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### Abstrak

Penelitian ini membahas pemahaman dobel identitas yang dimiliki oleh Gogol Ganguli dalam novel *The Namesake* karya Jhumpa Lahiri, diakibatkan oleh dua budaya berbeda yang ia miliki. Lahiri menggambarkan ke dua-budayaan dan kesadaran identitas Gogol melalui proses pencarian identitas. Di dalam novel, Gogol tidak berperan sebagai tokoh utama, namun ia berpengaruh dalam perkembangan alur cerita. Pemahaman dobel identitas yang dimiliki Gogol berpengaruh dalam kehidupannya, di mana ia harus mengubah dirinya sesuai kondisi sekeliling; dia akan menjadi orang Amerika saat bersama rekannya, dan seorang India ketika bersama dengan keluarga dan kerabatnya. Oleh karena itu, dia tetap berupaya untuk menentukan identitasnya. Untuk memahami kesadaran dobel identitas yang dimiliki Gogol, penelitian ini menggunakan teori Double Consciousness oleh Du Bois. Ada beberapa konsep lain yang digunakan sebagai penunjang; mengenai imigran generasi kedua, pengertian kepribadian. Gogol mengalami proses akulturasi untuk mencari identitas. Maka dari itu, rumusan masalah dalam penelitian ini adalah; 1) bagaimana kesadaran akan identitas ganda digambarkan dalam novel *The Namesake*, dan 2) bagaimana Gogol mengatur dua identitas yang dimiliki. Pada akhirnya Gogol menerima dua kebudayaan yang ia miliki, tanpa menghilangkan salah satunya.

**Kata Kunci:** *double consciousness, second generation immigrant, identity*

### Abstract

This study discusses Gogol Ganguli's double consciousness in Jhumpa Lahiri's *The Namesake*, as a result of the dual cultures he had. Lahiri portrayed Gogol's bicultural and his double consciousness through the phase of finding identity. Gogol is not the main character of the novel, but his role influenced the plot of the novel. The double consciousness that experienced by Gogol impacted his lifestyle, in which he shift his self depending on where he was; he would act as American with his friends, and as Indian when he was with his family or relatives. Therefore, he kept struggling to define his identity. To understand his double consciousness, this study used Du Boisian double consciousness as the main theory. There are other concepts to support Gogol's identity; by using the concept of second generation immigrant and definition of self. As a second generation immigrants, Gogol went through acculturation process to find his identity. Hence, this study proposes two statements of problem; 1) how is the double consciousness depicted in Jhumpa Lahiri's *The Namesake*, and 2) how does Gogol manage his two identities. Based on the analysis, this study reveals that Gogol reconcile both cultures and he started to live as American as Indian eventually.

**Keywords:** *double consciousness, second generation immigrant, identity*

## INTRODUCTION

Naturally, when there is a novel with an immigrant-themed, there would be also an automatic connection with identity subjects. Especially for immigrants' children, they usually confuse with what their actual identity is. For example, the American immigrants' children. Their parents are not American, but they were born in America, which made them technically being American. Nonetheless, somehow, they are also shared their parents' identity, if not, their parents' traditional customs to say the least. Thus, it seems an immigrant child has two different identities, or bi-cultures, as the result of the distinct cultures or traditions they have. It indirectly causes

immigrants' children to be able to choose which cultures suit them best, or perhaps they would choose to accept those distinct cultures by acting differently under particular circumstances, or else, they would stay in-between and take some essential parts of the differences to create a new 'cultures'.

People who migrate to a new country would face some difficulties in adapting with the new environment. There would be many unwritten rules, or customs, traditions are different from where they come from. These aspects would lead people to have some determining obligatory that unfamiliar to them, that may let them feel unease with the new conditions because somehow, they are forced to oblige those rules. In other words, people in this modern post-colonial era are also could be considered as

colonized, due to those whom abandon their original identity, homes, to move and live in hegemonic control of a foreign country.

*The Namesake* tells about an Indian scholar who brought his wife to move and live in America, then have two children, Gogol Ganguli and Sonia Ganguli. Being an immigrant children usually made them forget about their parents' first identity, which is a non-American. They tend to feel more American, because being an American sounds more prestigious rather than their parents' nationality. However, Gogol did not despise his parents' identity as Indian eventually. He could accept and also adapt with those two different cultures. Gogol still kept his Indian tradition, unlike his sister, Sonia, she denied her parents' identity, and stood herself as an American.

Regarding on these distinctive cultures, it creates self-awareness to Gogol as to how he should act in some ways, which led him to be conscious of his duality. The way Gogol shifts his attitude, depending on where he is, shows that he is aware of the different cultures which become a consequence of being an immigrant. Although he was born in America, he still remembers with his parents' originally from. This is the common result of being an immigrant, which portrayed the idea of double consciousness by Du Bois.

Double consciousness itself is originated from the African-American life whose conflicting themselves whether they were Americans or Africans, or on what term they were considered as American or African. Although the idea was purposely for the African-American families back then, but it could still represent the life of immigrants and how they live with their duality cultures. Du Boisian double consciousness is widely known among literary scholars from his book, entitled *The Souls of Black Folk*. Du Bois (1903) stated that, "Their (African-American) behavior is influenced by what other people think ...." He also viewed the history of the American Negro as "the history of this conflict, a longing to achieve self-conscious manhood, and to merge his double self into a better and truer self (Bois, 2007, p. 9)."

## RESEARCH METHOD

According to the background of the study above, the problems are formulated as 1) How is the double consciousness depicted in Jhumpa Lahiri's *The Namesake*? 2) How does Gogol manage his two identities? This research uses double consciousness theory, especially Du Boisian double consciousness.

The main source of this research is a novel by Jhumpa Lahiri, entitled *The Namesake*, which becomes the topic as well. For supporting sources to analyze the topic is collected from books and journals with related subjects.

The researcher did a close-reading method to find the topic that will be discussed. Later on, the researcher will collect the data that suitable to be analyzed. After collecting the data, researcher will find any relatable sources to strengthen the arguments. Lastly, the thesis will be written based on the data that has been compiled.

## ANALYSIS

In this novel, double consciousness is experienced by Gogol, the immigrant child. Since Gogol is not the original immigrant, it suits to look through him with the concept of second-generation immigrant. By being immigrants, another thing that inseparable with their life is about distinctive cultures. In this case, Gogol is a child of Indian immigrants. Therefore, he endured two different cultures between India and American cultures, and it influenced his behavior in particular ways. Hence, this chapter will explain about double consciousness depicted in Gogol as a result he is a second-generation immigrants, as well as portraying the way Gogol managed his bicultural identity.

### Depicting Gogol's Double Consciousness

Double consciousness, according to Du Bois, is the sense of looking at one's self through the eyes of others—a twoness in one body; two souls, two thoughts, two unreconciled strivings. In Du Bois's case, it was African-American as the sample, in which at one time they feel American and a Negro; two conflicting ideals in one dark body (Bois, 2007, p. 3). Du Bois himself was an African-American descendant. Earlier in his book, he stated "Why did God make me an outcast and a stranger in mine own home? (Bois, 2007, p. 2)." From this statement, it could be concluded that Du Bois felt that he did not belong to America, while in fact he was an American. It is caused by his physical appearance, his blackness, that he could not get the opportunities and his contempt started to fade once he realized that those are not for him (African-American), but instead, it was "theirs" (Bois, 2007).

By being an African-American descendant, Du Bois experienced being treated inhuman and did not have the same chances as white American do, because he could not be both Negro or American at the same time. He thoughtfully stated that;

"[...] wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon his fellows, without having the doors of opportunity (jobs) closed roughly in his face (Bois, 2007)."

The statement above shows how non-American people whom lived in the country were being disregarded by others because of their racial backgrounds or skin color.

The gap among white Americans and non-white are inevitably noticeable. Negroes in Du Bois era were trying to achieve their duality "souls" by being Negro and American at the same time, to satisfy the two unreconciled ideals. Unfortunately, it ended up shaming themselves by creating wrought and havoc (Bois, 2007, pp. 3-4).

As time goes by, there are various immigrants that come and stay in the U.S, and it would create some new problems regarding on racial backgrounds. Du Bois even stated that the main problem of the twentieth century is the problem of color line—therelation of the darker to the lighter races of men in Asia and Africa in America (Bois, 2007, p. 7). This led to the condition of immigrant nowadays, in which they also struggle to find their self-identity in a new country, and for immigrants' children in particular. They were debating with themselves for which cultures they belong to, and it tends to drag them to value themselves through the eyes of American.

Living between two worlds, struggling between two identities at times, are effecting immigrants to act differently between personal and social identities, especially those who lived in diasporic society. Generally, immigrant-themed novel brought up identity issue; such as finding ones. Double-consciousness, or seeing things with two perspectives, is seen to emerge with diasporic communities, biculturalism, and identity. This duality concept is introduced by Du Bois with his "The Souls of Black Folk" (1908). According to Du Bois, his concept of double-consciousness is metaphorically stated as a veil; a second-sight in American world—a world which yields no true self-consciousness, but only let one self through the revelation of other world (Bois, 2007, p. 9). Double-consciousness suggests the possibility of bicultural existence which has implications for all groups (Schalk, 2011, p. 199). People with duality cultures are tend to build more than one self in one body; self and other. The basic self is when one sees and recognizes that they separated physically and mentally, while the other understands that the separated individual is not "the self" (Schalk, 2011, p. 200). In Gogol's case, he is "self" when become Gogol, and "other" when become Nikhil.

The conflict of identity and double-consciousness was oblivious in Gogol.

Gogol's double perspective reflected in two ways; when Gogol had childhood or nostalgic story, and when there were opposite thoughts from Gogol's perspective (Armendariz, 2007, p. 246). Moreover, perceiving identity is not only through figurations of childhood or nostalgic events, but how the self is constructed (Woodside, 2014, p. 160).

The first step that Gogol took to find his identity is by changing his name. He worried by what people would think about him when they heard his name. He changed his name to be "Nikhil" which he considered to be more Bengali than "Gogol", a Russian name. This simple act, changing name, reflects Du Bois' idea that "looking at one's self through the eyes of others, measuring one's soul by the tape of a world that looks on in amused contempt and pity. (Bois, 2007, p. 8)."

There was one moment when Gogol's father shared the story behind his name. This happened after Gogol changed his official name to be "Nikhil". Once the story ended, Gogol had an internal crisis, that "... the sound of his pet name [Gogol], uttered by his father [...] means something completely new, bound up with a catastrophe he has unwittingly embodied for years (Lahiri, 2003, p. 124)." In other words, this initiated Gogol's double perspective that led him to consciously feel his twoness; related to see one's self through others, as Du Bois stated, "One ever feels his twoness,—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body ... (Bois, 2007, p. 8)."

Later on, the plot started to focus on Gogol and his inner conflicts to find his "truer-self", as the result of merging his double self (Bois, 2007, p. 9). By merging these 'self', neither of cultures would be lost. Gogol kept developing his 'self' by separating between "Gogol" and "Nikhil", in which "Nikhil" was always denying his parents' cultural background, and believing that it will overcome the obstacles and influences from his Indianness. This self-concept differentiation would lead to mental health issues; individuals who saw themselves distinctly from their cultural origins would have lower self-esteem than the ones who follow the same path (Schalk, 2011, p. 202). It occurs to Gogol as well. Whenever he acted as Nikhil, the American man, he had more confidence than when he was Gogol, an Indian descendant.

Since Gogol is an immigrant child, he should realize and understand about his distinctive cultures, therefore, he paid more attention to some details of these cultures. Immigrant children are often raised in environments that similar to their homelands, whether it is ideologically or materially (Levitt, 2009, p. 1231). It also happened to Gogol when he slept at Maxine's home. His Indian's habit still lingered to him although he was in an American home;

—he is ambushed by the mosquitoes ... he longs for a mosquito net to drape over Maxine's bed (Lahiri, 2003, p. 143).

From the quotation above, it indirectly stated that mosquito net does not exist in American custom. Since it was Gogol's habit from his parents' culture, he

unconsciously got carried away even when he far from home. This is shown that parents' way in creating similarities to their homelands had influenced their children's habit at some points. Whichever it is, Du Bois considered that recognition of selves, or self-consciousness is the way to perceive one self in the world; to define the identity of the person (Hernandez, 2009, p. 132).

In addition, this feeling of twoness stimulated individual to reconcile both selves without losing one. For Gogol, the moment of reconciliation is when he lost his father. It became the major turning-point for Gogol to accept his twoness—the Indianness which he had denied.

Although Gogol frequently showed more interests in American things, there was a strong India deep inside. Another small aspect of Gogol in maintaining his Indian identity is when he celebrated his twenty-seventh birthday with his girlfriend's family, one of Maxine's neighbours—Pamela, come up to Gogol and started a small talk about Gogol's whereabouts. Pamela argued that she envied Indian because a friend of hers was once return to America from India, she became as a thin rail, and Pamela considered that condition as lucky since Gogol and other Indians never get sick (Lahiri, 2003, p. 157). After hearing Pamela's unreasonable enviousness, Gogol got annoyed. He explained how Indian got sick all the time, that they had to get shots before they go, and they had to prepare the medicines for emergency matters. These two examples implicitly explain about the way Gogol keeps his identity as Indian, that he does not afraid to show he is an Indian child, though he was born and live in America which made him practically an American. From Gogol answer, it could be concluded that he was showing defensive act when someone said negative things about India.

Nonetheless, looking from Pamela's perspective, it portrayed that American still thought immigrant children would share the same features as others (immigrants). According to Portes (2005), children from Asian immigrants could not escape their ethnicity and race, as defined by the mainstream (2005, p. 1006), which led to discrimination. In this case, Pamela is the example of American mainstream. She differentiates Gogol from Americans by saying "[...] you must be very lucky ... you never get sick," in which the word "you" refers to India people, that indicates Gogol is not an American. If in Du Bois era, discrimination started from color-prejudice to Negro (Bois, 2007, p. 41), while in this twenty-first century, cultural background-prejudice could initiate discrimination.

### Gogol as a Second-Generation Immigrant

The children of post 1965 immigrants, or named as the "new second-generation", is recognized as the critical generation who will determine the future patterns of race and ethnicity in the United States (Kurien, 2005, p. 435). Living an immigrant life has lots of consequences that tag along. Usually, the main problem of being immigrant is adapting the new culture of a country. On the other hand, the immigrants' children have to experience another problem, which is understanding their identity.

Little Gogol had been aware with his identity as half-India and half-America. It also worried his parents when Gogol started his formal education, and he was forced to wear a nametag despite the fact that his parents had not decided Gogol's official name yet, is also the beginning of Gogol's consequences with being child of immigrants. If tracing back to Gogol's parents' identity, there should not be any official names before parents decided one, even if their children would enter school.

There were times which Gogol had shown some acts of his Indianness since he was young. India is known with its strong cultures, and even they took it anywhere they lived. For example, *bindi*, or red-dot that placed on their forehead as a sign of marital status. In this case, little Gogol noticed this *bindi* as part of his parent's original identity, as written in "[...] he draws a picture of himself and his parents and his new sibling, [...] he remembers to put a dot on his mother's forehead .... (Lahiri, 2003, p. 61)." He did not forget to add small essential thing that reflects his parents' identity, but he also could not see himself as an Indian.

When Gogol was on his third grade, his parents forced him to enroll to a Bengali class as a way to maintain his Indianess. However, at that time, Gogol disliked to be in Bengali class because he missed his drawing class that more American-ish. Forcing children to learn their parents' original identity is done by "colonized" immigrants, because they were unable and not willing to completely omit their identity in order to be American. The colonized model is experienced by colonized minorities whose identities had prevented them to be fully incorporated with American identity (Kurien, 2005, p. 437).

Unlike his parents, Gogol, who was born as American, had the privilege to choose between two different cultures; either he accept both, or choose one of them, or neither. Since he is not an immigrant in the first place, but instead an immigrant child, the process of accepting cultures is different from what his parents went through.

To be able to understand those distinct cultures, Gogol, as a second-generation immigrant, went through a process of "selective acculturation", in which he integrated himself with the American mainstream while

keeping some of his parents' cultures (Kurien, 2005, p. 437), and acculturation processes (J. P. John Berry, 2010, p. 24) that include acculturation attitudes (integration, separation, assimilation, marginalization), ethnic and national identities, ethnic and national language knowledge, language use (with high scores indicating greater national language use), ethnic and national peer social contacts, and family relationship values (family obligations and adolescents' rights).

Commonly, the second generation whom involved themselves to both heritage culture and national society by integrating these cultures, are most adjusted in the community (C. S. John Berry, 2010, p. 192). This idea suits Gogol since he could integrate between his parents' background and American customs. Eventually, these acculturation processes led Gogol to be aware of his duality cultures; derived from his parents' origin and where he lived. The acculturation processes that Gogol had would lead him to act in certain ways, depending on the circumstances he was facing. These shifting are influenced by social contexts and social networks (Somerville, 2008, p. 27); such as, he would act differently between home and social life.

However, the second generation still feels a personal connection to their parents' homeland, and through identity options is one way to express this connection (Somerville, 2008, p. 30). Inner Gogol still has the sense of Indianness but not as much as his parents. As quoted from Kasinitz (2008), immigrant children would not involve further with their parents' origin, nor it would influence them in terms of values and practices (Levitt, 2009, p. 1225). For example, when he went to a field trip and stopped at a graveyard, he felt unease. He knew that looking at graveyard was considered taboo. He also admitted that "[...] has never set a foot in a graveyard [...]" his mother always tells to avert their eyes (when passing by a graveyard) (Lahiri, 2003, p. 69)." It shows that entering a graveyard was not in his customs, and that he would never had a gravestone; that he would be "burned not buried, his body will occupy no plot of earth, that no stone in this country will bear his name beyond life (Lahiri, 2003, p. 69)." Since he had an intervened identity, and although he was born and raised in America, Gogol still willing to learn about the history of his parents' homeland. In the novel, it showed how Gogol learned a bit of India history, and the quotation below showed that Gogol learnt his parents' background through visiting Mughal Architecture;

Their second day at Taj, he [Gogol] attempts to sketch the dome [...] and immersed himself in the guidebook, studying the history of Mughal architecture, learning the succession of emperors' names [...] (Lahiri, 2003, p. 85).

As he grew up, he found himself that he needed to identify himself by his own. This usually happens to second immigrant; they tried to negotiate identities that include their parents' origin and settlement (Somerville, 2008, p. 23b). Constructing identity is demonstrated in three levels; emotions (feeling half-India, half American), appearance (styles and clothing), and allegiance (Somerville, 2008, p. 23a). In Gogol's case, he wanted to find his identity by changing his name. Therefore, he changed his name from Gogol to Nikhil with an exception. In order to please his mother, Gogol assured her that "Nikhil" will be only used when he applied for Ivy League colleges and business matters, yet he will remain "Gogol" for them (Lahiri, 2003, p. 99). The reason he changed his name is because it did not sound or belong to either Bengali or American. This could be said that changing name is Gogol's way in negotiating with himself.

Nonetheless, eventually, he did not feel as "Nikhil". Due to particular occasions, Gogol asked his parents to call him "Nikhil", but it made him feel that he was not their child (Lahiri, 2003, pp. 105-106). According to Waters (1990, 1999) identities are constructed through combination of processes based on external labels, social constructions, and ethnic options (Somerville, 2008, p. 25). Hence, in finding his identity, Gogol was influenced by his surroundings. It is within the environment created by diaspora that second generation went through processes of identity formation. To this end, Gogol, as a second generation immigrant, would feel more comfortable to claim that America is his home rather than his parents' homeland. As a result, his mother was disappointed with him. In fact, she never considered America as her home. Surely Gogol would say America is his home, the opposite of how Ashima felt because she was a "foreigner" to the country.

### **Gogol's Ways in Managing His Identities**

The conflict of identity and double consciousness is implicitly shown in Gogol. According to Indian cultures system, children should be obedient to their parents (Akram, 2015, p. 22). If Gogol follows his parents' culture, he would never be able to fulfill his desire becoming an American, and on the other hand, his parents would neglect him if he did against their will. Gogol seemed to share his likeness more in American cultures, which made him wished to look like Americans, although his physical features said the opposite. He was more passionate to live freely like Americans; unlike his parents' rigid customs. Nevertheless, there is a turning point that marked as Gogol's realizing and admitting India as his identity. As Du Bois stated that "—the years when first the realization comes that life is leading



somewhere,— (2007, p. 50).” It shown that Du Bois also experienced processes to claim Black as his identity, either did Gogol. The determination to realize for men is to seek the better and best possibilities of life (Bois, 2007, p. 59), therefore, Gogol back to his parents’ identity as India ultimately. He was reconciling with his own self, gave up after fighting between two different cultures to choose his preferred one. Gogol was no longer being ashamed to show his India sides publicly.

The day when Gogol found out his father’s death, was also the moment he wholly accepted his India. The events that followed were showing how Gogol practically became an Indian. He began to do Indian rituals and customs upon his own willingness. First, he shaved his head in the wake of his father’s death, because it was the duty of Bengali’s son (Lahiri, p. 179). Another ritual was eating a mourner’s diet, in which Gogol, along with his mother and sister, should only eat plain rice, dal, and vegetables (Lahiri, 2003, p. 180) Although he was in a mourning state, Gogol still aware with the fact that he lived in America, therefore, he quickly returned to his previous life and continued maintaining his India as well as American sides. He kept shifting between two identities, depending with whom or where he was. As stated by Du Bois that men might learn of a future than the past (2007, p. 59), Gogol become more considerate with his mother’s perspectives. He started to be the obedient child as how Indian kids supposed to be.

When his mother told him about how she had her tenth wedding anniversary by the age of thirty, it occurred to Gogol that his mother expected him to be settled soon, especially when his mother started to brag about her relatives in India who had grandchildren. He was in another state of in-between; the fact that he was single did not bother him, yet he was conscious of the degree in which it troubled his mother (Lahiri, 2003, p. 191). In this situation, it could be seen the different perspectives toward marriage (Nguyen, 2007, p. 106). Gogol’s mother implied that someone who had not married by the age of thirty was considered too old, since Indian tend to get married at a young age. On the other hand, it did not make sense to Gogol as to why people should have been married in particular age. Gogol did not cultivate the same degree of the cultural knowledge directly from the origin (Giguere, 2010, p. 15), in fact, he learnt from his families and relatives. That being said, Gogol has acculturated to the mainstream culture; which is American, whereas his mother stayed with her strong India (Giguere, 2010, p. 18).

It is known that India has a strong cultural sense that influences most of their life. One thing that easily to point out is ceremonial things, as well as the rituals.

For example, a wedding ceremony in India is never done in a modest way. There are lots of things to prepare for the ceremony. Gogol and his bride, Moushumi, dislike this kind of ceremonial. Although they disagreed, it did not stop their parents to do so. Similar to Gogol, his bride was also brought up in America, which made both of them half-Indo and half-America. They preferred a simple wedding ceremony; a sit-down dinner and Jazz played in the background, the contrary of how their parents wanted to do; inviting hundreds people, serving Indian food (Lahiri, 2003, p. 219). Even more, they dressed in Indian suits instead of tuxedo and wedding gown; a Punjabi top and a pair of *nagrai* slippers with curling toes for Gogol, a *saree* and jewelries for Moushumi (Lahiri, 2003, p. 220). During the ceremony, a Shenai music was played instead of Jazz, sitting next to each other instead of standing, and pouring rice into a pyre instead of throwing a bouquet for the attendees (Lahiri, 2003, p. 222).

Bicultural individuals have different method in showing their identities. Nguyen (2007) emphasized there are two method of individuals perceiving their dualities based on *Psychological Bulletin*, a journal by LaFambroise et. al in 1993; alternation and fusion. Alternating bicultural means someone who switches their behavior in response to cultural demands, whereas fused bicultural means someone who creates a new culture by emerging their cultures that is distinct from each culture (Nguyen, 2007, p. 106). In Gogol’s case, he was doing the alternation. To simplify, alternating bicultural means the individual kept shifting their behavior depending what surrounds them. Gogol did this since he was young, and keep doing it after he got married. He continuously shifted his self between “Gogol” and “Nikhil”; it was “Gogol” if it involved something with his parents and “Nikhil” when he stepped outside the home. Asides from gradually accepting his Indian identity, Gogol was still doing American customs with his family. He usually mingled his bicultural when celebrating American events. Thanksgiving and Christmas are the examples. In Indian culture, they did not have this celebration since most Indians are Hindus. Therefore, in celebrating these events, Gogol and his family combine with Indian traditions.

After spent years maintaining distance from his origins, yet all his detachment toward his family would eventually draw him back to them; to the quiet, stubbornly exotic family (Lahiri, 2003, p. 281). Furthermore, Gogol considered Ashima, his mother, as his “home” (Lahiri, 2003, p. 284) after his marriage failure, where he previously claimed that home was his apartment. In this statement, his mother symbolized India, whereas his apartment symbolized America. Additionally, there was another episode that strengthened Gogol’s Indiannes, besides the death of his father. It was the time when

Ashima decided to leave the States and return to India to spend the rest of her life, that Gogol could comprehend how important his mother was to support his living in America. He realized, by all means, he was the one to introduce Indian tradition to new generations, and yet it was for him that his parents had undergone to learn American customs; Thanksgiving and Christmas, even if the celebration was not really meant to be (Lahiri, 2003, p. 286).

To this end, Gogol could not escape his name, that he would forever be remained as "Gogol" instead of "Nikhil". His name, Gogol, had been defining and distressing him for years; unable to reinvent himself and break from the mismatched name (Gogol). Nonetheless, those events had formed Gogol, shaped and determined who he was, in which he should prevail and endure in the end (Lahiri, 2003, p. 287). He regained his self with Gogol; the mismatched name that he hated. He thought it was useless to name himself with other pronouns, since "Gogol" was the name for identifying him as India—as a reminder to his loved ones, that his name would cease to exist, and the thought of it did not console him at all regardless of his hatred towards "Gogol" (Lahiri, 2003, p. 289). Lastly, after the dismissal of his mother, Gogol lived as American as well as Indian; he kept in touch with his parents' friend, seated cross-legged on the floor, doing things that his mother usually did, and living as a New Yorker too. At the end of the day, he gave up to fight between the distinct cultures that he had while embracing the cultures; he was no longer caught between two cultures, but live through them

### CONCLUSION

Issues of identity among immigrants are easy to be found, especially for those who were raised in migrant country—different from their parents' homeland. Commonly, children of immigrants are experiencing the state of finding identities, to which part of nationality or culture they belong to; their parents' origin or the place they were born. The combination of these distinct cultures led to identity crisis. Therefore, the ones whom experiencing this cultural in-between have some possible ways to define their identity; by completely accept western cultures, reject, or gradually making progress of both cultures. Double consciousness that had been experienced by Gogol Ganguli, is one the examples. It is the state where someone has two different cultures, as a result of being an immigrant child, in which they live with their dual cultures at the same time. The notion of identity is to be seen as neither fixed nor performed; it can be

both. This is the main factor of one's should undergo the crisis of finding identity; to find the true self.

In the novel, the plot gradually reckon on Gogol's double consciousness, as a result of his suspension toward India cultures in the beginning, which made him starting to live between two cultures; the Indian and the America. It is also the transition phase of Gogol's journey in searching "home". The changing of "home" is marked by his father death, in which his final "home" is his mother (India) after claiming that it was his apartment (America). Gogol is half-India half-America; his parents are Indian immigrants who moved to the U.S, and it made him shared bicultural features. By being a second generation immigrant, Gogol is expected to adopt with two distinct cultures between India and American. Therefore, to be able to understand those cultures, he went through the processes of selective acculturation, which means integrating himself with American mainstream while keeping some of his parents' cultures. Through this acculturation process, Gogol is easier to adjust with the community.

In defining identity, Gogol is constantly adjusting himself with his surrounding, as well as negotiating within his own self to shift on social and cultural demands. The first step of negotiating is when he changed his name from Gogol to Nikhil, with considerations on what circumstances he would be called as "Gogol" or "Nikhil". "Gogol" is used when he was with his parents' and Indian relatives, whereas "Nikhil" is used when he was with friends and colleagues—no Indians. Furthermore, Gogol started to have inner conflicts to find his truer-self. He kept separating between "Gogol" and "Nikhil", in which both of these names are representing different cultures for him. He was insisted on "Nikhil" rather than "Gogol", because "Nikhil" gave more freedom to him. This self-concept differentiation would lead to mental health issues; he would have lower self-esteem if he kept acting as "Gogol", the opposite of when he became "Nikhil". Therefore, it could be concluded that "Gogol" was his 'self' and "Nikhil" was his 'other self', and he had not decided his 'truer-self' yet. This recognition of selves is a way to perceive one self in the world; to define the identity.

Besides changing name, Gogol was also comparing between these two distinct cultures to decide which one suits him best. A modest act like eating habit and expressing affection became his concern. However, although Gogol was biased in American, he still brought some of his parents' habits even when he was not with his family. He also acted defensive when someone said negative things about India. Nonetheless, this feeling of twoness stimulated him to reconcile both selves without losing one. The moment of Gogol's reconciliation was

when his father's death; it also marked as the realization of his Indianness. Since then, he started to do Indian traditions and customs—the Indinanness he had denied.

The main reason that Gogol should undergo this dual cultures is because he was an immigrant child; a second generation immigrant. A second generation immigrant needs to continuously adjust with their environments; either socially or cultural. In adjusting with the cultural aspects, the second generation immigrant could not directly sense the same cultural heritage compared to their parents. Gogol had been aware with his dual cultures since he was a kid. He never forgot to put small Indian aspects in his daily routine; a simple act putting on a bindi on his mother's forehead shown that he acknowledged that bindi was part of his cultures. Later on, to be able to understand the distinctive cultures, Gogol went through a process of selective acculturation, in which he integrated himself with the American culture while keeping some of his parents' cultures. The acculturation processes that Gogol had would lead him to act in certain ways, depending on the circumstances he was facing, and these shifting are influenced by his social contexts and social networks; he would act differently between home and social life.

As he grew up, he found himself that he needed to identify himself by his own. This usually happens to second immigrant; they tried to negotiate identities that include their parents' origin and settlement. Gogol wanted to find his identity by changing his name. Hence, this could be said that changing name is Gogol's way in negotiating with himself. It is within the environment created by diaspora that second generation went through processes of identity formation. Furthermore, Gogol, as a second generation immigrant, would feel more comfortable to claim that America is his home rather than his parents' homeland. As a result, his mother was disappointed with him because she never considered America as her home. On the other hand, Gogol would say America is his home, the opposite of how Ashima felt because she was a "foreigner" to the country. To this end, Gogol could not escape his name, that he would forever be remained as "Gogol" instead of "Nikhil". His name, Gogol, had been defining and distressing him for years, shaped and determined who he was, in which he should prevail and endure in the end. He regained his self with Gogol; the mismatched name that he hated. In addition, after the dismissal of his mother, Gogol lived as American as well as Indian; he kept in touch with his parents' friend, seated cross-legged on the floor, doing things that his mother usually did, and living as a New Yorker too. At the end of the day, he gave up to fight between the distinct cultures that he had while

embracing the cultures; he was no longer caught between two cultures, but live through them.

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