

CHAPTER IV

FINDING AND DISCUSSION

This chapter explains the finding data of the research and the discussion concerning the result of analysis. It deals with the ways of Gogol's family as immigrant to construct their social identity as Indian and the effects of their construction toward the Native American.

4.1 FINDINGS

Based on the analysis, the researcher finds three processes of social identity construction, they are: social categorization, social comparison and social identification. Those three processes are used by Gogol's family as Immigrant in America. In addition, the researcher also finds the effects of their constructions toward the environment.

Since the researcher offers two problems in this study, so she divides the findings into two sub points that are appropriate to answer each problems of the study. First sub point explains the ways used by Gogol's family to construct their social identity. The second point explains the effect of their construction toward the environment including friends, neighbors and others who are not identified in their group – Indian. . It focuses on the respond of the Native American regarding the ways of construction, including: their behavior, tradition, culture and language.

Since there are three concepts of construction according to Tajfel and Turner (1979), which is mentioned previously in the first paragraph of the finding, each concept of construction will definitely has its own division or standard of understanding and analyzing. Social categorization can be indicated by the culture of the nation [group], tradition, language used and behavior that can depict their nationality. Therefore, the doers [immigrants] will construct their social identity by showing and promoting anything that categorize them as the member of the group including the culture, tradition, language and behavior.

Meanwhile, social comparison can be analyzed by understanding the comparison happen among the people. In this case, since this study uses Jhumpa Lahiri's *The Namesake* in which the story sometimes describes the differences between American and Indian, the Indian characters within the story – main characters, will precisely compare their own categorization with American including the tradition, culture, habit and behavior sometimes. Then, the social identification is understood from the characters [immigrant] ways to inform people, include the family, about where they belong, how they behave and what they think. It is also seen from their statement that implies their decision about which group they choose as their identification. Finally, the effect of the construction is analyzed by understanding the responds of people outside their group – Americans whether good or bad responds.

4.1.1 The Processes of Social Identity Construction

The processes of social identity construction proposed by Tajfel and Turner (1979), are in fact used by Gogol's family to construct their social identity, those are: social categorization, social comparison and social identification. In case of social categorization, the researcher finds eighteen (19) data showing that Gogol's family categorize themselves as Indian immigrant who should stand on their own way of living – based on Indians' culture, behavior, language and tradition. Furthermore, the writer finds seventeen (17) data showing that they often compare their categorization with the Americans', including the culture, tradition, habit and behavior, sometimes. Then, she also finds four (4) data which show their social identification whether they stand on their real identity as Indian or change it to be American. It is seen by their action of informing people, in-group or out-group, about who they are, where they belong and what they think.

In the end, the effects of construction are also mentioned in the novel. In that case, the researcher finds five (5) data indicating the effects of social identity construction. The effects can be the responses from American concerning their daily activities and anything related to the way they show their categorization. The detail and authentic data will be listed in table and attached in the appendixes.

4.1.1.1 Social Categorization

4.1.1.1.1 Culture

The story of the novel does not only tell about identity crisis happened to Gogol. It instead also tells about the struggle of Gogol's family to construct their social identity as Indian by showing their culture. From the data found, there are evidences indicated that they keep their culture by applying it in America including: eating Indian special foods, wearing clothes that usually Indians wear, practicing their action to greet people and conducting activities based on their belief and culture in India.

The very first thing told in the novel is when Ashima was in her first pregnancy, she still kept consuming Indian food. We can obviously see from the monologue which explains about it below.

[Data 1] /Ashima has been consuming this concoction throughout her pregnancy, **a humble approximation of the snack sold for pennies on Calcutta sidewalks and on railway platforms throughout India,** spilling from newspaper cones. Even now that there is barely space inside her, it is **the one thing she craves.**/ (pg. 7)

The statements with bold and underline form above shows the attitude of Ashima that shows social categorization. The second statement “the one thing she craves” obviously shows that Ashima consume Indian food – the only food she eats, even though there may be many American foods she can eat. Further, “the one thing” refers to the food described in the first bold and underline sentence “a humble approximation of the

snack sold for pennies on Calcutta sidewalks and on railway platforms throughout India". Thus, these statements show social categorization because Ashima still consumes food originated from her nation even though she has been living in America for years.

Furthermore, Ashima and her daughter, Sonia, are still wearing clothes which imply their pride as Indian. It happens when Ashima was in hospital for Gogol's birth. A nurse asked her to change the dress into patient's cloth provided by the hospital, as the data below.

[Data 2] /She is asked **to remove her Murshidabad silk sari** in favor of a flowered cotton gown that, to her mild embarrassment, only reaches her knees/ (pg. 8)

The statement with bold and underline form shows that Ashima wears *Sari*, Indian special cloth. It is clear whether she keeps her culture even though she is not in India. In addition, she and her daughter also wear *Sari* in Gogol's wedding. Besides, Gogol himself also wears Indian cloth for male, *Punjabi*, instead of wearing coat which is usually worn by Americans in a wedding, as in below data.

[Data 3] /His mother has brought him the things **he is to wear, a parchment-colored Punjabi** top that had once belonged to his father, a prepleated dhoti with a drawstring waist, a pair of nagrai slippers with curling toes. His father had never worn the Punjabi, and Gogol has to hang it in the bathroom, hot water running in the shower, to get the creases out. "His blessings are always with you," his mother says, reaching up and placing both her hands for a moment on his head. For the first time since his father's death, **she is dressed with care, wearing a pretty pale green sari**, a pearl necklace at her throat, has agreed to let Sonia put some

lipstick on her lips. "Is it too much?" his mother worries, regarding herself in the mirror. Still, he has not seen her looking this lovely, this happy, this excited, in years. **Sonia wears a sari, too,** fuchsia with silver embroidery, a red rose stuck into her hair/ (pg. 153-154).

From the monologue above, we can understand that Gogol and his family keep wearing Indian cloth even in daily and special big events to show that they are Indian. Thus, they categorize themselves as Indian by showing their culture including wearing the special cloth and eating the special foods from their original nation.

Then, in certain occasion, they also conduct special ceremony based on Indian's culture. As example is the ceremony for a six month-old child. The ceremony was following the culture of India, rice ceremony. They name it *Annaprasan*. In india, a child who has been six months old must have rice ceremony and other things included in the ceremony, such predicting the future by stimulating the child to take a thing showing his career, next time. The data below will make the explanation clearer.

[Data 4] /By February, when Gogol is six months old, Ashima and Ashoke know enough people to entertain on a proper scale. **The occasion: Gogol's annaprasan, his rice ceremony// They ask Dilip Nandi to play the part of Ashima's brother, to hold the child and feed him rice, the Bengali staff of life, for the very first time.** Gogol is dressed as an infant Bengali groom, in a pale yellow pajamapunjabi from his grandmother in Calcutta/ pg. 32

[Data 5] **/To predict his future path in life, Gogol is offered a plate holding a clump of cold Cambridge soil dug up from the backyard, a ballpoint pen, and a dollar bill, to see if he will be a landowner, scholar, or businessman.** Most children will grab at one of them, sometimes all of them, but Gogol touches nothing/ pg. 33

It clear whether Gogol's family still respects their culture by conducting the ceremony based on the culture they learn in their home nation. They keep their belief the culture so that they implement it even when they have been years not living in India. They do anything in order that the ceremony runs well. As it is stated in the first data that "they ask Dilip Nandi to play the part of Ashima's brother, to hold the child and feed him rice, the Bengali staff of life, for the very first time", it is one of the way they do to succeed the ceremony. Actually, the one who should feed Gogol was his own uncle, Ashima's brother. Yet, Gogol's parent asked his friend, Dilip Nandi – an Indian immigrant, to change Ashima's brother duty in that ceremony. In fact, they also invited their neighbor Alan and family, Native American, to join the ceremony. Thus, they apply social categorization concept to show their social identity by showing their culture to other people, American even.

Other ceremony conducted is Gogol's wedding that also follows Indian culture. His wedding, with other Indian immigrants, was prepared wholly by his and his wife's family. They conducted Hindu ceremony as how Indians usually do, in common.

[Data 6] /There is **an hour-long watered-down Hindu ceremony** on a platform covered with sheets. **Gogol and Moushumi sit cross-legged, first opposite each other, then side by side. The guests sit facing them in folding metal chairs**; the accordion wall between two windowless banquet rooms, with dropped ceilings, has been opened up to expand the space/ pg. 155

In fact, even though they have lived in America and learnt many cultures of it, they still do special big events following Indian's culture. It implicitly means that they try to respect and to keep their culture. The description of the activity was clear enough to depict Indian's culture that they conduct the wedding by setting the bride and the bridegroom in the middle sitting cross-legged and side by side. Meanwhile, the guests sit facing them like watching a seminar. Hence, Gogol and his family categorize themselves as Indian even though they are only immigrant.

Furthermore, Gogol's father also does something indicating Indian's culture it happens when Gogol introduce Maxine, his girlfriend, to his family. His father's way to greet Maxine is not alike with how American usually does. He instead uses Indian's way in greeting other people as seen from the data below.

[Data 7] /"Hi, Baba," Gogol says. "I'd like you to meet Maxine." "Hello," his father says, **putting up a hand**, looking as if he is about to take an oath. He does not sit down with them. Instead he asks Maxine, "That is your car outside?"/ pg. 105

Gogol's father puts his hand up which indicate Indian's way to greet people. Indeed, it is also their way to categorize them as Indian.

Among the data explained above, it is obvious that Gogol's family apply Tajfel and Turner's theory of social identity construction (1979). They construct their social identity by showing and keeping Indian culture which then help people, Native American, understand that they are Indian.

They prefer to show their culture instead of following western culture in order to keep their pride regarding their nationality.

4.1.1.1.2 Tradition

In other occasion, tradition is also including to standard of social categorization in case of social identity construction as what Gogol's family do. Keeping the tradition is other ways to build up their social categorization. For example, in India, parent does not name their baby themselves. The name of the baby will be given by the elder such grandmother, either from the husband or the wife's family. In fact, Ashima and Ashoke give full authority to Ashima's grandmother to name their first baby even though they are exactly far from her. Then, they also tell their tradition to the hospital when they were asked to mention the baby's name for his certificate birth. It is seen from their dialogue in the novel as below data.

[Data 8] /"What's his name? Buro?" Patty inquires brightly, bearing another tray of baked chicken for Ashima. Ashoke lifts the lid and polishes off the chicken; Ashima is now officially referred to by the maternity nurses as the Jell-O-and-Ice-Cream Lady. "No, no, that is not a name," Ashima explains. **"We haven't chosen. My grandmother is choosing."**/ pg. 24

It happens when their friend, other Indian Immigrant in America, visit them to see their baby. His name is Mr. Nandi. He called the baby by "Buro" which mean a boy. Hearing that, the nurse asked whether it is the baby's name or not. In fact, Ashima, without any doubt, tell the nurse that they have not chosen any name for the baby because her grandmother will

do. Thus, Ashima and Ashoke keep their tradition in case of giving name for a baby.

Additionally, it is a common activity for people to celebrate birthday. Yet, each person will conduct birthday celebration in their own way based on the tradition. So does Gogol's family, his parent celebrates Gogol's birthday using their own way, as Indian immigrant in America, especially. They conduct two kinds of celebration for two reasons, they are: (1) to respect Gogol's friend who are Native American, and (2) to keep their own tradition. Thus, the celebration is definitely conducted differently based on their own tradition and Americans'.

[Data 9] /Gogol's fourteenth birthday. Like most events in his life, it is another excuse for his parents to throw a party for their Bengali friends. **His own friends from school were invited the previous day,** a tame affair, with pizzas that his father picked up on his way home from work, a baseball game watched together on television, some Ping-Pong in the den. For the first time in his life he has said no to the frosted cake, the box of harlequin ice cream, the hot dogs in buns, the balloons and streamers taped to the walls. **The other celebration, the Bengali one, is held on the closest Saturday to the actual date of his birth.** As usual his mother cooks for days beforehand, cramming the refrigerator with stacks of foil-covered trays. She makes sure to prepare his favorite things: lamb curry with lots of potatoes, luchis, thick channa dal with swollen brown raisins, pineapple chutney, sandeshes molded out of saffron-tinted ricotta cheese. **All this is less stressful to her than the task of feeding a handful of American children,** half of whom always claim they are allergic to milk, all of whom refuse to eat the crusts of their bread/ pg. 55

The excerpt above clearly shows that Gogol's family conducts two different kinds of birthday celebration. One celebration is for Gogol's friends who are from America. It is conducted in very simple way which is

based on their habit and foods. Meanwhile, the other celebration is for Bengali friends. Different from the celebration for America, the celebration conducted for Bengali people is more special, for Ashima especially. It is proven by the description explained in the last sentence of the paragraph “All this is less stressful to her than the task of feeding a handful of American children”. For her, individually, she would rather be glad preparing all things related to the celebration for Bengali friends than preparing things for Americans. Thus, it is also her way to categorize them as Indian by distinguishing the celebration concept for Gogol’s birthday party.

In addition, Indian’s tradition to respect the dead family is also depicted in the novel. It happens when Gogol’s father died for his heart attack. There are two traditions reflected in the novel related to mourning. First of all, the family should not consume junk food, meat and so on they instead should be vegetarian until the mourning period is finished. Second, they should conduct ceremony regarding the mourning in the end of the finishing day.

[Data 10] **For ten days following his father's death, he and his mother and Sonia eat a mourner's diet, forgoing meat and fish. They eat only rice and dal and vegetables, plainly prepared.** Gogol remembers having to do the same thing when he was younger, when his grandparents died, his mother yelling at him when he forgot one day and had a hamburger at school/ pg. 126

[Data 11] **On the eleventh day they invite their friends to mark the end of the mourning period. There is a religious ceremony conducted**

on the floor in one corner of the living room; Gogol is asked to sit in front of a picture of his father, as a priest chants verses in Sanskrit. Before the ceremony they had spent a whole day looking for a picture to frame, going through albums/ pg. 127

Two excerpts above indicate that Gogol's family keeps applying their tradition in America. They obligate all the rules of the mourning ceremony which belongs to India. The first excerpt explains that the tradition was also done by them when they were in Bengali, to attend to Gogol's grandparents' death. However, they still do the habit for Indian family who are in mourning situation. They patiently do that because it makes them different and categorizes them as Indian by keeping their tradition belonging to their nation.

From the data explained, we can conclude that Gogol's family does not only keep Indian's culture but also its tradition to categorize them as Indian. Hence, their social identity is constructed due to their efforts to obligate the tradition they have as Indian.

4.1.1.1.3 Behavior

The next point of standard analysis for social categorization is behavior. There are only two data found that show Gogol's family's behavior indicating their identity as Indian. In the very first page of the novel, explains Indian's behavior reflected by Ashima. It is the case of daily calls for her husband.

[Data 12] /When she calls out to Ashoke, she doesn't say his name.

Ashima never thinks of her husband's name when she thinks of her husband, even though she knows perfectly well what it is. She has adopted his surname but refuses, for propriety's sake, to utter his first. It's not the type of thing Bengali wives do. Like a kiss or caress in a Hindi movie, a husband's name is something intimate and therefore unspoken, cleverly patched over. And so, instead of saying Ashoke's name, she utters the interrogative that has come to replace it, which translates roughly as **"Are you listening to me?"**/ pg. 7

For Indians, the name of the husband is such an intimate thing similar to romantic actions – kiss, hug and many others. Although Ashima knows her husband's name very well, she will not call his name to call him. She instead only uses personal deictic referring to her husband. The excerpt of Ashima's utterance "Are *you* listening to me?" is the evidence that she does not want to be impolite calling his husband's name. Also, the pronoun "you" she used is the replacement of her husband's name. Thus, she shows her behavior as how Indian do in common which categorize her social identity.

The second data found when the monologue describes about Indian's behavior to eat done by Gogol's family. In India, the people use their hand to eat instead of using complete eating set such as spoon, fork, knife, etc.

[Data 13] /Though his father remembers to mix up the rice and curry for Gogol beforehand, he doesn't bother to shape it into individual balls the way his mother does, lining them around his plate like the numbers on a clockface. **Gogol has already been taught to eat on his own with his fingers, not to let the food stain the skin of his palm.** He has learned to suck the marrow from lamb, to extract the bones from fish/ pg. 43

Everyone will have their own way to live, so does Gogol's family. The underline and bold sentence is showing Indian's behavior to eat. In fact, Gogol and his family, who has been immigrant in America for years, still continue eating based on Indian's behavior to eat. Further, Gogol's parent has taught him the way to eat since he was child. Thus, Gogol, himself, learns his nation's behavior in eating. Therefore, the excerpt above indicates social categorization which then shows the categorization of Gogol's family as Indian.

Indeed, two data above imply that Gogol's family does not forget and leave their behavior behind just for being immigrant in America. They instead keep what they have and what they learn as Indian.

4.1.1.1.4 Language

Similar to the previous point, the data indicated social categorization in term of language is also found only two evidences. In daily speaking, Gogol's family uses Bengali language – Indian, for communication. Yet, it is only used when they communicate with people inside their group or nationality who are also immigrants in America. Every language will have different vocabularies, for sure. Thus, as Indian, Gogol's family also uses their own language for communication.

[Data 14] /Sometimes Gogol lies beside her in his parents' bedroom, reading a picture book, or coloring with crayons. "You're going to be an older brother," she tells him one day. **"There'll be someone to call you Dada.** Won't that be exciting?" Sometimes, if she is feeling energetic, she

asks Gogol to go and get a photo album, and together they look at pictures of Gogol's grandparents, and his uncles and aunts and cousins, of whom, in spite of his one visit to Calcutta, he has no memory/ pg. 42

“Dada” means old brother. It is a special term of Indian when they call the older brother. It happens when Ashima was in her second pregnancy. She told Gogol that he will be called as “Dada” by his sister. It is one of the indications that they still speak their language even though they are in America. Hence, Ashima’s utterance shows social categorization in term of keeping Indian’s original language.

In other occasion, in the story, Gogol calls his father using Indian’s special term for calling father. He calls his father by “Baba”. Unlike other American children who usually call his father by “Daddy, Papa, Dad, etc.”, he instead follows his parent’s instruction to call his father by “Baba” and his mother by “Ma” only.

[Data 15] /"Finish," his father says, glancing up from his magazine. "Don't play with food that way."// "I'm full, **Baba**."// "There's still some food on your plate." //"**Baba**, I can't."/ pg. 43

The dialogue excerpted above indicates social categorization which is supported by Gogol’s special call for his father “Baba”. In fact, Gogol still calls his father “Baba” even when he is in front of Americans. Thus, both data explained previously show Gogol’s family way to categorize them as Indian in order to construct their identity.

From all the data of social categorization which showed by Gogol's family indicate that they keep their nationality by keeping and respecting their culture, tradition, language and behavior. In sum, Gogol's family tries to construct their social identity in America instead of letting it behind and follows American's culture they learn day by day.

4.1.1.2 Social Comparison

4.1.1.2.1 Culture

Regarding the social categorization, people who construct their social identity will then compare their own categorization with others' categorization. In certain occasion, Gogol's family also compares their categorization as Indian with American. The obvious example is the ceremony of Gogol when he was six months old.

[Data 17] /By February, when Gogol is six months old, Ashima and Ashoke know enough people to entertain on a proper scale. The occasion: Gogol's annaprasan, his 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/** pg. 32

In America, there will be baptism for a baby. Unfortunately, Gogol's choose to conduct ceremony based on their own culture rather than to baptize their son. Thus, the comparison happens implicitly that even though they have already known large number of people to be invited

for the ceremony, they instead conduct the ceremony based on Indian's culture, feeding solid food to little Gogol.

Sometime, Gogol's family also follows the culture of America for their children such as thanksgiving and Christmas. Still, they, the parent, compare American's culture with their own in the same case such as the worship of Durga and Saraswati.

[Data 18] /Each step, each acquisition, no matter how small, involves deliberation, consultation with Bengali friends. **Was there a difference between a plastic rake and a metal one? Which was preferable, a live Christmas tree or an artificial one?** They learn to roast turkeys, albeit rubbed with garlic and cumin and cayenne, at Thanksgiving, to nail a wreath to their door in December, to wrap woolen scarves around snowmen, to color boiled eggs violet and pink at Easter and hide them around the house. 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/ pg. 49

The underline and bold excerpt implies that Gogol's family, the parent especially, perceive that American culture is a bit more complicated than their own. Unfortunately, they try to learn it for the sake of their children who live in American's environment since they were child. Thus, the social comparison does occur but they still join to celebrate American's culture.

In another occasion, in term of culture, they think of the differences between Christmas and *Pujos*, Indian ceremony.

[Data 19] /During pujos, scheduled for convenience on two Saturdays a year, Gogol and Sonia are dragged off to a high school or a Knights of Columbus hall overtaken by Bengalis, where they are required to throw marigold petals at a cardboard effigy of a goddess and eat bland vegetarian food. **It can't compare to Christmas, when they hang stockings on the fireplace mantel, and set out cookies and milk for Santa Claus, and receive heaps of presents, and stay home from school/** pg. 49

For Gogol's family, their *Pujos* celebration is simpler than they are only obligated to eat vegetarian foods. Meanwhile, in Christmas, children will get day off because they will receive presents as it is mentioned in the excerpt above "when they hang stockings on the fireplace mantel, and set out cookies and milk for Santa Claus, and receive heaps of presents, and stay home from school".

The data explained above show that Gogol's family, especially his parent; always compare Indian culture and American culture. For them, American culture is a bit difficult to follow. They prefer celebrating their culture to celebrating American's culture. However, for certain reason, they also celebrate American's culture.

4.1.1.2.2 Tradition

In fact, they do not only compare their culture but also the tradition they have. Gogol's parent has been living in America for years. Thus, they have definitely learnt many things concerning the tradition of Americans.

Still, in the case of giving name for a baby, it is not only about the elders who should give a name for a baby but also baby's name can wait,

in India. Since Gogol is the first son of Ashima and Ashoke, they need to adapt many things about pregnancy and birth.

[Data 20] /Though the letter was sent a month ago, in July, it has yet to arrive. Ashima and Ashoke are not terribly concerned. After all, they both know, an infant doesn't really need a name. He needs to be fed and blessed, to be given some gold and silver, to be patted on the back after feedings and held carefully behind the neck. **Names can wait. In India parents take their time. It wasn't unusual for years to pass before the right name, 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. The Nandis and Dr. Gupta understand perfectly. Of course you must wait, they agree, wait for the name in his great-grandmother's letter pg. 49

The citation above clearly describe that the tradition of Indian is that they do not get hasty to give name for a baby until they really find proper and good name for the baby. There are many more important things to do than only focusing on giving name for a baby as mentioned in the citation "He needs to be fed and blessed, to be given some gold and silver, to be patted on the back after feedings and held carefully behind the neck." Thus, American must name the baby on the day of the birth while Indian does not need to be hurry to name the baby because name is not the most important thing for a baby. Hence, the citation indicates comparison between Indian and American tradition in term of naming a baby.

Still, American will name the baby based on their heir's name. for example, American will use the combination between the parent's name and their pet name.

[Data 21] /But this isn't possible, Ashima and Ashoke think to themselves. **This tradition doesn't exist for Bengalis, naming a son after father or grandfather, a daughter after mother or grandmother. This sign of respect in America and Europe, this symbol of heritage and lineage, would be ridiculed in India.** Within Bengali families, individual names are sacred, inviolable. They are not meant to be inherited or shared/ pg. 25

Ashima and Ashoke did not want to follow American's tradition to name their baby by taking their name. It is because, in India, a name is a pride for the owner and it must not be taken by anyone else, the child even. Different from American, it is a pride for parent to name their baby by taking their own name or the name of their heir. Thus, Gogol's parent compare their tradition of naming baby with American's tradition because according to them Americans' way to name the baby is ridiculous for Indians.

Additionally, Gogol himself compare his parent tradition who always visit Calcutta, a city in India, to meet the relatives. Gogol compares his parent's way of visit that they should move from one place of the family to the others.

[Data 22] /The idea of returning year after year to a single place appeals to Gogol deeply. **Yet he cannot picture his family occupying a house like this,** playing board games on rainy afternoons, watching shooting stars at night, all their relatives gathered neatly on a small strip of sand. It is an impulse his parents have never felt, this need to be so far from things. They would have felt lonely in this setting, remarking that they were the only Indians. They would not want to go hiking, as he and Maxine and Gerald and Lydia do almost every day, up the rocky mountain trails, to watch the sun set over the valley. They would not care to cook with the fresh basil that grows rampant in Gerald's garden or to spend a whole day boiling blueberries for jam. His mother would not put on a bathing suit or

swim. He feels no nostalgia for the vacations he's spent with his family, and he realizes now that they were never really true vacations at all/ pg. 110

Gogol compares his family's tradition of visiting the family when he was the boyfriend of Maxine, Native American. Gogol joins Maxine's family to get holiday during summer. He feels comfortable following the tradition because he thinks that his parent's way to get holiday is yawning. He never feels the real holiday while he joins his parent going to Calcutta. For him, Maxine's family's holiday is more enjoyable than his parent's. He plays games with Max's family and much other fun. Indeed, Gogol is different from his parent who is always proud of their own culture and tradition. He instead enjoys following American's tradition because he think it is more interesting than Indian's tradition.

4.1.1.2.3 Habit and Behavior

The other categorization which is comparable for Gogol's family is that their habit and behavior.

For Ashima, it is not their behavior to publish the family's affection in public. Yet, Americans always publish their romance in public even it is just stating "I love you" in front of many people.

[Data 23] /Now she is alone, cut off by curtains from the three other women in the room. One woman's name, she gathers from bits of conversation, is Beverly. Another is Lois. Carol lies to her left. "Goddamn it, goddamn you, this is hell," she hears one of them say. And then a man's voice: "I love you, sweetheart." **Words Ashima has neither**

heard nor expects to hear from her own husband; this is not how they are/ pg. 8

The exception above describes that Ashima compares her behavior in term of romance with American. She does not want to follow their behavior in publishing her romance with her husband in front of the public. It is because she think that Indians never do such that thing. Indian Thus, Ashima does social comparison concerning American's habit and behavior to publish their romance and intimate actions.

Other cases of comparison also happen when Ashima was still a *newbie* in America. She has neighbor who is Native American. According to Ashima, her neighbor's habit and behavior is disgusting that they do not care about the cleanness of their house.

[Data 24] /Ashima remembers their apartment with abiding horror—just beyond the ceiling yet so different from her own, piles everywhere, piles of books and papers, piles of dirty plates on the kitchen counter, ashtrays the size of serving platters heaped with crushed-out cigarettes. The girls slept together on a bed piled with clothes. Sitting momentarily on the edge of Alan and Judy's mattress, she had cried out, falling clumsily backward, startled to discover that it was filled with water. Instead of cereal and tea bags, there were whiskey and wine bottles on top of the refrigerator, most of them nearly empty. **Just standing there had made Ashima feel drunk/** pg. 27

The underline and bold sentence implicitly implies that Ashima dislike her neighbor's life. She compares her own that she always keep her apartment clean. On the contrary, her neighbor does not care about dirty things in their apartment. They instead let it like it is not exist there. In

addition, the word “drunk” is rudely indicate Ashima’s comparison between her habit of cleaning and tidying the house and her neighbor’s habit who instead let the house dirty and full of mess.

In term of food, Ashima also compares Indian and American habit to eat. According to Ashima, it is a bit stressful to serve American because American does not like the crusts of breads and milk.

[Data 26] /She makes sure to prepare his favorite things: lamb curry with lots of potatoes, luchis, thick channa dal with swollen brown raisins, pineapple chutney, sandeshes molded out of saffron-tinted ricotta cheese. **All this is less stressful to her than the task of feeding a handful of American children,** half of whom always claim they are allergic to milk, all of whom refuse to eat the crusts of their bread/ pg. 55

The excerption above shows social comparison in which Ashima thinks that Indian’s habit of eating is simpler than American. She thinks that American is too much excuse not to eat crusts of breads and milk whereas Indian always eat those foods in daily without any complaint.

Unlike his mother and father, Gogol dislikes Indian’s habit. He prefers his habit living in American.

[Data 27] /"Think of it as a long vacation," Ashoke and Ashima say to their crestfallen children. **But Gogol knows that eight months is no vacation. He dreads the thought of eight months without a room of his own, without his records and his stereo, without friends. In Gogol's opinion, eight months in Calcutta is practically like moving there, a possibility that, until now, has never even remotely crossed his mind.** Besides, he's a sophomore now/ pg. 59

It is clear from the citation above that Gogol does not want to visit Calcutta because he thinks it will be boring living in a city without his friends, his own room, and his things and so on. Thus, Gogol's comparison does not exactly indicate that he stand and keep his own social identity as Indian.

From the explanation above, Gogol's family does compare their categorization as Indian with Native American categorization. Unfortunately, Gogol indeed also compares his social identity but he prefers American's categorization to his own. It happens because he thinks that American's categorization is better and more enjoyable than Indians'.

4.1.1.3 Social Identification

Gogol's family has two different perspective of their social identity. Ashima and Ashoke, with big effort, try to show their social identity as Indian. They keep their culture, tradition, habit, behavior as well. They always show their differences in perspective with American. As the excerption below implicitly indicate.

[Data 28] /In Calcutta the burning ghats are the most forbidden of places, she tells Gogol, and though she tries her best not to, though she was here, not there, both times it happened, she sees her parents' bodies, swallowed by flames. **"Death is not a pastime,"** she says, her voice rising unsteadily, **"not a place to make paintings."** She refuses to display the rubbings in the kitchen alongside his other creations, his charcoal drawings and his magazine col lages, his pencil sketch of a Greek temple copied from an encyclopedia, his pastel image of the public library's

facade, awarded first place in a contest sponsored by the library trustees/
pg. 53

Ashima gets mad at Gogol because he brought his painting on grave. For Indian, grave or anything related to death is forbidden and sensitive matter in life. Yet, it is different from American who, sometimes, use grave as an art. In fact, Gogol disagrees with his mother. According to him, it is also interesting to come at grave for the sake of art. Thus, Ashima shows her social identification that she is an Indian – Native Indian, to her son.

On the contrary, Gogol does not want to confess his social identity as Indian. He instead change his identity so that he is acceptable as American, not Indian who live in America.

[Data 29] /He avoids them, for they remind him too much of the way his parents choose to live, befriending people not so much because they like them, but because of a past they happen to share. "Gogol, why aren't you a member of the Indian association here?" Amit asks later when they go for a drink at the Anchor. **"I just don't have the time,"** Gogol says, not telling his well-meaning cousin that he can think of no greater hypocrisy than joining an organization that willingly celebrates occasions his parents forced him, throughout his childhood and adolescence, to attend. **"I'm Nikhil now,"**/ pg. 85

The way he inform his cousin that he is not anymore Gogol. He changes his name to be Nikhil because it is better to call himself as "Nick" – American's name, than Gogol. He starts to hate his life as Indian who should everyday keep Indian's culture, tradition, habit and so on.

From two data above, Gogol's parent succeed to construct their social identity as Indian. Unfortunately, their effort to keep their child following them in term of social construction, he instead change his social identity. For Gogol, being American s mush better than being Indian with a thousand rules or living.

4.1.2 The Effects of Social Identity Construction

After all utterances and attitudes of Gogol's family indicating their social identity in the novel has been analyzed, the writer than figure out and analyze the effects of the construction toward other people, Native American. The effects are seen from the attitudes and utterances of Americans to respond Gogol's family.

In this case, the writer analyzes the implicit meaning of the sentences, phrases or words indicating the responses from Americans. Meaning of language is affected by the situation and experiences in which the utterances will precisely involve sense and reference (Recoeur, 1976:20-21). Thus, the writer will follow Recoeur's theory related to interpretation of discourse.

Regarding the data found related to each concept of Tajfel and Turner (1979) in term of social identity construction, the writer then analyzes the responses from the American toward Gogol's family's construction which then affect their social interaction. Gogol's family has done good categorization concerning their social identity. Further, they

also compare their own categorization with Americans' in order to identify which group will be proper and comfortable for them.

There are various responses found in the novel related to Gogol's family's social identity construction. The responses are given directly from American to Gogol's family. They, American, consider that Gogol's family has unique habit. It is proven when Ashima was staying in hospital for days for his first baby birth. She was called as Jell'O and ice cream girl because those foods are the only thing she wanted to eat during in hospital. In addition, the nurse who looks after Ashima also feels funny when Ashima was wrong to spoke some words in English.

[Data 30] /"As long as there are *ten finger and ten toe*," Ashima replies. For these anatomical details, these particular signs of life, are the ones she has the most difficulty picturing when she imagines the baby in her arms. **Patty smiles, a little too widely**, and suddenly Ashima realizes her error, knows she should have said "fingers" and "toes." This error pains her almost as much as her last contraction. English had been her subject/ pg. 10

Based on the situation depicted within the monologue, the nurse's attitude implicitly indicate that she feel a bit tickled to hear Ashima mentioning "ten finger and ten toe". In English, it should be "ten fingers and ten toe". Although Ashima made mistake in speaking English, it does not bring bad effect toward her interaction with the nurse. She, the nurse, instead gets closer to Ashima.

Other cases related to the effects of social identity construction, is showed when Gogol's family's neighbor, Alan, tell them to ask him any help if they need.

[Data 31] Ashoke goes out to the corner store, and a box of disposable diapers replaces the framed black-and-white pictures of Ashima's family on the dressing table. "Twenty minutes at three-fifty for the quiche," Judy says to Ashima. **"Holler if you need anything,"** Alan adds before they disappear/ pg. 29

From Alan's utterance, it is obviously seen that they, Alan's family does not feel disturbed toward Gogol's family's presence in the apartment. They instead offer help to Gogol's family if there are things they can do for Gogol or the family. Indeed, the interaction between Gogol's family and their neighbor, Alan has no any trouble even though Gogol's family are not identified as their group, American.

Another response from American was given by Maxine, Gogol's girlfriend who is Native American. She leaves behind Gogol's family's way of living for the sake of her love to Gogol, in that time.

[Data 32] /The sign that says CHILDREN AT PLAY. He knows that this sort of life, one which is such a proud accomplishment for his own parents, is of no relevance, no interest, **to her, that she loves him in spite of it**/ pg. 104

[Data 33] /He is overly aware that they are not used to passing things around the table, or to chewing food with their mouths fully closed. They avert their eyes when Maxine accidentally leans over to run her hand through his hair. **To his relief she eats generously, asking his mother how she made this and that, telling her it's the best Indian food she's ever tasted, accepting his mother's offer to pack them some extra cutlets and samosas for the road**/ pg. 106

In certain cases, love may win everything. It sometimes wins somebody's ego to let any important things about life, such identity. Although Gogol does not have the same social identity as hers, she still accepts him, his family's culture, tradition and behavior. Hence, the interaction among them is good due to positive responses from Maxine.

Overall, the effect of social identity construction done by Gogol's family is positive and good. They do not have trouble in their social interaction. It is because they have positive responses from Native Americans. They make friends with many people, showing their social identity as Indian. Thus, their social identity is well constructed because they do not only focus on categorizing their social identity but also respecting other's categorization by following some cultures, tradition of Americans, sometimes.

4.2 DISCUSSION

The findings reveal the ways of social identity construction done by Gogol's family. Since this study applies Tajfel and Turner's theory of social identity construction (1979), thus there are three concepts concerned in the findings, they are: social categorization, social comparison and social identification. Additionally, they categorize their social identity by showing their culture, tradition, behavior and language. Meanwhile, the social comparison regarding their categorization is also done by them to

decide which is better and more comfortable. Further, those categorization and comparison then lead them to identify their social identity.

Regarding the categorization of their social identity, the writer concludes that Gogol's family tries to keep their nationalism by creating good social interaction so that they can easily show the uniqueness of their nation and differentiate from others, including their culture, tradition, behavior and language use. In fact, social interaction constitutes the social identity (Triandafyllidou, 2001:10). Triandafyllidou (2001) mentioned in her research that nationalism requires distinguishing between "We" and "They" based on the culture. Therefore, by analyzing the social categorization done by Gogol's family, we can understand that they actually try to show their nationalism and what make them different from other people outside the group.

Meanwhile, the comparison analysis concerning their categorization leads them to find out more comfortable group than their own. Thus, the social identification result shows their decision of the identity identification. In this case, Gogol's family, consisted by four members (Ashima [mother], Ashoke [father], Sonia [sister] and Gogol), has various decisions regarding their social identification. Gogol's parent identify themselves as Indian who immigrated in America so that they keep what they have – anything related to India, very well. In contrast,

Gogol and Sonia decide to move on other social identity because they think it is better and more interesting.

The social identity construction done by Gogol's family brings positive effects toward their social interaction with others [out group members]. They, out group people, perceive that the social identity construction of Gogol's family is their way to create sociological lines among people (Hayes, 1905:26). Hayes (1905) stated that sociological lines is formed by the effects of social interaction which than indicate their identity (pg. 26). He explained that effect has power to better social interaction among people. Indeed, the effects of Gogol's family's social identity construction facilitate them to have better interaction even with American who has different habit and way of living.

Apart from the discussion above, the writer finds some topics related to Islamic values. The nationalism of Gogol's parent showed in America was also done by our Prophet Muhammad (pbuh) when was *Hijrah* from Mecca to Madinah. *Hijrah* is the Arabic term of migration. Prophet Muhammad (pbuh) says:

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنا مَكَّةَ أَوْ أَشَدَّ (صحيح البخارى -

ج 7 / ص 1

The meaning:

“Oh Allah, let us love Madinah as much as we love Mecca, or more than we love Mecca” (Al-Bukhari)

Further, their efforts to have good social interaction with people who do not identify in their group are also discussed in Islam. Our Prophet Muhammad (pbuh) forbids his members to stay apart among others. As he says:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله تعالى يرضى لكم أن تعبدوه ولا تشركوا به شيئاً وأن تعصموا بحبل الله جميعاً ولا تفرقوا ويقره لكم قيل وقال وكثرة السؤال وإضاعة المال. {رواه مسلم}

The meaning:

“Abu Hurairah r.a said that our Prophet Muhammad (pbuh) stated: Allah likes three things: if you worship to Him, if you obey to Him, and if you do not stay apart with others. And Allah hates those who talk too much and waste the wealth.” (Muslim)

In brief, the ways of Gogol's family to construct their social identity has similarities with previous studies, including values in Islam.