

A STUDY TO EXPLORE THE SENSE OF IDENTITY AND BELONGINGNESS OF THE CHARACTER IN JHUMPA LAHIRI'S THE NAMESAKE

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Abstract

Jhumpa Lahiri's second abstract commitment, The Namesake, distributed in 2003, is a novel on the Indian diaspora. Indian history of diaspora is a long one, yet after freedom, it has grabbed the eye of imaginative journalists. The clever records the regular daily existence of an Indian pilgrim family that went to America after autonomy. It will overall be recognized that as a pilgrim's young woman, the writer knows about the issues of pariahs living in America, especially their standards, values, culture, religion, language, or even more all, their personality. This paper is an analysis of the study to explore the sense of identity and belongingness of the character in Jhumpa Lahiri's The Namesake. There are three sorts of alienation, alienation from oneself, alienation from others and alienation from the world in which one lives and these three types of alienation are interrelated. It is the interaction by which individuals become outsider to the world they are living in. Present day man doesn't feel feeling of having a place with any individual or society or country since he needs to reside in separation and impact of cash power. He imagines that he can live alone on the planet without being connected to any individual. Now and again he chooses to look regarding his self-identity. He needs to stay isolates however arrives at acknowledge toward the end that there can be no getting away from life and its sufferings. To live cheerfully he should include himself with other people. He should play out his activities with no cravings. At the point when he understands this reality then he feels feeling of having a place and genuine importance of life. Whenever a man leaves his nation and goes to one more country for better open doors then he feels himself amore unusual there. He needs to interface himself to that spot yet his previous relations and customs generally overwhelms him there. Be that as it may, in the wake of expenditure numerous years in one more nation when he returns to his own country then he feels having a place with individuals and country.

Key Words: *origin, identity, Alienation, Belongings, Immigrant.*

1. Introduction

The Lahiri's first novel, *Namesake*, was published in 2003. It deals with labourer experience, characters and elimination, as well as intergenerational links and conflicts. Even her latter book, *Unaccustomed Earth*, published in 2008, is undoubtedly about mobility and its genuine as well as odd repercussions for its characters. Nathalie Friedman argues in her essay "From Hybrids to Tourists: Children of Pilgrims in JhumpaLahiri's *The Namesake*" that "analysts and intellectuals have named her (Lahiri) a report once-over of the immigrant experience". In her works one can without much of a stretch vibrate a feeling of living someplace far off, banished for good, loss of correspondence, the feeling of having a place with no place, the failure to feel acknowledged, muddled societal position, hardships seeing someone and various encounters which first and second periods of Indian immigrants have in the United States?

JhumpaLahiri, the creator of *The Namesake*, was brought into the world In 1967, he gave a speech in London to Indian gatekeepers. She eventually relocated to the United States to further her assessments and stayed for quite some time. Despite the fact that she has a broad understanding of India, she has made many visits to her relatives' district. She travelled to India as a wayfarer during her adolescence, but she never lived there. Her debut book as a novelist was *Interpreter of Maladies*, a collection of short stories featuring Indian-American protagonists and Diasporas as central themes. Early these records manage the lives of Indian pioneers in the United States, as exhibited in Ann Marie Alfonso-"Laborer Forero's Motherhood and Transnationality in JhumpaLahiri's Fiction," conveying the challenges of forming exceptional associations across agreeable boundaries and occasionally even within families—important to JhumpaLahiri's fiction perusers"

Each individual lives locally. He/she can't live alone as individual that needs one another. A human necessities to feel an impression of having a spot and insistence, whether or not It stems from a massive social gathering or insignificant friendly ties. Hall (1989) stated that someone need a cycle as a relationship between the other and oneself in these social ties. It was referred to as "character." Character is necessary for one to be remembered in his or her general population. According to Woodward (1997),

“... Identity gives us a location in the world and presents the link between us and the society in which we live.... Identity gives us an idea of who we are and how we relate to others and to the world in which we live....”

Personality People benefit much from it since it clarifies their employment and their condition in the broader population where they live, as well as their relationships with others. On the planet, there are bad behaviours such as segmenting, summarising, and overpowering society that are regularly practised. These are the focal points that further support the human need for clearness of position and occupation in the climate. Certainly, character is something with different issues. Vibe of having a spot that human have, make he/she occasionally stuck look for extremely intense classes to isolate themselves either or get-togethers. Understanding and importance of character becomes basic issues that regularly changed into the explanation the point of conflict What's going on in the current battle can be traced back to a single meaningless term: character (Richard, 2008). Character issues arise when people consistently hunt for anything that is deemed staggeringly intense and stable in order to be aware of their condition in a specific person. Character crisis is dangerous because it causes an individual to have difficulty settling his or her situation in public and portraying himself or herself in relation to others. During the time spent looking through character, it shapes an individual. One point that has a close association with character is the name. Given how closely it is linked to how people unwind, a name appears to be so basic. Prabasmoro is a term used to describe a person who (2006). A name can be defined as a representation of oneself that has a strong connection to aspects of one's social and societal extension, such as character, leadership, financial achievement, religion, and so on. It frequently becomes an issue, particularly in a multicultural expansion; it occurs when perspectives on the name are insecure and conflicting. Every culture has a strategy and beliefs about various names. The name isn't just a fundamental issue for those who are being named now, but also for those who give the name and their social environment. This is supported by Deluzain's (2008) assertion that names are a part of each culture and that they are important to both persons who become free and the social orders that provide them. For example, a few Indonesian tribes actually believe that a person's name isn't just a moniker that associates them with someone else, but that the name of an individual should hold as much weight as the individual's mental self-portrait. For example, in Javanese culture, we have a term for an improper name and a critical name. It demonstrates how a person's name has become a serious

issue that might put them in danger if they are not given a decent name. Character crisis may arise as a result of the name, because the name is linked to an inborn social basis that can be a burden to one's self. According to Prabasmoro (2006), in a given social context, human beings might make affirmation from the name by changing the name or using a substitute name. JhumpaLahiri's work *Namesake* is one of the books that brought a surrendered concerning name according to social person in a specific and significant method. I know that we will clearly see how culture influences the names and social characters in this work; as a result, I expected to go deeper into how names and social characters become a source of contention in the face of an emergency for someone in a multicultural society. In light of the illustration above, it can be seen how a pilgrim's name and character is a major concern in today's world. This problem, which underpins the producer's advantage in breaking down the name change, is a result of the diverse conditions under which the evaluation will be conducted.

2. Literature Review

Irianti (2009) directed a review on the disastrous effects of companion strain on the primary character's self-identity found in Catherine Hardwick's „Thirteen“. In her review, she utilized a subjective strategy to examine her information. She referenced the impact of companion strain on the fundamental character's approach to communicating her self-identity. She referenced that juvenile go through the change time to leave their youth and anticipate their adulthood. It is fundamental for young adult to know their self-identity. The comparability between my review and Irianti's concentrate on lies in the goal. Irianti referenced with regards to the effect of something, peer pressure, to somebody self-identity. In the mean time the distinction lies in the objective of the survey, Irianti analyzes the effect of companion strain to adolescent self-character. My survey inspects the effect of society to an Indian worker self-character.

Murwesthi (2009) led a review named "Self-initiation Strategy to Develop Children's Enthusiastic Remainder in Tim Burton's Film: Charlie and the Chocolate Factory". She utilized an enthusiastic report procedure and a mental report hypotheses to dismantle her information. From the review, it will overall be accepted that self-initiation has various characteristics Self- initiation inspires self-inspiration, maintains control over transient pleasures of need, and generates energy and constancy. There's also developing the ability to recognise one's own strength and deficiency, transferring the ability to apply hypotheses and contemplations directly

into it, and transferring the ability to perceive long-term and momentary point of view, stepping up to the plate, arising dauntlessness to confront disappointment, invigorating self-assurance in accomplishing objective, making freedom, and keeping up with center around accomplishing the most significant standard.

Tabb (2011) led a review on the family's effect on identity. She observed that youngsters whose guardians have taken on unbending orientation jobs will distinguish firmly with their capacity as a kid or young lady. Kids foster their healthy identity from the environment where they grow up. Overall, the family climate acknowledges an enormous part in molding the personality of teenagers as they structure into adolescents and become grown-ups. The way wherein relatives communicate with each other and work everything together assembling can shape a young person's certainty, socialization, and social identity.

Atkinson (1997) youngsters will confront a urgent assignment to foster their feeling of personal character to determine "who I am" and "where I will go." Searching for one's own self is about deciding what is essential and what should be done, as well as how to evaluate "others" and one's own temperament. According to Sebald (1982), character thinking governs the relationship between what an individual has all of the reserves of becoming as perceived by others and what she or he believes she or he is. It alludes to elements of the voyage that will be coordinated by an internal rationale the outside friendly circumstances.

Erikson's hypothesis **Desmita (2009)**, the manner in which an individual purposes the emergency will decide their own identity and future turn of events. The principal emergency commonly happens during early center youth, and is known as the emergency of personality versus character confusion. This crisis tends to the fight to notice an agreement between cultivating a remarkable, individual personality while at this point being recognized and fitting in. Thusly, youth should sort out who they should be, and the manner by which they should be seen by others. Erikson acknowledged that when youth really investigate this crisis they emerge with a sensible appreciation of their particular personality and can without much of a stretch offer this „self“ with others: subsequently, they are solid and composed. Thus, they are certain people who can unreservedly connect with others without losing their own identity

3. Research Methodology

In this exploration, the primary spotlight In The Namesake novel, the focus was on the mobility of the main individual's self person. My investigation strategy is based on an abstract realistic appraisal. An assessment strategy, according to Consumes and Grove (2003), is a layout for coordinating a survey with the most outrageous control over aspects that could jeopardise the validity of the discoveries. An assessment plan, according to Parahoo (1997), is a strategy that specifies how, when, and where data will be collected and assessed. An examination plan, according to Polit and Hungler (1993), is a general strategy for obtaining answers to questions under investigation and coping with difficulties encountered throughout the review. Because this study was portraying and exploring the overall population affects on the guideline character's self-lifestyle as an Indian, I used a subjective graphic reasearch foreigner.

3.1. Data Collection

The information assortment is done through library research. In social occasion data, I use two sources, specifically fundamental sources and discretionary sources.

1. **Primary data:** Primary information are information which are gathered for the particular exploration issue straightforwardly through the techniques fitting to the examination issue (Hox and Boeije: 2005, 593). A few references The basic information for this research was taken from JhumpaLahiri's novel The Namesake.
2. **Secondary data:**As per Right hand information, according to Hox and Boeije (2005:593), is key knowledge that is reused in fresh examinations after the expansion of new information. The auxiliary information that I used combines wordreferences, information gathered from the internet, library research, and other reference books to generate the hypotheses that are used in this papereexploration.

4. Data Analysis

I separated the significance of individual, society, and self-identity in examining all data regarding the average person's self-identity in *The Namesake* novel. I used the Psychological Approach to examine the data and notice the statements of issue. This strategy is effective gets the hang of with respect to the association between academic works and their mental setting.

5. Result and Discussion

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

i. Gogol's Naming Process

The Namesake is based on a record of an untouchable Indian family residing in America. The story begins with Gogol's naming correspondence, which is flavoured by class disparities. In the story, India is shown as a civilization with a harmonious interaction amongst all family members (in a monster degree family). The most pre-arranged relative is the one who decides on a child's name. As an untouchable couple that continues to be separated from their families, Ashoke and Ashima appear to need to remember their social background by giving Ashima's grandma, who resides in India, their child's name. In terms of a name, they've decided to delegate the task to Ashima's grandmother, who is now well into her eighties and has named every single one of her six great-grandchildren on the planet. As a result, Ashima and Ashoke have agreed to postpone naming the child until they receive a letter, ignoring the clinical office's statements about mentioning of for a birth verification. In the United States, a child cannot be released from a crisis centre before her parents have learned of her birth. An instant demonstration of a name is required. They discover that in America, a child cannot be released from a crisis facility without proof of birth. Furthermore, a birth certificate requires a name. The current situation raises the question of whether Ashoke and Ashima should continue with their social behaviours, which are inconsistent with the actual standards in their new country, America. In America, each individual is thought to have the authority to make judgments based on personal preferences that are not open to various relations. Similarly, in the United States, parents are regarded to have complete authority over the name of their child. Mr. Wilcox makes a gesture, and the room falls silent. He

asks, "Don't you have any reinforcements?" Ashima has a grimace on her face. "What is the significance of the word "reinforcement" in this context? Indeed, something to save for later if you'd rather not eat what your grandmother had chosen." Ashima and Ashoke shake their heads, as this is the first time they have ever had to address Ashima's grandmother's selection, to disregard an eldest's wishes in such a way.

ii. Gogol and His Family

➤ Ganguli" as an Indian Last Name

The family of Gogol is the second Indian worker family to settle in the United States. With his unique style, he stands out people as a result of his age. The first distinction originates from Gogol's surname, "Ganguli" or "Gangopadhyay." Gangopadhyay is an educated Brahmin class with some work or calling as a teacher, according to ancestry.com. It is in agreement with Gogol's father, Ashoke, who fills in as a discussion, but not alongside Gogol, who pursues a career as a fashion designer. Unlike his father, "Ganguli" had no effect on Gogol's understanding of himself and his manner of life. He establishes his Indian social roots through his last name, However, he has a hard time defining India as his own persona. Gogol was ten years old when he went to an event in India expressed his surprise at finding so many Ganguli names in a phonebook.

In the Calcutta telephone list, he recalls the shock six pages, three sections per page, piled high with Gangulis He intended to keep the page as a keepsake, but when he told his cousin about it, he laughed... His father had given the name a boost by putting it on the storefronts of confectioners, stationers, and opticians. He informed Gogol that Ganguli is a British subject tradition, an anglicised form of the word to deal with articulating his authentic last name, Gangopadhyay.

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

The rule is this: The development of a character's self-personality is inextricably linked to that of the character. Treatment is divided into three structures, according to Freud: id, mental self

picture, and superego. Id is an itching rash that appears on a human when they are being regarded, and it works in conjunction with human euphoria. It was the repository for the other two visionary energies, as well as the controller of the other two systems. Id is a confirmed spiritualist reality, according to Freud's perspective. The purpose of id is to relieve stress in humans. Internal identity is the associated structure. Among the id and superego, internal identity is a central figure. Internal identity and helpful teamwork go hand in hand. This partnership is a viable thought that implies a mental self-portrait structuring the course of action, meeting the requirements, and putting the game plan to the test. The superego is the last structure. The direction and heading of the overall population when the human was in the design and creation of superego is normally influenced by the direction and heading of the overall population when the human was in the design and creation of superego youth.

6. Conclusion

The Namesake is a character database. It begins with a development in the first age and progresses to the succeeding age with its own set of concerns. The family is secluded; two of the children are Indians, and the other two were born in America. The juxtaposition of the various characters adds to the stresses experienced by the characters mentioned. As one can see from the photos, each Ganguli relative is a unique case and amazing construction that is searching for their true self and attempting to address the issue of character. Despite the fact that they live respectively and share a lot, they actually have contrasts in their day to day existence direction and their encounters with their personalities which are for the most part connected with their Indian-American lives. As per the understanding and depiction There are some conclusions that can be derived from the appraisal. Regardless, despite the stark societal contrasts, the general public is a highly persuasive force in the development of character and excitement for one's own self-character. It was demonstrated through the usual person, Gogol, and his relationship with the broad populace in the area where he stayed. When he was younger and had no experience with American society, he declined his kin's 'uncommon name' when he attended school. Regardless, he began to track down idiosyncrasies in his name and began to feel weight to his social personas as a result of the movement of his support he had with the American public and Indian individuals. It concludes with him changing his name to "Nikhil," which has a big impact on his American lifestyle. We can see from the preceding explanation that the general populace is

incredibly solid in their movement of self, specifically in their self-character. Second, according to the assessment, Gogol perceives himself as a different person - an American - when he is among another general population where the general populace is unaware of his background as 'Gogol.' This appears to be in contrast to his inability to be separated from the general public, where he is known as 'Gogol.' As a result of this reality, he believes he has two characters, both of whom are extraordinary. Regardless, Moushumirealised that he essentially has to go progressively to live in two incredibly spectacular social orders following his get-together with another individual. As a result of the foregoing explanation, it can be concluded that changing characters will not solve the problem. It is the immediate delayed result of a strong link between an individual and his or her general people, preventing him or her from moving freely. We can observe that there is a strong movement in two specific social orders in the general population, which can cause problems us recognize our self-personality.

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