GOGOL’S IDENTITY CRISIS IN AMERICA
AS SEEN IN JHUMPA LAHIRI’S *THE NAMESAKE*

A THESIS

Presented as Partial Fulfillment of the Requirements
to Obtain the *Sarjana Pendidikan* Degree
in English Language Education

By
Christina Retno Primartini Bere
Student Number : 051214063

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
SANATA DHARMA UNIVERSITY
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Approved by

V. Triprihatmini, S.Pd., M.Hum, M.A.
Sponsor

Date: 22 December 2010
GOGOL'S IDENTITY CRISIS IN AMERICA

AS SEEN IN JHUMPA LAHIRI'S THE NAMESAKE

By
CHRISTINA RETNO PRIMARTINI BERE
Student Number: 051214063

Defended before the Board of Examiners
On 17 January 2011
and Declared Acceptable

Chairperson: C. Tutiyandari, S.Pd., M.Pd.
Secretary: Made Frisa Yulia, S.Pd., M.Pd.
Member: V. Triprihatinini, S.Pd., M.Hum., M.A.
Member: Dr. A. Herujiyanto, M.A.
Member: C. Tutiyandari, S.Pd., M.Pd.

Yogyakarta, 17 January 2011
Faculty of Teachers Training and Education
Sanata Dharma University
Dean

Drs. Tarsisius Sarkim, M.Ed., Ph.D.
"To everything there is a season, a time for every purpose under heaven"

(Eccl 3:1-2)

When there is a will, 
There is a way

I dedicate this thesis with love and gratitude to:

My beloved Parents
My beloved brothers and sisters
My beloved Rayi Christian Wicaksono
STATEMENT OF WORK’S ORIGINALITY

I honestly declare that this thesis, which I have written, does not contain the work or parts of the work of other people, except those cited in the quotations and the references, as a scientific paper should.

Yogyakarta, 17 January 2011

The Writer

Christina Retno Primartini Bere
ABSTRACT

Bere, Christina Retno Primartini. 2010. **Gogol’s Identity Crisis in America as seen in Jhumpa Lahiri’s *The Namesake***. Yogyakarta: Faculty of Teachers Training and Education, Department of Language and Arts Education, English Language Education Study Program, Sanata Dharma University.

This study is entitled **Gogol’s Identity Crisis in America as seen in Jhumpa Lahiri’s *The Namesake***. It deals with Jhumpa Lahiri’s novel describing an Indian family who immigrates to America. This novel tells about the son of a family who was culturally displaced in America. The focus of this study is on Gogol’s identity crisis in America. It deals with his problem about his way of life in America. The problem mainly comes up from his pet name and additionally from his life in America. It is interesting because later, his identity crisis encourages him to do something in making a decision in his life.

Considering aforementioned explanations, this study proposes three problems to be analyzed. They are: (1) what identity crisis does Gogol experience? (2) how does he overcome his identity crisis? (3) what are his motivations in overcoming his identity crisis?

The method of this study is library study. The primary source of this study is Jhumpa Lahiri’s *The Namesake*. The secondary sources are books and articles on the theory of identity, theory of culture and theory of motivation in order to achieve the objectives. Since this study focuses on Gogol’s identity crisis, therefore psychological approach and socio-culture-historical approach are employed as the approaches of this study.

The first finding in this study reveals Gogol’s identity crisis which he experiences in America. He experiences cultural identity crisis. The second finding reveals how he overcomes his identity crisis. He overcomes his identity crisis by changing his name. The third finding reveals his motivations in overcoming his identity crisis. There are two motivations, namely achievement motivation and affiliation motivation.

It is recommended that future researchers explore how Indian cultures manifests in Ganguli’s family within their wrestle in American society. The future researchers can use socio-cultural-historical approach in analyzing the culture and the society. It is also suggested for teachers to use *The Namesake* as the materials in teaching Intensive Reading 2.
ABSTRAK


Penelitian ini berjudul *Gogol’s Identity Crisis in America as seen in Jhumpa Lahiri’s The Namesake*. Penelitian ini berhubungan dengan novel yang ditulis oleh Jhumpa Lahiri yang menggambarkan tentang keluarga India yang berimigrasi ke Amerika. Buku ini menceritakan tentang perbedaan budaya di Amerika yang dialami oleh putra dari keluarga tersebut. Fokus dari penelitian ini adalah pada krisis identitas yang dialami oleh Gogol di Amerika. Masalah yang muncul terutama berasal dari nama panggilannya dan disamping itu juga karena cara hidupnya selama di Amerika. Hal ini menarik karena nantinya, krisis identitas yang ia alami mendorong Gogol untuk berbuat sesuatu dalam membuat keputusan dalam hidupnya.

Dengan mempertimbangkan hal-hal tersebut, penelitian ini merumuskan tiga pertanyaan untuk dijawab. Tiga pertanyaan tersebut adalah: (1) krisis identitas apa yang dialami oleh Gogol? (2) bagaimana ia mengatasi krisis identitasnya? (3) motivasi apa yang ia miliki dalam mengatasi krisis identitasnya?


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AS SEEN IN JHUMPA LAHIRI’S THE NAMESAKE

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Dibuat di Yogyakarta
Pada tanggal 17 Januari 2011
Yang menyatakan

Christina Retno Primartini Bere
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Christina Retno Primartini Bere
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CHAPTER I

INTRODUCTION

This chapter is divided into six sections. The first section is Background of the Study. This section explains what triggers this study. It also explains why the novel was chosen as the primary data of this study. The second section is Problem Formulation that contains questions to be answered as the focus of this study. The third section is the Problem Limitation. This section explains the limitation of the problem formulation as the focus of this study. The fourth section is Objectives of the Study. This section mentions the main purpose of this study. The fifth section is Benefits of the Study that contains the advantages of this study. The sixth section is Definition of terms. It explains the terms used in this study to make a better understanding for the readers about this study.

A. Background of the Study

Graham states that people from the most stages of society to the most advanced learn literature is because the literature of a people is the principal elements of its culture. It contains the record of people’s values, thoughts, problems and conflicts, in short, their whole way of life (1).

One way in enjoying literary works is through reading a novel. A novel is a work of literature that draws a reflection of life. Readers can see the reality that gives them an understanding about life and its problems (Milligan, 4). Therefore
by reading novel, it can broaden people’s point of view of life and its problem together with the solutions.

Holman and Harmon state that “all novels are representations in fictional narrative of life or experience but the form are itself as a protean as life and experience themselves” (336). By that statement we can say that, novel is like a mirror in which we can see our own life in novel. That’s why, when we read a novel we can find one of the characters or more is just like ourselves.

*The Namesake* which is written by Jhumpa Lahiri, also contains the whole way of life of the characters being performed. Jhumpa Lahiri is the winner of Pulitzer Prize for her work *The Interpreter of Maladies*. By becoming the winner of Pulitzer Prize, I am sure that her work is great that her work is really appreciated. Therefore, I wonder about her work, *The Namesake*. Her work on *The Namesake* is inspired by her ambivalence of her pet name, that is Jhumpa. Besides, her writing is usually characterized by her “plain” language and the characters. The characters are often Indian immigrant to America who must navigate the cultural values of their birthplace and their adopted home. Her fiction is autobiographical frequently draws upon her own experiences as well as those of her parents, friends, acquaintances and others in the Bengali communities with which she is familiar. She examines her characters’ struggles, anxieties, and biases to chronicle the nuances and details of immigrant psychology and behavior. Besides, this novel moves quietly, eloquently across its central arc from the birth of the son until the death of the father. Because of the background stated previously, this novel is chosen as the primary source.
This novel tells about a Bengali family from Calcutta who settles in Boston. Ashoke Ganguli and his wife, Ashima Ganguli, go to America to study, reaching Ashoke’s doctoral in electrical engineering at MIT. They settle and raise family there. Then, their first child is born. They will not name their son, but Ashima’s grandmother will give the name. They have decided to let Ashima’s grandmother to name their son, so they will wait until the letter from Ashima’s grandmother arrives. Besides, India parents think that name can wait, so they do not need to name their baby born as soon as the baby is born. They usually give name when the child is six or seven years old. Unfortunately, they have to name their son in order to bring their son home. That’s the rule in America, a baby born must have a name before checking out from the hospital because the hospital will make their son’s certificate. Because of the hospital officer’s coercion to name their son, Ashoke and Ashima force themselves to name their son. They can not wait the letter from Ashima’s grandmother. The hospital officer suggests Ashoke to name their son with someone’s name Ashoke greatly admired. Ultimately, he chooses Gogol as the name of his son. Gogol is part of someone’s name he greatly admires, Nikolai Gogol. Nikolai Gogol is an author from Rusia. Ashoke loves his work very much.

From that moment, this little baby has a name Gogol. However, Ashoke and Ashima will replace this name until Gogol is registered to school. They make the name “Gogol” as a pet name, not to be taken seriously, simply something to put on the certificate for now to release them from hospital. There’s no problem until before Gogol is registered to kindergarten. When Gogol is registered to
kindergarten, Gogol refuses to be called as Nikhil, a name that his father has chosen, which sounds similar with the first name of Nikolai Gogol. Nikhil is a Bengali name which means “he who is entire, encompassing all”. Then, from the kindergarten he is still called as Gogol. Briefly, this novel tells about Gogol’s struggle in identifying his unusual name. He is an Indian, he lives in America, but then why his name is neither India name nor America name. Besides telling about Gogol’s struggle in identifying his unusual name, it also tells about Ganguli’s culturally displaced especially for Gogol and his sister Sonia.

In this thesis, the identity crisis that Gogol experiences will be discussed. This topic also happens in our social life. Some people experience as what Gogol experience. Therefore, the writer thinks that The Namesake is interesting to analyze. Besides, it shows how Ganguli family especially for Gogol fights and struggle living in America which is totally different from their culture.

B. Problem Formulation

The problem formulations of this study are as follows:

1. What identity crisis does Gogol experience in America?
2. How does he overcome his identity crisis?
3. What are his motivations in overcoming his identity crisis?

C. Objectives of the study

This study has three main objectives. The first objective reveals what identity crisis Gogol experiences in America. The second objective reveals how
Gogol overcomes his identity crisis. The last objective aims to know Gogol’s motivation in overcoming his identity crisis.

D. Benefits of the study

This study is expected to give some contributions to many people. Firstly, for people who become the citizens of the world. Hopefully, this study can give insights to face problem in being different among others and they admit their identity from their origin. Secondly, for English Education students who read this study can broaden their knowledge of what should they do and act if they face such different culture or see people from different culture. For students who are also interested to discuss the same novel, can use this study as the reference to be compared.

E. Definition of terms

This part is presented to define the used in this thesis to avoid misunderstanding. Those terms are identity, crisis, and motivation. Identity, according to Webster New Twentieth Century Dictionary Unabridged, is (a) “the condition or fact of being the same in all qualities under consideration; sameness; oneness.” (b) “the condition or fact of being some specific person or thing; individuality;” (c) “the condition of being the same as something or someone assumed; described or claimed.” (902)

Erikson defines identity as “sense of sameness between one’s meaning for oneself and one’s meaning for others in the social world” (150). Meanwhile,
David Matsumoto and Linda Juang, identity refers to the social groups of which an individual sees himself or herself to be a part (341). In this study, identity refers to Gogol’s condition or fact of being the same as someone assumed or described as an immigrant comes from India who lives in America.

The next term is crisis. According to Erikson, crisis is a turning point, that is a period when the potential for growth is high but when the person is also quite vulnerable. It is usually relatively long (303). In this study, crisis refers to a period when Gogol gets into trouble struggling in his community with his unusual name and his culturally displaced.

The last term is motivation. John Jung states motivation refers to desires, wishes, plans, goals, intents, impulses, and purposes. It also refers to the causes or reasons that underline a given behavior (4). In this study, motivation refers to Gogol’s motivation in overcoming his identity crisis in America.
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter is divided into two sections. The first section is Review of Related Theories. Review of related theories examines the relevant theory applied in this study. The second section is Theoretical Framework. Theoretical framework clarifies the contribution of the theories in answering the problem formulation.

A. Review of Related Theories

This section presents some theories and some reviews which can be used in analyzing the novel. In this study, there are three problem formulations. In answering the problem formulations, two critical approaches will be applied. Psychological and socio-culture-historical approach will be used in answering the first problem. Several theories will be used, such as theory of identity, of culture and of ethnic identity besides some resources related to Indian’s living in America.

Psychological approach is significant in order to answer the second and third question of the problem formulations. The theory of motivation is employed as well to analyze how Gogol overcomes his identity crisis. Furthermore, Gogol’s motivation in overcoming his identity crisis can be analyzed through those approaches and theories.
1. Theory of Critical Approach

Rohrberger and Woods point out that there are five approaches related to the theory of critical approach (6-15). The first one is formalist approach. This approach examines a literary piece by focusing on the literary piece itself and its aesthetic meaning. The second one is biographical approach. It judges literary works to perceive the importance of acknowledging the author’s personal life for a deep understanding to his writings. The third one is socio-cultural-historical approach. It asserts the analysis of social, cultural, and historical background as references to the further understanding of the theory. The fourth one is mythopoeic approach. It attempts to find particular recurrent patterns of human thought, such as death and rebirth, guilt and sacrifices, primitive rites, patterns of behavior basic to Christian theology, which are considered sharing the same universal belief to certain community mind. The last one is psychological approach. It involves various theories of psychology to explain the character’s personality in a story.

In this thesis, the psychological and socio-cultural-historical approach will be applied. Applying psychological approach, allows the writer to get a better understanding about what the character experiences. Psychological approach assists me to dig out some psychological problems in the main character. Through what the main character experiences, the identity crisis that is experienced by the main character can be analyzed.

Applying socio-cultural-historical approach, allows the writer to dig out and investigate some understanding about the culture and the society or place.
Society produces culture which will become one of the guidance, besides religion, on people’s life. The character lives in a society which is different from its origin. Therefore, by using socio-cultural-historical approach, the novel can be analyzed well.

2. Theory of Culture

Papalia, Olds, and Feldman say “culture refers to a society’s or group’s total way of life, including customs, traditions, beliefs, values, language, and physical products, from tools to artworks-all of the learned behavior passed on from parents to children (16)”. Further, they explain that culture is constantly changing. It is often through contact with others cultures (16).

Steven J. Heine states “culture is any kind of idea, belief, technology, habit, or practice that is acquired through learning from others (3). Further, he explains that the people within a given culture are exposed to many of the same cultural ideas (3).

Lonner and Malpass state, “Culture is a term invented to characterize the many complex ways in which people of the world live, and which they tend to pass along to their offspring (7)”. It refers to everything such as to the stuff people own, to family structure, to how life decisions are made, and so on.

Further, Lonner and Malpass explains about the universal experience of being different as one of their sections in their book, *When Psychology and Culture Meet: An Introduction to Cross-Cultural Psychology*. They explain about the sense of self that human being tries to develop. This sense allows human being
to separate themselves from both the non human world as well as from the world of fellow human being. It enables them to develop a sense of identity and individuality. Therefore, for sure they will experience of being different.

They explain that there are more than 4000 cultures from about 4000 groups of people who have acquired a sense of cultureness or cultural identity. They have got their own criteria, such as by agreeing what they should call themselves, who should be passed on to succeeding generations, and so on. Thus, members of any one of the cultures will have the feeling of being different if placed in any one of other groups. Further, they explain in America, one of the most obvious ways of being different is to be a member of a visible minority group or ethnic group.

Discussing about culture can never be separated from identity. Rosenthal, as cited by Wong, says as follow,

Identity is fluid and shaped through experience; identity formation arises in interaction and is a function not only of the individual and his or her individual relation to the ethnic or racial group but of that group’s place in the wider social setting (96).

Thus, the conversations people have, the movies they watch, and the books they read all serve to mediate their identity formation.

3. Theory of Identity

In his theory, Erikson reveals eight stages of life in human being. One of the stages is adolescence (12 to 18 years) that is Identity versus Role Confusion. It is regarded as highly significant in individual’s psychosocial development. Adolescence is no longer a child but not yet an adult, the adolescent is confronted
with various social demands and role changes that are essential for meeting the challenges of adulthood. Erikson states that the new psychosocial dimension which appears during adolescence has a sense of ego identity at the positive end and a sense of role confusion at the negative end. The task confronting adolescents is to consolidate all the knowledge they have gained about themselves and integrate these various self-images into a personal identity that shows awareness of both a past and a future that follows logically from it.

Erikson reveals three elements in the formation of identity. First, individuals must perceive themselves as having “inner sameness and continuity” i.e., they must, over time, experience themselves as essentially the same persons they have been. Second, the persons in one’s social milieu must also perceive a “sameness and continuity” in the individual. It means that adolescents need confidence that the inner that they have developed earlier will be organized in other’s perception on them. Third, individuals must have “accrued confidence” in the correspondence between the internal and external of continuity. It means that their self perceptions must be validated by appropriate feedback from their interpersonal experiences. In so far, as adolescents may be uncertain both their self-concepts and their social images, then feelings of doubt, confusion, and apathy may counteract their emerging sense of identity.

Erikson considers identity formation in the first place to be a matter of reflexive imagery. In order to come to a clear self – definition, adolescent, like anyone in the capacity of being self-reflecting agent, have to give account of the multitude of self and role images that may apply to the own person. Each new
moment in life, each new setting, and each new perspective, conveys yet another image of the person, so that the construction of an integrated self-view, corresponding with the status of having an identity is anything but sinecure. Eventually, Erikson claims that foundation for a successful adolescence and the attainment of an integrated identity is originated in early childhood. The failure of the young person to develop a personal identity, because of the unfortunate childhood experiences or present social circumstances, results in what Erikson calls “the identity crisis”. The crisis of identity or role confusion is most often characterized by an inability to select a career or pursue further education. Many adolescents in the throes of this age specific conflict experience a profound sense of futility, personal disorganization, and aimlessness.

Erikson stated that in seeking identity, adolescent face the challenges of finding out who they are, what they are all about, and where they are going. Adolescent are confronted with many new roles and adult statuses, from the vocational to the romantic. If they do not adequately explore their identities during this stage, they emerge with a sense of confusion about who they are (153).

In relation to identity for adolescence, Phinney and Spencer state that developing an identity in adolescence can be especially challenging for individuals from ethnic minority groups. As they mature cognitively, many adolescents become acutely aware of the evaluation of their ethnic group by the majority culture. In addition, an increasing number of minority adolescents face the challenge of biculturalism, identifying in some ways with their ethnic minority group, in other ways with the majority culture (154).
In relation to the type of identity, social psychologist, Kay Deaux, identified five distinct types of social identity (668). They are, ethnic and religious; political, vocations and avocations, personal relationship; and stigmatized groups. According to Erikson, for many people, ethnic identity and religious identity are central aspects of their social identity. Henry Tajfel, a Jews social psychologist, in his theory states that when individuals are assigned to a group, they invariably think of their group as an in-group. It occurs because they want to have a positive self-image.

In relation to identity, Matsumoto and Juang state that an identity, especially a cultural identity is important because it fulfills a universal need to belong to a social group. Humans probably have a universal need for affiliation. Addressing this need helps them create a meaningful and lasting relationship. Later, these relationships help them reproduce, ensuring survival; it also helps them to live longer, healthier, and happier lives (341). Multiple studies show that individuals who are accepted into social groups have better physical and psychological consequences, while those rejected by social groups have more negative consequences.

4. Theory of Ethnic Identity

Kanchan Chandra proposes ethnic identity categories are a subset of identity categories in which eligibility for membership is determined by descent-based attributes. He defines it deeply so that it will include both a subjective and an objective element. The first one is by attributes that “determine” eligibility for
membership. It is either those that qualify an individual for membership in a category or those that signal such membership. The second one is, by descent-based attributes “associated with descent”. It means attributes that are acquired genetically, such as skin color, gender, hair type, eye color, height, and physical features or through cultural and historical inheritance such as names, languages, places of birth and origin of one’s parents and ancestors or acquired in the course of one’s lifetime as markers of such an inheritance such as last name or tribal markings. The last one is by attributes “believed to be associated with descent”. It means attributes around which a credible myth of association with descent has been woven, whether or not such an association exists in fact.

According to Fearon and Laitin as cited by Chandra, an ethnic group is a group larger than a family for which membership is reckoned primarily by descent, is conceptually autonomous, and has a conventionally recognized “natural history” as a group. Another theorist, Anthony Smith states an ethnic group is a named human population with myths of common ancestry, shared historical memories, one or more elements of a common culture, a link with a homeland and a sense of solidarity. Meanwhile, according to Phinney and Ong as cited by Chandra, ethnic identity is an enduring aspect of the self that includes a sense of membership in an ethnic group, along with the attitudes and feelings related to that membership.

It can be summarized that ethnic identity is a group consisting of some people in the same descent that have sameness in some aspects such as language, tradition and history background.
In addition, related to the ethnic identity, Thomas Hylland Eriksen reveals about identities and culture. He states as follows,

The children (or children’s children) of immigrants, while rarely fully assimilates, generally identify themselves more strongly with the values of the majority then their parents did. In some cases this kind of change may inspire revitalization movements, but it may also lead to a diminution in the social importance of ethnicity (137).

The cultural resources that a particular immigrant group brings with it are transformed through contact and acculturation, but they are also put to new uses in the new context and thereby their social significance is changed. He gives such an example,

The grandchild of a Turkish immigrant in Cologne may well be Turkish, but being Turkish in Germany means something different from being Turkish in Turkey (138).

Phinney and Ong as cited by Eriksen state indicators of identity change often differ for each succeeding generations. The first generation immigrants are likely to be secure in their identities and unlikely to change much. They may or may not develop a new identity. The degree to which they begin to feel “American” appears to be related to whether or not they learn English, develop social networks beyond their ethnic group, and become culturally competent in their new country. The second generation immigrants are more likely to think themselves as “American,” possibly because citizenship is granted at birth. Their ethnic identity is likely to be linked to retention of their ethnic language and social works. In the third and later generations, the issue becomes more complex. Historical, contextual, and political factors that are unrelated to acculturation may affect the extent to which members of this generation retain their ethnic identities.
Another theorist, Thomas Hylland Eriksen states almost the same as Phinney and Ong. He states that identity processes and perceptions of self among second-or third-generation immigrants generally tends to confirm that a clear ‘acculturation’ has taken place in terms of values and general orientation; the people in question may switch situationally between a largely; there is often tension between these individuals and their parents; and the boundaries preventing full assimilation may be both internally and externally constructed. For further explanation, he states that there is no clear evidence about the assumption that it is inherently problematic living in two cultures, yet, such ambiguous situations can be difficult to handle in an environment where someone is expected to have a clear identity. Thus, second or third generation immigrants become anomalies, not primarily by virtue of their culture but rather because they fail to fit into the dominant categories of social classification in society.

5. Theory of Motivation

This part is about the theory of motivation consisting of the definitions of motivation and the kinds of motivation. This study concerns with Gogol’s identity crisis in which finally he changes his name as his way in overcoming his identity crisis. In order to get the answer of Gogol’s motivation in overcoming his identity, the understanding of motivation should be deepened.
a. Definition of motivation

According to Murray (7), motivation is distinguished from other factors that also influence behavior, such as the past experience of a person, the physical capabilities, and the environmental situation in which a person finds himself. Motivation is seen as a process that leads to the forming of behavioral intentions. Therefore, if someone has an achievement then a big motivation will lead him to accomplish his goal.

Some motivation theories emphasize that the basic motive of all humans is to become as personally fulfilled as we can. Every human has socially motivated, it deals their interaction with others, and this interaction both generates and directs behavior, (Petri 4).

Robert Beck states that, motivation is broadly concerned with the contemporary determinants of choice (direction), persistence, and vigor of goal-directed behavior (24). Petri adds, motivation is the concept that we use in describing the forces acting on or within an organism to initiate and direct behavior (30). Meanwhile, Atkinson and Hilgard state, “motivation refers to the factors that energizes and direct behavior it means that in motivation energizes someone to do something” (314).

John Jung states that motivation includes terms such as desires, wishes, plans, goals, intents, impulse, and purposes (4). When we discuss about motives, it refers to the causes or reasons that underline a given behavior. He also states,

The concept of motivation also implies that energy is involved to activate the individual to a level that enables the performance of the appropriate behavior. Furthermore, motivation is assumed to be selective or directional. The same amount of motivation does not active all responses tendencies equally, but rather it energizes the behavior relevant to the situation the individual is in at the moment. (5)
Bootzin, a psychologist states motivation as the “corresponding process” of an energetic behavior which is “define its and state (367). In order to make the definition understandable, Worchel and Shebilske state that motivation is “the reason why an individual plays in certain way at a certain time (373).

Other researchers, Human, Vernoy and Vernoy (392) say that motivation refers to factors of an individual such as needs, desires, and interests which activate, maintain, and direct behavior toward his goals. They also add the key why an individual has motivation to do something is because he or she has achievement motivation. Achievement motivation is the need for success for doing better than others, and for mastering challenging tasks, the desire to excel, especially with others (399).

According to Franken, when we are talking about motivation it assumes that there is a cause in every behavior (3). Many researches believe that we cannot think about motivation without considering emotion and we cannot think about emotion without considering motivation (Frijda and Lazaruz 238).

In the 1930s and 1940s, motivation was conceptualized in terms of needs. Needs were though to provide impetus (energy), the direction, and the persistence of behavior. In the other hand, in 1950s and 1960s, motivation is conceptualized as caused by the existence of drivers. Drivers provided energy for behavior and learning provided direction (Hull, 238).

Early theorist conceptualized motivation in terms of needs and drives, while in achieving the goal emotions also give contribution. When we have positive emotions such as optimism, we can succeed in achieving our goals. In this case, Emotion means a result of an interaction between subjective factors, environmental factors and neural hormonal process.
As an edition, John Jung states that emotion is an elusive category of feeling states. It includes fear, hate, and danger as well as pleasure, humor, joy, excitement and boredom (4). Emotions sometimes operate as motives in generating responses. Therefore, anger sometimes, in one situation can cause an individual to pursue a certain course of action. Thus, according to John Jung, motives and emotions will often be referred simply as motives.

Lazarus as cited by Franken suggests a distinction between goal-incongruent emotions and goal congruent emotions. Goal incongruent emotions are such kind of emotion which thwarts the attainment of personal goals. On the other hand, goal congruent emotions are such kind of emotion which facilitates the attainment of personal goals (Franken, 272). Anxiety is one of the examples of goal incongruent emotions. Based on the definition of goal incongruent emotions, low self esteem can be categorized as goal incongruent emotions too.

From the definitions above, it can be concluded that motivation is one’s basic motive such as needs, desires and interest which lead someone in having certain behavior to achieve their goals. In addition, negative emotion can thwart the attainment of goals.

b. Kinds of Motivation

John Jung divides motivation into two kinds. They are individual motivation and social motivation. Jung states that individual motivation consists of achievement and work, while social motivation consists of affiliation and aggression. However, this thesis will only discuss achievement motivation and
affiliation motivation since these two theories are the appropriate ones for this thesis. In this part, anxiety and self esteem will be included as factors that influence the presence of affiliative process.

1) Affiliation Motivation

According to John Jung, affiliation is something that is inherent in the nature of human needs. It cannot be separated from human’s life. People need to associate with others (190). In relation to this, David McClelland states (346-347) “whether or not it is exactly what people seek in interacting with others, certainly depriving individuals of the opportunity for interaction arouses in them what has been called the need for affiliation or the need to be with people” As what Beck (354) says that the term affiliations refers just to associating with others, apart from the question liking them or loving them. It indicates that affiliation consists of all kinds of relationship, not only because of liking or loving someone but also hating or confronting someone. The definition above implies that affiliation motive has something to do with relationships among others. People do need other people in their live because it is believed that everyone cannot live by his or her own.

According to Illustrative List of Murray’s Need, affiliation is illustrated as follows:

To draw near and enjoyable cooperate or reciprocate with an allied other (an other who resembles the subject or who likes the subject). To please and win affection of a cathected object. To adhere and remain loyal to a friend. (McClelland, p 46).
The affiliative motives are concern of being with another. It takes pleasure, get closer, sharing with others and loving. To be with other people we can cooperate each other to accomplish our goals.

In summary, affiliative motivation is a motive to be with others, to conform and to have a good relationship with others and finally having a good interaction with other people.

a) Anxiety

As it has been mentioned, anxiety can influence the presence of affiliative process, John Jung (193) states as follows:

Our behavior is heavily influenced by the approval or disapproval of other people. Indeed many actions are deliberately selected to enhance the receipt of social approval. …Furthermore, although it is not clear, it is possible that anxiety about one’s own adequacy may be associated with a higher need for social approval. Being unsure of one’s own abilities, approval of others serves as a powerful social source of feedback about oneself.

From the quotation above, it can be seen that anxiety has something deal with affiliation. If someone is anxious about something in his own, it is difficult for him to fulfill his affiliative need or social approval need.

Robert E. Franken (272) states “anxiety can be conceptualized as an emotional system that is attuned to situations characterized by uncertainty, social comparison, personal failure, and negative evaluation or personal words.” In summary, anxiety is a feeling appearing in someone’s mind that later it will block his fulfillment of affiliative needs.

On the other hand, some researchers have suggested the opposite of anxiety (279). It is subjective well being. This theory adopts two different
perspectives. The first one is bottom up theories. It assumes that happiness appears from the summation of pleasurable and unpleasurable experience. According to this way of thinking, if someone thinks he has more pleasurable experience than the unpleasurable one, he will be happy. The second one is top down theories. It assumes that individuals are happy because they tend to see the world and themselves in a positive way.

It can be summarized, if individuals think about the world and themselves in negative terms, they will become anxious, yet, if they think of world in positive terms, they will have subjective well being.

b) Self Esteem

Robert E. Franken (371-372) divides self esteem into two categories, high self esteem and low self esteem. It is stated that high self esteem is “pride in oneself in which one becomes aware and accepting of one’s imperfections while cherishing one’s inherent strengths and positive qualities.” Furthermore, it is explained that, children need to experience pride so that they can have sense of autonomy, power and self confidence.

On the other hand, low self esteem is defined as “the shame that comes from appraising ourselves as lacking skills and abilities important to valued others.” The term low self esteem is frequently used to refer to people who lack of confidence, people who do not know if they can do something or have feeling of apprehension; and people who have self doubt, which we all experience from time to time when we set difficult goals.
Furthermore, Franken (373) states that someone with low self esteem believes that he is lacking in important skills and abilities, therefore, he feels a persistent sense of hopelessness. In fact, some people truly suffer from low self esteem. They are plagued with feelings of guilt and shame.

In summary, someone with low self esteem is someone who has self doubt, because he thinks that he cannot do anything because of his lack of self confidence.

2) Achievement Motivation

Murray in Karen, Vernoy and Vernoy’s Psychology in Action (399) identifies “achievement motivation as the need for success, for doing better than others, and for mastering challenging tasks”. Murray also illustrates the Illustrative of Needs; he defines the Achievement motives as follows:

To accomplish something difficult. To master, manipulate, or organize physical objects, human beings, or ideas. To do this as rapidly and as independently as possible. To overcome obstacles and attain a high standard. To excel oneself. To rival and surpass others. To increase self-regard by the successful exercise of talent. (McClelland 46).

Murray in Franken’s Human Motivation (364) defines “the need to achieve as a desire or tendency to overcome obstacles, to exercise power, to strive to do something difficult as well as and as quickly as possible”. Thus, in other words, achievement motivation is a motive to master and to deal with something obstructs and struggle for something difficult in order to get better improvement.

Robert E. Franken (363) states “achievement often calls on us not only to master a certain set of skills or acquire a certain body of knowledge but also to
learn how to deal with our emotions, including self doubt”. This quotation indicates that achievement motivation is not only about someone’s achievement in terms of certain skills or knowledge but also it is about someone’s achievement in dealing with his emotion.

In addition, John Jung (135) states as follows,

> Attainment of these goals is considered to be intrinsically rewarding, but it is not always apparent that such is the case because successful achievements are also generally followed by extrinsic rewards such as social approval or material rewards.

It other words, achievement motivation is not only a motive to get mastery in certain skills but also achievement to get social approval in society.

In summary, achievement motivation is a motive to master and to deal something obstructs to get a better improvement, to strive to do something as well as possible.

**B. A Review on Indian Immigrants’ Living in America**

Indians, who immigrate to America, come from the second largest population but they become only one of the smallest parts of minority in America. They are often being taunted by the whites due to their appearance which is associated with a traditional turbans and the color of their skin. They were often called by insulting their names as a “rag-heads” and treated as inferior beings. We can say in order no to be called insulted, immigrants can undergo what is called assimilation. It has always been an important part of American life. However, in fact, it is not a one step process. Indian immigrants were forced to complete several steps on their way to being American. It is difficult for Indians due to their
appearance such as skin color, clothing and distinctive speech. Although they experience this kind of life in America, they still can survive living in America.

Living in America, Indian immigrants try hard to preserve their culture, belief and traditions. For instance, to demonstrate their religion commitment they never shave their beard and hair. Many of them also try to retain their diet based on their religious belief. Such as Moslems do not eat pork, and Hindus are vegetarian. Also with the family life, the roles of husband, wife and children are strictly governed by their traditions. It causes conflict between the old and the new one, between the old generation and the young generation.

As stated above that the family life is governed by the tradition, then it causes a conflict between parents and child. One of the most difficult issues is dating. Dating is uncommon for Indian culture. The parents arrange the marriage for the children and both children have no enough time to have a contact with each other until the wedding. But then, the Indian kids who grow up can not accept this easily. They understand that love is a very important determining factor in marriage. They do not learn this in their family, but when they go to school, they start questioning about the ideas of authority and making their own decision (taken from http://www.essays.cc/free_essays/f3/nyv313.shtml, accessed on April 21st 2010).

For some Bengalis who live in America, they try hard to preserve their culture. Shahidul Islam in Weekly Bangalee, states that the generation of Bangladesh including those who were born in America need to acquire their mother tongue, Bengali. Not only to learn but also to write it. However, it is not
easy to teach them their mother tongue. The parents are too busy with the job, and there are only a few opportunities in the community to learn it.

Nirmol Pala, an Indian who also lives in America told the Weekly Bangalee, that his daughter, even though she was born in America, wants to learn to speak Bengali language. He add that children who are born and raised in America do not have the opportunity to speak Bengali in schools and colleges, therefore they only have the opportunity to use the language to speak with the family members at home. Although the parents are busy due to long hours working, using the Bengali language as the daily language is their responsibility to encourage their children’ affinity in learning the language in order to preserve their own heritage (taken from http://www.indypressny.org/nycma/voices/411/briefs/briefs_4/, accessed on January 5th 2010).

C. Theoretical Framework

This thesis provides some theories to answer the problem formulations stated in the first chapter. The theories of critical approach, theory of culture, theory of identity, theory of motivation also some sources of Indian immigrant’s living in America, are significantly used in analyzing and answering the problem formulations.

The first problem of this study is what identity crisis Gogol experiences. To identify what identity crisis Gogol experiences, the socio-culture-historical approach is employed. This approach is used because it is closely related to
Gogol’s culture clash at the place where he lives. The theory of culture, theory of identity and ethnic identity theory are used to get a better understanding about Gogol’s problem living in a place which has different culture. Also some sources about Indian immigrants’ living in America are used in analyzing Gogol’s living in America.

The second problem is how Gogol overcomes his identity crisis. To gain the answer, the psychological approach is employed. The theory of motivation will be employed as well. This approach and this theory are employed because they are closely related to Gogol’s psychological condition particularly to analyze how he overcomes his problem, identity crisis.

The third problem is what motivations Gogol has in overcoming his identity crisis. To answer this problem, the psychological approach will be used. This approach is used because it is about Gogol’s psychological condition. The theory of motivation will be used as well. This theory aims to find Gogol’s motivations in overcoming his identity crisis.
CHAPTER III

METHODOLOGY

This chapter is divided into three sections. The first section is Object of the Study. This section explains the focus of this study. The second section is Approach of the Study. This section discusses the approaches being used in this study. The third section is Method of the Study. This section explains the steps in analyzing the work.

A. Object of the Study

This study deals with literature and its subject matter is a novel entitled *The Namesake* by Jhumpa Lahiri. This novel was published by Houghton Mifflin Company in 2003. It contains 291 pages and is divided into 12 chapters.

*The Namesake* tells about a Bengali family who immigrates to America. Ashoke and Ashima move to America to reach Ashoke’s doctoral in engineering at MIT. They settle and raise family there. After some times, Ashima delivers a baby in a hospital. Ashoke and Ashima have decided not to name their baby, yet, the one who will name the baby is Ashima’s grandmother. They will wait Ashima’s grandmother’s letter containing the baby’s name. Moreover, India parents think that name can wait, so they do not need to name the baby as son as the baby is born. Usually, they will give name when the child is six years old or seven years old. Unfortunately, there is a rule in America that a baby born must have a name before checking out from the hospital because the hospital will make their son’s certificate. Because of the hospital officer’s coercion to name their
baby, Ashoke and Ashima force themselves to name their son. They cannot wait for the grandmother’s letter anymore. To get a solution, the officer suggests Ashoke to name the baby with someone's name he greatly admires. Then, Ashoke chooses Gogol as the baby’s name. It is a part of an author he greatly admires, Nikolai Gogol. Nikolai Gogol is an author from Rusia. Ashoke loves Nikolai Gogol’s work so much.

From that moment on, their son has a name Gogol. However, Ashima and Ashoke will replace his name until Gogol is registered to school. They make the name Gogol only as a pet name, not to be taken seriously, simply something to put on the certificate for now to release the baby from hospital. There is no problem until when he is registered to kindergarten. When registering Gogol to a kindergarten, Ashoke chooses and gives him a new name, Nikhil. Nikhil is a Bengali name that means “he, who is entire, encompassing all”. Yet, Gogol unexpectedly refuses to be called and so afterwards he is still called Gogol. Briefly, this novel tells about Gogol’s struggle in identifying his unusual name. he is an Indian, living in America, but he wonders his name is neither Indian name nor American name. In addition to telling about Gogol’s struggle, it also tells about Ganguli’s culturally displaced especially for Gogol and his sister, Sonia.

B. Approach of the Study

In analyzing the novel, we need to determine what approach will be used. The approach can help me to get the answer of the problem formulation. Since this study is going to know what identity crisis Gogol experiences; how he
overcomes his identity crisis; and his motivation in overcoming his identity crisis, it applies several approaches.

The first approach is socio-cultural-historical approach. This approach is used to analyze what identity crisis Gogol experiences. Using this approach, the writer can get the understanding about his identity crisis.

The second approach is psychological approach. This approach is used because it is closely related to Gogol’s psychological condition particularly to analyze how he overcomes his problem, identity crisis.

The third approach is psychological approach. This approach is used because it is closely related to Gogol’s psychological condition in dealing with his problems he faces in America. Using this approach I can get the understanding about his motivation in overcoming his identity crisis.

C. Method of the Study

This study is a library study. The primary source that is used in this study is the novel, *The Namesake*. Besides primary source, there are also some secondary data which are also important to be involved. They are theory of critical approach, theory of identity, theory of ethnic identity, theory of motivation and some review on American society and Indian culture. Since this is a library study, I tried to find some books in the library and browsed some data from the internet which is related to this study.

In this study, there are some steps used by the writer. First, the writer read the novel for several times in order to understand and to get the message of the
novel. Second, the writer formulated the problem formulation based on the novel. Third, the writer tried to find some references related to the novel. Fourth, the writer determined the appropriate approach to answer the problem formulation in this study. Psychological and socio-cultural-historical approaches were chosen in this study. Fifth, the writer analyzed the novel using some related theories to answer the problems. Sixth, the writer concluded the study based on the analysis. The conclusion was the findings in the analysis and suggestions which are useful for the next researchers.
CHAPTER IV

ANALYSIS

This chapter discusses the answer of questions that are formulated in the problem formulation. The discussion is divided into two sections. The first section is the analysis on the identity crisis Gogol experiences. The second section is the analysis on how Gogol overcomes his identity crisis and the last section is the analysis on his motivations in overcoming his identity crisis. Each analysis is discussed using the theories that have been stated in the review of related theories.

A. The Identity Crisis that Gogol Experiences

Everyone has his or her own problem in their life. Gogol has his own problem in his living in America. Being born in America from an Indian family, he feels so strange with his unusual name. His name is neither American nor Indian. It is shown since his childhood until when he was teenager. Besides because of his unusual name, Gogol feels uncomfortable with his family who tries hard to preserve their Indian culture and tradition. Here, the writer would like to reveal first about the starting point of Gogol’s problem since he was born. That is about the name giving by his parents and how Gogol undergoes his life in America using his name. As what Lonner and Malpass state that member of any one of the cultures will have the feeling of being different if placed in any one of other groups. Here, we will see that Gogol is indeed different from others in his
social setting. There are two differences that become the point in this discussion that lead him into identity crisis.

1. Being Different in Having his Name as a Pet Name “Gogol”

In India, especially in Bengali’s culture, parents are unrushed to give name to their child. It is common to them to give name for their child some years after.

Names can wait. In India, parents take their time. It wasn’t unusual for years to pass before the right time, the best possible name, was determined. Ashima and Ashoke can both cite examples of cousins who were not officially named until they were registered, at six or seven, in school (Lahiri, 25).

It is clear then that, for Indian, name can wait. They think that babies do not need name yet. What they need are to be fed, to be blessed, to be given some gold and silver, to be patted on the back after feedings and held carefully behind the neck. Those are what babies need, according to Indian, not a name. That is why they do not hurry to name their babies.

Indian has a tradition that every person has his or her own good name and pet name. Pet name is called as *daknam* in Bengali language. It is only used at home and only called by their family and their relatives.

… is daknam, meaning, literally, the name by which one is called, by friends, family, and other intimates, at home and in other private, unguarded moments. Pet names are a persistent remnant of childhood, a reminder that life is not always so serious, so formal, so complicated. They are reminder too, that one is not all things to all people (Lahiri, 26).

Good name is called *bhalonam* in Bengali language. It is used as a means of identification in the outside world.
… Consequently, good names appear on envelopes, on diplomas, in telephone directories, and in all other public places. … Good names tend to represent dignified and enlightened qualities (Lahiri, 26).

Those are some reasons which strengthen Ashoke and Ashima not to name their baby born yet. Instead of giving the baby a name, they wait for the letter from Ashima’s grandmother. However, their plan changes when a certificate is needed to release their baby from hospital, and a certificate requires a name. Therefore, Ashoke gives a name on that moment by calling the baby Gogol. Ashoke has his own reason of giving their son’s name. “Hello, Gogol,” he whispers, leaning over his son’s haughty face, his tightly bundled body. “Gogol,” he repeats, satisfied.” (Lahiri, 28). In relation to Ashoke’s decision in giving a pet name while waiting for Ashima’s grandmother’s letter, Ashima does understand that it has a relation with her husband’s life.

She knows the story of the accident, a story she first heard with polite newlywed sympathy, but the thought of which now, now specially, makes her blood go cold (Lahiri, 28).

They just finally call their baby as Gogol. Gogol is as a pet name, and for the good name they will wait for Ashima’s grandmother letter. However, the letter never comes until Ashima’s grandmother passes away.

As time goes by, baby Gogol grows as a little boy. His parents often hold Indian traditions during Gogol’s childhood. One of them is annaprasan ceremony, Gogol’s rice ceremony. There is no baptism for Bengali babies no ritualistic naming in the eyes of God, instead the first formal ceremony of their lives centers around the consumption of solid food. It is only one of several ceremonies that Ashima and Ashoke hold in their family.
Gogol still grows as a child with his pet name. Even his name is written down in the passport when he and his parents went back to India because his grandfather passed away. The day comes for Ashima and Ashoke to register Gogol to kindergarten, and they do not want their child to be called as Gogol. They have prepared a new name for Gogol, Nikhil.

This time, when Ashoke Ganguli tells the teacher that Gogol’s name is Nikhil, becomes the starting point of Gogol’ problem. However, it seems that the little Gogol does not want to be called as Nikhil. The little Gogol feels unfamiliar with this name. Ashoke tells the teacher that Gogol is only a nick name at home, while Nikhil is the good name. The teacher tries to understand Ashoke’s explanation, but Gogol still keeps his desire that he wants to be called as Gogol, not Nikhil. From this part, there will be some problems that Gogol will face and experience. It makes Gogol feel uncomfortable with his name and his parents who try to preserve their original culture. In the next part, the writer is going to reveal about Gogol’s life in America as an Indian. We will see how Gogol undergoes his life with his parents in an environment that is totally different from his original culture.

In relation to Gogol’s wish that he does not want to be called as Nikhil, as a little boy, Gogol does not mind with his own name. Even, Gogol has accepted his name and is proud of it. He does not want to mind at all. He is proud to see some parts of him in road signs. “As a young boy, Gogol doesn’t mind his name. He recognizes pieces of himself in road signs: GO LEFT, GO RIGHT, GO SLOW.” (Lahiri, 66). He finds no problem about his name so far. Everything is
always fine. Even for his birthday, his mother orders a cake with his name on the surface of the cake.

It all seems perfectly normal. It doesn’t bother him that his name is never an option on key chains or metal pins or refrigerator magnets. He has been told that he was named after famous Russian author, born in a previous century (Lahiri, 66).

It turns out that Gogol has been told that his name is taken from a famous Russian author, which means that his own name will be eternal forever. He feels fine with his name. It can be interpreted that Gogol’s parents, especially his father is proud of that name. Even though at the first time, Ashoke thinks that this name will be only for temporary, at last Ashoke feels that his son’s name is wonderful.

One day his father takes him to the university library, and shows him, on a shelf well beyond his reach, a row of shines. When his father opens up one of the books to a random page, the print is far smaller than in the Hardy Boys series Gogol has begun to enjoy. ”In a few years,” his father tells him, ”you’ll be ready to read them (Lahiri, 66).

From the quotation above, it can be seen that Ashoke really wants Gogol to read those books. It implies that this name has a deep meaning, especially for Ashoke.

Another peculiarity of his name becomes more apparent. It happens when Gogol is in grade six, joining the school field trip of some historical intent. The last stop of the field trip is in the graveyard. The teacher asks the students to rub the surface of the gravestone.

But then, suddenly, the crayon meets with slight resistance, and letters, one after another, emerge magically on the page: ABIJAH CRAVEN, 1701-45. Gogol has never met a person named Abijah, just as he now realizes, he has never met another Gogol (Lahiri, 69).

It implies that Gogol feels so strange that he has never met another person with the same name as his in America. No one chooses the name of Gogol. While many of his friends find familiar names that many Americans have as their name,
such as Smith, Collins, Wood, etc. Beside Abijah, Gogol finds another name that is also quite peculiar in America.

PEREGRINE WOTTON, D. 1699. EZEKIEL AND URIAH LOCKWOOD, BROTHERS, R.I.P. He likes these names, likes their oddness, their flamboyance. “Now those are some names you don’t see very often these days,” one of the chaperones, passing by and looking down at his rubbings, remarks. “Sort of like yours.” (Lahiri, 70).

Gogol finds another peculiar name, the same as his. What his teacher says might make Gogol feels so uncomfortable, that it will make him unconfident having Gogol as his name. The teacher should have not spoken that way so that it will not make Gogol feels uncomfortable whereas actually Gogol stated to be proud of his own name.

Gogol is still proud of his name when he is still eleven years old. As time goes by, he starts not to be confident. Many of his friends are asking about his name.

For by now, he’s come to hate questions pertaining to his name, hates having constantly to explain. He hates having to tell people that it doesn’t mean anything in Indian (Lahiri, 92).

From the quotation above, Gogol seems to be uncomfortable with his own name. It is seen from his hatred in responding his friends’ questions pertaining about his name. He does not like to tell people around him that his name has no meaning in Indian nor in America.

2. Being Different in His Way of Life in America

As time goes by, Gogol grows as a boy who has an education at schools. Many things happen during his childhood and his teenager. The first problem that makes him uncomfortable is his name, entailed by some other problems. It can be
seen clearly when Gogol is in senior high school. Most of his friends are American, and he himself is the only one who is originally Indian. In this part, we are going to see how Gogol feels that he is not the same as his friends.

As an Indian family who lives in abroad, Ashoke and Ashima try hard to preserve their own culture and norms, but it makes Gogol feels uncomfortable. He has dealt either with his friends who mostly originally from America or America’s culture itself. As Phinney and Ong state that the second generation immigrants are more likely to think themselves as “American,” possibly because citizenship is granted at birth. Their ethnic identity is likely to be linked to retention of their ethnic language and social works.

In this case, Gogol thinks that he is American because he has dealt with many of American friends. If it is elaborated with Erikson’s theory, as Erikson states that each new moment in life, each new setting, and each new perspective, conveys yet another image of the person, so that the construction of an integrated self view, corresponding with the status of having an identity is anything but sinecure. Eventually he states that the foundation for a successful adolescence and the attainment of an integrated identity is originated in early childhood. As we can see in the novel, Gogol and his sister, Sonia, grow up in America society whereas their parents are originally from India. Even though their parents try hard to keep their tradition and culture, it does not influence Gogol and Sonia in their childhood. It seems that Ashoke and Ashima give in with their children, let them follow the American life style.

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 ..., where they are required to throw marigold petals at a cardboard effigy of a goddess and eat bland vegetarian food (Lahiri, 64).

It can be seen then, that in their early childhood, Gogol and Sonia have been much influenced by American lifestyle. It can be seen from a very simple thing, for instance about food. They prefer American food rather than Indian food. Even for religion celebration, they are more spirited in celebrating Christmas rather than Durga and Saraswati, as quoted above. Then, we can see that Gogol has no foundation for a successful and the attainment of an integrated identity since his childhood as what Erikson states in his theory that a successful adolescence and the attainment of an integrated identity is originated in early childhood. In addition, related to the ethnic identity, Thomas Hylland Eriksen reveals about identities and culture. He states as follows,

The children (or children’s children) of immigrants, while rarely fully assimilates, generally identify themselves more strongly with the values of the majority then their parents did. In some cases this kind of change may inspire revitalization movements, but it may also lead to a diminution in the social importance of ethnicity (137).

As what Thomas Hylland Eriksen reveals that children of immigrants generally identify themselves more strongly to the majority than their parents, Gogol and his sister tend to consider themselves as American, not Indian.

While the children are falling in love with their American style, Ashoke and Ashima still keep on trying to preserve their culture and tradition. One of the ways in preserving the culture is by applying Bengali language in their daily conversation. As it is stated from a certain source from internet (http://www.indypressny.org/nycma/voices/411/briefs/briefs_4/accessed on
January 5th, 2010) that the generation of Banglades including those who were born in America need to acquire their mother tongue, that is Bengali. Some Indians who live in America, try hard to encourage their children to use Bengali language in their daily conversation at home in order to preserve their own heritage. It is not only learn the language but also how to write it. However, it is not easy for parents to encourage their children using that language because they are too busy with job and even there are only a few opportunities in the community to learn it.

It happens as well with Ganguli family and other Indian families who live in America. When Gogol was in grade three, Ashoke and Ashima asked him to join Bengali and culture lessons every Saturday which is held at one of their friends’ house. The reason why Ashima and Ashoke send Gogol to that lesson is because they are afraid of their children’s not being aware and accustomed to their own culture and language, “… For when Ashima and Ashoke close their eyes, it never fails to unsettle them, that their children sound Americans… (Lahiri, 65).” It is clearly seen that Ashoke and Ashima worry that their children will be influenced by American lifestyle either from their accent in daily language for conversation or the way they undergo their daily life.

As the source said that it is not easy to teach Bengali children their mother tongue, it happens as well to Ashoke and Ashima. They are a bit lazy following the Bengali language and culture lessons and they don’t have a passion learning their mother tongue. It can be seen from the quotation as follows,

He is taught to write letter that hang from a bar, and eventually to cobble these intricate shapes into his name. 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 interest,
wishing they could be at ballet or softball practice instead. Gogol hates it because it keeps from attending every session of a Saturday-morning drawing class (Lahiri, 66).

Children tend to prefer joining other activities to joining lesson. They prefer have softball practice or ballet, activities which cannot be found in Indian culture. Gogol and the other children have been influenced by American lifestyle and it seems that they do not recognize their own original culture anymore.

As Phinney and Spencer state that developing an identity in an adolescence can be especially challenging for individuals from ethnic minority groups. Phinney and Spencer also state that as they mature cognitively, many adolescent become acutely aware of the evaluation of their ethnic group by the majority culture. It also happens to Gogol. He comes from an Indian family who is considered as the minority ethnic in America. It is challenging for Gogol to find his identity because he lives in a place which is totally different from his ethnic group. It is exactly the same as what Lonner and Malpass state that one of the most obvious ways of being different is to be a member of a visible minority group or ethnic group. Gogol and his family are the member of a minority group in America. In addition, as Phinney and Spencer state that an increasing number of minority adolescents face the challenge of biculturalism, identifying in some ways with their ethnic minority group, in other ways with the majority culture, Gogol faces as well the challenge of biculturalism. He faces difficulties in identifying in some ways with his ethnic group among the majority culture, America’s culture. He starts to feel something different being born as an Indian whereas he lives in America.
In relation to Gogol’s difficulty in identifying some cases with his minority group, it is also clearly seen when Gogol have a school field trip. Then, when he goes home, he brings his artwork with the name of some people who have passed away.

… they applied lipstick to their corpses and buried them in silk-lined boxes. Only in America (a phrase she has begun to resort to often these days), only in America are children taken to cemeteries in the name of art. What’s next, she demands to know, a trip to morgue? In Calcutta the burning ghats are the most forbidden of places, she tells Gogol, and though she tries her best no to, though she was here, not there, both times it happened, she sees her parents’ bodies, swallowed by flames (Lahiri, 70).

From the quotation above, we can see that actually Gogol wants to follow the flow of American life. He accomplishes the assignment from his teacher well, and he even wants to hang his work on the wall of his house. However, his mother, Ashima cannot accept this. Even though she has been living in America for some years, Ashima cannot accept several habits from America. She keeps her mind and attitude on her own culture. She cannot accept that people in America apply lipstick to corps. She even compares the way people in America and India treating a corp. It shows that Ashima really cannot be accustomed to the American way of life. She keeps on preserving her own culture rather than following the culture where now she is living.

On the other hand, Gogol tends to be willing to follow American way of life. It may not be apparent that Gogol tends to be willing to follow American way of life, while his mother is trying hard to preserve their culture and tradition. It is the same as what Thomas Eriksen Hylland says that children of immigrants generally identify themselves more strongly with the values of the majority then
their parents did. However, later on, we will see how Gogol really prefers American life than his own culture. As cited by Wong, mentions that identity is fluid and shaped through experience; identity formation arises in interaction and is a function not only of the individual and his or her individual relation to the ethnic or racial group but of that group’s place in the wider social setting, Gogol shapes his identity in his social majority community, that is America. Unfortunately, Gogol cannot accept his own culture and prefers not to take his original culture as his identity.

From the elaborations above, it can be concluded that the identity crisis that Gogol experiences is cultural identity crisis. He disagrees with his parents about preserving their own culture while living in America. Besides that, he feels uncomfortable with his own name “Gogol” which Ashoke and Ashima have given. They give him the so-called pet name because name, for Indians, is not an important matter for babies. For more detail, this name is derived from Ashoke’s favorite author’s name.

B. How Gogol Overcomes His Identity Crisis

As a human being, we need to live with others. It is better to live with others in a good way without any kinds of feeling that can obstruct the process of living with others. In this novel, Gogol Ganguli is motivated to have a good way in living with others that finally he affiliates himself by changing his name. According to John Jung, affiliation is something that is inherent in the nature of human needs. It cannot be separated from human’s life. People need to associate
with others. In relation to this, Gogol Ganguli cannot be separated from his basic need, that is to associate with others. In order to associate himself with others, Gogol has got his own decision to change his name.

Having back from his long vacation in India, Gogol goes back to school. One of his classes is English class. He reads several stories in this class. In this class, the teacher gives each student task to read some short stories. One of them is a short story written by Nikolai Gogol, a Russian writer. The teacher distributes the books containing of some short stories.

He looks at the table of contents, sees Gogol listed after Faulkner, before Hemingway. The sight of it printed in capital letters on the crinkly page upsets him viscerally. It’s as though the name were a particularly unflattering snapshot of himself that makes him want to say in his defense, “That’s not really me.” Gogol wants to excuse himself, to raise his hand and take a trip to the lavatory, but at the same time he wants to draw as little attention to himself as possible. And so he sits, avoiding eye contact with any of his classmates, and pages through the book. A number of the authors’ names have been starred with penciled asterisks by previous readers, but there is no sign or mark by Nikolai Gogol’s name (Lahiri, 89).

From the quotation above, it seems that Gogol wants to run from the fact that his name is Gogol, the same as a Russian writer, Nikolai Gogol. From here, it is clearly seen then that his name is strange. He is an Indian, yet born and grows up in America, however, he is named Gogol. This name is neither Indian name nor American name, it is a Russian name, whereas, he lives in America, where the common names there are James, Mark, Tom, Nick, and so on. Seeing this fact, Gogol feels that he cannot mingle well with his friends. Whereas, he does not feel well enough when he knows the fact that his name is different from others, he is even not brave enough to have eye contact with his friends.
Seeing that fact, Gogol certainly has low self esteem. It is clearly seen when the teacher distributes the books and Gogol sees the name Gogol in it, he goes to the lavatory trying to get out of the uneasy situation. He tries to defend and says that the name inside the book is not really him. Here, we can see that Gogol feels unconfident with his name. His name is different from his friends’ names which are identical with American names. Therefore, Gogol feels ashamed and uncomfortable.

In class, the teacher explains several authors of the stories. Until at last, the teacher comes to Nikolai Gogol’s life. He explains about Nikolai Gogol and the students listen to him and take note. When the teacher explains about it, Gogol starts to feel bad again.

The class, all but one, begins to moan in unison, so that Mr. Lawson has to raise his voice considerably in order to be heard. Gogol states at his desk, seeing nothing. He is convinced that the entire school is listening to Mr. Lawson’s lecture. That it’s on the PS. He lowers his head over his desk, discreetly presses his hands against his ears (Lahiri, 92).

It is seen that Gogol refuses to accept anything about Nikolai Gogol. Gogol shows that he hates to hear anything about this name.

Besides his being ashamed at school, Gogol feels ashamed too to have a date with a girl. He just does not feel easy that it will be hard for him to introduce himself to the girl at first time. He prefers not to have one, instead. He cannot imagine if he has to have an introduction and mention his awkward name. Even so, Gogol does not refuse when he is invited to come to a party in his father’s campus by his friends. In fact, in the party there will be so many people and it is possible for him to meet a girl and have a talk with some girls. What Gogol
avoids happening when he joins that party. He meets a girl in that party, then he has a conversation with her.

“Aren’t you going to introduce yourself to me?”
“Oh,” he says. “Yeah.” But he doesn’t want to tell Kim his name. He doesn’t want to endure her reaction, to watch her lovely blue eyes grow wide. He wishes there were another name he could use, just this once, to get him through the evening (Lahiri, 95).

From the quotation above, it can be seen that Gogol really feels awkward with his name. Even for introducing himself, he feels so reluctant. He is afraid of the girl’s reaction about his name, a name which is strange in American society. In relation to what Gogol feels, Henry Tajfel, a Jews social psychologist, states that when individuals are assigned to a group, they invariably think of their group as an in-group. It is because they want to have a positive self image. Here, Gogol tries not to reveal his name. He wants to hide his real name. He is thinking of his originality as an Indian to be the same as the girl, American.

He remembers the other name that had once been chosen for him, the one that should have been. “I’m Nikhil,” he says for the first time in his life. He says it tentatively, his voice sounding strained to his ears (Lahiri, 96).

Here, Gogol does not mention his real name, instead he uses Nikhil, considering that the girl might think of his name as unusual. Gogol wants to have a positive impression before the girl. Gogol is trying to put himself as an Indian by introducing himself as Nikhil instead of Gogol.

After his meeting and his being ashamed with that girl, he has an idea to change his name. He has got the inspiration after he knows the fact that some people change their names.

Plenty of people changed their names: actors, writers, revolutionaries, transvestites. In history class, Gogol has learned that European
immigrants had their names changed at Ellis Island, that slaves renamed themselves once they were emancipated. Though 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 signed his work “OOOO” in honor of the four o’s in his full name.) (Lahiri, 97).

He thinks of a possibility that by changing his name, he will feel as hundred percent fully American. As he learns in history class, he knows that many people has more or less the same story and experience as him. Learning about it, he starts to be sure to change his name.

Eventually he begins to practice his new signature in the margins of the paper. He tries it in various styles, his hand unaccustomed to the angels of the N, the dotting of the two I’s. he wonders how many times he has written his old name, at the tops of how many tests and quizzes, how many homework assignments, how many yearbook inscriptions to friends. How many times does a person write his name in a lifetime – a million? Two million? (Lahiri, 98).

The quotation above shows one of Gogol’s effort to reach his goal, that is name changing.

Actually the idea to change his own name occurs a few months before, when he is reading a magazine, and at last he finds an article. He is interested in reading that article.

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 changed each year. All it took was a legal petition, the article had said. And suddenly he envisioned “Gogo” added to the list of names, “Nikhil” printed in tiny letters upside down (Lahiri, 99).

By reading that article, Gogol feels more convinced to change his name. The next step to do is to tell to his parents. It’s not easy for Gogol to tell them, nevertheless he tells this to his parents. However, his father’s first reaction is that he disagrees
with Gogol’s plan to change his name. “What’s done is done,” his father replies him (99). His mother disagrees with his plan too. His mother thinks that it is too complicated to change his name because Gogol is already too old to change the name. However, he insists on accomplishing his plan. Whereas his parents defense themselves by saying that it is Bengalis way so that their son is named as Gogol. He still insists by having his own explanation that it is not even a Bengali name (100), moreover he knows that the owner of his name has a bad personal history. Yet, although Nikolai Gogol has a bad personal history, his being genius cannot be abjured. His father is still trying to calm Gogol by revealing his good impression to Nikolai Gogol.

“You forgot to mention that he was also a genius,” his father said.
“I don’t get it. How could you guys name me after someone so strange? No one takes me seriously,” Gogol said.
“Who does not take you seriously?” his father wanted to know, lifting his fingers from his plate, looking up at him.”
“People,” he said, lying to his parents. For his father had a point; the only person who tormented him, the only person chronically aware of and afflicted by the embarrassment of his name, the only person who constantly questioned it and wished it were otherwise, was Gogol. And yet he’d continued, saying that they should be glad, that his official name would be Bengali, not Russian (Lahiri, 100).

It is clearly seen that Gogol really wants to have a new name because of some reasons, such as the fact that Nikolai Gogol has an unhappy lifetime, the feeling that he is not taken seriously by the people around him. Because of those reasons, he tries hard too change his name, and fortunately at last his father agrees with him.

“Then change it,” his father said simply, quietly, after a while.
“Really?”
“In America anything is possible. Do as you wish.”(Lahiri, 100)
Eventually, his father approves his proposal to change his name. Getting an approval from his father, Gogol then goes to Middlesex Probate and Family Court bringing everything what ought to be brought. In this process, we can see Gogol’s statement about why he should change his name. The judge asks him about his reason in changing his name. However, he seems unable answer the judge surely.

The question catches him off-guard, and for several seconds he has no idea what to say. “Personal Reasons,” he says eventually. The judge looks at him, leaning forward, her chin cupped in her hand. “Would you care to be more specific?” At first he says nothing, unprepared to give any further explanation. He wonders whether to tell the judge the whole convoluted story, about his grandmother’s letter that never made it to Cambridge, and about his pet names and good names, about what happened on the first day of kindergarten. But instead he takes a deep breath and tells the people in the courtroom what he has never dared to admit to his parents. “I hate the name Gogol,” he says. I’ve always hated it (Lahiri, 101-102)

We know that during some of his lifetime, Gogol keeps something about his name, that for personal reasons he always wants to change his name. Even though for the first time he is confused what to say to the judge, but at last he is able to tell them that it is a personal reason. Even for more detail, he reveals to the judge that he really hates that name without explaining the whole history of his name.

After all, his name is no longer Gogol. He gets his new name as Nikhil Ganguli.

He wanders if this is how it feels for an obese person to become thin, for a prisoner to walk free. “I’m Nikhil,” he wants to tell the people who are walking their dogs, pushing children in their strollers, throwing bread to the ducks. He wanders up Newbury Street as drops begin to fall. He dashes into Newbury Comics, buys himself London Caling and Talking Heads:77 with his birthday money, a Che poster for his dorm room. He pockets an application for a student American Express card, grateful that his first credit card will not say Gogol raised letters at the bottom. (Lahiri, 102)
… thinks of how many more women he can now approach, for the rest of his life, with this same unobjectionable, uninteresting fact (Lahiri, 103).

From the quotation above, it is seen that Gogol is really excited with his new identity. He wants to tell all people that now he is Nikhil Ganguli not Gogol Ganguli. Even, he plans to approach many girls, something that he has never done before because of his awkward name, Gogol feels so relieved with his new name. He does not need to be shy when he is going to have a date with his girl friends. As what Murray illustrates in Illustrative List of Murray’s Need, affiliation motive is as follows”

To draw near and enjoyable cooperate or reciprocate with an allied other (an other who resembles the subject or who likes the subject). To please and win affection of a cathected object. To adhere and remain loyal to a friend (McClelland, 46).

Affiliation motive concerns of being with another. It takes pleasure to get closer, sharing with others and loving. To be with other people we can cooperate each other to accomplish our goals. Gogol Ganguli wants it too. He wants to associate with others, to get closer, to love and to be loved. Gogol wants to have a good relationship with others, both in his relationship with girls, friends and himself. By changing his name, he can affiliate himself by getting along with others. It is related to Murray’s illustration as well, that by affiliating can cause someone to have pleasure, get closer, sharing with others and loving. If Gogol can get those things, he can accomplish his goals. Thus, by having a new identity as he wants, he can reach what he wishes.
C. Gogol’s Motivation in Overcoming His Identity Crisis

Everyone has his or her own reason in doing something. They have their own goal in doing something. Gogol has his own reason in taking a decision in his life. He has his own goal in overcoming his problem he has. In this part, Gogol’s motivations in overcoming his identity crisis will be discussed.

1. Gogol’s Affiliation Motivation

During the process of having the affiliative goal, Gogol has some emotions or feeling. These emotions block him to reach his affiliative motive. These emotions can be categorized into, anxiety and self esteem. Analyzing these two obstructions, we can come to the conclusion that Gogol Ganguli changes his name to overcome those two obstructions so that he can attain his affiliative goal.

a. Gogol’s anxiety

Bad experience causes the existence of anxiety in Gogol himself. He experiences some terrible moments at school. It happens when he is having his lesson in Mr. Lawson’s class.

The class, all but one, begins to moan in unison, so that Mr. Lawson has to raise his voice considerably in order to be heard. Gogol states at his desk, seeing nothing. He is convinced that the entire school is listening to Mr. Lawson’s lecture. That it’s on the PS. He lowers his head over his desk, discreetly presses his hands against his ears (Lahiri, 92).

Gogol is anxious about that all of the students in his school are listening to Mr. Lawson’s lecture. In fact, they are not listening to Mr. Lawson’s lecture. It is only in his mind and it is just his own feeling. As what it is stated in Franken , about subjective well being,
On the one hand, if individuals think about the world and themselves in negative terms, they will become anxious but, if they think of the world in positive terms, they will experience subjective well being (280).

It can be seen that Gogol thinks about what is happening in a negative way. Gogol does not see it in a positive way. Therefore, he feels anxious about this. He is afraid if the whole students at his school are listening to what Mr. Lawson explains. Whereas, it is impossible for the whole students in his school to listen to Mr. Lawson’s explanation. This is only his feeling coming up from his mind.

This kind of feeling has been conceptualized in Gogol’s mind as an emotional system. Having this emotional system in his mind causes Gogol wants to change his name. He asked his parents “Why did you have to give me a pet name in the first place? What’s the point? (Lahiri, 99)”, then his mother answer that what they did to Gogol was what Bengalis do. Yet, he still insists her mother that his name is not even a Bengali name. Then he starts to tell about what he has got in Mr. Lawson’s class about Nikolai Gogol’s lifelong unhappiness, his mental instability and about how he’d starved himself to death.

“Did you know all this stuff about him?” he asked.
“You forgot to mention that he was also a genius,” his father said.
“I don’t get it. How could you guys name me after someone so strange? No one takes me seriously,” Gogol said.
“Who does not take you seriously?” his father wanted to know, lifting his fingers from his plate, looking up at him.”
“People,” he said, lying to his parents…. (Lahiri, 99 – 100).

Robert E. Franken (272) states that “anxiety can be conceptualized as an emotional system that is attuned to situations characterized by uncertainty, social comparison, personal failure, and negative evaluation or personal words.” Gogol feels so anxious that this feeling has been conceptualized in his mind. This feeling
is attuned to situations that he is not taken seriously by other people because of his awkward name. For Gogol himself, this awkward name is an uncertainty and is a personal failure.

From the elaboration, it can be concluded that Gogol has an affiliation motivation in overcoming his identity crisis. That is his anxiety toward himself particularly about his pet name.

b. Gogol’s low self esteem

Franken mentions that people with low self esteem have a self doubt and do not know what they can do. They are plagued with feelings of guilt and shame (373). Gogol feels ashamed when he realizes that his name is not common among his friends and his environment. In this novel, it can be found several evidences that Gogol feels ashamed with his unusual name.

The sight of it printed in capital letters on the crinkly page upsets him viscerally. It’s as though the name were a particularly unflattering snapshot of himself that makes him want to say in his defense, “That’s not really me.” Gogol wants to excuse himself, to raise his hand and take a trip to the lavatory, but at the same time he wants to draw as little attention to himself as possible. And so he sits, avoiding eye contact with any of his classmates, and pages through the book. A number of the authors’ names have been starred with penciled asterisks by previous readers, but there is no sign or mark by Nikolai Gogol’s name (Lahiri, 89).

Gogol cannot accept his pet name, that he is named as his father’s favorite author, Nikolai Gogol. His failure to accept his awkward name drives him not to accept himself. His self esteem turns low and he feels ashamed of his name, as a result. Every matter related to the name of Gogol looks awful to him. He starts to find out that Nikolai Gogol’s life is terrible, and he loses anything that can help
him be proud of his name or at least accept his name. Franken states that someone with low self esteem is always plagued with the feeling of guilt and shame (373). Gogol loses his self confidence and is so ashamed that cannot even raise his head in Mr. lawson’s lesson.

Gogol’s feeling of his shame leads him to hatred. He hates his name, and every single fact that is related to his name. It is shown when the judge asks him about his reason to change his name. He cannot answer it directly. He has no idea that he only answers that his reason is personal reason. When the judge asks him for more specific answer, still he has no idea instead he is confused.

At first he says nothing, unprepared to give any further explanation. He wonders whether to tell the judge the convoluted story, about his grandmother’s letter that never made it to Cambridge, and about pet names and good named, about what happened on the first day of kindergarten. But instead he takes s deep breath and tells the people in the courtroom what he has never dared admit to his parents. “I hate the name Gogol,” he says. “I’ve always hated it.”(Lahiri, 101-102).

The quotation clearly shows that his real motivation of his name changing is his own hatred. He admits his hatred. He does not put any respect to his own name which this name is given by his father. This is due to the fact that gogol has no confidence. It is obvious when he is not confident even to introduce his name.

“Aren’t you going to introduce yourself to me?”
“Oh,” he says. “Yeah.” But he doesn’t want to tell Kim his name. He doesn’t want to endure her reaction, to watch her lovely blue eyes grow wide. He wishes there were another name he could use, just this once, to get him through the evening (Lahiri, 95).”

He really does not have any pride for his own name. He prefers to hide his own name and introduce himself as someone else rather than as Gogol.
It is clearly seen that Gogol is someone with low self esteem. He doesn’t have any self confidence. He hates himself and he has self doubt that he doesn’t dare to show himself among his friends. It can be concluded that Gogol has an affiliation motivation as well in overcoming his identity crisis. This affiliation motivation can be seen through his anxiety and his low self esteem.

2. Gogol’s Achievement Motivation

Murray in Karen, Vernoy and Vernoy’s *Psychology in Action* (399) identifies “achievement motivation as the need for success, for doing better than others, and for mastering challenging tasks”. It means that if individuals have achievement motivation, they want to attain success. Gogol Ganguli wants to attain success in his life in America. In this case, success is not about his motivation attaining great achievement in academic but it is more about attaining the achievement to overcome his terrible feeling. As what Franken (363) states that “achievement often calls on us not only to master a certain set of skills or acquire a certain body of knowledge but also to learn how to deal with our emotions, including self doubt”, Gogol tries hard to cure his self doubt by making the decision that is changing his name.

He wonders if this is how it feels for an obese person to become thin, for a prisoner to walk free. “I’m Nikhil,” he wants to tell the people who are walking their dogs, pushing children in their strollers, throwing bread to the ducks. He wanders up Newbury Street as drops begin to fall. He dashes into Newbury Comics, buys himself London Caling and Talking Heads:77 with his birthday money, a Che poster for his dorm room. He pockets an application for a student American Express card, grateful that his first credit card will not say Gogol raised letters at the bottom (Lahiri, 102).”
The quotation above shows us how excited Gogol is having his new name now. Gaining a new name, Gogol starts to lose his low self esteem. He will have pride in himself because he will not have an awkward name anymore written in his identity card or credit card. Everyone will take him seriously. He can deal with his emotional that has been conceptualized in him well.

In addition, John Jung states as follows,

Attainment of these goals is considered to be intrinsically rewarding, but it is not always apparent that such is the case because successful achievements are also generally followed by extrinsic rewards such as social approval or material rewards (135).

Gogol Ganguli has the achievement motivation in order to get social approval from his friends and his environment. If he has got social approval, it will be easier for him to do something else, such as dating with some girls.

“I’m Nikhil,” he is tempted to tell the attractive, nose ringed cashier with dyed black hair and skin as pale as paper. The cashier hands him change and look past him to the next customer, but it doesn’t matter, instead thinks of how many more women he can now approach, for the rest of his life, with this same unobjectionable, uninteresting fact (Lahiri, 103).

Even he has got courage now to approach some girls without any hesitation because he does not need to reveal his awkward name anymore. This shows that Gogol can deal with his emotional that has been living in him. Now, he becomes calmer to face any kind of situations in which he has to introduce his name.

Gogol Ganguli needs not to hate anymore if he happens to get some questions concerning his name. He needs not to hate having constantly to explain and tell to people that his name doesn’t mean anything in Indian language. When he happens to introduce his name to his suitmates in his new place in university, he explains it well without any feeling that he is annoyed.
“Is Gogol your first name or your last?” Brandon wants to know. Normally that question agitates him. But today he has a new answer. “Actually, that’s my middle name,” Gogol says by way of explanation, sitting with them in the common room to their suite. “Nikhil is my first name. It got left out for some reason (Lahiri, 103).”

It is shown that Gogol is not disturbed anymore with this kind of question. He is now able to deal with his emotional well. Franken says that achievement motivation exists is when someone is learning how to deal with his emotion. Here, we can see that Gogol can overcome his negative feeling that he is willing to explain about his new name without any hesitation or self doubt.

Murray, in Franken’s Human Motivation (364) adds “the need to achieve as a desire or tendency to overcome obstacles, to exercise power, to strive to do something difficult as well as and as quickly as possible”. Thus, in other words, achievement motivation is a motive to master and to deal with something obstructs and struggle for something difficult in order to get better improvement. In his career as an architect, Gogol Ganguli wants to have a better improvement as well.

A month from now, he will begin a new job at a smaller architectural practice, producing his own designs. There is a possibility, eventually, of becoming an associate, of the firm incorporating his name. And in that case Nikhil will live on, publicly celebrated, unlike Gogol, purposely hidden, legally diminished, now all but lost (Lahiri, 289-290).

It is clear then that, Gogol will have a better improvement in his career. His name will be attached by the company, even though he will be working in a smaller company. What will be attached is his new name Nikhil, not Gogol. Then Nikhil will be long lasting, it will live on. While, Gogol is now already gone, legally diminished.
From the elaboration above, in conclusion, Gogol has achievement motivation in overcoming his identity crisis. Achievement motivation is not only about the mastery in academic skill but also how someone can deal with his or her emotion. Gogol has got not only his better improvement in his career as an architect but also his attainment that he can explain and answer his friends’ questions concerning about his name.
CHAPTER V
CONCLUSIONS AND SUGGESTIONS

This chapter is divided into two parts. The first part presents conclusions of the study, which describes about Gogol’s life in America and his identity crisis he experiences. The second part presents suggestions. Suggestions are related to the future researchers and for English teachers who might use a literary work to teach English.

A. Conclusions

This thesis deals with three problem formulations. The first deals with what identity crisis Gogol experiences. Based on the analysis using theory of culture, theory of identity and theory of ethnic identity, the identity crisis Gogol experiences is cultural identity crisis. It is shown through his journey in America, an experience that is called being different in America.

The second problem formulation aims to identify how Gogol overcomes his identity crisis. Based on the analysis using theory of motivation, Gogol overcomes his identity crisis by changing his name. By changing his name he can associate himself with others.

The last problem formulation aims to identify what motivation Gogol has that motivates him in overcoming his identity crisis. The writer makes use the theories of motivation by Karen, Vernoy and Vernoy, John Jung, David McClelland and Robert E. Franken’s theory of motivations. Based on the
analysis, there are two motivations of Gogol Ganguli in overcoming his identity crisis, affiliation motivation and achievement motivation.

The first motivation is affiliation motivation. There are two affiliation motivations. They are anxiety towards his name and his low self esteem towards his name. Bad experience causes the existence of anxiety in Gogol himself. He experiences some terrible moments at school. He is anxious that his friends will consider him as awkward because of his name. The second one is Gogol’s feeling of low self esteem. He feels ashamed when he realizes that his name is not common among his friends and his environment. He does not have any self confidence. He hates himself and he has self doubt that he does not dare to show himself among his friends. The second motivation is achievement motivation. Achievement motivation that Gogol has here is not only about achievement in academic improvement but also how he deals with his terrible emotion feeling. He wants to have it. He can deal with his terrible feeling well. Besides, he also gets better improvement for his career as an architect, that his name will be attached on the design. No longer as Gogol Ganguli, but as Nikhil Ganguli.

B. Suggestions

There are two parts that will be discussed in this section. The first is suggestion for the future researchers who want to analyze the same novel *The Namesake*. The second is related to any possible implementation from this study in English teaching. Therefore, it is the writer’s hope that this study will be beneficial for English teachers.
1. Suggestion for future researchers

*The namesake* is an enjoyable novel to read. It contains the whole way of life of the characters being performed. It tells about Gogol Ganguli’s wrestling through his life in America. There are many things that can be explored from this novel. However, I mainly discuss on Gogol’s identity crisis he experiences that leads him to his name changing as his way in overcoming his identity crisis; his motivations in changing his identity crisis and how he wrestles in his environment in America as an Indian and as Gogol. Besides Gogol’s identity crisis and motivation, that have become the focus of this study, some other aspects are still open for future researchers to analyze.

The future researchers can explore how Indian culture manifests in Ganguli’s family within their wrestle in American society. The future researchers can use socio-cultural-historical approach in analyzing the culture and the society.

2. Suggestion for English teachers

One of the skills that students must learn in learning English is reading. Therefore, reading is applied as an important subject in schools and universities. The students can enrich their knowledge through the vocabularies and content of the text. Comprehending the content of the text, the students can construct their own opinion. By doing so, they can enrich their knowledge. Besides, the students may also get moral lesson in the novel. Furthermore, the students can also learn about culture, social issue and human behavior.
There are some steps in teaching Intensive Reading 2 using *The Namesake* as the material. First, the teacher gives a pre work to the students and let the discussion occur first as the introduction to come to the topic that will be discussed. Second, the teacher gives them time to read the text given per paragraph. After finishing each paragraph, the teacher gives some comprehension questions to assist the students in understanding the text. Third, the students are asked to find the meaning of some vocabularies found in the text by consulting dictionary. Fourth, after doing the vocabularies, the students are asked to figure out if the statements given are true or false based on the text. Fifth, the students are asked to answer some comprehension questions in pairs. Sixth, after they have finished, together with the teacher they discuss the answers of the questions. The last step is the students are asked to draw their own opinion about what moral lesson they can get from the text.
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APPENDICES
The Summary of *The Namesake*

*The Namesake* is a novel about the life of an Indian family who lives in America. The story begins when Ashoke and Ashima went to America to continue Ashoke’s study and get a better life. Ashima delivers a baby in America. In Bengali’s traditions, babies don’t need to be given a name first. Babies will be given pet name and later they will be given a good name as name that they will use in their identity card. However, in order to go out from the hospital, Ashima’s baby should have a name first and the one who will give the name is Ashima’s grandmother. Her grandmother will send the letter containing the baby’s name. Unfortunately, her grandmother’s letter is missing. At last, Ashoke gives name to the baby so that they can go back home. He names his baby Gogol as the pet name. It derives from his favorite author, Nikolai Gogol.

As time goes by, Gogol grows older and older. His parents register him in a kindergarten. Then his father tells the teacher that his name is Nikhil not Gogol. Yet, Gogol doesn’t want to be called as Nikhil. At last, he’s just called as Gogol. In his teenage, many things he experiences, especially the cultural difference he sees at home and outside. His parents, Ashoke and Ashima try hard to preserve their own culture as Indian. As immigrants who live in America, his parents still do their tradition as Indian. However, Gogol seems that he doesn’t comfortable enough with this. He prefers American lifestyle than his own. Moreover when realizes that his name is awkward among his friends. He starts to ask his parents why his name is Gogol. His parents have tried to explain that this is what Bengalis do; they give pet name to their babies, but Ashoke and Ashima do not explain
about what is their reason of giving name as Gogol. Ashoke has his own reason that he never tells his son.

Many things that Gogol experiences having that pet name. For instance, he is not confident enough to introduce him to girls. Because every time he has to introduce himself, he has to mention his name. He feels awkward if he has to mention it. Besides, he feels awkward in front of his friends because of his strange name, neither American name nor Indian name. Eventually, he comes to his decision to change his name as Nikhil. After having a new name, Gogol can undergo his life well. He could affiliate himself with others and he could get an improvement in his career as an architect. But then, he knows the reason why his father gives him name as Gogol, then after some times his father passes away. It makes Gogol feels guilty. He feels guilty that he doesn’t put respect to his name and that he prefers to American lifestyle then Indian. Actually, these two things hurt his parents, Ashoke and Ashima.

After Ashoke passes away, Ashima decides to go back to India and will come to America to visit her children once a year. In Ashima’s farewell party with her friends, Gogol realizes that he is an Indian. He will not deny that he is an Indian, that his root is India not America.

Summarized from Jhumpa Lahiri’s *The Namesake*
The Biography of Jhumpa Lahiri

Jhumpa Lahiri was born in July 1967 in London. Her parents are Bengalis. She moved to Rhode Island with her family. She spent her adolescence in Rhode Island. Afterward, she went on to attend Barnard College, graduating with a Bachelor of Arts in English. Some years after, she attended Boston University and attained Master’s Degrees in English, Creative Writing, and Comparative Studies in Literature and the Arts. She worked for a short time creative writing at Boston University and The Rhode Island School of Design.

She is a famous Indian American author, yet she is originally from Bengali. Her first novel was The Namesake. It was a major national bestseller and was named as The New York Magazine Book of the year and it follows the trials of a newlywed couple who immigrate to Cambridge, Massachusetts, from Calcutta. Lahiri’s another work is Interpreter Of Maladies. She became the first Asian to win the Pulitzer Prize when she won the 2000 Pulitzer Prize for fiction for this fiction, Interpreter Of Maladies.

In a press conference in Calcutta, Lahiri stated “No country is my motherland. I always find myself in exile in whichever country I travel to”. That is why, she is tempted to write something about those living their lives in exile. This idea of exile runs consistently throughout Lahiri’s Pulitzer Price winning book Interpreter of Maladies. The book brings to light many of the issues with identity faced by the Diaspora community. The book contains the stories of first and second generation Indian immigrants, as well as a few stories involving ideas of otherness among communities in India. The stories revolve around the difficulties
of relationships, communication and a loss of identity for those in diaspora. No matter where the story takes place, the characters struggle with the same feelings of exile and the struggle between the two worlds by which they are torn. The stories deal with the always shifting lines between gender, sexuality, and social status within a diaspora. Whether the character be a homeless woman from India or an Indian male student in the United States, all the characters display the effects of displacement in a diaspora.

Lahiri has won many awards for Interpreter of Maladies. These awards and honors include The Pulitzer Prize in 2000, The Transatlantic Review Award from the Henfield Foundation, The Louisiana Review Award for Short Fiction, the O. Henry Award for Best American Short Stories, the PEN/Hemingway Award, The New Yorker Debut of the Year Award and The American Academy of Arts and Letters Award. Lahiri also received a nomination for the LA Times Book prize as well as the Guggenheim Fellowship in 2002. She has published three stories in The New Yorker, as well as published works in the Agni, Epoch, The Louisville Review, Harvard Review and the Story Quarterly. Lahiri is now living in New York with her husband and son.

Adapted from
http://www.houghtonmifflinbooks.com/catalog/authordetail.cfm?authorID=4768
LESSON PLAN IN TEACHING INTENSIVE READING

Subject : Intensive Reading II
Level : 2nd Semester Students of English Education Study Program
Time Allotment : 1 X Meeting (2 x 50 Minutes)

Competence Standards : After completing the course, students are able to improve their reading abilities, especially comprehension and speed, develop English vocabulary, write simple responses to the ideas or issues presented in the text.

Basic Competence : The students are able to improve their reading skill and understand the meaning of the reading passage.

Indicators :

1. Find out the meaning or the synonyms of some vocabularies by guessing from the context
2. Identify specific information by deciding whether the statement is true or false based on the text.
3. Identify specific information by answering some comprehension questions
4. Draw their own opinion about what moral lesson they can get from the text given.
I. Learning Objectives:

The students are able to:

a. identify specific information by deciding whether the statement is true or false based on the text

b. find out the meaning or synonyms of some vocabularies by guessing from the context

c. identify specific information by answering some comprehension questions

d. draw their own opinion about what moral lesson they can get from the novel.

II. Learning Material:

Jhumpa Lahiri’s *The Namesake* (284-291)

III. Time allotment: 2 x 50 minutes

IV. Learning Activities:

Lecturing, Individual and Group works, Question-Answer

V. Learning Sequences:

1. Pre-activities (15’)

   - Opening and Introduction to the topic (10’)

   - Lecture distribute the adapted short text (5’)

2. Whilst-activities (60’)

   - Students read the short text individually (10’)

   - Students are given a list of words, students find the meaning of the words by consulting dictionary (20’)

PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI
- Students answer whether the statement is true or false (10’)
- Students work in pairs answer the short questions given (20’)
- Students make their own opinion about the moral lesson they can get from the text given.

3. Post-activities (25’)
   - Students and teacher discuss the answer (20’)
   - Students and teacher make a conclusion about the topic (5’)

VI. Sources:
2. Handouts and worksheet

VII. Evaluation:
Teacher evaluates the students from:
1. students’ exercise
2. students’ participation in class

VIII. Instrument:
A. Vocabulary

Find the meaning or the synonym of these words by guessing from the context! (Check your answer by consulting your dictionary)
1. thrilled (v) :
2. hollering (v) :
3. endured (v) :
4. verge (n) :
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>distressing</td>
<td>to experience and deal with something that is painful or unpleasant, especially without complaining.</td>
</tr>
<tr>
<td>reinvent</td>
<td>to make somebody feels very worried or unhappy.</td>
</tr>
<tr>
<td>tranquil</td>
<td>to shout loudly</td>
</tr>
<tr>
<td>inscription</td>
<td>words written in the front of a book or cut in stone or metal</td>
</tr>
<tr>
<td>cramped</td>
<td>to present yourself or something in a new form or with a new image.</td>
</tr>
<tr>
<td>vanish</td>
<td>quiet and peaceful</td>
</tr>
<tr>
<td>solace</td>
<td>very near to the moment when somebody does something or something happens.</td>
</tr>
<tr>
<td>muffling</td>
<td>to excite or please somebody very much</td>
</tr>
<tr>
<td>diminished</td>
<td>makes somebody feels very worried or unhappy</td>
</tr>
<tr>
<td>damp</td>
<td>to make somebody feels very worried or unhappy</td>
</tr>
<tr>
<td>salvaged</td>
<td>quiet and peaceful</td>
</tr>
</tbody>
</table>

Possible answer:

1. to excite or please somebody very much
2. to shout loudly
3. to experience and deal with something that is painful or unpleasant, especially without complaining.
4. very near to the moment when somebody does something or something happens.
5. to make somebody feels very worried or unhappy.
6. to present yourself or something in a new form or with a new image.
7. quiet and peaceful
8. words written in the front of a book or cut in stone or metal
9. does not have enough space for the people in it
10. to disappear suddenly and/or in a way that you cannot explain.

11. a feeling of emotional comfort when you are sad or disappointed.

12. to make a sound quieter or less clear.

13. to become or to make something become smaller, weaker

14. to make an emotion or a feeling less strong

15. to save a badly damaged ship, etc. from being lost completely

B. How well did you read?

Read the following statements. If the statement is true, write T and write F if the statement is false.

1. ____ Sonia and Gogol have quarrel for the last time.
2. ____ Gogol promises himself to have these people who come to his house in the farewell party in his mind and his heart.
3. ____ Sonia is going to have a wedding.
4. ____ Gogol feels upset when he is upstairs.
5. ____ He feels guilty to his father.

Possible answer:

1. F
2. T
3. T
4. T
5. T
C. Answer the questions below based on the text!

1. What do Sonia, Gogol and Ben do in their house before having their mother’s farewell party?

2. What memory does Gogol recall when he is upstairs taking the camera?

3. Does he feel guilty when he finds a book from his father? Why?

4. How will he apologize to redeem his guilty?

5. Does his mother aware that Gogol is not downstairs? Why?

Possible answers:

1. They make decorations for their mother’s farewell party. They assemble the artificial seven foot tree, the branches color-coded at their base. Three of them cooperate each other in order to make her mother’s farewell party merrier.

2. He recalls his memory when he slept together in a guest room together with his former wife. He remembers his bitter experience with his former wife.

3. Yes, he does. Because when his father gave him the book as his birthday party, he just put down the book on the shelf even he never read it. Whereas, this book has so deep meaning to his father.

4. He will start to read this book which is entitled The Short Stories of Nikolai Gogol. Besides, he will keep in touch with his parents’ friends who are Indian and he will not forget them. Then, he will walk downstairs with his mother and join the party, whereas previously he...
was reluctant to join such party like this in which there are only Indian are there.

5. No, she does not. Because she is busy with the friend whom she will leave that she was so happy listening, sharing and laughing at stories with her friends.

D. **Draw your opinion about the moral lesson that you get from the story!**

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
has collapsed for all to see. And yet he can't really blame her. They had both acted on the same impulse, that was their mistake. They had both sought comfort in each other, and in their shared world, perhaps for the sake of novelty, or out of the fear that that world was slowly dying. Still, he wonders how he's arrived at all this: that he is thirty-two years old, and already married and divorced. His time with her seems like a permanent part of him that no longer has any relevance, or currency. As if that time were a name he'd ceased to use.

He hears the familiar beep of his mother's car, spots it pulling into the parking lot. Sonia is sitting in the driver's seat, waving. Ben is next to her. This is the first time he's seeing Sonia since she and Ben have announced their engagement. He decides that he will ask her to stop off at a liquor store so he can buy some champagne. She steps out of the car, walking toward him. She is an attorney now, working in an office in the Hancock building. Her hair is cut to her jaw. She's wearing an old blue down jacket that Gogol had worn back in high school. And yet there is a new maturity in her face; he can easily imagine her, a few years from now, with two children in the back seat. She gives him a hug. For a moment they stand there with their arms around each other in the cold. "Welcome home, Goggles," she says.

For the last time, they assemble the artificial seven-foot tree, the branches color-coded at their base. Gogol brings up the box from the basement. For decades the instructions have been missing; each year they have to figure out the order in which the branches must be inserted, the longest ones at the bottom, the smallest at the top. Sonia holds the pole, and Gogol and Ben insert the branches. The orange go first, then the yellow, then the red and finally blue, the uppermost piece slightly bent under the white speckled ceiling. They place the tree in front of the window, drawing apart the curtains so that people passing by the house can see, as excited as they were when they were children. They decorate it with ornaments made by Sonia and Gogol in elementary school: construction paper candlesticks, Popsicle-stick god's eyes, glitter-covered pinecones. A torn Banarasi sari of Ashima's is wrapped around the base. At the top they put what they always do, a small plastic bird covered with turquoise velvet, with brown wire claws.

Stockings are hung on nails from the mantel, the one put up for Moushumi last year now put up for Ben. They drink the champagne out of Styrofoam cups, forcing Ashima to have some, too, and they play the Perry Como Christmas tape his father always liked. They tease Sonia, telling Ben about the year she had refused her gifts after taking a Hinduism class in college, coming home and protesting that they weren't Christian. Early in the morning, his mother, faithful to the rules of Christmas her children had taught her when they were little, will wake up and fill the stockings, with gift certificates to record stores, candy canes, mesh bags of chocolate coins. He can still remember the very first time his parents had had a tree in the house, at his insistence, a plastic thing no larger than a table lamp, displayed on top of the fireplace mantel. And yet its presence had felt colossal. How it had thrilled him. He had begged them to buy it from the drugstore. He remembers decorating it clumsily with garlands and tinsel and a string of lights that made his father nervous. In the evenings, until his father came in and pulled out the plug, causing the tiny tree to go dark, Gogol would sit there. He remembers the single wrapped gift that he had received, a toy that he'd picked out himself, his mother asking him to stand by the greeting cards while she paid for it. "Remember when we used to put on those awful flashing colored lights?" his mother says now when they are done, shaking her head. "I didn't know a thing back then."

At seven-thirty the bell rings, and the front door is left open as people and cold air stream into the house. Guests are speaking in Bengali, hollering, arguing, talking on top of one another,
new life on the other side of the world. There was the disappearance of the name Gogol’s great-grandmother had chosen for him, lost in the mail somewhere between Calcutta and Cambridge. This had led, in turn, to the accident of his being named Gogol, defining and distressing him for so many years. He had tried to correct that randomness, that error. And yet it had not been possible to reinvent himself fully, to break from that mismatched name. His marriage had been something of a misstep as well. And the way his father had slipped away from them, that had been the worst accident of all, as if the preparatory work of death had been done long ago, the night he was nearly killed, and all that was left for him was one day, quietly, to go. And yet these events have formed Gogol, shaped him, determined who he is. They were things for which it was impossible to prepare but which one spent a lifetime looking back at, trying to accept, interpret, comprehend. Things that should never have happened, that seemed out of place and wrong; these were what prevailed, what endured, in the end.

“Gogol, the camera,” his mother calls out over the crowd. “Take some pictures tonight, please? I want to remember this Christmas. Next year at this time I’ll be so far away.” He goes upstairs to get his father’s Nikon, still sitting on the top shelf of Ashoke’s closet. There is practically nothing else there. No clothes hang from the rod. The emptiness upsets him, but the weight of the camera is solid, reassuring in his hands. He takes the camera into his room to load a fresh battery, a new roll of film. Last year he and Moushumi slept in the guest room, on the double bed, with its folded towels and its fresh roll of soap on top of the dresser, what his mother always left out for guests. But now that Sonia is here with Ben, the guest room is theirs, and Gogol is back in his room, with a bed he’s never shared with Moushumi, or with anyone.

The bed is narrow, covered by a solid brown quilt. He can reach up and touch the frosted white light fixture suspended from the ceiling, filled with dead moths. The stains of Scotch

the sound of their laughter filling the already crowded rooms. The croquettes are fried in cracking oil and arranged with a red onion salad on plates. Sonia serves them with paper napkins. Ben, the jamais-to-be, is introduced to each of the guests.
“l’ll never keep all these names straight,” he says at one point to Gogol. “Don’t worry, you’ll never need to,” Gogol says.

These people, these honorary aunts and uncles of a dozen different surnames, have seen Gogol grow, have surrounded him at his wedding, his father’s funeral. He promises to keep in touch with them now that his mother is leaving, not to forget them. Sonia shows off her ring, six tiny diamonds surrounding an emerald, to the mashes, who wear their red and green saris.
“You will have to grow your hair for the wedding,” they tell Sonia. One of the meshes is sporting a Santa hat. They sit in the living room, on the furniture and on the floor. Children drift down into the basement, the older ones to rooms upstairs. He recognizes his old Monopoly game being played, the board in two pieces, the racecar missing ever since Sonia dropped it into the basement heater when she was little. Gogol does not know to whom these children belong—half the guests are people his mother has befriended in recent years, people who were at his wedding but whom he does not recognize. People talk of how much they’ve come to love Ashima’s Christmas Eve parties, that they’ve missed them these past few years, that it won’t be the same without her. They have come to rely on her, Gogol realizes, to collect them together, to organize the holiday, to convert it, to introduce the tradition to those who are new. It has always felt adopted to him, an accident of circumstance, a celebration not really meant to be. And yet it was for him, for Sonia, that his parents had gone to the trouble of learning these customs. It was for their sake that it had come to all this.

In so many ways, his family’s life feels like a string of accidents, unforeseen, unintended, one incident begetting another. It had started with his father’s train wreck, paralyzing him at first, later inspiring him to move as far as possible, to make a
tape once attached to his posters are visible on the walls. His desk was the folding square card table in the corner. Here he had done his homework under the dusty black goose-neck lamp. There is a thin, peacock blue carpet on the floor, slightly too large so that one side curls up against the wall. The shelves and drawers are mostly empty. Unwanted, miscellaneous things are in boxes already: essays written in high school, under the name Gogol. A report done in elementary school on Greek and Roman architecture, Corinthian and Ionic and Doric columns copied from an encyclopedia onto tracing paper. Cross-pen-and-pencil sets, records listened to twice and then abandoned, clothes that were too large, too small—that never seemed worth transporting to the increasingly cramped apartments he inhabited over the years. All his old books, the ones he read by flashlight under the covers, and the ones required for college, only half-read, some with yellow under stickers on the spines. His mother is going to donate them all to the library where she works, for their annual book sale in the spring. She has told him to go through them, make sure there's nothing he wants for himself. He pokes through the box. The Swiss Family Robinson. On the Road. The Communist Manifesto. How to Get into an Ivy League School.

And then another book, never read, long forgotten, catches his eye. The jacket is missing, the title on the spine practically faded. It's a thick clothbound volume topped with decades-old dust. The ivory pages are heavy, slightly sour, silken to the touch. The spine cracks faintly when he opens it to the title page. The Short Stories of Nikolai Gogol. “For Gogol Ganguli,” it says on the front endpaper in his father's tranquil hand, in red ballpoint ink, the letters rising gradually, optimistically, on the diagonal toward the upper right-hand corner of the page. “The man who gave you his name, from the man who gave you your name” is written within quotation marks. Underneath the inscription, which he has never before seen, is his birthday, and the year, 1982. His father had stood in the doorway, just there, an arm's reach from where he sits now. He had left him to discover the inscription on his own, never again asking Gogol what he'd thought of the book, never mentioning the book at all. The handwriting reminds of the checks his father used to give him all through college, and for years afterward, to help him along, to put down a security deposit, to buy his first suit, sometimes for no reason at all. The name he had so detested, here hidden and preserved—that was the first thing his father had given him.

The given and keepers of Gogol's name are far from him now. One dead. Another, a widow, on the verge of a different sort of departure, in order to dwell, as his father does, in a separate world. She will call him, once a week, on the phone. She will learn to send e-mail, she says. Once or twice a week, he will hear “Gogol” over the wires, see it typed on a screen. As for all the people in the house, all the maids and nannies to whom he is still, and will always be, Gogol—now that his mother is moving away, how often will he see them? Without people in the world to call him Gogol, no matter how long he himself lives, Gogol Ganguli will, once and for all, vanish from the lips of loved ones, and so, cease to exist. Yet the thought of this eventual demise provides no sense of victory, no solace. It provides no solace at all.

Gogol gets up, shuts the door to his room, muffling the noise of the party that swells below him, the laughter of the children playing down the hall. He sits cross-legged on the bed. He opens the book, glances at an illustration of Nikolai Gogol, and then at the chronology of the author's life on the facing page. Born March 20, 1809. The death of his father, 1825. Publishes his first story, 1830. Travels to Rome, 1837. Dies 1852, one month before his forty-third birthday. In another ten years, Gogol Ganguli will be that age. He wonders if he will be married again one day, if he will ever have a child to name. A month from now, he will begin a new job at a smaller architectural practice, producing his own designs.
There is a possibility, eventually, of becoming an associate, of the firm incorporating his name. And in that case Nikhil will live on, publicly celebrated, unlike Gogol, purposely hidden, legally diminished, now all but lost.

He turns to the first story, "The Overcoat." In a few minutes his mother will come upstairs to find him. "Gogol," she will say, opening the door without knocking, "where is the camera? What’s taking so long? This is no time for books," she will scold, half-consciously noting the volume open against the covers, unaware, as her son has been all these years, that her husband dwells discreetly, silently, patiently, within its pages. "There is a party downstairs, people to talk to, food to be taken out of the oven, thirty glasses of water to fill and line up on the sideboard. To think that we will never again all be here together. If only your father could have stayed with us a bit longer," she will add, her eyes growing momentarily damp. "But come, see the children under the tree."

He will apologize, put the book aside, a small corner of a page turned over to mark his place. He will walk downstairs with his mother, join the crowded party, photographing the people in his parents’ life, in this house, one last time, huddled on the sofas, plates held in their laps, eating with their hands. Eventually, at his mother’s insistence, he will eat as well, seated cross-legged on the floor, and speak to his parents’ friends, about his new job, about New York, about his mother, about Sonia and Ben’s wedding. After dinner he will help Sonia and Ben scrape bay leaves and lamb bones and cinnamon sticks from plates, pile them on the counters and two burners of the stove. He will watch his mother do what his father used to do, toward the end of every party, spooning fine-leaf Lopchu tea into two kettles. He will watch her give away leftovers in the cooking pots themselves. As the hours of the evening pass he will grow distracted, anxious to return to his room, to be alone, to read the book he had once forsaken, has abandoned until now. Until moments ago it was destined to disappear from his life altogether, but he has salvaged it by chance, as his father was pulled from a crushed train forty years ago. He leans back against the headboard, adjusting a pillow behind his back. In a few minutes he will go downstairs, join the party, his family. But for now his mother is distracted, laughing at a story a friend is telling her, unaware of her son’s absence. For now, he starts to read.