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**Construction of Transracial Identity through Language, Power and  
Identity Formation: A Psychoanalytic Perspective of Florence Olajide's  
Coconut**



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**Abstract**

The relationship between culture and psychosocial conditions is intricate and challenging. Cultural transformation and adaptation produce psychosocial confronts that can influence identity development and self-actualization. In Florence Olajide's *Coconut* (2021), the protagonist's own experiences explore how cultural displacement and adaptation erode the stage of Initiative and Industry as a child by fostering the weak sense of Guilt and Inferiority. The study aims to investigate the factors of cultural transformation and adaptation that shape and resist the psychosocial development that further constraints the virtues of purpose and competence by attaining the weakened sense of guilt and inferiority. The extended version of Erikson's theory of psychosocial development (1997) is used as a theoretical framework, further delimited to the stages of Initiative vs. Guilt and Industry vs. Inferiority. The study applies Catherine Belsey's (2013) textual analysis to uncover themes, codes, and narratives within the memoir *Coconut* (2013). The textual data has been condensed into categorized data to identify the factors of Guilt and Inferiority that leads to weaken the achieved virtues of purpose and competence. The findings reveal that the protagonist achieves success through determination, strength, and acquiring education despite cultural, sociological and psychological pressures. The study further contributes to literal studies, and psychology by underscoring the importance of education, self-identity and determined nature to overcome the outcomes of complex psychosocial constraints.

**Key words:** Cultural transformation, psychosocial, guilt, inferiority, initiative, industry, purpose, competence

**Introduction**

Adoption and Fostering in the West only occurred in specific situations where children usually grew up in a nuclear family with their own parents. For this, the words 'mothering' and 'parenting' referred to an idealized set of ethical traits that an individual who has biologically associated kids was intended to take on. On the other hand, in West African countries like Nigeria where child fostering is considered a common practice, it was necessary to question both 'Who bore you?' and 'Who reared you?' just to differentiate from the biological mother. The study offered attention to the complex issue of cultural assimilation that the immigrants, especially Africans, are supposed to fit with the dominant cultural standards of nations like Britain. The struggle to get social acceptance or integrate into Western countries, Africans seemed weakened in their cultural identity. This may have resulted in low self-esteem and reduced social ties (Ajibaye & Yusuf, 2025).

Igwe (2024) examined that links between colonization and African ethnic crises related to the conceptualization of ethno-social identity, interrelationships between ethnic polarization, insecurities, ethno corruptions, and separatism. The essays possessed the reasons behind the identity crises and maltreatments raised by ethnocentric federalism by representing 'Who I am of the population'. Social identity theory (Tajfel & Turner, 1979) offered as a conceptual framework for investigating the contradictions of ethnocentric crises. Political crises, ethnic division, and social interactions are

collectively related to ethno-social identity.

### **Literature Review**

In the previous sections, a brief discussion introduced the concepts of self-discovery and conflicts related to fostered adoption and biological parenting. Migration was the main theme of this study as it is the movement of people from their original state to a place that is outside from the border of origin specifically settled for some purpose, voluntarily or otherwise. The study aimed to compare the migrant dream portrayed in two novels and two soul songs from Africa with the realities that migrants must face once they reach their new places (Daniels, 2021). These two well-known songs were Dakolo's *Wish me well* (2017) and Darey's *Pay for me* (2009). The books were Unigwe's *On Black Sisters Street* (2011) and Dare's *The Girl with the Louding Voice* (2020). The discussion focussed on contrasting the migrant's hope with the reality. The study focused on both internal and external migration. Furthermore, these migrations didn't occur because of war or political issues, however, specifically social issues were highlighted.

Discussing the cultural transformation, Lewis (2020) emphasized that teenagers have to cope with multiple issues as they started to question their identity by asking 'Who am I?', 'What do I wish to gain in society?', 'What's happening to my body?' and 'How do I fit into my society?'. These questions caused worrying to discover self and majority of the learning children at the particular stage found misconceptions. For this, a descriptive overview of human social and emotional development concept is used for theoretical framework.

Abuhassan and Azmi's (2019) examined the bildungsroman phenomenon in Jane Austun's *Emma* (1817) and used Erikson's theory of psychosocial development (1950) for theoretical framework, further declared that Emma did not need to go so far to maturity level. It was not she who developed but within her social circle, she was actually developed. A key perspective of bildungsroman concept is Emma's psychosocial development as it was recently proposed that Emma could not be studied as a bildungsroman not because the protagonist embarked on the quest but rather because Emma didn't develop the feeling socially and psychologically. The outcomes showed that Emma should not be classified as a bildungsroman since heroine misunderstood what maturity and social integrity meant.

Theorists focused on the background of social and cultural influences, particularly on youth development. In this study, numerous power-related ideas are elaborated to examine identity formation, unequal delay in transitioning to youth, and its dynamic effects of cultural contexts occurred due to the evaluation of Internet, social media, technical advancements in the field of Erikson's identity development theory. The outcomes of marginalization and oppression, the concepts of negative identity, identity crises, and pseudo-speciation were also disclosed in the study (Schachter & Galliher, 2018). Moreover, the discussion related to life span psychology and life cycle in sociology was covered in Gilleard and Higgs's (2018) research. The problem stated to explain why there has been no interaction and showed how Erikson's model of life span development used to enhance the life course sociology.

Karas, Topolewska-Siedzik and Negru-Subtorica (2018) examined identity as a crucial stage in human life. In this article, contemporary models of personal identity, its

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definitions, dimensions, processes, styles, modes, and models were described. Models included Marcia's classical identity status paradigm, three-and-five-dimensional models, identity styles, and identity processes in adulthood. Theorists focused on the age of adolescence, a stage of cure and crises in which an individual search for a sense of self and ego identity through the exploration of dreams, peer relationships and social environment. A question Who am I? emerged to develop identity and to core identity crises. This led to a sense of belongingness to a particular group (group identification), relationships with other people (rational identity), self-knowing (personal identity). The present research focused on the extended version of Erikson's theory of psychosocial development (1997). This theoretical perspective aimed to investigate identity factors and its impact on social and psychological situations.

Syed and Fish (2018) investigated the meaningful analysis of social and cultural influences on identity development. These perspectives emphasized on the concepts of privilege, power, and oppression. The purpose of the study was to investigate how identity is shaped by culture, race, and ethnicity. It was argued that the historical trauma serves as an ideological setting for identity development of marginalized groups. It unveiled how historical trauma is linked with the threats of temporal identity integration, or self-continuity. To build a theoretical and empirical work, social scenarios were revisited from the lens of Erikson's legacy on Culture, Race, and Ethnicity. This research focused on social factors such as poverty, marginalization, oppression, and patriarchal relationships that influence individual's identity and limit the ability to fulfil dreams.

Within the context of transracial studies, black mothers who fought against stereotypes about motherhood, physical attractiveness, and financial status through self-definition. The opinions and statements regarding African-American women who resided in Englewood, a violent city of Chicago and faced woman's objectification as the other are demonstrated in this study (Mendenhall et al. 2017).

Ajayi (2017) stated that Nigerian immigrants often adhered to cultural norms that have strong focus on moral rectitude, obedience, and communal respect while raising children. When they moved to the United Kingdom, these individuals find themselves in socio-cultural surroundings with distinct normative standards and legal structures related to parenting. The conflict between preserving one's cultural identity and conforming to the norms of the host community leads to 'acculturative stress' (Worthy, et al. 2025). This led to several factors that may influence parenting approaches and children's behavioural outcomes. The factors included systematic biases, social alienation, and financial hurdles. Children's psychosocial development has been immensely influenced by parenting styles, specifically in non-native contexts where cultural norms and host cultural standards are in clash.

Shanthi P. (2016) focused at ethnic, cultural and identity politics that emerged during September 11 attacks. It was created to fuel up the power that started xenophobia and then turned to enhance US hegemonic patriotism. Naqvi (2009) demonstrated the act to raise colonial language and American patriotic rhetoric that further excluded Pakistani Muslim migrants who indulged in cultural homogenous cosmopolitan culture.

Flahaux and Haas (2016) stated variables that contribute to migration or displacement, claimed that people relocated for a variety of causes besides political instability, poverty and internal conflicts. War, poverty, oppression, and other environmental crises

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have led to widespread migration and displacement all over Africa. Moreover, the migratory choice taken by individual may also have influenced their own desires including the lifestyle dynamics portrayed in media with huge glimmers of materialism and western touch.

Robinson (2015) claimed that the experiences of emerging adulthood proved to be the stressful phase whereas Erikson's perspective was more focused on the adolescence age for identity development. He further proposed that identity explorations, potential sense of self, transitional phase from adolescence to adulthood, and unpredictability in life affairs are the key phenomena that occurs in early adulthood. He served quarter-life crises as the basis of the research which can be classified as locked-in (stuck in adulthood) and locked-out (unable to enter in adulthood). The present research is delimited to the age of identity development. As there was a need to update the cultural expectations from traditional bounded roles to independent roles, it is intended to fight against role confusions by satisfying the psychological and social changes within the discourse that emerged due to the factors of cultural shock, colonial influence and psychic growth.

Eze (2014) stated how globalization caused conflicts in Nigeria's cultural system. Intercultural connections and transition of individuals having different ideologies are equally concerned due to globalization. The study focused on acculturation that resulted in respect influences, the dismantling of hurdles, past preconceptions, misunderstandings, and building bridge of understanding and communication among nations. Due to the globalization, individuals perceive themselves as human fellows with similar emotions and perceptions rather than odd bedfellows. The study investigated the ways how globalization influenced Nigerians especially in their cultural place and assumed that the nation can gain benefits if legal policies are put in right place. The research concluded that most of the Nigerians gave up their cultural significance in favour of adopting European culture which led to conflict between their actual identity and merged identity.

Makama (2013) focused on the patriarchal social structures and the influence of stratified dominant on gender narratives. He examined that the societal narratives of male dominant community are unjust and discriminatory against women. It is further highlighted that in every aspect of life including her personal and professional life, man always ruled over woman. Regardless person's gender, the patriarchal stratified narratives of society sought to control them and how this system affects other facets of society including culture and politics. The study focused on the identity confusion caused by several socioeconomic problems in Nigeria in which patriarchal system was more dominant (Makama, 2013). The investigation was conducted by using historical method to promote methodological, purposeful and systematic approach to gender relations and to fight against all inhumane categories of society including cruel discrimination, identity shock, and unlawful situations.

Kiviniik and Wells (2013) considered Erickson as a pioneer in the fields of positive psychology, lifespan development, adult development and psychohistory. His work has been extended to psychoanalytical treatment which is also known as epigenetic chart, a comprehensive psychological theory. There are eight contradict phases in it that revolves around children's psychological scenarios and its post-effects on society. Each phase has explained deliberately, depicts how human acquire an ego trait that allows

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individuals to integrate their situations with societal matters. Kivirik and Wells (2013) identified Freud's theory of psychosexual development, firstly referred as biopsychology that explained the importance of family system within the society and its impacts on individual's development. By extended the Freudian concepts, temporal conceptions of human development were also extended from the completion of immaturity to maturity and so the full lifespan.

Aditya (2011) examined Lisa Mondelo's *Cradle of Secrets* (2015) utilizing a qualitative approach in which novel was identified by using analytical description and conducted by using Erikson's phases of man. He argued the contradiction between the major characters, Serena and Tammie, through the lens of their conversations, emotions, behaviours, and daily traits. In this study, the psychological problems faced by the two main characters were examined. The outcomes of the study gave readers a path to investigate how the characters interacted with one another and to see how well and poor they dealt with the difficulties in their diurnal rhythms. To conclude, Erikson's psychological development is depicted in Serena and Tammie journey where society as a whole had different issues. Even though every character dealt with difficulties in their own respective way, they all experienced the phases of psycho and social development that are discernible from the way they handled and resolved their issues.

## **Research Questions**

This research study addressed the following queries:

1. What role do cultural transformation and cultural adaptation play in challenging Fumni's sense of actualizing her secure self?
2. In what ways does Fumni's resistance to Guilt and Inferiority reflect her efforts to achieve Initiative and Industry in her life?

## **Research Methodology**

The study sought to qualitatively examine the elements of Guilt and Inferiority that contribute to the aspects of weakened cultural acceptance in child's life by using textual analysis method by Belsey (2013). Erikson's theory of psychosocial development (1950) has been applied for theoretical lens. The study was delimited to the third phase i.e. Initiative vs. Guilt and the fourth stage i.e. Industry vs. Inferiority. The study analysed the psychosocial conflict that erodes protagonist's cultural identity and to deal with the conflict, the elements of self-discovery as well as the virtues of purpose and competence has been identified. By using the content analytical approach, the current study focused on themes and specific ideas based on socio-cultural cue and crises from the categorized text. The present study has been concerned with the dimensions of Nigerian society narratives such as Cultural shock, intergenerational conflicts, Identity crises, Child abuse, Alienation, Loss of belongingness and Transracialism that are responsible to limit Fumni from actualizing her secure self. Furthermore, the study contributed to minimize the elements of guilt and inferiority, and maximize initiation and industrial development in individual's life.

## **Methodological Framework**

Belsey (2013) defines 'text' as any cultural artifacts that can be analyzed for cultural perspectives; these artifacts include literature, artwork, and films. In order to uncover hidden meanings and underlying presumptions, her method challenges researchers to

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broadly examine the relationship between language, power and cultural aspects by using textual evidences to fix interpretations. The present focused on the categorized text of the memoir *Coconut* (2021) written by Nigerian author Florence Olajide. The textual data have been condensed into categorized data to uncover the cultural themes and patterns based on psychosocial outcomes.

## **Theoretical Framework**

For this study, Erikson's later work (1997), the extended version of Erikson's theory of psychosocial development (1950) is used as the theoretical framework. Erikson's expanded model (1997) elaborates that psychosocial development is shaped by cultural contexts by cultural adaptation and historical circumstances. This extended version is particularly related to the memoir *Coconut* (2021), in which a child represents cultural transition from British to Nigerian culture, further intensifies the social expectations and psychosocial constraints. The study is delimited to third and fourth stages i.e. Initiative vs. Guilt and Industry vs. Inferiority. The stages signify contradictory phases by representing the child's cultural shift from British to Nigeria specifically to achieve the virtue of purpose and competence to strengthen the psychological and social development of child's life.

## **Analysis and Discussion**

Cultural transformation takes place when individuals relocate and settle in a new country. It happens when subsequent generations of immigrants are born and nourished there and accepts the host community as their birthplace. Those children who have risen in host country may suffer differences in cultural beliefs, values, and social standards than the parents or grandparents who have spent most of their life span in the native land. These differences can lead to arguments, compromises, adjustments, and cultural shock.

According to Erikson's theory of psychosocial development (1997), individuals go through the series of phases, each consisting of distinct crises and developmental challenges. The study focuses on Erikson's third and fourth stage of psychosocial theory i.e. Initiative vs. Guilt and Industry vs. Inferiority. The study analyses the text of the memoir '*Coconut*' (2021) by Florence Olajide which further pinpoints the codes of Guilt and Inferiority that leads to weaken the sense of purpose and competence. *Coconut* lights up the experiences of early childhood and its impact to shape and perpetuate identity and life choices (Lampad, 2022).

In the 1950s and 1960s, children of Nigerian families were born and raised in Britain by White families before their parents brought them back to Nigeria (Chiamaka, 2021). This is actually the main subject of *Coconut* by Florence Olajide (2021). In this study, Florence's story is directly associated to Erikson's third and fourth stage of psychosocial development i.e. Initiative vs. Guilt and Industry vs. Inferiority. In these stages, a child begins to assert their independence, plan different activities, search for her true self through visible scenarios, and demonstrate interactions with pure and impure relationships. Same in the case of Fummi, a protagonist of the tale, who might have taken initiative to find her true self as she says that "Everyone around me flaunted skin as pink as candyfloss, hair as soft as silk and eyes like the colour of the sea" (Olajide, 2021, p. 01). Fummi's tale depicts the complexities of transracial identity because she begins to realize her difference when she was just 4 years old. Her

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continuous struggle to find her racial identity leads to the development of guilt and inferiority, potentially affecting her self-esteem. She starts questioning and initiating to find her cultural heritage. She questions Nan “Why am I not white like everybody else?” (Olajide, 2021, p. 12).

Fummi’s early life with her foster family, Nan and Pop, shaped her sense of initiative as she has strong bonds with them which are crucial in developing a sense of purpose and responsibility. When it comes to the returning point towards Nigeria, Fummi experienced drastic cultural change and separation that may lead to guilt as she continuously struggles to reconcile her British upbringing with her Nigerian heritage. Fummi unrest questions pound in her minds as she says “Why was I here, a Black girl in a world full of white people? Where were all the Black folk Nan was talking about, and why wasn’t I living among them” (Olajide, 2021, p. 12). This highlights the theme of guilt and inferior that contrasts the achieving elements of Erikson’s theory (1950).

To get a deeper view, Susan, her white playmate, was the leader of the group and she hated the thought of others owning things like her. Torn between confidence and insecurity, Fummi expressed that she had a same doll like Susan. Susan started to subjugate her racial identity by saying “you black money ‘Hoo, hoo, hoo...’ she chanted, stamping each foot from side to side, her fists beating her chest in synchronised rhythm. I presumed she was mimicking a monkey” (Olajide, 2021, p. 11). This incident reveals the ways in which dominant groups enforce their cultural norms, values and superiority over subordinate groups which further emerge the consequences of negative self-image, low self-esteem, inferiority complex, guilt, shame and fear of exploration.

In Nigeria, Fummi reflects on cultural differences noting how woman dressed in traditional attire “with the ladies draped in tehnicoloured fabrics” and male “The men wore flowing gowns with beggy trousers underneath” and how they welcomed Fummi by saying “Oyinbo” which means white person. Fummi experiences showcase the complexities of reconciling dual cultural identities. In Nigeria, she perceives as an outsider due to her British upbringing. Conversely, in England, she seems as ‘other’ predicts racial discrimination and prejudice. Born in England and fostered by British people, she faces a new cultural system after reunion with her biological parents. She says “Why did my relatives call me a white person when I was as Black as they were?” (Olajide, 2021, p. 29).

Fummi’s walnut skin stood in sharp distractions and maladjustments. She returns to Nigeria with her biological parents at the age of six. This cultural shifting affects distinctive factors of human psyche, including the feelings of displacement, confusion, cultural shock and search for belongingness. Born and raised in England and then eventually returns to her motherland leads to language barriers as well. She doesn’t even understand Yoruba, Nigeria’s native language, preceding communication difficulties with her family and surroundings. In actual, she belongs to her own biological community but she calls her own native language as “foreign language” (Olajide, 2021, p. 23) and native people as strangers when she says “uncomfortable being in the dark amid a bunch of strangers” (Olajide, 2021, p. 23). Fummi seems more attached with her foster siblings than biological one because her parents do not allow her to touch the twin babies and Nan always teaches her foster babies to be nice and kind with each other. Whenever Dee, a West playmate, visits his parents, she missed

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her and said “but when he was around, he was fun” (Olajide, 2021, p. 3) which illustrates the bonding between Ann and Dee. On the other side, she feels rejected and inferior when she encounters her twin siblings dressed up in pink and blue and seems Mum more concerned about new babies as she says “you can touch her but be gentle” (Olajide, 2021, p. 06) as if she is going to tear her faces.

The challenges experienced by the protagonist illustrate racial discrimination and its acceptance by social-cultural practice. The abuse and humiliation that Fumni endures uncover the power dynamics and cultural discrimination that are seen throughout the dominant figures in the present study. Before Nan, there was two child minders but their husbands didn't like Fumni because of her dark identity as she says “He didn't like Black people and didn't want a Black baby squalling in his home” (Olajide, 2021, p. 2). These elements show the systematic prejudice against a child and if a child experiences racial and cultural discrimination during the beginning stages, it further leads to significant impact on self- development and self-perception.

Language plays a significant role in protagonist's life because when it comes to the cultural maladjustments, it becomes intertwined with cultural identity and belonging. As Fumni faces significant language barriers when she moves to Nigeria, her Mama's unusual disciplines towards learning leads to guilt which underscores that the dominant figures represent the strong connection to Nigerian culture and reinforcing a child to learn her first language at the age of 6. This contributes to struggle with communicating in the local language of Nigeria. The limited proficiency in local language of Nigeria influences her interaction and belongingness with her biological ties. Mama assigns elder cousins to teach me Yoruba basics “One held a stick in her hand and the other said, ‘Repeat after me, bah, bey, beh, bee, bo, bau, bu.’ ‘Bah, bey, bah...’ The stick descended and hit my leg” (Olajide, 2021, p. 34). Her grandmother beatings and strict adherence towards cultural acceptance further complicated her experience in Nigeria. The study goes beyond the direct categorization that humanizes the British-Nigerian experiences.

The study explores that the protagonist encounters racial and ethnic stereotypes in both cultures where she navigates between her British upbringing and Nigerian heritage. In Nigeria, her consistent oppressive scenarios lead to frustration where she says “Why am I the only one doing all this work?” (Olajide, 2021, p. 61) highlights the intergenerational conflicts that can rise between traditional and modern perspectives. Fumni's resistance makes all women and mama stared with their highbrows. They say to Fumni “That will be the least of your chores when you marry. All women have to do dishes” (Olajide, 2021, p. 61). This makes Fumni's realize that the woman is not just for marriage and home chores, she must be taking control of her own life and pursuing her own goals. As she says “The Head of State's spouse doesn't. Anyway, by the time grown up, a machine will do mine” (Olajide, 2021, p. 61). Fumni's resistance to traditional gender roles highlight her determination and capabilities. She resists challenging societal stratified norms that weaken her realization of unworthiness being a woman.

Fumni's transition to school life creates major changes that she faces in her industrial phase, especially raised in British cultural system and then transition to Nigerian school system. According to Erikson's fourth stage of Industry vs. Inferiority (1950), child around Fumni's age (6-12) faces the challenges that are characterized by development

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a sense of industry, seeking recognition and appraisal and comparing themselves to others. If a child fails to incorporate with his or her surroundings, eventually contributes to the feelings of inferiority complexities and inadequacies. In the midst of Black people with Yoruba speakers, Fumni still says that “I hadn’t got rid of my English accent yet” which means if Fumni’s primary language is different from her adapting language, this can result in difficulties in communication and learning. Her parents enrol her to the local mission school, which was free and her headmistress is Mum’s relative so when she enters in the school, she is surprised “This is my school?” (Olajide, 2021, p. 59) depicts her being unaware of Nigerian boarding school with low infrastructures, scattered buildings and rudimentary structures, non-standard displays and uncivilized mates. The school enables her to study buildings instead of books. In terms of food, she experiences that the vendors are serving food in large banana leaves with no plates, no spoon and wash system. She is surprised “How did one eat rice and stew with no cutlery?”

Adapting to new culture demands encouragement from teachers, peers and fellows but unconstructive and uncivilized feedback from surroundings make her inferior and subordinate. An example appears when she realizes that she has no access to water for drinking and hand washing and students are rubbing their hands along with legs and clean their oily hands with hair, she questions “How will they get the dirt off their hands?” (Olajide, 2021, p. 55) the whole class burst into laugh and offers “Wipe it with your skirt”. She resists by not doing it and replies “Here is a hankie” (Olajide, 2021, p. 55). For Fumni, the act of un-civilization turns out to be an inhuman way to learn new experiences.

The study associates the learning stage of Fumni with Erikson’s fourth stage of development i.e. Industry vs. Inferiority. Due to the cultural shift from civilized people to an uncivilized one, she learns to insult people with putting minimal effort. She experiences the easiest way to curse someone by pointing a right palm with all five fingers spread and open towards someone’s face “That meant ‘Your mum’, short for ‘I curse your mum and all her ancestors” (Olajide, 2021, p. 57). In the age of Industry, children learn to develop new skills, accomplish tasks and put efforts to achieve the sense of competence and productivity. If they feel to recognise their potentials towards inappropriate way, eventually develop the feelings of inferiority and guilt in front of civilized people. This cultural influence on Fumni highlights how major differences she experiences in her crucial stage.

To interpret the dual aspects by following the metaphorical representations of life paths and cultural transformation themes, the study focuses on the text which reveals the duality of Fumni British-Nigerian life. There are two routes towards Fumni’s school, each indicating the “busy municipal street” with many houses and hospitals having rush environment. And on the other side of Morocco Road, there are “lonely tree-lined boulevard” (Olajide, 2021, p. 53) with no houses and constructions “The spidery shadows cast by the leaves of the Dongoyaro trees edging the road created an eerie pall that frightened even the bravest of children” (Olajide, 2021, p. 53). The two routes symbolize two choices of Fumni’s life, one having more straightforward but frightened depicts British life and the other requiring navigation through passing obstacles that portrays her Nigerian life. Moreover, the Morocco road towards school symbolizes Fumni’s journey to get better education and achieve the virtues of Purpose and Competency for her psychosocial development.

**Table 1: Erikson’s Third and Fourth Stages of Psychosocial Development**

Stages	Age duration	Psycho-social Crises	Positive Outcomes	Negative Outcomes	Resistance	Achieved Virtue
3	3-5 years	Initiative vs. Guilt	Learn to experience British-Nigerian difference, cultural adaptation, etiquettes and Belongingness	Learn to be guilt, low self-esteem, controlled by overstepping limits set by Nigerian culture and Hate	Resist elements of cultural differences, lead to purposeful achievements	Purpose
4	6-12 years	Industry vs. Inferiority	Learn to be productive, new skills, new relationships, things work through proper organization	Learn to be inferior, unproductive transracial in school environment	Resist by raising her voice, consistent and eager to learn more	Competence

**Conclusion**

The study examines the factors of Guilt and Inferiority in the categorized text of Coconut (2021) by Florence Olajide. It identifies the factors of Guilt and Inferiority that leads to weaken the achieved virtues of purpose and competence. Belsey’s (2013) textual analysis is used as methodological framework. During the analysis, the themes and coded patterns of the memoir identify the causes of Fumni’s transracial identity and showcases efforts to resist these causes through potential and determination. Although she faced child abuse and intergenerational trauma throughout her childhood experiences but she was determined to resist the overstepping limits of her Nigerian culture. She was consistent and raised her voice against stratified narratives of society. The psychosocial crises eventually proceed to the successful development of purpose and competence that highlights the motive of Erikson’s life span development.

Olajide (2021) shared the lens of Nigeria with the clear portrayal of memoir to uncover the migratory choices taken by the Black parents that further influence their children’s desires including the lifestyle dynamics. The study offered the great insights of British and Nigerian culture and its practices through rituals and events. This ethnic relation between two cultures showcases the standards of acquiring social expectations and psychological development among children.

**Future Research**

The study recommends further research interpretations by choosing Erikson’s fifth stage of psychosocial development (1997) that is Identity vs. Role Confusion. The study can also be investigated from Feminist perspectives. Moreover, the text of the novel can also be overviewed from linguistic dimensions.

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