

# Cultural Identity in Jean Kwok's Novel *Searching for Sylvie Lee*

Almas Aprilia Damayanti<sup>1,\*</sup>, Lily Tjahjandari<sup>1</sup>

<sup>1</sup> Literature Department, Faculty of Humanities, Universitas Indonesia

\*Corresponding author. Email: [ltjahjandari@gmail.com](mailto:ltjahjandari@gmail.com)

## ABSTRACT

*Searching for Sylvie Lee* written by Jean Kwok portrayed a life of Chinese immigrants in America. Sylvie Lee as the main character has the role to experience cultural identity and cultural dislocation since she moved from the Netherlands to the United States of America when she was young without knowing deeply about her ancestors' land and culture. She begins to learn the American-English language and American culture to be accepted as an American citizen. This research uses qualitative research with the novel *Searching for Sylvie Lee* by Jean Kwok as the source of primary data. The primary data are in the form of dialogues and narrations from the novel that represent the facts and information about cultural identity and cultural dislocation. They are supported by the secondary data related to the diaspora, cultural identity, and cultural dislocation gathered from diaspora's books, papers, journals, and articles. The discussion of this article aims to analyze the complexities of the cultural identities of the main character by using Stuart Hall's theory of cultural identity. It is used to analyze the process of Sylvie Lee as the main character changes her cultural identity and experiences of cultural dislocation. This research concludes that the main character Sylvie Lee finally understands that she is not Chinese anymore because she no longer understands Chinese culture, language, and ideology. Nevertheless, she is not completely considered an American because of her physical shape such as slanted eyes, lifestyle, habit and skin color that indicate she is forever part of the Chinese race. Sylvie Lee is trapped in a situation of being and becoming. Furthermore, Jean Kwok as author tries to describe immigrant's experiences of cultural identity and dislocation as the impact of doing immigration.

**Keywords:** Cultural identity, Stuart Hall theory, Cultural dislocation, Chinese Immigrant, *Searching for Sylvie Lee*

## 1. INTRODUCTION

A literary work is closely related to culture and humans. Literary work as a reflection of reality and cultural expression can be seen as an important aspect that can open insights and thoughts related to humans and their world. The novel as a branch of literature can act as a medium for cultural expression, which can be full of meaning conveyed by the authors, both directly and covertly, including responding to multiculturalism or pluralism issues.

The novel used in the research contains many cultural elements to be considered immigrant literary works, diaspora literature, and cultural literature. This is because there are experiences and events where its character moves from one country to another with a complex background and has a different culture.

The novel *Searching for Sylvie Lee* tells the story of a Chinese immigrant woman named Sylvie Lee. Sylvie Lee disappeared after previously experiencing depression due to being involved in misunderstandings with those around her. The disappearance of Sylvie Lee then prompted her sister to go on a search. The root of the conflict that was experienced by Sylvie Lee was her move to America. Her family is one of many other Chinese immigrant families who migrated to America to find a better life. They immigrated to America with the

hope of getting a job, education, and better life than their previous life. In this novel, America is also depicted as being home to all immigrants from all over the world. However, it never works for the Lee family, who experienced failure when moving to America. In this place, they end up as cheap wage laborers and remain in a less decent life.

According to Ted [1], shortly after America achieved its independence, the United States' life began to be filled with the need to own land and plantations to fulfill basic needs. For this reason, those who initially resided in the eastern American region began to explore the potential of the land in the west. In this case, the meaning of the American Dream is the freedom to develop America's natural potential to meet needs and increase welfare. This incident also happened to Sylvie, who went on a journey to find identity and identity while living in America, so that she experienced many changes in her life. She had to sacrifice many things, from family, husband, job, to the person she loved, the grandmother.

This research uses a qualitative method. The data taken for this research are words, sentences, phrases, and statements about cultural identity from the novel. The novel *Searching for Sylvie Lee* is the primary data source, including dialogue and narrative that represent facts and information about cultural identity. This primary data source can also be added with secondary

data such as facts and information about diaspora, cultural identity, and cultural dislocations from journals, books, articles, and news.

This research uses one work as a data source, namely the novel *Searching for Sylvie Lee* [2] by Jean Kwok. This novel is still relatively new, so few studies raise this novel as a research corpus. However, research has been carried out that focuses on Jean Kwok's authorship as the author of the novel *Searching for Sylvie Lee*, such as research written by Ningtyas [3] and also such research by Ningtyas and Usma [4]. Ningtyas' research discusses Charlie Wong's characteristics in the novel *Mambo in Chinatown*, who searches for his identity. This study uses the diaspora theory of Homi K. Bhabha. Both Ningtyas and Usma's research discusses the character Kimberly Chang, in *Girl in Translation*. The difference is that Ningtyas and Usma's research discusses the postcolonial identity of Kimberly Chang, who is diasporic. Their research focuses on language uses with postcolonial theory.

Besides, some studies raised the same topic as the focus of this research, for example, research conducted by Jacobs [5], Rananda et al [6], and Febriani [7]. The three studies have something in common; they use Stuart Hall's theory but have different results. Jacobs' research tried to explain the issue that exists in South Africa, which has resulted in four female literary writers who symbolize an influential figure in South Africa named Winnie Mandela. Meanwhile, the second research conducted by Rananda, Agnes, and Widisanti showed that the main character gets two kinds of discrimination, directly and indirectly. In contrast, the main character's social discrimination is part of a form of social identity. The results of the third research conducted by Febriani were four, namely (1) socio-historical, the works of Hanum Salsabiela Rais and Rangga Almahendra with Islamic values by making Europe the history of Islamic civilization; (2) the structure of the *99 Cahaya di Langit Eropa* novel includes themes, story facts in the form of plot, characterization, and setting; (3) Islamic cultural identity reflected in the novel *99 Cahaya di Langit Eropa* through seven cultural elements, including language in Arabic calligraphy on the *kufic* plate. The knowledge system of European society upholds the Cordoba philosopher Averroes or Ibn Rushd. The social system or social organization as a place for all religions to coexist is a transfer of the values of harmony in life between religious believers. Living equipment systems and technology in Europe kept Islamic civilization intact like lens technology. The livelihood system of Muslim residents resides in Vienna as Natalie's trading is according to Islamic teachings. In the religious system in Europe, the largest religions are Christianity and Catholicism. Arts in the form of flamenco dance in Spain; (4) implementation of the research results of the novel *99 Cahaya di Langit Eropa* as literary teaching materials in high school, including literary functions, literary learning functions, criteria for literary teaching materials, and literary learning steps. The learning process is adjusted to

the competency standard number (7) and primary competency number (7.2) based on the applicable curriculum.

In analyzing the novel *Searching for Sylvie Lee*, Stuart Hall's theory of cultural identity is used. Stuart Hall argues that cultural identity is not something clear. Without problems, because cultural identity is a product that is never finished, it will always be in the process of forming and being formed in a representation. Hall says that there are two ways to think about cultural identity. The first is to position cultural identity in one culture. The second is to position cultural identity by recognizing similarities and differences. In this second sense, Hall also said that cultural identity is how a person forms himself as becoming and being.

According to Hall [8] he explains about cultural identity whose identification problem is not fixed. Identity is something that never stops forming, not just something that exists but something that continues to be. Identity is continuously formed within the framework of history and culture, something that is positioned at a place and time, according to the context. Hall also described identity as something that is always changing and never permanent. Therefore, a person can experience a change in identity, along with the development of his life.

## 2. IDENTITY

Identity is something that is always changing over time. Many immigrants experience this change because they undergo an adaptation process to keep their original culture in a new place, but changes in identity are possible over time. Language and cultural representations can be used to see a change in identity in an individual. Identity and cultural differences are also closely connected. On the one hand, cultural difference constructs different identities. That is to say, culture can shape the individual, and the individual can create himself or herself through culture. Hall claims that "the word 'culture' is used to refer to whatever is distinctive about the 'way of life' of a people, community, nation or social group. Alternatively, the word can be used to describe the 'shared values' of a group or of society". Therefore, the cultural difference has the function of distinguishing and preserving group identity. On the other hand, people who have the same identity will share the same distinct culture. Just as Hall believed, "members of the same culture must share, broadly speaking, the same 'cultural codes'".

The main character of this novel, *Searching for Sylvie Lee*, through her characteristics, shows a cultural complexity because she came from China, lived in the Netherlands as a child, and then immigrated to America.

America is well-known as the ideal place for someone to have a better life. The statement causes people from all over the world to migrate to America with the hope of a better future that they will find a job much better life than

their home country. However, not many people know that America itself is a land of less friendly to immigrants, especially to those included in minority groups, such as Chinese immigrants. They have to struggle with their own lives and gain acceptance from society. They will not gain public acceptance if they do not learn the American language and culture. This is what causes many Chinese immigrants to live in one community like Chinatown. In the novel, Sylvie Lee sees America as her new residence to gather with her family, unlike the Netherlands. As an immigrant, Sylvie Lee did not care about the situation and the immigrant status at first, but Ma, her mother. From the start, Ma was concerned with the environment and the surrounding community, so she and her family lived in the Chinatown area. It made difficult for Sylvie Lee to adapt when she is at school and in environments other than her home area. She began to feel different, and her environment was less accepting of her differences. Since then, Sylvie Lee tried to change her life and tried to get a decent and good life because she felt Ma and her family were too late to grab that opportunity.

According to Hall [8] the process of changing identity is seen and identified through observing the behavior transformation. Hall believes that different environments bring different history, culture, and experience, which emerge different impacts on identity development; therefore, identity is unstable products that made and changed within the history, culture, and experiences. The process of changing identity is also experienced by the main character Sylvie Lee as an immigrant who sees America as a foreign place, far from home and different from what she has imagined and expected physically and psychologically. As according to Kwok [2] in her novel:

No matter how many years I lived in America, I always dreamed of Dutch. Dutch was something that belonged to me, or so it seemed when I left the only country I had ever known. It was a complex language, filled with challenging sounds and wrapped word order. Despite its intricacy, it was the language of my soul.

In the above quote, Sylvie Lee's feelings of longing and regret are normal feelings felt by immigrants because they have difficulty adjusting to new places and cultures. Basically, they have to try their best to adapt to the new culture in the new place. An immigrant's feeling like this is very different from someone who is not an immigrant or someone who always stays in one place because an immigrant will find many different experiences from where he comes from. An immigrant who goes to a foreign land permanently always has a purpose from the first place they planned to get away; mostly the purpose is to get a better life. An immigrant will always feel disappointed, sad, and even regretful when he first sets his foot on a foreign land by seeing the reality that the foreign land, she or he dreams of does not match her or his expectations. This is usually because they lack knowledge; the basic ones are language and culture. An immigrant even has to struggle to survive in a new land.

This kind of process causes an immigrant to have psychological problems. They will feel rejected by the surrounding community in a strange land which then affects their self-esteem, and they even have feelings of being ostracized by people.

An individual who moves from one place to another and lives permanently or temporarily will face language and cultural problems. To assimilate well they have to react, adapt, and learn new languages and cultures. Many of the immigrants choose to live in their home country communities to blend in more easily. This was done by Ma, the mother of Sylvie Lee. Ma thinks that living in Chinatown will make everything easy and helpful. Unlike Ma, Sylvie Lee feels that she should be accepted in America because living in Chinatown does not help her adjust to the new American culture but Chinese culture since she never lived in China before. The cultural complexity and psychological problems experienced by Sylvie Lee are the influence of her new environment outside when she is at school, at university, and work. At the same time, at home, she returns to being the figure of Sylvie Lee, who was raised in the realm of a Chinese immigrant family.

The differences between the cultures when she was a child in the Netherlands, when she was in the realm of Chinese immigrant families, and when she was in America make her confused initially, so she starts to avoid people and focuses more on getting great career and money. She sees everything in America differently, from the weather, food, clothing, the people around him, schools, and so on. She struggles to adapt to her new environment because she realized she had nowhere else to live, but in America with her family. According to Mening [9] cultural dislocation causes a person separated from the homeland, community, language, and cultural practice that contribute to identity.

This cultural difference then makes Sylvie Lee experienced cultural dislocation. She has no friends in the school environment since she feels that her friends always discriminate against her physical and body shape. Even within the Chinatown community, she feels less suitable because her identity is indirectly confused with the American lifestyle and culture. In the realm of the family, she no longer feels openness to each other. This makes her more comfortable to keep all her problems and complaints of the day in her mind. Cultural dislocation causes a person to begin to lose his identity and psychological anxiety that allows a person to adhere to new customs and cultural values only for interests other than for himself.

Among those problems that she had to face, Sylvie Lee also experiences psychological anxiety due to her inner conflict. She feels a sense of emptiness and loneliness, which makes her continue to shadow her past when she lived with her grandmother in the Netherlands. When she was a little, her grandmother took care of her and paid attention to her, which leaves a beautiful memory. As according to Kwok [2] in her novel:

I felt as if I was returning to a safe haven—east, west, home was best. I was going back to the place where no one had ever needed me to be extraordinary. How many times had I dreamed of going home over the years? Why had I never returned before now?

However, over time, Sylvie Lee is being influenced by American culture, making her increasingly aware that if she wanted to be successful, she had to learn American cultures and languages at school. As according to Kwok [2] in her novel:

I wanted to escape my poor background and forget about ugly Sylvie with the crooked tooth and eye patch.

Sylvie Lee always gets good grades in school because of her persistence in studying to be accepted in American society which will make her able to change her life. This situation faced by Sylvie Lee indirectly changes her identity.

### 3. CULTURAL IDENTITY AND DISLOCATION

According to Kwok [2] in her novel:

When I was nine years old and newly arrived in the United States, I had to wear that hated eye patch and the American kids had laughed at me; for that and my accent and my crooked front tooth. I could speak only a few words of English then. Even after I learned the language, I kept the

accent that, for many years, they thought was Chinese — chink, go home to China, you can't even talk right, stupid Buddha head — but was actually Dutch.

Sylvie Lee moved to America when she was 9 years old. She moved from Netherlands' comfort with her grandmother to live and reunite with her family in America. When she is in America, she is confused and does not understand anything because her mother, Ma, father, and Pa also do not know American culture and language, not even English. As an immigrant, Sylvie Lee wants to be someone who can be accepted by society and the environment. She moved from a small country to a large and liberal country, while the culture she has understood since her migration is Chinese. As according to Kwok [2] in her novel:

Her warm arms, her smell of Nivea cream and Chinese hair gel, of the rice and meat porridge she made for me and Lukas after school, of warm caramel waffles from the street markets and licorice in long, pointy plastic sacks.

America is known as liberal country because it offers freedom and provides opportunities for immigrants to become part of American society. Sylvie Lee was initially afraid and disappointed, but she began to make changes by understanding American culture, which then paid off her least expectation by being successful in America.

**Table 1.** Journey of Slyvia Lee's Migration

Country	Netherlands	America		Dutch Netherlands
		Queens	New York	
Age	Age Phase 0-9 years	Age Phase 9-33 years		Returns to visit grandmother
Language	Fluent in Dutch	Adaptation progress to English - America	Fluent in English - American	Very good in using American English
Residence	Live with her biological grandmother and the Tan family	Lives with her parents, Ma and Pa, and his sister Amy	Lives with her husband, Jim	The state she was lonely and alone
Problem	Her uncle and aunt didn't consider Sylvie Lee part of the family	Both of her parents were busy making a living, so they didn't pay much attention to Sylvie Lee	Her husband was busy working with cheating, so that Sylvie Lee fell because she felt betrayed	Sylvie Lee hopes that Grandma will be the last port that has always been in her mind
	Experience discrimination because her race came from China when she was a child	Experience class issues, racism, and discrimination in the home and school environment	Wake up from social issues and try to be an independent woman and never give up	Losing the guardian angel figure who has been a figure of encouragement in the twists and turns of his life
	Having an aunt who doesn't like him and always tries to get rid of him	Have money issue or difficult economy	Have a dream to fight for his family from an economic downturn	Her family's dark secrets influenced her identity, personal life, and love life
Culture	She understands a little Chinese from her grandmother and is thick with Dutch culture	Understanding her family's strong Chinese culture, also she studied American language and culture	Jim's family is straightforward with their son-in-law's cultural differences	Able to adapt in various places with various cultures
Personality	Naive, loving, and extrovert	Loving, introverted, and happy with herself	Extroverted and trying to make peace with yourself	Individuation

Sylvie Lee has consciously changed her ideology while living in America. She accepts the American ideology to be part of America by going to school and studying until she was awarded a scholarship to pursue higher education. In contrast to Ma and Pa, who do not have an educational background and understand English. This includes Sylvie Lee's strategy for acceptance in American society. She had to go through various struggles with good and bad to be a part of America to have a very well-established and good life in America. As according to Kwok [2] in her novel:

I was an impoverished, awkward girl who got into Princeton on good grades, unlike another girl I knew whose father had enclosed a check for half a million dollars with her application fee. She could fish with a golden hook. We were so poor, they had even waived my fee — always the scholarship student, the brain of the class, the girl in the ill-fitting clothes. But those who wish to eat honey must suffer the sting of the bees.

The focus on good grades by being a model student in the school is part of ideological change. That is why Sylvie Lee never hangs out with American friends because she knows that she will never be accepted because of her physical form, accent, and culture. As according to Kwok [2] in her novel:

I told myself I did not need friendships. When you were different, who knew if it was because of a lack of social graces or the language barrier or your skin color?

Sylvie Lee dreams that she will live a happy life without feeling the emptiness she has felt so far. While at school, she did not have friends, while at home, she was the same because her parents worked and adhered to a Chinese culture that was not too open and spits out a sense of love and affection. This Chinese culture makes Sylvie Lee often spend more time with her younger sister Amy than the whole family. Sylvie Lee feels that she is more like a babysitter than a daughter to her parents.

Sylvie Lee changed her ideology to be more open or open-minded like an American since she was educated in America by understanding the character of everyone he met. Learning English and going to school made Sylvie Lee change not only her identity but also her ideology. Sylvie Lee then applied the American ideology of openness since she was a teenager to adulthood. The way Sylvie Lee has done things to solve problems in America shows that she is no longer herself who she was when she first moved to America. As time went by, she started doing what her office friends did, such as going to parties, dating, and having casual sex with his girlfriend without getting married first. Such things do not represent a typical Chinese girl.

Sylvie Lee considers herself to be an American because many in society and the community have accepted her. In the end, she achieved all of her dreams, became an established person with the job she dreamed

of, married a Native American, owned a luxurious home, and was able to support her younger sibling's school fees and her parents' needs. However, all these things she got only for an instant because she ended up cheated on by her husband, quit her job, and chose to go to the Netherlands to meet her grandmother. When her grandmother died, her grandmother suggested to make her funeral the way she wanted. This makes Sylvie Lee experienced a negotiation process between American culture that she had adhered to and a fusion of Chinese and Dutch culture.

The memories that she had been missing in her mind while in America returned to her, so that she chose to stay in the Netherlands. However, her constant presence in the Netherlands made her remember her past even more. As according to Kwok [2] in her novel:

It was a risk, returning to what I cherished as my homeland. I dreamed of plaice and yet I ate flatfish; I always expected too much. Yes, that was the reason I had never gone back to the Netherlands on vacation, not even on our marriage trip. I had changed and I was terrified that my dream of the one place I truly belonged would be overwritten and I would have nothing left, no solace at all.

During this time, Sylvie Lee thinks that her dream is to return and live her life as when she was a child in the Netherlands. However, since moving to America, Sylvie Lee no longer remembers that dream; she is immersed in the culture and life in America. This makes her always filled with the shadow of her grandmother, who still lives in America, because this is the only way for her to remember the sweet and warm memories of her time in the Netherlands.

As stated by Stuart Hall, cultural identity is something that is continuously shaped and fluid, changing according to the context. This relates to Sylvie Lee's character, who will continue to experience changes in her life and in her identity over time and age. As she grew older, slowly, Sylvie Lee began to come back into contact with Dutch and Chinese culture and had the feeling of settling back and becoming Dutch. She started hanging out and interacting with people, so she slowly began to leave her habits while living in America gradually

These changes in identity are no longer influenced by the community and family environment, but her own mind that has always been changed while in America. These changes created a distance between herself and the people surrounding her.

#### **4. CONCLUSION**

*Searching for Sylvie Lee* is a novel that talks about the process of identity and cultural dislocation experienced by immigrants. The experience of an immigrant like this aims to adapt to a foreign environment and land.

An immigrant who moves from one country to another will experience many obstacles and problems the process of adaptation. They will have difficulty in learning the language and culture so that they are accepted into the government of the country or even in the immediate environment they live in.

This novel shows Sylvie Lee's life, a Chinese immigrant who has difficulty finding her identity and identity in her new environment. As a Chinese-born immigrant who grew up in the Netherlands then moved to America until finally she returned to the Netherlands, Sylvie Lee goes through many obstacles and problems to make her dream come true. She hopes to be a successful person in a foreign land because she has had nothing since she arrived in America. The cultural differences between China and America made Sylvie Lee confused, and one way to be accepted in American society is to study American culture and English with an accent.

Identity and cultural dislocation experienced by the main character Sylvie Lee in the *novel Searching for Sylvie Lee* proves that migration to America considered a condition for someone willing to accept a new culture and let go of his original culture. This happens because America is a free place for many immigrants to feel that there is more than enough to stay in America forever.

This novel also shows that the writer Jean Kwok tries to show that she is also the result of migration, and migration is not just moving from one place to another, but there is a very complex process as well within. This complex process includes culture, language, religion, ideology, and other aspects of life it so that aspects of the original land with this new or foreign land will negotiate and make an immigrant find his new identity.

The main character Sylvie Lee also shows that she, as an immigrant, eventually understands that she is no longer completely Chinese. This is because she no longer understands Chinese culture, language, and ideology. Nevertheless, she is also not completely considered an American because her physical shape, such as slanted eyes, skin color, indicates that he is part of the Chinese race. Sylvie Lee was caught in the situation being and becoming just as other immigrants also experience the same thing; for example, she is the author of this novel, Jean Kwok. She sees herself and immigrants as the result of cultural dislocation through the main character Sylvie Lee in the novel she wrote entitled *Searching for Sylvie Lee*.

## AUTHORS' CONTRIBUTIONS

All authors conceived and designed the study. Almas Aprilia Damayanti conducted the data from novel and wrote the paper. Lily Tjahjandari as the reviewer. All authors approved the final version of the study and agree to be published as international journal.

## ACKNOWLEDGMENTS

This work was supported by Universitas Indonesia's Research managed by Almas Aprilia Damayanti and Lily Tjahjandari.

## REFERENCES

- [1] Ownby, T. (1999). *American Dream in Mississippi: Consumers, Poverty, and Culture*. United States of America: The University of North Carolina Press.
- [2] Kwok, J. (2019). *Searching for Sylvie Lee*. New York: HarperCollins Publishers Inc.
- [3] Ningtyas, C. S. (2016). Charlie Wong's Identity as Second Generation in Jean Kwok's Novel *Mambo in Chinatown*. *Proceedings of International Conference on Language, Literary and Cultural Studies (ICON LATERALS)*, 29 October 2016. DOI: 10.21776/ub.icon\_laterals.2016.001.1.10
- [4] Ningtyas, C. S. & Usma N. D. R. (2014). The Dynamics of Kimberly Chang's Post-colonial Identities Seen through the Strategies of Abrogation and Appropriation in Jean Kwok's Novel *Girl in Translation*. *Allusion*, 3(1), pp. 23-31. <https://journal.unair.ac.id/download-fullpapers-allusiondfecb4d1392full.pdf>
- [5] Jacobs, J. U. (2006). *Diaspora Identity in Contemporary South African Fiction*. *English in Africa*, October 2006, 33(2). <https://hdl.handle.net/10520/EJC47919>
- [6] Rananda, M. I., Setyowati, A., & Widianti, N. M. (2020). Social Discrimination as Part of The Process of Forming The Main Character's Social Identity in The Novel *Wonder* By RJ Palacio. *Journal Albion: Journal of English Literature, Language, and Culture*, 2(1). 10.33751/albion.v2i1.1797
- [7] Febriani, L., Al-Ma'ruf, I., & Hasyim, N. (2016). *Identitas Budaya Islam Pada Novel 99 Cahaya Di Langit Eropa Karya Hanum Salsabiela Rais Dan Rangga Almahendra Kajian Antropologi Sastra Dan Implementasinya Sebagai Bahan Ajar Sastra Di SMA (Islamic Cultural Identity in the Novel 99 Cahaya Di Langit Europe by Hanum Salsabiela Rais and Rangga Almahendra A Study of Literary Anthropology and Its Implementation as Literature Teaching Materials in High School)*. [Unpublished Doctoral dissertation]. Muhammadiyah University of Surakarta.
- [8] Hall, S. (1990). *Cultural Identity and Diaspora* in Jonathan Rutherford (ed.). *Identity: community, culture, difference*. London: Lawrence & Wishart.
- [9] Marganingsih, M. (2010). *Ashima Ganguli's Diasporic Life in Jumpa Lahiri's The Namesake*. [Unpublished undergraduate thesis]. Universitas Negeri Jember. <http://repository.unej.ac.id/handle/123456789/24322>