



Impact Factor:4.081

# Research Guru

Online Journal of Multidisciplinary Subjects (ISSN : 2349-266X)

UGC Approved Journal No. 63726

Volume-12, Issue-4, March-2019 [www.researchguru.net](http://www.researchguru.net)

## CRITICAL STUDY OF IDENTITY CRISIS IN JHUMPA LAHIRI'S 'NAMESAKE'

**Mr.Gajendra S.Patel**

Principal in Charge and Associate Professor in English,

Smt.H.C.Patel (Kandari) Arts and Commerce College, Miyagam Karjan – 391240

### ABSTRACT

Jhumpa Lahiri loyally portrayed identity crisis of the first and second era exiles in her first novel *The Namesake*. This emergency is managed through worker's families and their inner and socio-social relations with individuals of the unfamiliar country. It manages the social personality emergency which is looked by both the age of the migrants. On account of the original, the migrants face situation, cognizance of being a pariah and social personality emergency because of the language, dressing substance and food propensities. However, the second era settlers they chiefly face the emergency comparable to the character, personality and change in an outsider land. This paper is a humble endeavour to break down the personality emergency, looked by the outsiders as depicted in Lahiri's tale, *The Namesake*. The paper likewise endeavoured to feature twofold relocation looked by different characters like Gogol as his naming irritates his personality emergency in outsider land.

KEY WORDS: Crisis, Identity, Generation, Writer, Fiction

### INTRODUCTION

Authors who are social half breeds like Jhumpa Lahiri, Alice walker and a lot more journalists are taking up issues like identity crisis, authoritative force talks in the fiction that they are composing today. Eminently a scope of Authors of Indian beginning has made their homes world over. They investigate toward each path of world however remain socially connected to their starting point. They convey India, any place they go; Jhumpa Lahiri is one of such Authors, whose works shape India with an outcast's insider's viewpoint. Jhumpa Lahiri extends her Pulitzer Prize-winning short accounts of Indian obtaining into her stunning first novel, *The Namesake* (2003).

This tale mirrors the issue of quest for personality and feeling of having a place. The careless meandering, look for character and estrangement is a typical spot subject in current fiction, however for the most Indian writers in English this journey has unconventional Indian promptness. The Question of personality is consistently a troublesome one, and particularly for the individuals who are socially dislodged. The current paper investigates how much does the outsider essayist find and settle the personality in their work. Her journey for personality is a cognizance towards oust, the unique power attempting to achieve this mission is a state of dynamic commitment between two societies – Indian and Western. From numerous points of view *The Namesake* satisfies the hopes that were worked around the achievement of her splendid short stories. It is a reminiscent and profoundly felt depiction of day to day life and the intricacy of connections, the troublesome cycle of attempting to absorb into another culture and keep up with their own social associations, personality and having a place.

The paper additionally investigates where the worker author goes past the standard way of thinking and makes the 'third space' where they make their way of life as transnational. Jhumpa Lahiri underscores not just the workers who leave some place called home to make another home in the United States yet in addition the perpetual cycle of coming and goings that make familial, social, phonetic and monetary ties across public lines.

Her characters live in the middle, riding two universes, making their personality transnational. The issue of personality emergency is another astounding subject in Lahiri's account. Lahiri discovers her character through her hero Gogol who thinks back pick the best of the two societies; of their country and of their host country.

She gives a real image of Diasporic culture by shedding lights on the existences of characters Ashoke, Ashima and their child Gogol; their longings for their beginnings and customs, customs and perspectives. The epic is a fine conversation on "names, relations, families, legacy and social osmosis. The epic uncovered the interminable mission for personality lowered under dark waters of up-rootedness and from this dark water another culture uncovers the chance of mixing of two societies through thoughtfulness and self-examination. About character Jhumpa Lahiri expressed in a meeting: The topic of personality is consistently troublesome one, however particularly so far for the individuals who are socially dislodged, as workers are, or the individuals who experience childhood in two universes all the while, just like the case for their youngsters. The more seasoned I get, the more mindful am I that I have by one way or another acquired a feeling of outcast from my folks, despite the fact that from multiple points of view I am more American than they are. Indeed it is still difficult for me to think as American.

For migrants the difficulties of outcast, the depression, the consistent feeling of estrangement, the information and yearning for a lost world, are more unequivocal and upsetting for their kids. Then again the issue for offspring of settlers, those with solid connections to their nation of beginning, is that they feel neither one thing nor the other. The inclination that there was no single where I completely have a place pestered me growing up. ("A Reader's Guide for Jhumpa Lahiri's Interpreter of Maladies": Houghton Mifflin Company Web Pages). Jhumpa Lahiri characters additionally bespeak the magnificence of normal life, "I realize that my accomplishment is very customary. I'm by all account not the only man to look for his fortune a long way from home, and surely I am not the first. . . . As customary as everything shows up, there are times when it is past my creative mind." (Lahiri, IOM 198).

Jhumpa Lahiri first novel *The Namesake* investigates the topic of transnational personality and injury of social separation. Being "an Indian by family, British by birth, American by movement and her folks having the experience of "the confusing bicultural universe" of Calcutta in India and the United States, Lahiri mines the migrants experience in a way better than Bharti Mukherjee and others" notices Aditya Sinha \*3+. In this novel Lahiri's encounters of growing up as an offspring of migrants look like that of her hero, Gogol Ganguli. Lahiri has a place with the second era of Indian Diaspora whose continuous journey for character never appears to end. They feel sandwiched between the nation of their folks and the nation of their introduction to the world. They are to keep up with ties between the belief systems of these two nations which are complete opposites. Yet, in this cycle they are gotten between intense personality emergency from where there is no place to go. Lahiri gets herself a serious outsider to both of the nations - in India she is an American and in America she is an Indian.

The issue of personality emergency in novel *The Namesake* happens to the fundamental person, Gogol, as he will not be called Gogol and recognizes himself with the name Nikhil (his youth name) and, later, Nicky (the Americanized variant of his youth name). The personality emergency in this novel is for sure underlined in the title, the *Namesake*. Changing name here is very significant for Gogol in looking for his actual personality, since name represents how he sees himself and how he needs to be seen by others. Afterward, Gogol changes his name to Nikhil, since he feels it mirrors his double character, both being Indian and furthermore American, better. Nikhil is for sure a Bengali name however it can likewise be abbreviated to an American epithet, Nick. Subsequently, it is a half and half name where it will be simpler for him to manage his double character.

The tale picked for the examination, *The Namesake* mirrors the predicaments that Indians face when stood up to with an unfamiliar culture. In this light the novel resolves the

issues of culture shock, uprooting, rootlessness, feeling of agitating and in-betweens, struggle in the idea of 'home', sentimentality and identity crisis of the outsiders. Jhumpa finds her characters in a settled nation to mirror the progressions they go through, the diverse collaborations, the segregation they face, and the trouble in getting comfortable the new land, for this situation America. The tale identifies the attitude of the original and second era outsiders and the contentions that emerge out of these. While the subjects of sentimentality, culture shock and disrupting are tended to through the characters Ashima and Ashoke, the topics of personality emergency and culture generalizing are tended to through the encounters of Gogol and Moushumi.

Jhumpa Lahiri has conveyed forward her Pulitzer Prize winning short accounts of Indian securing into her first novel. The states of migrants in the host nation are for the most part because of social misconception and forlornness. The social identity crisis is looked by ages of foreigners because of language, food propensities, clothing standard and individual personality. For Gogol's situation it is because of his name. The sensation of wistfulness, depression and vagrancy is additionally isolated methodically. For Ashima's situation it is because of relocation. Gogol and Moushumi face it because of social hybridity. Ashoke and Ghosh are forever disjoined from the world. They abandon all homes and arrive at the other world. The Namesake is a novel about the quest for a personality set in the scenery of Kolkata and the US. In a lifetime, we run over a few characters: a personality we are naturally introduced to, as a matter of course, upon entering the world; personalities produced from a scratch in unfamiliar grounds and personality that we need for ourselves. What's more, when such countless decisions are offered to us, characterizing who we truly are turns into an emergency in itself. Trapped in such a snare of identity crisis is Ashoke Ganguli's child, Gogol, named in scurry after Ashok's creator Nikolai Gogol.

In *The Namesake*, for Gogol, family isn't a misfortune to be grieved, but instead a weight, an unpreventable and frequently undesirable presence. As a second-age settler, Gogol by implication acquires his foreigner guardians' feeling of misfortune just as the heaviness of their bumbling endeavours to make due in an unfamiliar culture. This concurrent misfortune and weight is showed in an all-encompassing identity crisis as he encounters life through the part of an interpreter attempting to haggle between two societies and sets of assumptions. Gogol keeps on battling with his name and way of life as he ages, and incidentally he winds up yearning for the extremely double personality that he dismissed as a kid. Albeit "the eccentricity of his name becomes obvious" (Lahiri 68) to Gogol when he is eleven years of age, he wouldn't fret the peculiarity of his name. Of course, it is during the beginning of immaturity that Gogol deliberately recognizes sensations of estrangement, disgrace, and self-hatred, sentiments that propose another identity crisis. At the point when his dad gives him a duplicate of *The Short Stories of Nikolai Gogol* for his fourteenth birthday celebration, he acts cordially apathetic. Inside, nonetheless, sensations of disdain come bubbling to the surface:

For at this point, he's come to abhor questions relating to his name, detests having continually to clarify. He loathes telling individuals that it doesn't mean anything "in Indian" . . . He loathes that his name is both ludicrous and dark, that it steers clear of what his identity is, that it is neither Indian nor American yet of everything Russian. (The Name purpose 76, accentuation added) The significance of namesake and personality is raised all through the story and turns into an idea that is key to the novel .Through his Life Gogol experiences the uniqueness of his name. In Bengali families "...singular names are hallowed, sacred. They are not implied for legacy and shared" (*The Namesake*, 28).

Gogol is damaged on the grounds that he takes his Russian name for his personality. Gogol, the hero of the novel *The Namesake* is given a name which he discovers rebel on his character, by one way or another sickening, aimless and vague. Over the span of changing his name he loses his character. As Gogol experiences childhood in an American culture he understood that his personality is a forced one. He feels that Russian name has nothing India

about it, he thinks that its exceptionally choking out that his name is neither American nor Indian, simple superfluous, outrageous, and lacking, pride and gravity. At the point when he turns fourteen, this personality emergency becomes clear. His circumstance becomes pitiable on the grounds that he realizes that it was he, who let his pet name ended up being his acceptable name in the Kindergarten, in any case his folks have enrolled him under the name "Nikhil", yet he didn't react to that name in light of the fact that around then his ear was not acclimated to that name. Presently, he feels extremely powerless that, He might have been Gogol just 50% of time... He might have had elective personality, a B-side to the Self (The Namesake, 76).

The identity crisis additionally happens to Ashoke and Ashima. Following back the practice in Indian foreigner like Ashoke and Ashima, likewise, feel dislodged and lose their way of life also India, individuals are isolated into various ranks. The arrangement of rank, which already just happens to India-Hindu society, later happens to the entire India since the time of British colonialization. However it appears to restrict their lifestyle, the arrangement of position generally instructs individuals and how to act as per in what rank they have a place with. At the point when they become settler and live external their country, they clearly have no clue about themselves. Through Gogol, Lahiri presents identity crisis which she, at the end of the day, has confronted intensely. She is fixated on all that is important in a name. Name means the main character. Be that as it may, this character gets a mishap with regards to the second era of Indian Diaspora.

Moushumi as a person is likewise up to speed in a culturally diverse web. She invests wholeheartedly in being viewed as French or half French. While trying to determine her identity crisis, she ends up getting into various sexual capers with numerous men in Paris. She ends up disregarding the 'constrained' Indian personality and the 'given' American character and receiving an absolutely new character of being French. Sonali then again depicts a more adjusted way to deal with life. She shows a composite personality which is both Bengali and American by needing to wed a white American as per Bengali traditions and customs. Sonali has a comprehensive methodology in dealing with both the customs.

## CONCLUSION

To summarize, personality is in fact an issue of decision, however picking the right one will be very hard for the individuals who are at all out lost. The Namesake by Jhumpa Lahiri, which ideally will help the understanding the instance of identity crisis, happens to Diaspora individuals. Gogol feels personality emergency toward the start of the novel and ranges at the end that there will never be a way out from activity and character and activity is superior to inaction. He attempts to discover his underlying foundations; his character lastly learns the exercise of activity lectured by existential way of thinking. He understands that the lone way for a foreigner to dispose of personality conflicts is to acknowledge that double, delicate and hyphenated character. A large part of the piece of the novel communities on the Gogol's name which is the most essential piece of a person's personality and this name itself turns into the fundamental driver of identity crisis looked by Gogol.

This identity crisis likewise influences Gogol's family relationship and his social connection with his companions. The character of the person, which is reliably influenced by society, is something one needs to find through an interaction of reflections and dealings. Her works are obviously about foreigners, social conflicts, absorption and variation, etc. They uncover how the socio-social powers, nationality, and sexual orientations have affected the exile characters and bring out tensions, disquiet, sentimentality, rootlessness and estrangement, detachment in relationship and personality emergency that they need to deal with. At last this paper finishes up 'character' is a significant factor of post-provincial ostracize writing and Lahiri's accounts manage personality emergency and personality misfortunes.

## REFERENCES

### Primary Sources

1. Lahiri, Jhumpa. *The Namesake*. New Delhi: Harper Collins Publishers India, 2003

### Secondary Sources

1. Ms Yogita Sahni. "Sense of Belonging in Jhumpa Lahiri's "The Namesake" *IOSR Journal Of Humanities And Social Science*. Volume 19, Issue 1, Ver. XII (Feb. 2014), PP 13-19
2. Nayak, Bhagabat, "Multicultural Commitment: A Study of Jhumpa Lahiri's Interpreter of Maladies". Atlantic Publisher, New delhi-2002.p.26
3. Aditya Sinha "Review of 'The Namesake'. The Malady of Naming" in *Hindustan Times*, September 28,2003
4. Dr. Swathi Chikkala et al. "The Greatest Journeys are the ones that bring you home" *International Journal of Academic Research*. Vol.1 Issue-3(1), October-December, 2014, 211-233
5. S. Noyingbeni Yanthan. *Diasporic Consciousness: A Study of Jhumpa Lahiri's The Namesake*. *The Achievers Journal*.2015
6. Laura Traister, *Immigration and Identity Translation: Characters in Bharati Mukherjee's Jasmine and Jhumpa Lahiri's The Namesake as Translated Beings*. East Tennessee State Universtiy.May 2016. Undergraduate Honours Theses
7. Dr. Aeda Abidi. , *Jhumpa Lahiri's The Namesake — Negotiating Identity Formation in Multicultural Settings*, *Lingaya's International Refereed Journal of English Language & Literature*, ISSUE II: Marginalisation July-August, 2014.page 66
8. <http://onlineeducare.com/south-asian-diaspora-in-jhumpa-lahiris-fiction/>
9. Fadhila Eka Ratnasari. "Displacement & Diaspora: Case of Cultural Identity found in Jhumpa Lahiri's The Namesake & Leila S. Chudori's Pulang" Retrieved from [http://www.academia.edu/8104264/Displacement\\_and\\_Diaspora\\_Case\\_of\\_Cultural\\_I\\_dentity\\_found\\_in\\_Jhumpa\\_Lahiri\\_s\\_The\\_Namesake\\_and\\_Leila\\_S.\\_Chudori\\_s\\_Pulan](http://www.academia.edu/8104264/Displacement_and_Diaspora_Case_of_Cultural_I_dentity_found_in_Jhumpa_Lahiri_s_The_Namesake_and_Leila_S._Chudori_s_Pulan)
10. Dr. Neelu Shrivastava. "The Diaspora Psyche In Jhumpa Lahiri's "The Namesake" *Research Author Vol. 3 Issue I*, February, 2015 135-138
11. Anita Sharma, "Identity Crisis in Jhumpa Lahiri's The Namesake", *Language in India*, 13:6 June 2013, 120-124