

THE AMBIVALENCE IN JHUMPA LAHIRI'S *THE NAMESAKE*

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Abstrak

Penelitian ini bertujuan untuk mengungkap ambivalensi yang dialami oleh keturunan imigran, Nikolai Gogol, Dia adalah tokoh utama di dalam novel Jhumpa Lahiri yang berjudul *The Namesake*. Lahir di Amerika dari pasangan imigran India membuat tokoh utama mengalami perbedaan dua budaya antara India dan Amerika. Mengalami perbedaan budaya secara terus menerus dan tidak stabil mengakibatkan tokoh utama mempunyai ambivalensi. Penelitian ini bertujuan untuk mengungkap penggambaran ambivalensi di dalam novel Jhumpa Lahiri, *The Namesake* dan mengungkap akibat-akibat dari ambivalensi. Dalam mengungkap ambivalensi, penelitian ini menggunakan postcolonial dan beberapa konsep ambivalensi, mimikri, dan hibridisasi dari Homi K Bhabha dan para ahli budaya yang lain. Hasil dari pengungkapan tentang ambivalensi beserta akibat-akibatnya, menunjukkan bahwa tokoh utama mengalami ambivalensi karena kesamaan nama, perbedaan budaya antara India dan Amerika dan juga perlakuan orang Amerika terhadapnya. Akibat dari ambivalensi, Gogol lebih suka menjadi orang Amerika dengan meniru segala gaya hidup orang Amerika, namun darah India yang dia miliki menjadikan dia masih terlihat seperti seorang India dan hal ini membuat dia mencampur dua budaya antara Amerika dan India.

Kata Kunci : pasca-penjajahan, ambivalensi, mimikri, hibridisasi

Abstract

This study aims to explore the ambivalent experiences of immigrant's generation which experienced by Nikolai Gogol as the main character in Jhumpa Lahiri's novel entitled *The Namesake*. Born in America by Indian immigrant couple make the main character confronts different culture between India and America. The continual and unstable in different culture experience leads the main character having ambivalence experiences. This study purposes to explore the depiction of ambivalence in Jhumpa Lahiri's *The Namesake* and reveals the impacts of ambivalence. In exploring the problems, this study uses postcolonial and some concept of ambivalence, mimicry, and hybridity by Homi K Bhabha and other experts in cultural aspect. The results of this exploration about ambivalence and its impacts shows the main character face the ambivalence because of his namesake, clash culture between India and America also the treatment by the American in his society. The impacts of main character's ambivalence is Gogol prefer to be an American by his imitation to American life style but his heritage of Indian make him still an Indian and lead him to mix both of America and India culture

Keywords: Post-colonial, ambivalence, mimicry, hybridity

INTRODUCTION

The reason why people move to other land as immigrants is to gain fortune, freedom, chances or, basically, a better life. They struggle to confront the new atmosphere, culture, and society of the new country. As a result, the immigrants and their generations face a dilemma between keeping and practicing their ancestor culture and the new country culture. It reflects to the statement that the descendants of the diaspora movements generated by colonialism have developed their own distinctive cultures which both preserve and often extend and develop their original cultures (Ashcroft, Griffiths, & Tiffin, 2007:62).

However, facing such a stated condition makes the immigrants and their generations feel dilemma and confuse to choose and practice their present culture. The dual cultures lead them dealing with double feelings which contradict each other. The contrast feeling that is caused by certain matter, people or action at the same time can be claimed as ambivalence. Ambivalence is at first developed in psychoanalysis, which describes a continual fluctuation between wanting one thing and wanting its opposite. Besides, it also refers to a simultaneous attraction toward and repulsion from an object, person or action (Young, 1995:161). From Young's quotation, it can be applied to the case of

immigrants and their generations that ambivalence is mixed feeling of the immigrants and their generations towards the colonized. Homi K. Bhabha also emphasizes that colonial relationship is always ambivalent (Ashcroft, Griffiths, & Tiffin, 2007:11).

The ambivalence is not only because of the relation between the colonized and colonizer, but also the reason on the fact that the colonized want to be equal as colonizer. In consequence, to be equal to the colonizer, the colonized must do such state of imitation or mimicry. Tyson (2006:427) points that mimicry is the attempt of the colonized to be accepted by means of imitating the dress, speech, and lifestyle of the colonizers. It reflects that the colonized people want to be equal or accepted in their environment which is controlled by the colonizer. As it has been known that the colonized people are powerless against the force from the colonizer, the colonized solves the problem by imitating the colonizer.

Facing the ambivalent experience does not only lead the ambivalent subject to imitate the other, but also can influence the ambivalent subject to mix their own culture to the other culture. This condition emphasizes that ambivalence is related to hybridity. As Bhabha asserts, that ambivalence is related to hybridity because ambivalence decentres authority from its position of power, so that authority may also become hybridized. It can be occurred when place in a colonial context in which it finds itself dealing with, and often inflected by, other cultures (Ashcroft, Griffiths, & Tiffin, 2007:14). The hybrid will be constructed when different people who have different culture, values, norms become in one without releasing the other one.

Jhumpa Lahiri's novel entitled *The Namesake* tells the issues on the immigrant and their generation in other land in which their situation reflects the state of ambivalence and its impacts, such as the imitation and the hybridization of culture. Jhumpa Lahiri is a writer who wins the Pulitzer Prize in 2000 for her story collection *Interpreter of Maladies*. She is classified as influencing and inspiring writer nowadays. She is an Indian writer but she was born in London on July 11th 1967. She is an immigrant, her experience as an immigrant is written in her novel entitled *The Namesake*. Lahiri's ambivalence over her identity is the inspiration for the ambivalence of Nikolai Gogol, the main character, in her novel *The Namesake*.

In the novel, Nikolai Gogol is a generation of Indian immigrant. He is a son of Indian immigrant couple named Ashoke and Ashima. He grows up in Indian tradition where his parents come from. Meanwhile, he also grows up in American environment where he lives now. As an immigrant generation who lives in different circumstances, Gogol faces two very different cultures

such as Indian culture that are represented by his parents and American culture that are represented by his environment outside his family. There are many different aspects in American and Indian culture that must be confronted by Gogol, such as ideology, culture, lifestyle, and etc.

The dilemmas that are experienced by Gogol occur since he is born. As immigrants, his parents are confused in giving Gogol's name. This condition happens because there are differences between Indian and American culture in naming a baby. As a result, Ashoke gives his newborn baby name after his favorite Russian authors, Nikolai Gogol. The name has no meaning and it does not represent Gogol's identity, neither India nor America. His parents who are Indian people always bind him with Indian custom but he cannot avoid the American culture which becomes his environment. His experience leads Gogol to have ambivalence. Furthermore, it is interesting to explore the ambivalence in Jhumpa Lahiri's *The Namesake*, because ambivalence itself is a unique phenomenon in immigrants' life.

Based on the background of the study, this study divided into two problems :

- (1) How is the ambivalence experienced by Nikolai Gogol character in Jhumpa Lahiri's *The Namesake*? And
- (2) What are the impacts of Nikolai Gogol's ambivalence in Jhumpa Lahiri's *The Namesake*?

Based on the statements of the problems, the objectives of the study are mentioned as follows :

- (1) To depict Nikolai Gogol's ambivalence in Jhumpa Lahiri's *The Namesake*
- (2) To reveal the impacts of Nikolai Gogol's ambivalence in Jhumpa Lahiri's *The Namesake*

It is a good topic to explore about ambivalent issues on the immigrant environments which cannot be separated from culture. This study shows the readers about post colonialism and its effect toward immigrants' generation which is represented in the novel entitled *The Namesake*. This study explores the main character experiences ambivalence and also the impacts of his ambivalence, mimicry and hybridity.

Through this study, it is expected that the reader can earn the general knowledge of ambivalence as postcolonial concern. Post-colonialism study and the concept of ambivalence, mimicry, and hybridity are used in analyzing the data from the novel. Thus, this significance of study is to gain better understanding toward the post-colonialism study and the application of the concept of ambivalence, mimicry and hybridity especially in novel Jhumpa Lahiri's *The Namesake*. The last, this study is to attract the literature students in

concerning postcolonial study so that this study can help the next researcher in studying the same novel, theme or theory.

RESEARCH METHOD

This study uses novel entitled *The Namesake* written by Jhumpha Lahiri that is published by Mariner Books, New York in 2004 as data source. To collect the data, the first step is reading the novel to get the important core which related with the statement problems. Secondly, to collect the data through direct and indirect speech of the characters dialogues, epilogues, actions which represent Nikolai Gogol's ambivalence, imitation and hybridization. Thirdly, to divide the data into three parts, the data which reflects the ambivalence of Nikolai Gogol, the data which reflects the imitation of Nikolai Gogol and the last the data which is reflects his hybrid. This study uses theory of postcolonial by Louis Tyson and concept of ambivalence by Homi K Bhabha and Robert Young. This study also uses mimicry and hybridity by Homi K Bhabha.

POSTCOLONIAL CRITICISM

Postcolonialism deals with the effects of colonization in cultures and societies. Meanwhile, postcolonial has a clear chronological meaning, designating the post-independence period. Postcolonial has been used by literary critics to discuss the various cultural effects of colonization (Ashcroft, Griffiths, Tiffin, 2007: 168). Postcolonial concerns about the issues of power, economics, religion, and culture of the colonizer to the colonized people. Postcolonial also influences literary work. The literary works, which are produced in postcolonial era, are—most of them—created by the colonial or colonized.

Postcolonial criticism analyzes literary works which are produced by the cultures. It develops in response to colonial domination from the first point of colonial contact to the present. Some of these literatures are written by the colonizers. On the other hand, the literary works are also written by the colonized people. As a subject matter, any analysis of a postcolonial literary work, regardless of the theoretical framework used, might be called postcolonial criticism. (Tyson, 2006:148)

Some key concepts of postcolonial criticism are such as hybridity, mimicry, and ambivalence. The above concepts describe the relation between the colonizers and colonized which evokes the term of hybridity, mimicry and ambivalence. (Bhabha, 1994:13-14)

AMBIVALENCE

Most individuals experience contrast feeling about certain thing, good or bad, sometime feel happy or at other time feel sad, sometime love one person or

sometime hate one person, some accept a suggestion or some refuse the suggestion, and many more. All of the feeling is normally faced by human; but it rarely works for the contrast feeling that appears in the same time. The contrast feeling which appears in the same time is uncommon phenomenon, which is related to mixed emotion or ambivalence.

Actually, the term of ambivalence is first developed in psychoanalysis to describe a continual fluctuation between wanting one thing and wanting other thing (Young, 1995:161). In psychoanalysis, the ambivalence is formed because of the changes upon wanting one thing and other thing continually which finally results ambivalent. Ambivalence also refers to a simultaneous attraction toward and repulsion from an object, person or action (Young 1995: 161). The contrast feeling occurs at the same time, for instance like and dislike toward something at the same time, or hate to do something but must to do something toward object or action. When the contrast feeling occurs at the same time, this condition creates dilemma.

Ambivalence, according to John and Cacioppo and Gary Berntson, as one implication that is better to think of positive and negative as separate dimensions rather than opposite ends of a single dimension ranging from positive to negative. The implication of positive and negative thinking can view that ambivalence represent thought, in one side positive and other side negative, which affects people at the same time (as quoted in Larsen, 2007:1).

In addition, ambivalence does not only represent the different thoughts that appears at same time but also can represent the contrast feeling toward society. The contrast feeling toward society occurs toward racial groups and other social groups (Larsen, 2007:1). The racial groups and other social groups mostly represent the colonized groups and colonizer groups. The ambivalence from racial or the colonized groups occur toward the colonizer because of different stereotypes and attitudes between them. The colonizer prejudices toward the colonized which makes the colonized hates them but the colonized also admires the colonizer at the other hand because of the colonizers' great power.

Bhabha also asserts that between the colonizer and colonized are implicated in ambivalent. It can be inferred that the relationship between the colonizer and colonized is ambivalent. Moreover, the ambivalent between the colonized and colonizer can be related to hybridity. This condition can be related to hybridity because ambivalence decentres authority from its position of power, the authority may also becomes hybridized when it is placed in colonial context and finds

itself dealing and often inflected by other cultures (Ashcroft, Griffiths, & Tiffin, 2007: 11).

MIMICRY

Ambivalence cannot be separated from mimicry because mimicry describes the ambivalent relationship between the colonizers and colonized. The colonizer encourages the colonized to mimic the colonizer by adopting the colonizer's culture, habits, assumptions, institutions and values. The result is a 'blurred copy' of the colonizer that can be threatening (Ashcroft, Griffiths, & Tiffin, 2007: 124). The blurred copy reflects that although the colonized tries hard to be similar with the colonizer in culture, habits, assumptions, institutions and values, the colonized is still the colonized who never changes to be the colonizer. Therefore, the imitation of the colonized is not a complete imitation. On the other side, the imitation of the colonized makes the colonizer threatened because the action of the colonized can disturb the images of the colonizer.

The result of mimicry is blurred copy that seems as fake copy. Bhabha also analyzes from Lacan's concept of mimicry as the results as camouflage (Bhabha, 1994:85). According to Lacan, mimicry is not a question of balance with the background of identity, but against a spotted background, of becoming spotted exactly like the technique of camouflage practiced in human prosperity (Bhabha, 1994:85).

According to Bhabha, mimicry is the process by which the colonized subject is reproduced as 'almost the same, but not quite' (Bhabha, 1994:89). The colonized seems similar with the colonizer but the described condition cannot be stated as the same thing. The colonized people are still the colonized although they imitate the colonizer. The copying of the colonizer culture, behavior, manners and values by the colonized contains both mockery and a certain menace, so that mimicry is at once resemblance and menace (Ashcroft, Griffiths, & Tiffin, 2007: 125).

The colonized mimics the colonizer not only to adopt the colonizer's culture but also to get equality. Therefore, they can be accepted in the colonizer society. Tyson emphasizes that mimicry is the attempt of the colonized to be accepted by imitating the dress, speech, and lifestyle of the colonizers (Tyson, 2006:427). The effective way for the colonized to be accepted in colonizer society is that the colonized have to imitate in many aspects of all things related to the colonizer. For instance, by imitating in fashion aspect, the colonized will wear the dress that the colonizer wears. Besides, the other aspect is from speech. It is shown through the colonized imitates the way the colonizer speaks, including the colonizer language and the colonizer accents in speaking. After imitating from many aspects, the colonized have similar

dress, language, and life style. Being similar with the colonizer makes the colonized be accepted in the colonizer society. The sense of mimicry reflects that the colonized people want to be equal or accepted in their environment which is controlled by the colonizer.

HYBRIDITY

Bhabha asserts that both the colonizer and colonized are implicated in ambivalence. The ambivalence is relates to hybridity (Ashcroft, Griffiths, & Tiffi, 2007:11). This shows the relationship between the colonized and colonizer that is ambivalent and also evokes the hybridization.

Having interaction with other people from many regions makes one person knows other person's culture. It does not only occur to one person but also it can occur among groups, community, population, etc. This condition indirectly evokes someone to know and have other cultures. Having double cultures refers to mixture of all the background knowledge of cultures that have been experienced. That experience can be mentioned as hybridity.

Hybridity is often known in terms of horticulture as the mixed of two kind different species that produce other new species. The term of hybrid has developed from biological and botanical origins. In Latin, it means the offspring of a tame sow and a wild boar. Before the nineteenth century, the hybrid word just concerns in botanical term but in the nineteenth century, hybrid refers to physiological phenomena and in twentieth century, hybrid describes as cultural phenomena (Young, 1995:5). The characteristic of cultural movement that is produced by the capitalist development in the nineteenth century is one of simultaneous processes of consolidation and differentiation. The globalization of the imperial capitalist powers, of a single integrated economic and colonial system, the imposition of a unitary time on the world, is achieved at the price of the dislocation of people and cultures (Young, 1995:4).

Moreover, postcolonial also concerns with the issues of hybridity. Hybridity occurs in post-colonial societies both as a result of conscious moments of cultural control when the colonizer attacks to join political and economic control or when the colonizer invaders deprives native people rights and forces the native to receive to new social within the colonizer. Receiving new social actually makes the native people have double culture, their own culture and the colonizer's culture (Bhabha, 1995:183).

Homi K Bhabha (1994:114) introduces hybridity as a problem of colonial representation and individuation that reverses the effects of colonialist disavowal, so that

the other denied knowledge enter upon the dominant and estrange the basis of its authority, its rules of recognition.

Hybridity is portrayed as strength rather than weakness. Hybridity, which contains of different things, for instance language, culture and custom, can be the representation of the enrichment to new culture, language and custom. That is why hybridity is considered as the strength rather than the weakness (Ashcroft, Griffiths, and Tiffin 1995: 183).

ANALYSIS

This part of study will focus on the main character, the protagonist Nikolai Gogol in *The Namesake* novel by Jhumpa Lahiri. Gogol is the son of Indian immigrants, Ashoke and Ashima. Gogol was born in foreign land without atmosphere of his Indian relatives. The first problem for Gogol is he cannot leave from the hospital before his parents give the legal name. Meanwhile, this is a contradiction between Indian and American culture in giving name. In America, parents are expected to give a name for their new born baby immediately but Indian tradition in naming baby the parents are not expected to name their child with an official name immediately. It has to be the elder families who give name for newborn baby. Gogol parents, Ashoke and Ashima, have decided to give the honor for naming their son to Ashima's grandmother through the letter. Unfortunately, the letter never arrives. Therefore, Gogol named after the Russian author Nikolai Gogol.

Naming after the Russian author automatically has the namesake and makes Gogol confused about his identity. The name does not represent about his identity, neither Indian nor American but his name is about Russian. In this case, he feels belongingness of no land. He faces a dilemma over identity between India, America and Russia. This condition contributes to Gogol's ambivalence throughout his name.

Not only have a dilemma because his name is not appropriate and does not present the identity neither American nor Indian, Gogol also confronts the dilemma of clash culture. The clash culture he experienced is the differences between Indian and American culture, this is happen because Gogol parents are Indian while they live in America. Gogol's parents always impart Indian culture and apply the Indian cultural in his house. It seems that his parents bind the Indian culture toward Gogol. This condition is contrast to the American culture that Gogol experiencing out of his home, he gets dilemma toward his clash culture.

In addition, Gogol does not only confronts the conflict about his name that does not reflect in two nations, between India and America, Gogol also experienced ambivalence in his environmental among the

American. The American sometimes still underestimate Gogol because he is Indian. On the other hand, other American also regards him as Indian that as known as "the other" even though he was born and lived in America. The American treatment toward Gogol makes him hate them. The other side, Gogol admires about American especially their way of living.

Gogol's Ambivalence through His Namesake

In *The Namesake*, there is a Bengali couple who migrate to America, Ashoke and Ashima Ganguli. Ashima Ganguli gives birth her first children in American hospital. As an Indian, they follow Indian tradition in naming the baby that the oldest in family give the name for the new born. Therefore, they decide to give the honor of naming the baby to Ashima's grandmother. Ashima's grandmother extends from America to India. The name of baby will be given through the letter, as illustrated in the statement below:

And so Ashima and Ashoke have agreed to put off the decision of what to name the baby until a letter comes, ignoring the forms the hospital about filling for a birth certificate. (Lahiri, 2004:25)

Ashoke and Ashima still keep their tradition about naming their first born baby. They decide to wait the name by Ashima's grandmother in India through the letter. Indian culture and American culture are totally different in naming new born baby. They decide to wait the name by Ashima's mother in India. It's an obligation to filling the birth certificate in hospital in America but they refuse to give their baby name and ignoring the forms that needed for a birth certificate for a new born baby, unfortunately the letter never arrives.

In Indian culture, waiting for few months even years before giving a name to a baby is a customary. The problem is the baby boy was born in American hospital which has a contrast role with Indian tradition. The compiler of birth certificate suggested to Ashoke and Ashima to give a name after a relative. In contrast, an individual name was sacred and inviolable in Bengali tradition. "They are not meant to be inherited or shared" (Lahiri, 2004:28). So the compiler suggests to give the baby name after another person.

However Ashoke and Ashima have to think seriously about Gogol's good name. Ashoke consider to Gogol's perfect name, his formal name when he is will enter kindergarten. His parents give him a new name, "Nikhil" which not too far from to the old names. The name also has relation in Bengali meaning. Gogol is concerned about his parents' decision of giving him a new name. He hates the new name from his parents, he

likes his name as his parents usually call him. He is afraid of being called as Nikhil. Gogol refuses his parents decision to call him Nikhil as stated "But Gogol doesn't want a new name". (Lahiri, 2004:57) However, his refusal to the new name becomes a concern when he is at high school. His name has no meaning and relating to Indian or American. He is confused because he feels not belonging neither Indian nor American. As stated in the statement below:

For by now, he's come to hate questions pertaining to his name, hates having constantly to explain. He hates to tell people that it doesn't mean anything "in Indian". He hates having to wear a nametag on his sweater at Model United Nation Day at school. He even hates signing his name is both absurd and obscure, that it has nothing to do with who he is, that is neither Indian nor American but of all things Russian. (Lahiri, 2004: 75-76)

Gogol confronts the difficult thing about his name. People around him ask question about his name, he is tired to explain more that his name just named after of the famous Russian writer name, his father favourite author. That Russian name didn't represent of his performance. Gogol is Indian but he is born in America, the name should represent the Indian name or American name, but his name is Russian name. Where does he belong to? The Indian, the American or the Russian. Gogol wants his name like an Indian or American name not the Russian name

Gogol thinks that his name is not linked with this Russian author. He emphasizes that his name is neither Indian nor American. He hates the name. He wants his name should be linked to India or America. Gogol wants his name represents Indian identity or American identity. This condition refers to his ambivalence, as stated by Young that it is a situation where a person wanting one thing and wanting its opposite (Young, 1995:161). The American and Indian is totally different but Gogol wants both of nations representing himself as an Indian American

Gogol's Ambivalence toward American society

Gogol experiences two different cultures, American and Indian, at the same time. The condition makes him want the one thing about American and other thing about Indian. Facing the different culture at the same time also makes Gogol attracted and sometime repulsing toward American and Indian culture. Therefore in this situation Gogol experiences the ambivalence in his life. In addition, this condition is asserted by Young that ambivalence is a term in psychoanalysis which describes a continual fluctuation between wanting one thing and

wanting its opposite toward object, person or action. (Young, 1995:161)

Growing up in American and Indian environment leads Gogol to know both of American and Indian things; such as the culture, way of living and language. Gogol learns the American culture through his environment around American and the Indian culture throughout his parents and Indian relatives.

Gogol must learn about American in his early age. He learns American culture in public library, listen the story or 'children story hour'. Next he learns about American in his nursery school, Gogol learns painting and the English alphabet. He must acts like other American children but he must act like Indian children when he back at home.

She [Ashima] teaches him to memorize a four-line children's poem by Tagore, and the names of deities adorning the ten-handed goddess Durga during pujo: Saraswati with her swan and Kartika with his peacock to her left, Lakshmi with her owl and Ganesh with his mouse to her right. (Lahiri. 2004:54)

As the generation who has Indian blood, Gogol must learn Indian culture, his mother teaches him through Indian poems. Gogol dutifully memorizes and knows the four lines of the children poem. Besides that, he must know the name of God and Goddess and the characteristics. He confuses about his obligation. In nursery school, He must learn about American and at home he must learn about Indian. Other efforts from Gogol's mother for Gogol as a child who lives in American environment is Gogol must be fluent in English in order to make him easy in interacting with other children in nursery school, as illustrated in the statement below:

Ashima sleeps every afternoon, but before nodding off she switches the television to channel 2, and Tells Gogol to watch Sesame Street and The Electric company, in order to keep up the English he uses at nursery school. (Lahiri, 2004:54)

From the statement above, Ashima asks Gogol continually learn English by TV program. Gogol is confused when he is at home because he must learn other language which is not usually used by his mother, the Indian language. Moreover, Gogol's mother is unceasingly forced Gogol to have Bengali class as illustrated in the scene below:

When Gogol is in the third grade, they send him to Bengali language and culture lessons every

other Saturday, held in the home of one of their friends. [...] In Bengali class, Gogol is taught to read and write his ancestral alphabet, which begins at the back of his throat with an unaspirated *K* and marches steadily across the roof of his mouth, ending with elusive vowels that hover outside his lips. He is taught to write letters that hang from a bar, and eventually to cobble these intricate shapes into his name. (Lahiri, 2004:65-66)

Gogol forced to have Bengali class, he must be able to read the ancestral alphabet which is difficult to spell for Gogol. He is also taught to write the ancestral alphabet which 'intricate shape'. It indicates that he has difficulty to write the alphabet itself. Gogol hates attending Bengali class, he more interest to attend the art class but he must be able to write and read his Indian alphabet.

In conclusion, Gogol must learn to be both an American children and an Indian child. This condition indicates Gogol's dilemma through his action and his obligation toward his environment. Gogol confronts different obligation and action experience at same time. It can be inferred that Gogol get ambivalence between Indian and American, as Young emphasizes that ambivalence refers to a simultaneous attraction toward and repulsion from an object, person or action (Young 1995: 161). Gogol's experience is ambivalence and it can be seen from the shifting American and Indian culture steadily which make Gogol unstable to his Indian culture and American culture.

The depiction of ambivalence toward Gogol not only describes in the case when Gogol learns two cultures and languages but also in cultural celebration which leads Gogol in ambivalence. As usual events in his life, Gogol celebrates twice his birthday party. The first is American style party and the other is Bengali party. At Gogol first party the American, he invite his friend of school and the party held earlier from his date of born. As illustrated in the statement below:

Like most events in his life, it is another excuse for his parents to throw a party for their bengali friend. 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 basketball game watched together on television, some Ping-Pong in the den. [...] 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 the day beforehand, cramming the refrigerator with stacks of foil-covered days. She make sures 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. (Lahiri, 2004:72)

Gogol wants American style party but his parents also conduct a Bengali party for him. Gogol wants his birthday party in American style at once which is simpler than Bengali party. The simpler American party style can be represented by the food that served to the guest. In Gogol's American party he just serves pizza for his friends that easy and ready which has brought by his father on the way from work. On the contrary, he also has to conduct a Bengali party as his parents excuse to him. It is proved by Ashima who cooks the meal for the guest on the earlier of the day of Bengali party, she has to get long preparation to serve the meal for the Bengali friends and relation. Therefore, Celebrating birthday party twice a year is uncommonly celebration for children generally. This condition makes Gogol facing the ambivalence. He wants American party style but he must have Bengali party, this condition asserted by Young ambivalence refers to attraction and repulsion toward object, person and action. (Young, 1995 : 161)

The other thing how Gogol's ambivalence is he is attracted to American way in appreciating the intimate physical love such as holding and kissing in common places. This is contrast with Indian culture which has roots of Eastern. For Maxine and his parents is common to have intimate physical love. It is contrast with Gogol's parents who introvert about the physical love.

But their lives bear no resemblance to that of Gerald and Lydia : Expensive pieces of jewelry presented on Lydia's birthday, flowers brought home for no reason at all, the two of them kissing openly, going for walks through the city, or to dinner, just as Gogol and Maxine do. Seeing the two of them curled up on the sofa in the evenings, Gerald's head resting on Lydia shoulder, Gogol is reminded that in all his life he has never witnessed a single moment of physical affection between his parents. Whatever love exist between them is an utterly private, uncelebrated thing. (Lahiri, 2004:138)

Gogol thinks that his parents and Maxine's parents are different. The jewelry and the flower that are presented on Lydia's birthday show as romantic symbol celebration of love relationship. Maxine's parents freely show their intimate physical love for instance kissing in public places. Gogol wants to be a romantic person as American who can show their love to each other even in anywhere, but he is forbidden to do it. As an Indian he

cannot show his intimacy love in public places. Love moment, in his culture, cannot be shown in public places as stated by the statement: "they will not be able to touch or kiss each other in front of his parents". (Lahiri, 2004:145). This condition also represents Gogol ambivalence which is said by Homi Bhabha that ambivalence is as an attraction and repulsion which characterizes the relationship between colonizer and colonized (Ashcroft, Griffiths, & Tiffi, 2007:10). Gogol wants to show his love as American but he must refuse that way because Indian culture forbids to show the love in public place.

Living in American environment cannot be separated from how the American treatment toward 'other' person. Gogol experiences an unpleasant treatment from American and it makes him hating the American. Although Gogol hates American in other side he adores them at the same time. Gogol adores the American because he wants be an American, he wants to be equal and accepted in American society. This condition refers to contrast feeling toward people or society. The contrast feeling toward society occurs toward racial groups and other social groups. (Larsen, 2007:1) The racial group and other social group mostly represent the colonized group and colonizer group.

In the side of dialect, Gogol's also gets unpleasant treatment from American. It is proved from this statement below.

For by now he is aware, in stores, of cashiers smirking at his parents' accents, and of salesmen who prefer to direct their conversation to Gogol, as though his parents were either incompetent or deaf. (Lahiri, 2004:67-68)

From the statement above, it can be seen that American avoids communicating with other person who has different accents language with them. It can be identified by the action of smirking toward other people (Indian). American feels superior toward Indian. American thinks their language is better than other language. The word 'incompetent or deaf' shows that American underestimates toward Indian. From the statement above it can be identified that American insults Gogol's parents from their accents in speaking English.

The unpleasant treatment from American toward Gogol's parents makes him aware that American do racist to them. This condition makes Gogol hates American. On the other side, Gogol admires the American. Gogol tries to be more American in language aspect. It can be seen that Gogol is more fluent in speaking English than his parents. Thus this illustration can be inferred that Gogol hates American but admires American.

Gogol experiences the annoying treatment from American not only based on his parents' accents language but also based on his appearance. Although he was born and civilized as the American, Gogol has Indian heritage by his physical appearance. He hates American who always underestimates and insults him. It is illustrated from Gogol's twenty seventh birthday party at lake house in Maxine parents' house. Maxine's parents throw the celebration for Gogol. At his birthday party, someone takes a conversation with Gogol. Her name is Pamela, a middle aged white woman who insists Gogol in viewing his appearance as Indian.

"I once had a girlfriend who went to India."

"Oh, where did she go?"

"I don't know. All I remember is that she came back thin as a rail, and that I was horribly envious of her." Pamela laughs.

"But you must be lucky that way."

"I mean, you must never get sick."

"actually, that's not true," he says, slightly annoyed. He looks over at maxine, trying to catch her eye, but she's speaking intently with her neighbour. "we get sick all the time. We have to get shots before we go. My parents devote the better part of a suitcase medicine."

"But you're Indian," Pamela says, frowning. "I'd think the climate would'nt affect you, given your heritage."

"Pammela, Nick's American," Lydia says, leaning across the table, rescuing Gogol from the conversation. "He was born here" (Lahiri, 2004:157)

The interpretation from the quotation clearly shows that American, in this case represented by Pamela, insults Gogol because he is Indian. Pamela insults the Indian and also the India country by taking a sample of her girlfriend who had been visited in India. Pamela describes that India is a slum, poor, and full of illness because her girlfriend comes back from India in a bad condition. It can be inferred by Pamela's girlfriend "thin as a rail." Pamela insults India by saying that "she was envious her", this action insulted Gogol indirectly. Gogol explains to her that he also got sick when he visited in India but Pamela asserts "but you're Indian". Lydia, Maxine's mother said to Pamela that Gogol is born in America, he is an American. Although Lydia rescue Gogol by saying Gogol is an American, The other American still identified Gogol based on his offspring rather than his civilization.

He hates American because they always consider that Indian people is worst. Even though, Gogol tries doing whole of American lives, he is still has brown skin. It is suitable with Bhabha's statement that a person who imitates someone, that almost the same but not quite. Gogol tries to be equal with the American in many

aspects but American still consider he is as "the other" who is not the same with them. The American still underestimates the other person although Gogol hates American but he still adores for being like American.

In conclusion, by paying attention to Gogol's experiences toward American society, it can be seen that Gogol feels a contrast emotion. Gogol hates American because American considers him as "the other" and he is not the same with them. On the other hand Gogol adores American, he tries to be more like an American. These Gogol's ambivalent are simultaneous attraction toward and repulsion from an object, person or action (Young, 1995:161).

Gogol's Imitation

This study found that Gogol's ambivalence has the impacts for his life. The influence of his ambivalence is Gogol like to imitate the American. The American here mean all of about how the American act and behave. For instance Gogol prefers to eat American food. Not only love the American food at all, he also more fluently converse in English language than in Bengali language. Besides that he cover himself like American appearance through his fashion style, he wears what American wear and prefer to wear it than the Bengali clothes.

The other efforts being an American, Gogol also applies the habits of American in his life, such as the table manner and the leisure of the American. All of Gogol's efforts imitate the American because he wants to be acceptance in the society. It is proved that mimicry is the effort of the colonized to be accepted by imitating the dress, behavior, speech, and lifestyle of the colonizers. (Tyson, 2006:427). This session will deliver the explanation of Gogol's imitation. For instance, Gogol imitates the table manner of American people. As illustrated in the statement below:

He comes to expect the weight of their flatware in his hands, and to keep the cloth napkin, still partially folded, on his lap. He learns not to put wooden spoons into dishwasher, as he had mistakenly done one evening when he was helping to clean up. (Lahiri, 2006:137)

Gogol is taught how the table manner of the American. The host serves the meal with plates and utensils to eat with. He must adapt when he eats with the fork in his hand, it represent that he unaccustomed to use the utensils. Besides that, he also uses the napkin on his lap to avoid if there are some foods falling down. This way is the American table manner not the Indian table manner. Indian use their hand and avoid utensils in eating. Gogol learns about the manner, this is his effort to be accepted in to his girlfriend family, the American. Gogol's effort by imitating the American in order to be

accepted in American society related to Tyson statement that mimicry is the attempt of the colonized to be accepted by imitating the dress, speech, and lifestyle of the colonizers (Tyson, 2006:427).

On the other hand, Gogol keeps up his American standards by using English. He wants to show to all of people around him that he is an American although his appearance is Indian. He uses English although with the native, Indian.

They are unaccustomed, after all these months, to being just the four of them. For a few days, in Agra, roommates is as foreign to Ashima and Ashoke as it is to Gogol and Sonia, they are tourists, staying at a hotel with a swimming pool, bottled sipping water, eating in Restaurants with forks and spoon, paying by credit card. Ashima and Ashoke speak in broken Hindi, and when young boys approach to sell postcards or trinkets marble Gogol and Sonia are forced to say, "English, please." (Lahiri, 2004:84)

Gogol also keeps up his standard language. Actually standard language for him is English, not Bengali. It occurs when the young Indian boys offer postcards or marble trinkets. They offer Gogol by using Bengali. The young Indian boys offer in Bengali because they know from the appearance that Gogol is the same as them, an Indian. Gogol forces them to speak in English.

Although Gogol is in India, he still wants to look like a modern American. He pretends not to understand the Bengali at all, like a foreign American who usually speak English although Gogol knows Bengali through his parents when they are at home. The illustration that Gogol imitates American but he is still Indian related to Bhabha's statement. According to Bhabha, mimicry is the process by which the colonized subject is reproduced as 'almost the same, but not quite'. (Bhabha, 1994:89)

Gogol's Mixing Culture

Besides imitating the American culture, Gogol also experiences hybridity as the impact of ambivalence experienced by Gogol. Bhabha asserts that both colonizer and colonized are implicated in the ambivalence. The ambivalence is related to hybridity (Ashcroft, Griffiths, & Tiffi, 2007:11). This shows the relationship between the colonized and colonizer is ambivalent and also evokes the hybridization.

One of the most terms in postcolonial studies, 'hybridity' commonly refers to "the creation of new trans cultural forms within the contact zone produced by colonization." Hybridization takes many forms including cultural, political and linguistic (Ashcroft, B., G Griffiths and H Tiffin 2003 : 108). Here are the explanation of hybridity in the aspects of cultural and linguistic element,

including Gogol's name, language that he used and his wedding celebration.

Firstly, the aspect of Gogol's hybridization is seen from Gogol's action in changing his name. Gogol decides to change his name, by permission of his parents.

He wonders if this is how it feels for an obese person to become thin, for a prisoner to walk free. "I am Nikhil," he wants to tell people who are walking their dogs, pushing children in their strollers, throwing bread to the ducks. (Lahiri, 2004:102)

Gogol hates his name which represents neither Indian nor American. After changing his name, Gogol feels free like an obese person whose loses their fat, the feeling is also like a free bird that is free from its prisoner. He is very happy and wants to tell to everybody now he is Nikhil. He wants throw the bread to the ducks that means he wants to share his lucky of changing his name. Changing the name becoming "Nikhil" indicates hybrid action. Actually his name is still Russian, it is indicated from the name "Gogol" and the first name "Nikhil" represents Indian name. Although his name represents Russian and Indian, it also shows American name 'Nick', that's why it can be inferred his changing name is hybrid action.

The other impact of ambivalence also appears in the language aspect. Gogol mixes his ancestral language and English in his conversation with his wife, Moushumi.

At restaurants and bars, they sometime slip Bengali phrases into their conversation in order to comment with impunity on other dinner's unfortunate hair or shoes (Lahiri, 2004:211)

Gogol is able to speak Bengali even though he is not fluent as he speaks English. Gogol still has the Indian heritage, includes the Bengali language although he is more look like an American. The quotation above shows that Gogol slips Bengali phrases into his English conversation. The word 'slip' shows that Gogol consciously mixes Indian with English language. The mixing language is done in order to comment with impunity to other people.

Gogol's hybridization also occurs in custom aspect. It is seen in his marriage celebration with Moushumi that is held in Hindu tradition. It can be seen from the statement:

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. [...] Shenai music plays on a boom box. Nothing has been rehearsed or explained to them beforehand. (Lahiri, 2004:222)

From the statement above, it can be inferred that marriage celebration in Hindu tradition is held with "a platform covered with sheets", the new couple sit with cross-legged and usually the marriage celebration is accompanied with Shenai music which is kind of flute music instrument that played in India.

As the impacts of Gogol's ambivalence, the marriage celebration has been modified with American culture. Gogol and his wife who are Indian immigrants modify their wedding celebration with cutting wedding cake. The illustration of cutting wedding cake can be seen from the scene: 'A cake is wheeled out, "Nikhil Weds Moushumi" piped across its surface' (Lahiri, 2004:224). Cutting wedding cake is a customary in Western wedding. It can be inferred that although Gogol holds Hindu celebration wedding, he also slips Western culture in his wedding by cutting wedding cake. It can be inferred that Gogol hybrids the custom between Indian and American, because his wedding is Indian wedding.

CONCLUSION

Based on the analysis, the ambivalence concept is represented by Nikolai Gogol who has two contradiction feelings toward object, subject and action. The object, subject and action are American society and the Indian society around him. Gogol's experience leads him to have ambivalence through his namesake. He wants to have a name that really represents his identity. The two contrast feelings occur from his desire to have a name which represents him as Indian or American. The other contradiction feeling occurs when Gogol confronts the clash culture between Indian, his parents' culture, and American, his society's culture. In his early age, he experiences continual and unstable clash culture in the same time. He learns about American culture and language but he also learns about Indian. This condition makes him confuse to decide what his own culture is. In addition, the dilemma that Gogol experiences also comes around his society, American, the white people. Some of them still underestimate and dislike about his Indian. This contradiction appears because in one side Gogol admires all of the American people but at his admiration feeling, he also hates the American. Gogol hates them because the American considers him as the other people, not the American people.

Furthermore, this study reveals the impacts as the influence of Gogol's ambivalence. It can be viewed from Gogol's action in imitating American style. Gogol's ambivalence forces him indirectly to get one thing and another thing. In this case, Gogol prefers to be an American and wants to release his Indian culture. This action is analyzed by mimicry theory which concerns about imitation to other people. Gogol attempts to be

more American looks. He learns and applies his imitation on his life. From the exploration, it delivers that Gogol imitates American style. This effort of imitation is just to show that he is American and, therefore, he is accepted in his American society.

Although Gogol attempts to imitate all of the living way of the American style, he is still different because he is not a Native American; he is Indian American. Unconsciously, he applies the American culture and his own culture as the impacts of his ambivalence. This study reveals that the impact of Gogol's ambivalence is not only imitation of American style but also mixing both of American and Indian culture

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