



To Examine How the Namesake Represents Cultural Pluralism, Tolerance, and Peaceful Coexistence as Possible Responses to Cultural Difference in the Contemporary World

Javeria Baloch^a, Sana Bhurt^{*b}, Subhan Ullah^c

- a. Lecturer at Begam Nusrat Bhutto Women University, Sukkur
- b. Lecturer at Begam Nusrat Bhutto Women University, Sukkur
- c. Education Department PST Teacher

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ABSTRACT

This study uncovers the idea of cultural pluralism and peaceful coexistence in Jhumpa Lahiri's novel *The Namesake* (2003). Horace Meyer Kallen's cultural pluralism also recognize and appreciate the coexistence of diverse cultural groups within society as its theoretical foundation. This study used qualitative method of research and textual analysis. In order to explain this idea, everything was observed and examined from this novel. Through the experiences of the Ganguli family, *The Namesake* examines the effects of cultural diversity on society, the characters' exposure to various cultures, and the significance of cultural pluralism in the contemporary world. This viewpoint is particularly relatable in the worldwide world of today, as migration and cultural interaction continue to influence our social and private lives. Gogol's son is likely to grow up in a world where his cultural identity is more flexible and changeable at the end of novel, highlighting the continued significance of cultural heterogeneity in forming identities in the contemporary world. This study emphasizes all three components of harmonious coexistence like tolerance, be forgiving, and seek justice. It examines the positive effects of cultural diversity in Lahiri's *The Namesake* novel and to emphasize the value of cultural pluralism in the modern world as it is portrayed in the novel have all been accomplished.

1. Introduction

Culture refers to person's overall understanding of who they are and how they relate to the nation and its citizens. It encompasses the society's knowledge, attitudes, behaviors, values, music, and artistic expression. The last 25 to 30 years have been fruitful for drawing attention to cultural differences in behavior and development, and much research has illuminated culturally particular developmental trajectories. Today, it is widely recognized (and maybe even taken for granted by many) that culture matters and that culture influences behavior and development. (Catherine Raeff 2020)

Edward B. Taylor (1871, p.1), also explained this concept by explaining that culture encompasses not just people's knowledge, attitudes, and beliefs but also their abilities and capabilities individual acquire as a member of their society. Within this framework pluralism appears as an important social principle. It refers people from different racial, ethnic, religious, and social groups continue to participate in and develop their customs and unique interests. Through such cooperation, pluralism promotes interdependence and strengthens national cohesiveness.

* Correspondence to: Lecturer at Begam Nusrat Bhutto Women University, Sukkur
E-mail address: sana.bhurt@bnbwu.edu.pk (S. Bhurt)



To understand cultural pluralism, it is important to first define the concept of cultural pluralism. Pluralism is a state of affairs in which a multiple groups or institutions are operative within society. In this context, diversity is not only present but also recognized and sustained Kamila Ziółkowsk

Weiss (2020) . According to the Merriam Webster dictionary, cultural pluralism is the state in which several social or ethnic groups attempt to create their own cultures within larger societies. The idea of cultural pluralism has intellectual roots in the transcendentalist movement, an American literary, political, and philosophical movement emerged in the early 1800s. Transcendentalists believed in the potential for a new and progressive era and were critical of the rigid conformity and uniformity of modern society or progressive period. Later conversations about cultural variety benefited from their emphasis on individualism and moral freedom. The concept of cultural pluralism was further developed by prominent writers such as William James (1909), Ismail Khan (2025) Horace Kallen (1915), Randolph Bourne (1916), Louis Adamic, and Leonardo Coviello (1951). These scholars emphasized the importance of preserving cultural diversity while fostering social unity.

Jhumpa Lahiri, a well-known researcher of modern American literature, explores the complexities of cultural heterogeneity through the character of Gogol Ganguli in *The Namesake*. Gogol's journey of self-awareness reflects the tension between his Indian roots and American upbringing serve as an example of the difficulties encountered by other immigrants. Lahiri's narrative demonstrates how navigating many identities in a multicultural culture may lead to conflict as well as richness due to cultural pluralism. To analyze *The Namesake's* cultural plurality and peaceful coexistence in light of today's more heterogeneous society can help us understand the novel's relevance. Recent research, shows how Lahiri's writings connect to current discussions about identity politics, the diaspora, and the blending of cultures in 21st century. Moreover, Xue (2021) argues that the novel's portrayal the experience of immigrant provides critical understandings into the psychological effects of living across cultures and the difficulties of cultural integration.

Building on these perspectives, this study attempts to contribute to the broader discourse on cultural diversity by examining *The Namesake* through the lens of cultural pluralism. It demonstrates how literature can shed light on the difficulties of negotiating several identities and provide insightful perspectives into the possibilities for peaceful coexistence in an increasingly interconnected world.

2. Literature Review

2.1. Concept of Cultural Pluralism

Concepts of cultural heterogeneity are referred to as cultural pluralism; the word is used to contrast them with substantive individualism. Pluralism indicates anti-monadism. From the atomistic perspective of plurality as a group of independently existent and uniquely defined cultures to the perspective of culture as an inherently heterogeneous phenomenon in which discrete clusters cannot be distinguished, accounts of cultural pluralism cover a wide range.

Between these two extremes, different schools take into consideration diverse interpretations of cultural borders, ranging from less to more porous. The mutually implicit concepts of identity, difference, and boundary serve as the foundation for opinions on cultural pluralism. Scholarly ideas frequently have an ideological bent, as demonstrated by the widely held "liberal pluralism" idea. How two (or more) cultures are defined and, hence, what constitutes cultural identity determines how cultural pluralism is constructed. (Olteanu Allen, 2021).

2.2. Peaceful Coexistence in Literary Discourse

It refers to coexisting peacefully as opposed to continual animosity. It is a strategy for maintaining harmony amongst people or groups who have radically different political, religious, or ethnic beliefs and systems. Mutual non-interference in one another's domestic matters and respect for one another's culture and religion are two essential tenets of peaceful cohabitation. Ways to promote harmony in your community conflicts can keep people from leading secure, contented, and fruitful lives. Encouraging peace in a community is a remarkable task that frequently calls for the effort and commitment of numerous community members. Nonetheless, by fostering positive relationships with your neighbors and taking steps to address violence, you may contribute to the advancement of peace in your neighborhood. To live in harmony with diversity, the following principles are important such as be tolerant, be forgiving, and seek justice. (Ohene 2023).

2.3. Comparison of Indian and American societies in *The Namesake*

There are many studies conducted on this novel which are on the namesake novel by Jhumpa Lahiri. One of the studies (Ayu Melati Ningsih, 2024) presents a comparative comparison of Indian and American society. An Indian man who was raised in the United States but was born in Calcutta, India. The book looks at family, culture, and identity. Indian and American civilizations are portrayed in this book in opposition to one another. Individualism, freedom, and pragmatism define American culture. In the meanwhile, spirituality, tradition, and solidarity define Indian culture. The goal of this novel's comparative cultural analysis

is to investigate and decipher the intricate cultural interactions that are portrayed in the story. The purpose of this analysis is to shed light on the intricacies and subtleties of Gogol Ganguli's journey as he adjusts to his American culture and Indian ancestry.

Furthermore, the recent study of (T. Uma Parameswaril, 2023) Examining Cultural Identity in *The Namesake* by Jhumpa Lahiri. *The Namesake* by Jhumpa Lahiri explores at the subtleties and ambiguities of cultural identity in the context of immigration. The Ganguli family, who are Indian immigrants in the US, struggle with maintaining two identities, which is explored in depth in this story.

3. Research Methodology

The researcher used qualitative research methodology in this study. Creswell (2018) claims that qualitative research explores and understands human or social concerns by drawing on a variety of methodological traditions. In order to facilitate thorough research and uncover nuanced understandings of the subject, the qualitative technique was used. (Alam et al., 2021; Alam et al., 2024; Ishtiaq, 2022; Milon et al., 2023; Milon & Ali, 2023).

3.1. Participants and Sampling Procedure

The researcher used textbook of *The Namesake* novel, twenty articles, and review papers make up the total population of the study. The chosen content had a strong connection to the topic.

3.2. Data Collection

The Jhumpa Lahiri's (2003) novel *The Namesake* serves as the major source of data collection for this study. The novel serves as the study's primary text and offers the essential narrative and thematic content for in-depth textual analysis.

The researchers used additional data from a variety of secondary sources to support and contextualize the findings. In order to bolster, elucidate, and enhance the understanding of the original data extracted from *The Namesake*, these sources were studied. Academic books, peer-reviewed research articles, and earlier scholarly studies that critically examine Jhumpa Lahiri's writings, diasporic literature, cultural identity, and multicultural theories are among the supporting references. Additionally, relevant information on *The Namesake* that could be found on reputable scholarly websites and online literary databases was reviewed.

3.3. Ethical Consideration

Ethics, according to Resnik (2020), are a system of moral standards of behavior that govern how a person or group of individuals make decisions. In this study, sources such as news stories, social media posts, public records, and literature were examined using textual analysis. Traditional ethical considerations regarding participant consent and confidentiality are decreased because the research only uses pre-existing textual resources rather than direct interaction with human subjects. Every text utilized in the analysis came from reliable, publicly accessible sources. In order to respect intellectual property rights, suitable citations and attributions were made.

4. Data Analysis

Creswell's groundbreaking book "Qualitative inquiry and research design choosing among five approaches" (2017) discusses text analysis. He places text analysis inside the qualitative research framework. Researcher used textual analysis to examine and extract important information, trends, and insights from textual data. Data for the study work was came from a variety of sources, Including *The Namesake* novel, research papers, articles, social media posts, etc. The researcher emphasizes that in order to understand people's particular experiences, find recurrent themes, and develop interpretations, qualitative researchers usually use systematic analysis of textual material.

To get insight and comprehension from the examination of textual material. The results are interpreted by scholars to answer research questions or gain a deeper understanding of the text's content. Examining *The Namesake* novel's text within the framework of cultural pluralism theory and peaceful co-existence is the main objective of the study.

5. Results And Discussion

5.1. The Importance of Cultural Pluralism and Peaceful Coexistence in the Modern World

Kallen believed that the idea of cultural pluralism encouraged equality amongst various cultural groupings. He believed that all cultures were equally important and that differences should be honored. He believed that a truly democratic society was one " whose programs liberate these individualities and lead them into a fellowship of freedom and collaboration, and whose institutions promote individuality in groups, individuals, and temperaments." Cultural diversity was crucial to this concept" [p.14-16] He maintained that the establishment of "the federal republic" would achieve such a society, where individuals from various ethnic backgrounds could coexist peacefully in their private lives and work together in public life (i.e., political,

economic, and commercial activities). The core ideology of the federal republic was a democracy of nationalities, working freely and independently through shared institutions to achieve self-realization by making men better according to their sort." (p 16). Because English is "the language of great tradition," people should speak it in public. However, people should speak their native tongues at home because "Every nationality would have its own unique dialect or speech, as well as its own distinct and unavoidable forms of intellectual and aesthetic expression, for its emotional and involuntary existence." [p. 17]

Kallen's belief in the absolute character of ethnicity served as the foundation for his concept of cultural pluralism. According to him, ethnic characteristics are essential and hence unchangeable. Since ethnicity was genetically inherited, giving up one's ethnic identity was challenging, if not impossible. Therefore, a society composed of multiethnic groups, such as the United States, must embrace the distinctions and retain each group's own culture in order to promote harmony among people from different backgrounds. [p. 18].

5.2. Elements of Cultural Pluralism

To incorporate the elements of cultural pluralism theory using direct references from *The Namesake* by Jhumpa Lahiri, researcher align six key elements with specific lines from the novel. Here is a detailed breakdown.

5.2.1. Cultural retention

The maintenance of customs within a prevailing culture. "Being a foreigner is a kind of lifelong pregnancy, a never-ending wait, a constant burden, and a constant feeling out of sorts," Ashima is starting to realize. Ashima's battle to maintain her Bengali identity in a strange country is reflected on (page 5). They learn how to roast turkeys, but they rub them with cayenne, cumin, and garlic. Christmas is observed by them, but with Hindu prayers.

5.2.2. Assimilation and adaptation

Preserving one's cultural identity while assimilating into the prevailing culture. However, Gogol occasionally wishes his parents could change to become completely American parents. (pages 49–50) Gogol's annoyance at his parents' failure to blend in with their peers' families. "Ashima experiences loneliness and homesickness, but she learns to cook American food, shop for groceries, and converse in English with neighbors." Ashima maintains her traditional customs while adjusting to her new life.

5.2.3. Cultural identity and Self-Definition

Navigating one's identity and sense of belonging in different cultural contexts. Gogol had heard in history class that a person's name is precious and untouchable in India. However, the name is meaningless, casual, and readily interchangeable here in America. (page 28) As a representation of his mixed identity, Gogol struggles with his name. "It is the name he has chosen for himself and that has guided him throughout his life; it is not the name he was born with, nor is it the one that appears on his birth certificate or his eighth-grade diploma." (page 81) Gogol tries to reinvent himself in an American setting by changing his name to Nikhil.

5.2.4. Mutual Respect and Tolerance

Recognizing and honoring ethnic diversity in a community. "Gogol feels completely accepted by Maxine's family, who invite him to stay at their summer home and make him feel at home in a manner that his own family cannot." "He attempts to explain to her how his parents, who have lived in America for many years, never consider it to be home for some reason." (pages 104–5) Gogol makes an effort to help Maxine and his parents understand one another.

5.2.5. Intergenerational Conflict

Conflicts between generations brought on by varying cultural norms. Ashima tells Gogol, "You remind me of everything that followed," refusing to address him by the name she still finds it difficult to say out loud. the generational divide between Gogol's quest for freedom and Ashima's conventional ideals. "Why must I constantly remember it?" Frustrated by the incessant reminders of his parents' Bengali customs, Gogol demands. Gogol is resentful of his parents' cultural demands. (pages 132–35)

5.2.6. Hybrid Identities

To combine aspects of other civilizations to produce a new identity. Gogol knows that his parents and all of their Calcutta-based pals are exclusively Bengali. Life is a series of lonely lunches here. Gogol's mixed character as he moves between two cultures is shown in Chapter no 4. Despite being Bengali, Moushumi is unlike any other person Gogol has ever seen because of her own history of disobedience and assimilation. (page 104) The marriage of Gogol and Moushumi is a reflection of their distinct yet similar hybrid personalities.

5.3. Peaceful Co-Existence

In the namesake novel, all of these components highlight the value of cultural diversity. A key factor in preserving the nation's cultural diversity is peaceful cooperation. Researchers examine *The Namesake* novel through the lens of peaceful coexistence after thoroughly analyzing it on favor of cultural tolerance. Using specific passages from Jhumpa Lahiri's *The Namesake*, an analysis of the novel in light of Nikita Khrushchev's peaceful coexistence principle demonstrates how themes of identity, culture, and relationships mirror reconciliation and coexistence. Analyze the novel on three elements of peaceful- coexistence be tolerance, be forgiving, seek justice

5.3.1. Be tolerant

Khrushchev's appeal for tolerance is reflected in Ashima's first difficulties adjusting to a foreign culture in the US. She exhibits patience and resiliency by being willing to live in this new setting. "Being a foreigner is a kind of lifelong pregnancy, a never-ending wait, a constant burden, and a constant feeling out of sorts," Ashima is starting to realize. Ashima's ability to tolerate her new existence demonstrates her attempt to live in harmony with a foreign culture, despite the fact that it can be alienating and unsettling. (page 11). The fact that Ashoke and Ashima chose Gogol's name shows how open they are to combining different cultural influences. This tolerance is consistent with Khrushchev's view that diversity should be respected. "He will be referred to as Gogol," Ashoke says. "Just for the time being, until we discover something else." (p.23) The parents' temporary but deliberate choice to name their baby Gogol exemplifies tolerance by demonstrating their ability to adjust to changing circumstances without imposing strict customs.

Gogol's initial incapacity to accept the coexistence of his twin identities is demonstrated by his rejection of both his name and his ancestry. "He hates that his name is Russian rather than Indian or American, that it is absurd and unrecognizable, and that it has nothing to do with who he is." (page 85) The internal conflict that Khrushchev's idea of tolerance aims to overcome by teaching people to accept and integrate their diversity within themselves is highlighted by Gogol's hatred of his own identity. Gogol's relationship with Maxine demonstrates his momentary embrace of a way of life completely at odds with his family's customs.

By the end of the novel, Gogol begins to accept his dual identity, showing tolerance for both his Bengali roots and his American upbringing. "He questions how his parents left their homes, knowing that they would never be able to return and live without the comforts of the place they had known their entire lives." (P.226) Gogol reflects on his parents' tolerance and adaptability, inspiring him to embrace his own complex identity and coexist with its diverse elements.

5.3.2. Be forgiving

Analyzing this novel, through the lens of forgiveness as a component of peaceful coexistence, as envisioned by Nikita Khrushchev, reveals how characters overcome cultural conflicts, personal mistakes, and emotional rifts. Forgiveness is central to their growth and reconciliation with themselves and others. Below is a chapter-wise analysis using exact lines from the novel.

Ashoke names Gogol after the Russian Researcher, a decision Gogol later resents. However, Ashoke's reasoning reflects his forgiveness of the traumatic train accident that shaped his life. "The accident that nearly killed me,' Ashoke says, 'is the reason for everything that followed. It is the reason I am still here, married to you, your father.'" (P.29) Ashoke's ability to forgive his past and embrace life reflects Khrushchev's idea of moving forward in coexistence despite past hardships. Gogol changes his name to Nikhil, a symbolic rejection of his parents' cultural values. Despite this rebellion, his parents do not confront him, embodying silent forgiveness. "They do not say anything to him in protest; they do not ask him to reconsider." (p. 85) Ashoke and Ashima's quiet acceptance of Gogol's decision demonstrates their forgiveness of his rejection of tradition, enabling a path for eventual reconciliation.

Gogol's relationship with Maxine reveals his temporary dismissal of his cultural identity. Later, when the relationship ends, Gogol begins to understand his parents' sacrifices, forgiving himself for his earlier disregard. "Without people like them, without the unconditional love of his parents, he wonders where he would be." (p. 90). Gogol's reflection shows self-forgiveness, a crucial step toward embracing his dual identity and living in harmony with his heritage.

After Ashoke's sudden death, Gogol is haunted by his inability to spend more time with his father. However, he begins to forgive himself by cherishing memories of his father and fulfilling familial duties. "He was teaching me a lesson all along. To learn to remember. To learn to recall." (p.160). This acknowledgment of Ashoke's lessons signifies Gogol's journey toward forgiving himself for his perceived neglect, fostering emotional coexistence with his father's legacy.

5.3.3. Seek justice

Analyzing *The Namesake* by Jhumpa Lahiri through the lens of seeking justice, as related to Nikita Khrushchev's principle of peaceful coexistence, highlights how characters strive for fairness, balance, and acknowledgment in their personal lives and

cultural identities. This theme resonates in the characters' quest for understanding, respect, and fulfillment. Below is a chapter-wise analysis with relevant lines from the novel.

The naming of Gogol reflects a parental attempt to honor history and survival. However, Gogol later struggles with this name, seeing it as unjust to his identity. "In Indian families, a name is not something casual, nor is it meaningless. It carries significance." Chapter 2. This line captures Ashoke and Ashima's reasoning behind Gogol's name. Their effort to instill meaning and history seeks justice for their struggles, even if it is initially misunderstood by Gogol. Gogol legally changes his name to Nikhil, asserting his right to define his identity. This act reflects his pursuit of justice for his individuality amidst the cultural expectations placed upon him. "He has officially become Nikhil, a man who does not bungle his way through life." (p.180) Gogol's name change symbolizes his desire to claim justice for his sense of self, rejecting what he perceives as the burden of his parents' cultural impositions.

Gogol's relationship with Maxine exposes the inequality between his assimilation efforts and her inability to understand his heritage. Gogol begins to seek fairness in how he is treated and viewed. "For reasons he cannot explain, he feels angry with her for being so at ease, for taking it all for granted." (Chapter 7). This line highlights Gogol's realization of the imbalance in his relationship, as Maxine's privilege prevents her from appreciating his cultural struggles. He internally seeks justice for his experience. After Ashoke's death, Gogol reflects on his father's sacrifices and begins to seek justice for his family's struggles by reconnecting with his cultural roots. "All those years of his father's patient, methodical persistence, all that effort he knows was for him." Chapter 8. Gogol's acknowledgment of Ashoke's sacrifices represents an effort to bring justice to his father's legacy by valuing his efforts and reconnecting with his heritage.

5.4. Elements of Horace Meyer Kallen's theory of cultural pluralism and peaceful co-existence Unity without uniformity

Cultural homogeneity is not necessary for national unity, according to Kallen. Cultural variety and shared civic principles can coexist, enhancing rather than undermining societal cohesiveness.

This idea is shown by the Ganguli family's life in America. They preserve their cultural uniqueness while making contributions to American civilization. While cultural traditions strengthen identity, Ashoke's career success and Gogol's schooling serve as examples of civic engagement. As diversity becomes a source of strength rather than division, the story thus reinforces Kallen's view that unity can be attained without cultural conformity.

5.5. Cultural Autonomy

Kallen highlighted the significance of cultural autonomy, contending that cultural groups ought to be allowed to control their social and cultural customs without outside intervention. Through social events, religious rituals, and community networks, Bengali immigrant communities in *The Namesake* establish independent cultural spaces. Within American society, these areas enable cultural traditions to thrive on their own. Because it lessens cultural friction and upholds dignity, such autonomy promotes peaceful coexistence and closely reflects Kallen's pluralist beliefs.

5.6. Identity Crisis as a Result of Cultural Conflict

According to Kallen, when cultural plurality is rejected or compromised, identity conflict results. Social tension and psychological discomfort result from the suppression of cultural identity. This idea is best shown by Gogol's identity crisis. Internal conflict results from his attempt to assimilate and his rejection of his heritage. He doesn't feel at ease until he gets back in touch with his cultural heritage. Kallen's claim that conflict arises from cultural denial rather than cultural difference is supported by Lahiri's presentation.

5.7. Peaceful Coexistence Through Cultural Acceptance

The ultimate goal of cultural plurality is harmonious cohabitation. According to Kallen, societal harmony is fostered by cultural equality, respect, and recognition.

At the end of the novel, Gogol's past and present appear to have quietly reconciled. His acceptance of the novel by Nikolai Gogol, which was a gift from his father, represents acceptance of his cultural and personal background. This instance embodies Kallen's vision of peaceful coexistence and symbolizes cultural concord attained via pluralistic acceptance rather than assimilation. Pluralistic acceptance as opposed to assimilation, representing Kallen's ideal of harmonious cohabitation.

6. Discussion

This research study examines three key areas in Jhumpa Lahiri's *The Namesake*: the significance of cultural pluralism and peaceful coexistence in the modern world as portrayed in the novel.

In *The Namesake*, cultural pluralism is essential for understanding the complexities of modern, multicultural societies. Lahiri's portrayal of Gogol's journey emphasizes the value of embracing multiple cultural identities rather than erasing one's roots to conform to a dominant culture. Scholars like Suman Gupta, in "Globalization and the Impact of Cultural Pluralism in Jhumpa Lahiri's *The Namesake*", argue that Lahiri's work underscores the importance of cultural pluralism in today's globalized world. Gupta highlights how Gogol's eventual acceptance of his name and heritage reflects the necessity of recognizing and celebrating cultural differences in contemporary society. Lahiri critiques the idea of forced assimilation, advocating for an understanding of pluralism where individuals can simultaneously belong to multiple cultural worlds. Geeta Kothari (1999), in her essay "Cultural Pluralism and Identity in *The Namesake*", explores how Gogol's evolving relationship with his name, his family, and his Bengali heritage symbolizes the growing need for cultural pluralism in an increasingly interconnected world. Through Gogol's acceptance of both his American and Bengali identities, Lahiri suggests that cultural diversity should be seen as a strength, not a source of division. The novel also explores the implications of cultural pluralism for future generations. By the end of the novel, Gogol's son is likely to grow up in a world where his cultural identity is more fluid and adaptable, demonstrating the ongoing importance of cultural pluralism in shaping identities in the modern world. The significance of cultural pluralism is not just about individuals balancing two cultures, but about creating a society where multiple identities can coexist and enrich each other.

In the current study Gogol's name, which he was given at birth, serves as the primary emblem of his cultural struggle between his Indian and American ancestry. This starts in the first few chapters when Ashoke and Ashima give him the name "Gogol" after the Russian author; as Gogol grows older, this name causes him shame and uncertainty because it does not feel Indian or American to him. (pages 45–47) (Lahiri, 2003). Gogol feels "doubly alienated" in the other chapters that discuss his childhood and adolescence since he is neither totally Indian nor fully accepted as an American. Additionally, Nikhil's official name in order to conform to American norms, Gogol legally changes his name to Nikhil prior to attending Yale (college). After his father passes away later in the book, Gogol visits his mother and Bengali acquaintances, returns to his roots, and starts to embrace his cultural background. Additionally, Ashima and Ashoke, two first-generation immigrants, make an effort to preserve their culture through food, holidays, and family customs. Even while it can be challenging at first, exposure to different cultures can eventually result in personal development, empathy, and a stronger connection to one's roots. Their work affects how the kids perceive their heritage. These customs, which frequently surface later in life, continue to be a part of the children's personality even when they rebel. Confusion, stress, and identity crises may result from the second generation's encounter with a clash between the mainstream culture and their parents' culture. They have to decide which aspects of each culture to embrace or reject. Moreover, Horace Meyer Kallen's theory of cultural pluralism discards the "melting pot" which supports the coexistence of various cultural identities in a democratic society. By depicting the experiences of Bengali immigrants and their American born children as they navigate identity, belonging, and cultural continuity in the United States, Jhumpa Lahiri's *The Namesake* offers a vivid literary illustration of this notion. The novel depicts the conflicts and opportunities that come with cultural plurality via the lives of Ashima, Ashoke, and Gogol Ganguli. Maintaining Cultural Identity According to Kallen, cultural identity is a significant and enduring part of both individual and social existence rather than a passing stage that must be outgrown. As manifestations of cultural dignity, he highlights the significance of maintaining language, traditions, rituals, and religious activities. Ashima Ganguli's existence in America serves as an example of cultural preservation in *The Namesake*. She still follows Bengali traditions, cooks traditional Indian food, dresses in saris, participates in religious ceremonies, and has deep emotional connections to India even though she lives abroad. Kallen's conviction that cultural identity can endure migration is shown in her attempts to reproduce Indian cultural places in the American setting. Ashima's cultural preservation is portrayed as an affirmation of selfhood rather than a rejection of modernity, supporting the pluralist notion that maintaining one's identity is crucial for social and psychological stability. Through social events, religious rituals, and community networks, Bengali immigrant communities in *The Namesake* establish independent cultural spaces. Within American society, these areas enable cultural traditions to thrive on their own. Because it lessens cultural friction and upholds dignity, such autonomy promotes peaceful coexistence and closely reflects Kallen's pluralist beliefs. At the end of the novel, Gogol's past and present appear to have quietly reconciled. His acceptance of the novel by Nikolai Gogol, which was a gift from his father, represents acceptance of his cultural and personal background. This instance embodies Kallen's vision of peaceful coexistence and symbolizes cultural concord attained via pluralistic acceptance rather than assimilation. Pluralistic acceptance as opposed to assimilation, representing Kallen's ideal of harmonious collaboration.

7. Conclusion

This research study attempted to uncover peaceful coexistence and cultural pluralism in Jhumpa Lahiri's *The Namesake*. Cultural pluralism, according to Kallen, was an idea that encouraged equality amongst various cultural groupings. He believed that all cultures were equally important and that differences should be honored. This novel observes and analyzes everything in order to actualize this idea. Through the experiences of the Ganguli family, *The Namesake* examines the effects of cultural diversity on society, the characters' exposure to various cultures, and the significance of cultural pluralism in the contemporary world. By looking at articles and analyses, researcher observed that Lahiri's novel promotes accepting pluralism and hybridity

and helps readers comprehend identity as a complicated and multidimensional concept. This viewpoint is particularly pertinent in the worldwide world of today, as migration and cultural interaction continue to influence our social and private lives.

8. Recommendations

This study recommended other perspectives of the novel and Researchers should work on them in future:

1. How Lahiri uses literary techniques to portray the immigrant experience?
2. How the novel explores alienation and its after effects?
3. Diasporic consciousness: How the novel explores diasporic consciousness
4. How the novel demonstrates the struggles between new and old, assimilation and cultural preservation?
5. How the novel explores the interplay between inheritance and contemporaneity?

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