



THE AMBIVALENCE OF IDENTITY IN TOPE FOLARIN'S *A PARTICULAR KIND OF BLACK MAN (2019)*

Tiara Agnesi Windari¹, Desvalini Anwar²

English Department
Faculty of Languages and Arts
Universitas Negeri Padang

email: tiaraagnesiwindari@gmail.com

Abstract

This study examined how the novel *A Particular Kind of Black Man (2019)* by Tope Folarin portrayed issue of ambivalent identity. The main character named Tunde Akinola is a second-generation immigrant who experience the ambivalence of identity. This analysis is related to the concept of ambivalence and mimicry by Homi K. Bhaba. Researcher use those theories to interpret the hidden meaning from the novel. The data collection is in the form of sentences, paragraph, and the symbol from the novel. For this study, researcher use the qualitative method by connecting the sentence and paragraph to many journals, book and also podcast. The result is the factors ambivalent identity of the main character is caused by the parent's broken American dream and also the racism he gets because he is Black. Because of the racism, the main character concludes that he is not American because he is not White, and determined to be the perfect Black Man by mimicking many successful Black Man. The main character become sick of faking to be something he is not and finally embrace his identity as a hybrid.

Key words: *Ambivalence, Identity, Cultures, Postcolonial, Black Man*

A. INTRODUCTION

"I hope my dream comes true!" is a cliché we must have heard many times. It has been heard in films, music lyrics, novels and so on. That line reveals something that is really important to every human being; a dream. A dream gives people the courage to move out of their comfort zone. The same thing often happens to immigrants who move from their country with a dream of a better life in the foreign country, for example immigrants in America.

In general, there are two types of immigrants; the first generation immigrants and second generation immigrants, however for the definition of each type of immigrants, researcher will use the definition in American's context. The first generation are the immigrants who were born in the country outside the U.S territory and move to U.S in adolescence, while the second generations are children of immigrants who were born in U.S.

¹ English ELLSP of English Department of FBS Universitas Negeri Padang graduated on March 2023

² Lecturer of English Department of FBS Universitas Negeri Padang



There are many immigrant groups living in America, for instance Asians, Mexicans, Latin Americans and African Immigrants. For the purpose of this study, researcher will focus on African immigrants only. According to Tamir (2022) the number of African Immigrant living in the U.S reached 4.6 million in 2019, up from roughly 800.000 in 1980. By that number, there are approximately 800.000 children of African immigrants who were born in United States.

Being an immigrant is not an easy task for both first and second generation. Nabanita (2021) states that the life is tough for the first generation because they have to make their own path without any guidance, discriminated of their skin color, culture shock, and the constant self-doubt. However that does not mean that the life is merely easy for second generation immigrants. Dusi et al (2014) explain that the second generations immigrants live in an impossible human condition: imperfectly integrated and nevertheless perfectly unable to be assimilated. This condition occurs due to the fact that second generation immigrants actually bear two different cultures in their life. The first one is the culture they are living in in current situation and the other is the culture that their parents bring.

Glover et al (2016) explain that the situation where second generation immigrants feel doubtful whether to keep and practice their ancestor culture—which they do not know at all—or the culture of the place they are living in right now will create a dilemma. In postcolonial theory context, this dilemma will create identity problem that called ambivalence of identity. According to Young (1995), ambivalence is a continual fluctuation between wanting one thing and wanting its opposite. It also refers to a simultaneous attraction toward and repulsion from an object, person or action. Bhabha in *The Location of Culture* states that ambivalence is the idea of seeing culture as consisting of opposing perception and dimensions.

Deng (1995) argues that identity refers to how a person and groups define themselves and are defined by others in relation to race, ethnicity, religion, language, and culture. By this definition, we can conclude that identity can be categorized by two; personal identity and cultural identity. Unfortunately, for second generation immigrants, this means that the ambivalence issue will affect both of their personal and also their cultural identity.

The importance of knowing and realizing our identity is really crucial to our life. Erikson (1968) says that identity provides one with a sense of well-being, a sense of being at home in one's body, a sense of direction in one's life, and a sense of mattering those who count. That is why identity cannot be ambivalence. With this understanding, we now have sense on what problem that would arise if one has an ambivalence of identity; mental health problem, such as be feeling lonely, depressed, feeling disconnected to the world, etcetera.

The ambivalence of identity issue is also found in Tope Folarin's *A Particular Kind of Black Man* (2019). This novel is about the main character named Tunde Akinola who was born and grew up in America. He was pushed by his father to be a real black man by mimicking certain success-black men, loving Nigerian music, eat Nigerian food while actually Tunde likes the opposite. This condition leads Tunde into a state of confusion, not knowing how he be a real

black man if every experience he has must be in line with American values and cultures.

Identity usually analyzed by psychoanalysis theory, however researcher chooses postcolonial theory because the trigger of the identity issue in Tope Folarin *A Particular Kind of Black Man* (2019) is culture. Lye (1998) argues that postcolonial theory deals with the complexities of the post-colonial situation, in terms of the writing and reading situation of the colonized people and the colonizing people. It focuses particularly on the way in which literature by the colonizing culture distorts the experience and realities, and inscribes the inferiority, of the colonized people on literature by colonized people which attempts to articulate their identity and reclaim their past. It can also deal with the way in which literature of colonizing countries appropriates the language, images, scenes, traditions and so forth of colonized countries. According to Lye's explanation, it is clear that identity can be analyze by postcolonial theory.

This study aims to reveal the ambivalence of identity experienced by the main character using the concept ambivalence by Homi K. Bhabha. The reason why researcher chooses this novel is because Tope Folarin, the writer of *A Particular Kind of Black Man*, says that this novel is a semi-autobiographical of his own life (NPR, 2019). This means that the problem in this novel is not fully a made up, but a real problem that happens in a real world. Thus, studying this issue will be beneficial to understand what is going on in the novel and to help inspire people who experience the same issue..

B. RESEARCH METHOD

When it comes to research approach, there are usually two types of approaches; qualitative and quantitative. In general, it can be said that qualitative is a research based on literary form, while quantitative based on number. Those approaches used for different purpose. Yilmaz (2013) defines the qualitative research as “an emergent, inductive, interpretive and naturalistic approach to the study of people, cases, phenomena, social situation and processes in their natural setting in order to reveal in descriptive terms the meaning that people attach to their experiences of the world”. Based on Yilmaz definition, it is impossible to reveal hidden information from the novel by using quantitative approach. In the Tope Folarin's *A Particular Kind of Black Man* (2019), there are so many cases, phenomena and social situation that cannot be explained with the number. Therefore, the qualitative approach is the most suitable approach for this study.

In qualitative approach, the form of data has to be in literary form, such as books, journal and also podcast transcript that relevant to the object of the study. There are two source of data. The primary source, that is Tope Folarin's *A Particular Kind of Black Man* (2019) and also the secondary source that are journal, books and also podcast transcript that relevant to the study.

Researcher started by reading the novel 3 times before analyzing it. The first reading aimed to know the full story and what type of problem each character has. The second reading is to highlight some keynotes and important issues. The issues that researcher found are racism, American dream, African diaspora then

try to choose what the main problem of this novel is. Finally, in the third attempt, researcher reads the entire novel but focusing more attention on Tunde Akinola's story and gathers some important information, including symbol, memories of the past, phone session with his grandma and so on. After reading researcher analyze the intrinsic element by using the journals, articles and podcast.

C. RESULT AND DISCUSSION

1. Research Finding

The trigger of ambivalent identity in Tope Folarin's *A Particular Kind of Black Man* (2019) is because his father obsession with American dream, the main character effort to mimic certain kind of black men, and then the racism. Because of the ambivalence of identity, Tunde Akinola feels that neither Nigerian and American fit to his own identity. To overcome this, Tunde making new black friends, seeing himself with different point of view and then go to Nigeria. After doing those effort, Tunde finally embraces his hybrid identity.

2. Discussion

There are some factors researcher found in the novel *A Particular Kind of Black Man* (2019) that makes the main character experiences the ambivalence of identity. The first factor is the father obsession with American Dream. Tunde's father has an obsession with American Dream. American Dream itself, according to Fiedler (2000) insisted that American Dream is the dream which should be better, richer, and fuller for each man with opportunities for each according to his ability and achievement At first, Tunde's father strongly beliefs that everyone can gain success if they work hard, no matter what is their race. He change jobs many times and try to become an entrepreneur only to find out that he is fail in his American Dream. He wants to give up, but then he remembers that he has two sons. Tunde's father then decides that if he cannot fulfil his own dream, his sons can do it for him. Have a look at the quotation below:

“I have big dreams for both of you,” he'd say. “You guys are the only reason I am still in this country. I should have left a long time ago, because I don't have any opportunities here. No one takes me seriously. But whenever I think of leaving I ask myself what the both of you would be like if you grew up in Nigeria. Here you can become leaders. I don't know what would happen there.” We always nodded, but I can't say that I really understood what he was talking about. (p15)

From the quotation above, we can see that Tunde's father literally transfers his broken dream to his children. The way Tunde's father says “*I have big dreams for both of you,*” and “*You guys are the only reason I am still in this country*” gives us the feeling that this American Dream is really important for him that makes him could do anything to make it happen. Brummelman et al (2013) find that parents who reflected their own broken dream to their child are more likely wanting their child to fulfil their dream.

At first, both Tunde and his brother, Tayo, just nodded everytime their father talks about dream he wants to reach. However, when they are grown up, they chose different path. Tayo do not listen to his father desire anymore because it against his will. However, Tunde feels that what his father do is for the good and that makes Tunde try to be a particular kind of black man his father wants, and this can be seen from the quotation below:

“Tayo stopped taking him seriously by the time we became teenagers, but as I grew older I internalized his desires for me. I began to take note of the people he admired and those he dismissed. In time, following his lead, I created a template for the kind of black man I wanted to be” (p29)

The reason researcher believes that father’s obsession with American Dream is the factor that trigger Tunde’s ambivalence of identity is because his father dream makes Tunde do not has his own dream and cannot do something he wants. One of the great example is music and the story. His father stopped Tunde from listening to American Music. It can be seen from the following quotation:

“your father told you and your siblings that you could no longer listen to American pop music. He said there was nothing of value in the music on the radio, that if you listened you would abandon his teachings.” (p81)

From the quotation we can see that From Tunde’s father act, it is clear that he wants his children become succeeded in America without forgetting their root; Nigeria. However, for Tunde has vague feeling about Nigeria. He knows that he is Nigerian, but he is not sure about what he feel about it. It can be seen at the quotation below:

“Nigeria, to me, to us, was merely a chorus of scratchy voices over the telephone, a collection of foods and customs that our friends had never heard of. It was a place where everyone was black, where our cousins spoke a language we couldn’t fully comprehend. Where our mother lived.” (P29)

The only thing that makes Tunde has some kind of connection with Nigeria is his grandma. For Tunde, his grandma just like a super hero, he saves Tunde just by using her voice. One of the best moment Tunde with his grandma is when Tunde talks about his insecurity for having a wide African nose. Have a look at Tunde’s conversation with his grandma in quotation below:

“Do you have his nose? That wide nose of his?”

“Yes.”

“Why do you sound sad?”

“Because I hate my nose. I’ve always hated it.”

“Hate, ke! How can you hate something that God has given you?”

“Because it’s too big.”

“It’s not too big, oh. That is the other problem with that country. Everyone will be telling you that your nose is too big because you don’t have that small-small whiteman nose. That nose that they are struggling to breathe with. Don’t mind them!”

When his family move to Cirrilo, Texas, his father promises him that he could learn more about his culture. Indeed, father teaches him some Yoruba’s words like “parlor” that means living room and also they eat Nigerian food at home and sometimes his new mom would do some weird Nigerian dances, however he barely understand what it means to be Black, to be Nigerian specifically. However, there is a difference meaning between know and realize. In the end, the cultural lesson his father promises never happened.

“I remember that we met a few Nigerians here and there, but I never received those lessons about my heritage that my father promised me before we moved to Texas.”

The second factor is mimic certain black men. Tunde already decides to be a real black man by spending hours in front of mirror mimicking the successful black man his father admired so much. He doing that because he believe that what his father told is for the good.

”I studied the way that Sidney Poitier held his head when he spoke. Tall, erect, proud. I studied Hakeem Olajuwon’s walk, loping and graceful. I studied Bryant Gumbel—he always seemed so poised during interviews, and sometimes after I finished watching him on TV I’d run to the bathroom and practice asking questions as if I were him.” (p116)

The time he is investing to mimic certain black man gains him impression by others. However, Tunde thinks that version he shows is not him.

“I remember that I spent countless hours in front of the mirror, trying out different ways of speaking, different personalities. I remember that by the time I became a senior I had somehow learned how to project a version of myself into the world that seemed to delight and impress others (all that time studying Hakeem and Sidney and Bryant helped). (117)

The following quotation shows how Tunde’s feel about his fake version of him.

“I remember admiring and then becoming jealous of this fake version of myself.” (p117)

This “*becoming jealous*” part is really interesting. Because it shows us how desperately Tunde trying to find his real identity. He jealous because he realizes that being fake easier than being real.

The third factor is racism. Tunde experiences racism in such a young age. At age 5, a white lady says “Remember, if you are a good boy here on earth, you can serve me in heaven.” I was five years old. Her words sounded magical to me. (p1)” In Tunde’s five-years-old mind, the thing white lady says become something that sounds special.

On another school after his mom left to Nigeria, Have a look at the quotation below:

“My family walked with me to school that first day. I remember the principal extending her hand when I met her. I shyly extended mine as well, and as we shook hands she said, “We are very happy that you’re here!”

It was in her eyes. The way she looked at me. Like I was something scary and unknown. That’s how I knew I was different. On the playground all my classmates asked if they could touch my hair. I said OK. On the playground all my classmates asked if they could touch my hair. I said OK. Then Simon rubbed my skin and ran away crying to the playground attendant. “It won’t come off!” he wailed. “Why won’t it come off?”

Racism Tunde experiences gives some kind of thought that he is different, he is not fully accepted as American. Even though he speaks American-accent English, liking American music, eating American food, he realizes that he will never be American enough, cause he is not white, even with the fact that he is actually born in America. However, Tunde cannot confidently says that he is a blackman because his main problem is he do not know how to be black. Have a look at quotation below:

“Even though I’d spent my entire life in America, I had no idea how to be black like Will Smith, like Michael Jordan, like many of the black people I frequently saw on TV. I always felt somewhat bewildered when I saw them, especially when I saw a group of black people together—at a concert, on a team, at a church service, in a classroom. The way they greeted each other, the way they laughed . . . they seemed to share something in common that was completely lacking in me. The few times I told my father how I felt he responded the same way: he told me not to worry, that if I worked hard enough and became successful, people would want to be like me. I took solace in his words for many years”

There are some efforts Tunde's doing to overcome his ambivalence, that are making new black friend, seeing himself with different point of view, and go to Nigeria.

Tunde makes new black friends. In Morehouse Tunde finally gets many black people around. Not only that, his schedule is also full by many black people's events. Hanging out with friends, is something that Tunde always want since he was child, however he feels like he do not belong to the community.

“And yet. Three days ago he discovered that much of his schedule for the following week had already been planned. Since then he's attended various black solidarity meetings, and black parties, and black book discussions, and now he is tired of it all. (p127)

Tunde realizes that he cannot fit in because they have different purpose. Tunde wants friends that could help him to get better, not the type of friends that just talking something in the past.

“Here, among these black folk, he detects a kind of determined provincialism. It seems the only thing they wish to discuss is home—the food they ate, the clothes they wore, the music they listened to, the stories they created and traded among themselves. The main currency in these conversations—the only currency, perhaps—is nostalgia. He now senses why it might be so difficult for these people to fit in. It seems they are all more interested in lugging their pasts around with them than stepping into the future. He is uncomfortable” (p127)

From the quotation above, we can see Tunde's ambivalent identity. Tunde does not feel that being black is something he want. Neither black nor white seems to fit him.

The second effort is seeing himself with different point of view. Tunde uses different point of view in the entire novel. By using three types of point of view, it is clear that Tunde makes so much effort to overcome his ambivalence of identity. The point of view Tunde use are: the first person point of view, the second person point of view, and the third person point of view.

First person point of view, according to NY Book Editor (2016), is a point of view when the narrator using the pronoun I, Me, Myself to tell the story. Tunde uses first person point of view from page 1-77, 90-121 and 133-189. Tunde use this point of view just when he wants to tell something in his head, for example his past.

“For a time we lived this way, my father laughing, dancing, working, teasing, praying. He told us that Mom was receiving special care in Nigeria, and that she was getting better every day.” (p40)

Second person point of view is when the narrator using pronoun ‘You’. Tunde using second pov from the page 78-89. He use this point of view when he feels depressed or when face a problem. This quotation below is the example of second point of view:

“And before the sentence could complete its course, she slapped you. Hard. Your heartbeat rose quickly to your left cheek and began to beat there, loudly, as you tried to figure out what had happened. You held your face in your hand, and your skin felt so raw that it was as if you were holding something else, something slightly heavy and warm, like a newborn. You looked, again, into her eyes, and when you saw nothing but your own hatred staring back at you, you excused yourself and went to your room and cried. Tayo came by and asked you what had happened, but you couldn’t tell him through the sobs.” (p79)

In the third person point of view, Tunde using his own name to narrate the story. He use third person point of view in the page 122-132. The quotation below show how Tunde go to Morehouse, away from his father and his brother.

The flight ends abruptly—at least it seems so to him. He exits the plane and while everyone else rushes forward to act out their scenes of love and reunification at the arrival gates he heads to a row of chairs near the SuperShuttle kiosk. He sits and pulls his giant earphones over his ears. He’s taking a chartered van from Boston to Maine, but the van won’t arrive until seven in the morning, thirteen hours away. (122)

The point in using all of these point of view is to make Tunde have change to explore and see many things that he cannot see with just himself. By using second and third point of view, Tunde gives himself chance to think out of himself. So he could get the exposure of how this world works and he could handle the problem.

To overcome his ambivalence of identity, the last effort is to visit Nigeria. Tunde go to Nigeria, to find his mom and to answer the problem whether he is the real Nigerian or not. When he arrived at Nigeria, his extended family really excited to meet him. They also prepare so many Nigerian food in the table just for him.

“I dip my fork into the mound of moin moin on my plate and take a bite. This Nigerian food doesn’t taste like Nigerian food. I take another bite. Suddenly I realize that I am tasting Nigerian food for the first time, now, and I also realize that the Nigerian food I ate back in the States was somehow inauthentic—each bite a fuzzy hologram that dissolved into familiarity the moment the food touched my tongue.

I smile when someone claps my back. A voice exclaims, *So he is a Nigerian after all!* and I laugh along with them. But now I am wondering:

How can I possibly be a Nigerian when every Nigerian experience I have had up to this point was made in America?" (179)

Knowing that he really likes Nigerian food and has so many family that loves him here, Tunde begin to build a sense of belonging to this country. According to Kittler et all (2012) state that "Eating is a daily reaffirmation of one's cultural identity". According to Kittler et all definition, eating can makes people sure of what his identity really is.

"The door opens. The woman passes the Fanta to my mother, and my mother hands it to me. Instantly my hand cools, and then my arm. Condensation trails down the glass on all sides. My mother pulls the Fanta from my hand and opens the top with her teeth, and then she hands it back to me. "Drink it," she says. "This will help with your stomach."

The way Tunde's mom doing something for him. This is the act of love. Now Tunde realizes that her mother do not hate him. Fanta's bottle is usually hard to open, people sometimes use the bottle opener to open it, but seeing Tunde's mom can even open the bottle just by her teeth means that his mom loves him so much. This act of loves gives Tunde the feeling that even this is the first time he visit Nigeria, even he do not have memories related to this country, Tunde now can confidently says that he is Nigerian.

"I walk carefully, picking my way through the debris on the streets. There is no one here who can help us. I will get us back home" (p189)

In the last sentence of this novel, Tunde now has a sense of what is home. The way he talk confidently that he could find a way home even he just arrived at Nigeria can be interpreted as tunde already find his identity.

There is an interesting part that, he finally remember the ending of the story of turtle and seagull that has been forgot about.

"I do remember occasionally sitting with my mother on the couch in our apartment, and later on the floor at the women's shelter. I remember trying my best to distract her so that she would forget to hurt me. But now I feel safe. A forgotten memory slips through the cracks. My mother is lying next to me on my bed and whispering a story into my ear. The story is about a talking turtle that wants to learn how to fly. I have heard this story many, many times, but what I love most is the way my mother's hot breath feels against my neck, and the way her words gain life in my mind, the turtle trying and failing and trying again, and then climbing onto the back of a friendly seagull and drifting up through the clouds toward the sun (189)

This shows us that finally Tunde find himself, his real identity. because finally the turtle able to fly because he gets help by the seagull. In Tunde's case, he finally be able to find his identity because he accept the facr that he is hybrid, that finally, he realizes that he has both American and Nigerian in his identity, and that is special.

D. CONCLUSION AND SUGGESTIONS

1. Conclusion

To sum up, the main character, Tunde Akinola, experiences the ambivalence identity because he has an obligation to bear two cultures. The first culture is the Nigerian culture and second is American culture. Identity cannot be ambivalence because identity gives the sense of meaning to someone's life, it also gives the sense of belonging and sense of direction.

In Tope Folarin's *A Particular Kind of Black Man* (2019), the factors that cause main character to experiences the ambivalence of identity is because his father obsession with American dream, mimicry, and also racism from the society Tunde is live in. The ambivalence of identity makes Tunde do not sure whether he is Nigerian or American, because it seems that he does not belong to the both. Tunde decides to overcome his ambivalence of identity by making new friends, try to see himself from different perspective, and the find his family in Nigeria. Because of his efforts, Tunde can embrace his own identity as a hybrid, that means he is belong to both of Nigeria and America.

Last but not leat, researcher believes that the true happiness cannot be measured by such physical things like money and possession, but more like how we accept everything and content of what the life give to us.

2. Suggestion

Researcher hopes this study could give some insight for the future researcher who wants to study the same topic. Researcher also aware that this study is far from the word "perfect", thus the researcher really hopes some comments and corrections from the reader.

BIBLIOGRAPHY

- Ashcroft, B., Griffiths, G., Tiffin, H. (2002). *The Empire Writes Back*. Oxfordshire: Routledge.
- Barker, C., Emma, J. (2003). *Cultural Studies: Theory and Practice*. London: SAGE Publications.
- Bhabha, H. K. (1994). *The Location of Culture*. London, Oxfordshire: Routledge.
- Deng, F. (1995). *War of Visions: Conflict of Identities in the Sudan*. Washington, D.C: Brooking Institution Press.
- Erikson, E. H. (1968). *Identity: Youth and Crisis*. New York: Norton.
- Ferhood M.A., & Janoori L.B (2020). *The Notions of Mimicry and Ambivalence in Rubai el-Madhoun's Fractured Destinies*. Malaysia: Universiti Pendidikan Sultan Idris.
- Gilbert, H., & Tompkins, J. (2002). *Post-Colonial Drama: Theory, Practice and Politics*. Oxfordshire: Routledge.
- Glover, J., Friedman, H., Driel, M., V. (2016). *Cultural Dilemmas and Sociocultural Encounters: An Approach for Understanding, Assessing, and Analyzing Culture*. New York: Springer.
- Hawley, J.C. (2001). *Encyclopedia of Postcolonial Studies*. Connecticut: Greenwood.
- Ivan, G. & Agafitei, M. (2016). *First and second generation immigrants statistic on employment conditions*. Retrieved from https://ec.europa.eu/eurostat/statisticsexplained/index.php?title=Firstandsecondgeneration_immigrants_statistics_on_employment_conditions&oldid=387944
- Jackson, B.J. (2017) *When Two Roads Diverge: How Language Barriers Undermine Immigrant Parental Authority*. USA: Brigham Young University.
- Kobayashi, A., & Preston, V. (2014). *Being CBC; The ambivalent Identities and Belonging Of Canadian-Born Children of Immigrants*. United States: Taylor & Francis, Ltd.
- Lye, J. (1998). *Contemporary Literary Theory*. Canada : Brock University
- Mahmood, M. A., & Noureen, F., (2014). *Ambivalence of power relations and resulting alienation and identity crisis in Kiran Desai's the inheritance of lost*. Pakistan: Government College University Faisalabad.

- NPR. (2019). Tope Folarin Was ‘A Particular Kind of Black Man’ – So He Wrote A Book About It. Retrieved from <https://www.npr.org/2019/08/24/751917486/tope-folarin-was-a-particularkind-of-black-man-so-he-wrote-a-book-about-it>
- Nabanita. (2021). The Struggles of A First Generation Immigrant. Retrieved from <https://www.forbes.com/sites/forbeseq/2021/12/20/the-struggles-of-a-first-generation-immigrant/?sh=5ff7f2f31953>
- Nugroho, S. (2015). Neurosis and Identity Crisis of The White Man; Ambivalence and hybridity in Anthony Burgess’ selected novels. Yogyakarta: Universitas Sanata Dharma.
- Nurchayani, E., & Kamil M. S. (2021). Identity Negotiation of Chinese American’s Twoness in Lisa Ko’s The Leavers: Postcolonial Approach. Jakarta: Universitas Jakarta.
- Dusi, P., Messetti, G., Falcón, I. G. (2014). Belonging: Growing up between two Worlds. Italy: University of Verona.
- Phinney, J.S., Romero, I., Nava, M., & Huang, D. (2001). The role of language, parents, and peers in ethnic identity among adolescents in immigrant families. New York: Springer.
- Rumbaut, R. G. & Portes, A. (2007). Introduction: The Second Generation and the Children of Immigrants Longitudinal Study. Oxfordshire: Routledge.
- Sawant, S. B. (2012). Postcolonial theory: Meaning and significance. India: Toshniwal Arts, Commerce & Science College.
- Tamir, C. (2022). Key findings about Black immigrants in the U.S. Retrieved from <https://www.pewresearch.org/fact-tank/2022/01/27/key-findings-about-black-immigrants-in-the-u-s/>
- Yilmaz, K. (2013). Comparison of quantitative and qualitative research traditions: Epistemological, theoretical, and methodological differences. European Journal of Education.
- Young, R. (1995). Colonial Desire: Hybridity in Theory, Culture, and Race. Oxfordshire: Routledge.
- Young, R. (2001). Postcolonialism: An Historical Introduction. USA: Blackwell Publishers.