

**PSYCOSOCIAL DEVELOPMENT AND IDENTITY CRISIS OF GOGOL
GANGULI IN THE NOVEL *THE NAMESAKE* BY JHUMPA LAHIRI**

FINAL PROJECT

**Presented as Partial Fulfillment of the Requirements
to Obtain the *Sarjana Sastra* Degree in English Literature**



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**ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF LANGUAGE AND COMMUNICATION SCIENCE
SULTAN AGUNG ISLAMIC UNIVERSITY**

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PAGE OF APPROVAL

A Sarjana Sastra Final Project entitled:

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Prepared and presented by

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Have been approved by the Advisor and to be examined by the Board of the Examiners.

Semarang, August 31st 2023



DIYAH FITRI WULANDARI, S.S., M. Hum

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VALIDATION

A Final Project on English Literature

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Defended before the Board of Examiners

On August 31st, 2023 and declared Acceptable

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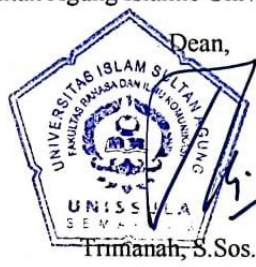
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STATEMENT OF ORIGINALITY

Hereby, I honestly declare that the final project I wrote does not contain the works of part of the works of other people, except those which were cited in the quotations and references, as scientific paper should. If my statement is not valid in the future. I absolutely agree to accept an academic sanction in the form of revocation of my paper and my degree obtained from that paper.

Semarang, August 31st 2023



M. Alif Faiq Anidzom

MOTTO

“No worries! Your life story has been written by the best author”

DEDICATION

The final project specially dedicated to my parent, Umi and Abi, my sisters Muizah and Affah, and all my family, then to my own self.



ABSTRACT

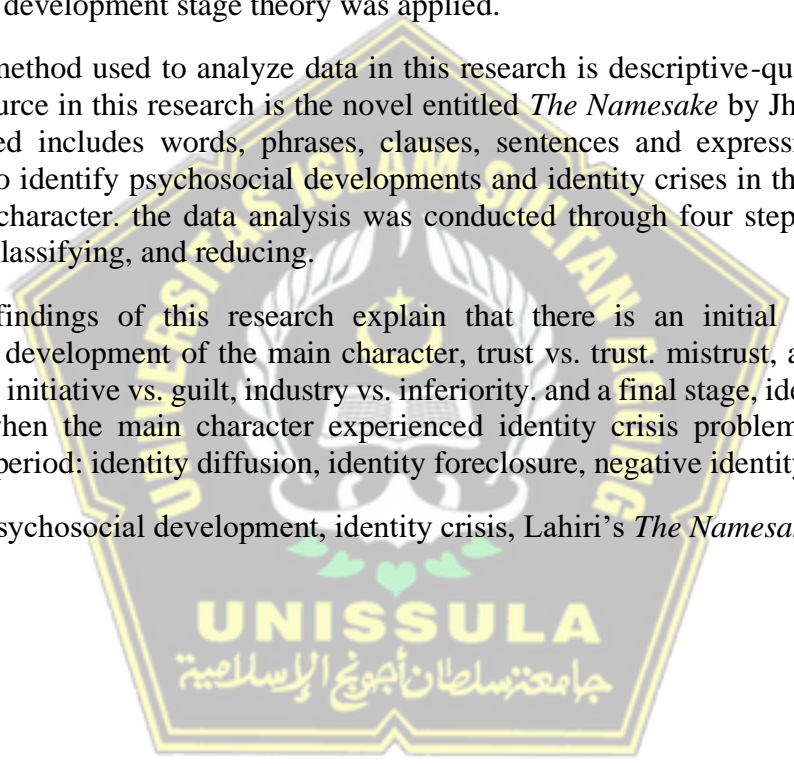
ANIDZOM, M ALIF FAIQ 2023.” Psychosocial Development and Identity Crisis of Gogol Ganguli in the Novel *The namesake* by Jhumpa Lahiri”. Final Project, English Literature Program, Faculty of Language and Communication Science. Sultan Agung Islamic University Semarang, Academic year 2022/2023. Diyah Fitri Wulandari, S.S., M.Hum as the Advisor.

The aim of this research is to identify the psychosocial development process and identity crisis problems experienced by the main character in the novel *The Namesake* by Jhumpa Lahiri. To describe and answer the problems in this research, Erikson's psychosocial development stage theory was applied.

The method used to analyze data in this research is descriptive-qualitative. The main data source in this research is the novel entitled *The Namesake* by Jhumpa Lahiri. The data used includes words, phrases, clauses, sentences and expressions that are appropriate to identify psychosocial developments and identity crises in the personality of the main character. the data analysis was conducted through four steps, collecting, identifying, classifying, and reducing.

The findings of this research explain that there is an initial stage in the psychosocial development of the main character, trust vs. trust. mistrust, autonomy vs. shame doubt, initiative vs. guilt, industry vs. inferiority. and a final stage, identity vs. role confusion, when the main character experienced identity crisis problems during his adolescence period: identity diffusion, identity foreclosure, negative identity.

Keywords: Psychosocial development, identity crisis, Lahiri's *The Namesake*



INTISARI

ANIDZOM, M ALIF FAIQ 2023.” Psychosocial Development and Identity Crisis of Gogol Ganguli in the Novel *The namesake* by Jhumpa Lahiri”. Final Project, English Literature Program, Faculty of Language and Communication Science. Sultan Agung Islamic University Semarang, Academic year 2022/2023. Dosen Pembimbing: Diyah Fitri Wulandari, S.S., M.Hum.

Penelitian ini bertujuan untuk mengidentifikasi perkembangan psikososial dan krisis identitas yang dialami oleh karakter utama pada novel *The Namesake* karya Jhumpa Lahiri. Teori tingkatan perkembangan psikososial dari Erikson digunakan untuk mendeskripsikan dan menjawab persoalan dalam penelitian ini.

Metodologi yang digunakan dalam menganalisa penelitian ini adalah deskriptif-kualitatif. Sumber data utama dari penelitian ini adalah novel *The Namesake* karya Jhumpa Lahiri. Data yang digunakan meliputi, kata, frasa, calusa, kalimat serta ungkapan yang sesuai untuk mengidentifikasi perkembangan psikososial dan krisis identitas pada kepribadian tokoh utama. Analisis data dilakukan melalui empat tahap, yaitu pengumpulan, identifikasi, klasifikasi, dan reduksi.

penelitian ini menjelaskan bahwa terdapat tahap awal dalam perkembangan psikososial tokoh utama, yaitu kepercayaan vs ketidakpercayaan, otonomi vs. rasa malu, keraguan, inisiatif vs. rasa bersalah, industri vs. inferioritas. dan tahap terakhir, kebingungan identitas vs. peran, ketika tokoh utama mengalami masalah krisis identitas selama masa remajanya: difusi identitas, penyitaan identitas, identitas negatif.

Kata kunci: Perkembangan psikososial, krisis identitas, *The Namesake* karya Jhumpa Lahiri

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I would like to express my deepest gratitude to those who have helped and supported me during the writing of my final project. Above all else, I give my endless thanks to Allah Subhanahu Wa Ta'ala who has blessed me with strength and guidance in life especially in finishing this final project.

I would like to acknowledge everyone who has given me their assistance and advice to complete this final project. I would like to thank my advisor Miss Diyah Fitri Wulandari, S.S., M.Hum and my academic advisor Miss Riana Permatasari, S.Pd., M.A., M.Pd. for their full support, motivations, and suggestions that helped me in finishing this final project. Sincere gratitude to The Head of English Literature Program, Mr. Dr. Didik Murwantono, M.Hum, who encouraged me and the other students to complete the final project.

My deepest gratitude also goes to Mrs. Trimannah, S.Sos., M.Si, as the Dean of the Faculty of Language and Communication Science, Miss Diyah Fitri Wulandari, S.S., M.Hum, as The Secretary of English literature program, Faculty of Language and Communication Science, and All Lectures and Colleagues in English Literature Program, Faculty of Language and Communication Science, Sultan Agung Islamic University Semarang.

Finally, I realize that this study still needs to be improved by constructive criticism and suggestion. Hopefully, the readers can benefit from it and provide feedback, because this study is not perfect. I hope that this final project can be useful for the readers

Semarang, August 31st 2023



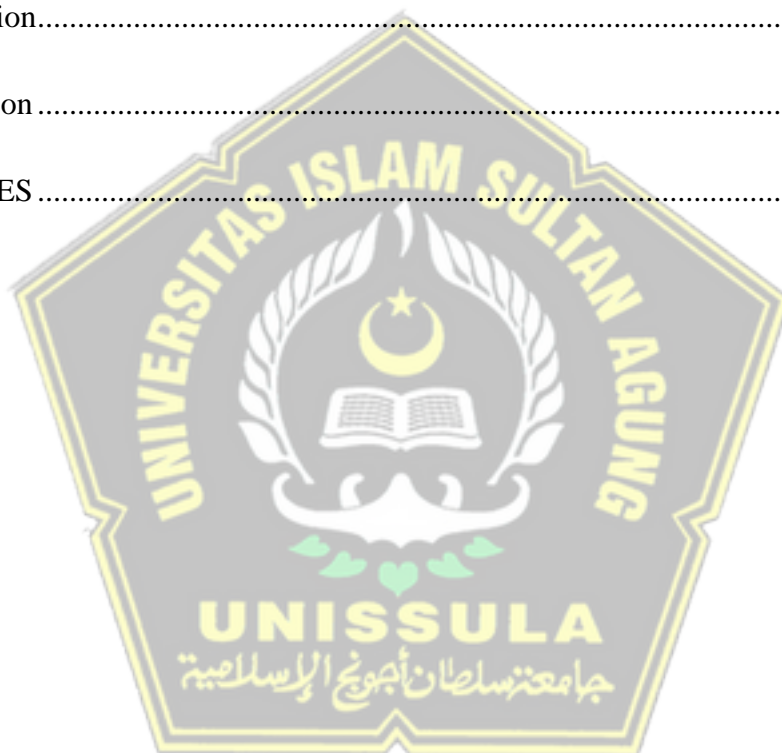
M. Alif Faiq Anidzom

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CHAPTER I

INTRODUCTION

This chapter consists of introduction involving background of the study, problem formulation, limitation of the study, objectives of the study, significance of the study, and organization of the study.

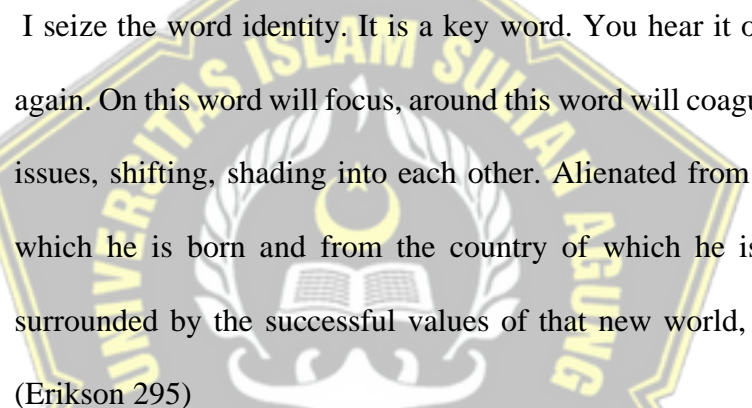
A. Background of the Study

Development is a regular, systematic, and organized change that has a specific purpose. Development has several characteristics, such as continuous, cumulative, moving in a more complex and holistic direction. Psychosocial development means the social development of an individual from a psychological point of view.

Psychosocial development is a process of change in a person psychosocially, from birth to old age. In the stages of psychosocial development, a person will encounter some difficulties or problems, one of them is an identity crisis. At the stage of development, adolescence is the stage where this problem often occurs. Where someone has started looking for identity in himself. This becomes important because Identity is one of the elements in humans that plays an important role in human life. From the first time they are born until they die, humans express their identity, either as individuals, as members of a family (parents or children), as members of a certain society, as part of a certain

ethnicity, as a citizen of a certain country, etc. In other words, identity becomes important because it means a person as an individual and his or her place in society.

The important questions about identity are about the real self, each individual may feel a little confused when being asked to answer questions about identity. Therefore, the issue of identity is becoming increasingly important, first for individuals who are forced to have multiple identities or are already born into a family with multiple identities. Weren in Erikson's *Identity Youth and Crisis* said:



I seize the word identity. It is a key word. You hear it over and over again. On this word will focus, around this word will coagulate, a dozen issues, shifting, shading into each other. Alienated from the world to which he is born and from the country of which he is citizen, yet surrounded by the successful values of that new world, and country.
(Erikson 295)

It is undeniable that every individual must struggle to find his true identity based on his position in social life. For example, as part of a particular community in society, ethnicity, country, social class, etc. However, for people who are born with multiple identities, integrating their sense of self into their overall sense of personal identity tends to be more complex and difficult than those who are accustomed to one fixed identity. Therefore, people with multiple identities tend to have high identity confusion because they have to cross the line between two identities or two cultures.

In a multicultural country such as the United States, where most of the people are immigrants, phenomenological issues regarding the identity crisis can be seen frequently, the question of personal identity is of increasing importance. Life in a multicultural place makes people in it forced to have a dual identity, especially the second generation. Even in a country where there is a divide between ethnic identity and national identity like the United States. For American people, identity is a very significant thing in giving a clear explanation for their role or position in an interlacing relationship in society (Woodward 1). Second-generation immigrants have to struggle between the two cultures. They try to adjust themselves to be able to acculturate to the culture that is considered the majority.

On the other hand, second generation immigrants who were born and raised in America tend to be more inclined to American culture and they are more comfortable with the American lifestyle. Erikson in his book entitled *Identity: Youth and Crisis* stated that, identity matter is so all-encompassing and yet so hard to grasp since it deals with a process located not only in the core of the individual, but also in the core of his or her communal culture (Erikson 22).

This leads to a discussion of Erikson's opinion and view that cultural and historical change can prove to be very traumatic for identity development: it can break the consistency in a child's hierarchy of expectations (Erikson 159). Therefore, it can be said that culture and traditions are the foundation for the hopes and values of second generation immigrants to develop their true sense of identity. Identity in this case combines "how we see ourselves" and "how others see me".

Literature is seen not only as a way for people to express their ideas, but can also be a useful device for people to express their identity. The material in a literary work is an experience and journey of the author's life. In a country where people are assimilated to the experiences of Asian immigrants, Jhumpa Lahiri aptly provides a glimpse into the world of Asian-Indian American Literature and the authentic problem of identity crises in the second generation of Asian-Indian Americans.

One of Jhumpa Lahiri's masterpieces is *The Namesake*, which tells the story of the main character who experiences personal and social pressures as a second generation immigrant, where he is forced to have a dual identity so that his existence is increasingly difficult. Erikson argues that such alienation from national and ethnic origins rarely leads to a complete denial of personal identity, for example the denial of a given name because identity is marked by symbols such as names (Erikson 22).

Related to the description of the discussion above, the name is the main uniqueness discussed in this novel. The interesting and ironic topic of the main character in this story is his hatred of his own name given by his parents. Born as Asian-Indian Bengali, Gogol Ganguli should have had an Asian-Indian Bengali name. Instead, his parents gave him a Russian name that came from a Russian writer, Nikolai Gogol. He had to experience a great emotional breakdown because his name did not match his parents' origin or the country where he was born, grew up and lived. In this novel, Gogol's name is the source of his identity crisis.

This problem started when Gogol entered his teenage years and also all aspects of his life into adult life: his personality, his relationship with family, partner, friends and his life choices in the future. Through his Gogol character, Lahiri illustrates that the problem of identity crisis that second generation children have to face during the life cycle is different and even more complicated than the problem of immigrant parents, especially if this problem relates to one of the core symbols of identity, the name.

Based on the above points, *The Namesake's* work outwardly deserves to be discussed and analyzed because it reveals issues of identity crisis among second-generation immigrants, especially Americans of Asian-Indian descent. the conditions that make the lives of second generation children into "in-between" lives are clearly very painful and affect their personality and life choices in the future. Therefore, paying attention to this phenomenon is important to be emphasized.

"*The Namesake*" was chosen as the object of this study due to the reasons for the journey of psychosocial development of Gogol Ganguli and identity crisis experienced by him. and linking Erik Erikson's theory of psychosocial development stage with this literary work.

Actually, the discussion about identity crisis in this novel has been discussed a lot, such as, Identity crisis of the second generation of Asian Indian Americans as reflected in lahiri's *The Namesake* (Rosyada, 2015), Identity negotiation of gogol in Jhumpa lahiri novel *The Namesake* (Rasyid, 2016), gogol`s identity crisis in America as seen in Jhumpa Lahiri`s *The Namesake* (Primartini, 2011). The difference between this study and the

previous studies is how the psychosocial development of the main character in this novel will be discussed. and the title of this study is “PSYCOSOCIAL DEVELOPMENT AND IDENTITY CRISIS OF GOGOL GANGULI IN THE NOVEL *THE NAMESAKE* BY JHUMPA LAHIRI”

B. Limitation of the study

to discuss more deeply the problems above, this study uses Erikson's theory of psychosocial development stage. However, because this research is included in the category of literary analysis, it is important to use a literary psychology approach. Because this research should be limited, this analysis only focuses on the development of psychosocial and the identity crisis of the main character, Gogol ganguli, who is going through a difficult condition developing a sense of self during adolescence stage because of his unordinary name. Therefore, the analysis is only concerned with the psychosocial development and the problem of identity crisis faced by Gogol ganguli and the impact of that problem.

C. Problem formulation

This study analyzes the psychosocial development and Identity Crisis of Gogol Ganguli in the novel “*The Namesake*” novel by Jhumpa lahiri. This study focuses on:

1. How does the psychosocial development of Gogol Ganguli in the novel *The Namesake* by Jhumpa lahiri?
2. What are psychosocial problems which mark the identity crisis in the personality of Gogol Ganguli in *The Namesake* novel by Jhumpa lahiri?

D. Objectives of the Study

The objectives of analyzing psychosocial development and Identity Crisis of Gogol ganguli as reflected in “*The Namesake*” novel by Jhumpa lahiri, are as follows:

1. To identify Gogol Ganguli’s Psychosocial development in “*The Namesake*” novel by Jhumpa lahiri.
2. To describe psychosocial problems which mark the identity crisis in the personality of Gogol Ganguli in “*The Namesake*” novel by Jhumpa lahiri.

E. Significance of the Study

The result of this study is expected to be helpful in the following ways:

1. Academically, the purpose of this research is an attempt to provide an overview of different knowledge in literary criticism to analyze literary works that discuss the issue of identity crisis using Erikson's theory of identity.
2. Practically, this study may guide and give contribution through the references to the students of English literature Department in Sultan Agung Islamic University, to analyze literary works as poem, novel, or films those are dealing with identity crisis issue using theory of identity by Erik Erikson.

F. Organization of the Study

This study is divided into five chapters. Chapter one consists of the introduction that explains background of the study generally, problem formulation, limitation of the

study, objectives of the study, significance of the study. Chapter two is review of related literature that consists of synopsis of *The Namesake* novel by Jhumpa lahiri and the explanation of Erikson's psychosocial development and identity theory. Chapter three is the research methodology that involves types of the research, data organizing, and data analyzing. Chapter four is Finding and Discussion. and, Chapter five is Conclusion and Suggestion.



CHAPTER II

REVIEW OF RELATED LITERATURE

The chapter of review of related literature consists of two sub-chapters. They are synopsis of the story and review of related literature that involves psychosocial development stage and Identity Crisis.

A. Synopsis of *The Namesake* Novel

The Namesake, the novel about the twists and turns of the life of a husband and wife from India, Ashoke Ganguli and his wife Ashima, who migrated to the United States (US) in the period between 1968 and 2000.

Gogol is the main character of this novel. In accordance with Indian family tradition, the name of the child will be given by the grandmother from the mother, therefore they do not have to bother looking for a name for their child, either a girl's or a boy's name. But until the baby was born, the letter from India never arrived. There was panic when Ashoke and Ashima were about to take the baby home from the hospital, because the US system requires every newborn to produce a birth certificate and it requires a name, while Ashoke and Ashima insist on naming their child with an Indian given name. In the midst of the panic came the name "Gogol", an unusual name for a Bengali family.

Ashoke's tragic story when he was 22 years old in India inspired him to name the baby Gogol. Young Ashoke is a geeky young man, wherever he goes he always carries a book, one day when Ashoke was on his way to his grandfather's house by train there was a big accident, luckily Ashoke was reading a novel when the accident happened and among the corps victims of the accident, the rescue team found Ashoke's body waving torn books. Nikolai Gogol is the author of the book The Savior. At first Gogol still felt comfortable with the name his father gave him, until when Gogol was growing up, he felt something wrong with his name, the teasing of his friends and the strange looks people gave him when he said his name made him hate the name Gogol. He deeply regretted his father, why he didn't name himself with Indian or American names in general. His hatred for Gogol's name was intensified when at school, Gogol learned the tragic life story of Nikolai Gogol, who died young due to mental illness. Various events colored the life of this small family, although at first this husband and wife always longed to return to India but in the end. they also settled in the US until their second child Sonia was born.

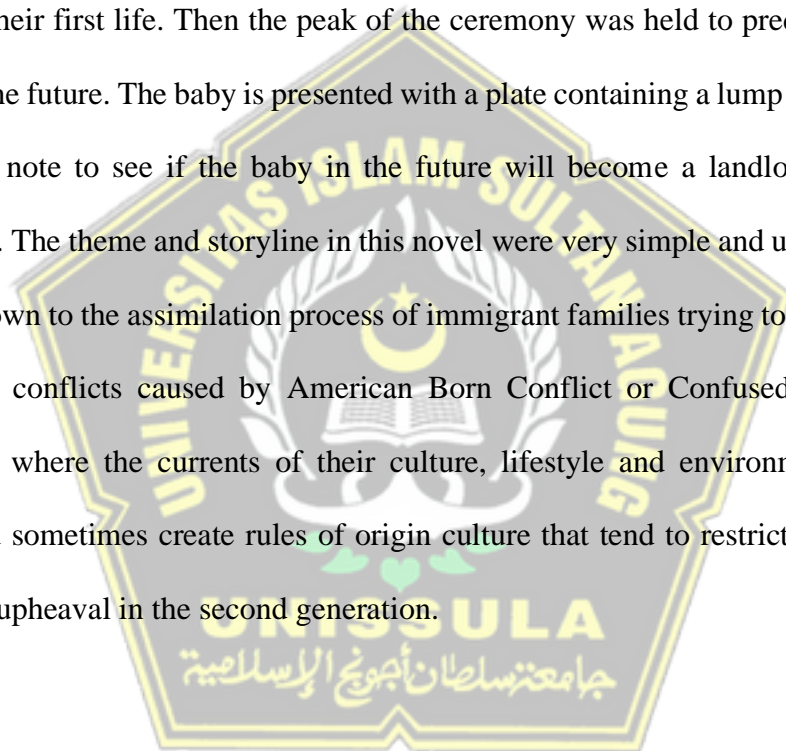
In the life of Indian immigrants, they made a colony with other Bangali families from time to time increasing. Ashoke's career advancement as a Lecturer majoring in Electrical required them to move from Cambridge to Boston, while Ashima stayed at home as a housewife who took care of the household while still attaching Indian culture to her children. Ashima still wears a sari as his daily attire, continues to perform the religious rituals he used to perform in his homeland and always cooks Indian dishes for his family. Like two sides of a coin, Gogol lives his life, on the one hand his family and community want Gogol to maintain his Indian identity, on the other hand Gogol grows

and develops spending childhood, adolescence to adulthood like young Americans in general, prefers to play around. white albums from The Beatles instead of Bengali music, trying to drink, smoking marijuana or undoing his virginity at a party and always asking his parents to join in celebrating Christmas and Thanks Giving even if they are not Christian or Catholic.

The reality of life as an ordinary US color and its Indian pressure makes Gogol uncomfortable. Gogol used various ways to "blur" his identity, from changing his name to "Nikhil" to preventing him from visiting his parents when Gogol was in college, Gogol prefers to spend his time in the dorms and campus library. Gogol continued to experience cultural clashes, his dating with several female friends who were not of Indian descent were forbidden by his parents, until one day Gogol lived in the same house with his girlfriend Maxine and her family. Gogol feels the Maxine family's very American lifestyle is very different from that of his family who always adheres to Indian customs, this further exacerbates Gogol's discomfort as an Indian descendant. but it didn't last long, the death of his father to make Gogol aware of his mistakes all this time, plus Gogol's guilt with changing his name after he found out the real story behind his Gogol name, a name that means a lot to his father.

Finally, to reduce his guilt towards his father and mother, Gogol accepts his mother's offer to be introduced to a woman of Indian descent from the Bengali community as a wife. The wedding party with complete Indian customs was held majestically, Gogol saw happiness radiated from his mother's smile, but the marriage did not last long because Gogol found out that his wife was having an affair. However, despite all the suffering that

Gogol went through because of his wife's betrayal, Gogol's journey of life made him realize that living with his Indian blood was not a problem. *The Namesake*, a very complete novel, the details of Lahiri's narrative in this novel seem to invite the reader to explore the lives of Indian immigrant families in the US and introduce readers to Bengali culture, one of which is the Annaprasan traditional ceremony: the first rice ceremony for Indian babies who have entered the age of 6 months. In this ceremony the baby is fed the first rice in their first life. Then the peak of the ceremony was held to predict the life of the baby in the future. The baby is presented with a plate containing a lump of living land, a pen and a note to see if the baby in the future will become a landlord, scholar or entrepreneur. The theme and storyline in this novel were very simple and uncomplicated. It all boils down to the assimilation process of immigrant families trying to survive in the US, and the conflicts caused by American Born Conflict or Confused Des in their descendants, where the currents of their culture, lifestyle and environment are very different and sometimes create rules of origin culture that tend to restrict and limit the existence of upheaval in the second generation.



B. Related Literature

B.1 Literature and social Psychology

The word psychology is derived from psyche and logos, meaning the study of psyche, it is a branch of science which focuses on the psyche of human. psychology comes into criticism in two ways, in the investigation of work and in the psychological study of the particular authors to show the relation between authors' attitudes and states of mind and the special quality of their work. psychology comes into criticism in two ways, in the investigation of work and in the psychological study of the particular authors to show the relation between authors' attitudes and states of mind and the special quality of their work (Mickelson, 2012). Thus, psychological literature is the study of literature that sees the literary work as psyche or mental activity. The literary works here are viewed as a psychological phenomenon which will feature psychological aspects through the characters.

According to Gordon Allport "social psychology is best defined as the discipline that uses scientific methods in "an attempt to understand and explain how the thought, feeling and behavior of individuals are influenced by the actual, imagined, or implied presence of other human beings" (Allport 28-47). social psychology investigates the ways in which human thoughts, feelings, and actions are influenced by the social environments in which such individuals live – by other people or their thoughts about them. For example: a teenager tries to imagine how his environment would react to actions he might perform.

Therefore, there is an indirect and functional correlation between literature and psychology, because both literature and social psychology object to the same things: human life. Functionally, literature and psychology talk about the condition of the human soul, only in psychology, the human psyche is considered purely real as a gift from God, while in literature, the discussion about humans is a description of the reality or life experience of an author.

B.2 Psychosocial development stage of Identity

One of the most influential theories of identity and personality in psychology is Erikson's theory of stages of psychosocial development. Erikson was greatly influenced by one of the most famous psychologists, Sigmund Freud. Like Freud, Erikson also believed that internal biological development moves the individual from one stage of development to the next. However, in contrast to Freud, Erikson emphasizes psychosocial conflict rather than the psychosexual conflict that individuals face at each point in time (Steinberg 14).

To show the new formulation of identity in relation to the social element, Erikson formulated eight stages of psychosocial development. Each stage has characteristics that lead to a specific “crisis” that appears at that point of development that can be seen clearly below.

Erikson's Stage of Psychosocial Development	
Age	Stage
Birth to 12 months	Trust vs. Mistrust
1-3 years	Autonomy vs. Shame and Doubt
3-6 years	Initiative vs. Guilt
6-11 years	Industry vs. Inferiority
Adolescence	Identity vs. Role confusion
Young adulthood	Intimacy vs. Isolation
Middle age	Generativity vs. Self-absorption
Old age	Integrity vs. Despair

Table 1. Stage of psychosocial development

The first stage is trust versus mistrust. it occurs between birth and one year of age and is the most fundamental stage in mental vitality. The basic and fundamental psychological task for infants is to develop a feeling that caregivers and their environment are responsive, reliable and consistent. In other words, they can trust that their basic needs will be met. Basic trust is facilitated by responsive caregivers. When babies are in trouble—whether because of hunger, fatigue, injury, or dirty diapers—can they expect a caregiver to meet their needs? (Braaten 178).

The second stage is autonomy versus shame and doubt (Toddlerhood). it takes place during early childhood and focuses on children developing a greater sense of autonomous will, such as food choices, toy preference, and clothing selection. Otherwise,

if children are restrained too much, they are likely to develop a sense of shame and doubt (Braaten 180).

Erikson's third stage of development, initiative versus guilt (early childhood), occurs during early childhood or preschool years. At this stage, children start to encounter a widening social world and face new challenges that require active, purposeful, and responsible behavior (Braaten 181).

The fourth stage is industry versus inferiority (middle childhood). This stage covers the early school years, approximately age 5 to 11. In this period, children learn to win recognition by producing things and developing a feeling of competence and belief in their skills. The negative outcome is that children may develop a sense of inferiority, feeling incompetent and unproductive (Braaten 182).

The fifth stage is identity versus Role confusion (adolescence and emerging adulthood). This stage occurs when the individual begins to enter adolescence, where he exploits their independence and begins to search for the true meaning of self. During the period between children and adults, adolescents are required to form a true sense of self, adolescents need to form an initial identity. Otherwise, adolescents will face a series of psychosocial conflicts that add to the complexity of the identity crisis. when the individual has found achievement in his strong identity, then he is considered successful at this stage. whereas failure of this stage leads to role confusion (Erikson 128).

Intimacy versus isolation (emerging adulthood and adulthood) is Erikson's sixth stage of development. It covers the period of early adulthood when individuals face a

developmental task of exploring and forming intimate relationships with lovers (Erikson 134).

Generativity versus stagnation (adulthood), Erikson's seventh developmental stage, occurs during middle adulthood. Generativity is primarily the concept for establishing and guiding the next generation. In this stage, adults continue to build lives. Those who fail will face stagnation (Erikson 138).

The eighth stage of Erikson's development is integrity versus despair (old age). This stage takes place during late adulthood or old age and focuses on reflecting back on life. If the individuals' life review reveals a life well spent, integrity will be achieved. Those who are unsuccessful during this stage will likely feel despair. Through Erikson's eight stages of development theory which are based on epigenetic principle of ego identity, it can be concluded that from the study of lives beyond childhood which gives the basic moral of human's identity and beyond the ideology of youth, the central development task of human being takes place in the fifth and sixth stages (Erikson 159).

Therefore, after examining the whole eight stages of development, this study concerns on the fifth and sixth stage. The former is identity versus identity confusion which takes place in adolescence phase and the intimacy versus isolation which happens in the young adult phase. The more explanations are being described in the next sub chapters.

B.3 Identity Crisis concept by Erikson

Erik Erikson is one of the big figures in identity studies that pays attention to psychosocial aspects, and also pays attention to identity development. Erikson's theory is

unique because it covers the entire life cycle and also recognizes the role of society, history, culture and personality. Erikson's theory of psychosocial identity emphasizes the idea that personality is intrinsically social and important issues of identity concern how a person relates to his or her social life. Erikson states that the conceptualization of identity has led to a series of valid investigations which proves useful in social psychology (Erikson 19).

On the other hand, identity can be considered as a self-awareness that is developed by an individual through dynamic interactions due to new experiences and information obtained during interactions with social life. It can be said that social recognition influences the formation of individual identity, in the way he identifies himself based on observations of community identification in a particular culture. The formulations above create several dimensions of identity and as Erikson said,



at the same time, help to explain why the problem is so all-pervasive and yet so hard to grasp: for we deal with a process “located” in the core of the individual and yet also in the core of his communal culture, a process which establishes, in fact, the identity of those identities(Erikson 22).

After looking at Erikson’s concept of identity, the explanation moves to the concept of “crisis”. Erikson said that:

the word “crisis” no longer connotes impending catastrophe, which at one time seemed to be an obstacle to understanding the term. It is now being accepted as designating a

necessary turning point, a crucial moment, when development must move one way or another, marshaling resources of growth, recovery and further differentiation (Erikson 16).

Erikson (17) also explained that the term "identity crisis" is a condition experienced by a person, especially young people who have inner conflict and confusion with their feelings because it is caused by a "war" within themselves. This goes hand in hand with changes that occur physically, psychologically, socially and historically, a person will inevitably face problems with himself, identity crisis, during the search for identity about himself.

B.3.1. Identity Crisis in Adolescence: Identity Vs. Role Confusion

Erikson stated that each stage includes a specific psychosocial crisis. Although Erikson observes all crises in the eight stages of the life cycle, the foundation of his concern is identity versus identity confusion. Erikson believes that the formation of a coherent sense of identity – what he calls identity versus identity confusion – is a major psychosocial crisis that occurs during adolescence period (Erikson 128).

Adolescence is the most critical period of human development because resolution actions during this crisis determine a sense of self or identity in later stages. If a person successfully resolves a crisis at this stage, the stronger the identity that person has, and the more positive virtues that person has in his or her personality.

To find their true self, adolescence must conquer the crisis. According to Erikson, to overcome an identity crisis, adolescents must have a full psychosocial moratorium, a term for self-exploration and experimentation. There were several problems that emerged

during the psychosocial moratorium and the emergence of an acute identity crisis. The three most common problems described by Erikson are identity diffusion, identity confiscation, and negative identity. Steinberg said that problems in identity development can result when an individual has not resolved earlier crises or when an adolescent is in environment that does not provide the necessary period of psychosocial moratorium (Steinberg 258). Therefore, it is important to grasp the main idea of psychosocial moratorium and psychosocial problems in order to identify the identity crisis in adolescent.

The search for an identity during adolescence is aided by a psychosocial moratorium, a term created by Erikson for the gap between childhood security and adult autonomy. Adolescents in effect search their culture's identity files, experimenting with different roles and personalities. For example, they may dress neatly one day, sloppily the next. This experimentation is a deliberate effort on the part of adolescents to find out where they fit into the world. In the period of psychosocial moratorium, there are three psychosocial problems which mark the identity crisis. They are as follows:

1. Identity Diffusion



Identity diffusion is an apathetic state that shows the absence of exploration and commitment to complete it. It can be said, the low level of exploration and commitment. These individuals have low independence, low self-esteem, and delay exploring options and miss several opportunities (Kroger, 2004). They are also less able to think rationally. They do not have a close relationship with their parents so they do not get social support.

2. Identity Foreclosure

Identity foreclosure is the identity status of individuals who have made a commitment to a goal, value, and belief but without going through a process of exploration or exploration that is not optimal. The characteristics of these individuals at this status are their minds are not open to new things, feel satisfied with themselves (Schwartz, 2018).

3. Negative Identity

Negative identity is an expression of the loss of a sense of identity which is often described through inner rebellion. Sometimes, adolescents choose an identity that their parents and their community clearly don't want. Negative identity selections are sign that the problems in identity development are getting worse. Usually, choosing a negative identity is an attempt to form some sense of self-definition in an environment that has made it difficult to establish an acceptable identity (Erikson 172).

CHAPTER III

RESEARCH METHODOLOGY

This chapter presents the research methodology. Research methodology uses the strategy employed in collecting and analyzing data to answer the problem formulation. This research method consists of three parts; type of research, data organizing, and analyzing the data.

A. Type of Research

This research's main data are words, phrases, sentences, clauses, discourses, and expressions taken from Lahiri's *The Namesake*. To help analyzing them, qualitative research design is the most appropriate for this research. According to Creswell qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex and holistic picture, analyzes words, reports detail information and conducts the study in a natural setting. The researcher only describes or explains a phenomenon without manipulating the data (Creswell, 2009).

Therefore, this research uses a descriptive-qualitative method to analyze the data. the data of descriptive-qualitative method are in the form of words, pictures, and not in numbers. The data are used to describe the phenomena of identity crisis in second generation of Asian-Indian Americans depicted in Lahiri's *The Namesake*. Thus, the description of the data helps the researcher to present and explore the complexity of the research. In addition, it can also engage the readers to understand the research.

B. Data Organizing

The aims of this study are given to be insight and reference for both Proposal Writing and Final Project

B.1 Data Collecting Method

Some steps are used in data collecting method are:

B.1.1. Reading the Novel

The First step is reading the novel several times carefully in order to better understand the relationship between the storyline and the topic being discussed. With dialogues, monologues, and narrations that explain how the topics analyzed are contained in Novel.

B.1.2. Identifying the data

After Reading “*The Namesake*” Novel and read closely, the second step is collecting the data by identifying the data which related to the topic. The form of the data identified at this stage is dialogue, monologue, or narrative. The step of collecting the data was doing quotes highlight in the Novel.

B.1.3. Classifying the data

Classifying the data is process of making the data into a table based on problem formulation. The table consists of the form of data that has been collected such as references and comments.

B.1.4. Reducing the data

Reducing the data is a data simplification process. Reducing the data is process to check appendices again. It is necessary to find data that does not match the data.

B.2 Types of the Data

The data form were words, phrases, utterances, dialogue, monologue and sentences. There were two types of data resources used in this study; they were Primary and Secondary data:

1. primary data sources were taken from the “*The Namesake*” novel by Jhumpa Lahiri.
2. The secondary and the supporting data were taken from some books and e-book, e-journals and journals, and sites related to this study.

C. Analyzing the Data

Analyzing the data is the last part in this research. The data in this study is a descriptive analysis technique. It is all a process that includes theory, reference, and approach. This technique approaches by explaining, analyzing, and interpreting all the data contained in the appendix in the form of a description. In addition, this study reports the results of the analysis by explaining and describing simultaneously with related quotations. It also includes data such as dialogues, monologues, sentences, prologues, and descriptions.

CHAPTER IV

FINDING AND DISCUSSION

This chapter presents the research finding and discussion. Chapter IV consists the answer of problem formulations that has been stated in chapter one.

1. Psychosocial development of Gogol Ganguli

Referring to the stage of psychosocial development, this development starts from the time they are born until they are old. In the novel *The Namesake*, it is also explained how Gogol Ganguli developed his psychosocial development until he experienced problems in his psychosocial development, an identity crisis. The discussion will be explained below.

a. Trust vs. Mistrust

This stage starts from birth until the age of one year. According to Syed and Kate, “The basic and fundamental psychological task is for infants to develop a sense that their caregivers and environments are responsive, reliable, and consistent” (Syed & Kate, 2017). In other words, someone believes that their basic needs will be met. The basic trust that is facilitated by social in this case is responsive parents. When a baby is in trouble, such as hungry, tired, injured or something else, psychologically he will believe that his parents will provide food, love and comfort. In the novel *The Namesake* pictured when Gogol Ganguli received comfort from his parents and caregivers. This can be seen from the dialogue below.

“His parents react with mutual alarm, but Patty laughs approvingly. "You see," Patty says to Ashima, "he's already getting to know you." Ashoke does as Patty tells him, stretching out his arms, putting one hand below the neck, another below the bottom."Go on," Patty urges. "He wants to be held tightly. He's stronger than you think." Ashoke lifts the minuscule parcel higher, closer to his chest. "Like this?" "There you go," Patty says. "I'll leave you three alone for a while." (Lahiri 22).

From the dialogue above, we can see that the trust is given to baby Gogol by his parents when he gets a sense of safety and comfort from his mother with the hugs she gives. On the other hand, Gogol also gets food, in this case the breast milk his mother gives him. Gogol also received love from his parents where their lives were different in positive ways since Gogol's birth. This is stated in the monologue below.

“Before Gogol's birth, her days had followed no visible pattern. She would spend hours in the apartment, napping, sulking, rereading her same five Bengali novels on the bed. But now the days that had once dragged rush all too quickly toward evening—those same hours are consumed with Gogol, pacing the three rooms of the apartment with him in her arms. Now she wakes at six, pulling Gogol out of the crib for his first feeding, and then for half an hour she and Ashoke lie with the baby in bed between them, admiring the tiny person they've produced.” (Lahiri 26-27).

b. Autonomy vs. Shame and Doubt

We already know the previous stage. a baby's understanding can be predicted where they depend on their parents so that they have a sense of trust from their parents. This toddler period is the beginning of the step towards development as an individual to become an independent person. Babies who have gained their parents' trust are starting to be given a little freedom but are still under supervision from their parents, such as telling them what is good and bad for them. “Following infants' understanding of a predictable environment, that they can depend on others, toddlerhood is characterized by the initial step towards developing as an individual person; that is, developing a sense of autonomy”. (Syed & Kate, 2017). Gogol, who was one year old, began to do small things on his own, such as starting to walk a little, saying a word or two. And tries to put things he finds into his mouth as if he were eating. You can see this below.

“Another August. Gogol is one, grabbing, walking a little, repeating words in two languages. He calls his mother "Ma," his father "Baba." If a person in the room says "Gogol," he turns his head and smiles. He sleeps through the night and between noon and three each day. He has seven teeth. He constantly attempts to put the tiniest scraps of paper and lint and whatever else he finds on the floor into his mouth”. (Lahiri 19).

c. Initiative vs. Guilt

The third stage of psychosocial development occurs during the preschool years. During this stage, a child learns to initiate social interactions and play activities with other children. Children also ask a lot of questions at this stage. “The third tension takes autonomy one step further. In early childhood, children learn to take greater risks in separating from their caregiver, actively engaging with their environments on their own terms—taking initiative”. (Syed & Kate, 2017).

When Gogol started entering elementary school, Gogol began to develop initiation within himself, trying to do things he had not yet mastered completely, in this case writing. “Gogol picks up a pencil, grips it tightly, and forms the letters of the only word he has learned thus far to write from memory, getting the "L" backward due to nerves. "What beautiful penmanship you have," Mrs. Lapidus says”. (Lahiri 28).

d. Industry vs. Inferiority

This stage plays an important role in developing a sense of self-identity that will continue to influence behavior and development for the rest of a person's life. Those who receive the right encouragement and strength through personal exploration will have a strong sense of self-identity, feelings of independence, and control. “It is characterized by having the interest, skills, and motivation to persist at a task, and is related to gains in self-regulation”, (Syed & Kate, 2017).

This was seen by Gogol where he began to show his drawing skills. This is illustrated in the following monologue, “He is introduced to his mother's nurses. He

drinks the juice and eats the pudding off his mother's tray. Shyly he gives his mother the picture he's drawn. Underneath the figures he's written his own name, and Ma, and Baba. Only the space under the baby is blank". (Lahiri 63)

After discussing the four stages above which describe the development of Gogol Ganguli, we move to the next stage where Gogol begins to experience problems in his psychosocial development, an identity crisis.

2. The Identity Crisis of Gogol Ganguli

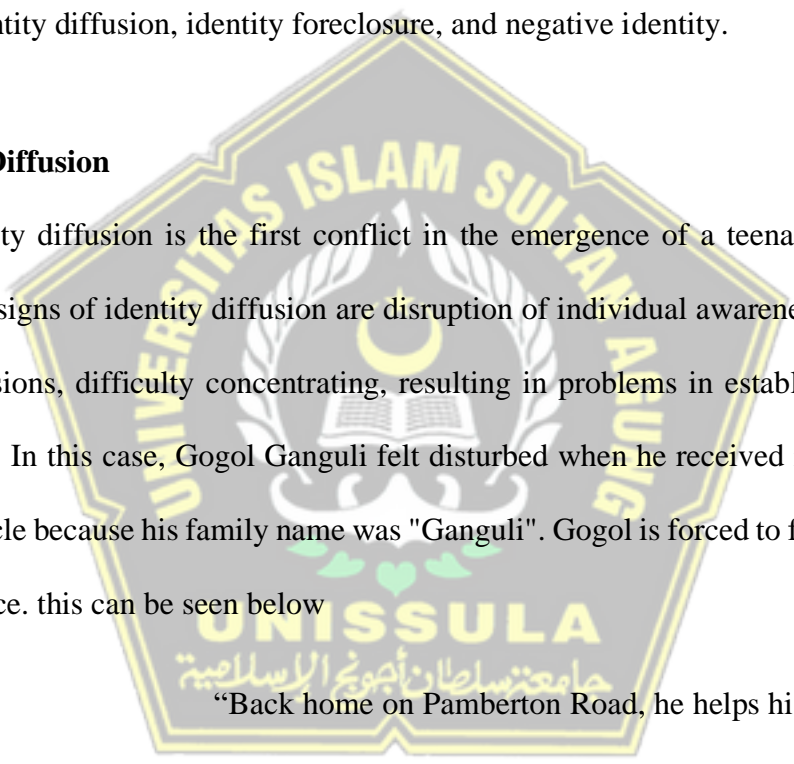
In psychosocial development, a person will find peak problems in their development during adolescence. Looking back at the stages of psychosocial development formulated by Erikson, adolescence is the fifth stage in the development of psychosocial stages, identity vs. role confusion. At this stage a person will experience an identity crisis. They begin to ask about the true essence of themselves as individuals in social life. Erikson stated that an appropriate psychological moratorium is needed in the search for identity in this critical period. This period is the right opportunity for teenagers to explore themselves fully to find out things that suit themselves and their real world (Erikson 128)

In the novel *The Namesake*, the main character, Gogol Ganguli as a child did not mind the name given to him by his parents. He only felt like he recognized something about his name when he read a sign on the road "GO LEFT, GO RIGHT, GO SLOW". (Lahiri 66).

When he got older, he started to think and feel that there was something strange about his name. he started to question about the name given to him. he started to question himself, who am I? someone from Bengali? or Americans? or even Russian? because the name confused him. At this moment, the combination of an obstructed psychosocial moratorium and the strangeness of his name so that the conflict within himself caused Gogol to experience an identity crisis. There were three problems experienced by Gogol Ganguli, identity diffusion, identity foreclosure, and negative identity.

a. Identity Diffusion

Identity diffusion is the first conflict in the emergence of a teenager's identity crisis. Some signs of identity diffusion are disruption of individual awareness, difficulty making decisions, difficulty concentrating, resulting in problems in establishing social relationships. In this case, Gogol Ganguli felt disturbed when he received ridicule from his social circle because his family name was "Ganguli". Gogol is forced to face his anger and annoyance. this can be seen below



“Back home on Pamberton Road, he helps his father paste individual golden letters bought from a rack in the hardware store, spelling GANGULI on one side of their mailbox. One morning, the day after Halloween, Gogol discovers, on his way to the bus stop, that it has been shortened to GANG, with the word GREEN scrawled in pencil following it. His ears burn at the sight, and he


runs back into the house, sickened, certain of the insult his father will feel". (Lahiri 67).

as Asian Indian Americans who were born and raised with dual culture, identity is very important because it helps them determine which side they will stand on. Names are very important because they help them define their personal identity or as members of a particular social group. It was Gogol's name that became the main source of his psychosocial crisis during his search for personal identity. His name, Gogol Ganguli, sounded strange, extraordinary, and foreign compared to the American names he saw on tombstones like Smith, Collins, and Wood. Erikson stated that the choice of identity is based on the perception of self-equality and the continuity of one's existence as well as the continuity of other people in recognizing a person (Erikson 50)

“To Gogol’s surprise they are told not to draw the gravestones, but to rub the surfaces. A teacher crouches down, one hand holding the newsprint in place, and shows them how. The children begin to scamper between rows of the dead, over leathery leaves, looking for their own names, a handful triumphant when they are able to claim a grave they are related to. “Smith!” they holler. “Collins!” “Wood!” Gogol is old enough to know that there is no Ganguli here. He is old enough to know that he himself will be burned, not buried, that his body will occupy no plot of earth, that no stone in this country will bear his name beyond life”. (Lahiri 69).

The diffusion of identity can also be traced to Gogol's self-awareness. Gogol's excessive self-awareness developed to the point that he felt insecure about himself and his relationships with other people, including the place where he was born, as seen below. “But then suddenly, the crayon meets with slight resistance and letters, one after another, emerge magically on the page: ABIJAH CRAVEN, 1701-45. Gogol has never met a person named Abijah, just as, he now realizes, he has never met another Gogol” (Lahiri 70).

Gogol felt he was in the wrong place. he seemed to be in a world that was not his world which made him doubt himself. This situation is potrayed below.



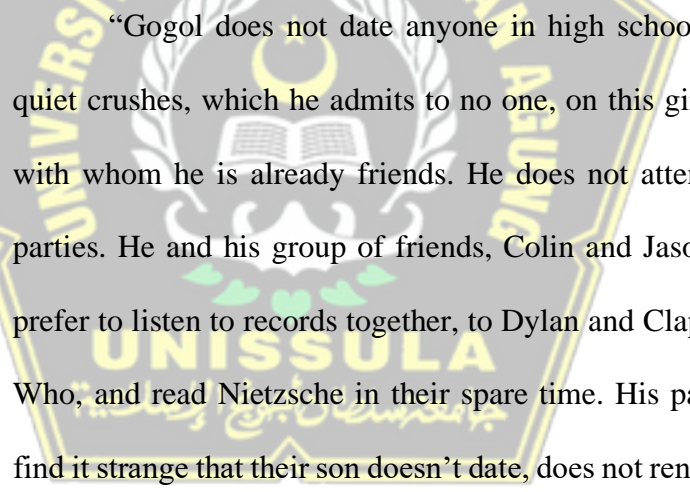
“His first name is Nikolai, not only does Gogol Ganguli have a pet name turned good name, but a last name turned his first name. And so it occurs to him that no one he knows in the world, in Russia or India or America or anywhere, shares his name. Not even the source of his namesake” (Lahiri 78).

Gogol has difficulty in establishing relationships with his friends because Gogol has too much self-awareness so he finds it difficult to concentrate on certain things.as seen below.

“As usual, Gogol is the oldest child in the group. He is too old to be playing hide-and-seek with eight-year-old Sonia and her ponytailed, gap-toothed friends, but not old enough to sit in the living room and discuss Reaganomics with his father and the rest

of the husbands, or to sit around the dining room table, gossiping, with his mother and the wives. The closest person to him in age is a girl named Moushumi, whose family recently moved to Massachusetts from England, and whose thirteenth birthday was celebrated in a similar fashion a few months ago. But Gogol and Moushumi have nothing to say to each other” (Lahiri: 73).

His discontinuity and inferiority feeling toward his name makes him hard to even start a conversation, not only in his own community but also in his American community, particularly in high school as seen below.



“Gogol does not date anyone in high school. He suffers quiet crushes, which he admits to no one, on this girl or that girl with whom he is already friends. He does not attend dances or parties. He and his group of friends, Colin and Jason and Marc, prefer to listen to records together, to Dylan and Clapton and The Who, and read Nietzsche in their spare time. His parents do not find it strange that their son doesn’t date, does not rent a tuxedo for his junior prom. They have never been on a date in their lives and therefore they see no reason to encourage Gogol, certainly not as his age” (Lahiri 93).

The passage clarifies that because of his discontinuity and inferiority feeling toward his name as symbol of identity, he has difficulties in forming relationship with others.

From some important points above, it can deliberately conclude that, indeed, Gogol Ganguli experienced identity diffusion, which characterized by some main elements, incoherent and disjointed sense of self, excessive consciousness, inability to concentrate, and difficulties in forming relationship with the society.

b. Identity foreclosure

In this type of conflict, there are some elements that can be used to map out the identity crisis. According to Erikson identity foreclosure is marked by the premature establishment of a sense of identity before sufficient role experimentation has occurred (Steinberg; Erikson 261).

In exploring himself, Gogol was forced to face difficult problems because there was no opportunity for Gogol to truly explore himself. This is due to parental authority. Thus, Gogol's psychosocial development was very ineffective due to parental involvement. we can see this below

“Still, they do what they can. They make a point of driving into Cambridge with the children when the Apu Trilogy plays at Orson Welles, or when there is a Kathakali dance performance or a sitar recital at Memorial Hall. When Gogol is in the third grade,

they send him to Bengali language and culture lessons every other Saturday. In Bengali class, Gogol is taught to read and write his ancestral alphabet, which begins at the back of his throat with unspirated K and marches steadily across the roof of his mouth, ending with elusive vowels that hover outside his lips... The children in the class study without interest, wishing they could be at ballet or softball practice instead. Gogol hates it because it keeps him from attending every other session of a Saturday-morning drawing class he's enrolled in" (Lahiri 65-66).

From the line above we can conclude that Gogol did not have enough space to explore himself, where Gogol's parents took complete control over him. Gogol as a child was forced under the influence of his parents, they forced Gogol to learn the traditions and customs of their origin

As described in the passage, Gogol's real interest is actually drawing. However, because his parents insist him to take Bengali class, Gogol fails to explore his sense of self, in this case his potential in drawing. This condition is categorized as identity foreclosure by point out that there is an interruption of a full range of potential. Another passage which describes the interruption of Gogol's parents can be seen below.

"The following year Ashoke is up for a sabbatical, and Gogol and Sonia are informed that they will all be going to Calcutta for eight months. When his parents tell him, one evening

after dinner, Gogol thinks they're joking. But then they tell them that the tickets have already been booked, the plans already made. He dreads the thought of eight months without a room of his own, without his records and his stereo, without friends. In Gogol's opinion, eight months in Calcutta is practically like moving there, a possibility that, until now, has never even remotely crossed his mind. "What about school?" he points out" (Lahiri 79).

For a teenager, school is the place with the most potential for self-exploration. However, Gogol's parents interrupted Gogol's psychosocial development by forcing Gogol to stay in Calcutta for eight months so that he had to leave school.

c. Negative Identity

Erikson describes that "the loss sense of identity is often expressed in a scornful and snobbish hostility toward the roles offered as proper and desirable in one's family or immediate community". (Erikson 172). or it could be interpreted, when a teenager loses his sense of identity, negative choices in a role or action become an option in giving vent to a teenager's desire for identity.

As a second-generation Asian-Indian American who grew up living with authoritative Bengali immigrant parents, Gogol greatly underestimated the role of Bengali India in him. This is clearly seen in Lahiri below.

“Gogol Ganguli is relieved to see no resemblance. True, his nose is long but not so long, his hair dark but surely not so dark, his skin pale but certainly not so pale. The style of his own hair is altogether different – thick Beatle-like bangs that conceal his brows. Gogol Ganguli wears a Harvard sweatshirt and gray Levi’s corduroys. He has worn a tie once in his life, to attend a friend’s bar mitzvah. No, he concludes confidently, there is no resemblance at all” (Lahiri 75).

Those lines show that Gogol has no sense of self being his Indian Bengali father’s son. That feeling indicates that he has no sense of his Indian Bengali’s identity. He is gladly acknowledged that he has no resemblance at all. This kind of attitude can be interpreted as a complete denial of his personal identity as Asian-Indian. It is also can be seen as the loss sense of identity toward a proper role offered in an immigrant family. It is coherent with Erikson’s statement that such excessive contempt or disdain for a family background occurs among immigrant families. It illustrates through Erikson’s example that the angry insistence on being called by particular given name or nickname is not uncommon among young people who try to find refuge in a new label, may lead them to choose negative choice of identity or to deny his ethnic identity.

Occasionally, adolescents appear to select identities that are obviously undesirable to their parents and their community. Gogol’s family is still holding traditional Indian Bengali values. However, because of his given name does not give him enough sense of

Indian Bengali, he tries to escape from that by doing something which is far Indian Bengali values as seen in below.

“On the plane Gogol is seated several rows behind his parents and Sonia, in another section altogether. His parents are distressed by this, but Gogol is secretly pleased to be on his own. When the stewardess approaches with her cart of beverages he tries his luck and asks for a Bloody Mary, tasting the metallic bite of alcohol for the first time in his life” (Lahiri 80).

The lines that show Gogol’s attempt to drink Bloody Mary for the first time in his life clarify that he tries to do new things which are expressed in a scornful and snobbish hostility toward the proper and desirable value in his Indian Bengali family. He tries to do things his parents forbid, things his parents never taught to him, things his parents barely do in front of him, things his parents hate or dislike, etc.

Gogol feels freer to explore new things, new roles and new sense of self when he is out of his parents’ sight. Every time his parents are away, he tries to do American things or activity which in his parents’ acknowledgement, he will never able to do. It is depicted intensely below.

“Assured by his grades and his apparent indifference to girls, his parents don’t suspect Gogol of being, in his own fumbling way, an American teenager. They don’t suspect him, for instance, of smoking pot, which he does from time to time when he and his

friends get together to listen to records at one another's homes. They don't suspect him, when he goes to spend the night at a friend's house, of driving to a neighboring town to see The Rocky Horror Picture Show, or into Boston to see bands in Kenmore Square" (Lahiri 93).

In the search for a new sense of continuity and sameness or in Erikson's term called as identity, adolescents have to come to grips again with problems of earlier years before they can install lasting idols and ideals as guardians of a final identity. In Erikson's psychosocial developmental stages, there are four stages before the identity crisis occurs in this stage. They are trust vs. mistrust, autonomy vs. shame and doubt, initiative vs. guilt, industry vs. inferiority. The last Lahiri's example proves that even though Gogol's parents, in fact, trust him, he does not. It is because Gogol has to grasp again with the earlier unsolved malignancies he has in the previous stage. Thus, in adolescence period or in Erikson's term called as identity vs. identity confusion stage, he suffers from a complex identity crisis. His parents believe that Gogol is not and will not be Americanized by any condition. Yet, Gogol mistrusts his parents. He never tells his parents about his true interest, his story of self discovery, his inner voice of the choice of identity because there is a fear or anxiety that his parents will disregard and mistrust him after all. It can be seen through his choice of negative identity that every time he explores new things which against his parents' or Indian Bengali values, he never lets his parents know any single of it.

CHAPTER V

CONCLUSION AND SUGESSTION

This chapter V is the ultimate chapter of this study. This chapter presents conclusions and suggestions on the basis of the study results and discussions. The writer provides conclusion and suggestion as the closure of this study based on the analysis of chapter four.

a. Conclusion

Gogol Ganguli experienced stages of psychosocial development. starting from the first stage, trust vs. mistrust where Gogol gets a sense of comfort and love from his parents. The second is the toddler stage, where Gogol begins to dare to do things before he is accompanied by his parents, turning into independence. the third is the stage when Gogol begins to enter school, where he begins to do things on the initiative. and the fourth is the time when Gogol began to show his talents and skills. and in the fifth stage where Gogol discovered problems related to identity in his teenage period.

There are three conflicting problems of identity which match the kinds of identity crisis in the novel through the life experiences of Gogol Ganguli. Those problems are identity diffusion, identity foreclosure and negative identity.

The first problem is identity diffusion which can be seen from Gogol's excessive self-consciousness toward his name, to a point that it is difficult for him to make decision,

difficult to concentrate on required or suggested tasks which result problems in school, difficulties in forming relationship with others, and suffers from an acute upset.

The second problem is identity foreclosure which can be observed from the premature and incomplete establishment of Gogol's psychosocial moratorium which later leads to Gogol's inability to develop his true sense of self. The impediment of this self exploration happens because of the excessive involvement of Gogol's Asian-Indian Bengali parents.

The last problem is negative identity which can be traced from the negative choice of roles or acts of second generation of Asian-Indian Americans as a sign of hostility toward their immigrant family's required roles and acts which seem proper and desirable. The idea that the choice of negative identity represents an attempt to forge some sense of self definition in an environment has made it difficult to establish an acceptable role of identity in the second generation of Asian-Indian Americans as reflected in Gogol Ganguli's life.

b. Suggestion

Based on this study, there are several suggestions that researchers can give to the readers. First, the readers can analyze another literature work using psychosocial development and identity crisis theory. Second, the novel *The Namesake* is able to be used as the object of analysis using another theory such as self-actualization theory.

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