

INDIAN-AMERICANS IDENTITY IN “THIS BLESSED HOUSE” SHORT STORY

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Abstract

This research discusses the identity of Indian immigrants especially the main characters, Sanjeev and Twinkle, in the short story “This Blessed House” by Jhumpa Lahiri. The theory used in this research is cultural studies theory by Stuart Hall and combining with character and characterization theory of fiction. This research focuses on the habits of an Indian immigrant who lived in Connecticut, the United States, and also the factors that made the main characters have different identities. The husband has a stable identity and is trying to maintain Indian culture while his wife acts like an American. As Twinkle shows that she loses her origin identity, which is Indian, because she does not preserve her identity strongly and Sanjeev succeeds to carry his Indian identity to their household because Sanjeev has a strong Indian culture. Compared to Twinkle, Sanjeev was more recently living in America. So Twinkle has been exposed to American culture longer than Sanjeev.

Keywords: Identity, Indian Immigrants, Cultural Studies.

INTRODUCTION

The identity building for an immigrant is always enchanting to be studied. According to Raina, identity is defined as something humans develop individually (Raina, 2017). With identity, people can see who they are. Furthermore, there are several factors to build identity such as childhood experience, how strong the person's principle, and historical background (Kour, 2016., p. 871). Homeland identity for an immigrant can make a different identity in the foreign nation. A homeland identity is a very important thing to build identity. It is supported by an interview made by Holliday, most people consider nation is an important role and power to build identity. Indirectly, people may think about their country or their ancestry to solve a problem or how they act (Holliday, 2010, p. 168). A study explores the relationship between cultural identity with nation which concludes that the behavior of people contains the habit of their homeland nation.

Similarly, Indian immigrant also develop a strong homeland nation identity retainment at foreign country. It is expressed their obedience to their religion and ancestry. Indian immigrants, especially Bengalis, are building new boundaries in search of more subtle ways to protect their class privilege (Niyogi, 2011, p. 250). Cultural practice and identity are something that can not be separable. According to Hall, Culture practice can be said as a process of production and exchange of meaning between some people or groups in society (Hall & Open University, 1997). While James said the way and the reason what we do is a definition of culture (James, n.d., p. 177)

Human construct identity aims to differentiate their position in social class (Rosida & Molalita, n.d., p. 44). Identity is something that can not be seen with eyes because identity is not transparent as human think. Hall said that identity is a production of cultural practice. The relation between India and America has been established for a long time. Peroff said that Indian immigrant or Indian America is clearly to see in North America after Christopher Columbus's voyages (Peroff, 1997, p. 485). It means Indian spread across in the content of America. American Indian is more than other minority race in America. The relation between India and America is long intertwined like Chandorkar Said that in the last 20 years Indian immigrants in The United States has increased (Chandorkar, 2017, p. 204)

The identity building issues of Indian immigrant are heavily depicted at the "This Blessed House" by Jhumpa Lahiri. Twinkle and Sanjeev came to America at different times. Twinkle came first with her family. Twinkle family also settled in America. Meanwhile, Sanjeev came to America to study and work in America. The difference between Twinkle and Sanjeev's length in America greatly affected their character and identity. Twinkle who came first to America tended to prefer American culture and was eager to look like an American. Meanwhile, Sanjeev highly respects Indian culture and does not seem to want to be influenced by American culture. Twinkle, a female main character, likes collecting Cristian stuff such as statue and others. While, his husband, Sanjeev, repeatedly reminds her that they are Hindus, not Christian. Another example is Twinkle's habit like American, she was smoking, drink wihskey, and not looking like other Indian women that proud wearing sari. Moreover, while people think that the western culture is "cooler" than another culture.

This research discusses the identity of Indian immigrants especially the main characters in the short story "This Blessed House" by Jhumpa Lahiri. This study focused on their habits as an Indian immigrant who lived in the United States, and also the factors that made the female main character, Twinkle, experiencing identity crisis. This research can help the reader to understand the identity issue. Therefore, this research aims to study the description of Indian-Americans in the short story "This Blessed House" through its characters and the characters construct of Indian immigrants identity.

LITERATURE REVIEW

Hall defines culture as “shared meanings”, further said, the definition of culture that Hall revealed means taking and giving meaning from other people or groups (Hall & Open University, 1997, p. 1). It may be difficult to decide someone’s identity, but someone’s identity represented by image of national identity. For instance, national identity can be seen through someone’s appearance, language and culture. Language defines as a bridge of someone’s representation and culture (Hall & Open University, 1997, p. 5-6)

According to Stuart Hall there are two ways to define cultural identity. First, cultural identity as a term of stable identity. It means people’s identity reflected their history and ancestry. This first definition can be said as ‘being’ because the people with this identity is stable, unchanging and adhere to the principle of ancestors. Identity of ‘being’ can also be interpreted as remain firm in maintaining its identity by preserving the culture it carries. The other definition of cultural identity called as ‘becoming’. Hall reveals identity in the second sense as ‘becoming as well as being’. The process of forming identity is said to be always a process, therefore identity is said to be ‘production’ (Hall, 2020, pp. 222–223). Cultural identities born from some histories. In the other hand, it undergo and has transformation in the following era. Identity of ‘becoming’ also influenced by time, place and also their society at that time. The people with this identity is considered more flexible accepted another culture (225).. It means the people who has ‘becoming’ identity, experienced acculturation culture, usually this happen with immigrants. According Berry and Sam the meeting of two cultures causes acculturation and acculturation characterized by cultural and psychological changes of a person (Sam & Berry, 2010, p. 472).

According to Stuart Hall, identity is something that is not stable. It is because a person's identity can be influenced by "positioning" (Monley & Chen, 2003, p. 236)

In accordance with Stuart Hall’s thought above, identity is significant for socialized. The way a person talks, act, and principle be affected by identity and the way the identity formed. Process of build an identity influenced by environment. Indirectly, someone will adapt to their environment, especially immigrants. To survive in a new country, an immigrant will try to adapt to the environment, this is likely to affect his identity.

“Though they seem to invoke an origin in a historical past with which they continue to correspond, actually identities are about questions of using the resources of history, language and culture in the process of becoming rather than being: not 'who we are' or 'where we came from', so much as what we might become, how we have been represented and how that bears on how we might represent ourselves. Identities are therefore constituted within, not outside representation (Hall & Du Gay, 1996, p. 4).

According to the quotation above, history, language and culture are influenced someone’s identity. However, identity remains shaped by ourselves. We determine how

we want others to see. Therefore the identity is said to change over time. Furthermore, immigrants has a big chance to experiencing identity negotiation. Diaspora identity is an identity where the owner always reproduces his or her identity through transformation and with all the differences that his or her experiences (235).. Therefore, immigrants are very likely to lose their original identity because they experience acculturation when they are in a new country consciously or unconsciously.

Stuart Hall also revealed the relationship between ideology and one's identity. According to Stuart Hall, ideology means to unite certain social practices. So that ideology can underlie someone's social identity or political interests. Ideology is said to contain elements of culture. Hall revealed that culture is not only limited to practices or messages, but more than that a person's identity can be influenced by culture (Monley & Chen, 2003, p. 159). Immigrant people who live in a hegemony environment are more likely to lose their true identity. People who have a subcultural identity will experience injustice, for example in the economic field (Monley & Chen, 2003, p. 219)

In further details, Hall enlightened two ways to define identity, there are being and becoming identity. Becoming identity known as negotiating identity. It happened while someone tries to adapt a new culture. In brief, identity is how the person tries to showing her or his position in the sense of belonging, and it can be influenced by other factors.

METHODOLOGY

The method of this study is content analysis to uncover the identity crisis and development experienced by the main characters in the short story "This Blessed House" by Jhumpa Lahiri. The data are collected from word, phrase, themes and any kind of expression found in the short story. Using this method, the researcher can interpret and analyses the presence, meaning and relationship to answer research question.

This study focuses on revealing the identity development of the Indian immigrants who move to the U.S in the short story. The depiction of the character is studied based on the plot, characterization, setting, point of view and theme. These intrinsic elements are used to illustrate the identity crisis and development experienced by the main characters in the short story "This Blessed House" by Jhumpa Lahiri.

FINDINGS AND DISCUSSION

Main Characters Depiction

Twinkle and Sanjeev's relationship with their homeland are different. Twinkle, who has lived longer in America, rarely reflects on herself as an Indian. In the short story, "This Blessed House" is told that Sanjeev and Twinkle met for the first time in Palo Alto, California at a friend's birthday party. It is also said that Twinkle and her parents live in California. This indicates that Twinkle has stayed longer in America. The establishment of the Twinkle family in America also has an important role in Twinkle's view of her hostland and homeland. Twinkle had to adapt to hostland culture because she had lived

in America for a long time, or who knows how long. Her homeland culture is also increasingly being abandoned. Indian people usually like traditional food like curry. Twinkle can not cook Indian food, but one day Twinkle tried to cook Indian food without a recipe, at least there was an attempt from Twinkle to remember Indian culture. Even so, her adaptation to American culture is very clear from his lifestyle, name, attitude, and mindset. Twinkle really thinks it's natural for her and Sanjeev to display Christian statues and decorations in their house, but Sanjeev really does not like that. Sanjeev assumes that almost all of their neighbors display Christian statues. His nickname "Twinkle" is also proof that he is trying to adapt to American culture including the name.

Unlike Twinkle, Sanjeev lived in America starting when he was in college and then working there. However, Sanjeev's parents remained in Calcutta, India. The author argues that Sanjeev's parents who remained in India became a bridge for Sanjeev and his homeland to continue to carry Indian culture. Sanjeev is very unlikely to want to be influenced by American culture. Especially for religious matters. Years living in America Sanjeev did not like American cuisine at all. His mindset and actions also reflect that he is trying to stay connected to Indian culture. The author argues that the goals of Sanjeev and Twinkle living in America are very different. This difference in goals also plays an important role in the formation of their identity. Twinkle consider America no longer as her hostland. From his behavior Twinkle reflects that he wants to be recognized in America and thinks America is a place to live. Meanwhile, Sanjeev sees America only as a place to get an education and work, not as a place to live.

In the story, it is explained that when Twinkle, Sanjeev's wife, found Christian stuff in their new house and Twinkle intends to store it. However, Sanjeev refuses resolutely. Sanjeev reminds Twinkle that they are Indian and they are Hindus. Collecting Christian stuff is not necessary for Sanjeev. According to Mehta and Belk, a male Indian immigrant has more emotional closeness to where he comes from. Usually, they like to display religious items that symbolize their closeness to their hometown. Indian immigrants are also very concerned about the decoration of the places that they live in. Research conducted by Mehta and Belk proved that all Indian immigrants who were participants filled their houses with Indian-themed artifacts (Mehta & Belk, 1991, p. 405). This shows their love for India even though they are in another country. This reinforces what happened in the short story "This Blessed House". Sanjeev, as a male Indian immigrant, seems to have an emotional affinity for his home country, India. Sanjeev does not tolerate Twinkle's desire to profit from displaying the Christian items that they find because Sanjeev and Twinkle are Hindus. This shows how Sanjeev has strong principles and a strong love for India.

Although Sanjeev and his wife stay in America, he still carries his culture and also apply the orders of his religion. Sanjeev always reminding Twinkle that they are not Christian. It's reflected that Sanjeev has more stable identity as an Indian especially Hindus than his wife, Twinkle.

It is known from the story that Sanjeev has lived in America for a long time. Sanjeev went to college in Boston and then decided to move to Connecticut for his job. With a promising job, Sanjeev is a hard worker. However, he still tries to maintain his culture and personality. The previous research by Mehrotra and Calasanti reveals men from India generally have responsibilities towards their families, such as taking care of their parents and providing financial support to their families (Mehrotra & Calasanti, 2010, p. 789) The migration that they do makes them unable to take care of their parents, but they try to fulfill their finances. So, they try to be 'good Indian sons' even though they are outside of India. It is related to Sanjeev, although in the short story it does not say that Sanjeev is in the responsibility of family finances, it does mention that Sanjeev's parents have remained in India. This proves that Sanjeev's migration is based on getting a good education and job so that he can guarantee the welfare of his family. Sanjeev also tries to maintain Indian culture and makes it as if America is his place of work, not his 'home'. According to Mehta and Belk, the most common goal in Indian migration to America is to get a prestigious education and job. So that one day they can return to India and find good jobs in India (Mehta & Belk, 1991, p. 402)

Twinkle has the opposite depiction with Sanjeev. As a young couple, Twinkle and Sanjeev often disagree. The most intricate problem that they faced is about their new house. Twinkle insists to keep Christian stuff even though Sanjeev always remind her that they are Hindus not Christian.

"We should call the Realtor. Tell him there's all this nonsense (christian stuff) left behind. Tell him to take it away."

"Oh, Sanj." Twinkle groaned. "Please, I would feel terrible throwing them away. Obviously they were important to the people who used to live here. It would feel, I don't know, sacrilegious or something."

(Lahiri, 1996., pp. 150–151)

The dialogue makes the reader curious why Twinkle want to keep the christian stuff, while she is hindus. She also seemed to ignore her husband. Even just because they differed on Christian stuffs, Twinkle and Sanjeev had a dispute. It makes Twinkle crying and intending to leave the house.

"Where are you going to, put it (Virgin statue)?" she asked him dreamily, her eyes closed. One of her legs emerged unfolding gracefully, from the layer of suds. She flexed and pointed her toes.

"For now I am going to put it in the garage. Then tomorrow morning on my way to work I am going to take it to the dump."

"Don't you dare," She stood up, letting the book fall into the water, bubbles dripping down her thighs. "I hate you," she inform him, her eyes narrowing at the word "hate".

(Lahiri, 1996., pp. 162)

This dialogue happened when Sanjeev want to take the Virgin statue from the front lawn to the garage and tomorrow he want to throw away the statue. The reaction of Twinkle quite suprisingly the reader. Twinkle want to leave the house defended the statue. The time when its dialogue happened is in the evening. Another proof that Twinkle is stubborn. According to the interview that conducted by Belk mentioned that, Indian immigrants, especially women, felt freedom because they were separated from the Indian culture which regulated the treatment of female children and still upheld patriarchy. This makes migration an 'escape' for Indian women (Mehrotra & Calasanti, 2010, p. 790)

As a wife, Twinkle should respect to her husband, but she did the opposite. She looks not too care about Sanjeev and her duty as a wife such as cleaning the house and serving her husband. It clearly seen from the narration:

"Now, in the second month of their marriage, certain things netted him – the way she sometimes spat a little when she spoke, or left her undergarments after removing them at night st the foot of their bed rather than deposing them in the lundry hamper.

(Lahiri, 1996., pp. 155)

From the narration above it clearly seen, Twinkle not too care about her family or her house. Even, in the second month of their marriage they often had quarrel. As a wife, in the east culture especially in India, a wife should respect, serve and also obey they husband. It is related to the past research about Indian Immigrant by Mehrota and Calasanti, a diffrence situation reveals by one of respondent in Mehrota reserach:

When you live in a joint family, you have to sacrifice . . . you have to ask for their permission before going out. . . . Here, there's no pressure in the sense that I have to cook by this time. . . . Before marriage, I used to wear all types of dresses, but when I married into a joint family, for 10 years I wore only saris. (Mehrotra & Calasanti, 2010, p. 790)

From the explanation above, Indian women indicates that it is easier to lose their original cultural identity compared to Indian men. However, to maintain Indian culture, an Indian woman must know her position well. They must not forget their obligation. Although the obligation definitely changes as a form of adaptation as an Indian immigrants. As Indians apply a gender hierarchy, and it will inevitably carry over to the migratory country even though it will take a different form (p. 790)

Twinkle seemed preoccupied with his own business. For instance, Sanjeev had just returned from work, so he needed to be served by Twinkle as his wife, but Twinkle not too care about Sanjeev. Twinkle's nature like this sometimes makes Sanjeev upset. However, Sanjeev tried to understand. They married because they were arranged for marriage. Twinkle still busy with her own bussiness.

In this story, Twinkle seems to have forgotten her duties as an Indian wife and woman, as India strongly implements a gender hierarchy. From some of the

characteristics of Twinkle above, Twinkle doesn't seem to really apply Indian culture in her life. The reader can feel the difference in culture between Asian and American through Twinkle's characteristics and her behavior. This is in line with a previous research conducted by Mehrotra one Indian interviewed explained that there is a difference between the notion of womanhood. One of Mehrotra's speakers spoke about Indian culture on women's household duties, as below:

[As an Indian wife, I must] cook for him! Indian food! [laughs] Get up in the morning [and cook]; none of the Americans I think would do that. It's out of love I do this . . . cleaning the house, and washing . . . doing laundry for my husband, looking after the kids. That's the life we're leading here everyday. (Mehrotra & Calasanti, 2010, p. 792)

Indian women in their origin country have a series of household tasks that they should do and it is different with how women in America do their household. In the short story "This Blessed House", Twinkle's behaviour seems Americanized. She adapts how American women treat their husbands and do household life.

Being and Becoming Identity

In this section, the writer analyzes the process of identity construction of both main characters, Sanjeev and Twinkle, as Indian immigrants in the United States. As Hall said, there are two different kinds of identity. Someone who has a being identity is very much influenced by the history and cultural code of their origin country. People who have this identity are characterized by unchanging and stable thoughts and attitudes. On the other side, becoming identity means that one's identity undergoes a transformation and continues to develop. People who have this identity emphasize more to the future than the past. In this second identity, a person's identity is defined by how that person positions themselves towards something (Hall, 2020). According to Stuart Hall, the Diaspora indirectly emphasizes historical fluidity and intentionality (Hall & Du Gay, 1996, p. 92). An immigrant is very likely to experience an identity crisis. The immigrants are in a position of desire to maintain their native culture and also adapt to the culture in the host country. Acculturation in immigrants is very possible, because acculturation is the beginning of crisis identity.

The difference in culture identity and the acculturation strategy adopted by Sanjeev and Twinkle is clearly visible. In the following, the writer describes the identity of Sanjeev and Twinkle and what acculturation strategy they use. In the short story "This Blessed House", the process of forming the identity of being and becoming is seen in the two main characters, namely Sanjeev and Twinkle. Sanjeev shows the identity construction of being when he refuses to display Christian stuff. Sanjeev looks very upset when Twinkle always insists on displaying Christian items. Sanjeev firmly refuses and always reminds Twinkle that they are not a Christian but Hindus. Sanjeev argues that, even though they lived in the United States but they must remember that they are Indian and must carry Indian culture wherever they go.

Sanjeev turned back to the baseboard, to replace a Post-it scrap that had fallen to the floor, "Check the expiration. And at the very least get rid of that idiotic statue."

(Lahiri, 1996., p. 148)

Sanjeev uses the phrase "idiotic statue" to replace the white porcelain statue of Christ that Twinkle found in their new house. It means that Sanjeev really do not like the Christian stuffs. It is shows that there is no tolerance for Sanjeev to display any decoration other than Hindu in nature, because they are Hindu. Sanjeev feels very annoyed when other people, especially their neighbors or coworkers, think that they are Christians.

"Oh God, no. Twinkle, no."

"But we must. It would be bad luck not to."

"All the neighbors will see. They'll think we're insane."

The quotation happened when Twinkle found a statue of Mary and intend to put the statue in their lawn. Sanjeev of course rejects Twinkle's wishes a little harshly. The differences in opinion and personality between Twinkle and Sanjeev cause them to clash very often. Sanjeev argues that religion is something that concerns a person's principles, and therefore Sanjeev really does not want to let people think of them as a Christian. Sanjeev even argued that they would be "insane" for having a statue of Mary. This indicates that Sanjeev is an Indian who is devout to religion and culture.

Efforts to show basic symbols are part of creating a stable culture. Symbolic boundaries serve to preserve cultural purity (Hall & Open University, 1997, p. 236). In this case, Sanjeev as an Indian immigrant tried to show boundaries as a symbol of Indian culture, for example in terms of religion and residential architecture. The statue can be symbol of the religion, especially a statue of Mary. Sanjeev is trying to maintain the basic symbol of being a Hindu India, by not displaying anything outside of Hinduism.

Sanjeev's behaviour indicates that he loves Indian foods. Food is very important in life. Sanjeev is an immigrant who has lived in the United States for a long time, but he does not like western foods, especially in America. He prefers to eat Indian food. Even for an event at his house, he provides various kinds of Indian foods.

The menu for the party was fairly simple: there would be a case of champagne, and samosas from an Indian restaurant in Hartford, and big trays of rice with chicken and almonds and orange peels, which Sanjeev had spent the greater part of the morning and afternoon preparing.

(Lahiri, 1996., p. 163).

The text above describes that Sanjeev ordered Indian foods from Indian restaurant in Hartford. According to Mehta and Black The commitment of an Indian immigrant to maintain their culture is something that greatly affects the acculturation of culture, especially in America. Indian immigrants have a more difficult time experiencing

cultural exchange than other immigrants in the United States. Indian immigrants strive to preserve their Indian basic symbol through language, clothing, music, furnishing, and even food (Mehta & Belk, 1991, p. 402). This is in line with what Stuart Hall said that a person's identity is determined by themselves but the process of identity formation is influenced by culture, history and etcetera (Hall & Du Gay, 1996, p. 4).

With Sanjeev choosing Indian food for daily consumption even for certain occasions, it proves that Sanjeev cannot adapt to western foods. Sanjeev seems to be very fond of Indian food, while there are few Indian restaurants in America. According to Saunders Indian immigrant especially hindus They choose their diet to keep in touch with Indian, Hindu, and caste identities (Saunders, 2007, p. 204) . In South Asian religion, foods interpreted through classificatory system, and every bites of food indicates how people understand himself and food also has a role to contribute eater moral and emotional state (Ramanujan). The foods has important meaning for South Asian, in this case Indian. Foods can be interpreted the relation between people and God, and foods also reflects someone's caste, characters, homeland and identities (Saunders, 2007, p. 212)

Sanjeev uses the separation strategy when he acculturate American culture. Sanjeev clearly seen do not want to involve to American culture. this may be because Sanjeev realized that if he socializes too much with the people around him, over time he will lose his Indian identity unconsciously.

Twinkle tries to show her Indian identity by trying to cook Indian dishes for Sanjeev. In addition, Twinkle also wants to wear a sari (typical Indian clothing) for the housewarming party held at their new home. Even so, Twinkle is more dominant in showing the identity process of becoming. The identity formation that is very prominent in Twinkle is becoming. Even though Twinkle is an indian but she act more like American. Becoming Identity means when people faced transformation from origin identity to new identity. Usually, becoming identity marked by the adaptation of new culture. The author will explain several things that make Twinkle become considered to have becoming identity.

First, the original name of Twinkle is Tanima. Twinkle prefers to be called Twinkle than Tanima. This indicates that the word Twinkle has more American nuance. It can be seen through the dialogue below:

"My wife. Tanima."

"Call me Twinkle."

"What an unusual name," Nora remarked.

Twinkle shrugged, "Not really. There's an actress in Bombay named Dimple Kapadia. She even has a sister named Simple."

(Lahiri, 1996., p. 168)

When Sanjeev introduces Twinkle to his friends, Twinkle quickly corrected that he prefers being called Twinkle over tanima. Name is related to someone's identity. When people know your name, quickly they will know where you came from. Twinkle argued

that the name was an adaptation of an Indian artist named Dimple. However, the word *twinkle* is very American nuance. The writer argues that *Twinkle* deliberately changed her nickname so that she could be more accepted in her interactions in America. The case of changing names on immigrants also often occurs. According to Raina, Changing the name is a form of effort so that someone can be accommodated in a new country (Raina, n.d., p. 118)

The characteristics of becoming identity formation shown by *Twinkle* is by collecting Christian stuff even though she is a Hindu. According to Jones et al, although an immigrant decides to adapt the American culture, religion is one of the things that is difficult for immigrants to adapt (Michael Jones-Correa et al., 2018). However, *Twinkle* seems to want to adapt to American culture even in terms of religion. As a Hindu, he is very happy to display and collect Christian stuffs as the writer knows, that the majority of Americans are Christian.

“Why, for having a statue of the Virgin Mary on our lawn? Every other person in this neighborhood has a statue of Mary on the lawn. We’ll fit right in.”

“We’re not Christian”

(Lahiri, 1996., p. 159)

In the text above, *Twinkle* seems want to display the Virgin Mary on their lawn like their neighbors do. *Twinkle* assumes that displaying a statue of Mary is a common thing. It is clear that *Twinkle* really wants to look like American. *Twinkle* acts like a Christian American. Therefore, the writer indicates that *Twinkle* has a becoming identity. *Twinkle* transform her Indian identity to American identity. The problem of displaying the Christian things becomes a big problem between Sanjeev and *Twinkle*. As an Indian *Twinkle* not visible obedient her religion at all.

Another example of *Twinkle* that act like American, for instance she not really care about the woman household like cooking, cleaning and etcetera. on the other hand *Twinkle* is a smoker and likes to drink alcohol and also she is not the typical woman who likes to clean up the house.

“Did you sweep the attic?” he asked Twinkle later as she was folding paper napkins and wedging them by their plates. The attic was the only part of the house they had not yet given an initial cleaning.

“Not yet. I will. I promise. I hope this tastes good.”

(Lahiri, 1996., p. 156)

The text above explain that *Twinkle* not doing her duties to sweep and cleaning the house. *Twinkle* seems very ignorant instead of caring to their house. *Twinkle* also can not cooking, although Sanjeev very like Indian food and do not like American foods. As a wife, *Twinkle* should cooking Indian food to make Sanjeev happy, but it does not happened.

“But I can cook something with the vinegar. It’s brand-new.” “You’ve never cooked anything with vinegar.”... She was not terribly ambitious in the kitchen.

(Lahiri, 1996., p. 159)

Another quotation also describes that Twinkle is a smoker whereas Sanjeev did not. It is quite strange as an Indian woman. Cigarette, in Eastern culture, is something considered taboo for a woman. It is the first habit of the main female character, Twinkle, doing different as an Indian woman. From the short story, it was never explained that Sanjeev smoked. Like Americans in general who like to get drunk, Twinkle also likes to drink whiskey.

This was the first weekend after they’d moved into the house, by then the mantel had already filled up considerably, and they bickered about it in the car on the way down. But then Twinkle had drunk four glasses of whiskey in a nameless bar in Alphabet City, and forgot all about it.

(Lahiri, 1996., p. 153).

The narrative is even more convincing that Twinkle acts like an American. The ignorant and indifferent nature of Twinkle is increasingly portrayed in the narration. Based on the narration above, Sanjeev did not participate in drinking whiskey. Twinkle has followed Western culture, especially America, and left Eastern culture that she should carry wherever he goes. Changes in the identity of immigrants often occur, it is done as a form of effort to survive and for the benefit of their social relations. Culture is used to build social relations, such as relationships between men and women, the state and society, and people of different social classes (Pratt, 2005, p. 73)

In the research conducted by Mehrota, several correspondents argue domestic labor such as cooking, washing, cleaning and so on are considered by Indians as the identity of Indian women. However, when an Indian woman migrated to another country, the tradition gradually diminished and even disappeared. The presence of the extended family is also very influential in the cultural identity of an Indian. For, an Indian, living with an extended family, they must follow the applicable rules, including taking care of a house for women. Migration is often used as a way out to break this tradition. People who live only with a nuclear family will be more relaxed about carrying out household tasks. However, their identity as Indian women began to erode (Mehta & Belk, 1991, p. 790)

According to the analyzes above, Twinkle seems adapted other culture, in this case America. Even, it does not look like Twinkle is an Indian or even carries a little Indian culture. Twinkle prefers to be known as an American than an Indian. This can be seen from how he behaves and interacts with other people. Twinkle adopted assimilation strategy when she acculturated Indian and American culture. According to Miller, compared to parents, adolescents present a complex cultural identity in a multicultural society (Miller & Collette, 2019, p. 627). It happened to Twinkle, she has a complex

cultural identity as and second generation immigrants. She is an Indian but she loves being American

According to Mehrota and Calasanti, Indian men and Indian women has a different role, so there are two different kind of identity on Indian immigrant, there are identity as Indian Men and Identity as Indian Woman. As an Indian men, they have more responsibility to their parents. Therefore they often consider America not as a goal, but as a means to achieve prosperity (Mehrotra & Calasanti, 2010, p. 784). This also happened to Sanjeev, Sanjeev pursued a career in America and kept trying to maintain Indian Culture. However, for female immigrants, migration can be a solution to get out of the gender hierarchy that is common in India. Therefore, Indian women are more likely to enjoy their life in America. This also happens to Twinkle, the gender hierarchy that occurs in India is completely invisible to her. The process of forming a cultural identity shown by Sanjeev and Twinkle will always be a process. It is as Stuart Hall said that identity can be called 'production'. Identity will continue to evolve (Hall, 2020, pp. 222–223).

Sanjeev and Twinkle have a different identity construction although they are Indian. This happened because of several reasons. The writer will analyze the factors that makes Sanjeev and Twinkle has different identity in the next section. The differences in identity formation by Sanjeev and Twinkle are based on their respective relationships with India and American culture. Twinkle who lived longer in America tended to show identity construction of becoming, while Sanjeev whose parents were still in India tended to have a closer relationship with Indian culture and seemed to show identity construction of being. The difference in the purpose of their migration also affects the identity formation they experience.

CONCLUSION

This research depicted Sanjeev and Twinkle as Indian immigrants in United States have different when they forming the identities. Sanjeev has stable identity, as Stuart Hall said being identity. It means Sanjeev try to maintain the Indian culture although he is leaved in America. He also apply the intergration strategy to acculturate both of Indian and American culture. The family background and the purpose of Sanjeev's migration also influence his identity. Sanjeev's parents still leaved in India while Sanjeev leaved in America. It can be one of reasons that Sanjeev still carry the Indian culture because Sanjeev still connected with it. From the whole story known that Sanjeev's intention to America to gain a better education and better carier, not for being American. The opposite happened to Twinkle. According to the characteristics that Stuart Hall said, Twinkle is more dominant showing the formation of identity in becoming. It means Twinkle's identity transform and change influenced by time and place. On Twinkle American identity looks more dominant than Indian identity. Twinkle want to be recognized as American and it can be seen how she change her nickname, she likes collecting Christian stuff although she is Hindu, and she acts like an American woman

In conclusion, Sanjeev and Twinkle show differences in the process of identity formation. Sanjeev tends to experience the process of forming the identity of being but Twinkle becoming. This is based on several factors, namely the background of each, duration of stay in America, and the purpose of migration to America.

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