, Mara. 1993. *Beyond Language; Cross Cultural Communication*. New Jersey: Prentice Hall Regents.
- Patil, Vrushali. 2008. *Negotiating Decolonization in the United Nations, Politics of Space, Identity and International Community* New York; Routledge.
- Ratna, Kutha. 2010. *Metodologi Penelitian Kajian Budaya dan Ilmu Sosial Humaniora*. Yogyakarta; Pustaka Pelajar
- Ratna, Kutha. 2011. *Antropologi Sastra, Peranan Unsur-Unsur Kebudayaan dalam Proses Keratif*. Yogyakarta: Pustaka Pelajar.
- Siswanto. 2005. *Metode Penelitian Sastra: Analisis Psikologis*. Yogyakarta: Muhammadiyah University Press.

Weedon, Chris. 2004. *Identity and Culture; Narratives of Difference and Belonging*. New York: Open University Press.

Woodward, Kathryn. 1997. *Identity and Difference*. London : Sage Publication.

