Introduction

Adolescence in literature has been represented in different forms of literary practices since the productions of literary arts in different phases of history. If we try to trace the representation of adolescence in accordance with the modern definition of the term ‘adolescence’; then we find that even during the middle ages, prior to invention of printing press, it did exist in the texts like *Beowulf* in the West or much earlier texts like *The Ramayana* and *The Mahabharata* in the East. If we trace the vast reservoir of coming of age themes chronologically, we find some epoch making texts right from *Sir Gawain and Greene Knight* of late 14th Century to till this day. There is hardly a literary form, be it poetry, drama, fiction, short story and ballad where adolescence/adolescents do not appear in various design or as reinforcing elements. A reader may encounter adolescents in abundance here and there in both subjective and objective narratives. But it has remained unexplored, unattempted, unmodified and neglected throughout its journey from classical to postmodernists' texts. Even its theoretical outlook or rather a systematic study as a developmental stage, is very recent one until the psychologists could foreground the importance of this phase in developmental psychology of homo-sapiens. In fiction, the writers so called the ‘Great Four Wheels' of English fiction – Richardson, Fielding, Smollett and Sterne represented their life-like adolescent protagonists in their novels that paved the way for succeeding generations of both male and female fiction writers. Some pioneering texts to mention a few of them are – Fielding’s *Tom Jones* (1749), Laurence Sterne’s *Tristram Shandy* (1759), Charles Dickens’ *David Copperfield* (1850), James Joyce’s *A Portrait of the Artist as a Young Man* (1916), and Thomas Mann’s *The Magic Mountain* (1924) etc. It is however, one must accept the fact that female protagonists were hardly given an opportunity to drag the whole texture into a culminating point until Elizabeth Bennet in Jane Austen's *Pride and Prejudice* (1813) consumed the larger part of the narrative. Today, when we have switched to the cyber age, there is hardly a nation, language or culture that has refrained from co-modifying the adolescence in media, politics, psychology and literature. In literature too, remarkable paradigm shifts in both theory and praxis are observable since essentialists to the absolutists' convention. But adolescence continues to draw attention in every aspect of
life. Adolescence is thus a hot topic, saleable, demandable, acceptable, and inevitable to claim a larger space in discourse, especially in fiction. But it is also a very significant issue to confront whether the adolescent literature has attained its due status in today's insurmountable heaps of texts, theories and critical discourses.

Adolescence and Youth in literature have been a recurrent theme since the early decades of the twentieth century. Its appearance, however, may be traced back to the Reformation. It had undergone tremendous change in perception through the Civil-Wars, the Restoration and the Victorian till it attained a new dimension in the modern period. It was in 1941 that for the first time the word ‘teenager’ appeared in the *Popular Science Magazine*. In the following year games, movies and music of teenage concerns were discussed in *Life Magazine* (1883-1936). In the early decades of the twentieth century, the critics identified the importance of the child and adolescent in fiction. It was Stephen Burt's *The Forms of Youth: Spring and All* (1923) that laid the foundation for the depiction of adolescence wherein he talked about issues such as educational institutions, cars, dates and sexuality in literature. He observed in his foundational text the upcoming of a youth culture imbued with sexual freedom, the generation gap, tendencies towards homosexuality. It was a turning point for youth culture, a shift from orthodoxies towards a new approach in literature. The poems of Philip Larkin, Dylan Thomas, Paul Moulden and Seamus Heaney exhibit myriad issues concerning adolescence in their works. Matthew Harkins in his *A Young Voice, A Statue, And Marvell's The Nymph Complaining* (2010) observes youth concerns in Marvell's poems and establishes how by the mid-1640s youth perceptions to their surroundings and the world at large had changed. The legacy of adolescence representation can be traced back to American novels as well. The works of Twain and Crane brought for the first time a complex image of the American adolescent in the post-Civil-War period. They were mainly concerned with adolescent initiation into the adult world. *The Adventures of Huckleberry Finn* (1884), *The Red Badge of Courage* (1895) etc. beautifully portrayed the idea of adolescence in American fiction. However, a transformative episode started with Henry James, following the first World-War. A complex image of youth; of disenchantment, failure and violent experiences started to emerge. In his article for *The New Leader* (1958), Mr Leslie Fiedler showed a sharp contrast between the nineteenth century and the twentieth-century
fictions where he displayed a variation of initiatory experiences of the youth. In twentieth-century novels, naïve protagonists began to appear with their own system of values and behaviours that provided dimensions to newer techniques to the succeeding novelists.

However, adolescence from the psychological point of view is a developmental stage, where the adolescents become detached from parental ties, affirm their identity and subjectivity and give primacy to genital-sexual impulses. It is termed as the period of 'Ego' maturation where they develop their interpersonal relationship, self-worth, and are driven by sex roles and vocational choice. Until mid 20th Century, the dominant view of human behaviour reflected the philosophical tradition of John Locke. Later on, Darwin's theory on the nature of evolution offered an alternate view i.e. the notion of 'survival of the fittest.' G. Stanley Hall in his two volumes of work entitled *Adolescence: Its Psychology and Its Relations to Philosophy, Anthropology, Sociology, Sex, Religion and Education* (1904), declared adolescence as a transitional period which establishes a gap between the ‘savagery of childhood’ and ‘civilized adulthood'. He described adolescence as the new beginning for the higher human qualities. According to him, it is a period of storm and stress when adolescents try to achieve higher levels in every sphere. During this period, the adolescents under the influence of socio-cultural domination, peers and personality traits become easy prey to various sexual behaviours, delinquency, alcohol, drugs, marijuana etc.

In psychoanalytic theory, adolescence is viewed as a renewed struggle to control sexual impulses. Sigmund Freud emphasised that an individual's psychosexual stage continues from the birth stage to adult stage. Identification, in some way or the other, starts from childhood itself as each assumes male/female characteristics and starts associating himself/herself with his/her respective sex-typed parents. However, at a certain point, oedipal conflicts or Electra conflicts are redirected at the rapid increase in the output of sexual hormones from parents towards opposite sexes. But heightened sexual drives sometimes lead an adolescent to delinquent behaviour and aggression. In order to balance the sexual impulse of ‘Id’ and the over control of the ‘Superego', an individual develops an ‘ego' which tries to balance the opposing forces. Lacan, of course,
observed ‘Ego’ formation from the ‘Mirror stage’ itself. An aggressive tension between the subject and image is created and the child finds identification in this process with the counterpart from the ‘Ego’.

Freud and Lacan’s psychoanalytic theories concerning adolescence and youth are further enhanced by Anna Freud. According to her, the renewed conflict between oedipal impulses and increased sexual drives sometimes leads to anxiety, depression and psychosomatic disorders. She maintains that the formation of strong or weak personality is dependent upon certain defense mechanisms such as Regression, Denial, Repression and Reaction Formation. Her contemporary Erik Erikson appeared as one of the most dynamic psychoanalysts with his two epoch-making theses Identity and the Life Cycle (1959), and Identity: Youth and Crisis (1968). He brings a radical shift in psychoanalysis from Freudian psychosexual stage to psychosocial stage. It was another turning point which gave birth to some other renowned psychoanalysts such as James E. Marcia, Peter Blos, Melanie Klein etc. finally dissociating monolithic strand into another female perspective based theory at the rise of feminists' movement.

Hence, my thesis negates slavery to a particular dominant strand or theory. It is rather mandatorily an amalgamation of all the tributaries of the psychological theories applicable to accommodate the polyphonic nature of the select novels. Besides, neither of the novels selected here so far has been recognised as adolescent literature.

There are altogether three writers i.e. Amitav Ghosh, Upamanyu Chatterjee and Chetan Bhagat with two select novels of each are studied in this thesis focusing on the mode of representations of the respective authors. Amitav Ghosh, an expatriate writer from India, having a firm grip in the international audience, is one of the most dominant novelists of Indian origin. His first novel The Circle of Reason (1986) began as an anchorage after which he has no looking behind. His scintillating oeuvre includes some scintillating gems – The Shadow Lines (1988), The Slave of MS H.6 (1992), In An Antique Land (1992), The Calcutta Chromosome (1996) Dancing in Cambodia (1998), At Large in Burma (1998), The Glass Palace (2000), The Imam and the India: Prose Pieces (2002), Incendiary Circumstances: A Chronicle of the Turmoil of our (2005), River of Smoke (), Sea of Poppies (2008). His novels primarily revolve around the postcolonial
discourses, dislocation of people, nation-state periphery, identity formation, ethnic anxiety, partition, historiography, border crossing and variegated cultural milieu. His writings are tersely expressive with his experience as a journalist, columnist, exclusive traveler and social anthropologist. It is further tuned with his prolonged engagement as an academician associated with some internationally acclaimed institutions across the world. Amitav Ghosh, the son of a diplomat, is a migrant from East Pakistan (now Bangladesh) before the partition in 1947. So, a good number of writers want to situate him in the category of a refugee with an analogy to the recurrent themes of migration, dislocation and borders in his fiction. His first novel *The Circle of Reason* was published while he was working as a Research Associate at Delhi University that bagged for him prestigious Prix Medicis Etrange ne in Paris. His second novel *The Shadow Lines* brought him one of the rarest recognition with the Sahitya Akademi Award in 1990. He was also conferred Arthur C. Clarke award for *The Calcutta Chromosome* in science fiction category. He was also offered Commonwealth Writer’s Prize for *The Glass Palace* but he declined the offer. Later, he was awarded Grand Prize for fiction at the Frankfurt eBook prize for the same title. Moreover, he was shortlisted for the American Society of Magazine Editors Award for Reporting. Even his non-fiction writing *The March of the novel through History: The Testimony of my Grandfather’s Book Case* (1998) wins the Pushcart Prize. He is one of such contemporary proud writers who is radiating the generation all round with his versatile writings both in fiction and non-fiction category.

Besides, Upamanyu Chatterjee, the contemporary writer of Ghosh, is one of the most entertaining novelists in Indian English fiction. Though he is remembered basically as a social realist, his stature cannot be estimated merely on the basis of light comic and day to day lively characters abundantly found hither and thither in different parts of Indian sub-continent. However, Chatterjee as a novelist has never sought his cheap popularity publicizing his excellence. The general estimation of Chatterjee as a writer of intellectual excellence is hardly pronounced in the world of literary field as usually accoladed to writers like Amitav Ghosh, Vikram Seth or Salman Rushdie. Yet he has a handful of novels that significantly ascertain his distinct position in Indian English fiction in spite of biasness so visible in his estimation. He has published six novels and other articles in various media. His career as a novelist began with *English August: An Indian
Story (1988), and succeeding publications such as The Last Burden (1993), The Mammeries of the Welfare State (2000) as sequel to English August, Weight Loss (2006), Way to Go (2011) and Fairy Tales at Fifty (2014). His first novel English August was reproduced with the same title in English as a feature film by Anuradha Parikh. This movie created a landmark in Indian cinema by the entry of international brand 20th Century Fox in global marketing and distribution. It was a very successful movie transformation narrating the contemporary youth but the copy of the film was lost to flood in Prasad Studio. Besides, he was honoured with coveted Sahitya Akademi Award for The Mammeries of the Welfare State in 2004. He was also awarded Officier de l'Ordre des Arts et des Lettres as a recognition to his contribution in literature. His religious based novel Way to Go was shortlisted for The Hindu Best Fiction Award in 2010 among other nominees. Chatterjee’s novels are the real representations of culture, tradition, colonial impact, welfare state, poverty, corrupt systems, naxalism, sluggish social transformations and colonial/postcolonial psychological implications. The political, social and filial power structures that consistently influence destiny of the individual and social lives are the acute zones for him to percolate around. He glaringly portrays the gruesome realities of deprivation, corruption and utter dismay of his youthful characters in different circumstances and consequences.

Again, Chetan Bhagat, often nowadays considered as youth icon, occupies a position in Indian English literature not because his novels are highly valued as literary pieces but because of incessant writings on popular themes and subjects. His novels are widely and voraciously consumed by the youth across the nation. Bhagat started his career as a novelist with his debut novel Five Point Someone: What not to do at IIT (2004). It was later on improvised and reproduced as blockbuster Bollywood movie retitled as 3 Idiots in 2009. The movie directed by famous director Rajkumar Hirani and produced by Vidhu Vinod Chopra broke down all the previous records of earning. The novel is written in coming of age comic tradition set in IIT Delhi. His second novel One Night @ the Call Center (2005) is the revised production of 1999 Bollywood movie Hello Brother starring superstar Salman Khan. Bhagat wrote the Screenplay for this movie while he was working as banker in Hongkong. Again, his third novel, The 3 Mistakes of My Life (2008) transformed into Bollywood movie as Kai Po Che in 2013,
launching Sushant Singh Rajput as debutant, bagged for him the Filmfare Award in Best Screenplay category in 2014. The Story is constructed on the background of Gujarat earthquake and the tragedy of Godhra train burning incident. His fourth novel *2 States: The Story of My Marriage* (2009) is also reproduced with the same title but without its sub-title in 2014 produced by famous filmmaker Karan Johar and Sajid Nadiadwala ensuring Hundred Crores Club entry in the box office record. His novel *Revolution 2020* (2011) is a visionary novel probably inspired by former president APJ Abdul Kalam’s book *Mission 2020*. The next novel *Half Girlfriend* (2014) was also voraciously consumed by the young adults of India reproduced as Bollywood movie version to be released in May 2017 with the same title in Mohit Suri’s direction. His latest novel *One Indian Girl* (2016) is also expectedly an upcoming film in the row with the same title. The teaser of the novel hosted in the social media speaks for the girl who is already in premarital sexual relationship with her two ex-boyfriends but expected to get married on the same week she meets her fiancé. Thus, the excitement and curiosity generated through such unconventional means in the novel’s promo drives the young generation crazy compelling for further curiosity to sneak into the novel/movie. Significantly, the narrator is unlike his previous novel because it replaces the male narrators to a female narrator-protagonist here. He tries to incorporate the feminine perspective from a male author’s viewpoints.

The purpose of choosing these writers and their particular novels is to study the changing configurations of adolescence and youth set against different historical, temporal and spatial conditions. The novels of Amitav Ghosh are the beautiful sites where we find such characters grow through both colonial and postcolonial time. Besides, these novels adequately reflect the confluence of western and Indian youth along with a set of individuals struggling to resist the temptation of powerful opposites. On the other hand, the novels of Upamanyu Chatterjee are the expression of inner psychotic responses at the backdrop of postcolonial imaginings confirming its prevalence even towards the late twentieth century India. The impact of globalization, colonial victimization, social and filial institutions in independent India on the growth of adolescence and youth are the remarkable repercussions in his novels. Again, the novels of Bhagat, set at the beginning of the millennium, are the deliberate terrains to review the past historical and ideological
influence on the new generation of adolescents and youth in educational institutions and
society at large. The novels of Bhagat are the announcement of outdated tradition and the
rise of new ideologies that exclusively reconstruct the subjectivities of growing up new
generation of India. Since the literature of a particular age bears the testimony of social
and individual ethos of that age, the study of these novels would enable to investigate the
changing perspectives of the adolescents and youth while negotiating with the various
institutions that are ever operational in moulding the subjectivities of an individual
through maturation process.

The thesis is altogether divided into five main chapters. The first chapter of the
thesis is an attempt to explore on the major psychological discourses propounded by the
renowned psychologists across the concerning pieces of literature on adolescence and
youth. It is a glimpse into the various findings and theses that have been adopted by the
individuals and institutions seeking to understand the various manifestations of
adolescence and youth since their childhood to the attainment of adulthood. It discusses
the issues of adolescence and youth which become the part of major studies in the
psychologists take on in their publications. The issues of parental care, education,
adoption to alcohol, abusive drug substances, sexual behaviour, intimacy, vocational
concerns, religion, politics, sociological stances, delinquency, violence, suicide,
aventures etc. It also highlights on the primordial desire of the adolescents and youth,
their aspirations and predicaments leading to their ultimate consequences. The chapter
also tries to focus on the divergent strands in the psychology concerning adolescence and
youth as an endeavour to understand the multilayered aspects of the subjects.

The second chapter is an attempt to highlight on the development of kinds of
literature based on psychological issues in different spaces and time. There is the
consideration of the chronological development as well as spatial characteristic features
incorporated in pioneering literature in particular genre of literary works. Besides, the
paradigm shifts observed at various temporal conditions at the rise of Marxism,
globalisation, technological impacts, different critical studies like postcolonialism,
modernism, postmodernism are estimated briefly so that these may enable to arrive at
genuine specificities of each novel undertaken in this study. The major concepts of
critical studies formulated by Althusser, Homi Bhabha, Stephen Slemon and others are recaptured in order to understand the different configurations of adolescence youth of the novels selected in the study. Besides, major critics on children and adolescent literature such as Robyn McCullum, Zed Etsy, Peter Hunt, Taima Ranta, Roberta Seelinger Trite, Jaqueline Rose etc. that operate as driving force in situating the select novels of this study to their deserving position are recapitulated in the chapter. Moreover, the psychoanalytical concepts of Sudhir Kakar find brief appraisal as his writings are glaringly soaked in Indian imagination. Since his concepts are an illustration of the deeper understanding of Indian psyche with wide coverage of sociological and literary works, it is an unavoidable source to gorge into the writings of the Indian writers to estimate Indian adolescent and youth.

The third chapter is a comprehensive study and findings of two novels written by Amitav Ghosh. This chapter contains two sub-sections. The first section is exclusively devoted to his Sahitya Akademi Award winning novel *The Shadow Lines*. The section tries to figure out transformative adolescence and youth spreading into three generations against the colonial and postcolonial ambience. Adolescence and youth of both Indian and English nations are studied at comparative and contrastive levels. The second section of this chapter is about the novel *The Circle of Reason* by Amitav Ghosh. The section is a study of a boy growing up in an unfavourable condition, his plight against both temporal and spatial conditions and his gradual negotiations with his growth. The transnational charting of the protagonist against all odds and its impact on his overall growth is analysed in the section.

The fourth chapter contains two sub-sections on the novels of Upamanyu Chatterjee. The first and the second section are the study of two select novels of Upamanyu Chatterjee, i.e. *English August: An Indian Story* and *Weight Loss* respectively. The first section containing *English August: An Indian Story* is the study of Indian youth depicted in the novel form the postcolonial perspective. It assimilates the various causes affecting their negotiations with the society around them. It tries to estimate their conditions at the backdrop of childhood conditions and succeeding encounter to various people and situations across their growth. The second section is a study on the novel
Weight Loss by Upamanyu Chatterjee. The study tries to unravel the psychological underpinnings leading to the major characters’ ultimate fate.

The fifth chapter is devoted to two best-seller novels of emerging writer and columnist Chetan Bhagat. This chapter also consists of two sub-sections. The first section is an exploration into the debut novel Five Point Someone closely associating it from the contemporary youth tradition practised in Indian culture. Two States: The Story of My Marriage is studied in the second section of this chapter. The entire section covers the study of emerging new Indian youth in the age of globalisation. The section is a study on the changing colours of Indian imagination and reception of youthful psyche against the prevalent ideologies of people and institutions. It also throws light on the cross-cultural encounters and melting points as well. The individual and social tensions affecting the proper progression of young adults are highlighted in this section.

The entire findings of the study are consolidated briefly in the section captioning Conclusion. This section is merely a recapitulation of major issues established in the previous chapters and formal closure of the study. It is unquestionably impossible to give coverage to all the major literature, trends and theories. Neither is it an objective to underpin all the facets of the select novels in this study. However, it is an honest attempt to justify the representations of adolescence and youth from those major theoretical perspectives which are given spaces in the thesis.
“Adolescence” – the term itself is problematic though it is very randomly articulated in the discourse of family, society and literature. The word ‘adolescence’ is Latin in origin derived from the verb ‘adolescere’, ‘adolescentem’ or ‘adulscentem’ which etymologically implies ‘to grow into adulthood.’ A large number of scholars from various disciplines such as biology, psychology, education, sociology, history, anthropology and literature are engaged in their own fashion to define this developmental stage of human life cycle. The term, as well as its connotations is more problematic because neither any social scientist nor any psychologist could draw a specific boundary between childhood and adolescence or between adolescence and adulthood. At any rate, it is identified as a time of growing up, of moving from the immaturity of childhood into the maturity of adulthood. Adolescence, identified as the second stage of development in a human life cycle, is conspicuous for its transitional aspects in biological, psychological, social and economic changes in one's individual life. That adolescence is a transitional phase is accepted universally but what separates it from adulthood and childhood has always been an issue for debate. So the recurrent question that posits among us is – when does adolescence begin and end? There are lots of theorists to contend the issue in their own fashion by proposing various markers of attaining adulthood such as – getting married, completing school education establishing one's own residence or most importantly attaining financial independence. Most theorists, however, agree that adolescence begins with the onset of puberty. But the problematic issue of boundary distinction recoils back to the same threshold when even renowned psychologist such as Laurence Steinberg says: "... the various aspects of adolescence have different beginnings and different endings for every individual. Every young person is a child in some ways, an adolescent in other ways, an adult in still others" (Steinberg 4). Multiple differences in attitudes, tastes, interests and behaviours posit the problem of boundary distinction and also thus successively problematize to fit the term into a single cloak or tapestry.

On the other hand, the term ‘youth’ is interchangeably used with adolescents or young adults though the term essentially means the second and third category of...
adolescence popularly known as mid and late adolescence respectively. “Youth” itself has different modes of identifying the stage because the period of youth varies according to region and culture. For example, according to Carlos Welty, adolescence in Latin America covers the period between an earlier age and "continues after the age of 20" (Welty 276). The UN accordingly categorises adolescence of the South East Asia (SEA) in various groups based on age differences. The age groups between 15 to 25 years are recognised as the youth. Similarly, in Thailand, the age groups between 15 to 25 years are regarded as the youth. But in Malaysia from 15 to 40 years of age are considered as the youth (Maria 171-172). In many countries like India, China and Japan the term adolescence is a part of the larger umbrella term for youth that covers the broader age ranges i.e. from age about 10 years to 30 or 35. Nevertheless, Elizabeth Fussell and Margaret E. Greene says: "The definition of youth is fluid and arbitrarily defined, both physically and socially, and varies across cultures and eras . . . we can agree that in most cultures, the 2nd, and even 3rd decade of life is an eventful time, a period in which young people experience changes in their roles and shifts in social expectations of them" (Fussell & Greene et al. 21).

However, most psychologists divide the adolescence period into three divisions – early adolescence, middle adolescence and late adolescence. The onset of puberty or about the age between 11-14 years whichever earlier is referred as early adolescence, the age between 15-18 as middle adolescence and about 18 years to till one attains adulthood as late adolescence. It is seen that the adolescence is the crucial phase of human development in the entire life cycle of an individual because he/she tries to negotiate between fantasy and reality, individual and social, autonomy and dependence. Psychologists identify three most important transformations during adolescence – cognitive transitions (an implication towards increase in perception and thinking ability), biological transitions (remarkable transformations in physical structure and appearance such as development of genital organs and reproductive systems) and social transitions (changes in status, negotiation with social institutions, culture, and peer groups etc.). But such important transformation of adolescents cannot be generalised because the transitions vary according to the society, culture, environment, region and family lineage.
Jean Piaget, who is an important theorist on cognitive development, identifies four stages of cognitive development: 1. sensorimotor stage, 2. the preoperational stage, 3. concrete operations, and 4. formal operations (my italics). Here, the third stage of the Piagetian theory of cognitive development is worth mentioning because early adolescence interfaces with concrete operations that seek a path between biological maturation and environmental demands. Jean Piaget opines that the formal operational thinking is delivered through "propositional logic – a system based on theoretical, or formal, principles of logic" (qtd. in Steinberg 63). The later Piagetian theorists also assert that it is the propositional logic that enables to differentiate between the thinking of children and adolescents. Similarly, Willis Overton, feeling the necessity of distinction between what adolescence can do and what they do, postulates the idea of competence and performance to determine the extent of formal operational thinking.

There has been no pedagogical study of adolescence, though has been existing in all manifestations until G. Stanley Hall publishes his seminal text Adolescence in 1904. According to Hall: "Adolescence is a new birth . . . Development is also gradual, suggestive of some ancient period of storm and stress" (Hall 6). But before Hall, the French philosopher Jean-Jacques Rousseau also compared the adolescence with a violent storm. He said: "As the roaring of the waves precedes the tempest, so the murmur of rising passions announces the tumultuous change . . . Keep your hand upon the helm or all is lost" (Rousseau 172-173). Even today, adolescents are viewed as desperate, stressful, and sexually driven groups in almost all the cultures and societies. Referring to such propositions, Steinberg opines: "if they are not portrayed as juvenile delinquents – the usual role in which they are cast – adolescents are depicted as sex-crazed idiots (if they are male), giggling school girls (if they are female), or tormented lost souls, searching for their place in a strange cruel world" (Steinberg 13).

As Hall says that adolescence is a period of storm and stress, his conviction has a number of connotations towards adolescent problems. It cannot be generalised that all the adolescents pass through major difficulties or any serious psychological and behavioural problems. It is not denying the fact that a large number of adolescents suffer from various psychological and behavioural disorders. It is a period where the ultimate transitions in
biological, cognitive and social aspects disrupt their growth due to their socially and culturally manipulated different orientations. Hence, a number of adolescents suffer from various problems such as substance abuse, depression, suicide, juvenile crime and delinquency. Psychologists and some other social scientists identify a number of psychosocial problems of adolescents that can be categorized into three broad categories: (a) Substance abuse (refers to maladaptive use of drugs, including legal drugs like alcohol or nicotine, illegal drugs like marijuana, cocaine and LSD; and prescription drugs such as stimulants or sedatives), (b) Internalizing disorders (refers to emotional and cognitive distress such as depression, anxiety, or phobia) and (c) Externalizing disorders (manifested in observable behavioural problems such as delinquency, anti-social aggression and truancy). It is worth mentioning here that an adolescent may not be affected by a single psychosocial problem; the substance abuse and externalising or internalising disorders may "coexist or co-occur, or even comorbid in an adolescent" (Steinberg 402). The popular image of adolescents today, as televised, or narrated in fiction or modern culture is that a large number of young people as victim of drugs abuse which relatively affects in their academic achievement, early pregnancy, suicide and crime. Risk-taking behaviour among adolescents is evidently one of the major problems that lead them to experiment with illegal drugs, having sex without contraception, indulgence into delinquent activity, and even risky driving. Such unconventionality of adolescents may stem from biological differences or particular preferences. Referring to comorbidity of adolescents' externalising and internalising problems, he says that depressed adolescents are more likely to experience anxiety, panic, phobia, obsessional thinking, suicidal ideation, eating disorders, and various psychosomatic disturbances (physical problems rooted in psychological causes) (Attie & Brooks-Gunn et al. 1989). A number of adolescents, who fall prey to drugs and alcohol, suffer from psychological distress and depression. Some such drugs abuse may divert their attention to some other activities such as unprotected sexual activities, truancy, dangerous activities and crimes. Another important aspect of adolescents and young adults problem is their recurrent violation of law that psychologist call as status offences. Some minor status offences common during early and middle adolescence stage are playing truancy in the school, run away from home, or using alcohol. Sometimes they turn to violent crimes like physical
assault, date rape, robbery, theft and arson etc. Many adolescents who grow up in some inner cities are often seen involved in gang violence and victimisation. The researchers often link such violence and aggression among youth to poverty, impoverished neighbourhoods and parents' negligence in nurturing their children. Psychologically, delinquents who actually come from disorganised and negligent parents, indulge into violation of law. Moreover, the psychologists identify depression as one of the common psychological problems of adolescents and young adults. Although a section of individuals successfully overcome such problems, a large section of adolescents and young adults suffer from helplessness, confusion, fluctuations in self-esteem, frustrations and gradual development of pessimistic attitudes. Researchers basically identify four symptoms of depression: (a) Emotional symptoms – (dejection, decreased enjoyment of pleasurable activities, low-esteem), (b) Cognitive symptoms – (pessimism and hopelessness), (c) Motivational symptoms – (apathy and boredom), and (d) Physical symptoms – (loss of appetite, sleeping disturbances and loss of energy) etc. (Steinberg 419).

Freud is one of the most important psychoanalysts to develop a theory of human psychological development for the first time. The present status of the psychoanalytic study of human growth and behaviour bears the influential mark either directly or indirectly to Sigmund Freud’s publication of his famous theses *The Interpretation of Dreams* (1899). Freud is usually known for his general theory of psychological development that emphasises an individual's development through infancy to adulthood.

Freud's psychosexual development may be divided into five stages; i.e. - oral stage, anal stage, phallic stage, latency stage and genital stage. Freud's theses are broadly underlined through the terms of its interpretation of the Oedipus complex. According to Freud, Oedipus is the ‘Kernkomplex', the troubled core of personality. Freud claims that boys always desire their mothers and girls their fathers under the consistency of predisposition. It is the mother who is an object for erotic causes in both the sexes. In the succeeding period, both the girls and boys determine the identity at the behest of mother-love constriction. According to Maud Ellmann, when Freud speaks of the infants' incestuous desire for the mother, he is referring to "a welter of libidinous imaginings,
unrestricted to the genitals and including the sadistic drives to devour or eviscerate the mother’s body..." (Ellman 12).

At the initial period of his observation, Freud believes that the desires of boys are centred on their mothers and girls on their fathers. But later on, he revises this and reframes the idea that both the sexes are absorbed in the desire for their mothers as the first object. The little boys are closer to their mothers due to the castration threat from his rival father. On the other hand, the girl child feels herself castrated at the premise that her mother lacks the penis. Thus, the boy child abandons his mother and resolves the Oedipus complex ultimately identifying with his father. There is, of course, a hope in his venture as he feels that somehow he would be able to earn paternal power hereditarily. However, the girl child tries to align her identity with her mother and gradually resigns herself to femininity. According to Maud Ellman: "Both sexes, Freud contends, direct their earliest erotic feelings towards their mothers, their earliest destructive urges towards their fathers, and it is only through a drastic re-alignment, if at all, that they assume the sexual identities allotted to them in society" (13).

Freud's postulations, in fact, tries to validate the idea that homosexuality is as primal as heterosexuality. Besides, it as if advocates homosexuality as righteous, natural and normal than any other sexual orientations. Ellman says that Freud's concept of Oedipus complex is not confined to two persons' relationship. It rather contests among three persons although the third person's presence is perceived in the psychic obstacle. The involvement of triangular personages for the sexual identity jostles "between the impulses to identify, desire, or compete with both maternal and paternal prototypes" (Ellman 13). Such erotic triangle is also observed by Rene` Girard in a number of novels of European literature. There is a constant battle between the men for the woman, the extreme object of desire.

Nevertheless, Sigmund Freud's theory of repression is basically vested in triad components of the id, ego and superego. The human psyche functions through these three components. This Freudian triad is based on the individual's mental process where the ‘ego plays a vital role. For Freud, it is this ego that consciousness is attached; the ego controls the discharge of excitations into the external world; it is the mental agency which
supervises all its own constituent processes and which goes to sleep at night though even then it exercises the censorship on the dream. From this ego proceed the repressions, too, by means of which it is sought to exclude certain trends in the mind not merely from consciousness but also from other forms of effectiveness and activity" (Freud 3951). Freud ascertains the existence of ego, id and Superego in terms of its bodily existence. He provides particular space for each of them. Hence he says:

The Ego is first and foremost a bodily ego; it is not merely a surface entity but is itself the projection of a surface. If we wish to find an anatomical analogy for it, we can best identify it with the cortical ‘homunculus’ of the anatomists, which stands on its head in the cortex, sticks up its heels, faces backwards and as we know has its speech area on the left-hand side. (Freud 3960)

According to Freud, the theory of repression is very closely associated with the concept of the Unconscious, Conscious and Preconscious. Freud believes that all the desires and fantasies recede in a compartment of the human psyche. Since all the desires and fantasies cannot be expressed whenever wished for, they lay hidden in an area called unconscious. These desires and fantasies cannot be disclosed in the day to day life and so they remain repressed in the human psyche. This repression is what Freud called as the ‘cornerstone’ of psychoanalytic theory. The desires and fantasies that seek outlet are socially and culturally forbidden. If these desires are given an outlet, these may lead a person to any guilt/crime. In order to keep them at a distance from that forbidden region, these desires are repressed. But these cannot be always repressed because they try to seek ‘slippage’ through images, dreams or jokes. All such activities are basically based on sexual drives or the pleasure principle. Human life is caught between the two tensions of ‘attaining' pleasure and ‘avoiding' pleasure. In order to elaborate on the concept of Oedipus complex, Freud says that it is two-fold in nature that generates both positive and negative attitudes of the subject. He believes that bisexuality is ever present in children because he has an ambivalent attitude towards his father an object-choice towards his mother at the same time. Hence, it is difficult to find the clear identification of such element in childhood.
The argument based on Oedipus Rex Parable is closely associated with the prohibition or taboo. Because love is antagonistic in nature and desire is "triangulated between the boy the mother and the father" (qtd. in Nayar 57). It is the idea of social prohibition or taboo that forecast the child's psyche resulting in repression of his desire. However, desire cannot be repressed permanently; it re-emerges in dreams or jokes. In *The Interpretation of Dreams* (1989), Freud elaborates this idea following his reading of the text of Shakespeare's Hamlet and the novels of Dostoevsky. He argues that when the repressed desire does not find acute expression it leads the subject to neurotic behaviour.

Despite Freud's incomprehensive articulation on the feminine sexuality, the psychoanalysts of feminine subjectivity owe much indebtedness to him and his fervent successor Jaques Lacan. Freud's postulations of feminine subjectivity is rolled up basically into his two prime essays – *A Special Type of Choice of Object Made by Men* (1910), and *On the Universal Tendency to Debasement in the Sphere of Love* (1912) where he views women merely as sex objects. If Sigmund Freud is credited with the innovation of new insights into the psychoanalytic theory on identity formation, he is also responsible to a large extent for diversifying the theory based on sexual identity. The entire debate responsible for the diversion of the theory from phallocentric to anti-phallocentric is founded in the concept of famous Oedipus complex itself.

Freud maintains the argument that both the girls and boys initiate the same sexual history in their childhood. Their object/desire is their mothers. Gradually their desire is oriented towards opposite direction. The boy child's desire for the mother is cut short by the threat of father. There is always an apprehension of castration if he desires for his mother. But the girl child is unhappy with her mother because she does not have the phallus. She is ever desirous of having a phallus which is never fulfilled. Hence, she develops a closer relationship with the father but she ever suffers from inferiority complex and penis envy. This state of complexity with regard to the girl child is termed as Electra complex. That the choice of the father as an object of desire for he has the phallus, behests her in acquiring femininity. It helps her to recognise her dissimilarity with her father. Freud opines that it is the man who divides the woman into mothers and prostitutes. Mothers enjoy a respectable position in the society and are always regarded as
the forbidden oedipal object-choice but when she degenerates to the level of prostitutes, she remains nothing but an object of carnal desire. This is the point where the feminist psychoanalytical critics charge against Freud for being quite male-centric in his observation.

Towards the middle of the twentieth century, a number of feminist critics emerge up to voice against male-centric narratives, ideas, theories and criticism. In psychoanalytic criticism, Nancy J. Chodorow, Shoshana Felman, Betty Friedan, Helen Cixous, Maud Ellman, Juliet Mitchell etc. evolve their own innovative ideas that essentially subscribe to the possibilities on female subjectivity, identity formation and psychological aspects of women. Nancy Chodorow's important work *The of Reproduction of Mothering: Psychoanalysis and the Sociology of Gender* (1978), describes the relationship between the mother and the daughter as intimate, collaborative and emotional. Mothers develop their attachment towards their daughters because they find them as their 'doubles'. This causes the daughters a kind of regression to independent identity formation. Their identity is 'narcissistic' and passes through weak ego boundaries that lack autonomy and self-control. This leads Chodorow to conclude that the mother is responsible for bringing the difference between the girl and the boy. She, in one part, encourages her son to attain independence and autonomy from her because he is not like her, and on the other, she does not extend this encouragement towards the daughter. Thus, the boy develops a masculine identity and the girl, her ultimate ‘feminine identity’ in the process.

The first two feminist movements are fundamentally influenced by the socialist and Marxist ideologies. They strongly view that class conflict is mainly governed by the class relations in the feudal and capitalist society. Since it is a capitalist society where everything is counted on the modes of production; formulation of subjectivity is also largely dependent on the class position in the society that enables an individual to access the model of subjectivity retained within that power structure.

However, by the 1970s, the feminist movement curves across false consciousness along with the emergence of the complex concepts as advocated by Louis Althusser in his epoch-making essay on *Ideology and Ideological State Apparatuses* (1971). His concepts
groom their ideas in relation to the constitution of female subjectivity. His declaration that the State Apparatus "functions massively and predominantly by ideology" turns out to be the harbinger of changing perspectives of new feminists on identity formation (158). They are aware, of course, at the same time, with the Freudian or Lacanian models of identity formation and its immediate impact of Althusser. Significantly, the inherent power structures that elaborate the patriarchal oppression can not be identified with all its interconnected elements. Consequently, the Marxist feminists move beyond its periphery into psychoanalysis and post-structuralism in order to establish the theories of the subject and subjectivity.

The next wave of feminism is popularly known as Radical feminism, tries to defy Freud's notion "Anatomy is Destiny" in their writings. They seek to identify feminism in the pre-oedipal stage. They view mother-daughter relationship more objectively in tracing the structured identities. They attempt to re-read the meaning of 'Penis'. The most influential among these feminists is Juliet Mitchell who very ingeniously argues against the power positions in patriarchy in her monumental work Psychoanalysis and Feminism (1975) and Women's Estate (2015). Her opinion on Freudian concepts is startling for many because she obliquely deviates from the feminist critics like Simone de Beauvoir, Betty Friedman, Kate Millet and Firestone. Because she removes Freud from the charges of male chauvinistic attitude on the ground that Freud's psychoanalysis is based on his personal observations. Hence, it is not a closet shattered forever; rather it provides a direction for further investigation like any other branch of scientific study.

Juliet Mitchell argues that the psychoanalysis floats between the boundaries of biological and sociological spaces. The postulations of Freud are judged specifically based on anatomical distinctions. She regrets that Freud has been misread because in his later life he has mentioned that oedipal movement does not occur at a particular time instead it may move backwards and forwards through number entries from foetal stage or infancy to societal encounters. She believes that the child now bears a bisexual disposition; it is his/her socialisation when the infant assumes the sexual identity. Mitchell asserts the Freudian thesis that the identity formation is rooted in castration threats in both girls and boys. When the oedipal complex is dissolved by the boy child,
his 'superego' is ascertained. But in the case of the girl child, Oedipus is a ‘secondary formation’. She does not feel necessary to internalise morality and culture as assigned to her father. Nevertheless, Mitchell's observations are the re-assurance of Freud's conception of bisexuality. However, her arguments are sufficient enough to tamper the feminists' perceptions and invite backlashes.

Jacqueline Rose, another feminist thinker and practitioner of child development argues that Freud's sexual identities are examples of imposed identities. But these identities termed as ‘feminine’ or ‘woman' fails to establish in the prescribed space. According to Rose, such attempts in psychoanalysis cannot be properly elaborated on the social process neither in Freud's ‘ego' nor in Lacan's ‘Symbolic Order'. She believes that the Unconscious is not only a place for accommodating desire but also a space for resistance to identity. She posits feminine as a decentred-subject. Female subjects always try to resist their anatomically distinguished identity. Her notion opines the view that the feminine subjectivity is divided and fractured. They are deprived of a contiguous whole.

The concept of Rose can be aligned with other poststructuralists on the ground that she also bottled in the relationship between image and simulation with respect to feminine identity. Her observation is a disposition of cultural codes which operate within social norms and practices. The cultural stereotypes are the byproduct of such linkages, structures and practices. She somewhat ironically mentions the ways the male admire the beauty while she (woman) still believes of possessing a lack. She might be an object of desire but her individual identity is questioned merely on the basis of the pre-occupied male-centric judgment of bearing a ‘lack'.

The later poststructural feminist thinkers like Helen Cixous, Luce Irigaray, and Julia Kristeva develop their own theory on the basis of both Freudian and Lacanian theory. Especially, Lacan's observations under the influence of Ferdinand de Saussure have been instrumental in developing novel feminist ideas. Lacan's concept that “symbolic order of language, law and on the unconscious which is itself structured like a language” has undergone a process of re-assessment in the theories of these writers (Weedon 120). Their objection is constituted on the ground that Lacan's ideas are patriarchal because female subjectivity is not estimated beyond its gendered binary. They
argue that Lacanian theory represses rather than marginalises the feminist aspects wistfully.

Kristeva, perhaps the strongest voice among these feminist thinkers, describes the psychic apparatus with new insights. She under the influence of Derrida, Lacan and Foucault, argues that human subject may be divided into both male and female. She believes that unconscious is beyond perception because it is "undeterminable, illimitable and ungovernable – or simply unknowable" (qtd. in Nayar 54-55). According to her, psychic apparatus is contradictory. There is no possibility of establishing a coherent human subjectivity. It is contradictory and divided. Her arguments, hence, collide with the humanist perspective. For Kristeva, the term ‘Chora’ implies the mother-child interaction when the child indulges into laughter, sound, touch with the mother. She uses the term to deviate from the Saussurean linguistic implications in her work. The context of ‘Chora’ for her is very important because she believes that subject is pre-linguistic. The symbolic order as mentioned by Lacan in support of his mirror-stage behaviour of a child is questioned here. She argues that the material body itself is primordial; it may be identified to be a meaningful ‘self’. She terms this stage as semiotic; a pre-linguistic stage of development. Before the symbolic order of Lacan, she argues that the interaction between the mother and the child takes place through flesh, tears, blood, milk, and interface etc. According to Kristeva, the child in this stage is entirely dominated by its drives. She believes that it is the cultural language and structures that dominate the primordial subject. She strongly denounces such cultural constraints and discusses the prohibitions and taboos as further operational tools in the subject. In her later work, *Powers of Horror* (1982), Kristeva mentions about 'abject', a term used to imply something that cannot be expelled but must be expelled to retain an individual's self. She uses this term to justify her view that culture is in process of restraining the bodily self ‘abjecting' the impure, according to Kristeva, “subjectivity is a constant oscillation and contest between the carnal/bodily- semiotic and the cultural-symbolic”. This is a 'subject-in-process', which endeavours since its material body to establish its identity 'self'. Chris Weedon rightly says in her work that the Lacanian concepts of the imaginary and the symbolic become two distinct processes, the semiotic and the symbolic, both of which constitute signification. Hence, the body of the mother plays a central structuring role
mediating symbolic law and ordering the semiotic “Chora” where the "subject is both generated and negated, the place where his (or her) unity succumbs before the process of charges and stases that produce him (or her)” (Weedon 122). Kristeva rejects the concept of fixed subjectivity without negating its connections with law, symbolic order and the unconscious. Her work *Revolution in Poetic Language* (1984) is another landmark in the feminist study on subject and subjectivity where she argues that both symbolic and semiotic are alternate of masculinity and femininity respectively. She also asserts the possibility of revolutionary changes in establishing the subjectivity of male and female as well.

The impact of Luce Irigaray, among other poststructural feminist critics, is indeed ardent and traceable. Her influential text *This Sex Which Is Not One* (1985) is a document where she charges the western culture as monosexual. In fact, she rejects the western philosophy, rationality and the legacy of the Enlightenment on the ground that they always overlook the feminine issues. He argues that the concepts pronouncing the symbolic order and the language do not foster on maternal inclusiveness. Their voices are marginalised in such dialogues. Hence, there is an urgency to raise voice to claim a space within the symbolic order. In order to ascertain a firm footage within that symbolic order the "logic of sameness" should be revised for the identity of a male is achieved through the negation of identity of a female (qtd. in Nayar 102). If the identity of the female is not negated; rather offered judgment on equilateral terms then the female identity can be achieved. The patriarchal structures define this status of the feminine identity which can be contested openly. Irigaray here offers the key solution to this problem. She suggests that this can be achieved by the interference of a female imaginary in the developmental process. This will invite an ultimate revision in the symbolic order and ascertain women "subjectivity in their own right" (Weedon123). In a homosexual economy of male-to-male relationship, the woman becomes merely an alternative choice. This, on the other hand, leads a woman to disregard the relationship between women. Irigary's ideas essentially ignite the later thinkers to develop the Queer theory.

Again, Anna Freud, another important psychoanalyst occupies a distinct position for her important insights into pubescence and the relationship between the id, the ego,
and the superego. It is Anna Freud along with Melanie Klein, Erikson, and later Peter Blos who identify that pubescence has the greater role in character formation in child developmental psychology. Anna Freud describes that the physiological changes during puberty beginning with the functioning of sexual glands play a turning point in the psychological development of a child. Sexual maturation causes reawakening of libidinal force and this ultimately invites imbalance in psychological status. The Freudian concept that elaborates on the balances in the relationship between the id and the ego is further intensified by Anna Freud by associating conflictful arrival of the puberty. She believes that it disrupts the equilibrium of latency period and hence, ever seeks to re-establish the balance.

The vital argument of Anna Freud's thesis is founded on the pathological development of a child. She does not pay much attention to sexual orientation and its further impact on the development. She basically identifies two constraints that underscore the normal sexual development. Firstly, the character of the individual constituted during latency is cracked down due to disregard of the id over the ego. This is further identified in apprehension to sexual gratification on the way to adult life. Secondly, the ego may devise defense mechanisms when the ego sometimes defeats the id and delimits its space.

Anna Freud's defense mechanism elaborates on two dimensions of pubertal preferences under the interference of the ego. These two mechanisms during puberty may lead the adolescents into asceticism and intellectualization. Categorically, if understood, asceticism is a term that inspires an individual to lead an exalted life by negations of worldly affairs – most importantly sexual behaviour, eating habits or dressing styles. On the other hand, the intellectualization also involves an exalted life but not necessarily dropping out certain worldly behaviours. However, in both the cases, the libidinal forces are underscored by the ego as a part of defense mechanisms. Such extraordinary rejection of instinctual drives affects an individual's life in transition from adolescence to adulthood. Sometimes it may lead to a condition as Anna Freud says "permanently injurious to the individual" (164).
The entire process is dependent on the preference of the ego; it may either be submissive or repressive to instinctual forces. On the other hand, the strength of the id is conditioned by the proper physiological and endocrinological development during puberty. Thus a character formation is continuous in successive development of latency, and rather through the fractured condition in puberty and again further reformation thereof.

Similarly, Peter Blos who hails from the same psychoanalytic tradition like Anna Freud and Erikson is chiefly credited for his recapitulation theory of adolescence. He argues that adolescence is a period of ego-restructuring and redefinition of identity in terms of sexual orientations. The supremacy of libidinal force leads the adolescents towards their peer groups while distancing the family relations on the other. If Anna Freud believes in the role of defense mechanisms in restructuring the ego, Blos describes the adolescence stage as ‘second individuation’ process. The ‘second individuation’ according to Blos, is the particular task or challenges the child face with the latency and oedipal conflict. At puberty, they try to recapitulate the early childhood leanings, predilections and conflicts. The latency and the oedipal stage are rather contested at the advent of puberty. In this process, the adolescents move towards the peers, seek sexual identity away from the family. They try to find the sexual object outside of the family. His desire for the mother is shifted towards the ‘Other’ in the society, especially among his peers. This is a crucial turning point for the adolescents. They not only find a new sexual identity but also continue with their ego-maturation process. Blos terms this continuation as the "search for historical reality" where the adolescents constantly look towards the past, present and future.

Margaret Mead, a distinguished cultural anthropologist, has two remarkable works *Coming of Age in Samoa* (1950) and *Growing up in New Guinea* (1953) to her credit describing adolescence in cultural context. Mead's insight into adolescence cannot be termed as discrete theorization on adolescence. However, her concept ‘cultural relativism' has enough space for the critics like Ruth Benedict to kindle the idea of adolescence which he used in his study. The term ‘cultural relativism' elaborates much about the importance of social institutions and cultural contexts under constant process in
the construction of adolescent identity. Cultural traditions, rituals and other social practices through which an adolescent comes across in his/her particular society, engraves a permanent influence upon him/her.

It is worth noting that Mead is a far-sighted thinker on adolescence because she is capable of understanding the adolescent nerves much earlier than the later psychologist. She observes that the development of adolescents and youth is gradually becoming complex, rapid and ambiguous. The sudden explosion of technological discoveries and rise of secular thoughts bring a new value system in the development of adolescents. Most importantly, the upsurge of modern mass communication and delineation of subjects in various dimensions and representation through a range of media gives rise to a new ideological understanding of the adolescent characters. The age old traditional value system loses its importance under the novel concepts and systems. The ideals of parents and elders are no more given much value; rather the representation of adolescents and youth in the media are glorified. So, the growing children of modern democratic society are attracted towards their peer groups instead of their ideal parents or elders whom the adolescents in the previous decades held in high esteem. Thus technologically advanced youth of later periods rescue their self from the so called role models denouncing dependency of the elders.

According to Mead, the adolescents and youth of this advancing era present contrastive representation in different fields in both social and individual lives. Earlier, any experimentation or pursuit of education was not considered merely for the sake of material or financial achievement. There was no priority of its consequences whether good or bad, success or failure. Such pursuits were purely a simple and honest venture which Mead terms like Erikson as ‘psychological moratorium’. But the modern adolescents and youth devote their commitment with the prospect of the number of achievements. It may be for material or financial gain or may be some time for the craze of success. The disparity between such two temporal distinctions in temperament with regard to adolescents and youth create difficulties to develop ego-identity of the earlier and semi/deprived identity for the later. In a sense, the new generation of adolescents and youth do not pay much value for idealism, rigorous experimentation, utopianism and
martyrdom. There should be a promise for the gratification of their desires in terms of success, financial gains, goals or distinctive position in the society. Hence, deprivation of such success often leads them to negative identity. Mead, however, raises questions about the education system and social institutions to some extent for not contending the issues in proper directions.

Mead also says that family institutions are almost universal in all the society. She complains that American family system bears less conformity and much interference with the adolescent groups. She believes that greater freedom to adolescents and youth enables them to chart their own individual identities in the society. The parents should play a minimal role in their choices. They should extend a comfortable zone of existence where their children enjoy the freedom for his/her likes and dislikes. This will foster their potentiality and paves the way for better roles or choices. She even proposes for transformation in child-rearing and cultural ethos in order to place their growth in a comfortable zone. However, she believes in the strong influence that filial institutions might forecast upon adolescents and youth provided it is mitigated, tolerated by avoiding the chain of many dependencies.

The publication of Erik H. Erikson's *Identity: Youth and Crisis* (1968) heralds a new perspective on adolescent psychosocial development. Erikson in this epoch-making book describes a number of contexts associated with the identity of adolescents. His utterance on the issue, based on his long clinical and cross-cultural observations adds remarkable insights into adolescence discourse in general and psychoanalysis as the theoretical framework in particular. His most important revelation is the problem to establish a coherent identity of an adolescent. The identity crisis of adolescents is a challenge because the process passes through a number of developmental stages. The adolescents constantly lurk between trusts versus mistrust, positive versus negative manipulations. For Erikson, identity is "beyond definitive explanation" the more one writes about the subject "the more the word becomes a term for something as unfathomable as it is all-pervasive. One can only explore it by establishing its indispensability in various contexts" (Preface 9). The meaning of identity or ‘what identity is and what it is not’ keeps changing with the advent of new contexts and
subsumes the manifestations according to the "changing historical connotations" (Prologue 15). Social scientists try to achieve specificity of the term in the pretext of "social rites, personal traits or conscious self-images". The dimension of identity is pervasive as it recedes somewhere deep in an individual and communal culture. The formation of one's identity employs a process of simultaneous reflection and observation, a process taking place on all levels of mental functioning determined by both inner and outer conditions. Erikson echoing with Freud says that the process starts with the first true meeting of mother and baby – the process achieves its normative crisis in adolescence because the past and the future constantly confront each other. Besides, the "personal growth and communal change" or individual crisis and contemporary historical development are complementary to each other. In social psychology, the term “identity” or “identity confusion” is often associated with self-conception, self-imagery, or self-esteem. But Erikson believes that there is hardly a theory of human development that can formulate an idea of its beginnings or ends. Erikson without rejecting the traditional psychoanalytic method that recognises environment as “outer-world” or “object-world” believes an individual who is newly born and comes across the same environment which is itself in a process of continuation. However, there is a significant difference between the youth of today and the youth of twenty years ago that necessitates for a psycho-historical perspective in underlining the identity of an individual (Erikson 21-26). Youth always revive the primitive ‘initiations' sometimes without being aware of such traditions. The present culture though much standardised hardly makes them shake their initiation. It is a necessity for adolescents to achieve the standard but sometimes they prefer to become nothing. Such individual disturbances are called prepsychotic or psychopathic or self-chosen negative identity generally found in delinquents. During individual maturation, the adolescents also develop a positive identity when the superego loosens its dominance. But it needs the support of his/her significant social groups such as class, nation and culture.

As the negative identity or positive identity depends upon how an individual involves himself/herself with the environment and history, it is imperative to have a close observation on the process of ego maturation. For Erikson, the ideological structure of the environment plays a vital role in adolescent ego maturation. Hence, the past days, i.e. the
historical period of his/her infancy obviously becomes very closer to the adolescent. Identity formation of youth is critical in the sense the elder generation maintains them to be. The media instead of bridging the gap they try to project the adolescent and youth as something irrationally distanced between parents or elders from them. Erikson says: "The problem of adulthood is how to take care of those to whom one finds oneself committed as one emerges from the identity period, and to whom one now owes their identity" (Prologue 33).

Freud and his followers formulate that ego and its relation grow out of general psychoanalytic theory and sociological influences of its time. They establish that the superego recedes within the ego under the influence of the parents, educators and multitude of fellow men that conjure up the ‘milieu’ and ‘public opinion’. But Erikson partially shifts his attention from Freudian ‘Oedipus trinity' as an irreducible schema for man's irrational conduct to family, parenting, taste and standards of social class, traditions and race. He does not reject the Freudian idea outright that sexuality begins with birth; he rather elaborates how a group identity and socialisation begins with infants' bodily experiences and formation of his ego identity. He identifies body and environment, childhood and culture or human experiences as a contiguous whole where an individual participates since infancy. The social, cultural and technological expansions shape the ego according to the shifting, sectional, and contradictory prototypes. An individual's synthesis of ego is simply a variant of group identity. A child on his first walk is not only a promise of Freud's libidinal pleasure or Ives Hendricks's work principle, it is also an assertion that he can do to receive a "collective future" (Erikson 49). This is one of the many steps in child development that builds up his/her self-esteem at the proximity of social reality founded on physical mastery, functional pleasure or cultural meaning. Erikson extends such position from Freud's Narcissism to a well-organized ego he prefers to call as ‘ego identity'.

The ‘ego' is that part of the psyche that Freud coins the epithet as ‘indistinct aggregate'. It makes an individual different from the group of man or sociological masses. The ego is always positioned at the threshold that ever threatens the upsurge of pristine instincts and the urge of chaotic group urgency. The 'superego' instituted within the ego,
is the restrictive and dominant on the ego to which the later must bow down. The ‘id' is essentially moulded biologically but its energy or it ‘instinctual energy' is psychologically transferred, displaced and transformed. Here, Erikson elaborates the ‘id' as not merely biological construct or closeted in a system for angry preservation but also depends on historical, racial and cultural settings. Hence, the ‘id' and the ‘superego' are identified as ‘conflictful oppositions' due to impulsive drive and resistance whereas ‘ego' plays the role of the battlefield for the both oppositional drives. This is an ever-present conflict which Freud says "a certain in-between" stage found in different mood and situations.

Freud strangely remains almost indifferent towards adolescent or its psychosocial development. His ideas do circumlocute around three main postulations i.e. childish narcissism, infantile omnipotence and gratification of object ‘libido'. Erikson on the other hand, shifts and develops Freud's postulations into the more elaborative territory. His conviction is that infantile narcissism should accumulate a belief on meaningful existence nurtured under maternal environment. Because the same drive that hitches one to sensual enrichment and also builds a road to the frustrating environment. As the infantile narcissism undergoes a severe impoverishment, it attains a collective synthesis succeeding to super individual status in the community. Accordingly, the successive maturity of self-esteem helps an adolescent to develop communal meaning. The infantile sense of omnipotence emerged out of the experience, keeps surfacing from make-belief and deception. The sense of identity rooted in rudiments of skills and techniques, ego ideal and social role ‘promise a tangible future'. On the other hand, the synthesis of economic safety and emotional security is inevitable in order to satiate the ‘object-libido' as postulated by Freud. He believes that incestuous childhood may seek saturation in an ‘object' but genital love between the opposite sex needs subservience in production, procreation and recreation in a social setting.

The end of childhood on the third stage of development in a life cycle or the adolescent period for Erikson is immediately political, a crisis of wholeness. Apart from ‘diversity of changes in physical growth, genital maturation and social awareness', the adolescent's ‘sense of inner identity' gives wholeness to his crisis. The adolescent in this developmental process, he/she needs to maintain constant oppositional pulls, i.e. between
the experience of his long childhood period and the anticipated future, between his targeted achievement and perceptions of others or what he wanted to be and often was forced to become. This unfathomable unique position leads the youth to an identity crisis, "a sense of role confusion". Erikson describes this position of an adolescent as "the young person counterpoints rather than synthesises his sexual, ethnic, occupational, and typological alternatives and is often driven to decide definitely and totally for one side or the other" (Erikson 87).

James E. Marcia, one of the most powerful thinkers and researcher on ego psychology, underlines a few postulations with regard to adolescence and identity. She is a true heir and genuinely an honest successor of Erikson to formulate new paradigms on the ego-psychoanalytic theory that helps a researcher to understand adolescent psychology and identity formations during developmental stage. She believes that identity is essentially a "self-structured an internal self-constructed, dynamic organisation of drives, abilities, beliefs and individual history. It is a 'dynamic' process" (Marcia 109). If an individual develops such structure, his identity will take a different direction than the one who is unable to develop such unique features. The 'distinctiveness' of an individual depends upon the extent of the culture he does in this direction. Since it is dynamic; it keeps on changing gradually with the passage of "age" and "experience" (Marcia 110). An individual's development is crucial at certain specific growth period. Adolescence is also such a very complex transformative period when adolescents are more exposed to individual needs and "social concerns" (Marcia 110). Their "moral values, history, skills, shortcomings and goals" are nurtured, shaped and reformed during this phase of human development (Marcia 110).

However, it is the three-fold aspects of "industry-identity- intimacy" that directs one's progression. Identity achievement emanates from the amount of industry an individual put in it. Simultaneously, industry is decided on the basis of vocational choice and intimacy attuned therein on the part of the individual. Accordingly, the individual's identity status is vulnerable, as it depends upon the strength that one can possibly choose for himself/herself. In fact, the vocational choice is based on the positive attitude towards one's work culture and abilities to acquire skills for this.
It is significant that "the identity process neither begins nor ends with adolescence" (Marcia 110). It begins right from the infancy and passes through different phases to maturation and integrates finally at the old age. What is more striking during the adolescence period is its synthesis with physical development, cognitive skills and social interactions that ultimately paves its way to future progression. Marcia further says: "identity formation does not happen neatly. At the bare minimum, it involves the commitment to a sexual orientation, an ideological stance, and vocational direction. Synthesising the identity components is as much a process of negation as affirmation" (Marcia 110). According to her, identity formation process is slow, gradual and unconscious. Usually, it starts with trivial and silly things such as – whom to date what to do, where to go for entertainment, what to eat for dinner, how to behave in the college campus, whether to take major or not, how to prepare for future achievement, so much and so forth. However, it may be pre-occupied notion sometimes, and also many times may be circumvented by parents or sometimes through imitations of peers/friends.

Marcia's postulations on ego psychoanalytic theory is indebted to her mentor Erik H. Erikson, to a large extent but her concepts are rather bit comprehensive and verifiable in an individual's identity formation process. She identifies basically four modes of dealing with the identity statuses of the adolescents:

Identity Achievement

Foreclosure

Identity Diffusion

Moratorium (Marcia 111)

Her thesis primarily stands on the predefined conditions of decision-making period which she terms as 'crisis' and the extent of personal investment that she calls as 'commitment' towards occupation and ideology. The presence or absence of this 'crisis' decides identity status of the adolescents. The status of identity achievement refers to a state in which the individual himself/herself experience the decision-making. He/she pursues the self-chosen occupation and also decides the ideological goals. Identity
achievement is thus an important marker of an adolescent's identity status. But foreclosure differs from identity achievement in the sense of decision making because it rather has larger intervention of parents. It has a commitment towards chosen occupational or ideological positions of an individual. Thus there does not arise the ‘crisis' moment of an individual. The entire responsibility of choice and mode is shaped under the likeness of the parents. On the other hand, identity diffusion is somewhat aimlessness because it does not matter whether one experiences a decision-making period or not. The young people under this status are rudderless yacht without any occupational or ideological decision. Finally, moratorium refers suitably with the term ‘crisis' since it basically reflects the struggling period. An individual constantly struggles for occupational choice and affirmation of ideological issues. Marcia sums up these identity statuses of adolescents in the following words:

Foreclosure may either be seen as steadfast or rigid, committed or dogmatic, cooperative or conforming; moratoriums may be viewed either as sensitive or anxiety-ridden, highly ethical or self-righteous, flexible or vacillating; identity diffusions may either be considered carefree or careless, charming or psychopathic, independent or schizoid. Identity achievements, for the most part, are seen as strong, self-directed and highly adaptive. (Marcia 112)

Towards the second decade of the twentieth century, a complex critical theory based on language emerged known as structuralism. Ferdinand de Saussure’s classroom lectures were published by his students as *A Course in General Linguistics* in 1915 that paves corresponding powerful critical moves in almost all the disciplines of social science and humanities. His thesis puts forward the proposal of radical thinking with regard to the language and its usage. He observes that the language should not be studied from a monolithic viewpoint of diachronic study; rather it should be observed as well through synchronic study in terms of the current status of the language. Saussure is successively followed up by the Russian Formalists and Prague Schools whose exponents are Boris Eichenbaum, Victor Shklovosky, Roman Jakobson and Juri Tyanyanov.

In psychoanalysis, the impact of Ferdinand de Saussure is quickly discernible with Jaques Lacan. His psychoanalytical observations essentially dwell upon the two
most important thinkers of his preceding years – the psychoanalyst Sigmund Freud and the linguist Ferdinand de Saussure. Lacan develops his psychoanalytic theory based on childhood. He says that the identity formation of a child undergoes three stages of developmental process – the imaginary stage, the symbolic stage and the real stage.

According to Lacan, the identity formation begins at the ‘mirror stage' when the child recognises his image in the mirror himself. He believes that the image is a complete whole. There is no difference between himself and the ‘self' behind the smooth mirror. He does not find any difference between his mother and himself, and hence, the image in the mirror also does not have any difference. This is the state that Lacan terms as "homologue for the mother/child symbolic relation" and the stage as ‘misrecognition' in metaphoric expression. The child finds a meaning of himself by identifying his image in the mirror. For Lacan, the child is signifier and the image in the mirror as the signified. The imaginary stage is replaced by the symbolic order later when the child acquires language. This stage of identity formation of a child is largely indebted to Saussurean linguistic concepts. Lacan says that the child gradually enters into the social relations and starts making the societal norms, differences and other aspects. This is possible because of his acquaintance with the language. He discovers that the member of the family has different names for ‘mother' ‘father' ‘brother' ‘sisters' etc. his ‘mother' is a mother because she is not like ‘father' or the ‘father' is not brother because he is not ‘brother'. Thus a chain of relations and social orders starts emerging in his mind that Lacan says as the 'symbolic order' the relations are called by names based on the differences, unlikeness to each other. This is the first sign of the difference in the family relations that goes on endlessly in a chain of orders. The child understands that since ‘mother' is different, she is the ‘Other'. Hence, she cannot be desired for. She is not the ‘Object' of desire for self as the name of the father is associated with her. In between himself and the desiring Object/Mother, there is ever presence of a father to prevent to do so. Even though the father is not present physically, there is always a threat from his father because of his name. As his mother is different, she is always absent and his ‘desire' will never be fulfilled. This dichotomy of absence and difference is expressed in terms of the language of the symbolic order. Lacan's ideas are postulated in such a chain similar to the language. Both language and desire have endless chains and identification of a subject is
discovered in absence of another Object/Other. Consequently the ‘Real’ always jostles between Symbolic and Imaginary and the child is at the crossroads in search of the ‘Real’.

In his postulations, Lacan mainly associates ‘Desire’ with ‘Lack’. He argues that the desire is like a language because in order to chase the signifier's meaning endless signifiers emerge on the way instead of reaching at the final ‘signified’. Since the desire does not attain the signified position, rather remains a ‘lack’; it recedes repressed in the ‘Unconscious’. A child's language is hence manifested in the desire/lack. Lacan maintains that desire is ‘structured like a language' and the child never finally gets the object of desire (mother). The language of the child is acquired through symbolic order; hence, it is the language of the ‘Other'. This language of the ‘Other' percolates between ‘signifier' and the ‘signified' and the desire for the Object/Mother is deferred continually. Consequently, this insatiable desire remains repressed inside the deep chasm of the ‘Unconscious’.

In the late 20th century, post-structuralism had been another wave of thought modules that brought about sea changes on epistemological disciplines. The parallel development of discursive postmodernism's concepts and pro-Saussurean theories became pervasive in developmental psychology being wider in the interdisciplinary approach.

The post-structuralism reviews normative concepts in classical philosophy by engaging linguistic terms and theories of knowledge. The poststructuralists adopt a technique of ‘looking back'. Post-structuralism decides course with vested indebtedness to Heidegger who believed in tracing meaning through terms of binary opposition true/false, positive/negative. The enrichment of post-structuralism is embedded in the thoughts of Jaques Derrida, Michel Foucault, Slavoj Žižek, Giles Deleuze and Felix Guattari along with American critics Richard Rorty and Judith Butler. These critics develop the Saussurean linguistic model, Levi-Straus' anthropology. They make use of the concepts of structuralism by radicalising the premises and widening its coverage. Post-structuralism has been particularly influential in cultural theory, psychoanalysis and literary studies.
Michel Foucault's method of genealogy as reflected in *The Order of Things* (1966) and *The Birth of the Clinic* (1963) invariably assures the historical development as rampant. He argues that it is not merely subject which is supreme in its nature but it is a process of subject-independent discourse. Unlike the traditional approach of historical events, Foucault argues that it is “no rule-directed or teleological process” (qtd. in Finkelde 1247). His integral ideas are wrapped up in discourses. He believed that the “subjectivity of the sick, the insane, the child or the criminal” is constituted within discourse (qtd. in Nayar 54). The subject position is contingent and fluid. It is not a coherent self because the prevalent discourse casts a ready impact on the discourses of institutions; law medicine, history etc. spell a telling effect in his subjectivity and identity formation. The subject position is not static; it is constantly under a process of constitution and reconstitution. Such premises of the poststructuralists negate the existence of primordial ‘self’. They believe in the institutional powers and knowledge ever at work in constituting a subject.

The postmodern-poststructuralist ideas widely blossom at the rise of globalisation. The better connectivity, the endless proliferation of machines, signs, powers, and discourses influence the process of identity formation. Deleuze and Guattari are two postmodern-poststructuralist thinkers whose ideas have emanated from such emergence in technology and the process of globalisation. Their concept is mainly cupped into the idea of deterritorialization. It is a process where they discover that machine essentially bridges the gap between centre and margin. It is capable of establishing “connections, intersections, assemblages and negotiations” (Nayar 56). The concept of Deleuze and Guattari directs towards two dimensions: first, the machines are not the complete entity and secondly, human emotions and desires are affected by capitalist relationship. The machines are incomplete until they are plugged/connected with an Outsider/Other. Similarly, the desire is the by-product of all social relations succumbs to Oedipus Complex and the nuclear family. Referring to the plays of Shakespeare, Deleuze and Guattari uses the term ‘untimely’ defining the breaks between past and present. It breaks the continuity and affects the present as well by allowing the past to transgress into it. Deleuze and Guattari associate the desire with the modes of capitalism that flows undisrupted in all the spheres.
In *Anti-Oedipus* published in 1983, Deleuze and Guattari discuss in terms of capitalist modes of production and productivity. Significantly they do not agree with the Freudian lack in psychoanalytic theory. Instead of recognising the ‘Unconscious’ as the storehouse of repressed desires, Deleuze and Guattari argue that the unconscious and the sexual drives produce desire. These desiring machines and their products (desires) collide with the other forms of social powers operating within the societal structures. They also denounce the Freudian oedipal struggle for sexual desires. According to them, such interference disrupts the flow of desire. They believed that desiring machines and societal machines are interdependent. Hence, the Freudian concept of a family should be broadened in order to comprehend the interdependence and trace the desire to its reality.

The concept of ‘self’ in Deleuze and Guattari can best be understood through his two metaphoric indications- BWO (Body-Without-Organ) and Rhizome. They argued that the social forces and the drives formulate the self in BWO (Body-Without-Organ). They believed that the ‘self’ is fraught with a torrent of thoughts ever operational in the psyche. Hence, it constantly transforms with the context in the particular cultural framework. It is rhizomatic in nature. As in a rhizome, the core connections responsible for the growth of a plant is unknowable, similarly, the constitution of a self also comes across the number of drives and social forces. What is unique in their concept is that they posit the self in an unfathomable site where it keeps on shifting; most importantly resists the drives. Thus it is expressive as well as repressive of desire. It does not attain a static and linear position of an order. Deleuze and Guattari define the rhizomatic nature of the self in the following words:

Principles of connections and heterogeneity: any point of a rhizome can be connected to anything other, and must be . . . collective assemblages of enunciation . . . multiplicity . . . has neither subject nor object, only determinations, magnitudes, and dimensions that cannot increase in number without the multiplicity changing in nature . . . A rhizome may be broken, shattered at a given spot, but it will start up again on one of its old lines or on new lines . . . There is the rupture in the rhizome whenever segmentary lines explode into a line of flight, but the line of flight is part of the rhizome. (qtd. in Nayar 58).
The rhizome may be split up and may be re-assembled. It decides its course whether to choose the old one or the new one at the prospect of a new connection/other. They also believe like Lacan that language exists before individuation. It is collective and dispersed; hence, cannot be associated with bodily existence. The same language is re-territorialized as soon as it comes in contact with a human.

Slovenian philosopher Slavoj Žižek is another postmodern-poststructuralist who occupies a place in his estimation of the developmental theory of subjectivity in psychoanalysis. Arbitrarily, he was actually a non-conformist to the epistemological philosophy of structuralism and its follower. However, he, under the influence of Alain Badiou became an acute explorer in Lacanian psychoanalysis. His most important critical work *The Sublime Object of Ideology* (2008) elaborates his ideas on the question of identity and how the subject in this process is interpellated. He believed that social and political institutions influence the unconscious. The subjects to such networks around the formation of identity through interpellation are ascertained. Because such interpellation is irresistible; rather they exert a force to foreground their desires and aspirations.

Žižek, in his concepts, reflects his close affiliations to Althusser's idea of ideological interpolations. The Freudian or Hegelian concepts forward a premise that the subject is in its constant struggle since its birth to encounter with the identifications and desires. It is indeed the subject which is constantly subjected through socio-political ideologies. Žižek's ideas affirm the plausible effect of political and sociological ideologies. The subject cannot avoid the interpellation of such institutions. Accordingly, the subject adopts idealisation, homogenization and the repression against a particular context or development. Žižek's ideas are the rejection of clinical values of psychoanalytical practices of Freud or Hegel but they do advocate the philosophy of psychoanalysis.

Jean-Francois Lyotard, one of the powerful postmodernist thinkers opines that at the advent of new modes of technology and corporations the wave of new modes of knowledge emerged up which has an intrinsic role in the formation of one's subjectivity through the state ideological nuances. The nature of knowledge has ascertained a changed perspective and simultaneously the mode of accumulation, dissemination and practices
also been changed. Accordingly, its impact in the identity formation and the sense of
selfhood have attained a new meaning, a new configuration and affiliations at the
emergence of new cultural ethos as propelled by the knowledge. An individual's
existence is thus mediated between language and representations. According to Lyotard,
"the human child is already positioned as the referent of a story recounted by those
around him, in relation to which he will inevitably chart his course." (Lyotard 15)

Lyotard conceptualises that the child charts his course which is already shaped,
designed and directed by the story recounted around him/her. A child is situated within
that space which is administered by the emergent knowledge. Thus his/her identity and
self is a composite of his/her body of knowledge. According to him, this body of
knowledge itself is suffused with the temporal narratives organised around him/her. Each
and every individual or a child is subjectified in accordance with the successive delusions
into the narratives. It is the "quintessential form of customary knowledge" that shapes an
identity and self of a child (Lyotard 19). The narratives of a culture are important in itself
to understand the course of its inhabitants. The narrative of such culture reflects the
progress and also constructs the history of a country. At the superficial level, such
narratives and clichés seem to be neutral bodies of knowledge but they are essentially
suggestive of its culture, history and society. In a sense, they are significant both
politically and culturally as they are capable of reflecting the ethos, creating and
disseminating particular ways of thinking and also constructing identities.

The withdrawal of colonial powers from the once colonised nations had been in
an upsurge state towards the middle of the twentieth century. These historical movements
had not only been capable of leaving the previously colonised nationals at the crossroads
of amazement and at the joy of freedom but were also a process of looking back to the
colonisers. The resistances at the time of domination and the narratives at the aftermath
of colonisation compelled the so called ‘others' to reflect upon repeatedly. And at the
postcolonial national front, there were a number of issues emerging again and again with
new prospects and challenges. Most importantly, apart from political and economic
challenges, the psychological impact on the generation had undergone drastic changes.
The new generations fraught with the native cultural, social and religious values also
became a victim of an indelible transgression of colonisers' uninvited ideological nuances. Thus postcolonial history marks a range of issues giving rise to a bunch of criticisms, discourses, postulations and theories in different disciplines.

Ania Loomba, one of the most rejuvenating scholars of postcolonial studies culls out some valuable suggestive issues pertaining to growth of an individual and the society at large in her *Colonialism/Postcolonialism* (1998). Loomba, citing the example of John Master's novel *The Deceivers* (1952), underlines how arbitrarily the subject and the 'other' binary influence each other. The common subject position in colonialism is conventional in the sense, the 'other' is gradually alienated from own self and transforms into the subject. However, in the novel *The Deceivers* the character, William Savage, an East India Company official, finds himself alienated from his western 'self' and ends up with acquiring the self of the ‘other’ whom he was supposed to investigate the cruel troupe of thugs. He unknowingly becomes intoxicated and attracted towards the seductive power of Kali. There is no escape from that position after taking the sacred consecrated sugar.

The postcolonial discourse, of late, has given rise to a number of discursive issues, be it gender, race, sexuality, class, social hierarchies. Most importantly, the concepts of subject/subjectivity and individual/social identities have emerged in new gusto seeking imperative debate. The colonial and postcolonial discourses are largely influenced by the critical thoughts expressed in the writings of Frantz Fanon, Edward Said, Homi K. Bhabha, Aime Cesare, Gayatri Chakravorty Spivak, Stephen Slemon etc. Ania Loomba's observation with reference to subject/object relationship in colonised nation is worth noting. She says:

The individual European faces the alien hordes, and if he identifies too much with them, he transgresses the boundary between ‘self’ and ‘other’ and regresses into primitive behaviour into madness. These associations, between European male adulthood, civilisation and rationality in one hand and non-Europeans, children, primitivism and madness on the other are also present in Freudian and subsequent accounts of the human psyche". (Loomba 118)
Her observations are based on the colonial and postcolonial thinkers substantiated by Freud's work *Totem and Taboo* (1913) and *Civilization and Discontent* (1930) where the individual's psyche and the biological growth is governed by both historical and cultural development. Based on Freud's postulations and the emergence of colonial psychology, Loomba elaborates on 'ethno-psychology' of the child. She believes that the growth of a child is fostered under both primitive and civilised ideas of spaces. A child's growth from childhood to adulthood is influenced by the primitive instincts, however simultaneously fraught with the civilised ideologies of the Europeans. But failure to the achievement of the later he/she suffers from neurotic behaviour. The primitive mind recourses to deed and governed by the pleasure. There is no space for thought and reflection. Hence, the culture and race are essentially pent up with one's growth and the differences are “pathologised” in order to redefine the chart (Loomba118-119).

The most important seminal texts in advancing the ethnopsychoLOGY in colonial spaces are Frantz Fanon's *Black Skin White Mask* (1952), and *The Wretched of the Earth* (1961). Before that Octavio Mannoni's contribution in *Prospero and Caliban: The Psychology of Colonialism* (1956) indeed worked as trumpeting event, the paradigm shift in outlook. Fanon tried to dismantle the biological or racial ideas in developmental theory. The upsurge of modernism was hardly so engrossing than the colonialism itself because the later disrupts, dislocates and alienates the natives from the pre-existing periphery. It is the colonialism that annihilates their subsistence. They start believing what the coloniser show them; their values, ideas, habits or even their physiological things. The natives develop the notion that the blacks are savage, another species while the ‘Whites' as ‘Man'. In Fanon's psychopathology, the colonial ‘self' of the ‘Blacks' is merely an objecthood. It is an epidemic disease that spares no one in a colonised nation. It is the representation of the ‘Blacks' by the ‘Whites' as pagan, evil and primitive which in due course the ‘Blacks' forget their sense of ‘self' and identity believe themselves as really so. They even believe that the culture, ideas and values of the natives have no validity except those hailed by the ‘Whites'.

Fanon, the Martiniquan psychologist, develops his own theory on subject formation based on Lacan's famous idea of ‘mirror stage'. He also believed like Lacan
that the subject formation takes place in both imitation and opposition to the image. He brings Lacanian idea similar to his subject formation process in the colonial domination. According to him:

When one has grasped the mechanism described by Lacan, one can have no further doubt that the real Other for the White man is and will continue to be the Black man. And conversely, only for the Other is perceived on the level of the body image, absolutely as Not-Self that is, the unidentifiable, the unassimilable. For the Black man . . . historical and economic realities come into the picture. *(qtd. in Loomba 123)*

Fanon's idea of the White is that the Whites believed the Blacks as ‘Not-Self’ a complete ‘Other’. It is different, absolutely ‘inassimilable’ while the Blacks are crucially defined by the existing colonial history and economic realities. The entire process is moulded within that power structure. In Fanon's observation, the identity of the subject and other is defined in terms of colour distinctions as black and white. It is further distinguished by the limitless sexuality on both the categories. If the whites discover their identity against the 'blacks', 'the primitive other' while the natives' constant trial in developing the desire to become the 'white'. However, continual growth of dissidence and distance remains unperceived. The natives believe the ‘western other’ as their ‘master, real or imaginary’. *(qtd. in Loomba 124)*. The whites successfully discover their 'selves' and the identity of the blacks is deferred, chasm less. The colonial identity, thus, tries to wear the white masks over the black skin, however, resulting in ultimate failure.

The Freudian Oedipus complex is incomprehensive for Fanon because it is incapable to interpret the Antillean cause especially in assuring the subjectivity. There is a vast difference between the growth of a European child and an Antillean child because the former enjoys the larger family space while the latter is confined within a restricted space. A European child is privileged for expanding his family into the entire nation but an Antillean child does not find flourishing in the colonised nation. This power structure enables the colonial subject or its heir to condition the nation and its laws according to the desired framework. On the other hand, the colonised subject and its heir is dependent on the father/parent who is himself subscribed by the colonial power and
law. The Freudian Oedipal Complex for Fanon is a symbol of forbidden desire. His interpretation reflects that desire in his schema is not for the mother but for the fantasy to own the white man, a necessary invitation to colonialism. Fanon's postulations deeply rooted in psychoanalytic and Marxist ideas to interpret the political and economic realities may be a humanistic approach to the problems of the colonised nation. His observations and deliberations obviously have the tone of universalisation of the realities in all the colonised nations though his articulations were based on black Africans or ‘negroes'. However, his concept ‘doubleness of subject formation' has enough scope to elaborate on the psychoanalytical discourse in both colonial/postcolonial worlds (my italics).

The postcolonial theory receives a new thrust with the publication of Edward Said's *Orientalism* published in 1978. It paves the way for new discourse, rethought and re-canonization of epistemological and ontological issues prevalent in western and eastern academia as well. In *Orientalism*, Said examines the process by which the western construct the concept of the orient in their literature, history and thoughts. According to Said, ‘Orientalism’ is similar to a corporate institution that deals with the ruling, authorising and describing the orient. It is a mode of the western to dominate, restructuring and imposing authority over the orient. It is a mode of knowing the other, a means to construct other. Such construction is enabled through generations of intellectuals, artists, commentators, writers, politicians.

Said argues that the discourse of *Orientalism* is about the power relationship between the orient and the occident. The “orientalism” in western discourse is not about the discourse of inert fact of nature rather it advocates the power of domination. It is a discipline that does not narrate the non-western cultures but elaborates on the western representation of oriental cultures in their discourse. Said's *Orientalism* is a foundational text of colonial discourse. He argues that representations in western literature or in other writings successfully relates about the hegemony of European cultures and thoughts. It also successfully extends its impact on different lands ensuring at the same time the ideologues of the westerns. The knowledge about orient overpowers the oriental knowledge, demystifies and builds up demarcation between and western and eastern
ideologies. The distinction between the cultures, ideologies, epistemology or political power is visualised through the binary oppositions.

Said argues that the subjects of the natives are represented as pagan, primitive and childlike. Such conjectures get validity because the natives believe both the authorities and the author of the western. When the native subjects seek to validate such ostentatious judgment they are re-affirmed their position by the western experts or intellectuals. The Europeans not only occupy the land through regime but also continue to receive acceptance of the colonised. Said's arguments are almost Althussarean in nature because he believes that the natives are interpellated through the ideologies. The identity is assumed through the ideologies and discourses. The natives, in a way, do not understand how he/she has been interpellated rather he offers his/her consent on his image as constructed by the European. So, Said says that the colonial empire is attained through direct wound rather by the willing consent of the natives.

The most important postcolonial theorist on subjectivity is Homi Bhabha. The Saidian concept on interpellation of the subject is further re-assured, magnified and pungently elaborated in the writings of Homi Bhabha, especially in his work *The Location of Culture* published in 1994, Bhabha's concept of identity is revolved around the issues of “hybridity, creolization and mestizaje” (qtd. in Loomba 145). The key terms are in-betweenness, diaspora, mobility and cross-overs that have upserged under the impact of colonialism. His ideas are somewhat stemmed upon Fanon and Said's arguments. But he very distinctively deviates from Fanon by rejecting the idea of monolithic identity based on colonial distinctions i.e. black and white. He subsides the “unidirectional flow of power” generated in colonial discourse (Nayar's 168). He argued that the identity of the colonised is ever in flux and agony. In Fanon, the native with black skin imitate the whites and the same mode in Bhabha is just ‘mimicry'. The subject is rather hybridised. According to Bhabha terms like ‘mimicry' ‘hybridity' and ‘ambivalence' continually interrogate the colonial discourse.

Bhabha's postulations on identity are based on Lacanian psychoanalysis and poststructuralists' concepts. He believes that the colonial identity is unstable and shifting. Thus his ideas inevitably bring affiliations to Fanon or even poststructuralist’s signifier-
signified paradigm. The identity of the colonised is deciphered against the difference of the natives. But the colonial identity needs the validation of the colonising masters. Hence, it is liminal and displaced. It negates any monolithic identity that can be ascribed to the colonial subjects. The ‘contact zone’ constituted by the colonialism is a breeding place of new species. The encounter between coloniser and the colonised between cultures, values and institutions inevitably undergo transculturation process resulting into a new form of hybridity. This is the third form as the by-product of grafting or cross-pollination of two species. As Pratt says that colonial ‘contact zones' are essentially space where “desperate cultures meet, clash and grapple with each other, often on highly asymmetrical relations of dominance and subordination-like colonialism, slavery or their aftermaths as they are lived out across the globe today” (Pratt 4). It is a process of reciprocal transference on both the coloniser and the colonised.

Homi K. Bhabha argues that the relationship between coloniser and colonised is interdependent and comes across reciprocal construction of subjectivities. This hybridity is the “third space of enunciation” (Bhabha 37). However, this hybridity emerges in many forms such as linguistic, cultural, political, racial, collective and individual. With regard to individual identity, in colonial discourse, it is markedly ambivalent in nature. Bhabha emphasised that colonial regime had failed to establish stable and fixed identities. Hence, it is the ‘third space' hybridity and ambivalence suitably applicable to designate identities. In order to establish these strange dynamics, he argues that the colonial master is governed by two psychic states that he terms as fetish and phobia. He dismantles the concept of the European as strong and certain and argues that such contradictory states give birth to stereotypes of the colonial subjects. In the process, he himself desires to ‘become the Other’ (my italics) rejecting the difference at the same time.

The ambivalent relationship between coloniser and colonised is best understood through mimicry. It is an attempt in the constant process in both conscious and unconscious to reproduce the coloniser's cultural habits, assumptions, institutions and values. But the colonial subject is unsuccessful in doing so. Rather his/her “mimicry of the coloniser's ideologies results in blurred copy” (Ashcroft et al. 139). Homi Bhabha says that the reproduction on the part of the colonial subject is “almost the same but not quite”
The colonial subject's copying of the coloniser's culture, values and institutions emerge as merely a mockery. He argues that there is a limitation of such mimicry because the colonial subject unknowingly invites his own destruction in the long run. Thus Bhabha asserts that concept of liminality in terms of identity position in post/colonial nations is very much inevitable. This liminality is a state of in-betweenness, an interstitial stage, implying the 'limit' of transculturation. This ends up being 'interstitial' passage between the fixed identities where there is no space for imposing fixed cultural hierarchies. He diffuses the cultural meanings and identities as discrete entities. There cannot be inherent originality or purity of cultures which is ascertained by the historical instances. The essence of the postcolonial theory is that it does not consider the identities of race, class, gender, sexuality and nationality as separate and fixed. It advocates the entire discourse to construct the identities as multiple, hybrid and intersecting. Another critic of Vietnam origin, Trinh T. Minh-ha finds “triple bind” identity in her own writing—i.e. colour, gender (female) and woman of colour. She suffers from the dilemma of recognising the demarcated position of I/you, s/he, we/they, or woman/man (qtd. in Bloemink 210). She argues that there are no specific boundaries between I and Not-I or Him/Her. It is an unclear fading vision. She says: “Despite our desperate, eternal attempt to separate, contain, and men, categories always leak” (qtd. in Mavor 75). Hence, identity in postcolonial space is elusive, transient and bordered upon leaking boundaries.

Observations of Trinh are not much dissimilar than Bhabha who also pronounces the ‘problematic process' in ascertaining its complete entity (Bhabha 51). It is situated between the state of being and acts of seeing it. There is limited scope for asserting the self or the other because it is hindered by the limitation of view and understanding of the either. Michael Yon, an American critic, also observes such limitation in his study of Canadian youth and their identity. He finds that the identities of Canadian youth are not always fragmented, rather they construct a fluid, multiple and overlapping identities. There is not much difference between Bhabha's observations and Yon's because both of them argue in favour of such identities devoid of any category or discrete labels. Both these writers recognise a complex subject which is partially intelligible instead of comprehensive and transparent subject/formation.
Rise of Critical Response to the Literature of Childhood, Adolescence and Youth

Adolescents and youth are represented in literature and media since the literature produced in different languages and genres of writing. The literary theories and criticisms encapsulate so many issues on literary representations today but there is ever the dearth of absolute theories and criticisms pertaining to adolescent literature as a separate genre of writing. The renowned teacher Dorothy Van Riper regrets inadequacy of critical materials in the field. Similarly, professor Lilian R. Furst or Taimi Ranta are astonished at the dearth of criticism. Of late, at the beginning of 21st century, some eminent scholars like Roberta Seelinger Trites, Peter Hunt and Robert Cormier splashed a ray of hope with their prolonged intensive research-based publications on the young adult novels. They tried to foreground the hitherto unnoticed issues entertained in the young Adult novels. They sought to position the young adult novels as a separate genre of writing that contain the rites of passage, initiations, patterns of growth, conflicts, oedipal crises, confessional first-person narrators and identity.

Trites differentiates the adolescent literature from the children's literature based on the social power employed operative during the course of the narrative. In children's literature, the focus is on the confinement of the protagonist within his/her immediate environment such as family and home. Hunt defines children's literature "as something that in itself is good for children – that affects children better or more than non-literature" (Hunt 21). But Trites says that “Young Adult novels are about power” and the protagonist of such novels “must learn about the social forces that have made them what they are. They learn to negotiate the levels of power that exist in the myriad social institutions within which they must function, including family; “school; the church; government; social constructions of sexuality, gender, race, class; and cultural moves surrounding death” (Trite 5). It is very critical pose to create a distinctive demarcation between Children's literature and Young Adult literature because the terms like childhood or adolescence are constructed by the adults based on various cultural and social ethoses. Kerin Lesnik Oberstein raises somewhat a problematic question in the essay Essentials: What is Children's Literature? What is Childhood? He asks – “... is a children's book a
book written by children? And crucially: what does it mean to write a book ‘for' children? If it is a book written ‘for' children, is it then still a children's book if it is (only) read by adults? What of ‘adult' books read also by children- are they ‘children's literature?’ (Oberstein 15). The British critic John Rowe Townsend raises similar questions because Defoe's *Robinson Crusoe* was not written for children yet it is widely read by them or *Alice in Wonderland* was not written for adults but still appeals the adults as well. It is thus a debate of impossibility to draw a boundary between the two genres of writing. But it ascertains the fact undeniably that race, class, gender, childhood and adolescence are all social constructs and it is the theory and criticism that position each in its particular alignment. Besides, the adolescent literature is contentious of those issues which position the adolescents at the crossroads and unbars the vicissitudes of negotiation within its culture, politics, school, religion etc.

The American Library Association, according to Sheila Schwartz, defines adolescent literature into three categories: (a) "books written specifically for adolescents" (b) "books written for general trade market which adolescents heroes and heroines" and (c) "general books of interest to young adults" (qtd. in Trite 7). But Trite instead of accepting the three categories as the separate genre of writing includes all the three into a single genre as Young Adult Novels. The Young Adult novels often synonymously referred as "jeans prose" emerged up as the marketing products at the turn of the twentieth century; until then the word ‘adolescence' itself was not in practice. However, in the writings of America novelists Mark Twain and Louisa May Alcott, the word “adolescence” started to appear recurrently because the novels of these writers attempted to meet that particular group of audience. The writers like Charles Dickens, Charlotte Yonge, James Fenimore Cooper, Robert Louis Stevenson, Martha Finley, Susan Warner, Horatio Alger and Coolidge exclusively wrote on the themes of youth. The novels of L. M. Montgomery, Rudyard Kipling, and Mabel Robinson portrayed youth in different mode and refractions to attract the teenagers and feed on their novels.

However, adolescent literature became a market commodity after World War II. There is of course, debate on the issue regarding the turning point of Young Adult novels because literary historians identify three phases of its myriad turns – (a) the appearance of
Seventeenth Summer in 1942 (b) publication of The Catcher in the Rye in 1951, and (c) publication of The Outsiders in 1967 (Trite 9). Whichever may be the date of its fostering, it is regarded that the last two decades of following World War II founded the bedrock of Young Adult novels in Europe. The offshoot may be due to the removal of the teenagers from industrial work-place to institutions, the breakdown of the economy due to devastating wars lack of positive role models in novels or identification of market value of the genre. But the young Adult novels evolved out gradually as more complex, compact, diverse and popular genre of writing through the last few decades. The two most significant prevalent forms of popular novels based on adolescence and youth are – the bildungsroman and the entwicklungsroman. Entwicklungsroman refers to a broad category where bildungsroman forms just a related part. Entwicklungsroman is basically an adolescent character that grows throughout its narratives. But in bildungsroman, the adolescent character grows and attains maturity of adulthood. Hence, bildungsroman is synonymous to those novels regarded as coming of age novels. The term “bildungsroman” was first coined by German scholar Wilhelm Dilthey. The first bildungsroman is identified as Goethe's Wilhelm Meisters Apprenticeship (1795-1796). Hence, it is believed that the bildungsroman as a concept grew up from the romantic idea of the individual. G. B. Tennyson in his essay The Bildungsroman in Nineteenth-Century English Literature (1968), defines bildungsroman in the following ways: "first there is a cultural goal, which is the complete unfolding of all natural qualities; then there is a clear path toward that goal . . . in sum, the movement in the bildungsroman is a reasonably direct line from error to truth, from confusion to clarity, from uncertainty to certainty, from as the Germans have it, nature to spirit" (Tennyson 137). Bildungsroman is essentially a novel of growth but this development is never a normal development because the protagonist self-consciously sets out on a voyage in search of achievement of independence but the narrative delineates the optimistic outlook at the end of the novel that gives a fragrance of romantic touch to its theme and design. The novels like David Copperfield (1850), Sons and Lovers (1913), and A portrait of the Artist as a Young man (1916) are few good examples of this type of narratives.
As in the western/American young adult novels, the Indian English fiction also has a mosaic of writings on Indian adolescents and youth. The tradition of young adult fiction or the theme of growth in India was actually pioneered by Rudyard Kipling with the publication of *Kim* in 1901. The protagonist of this picaresque novel is an Irish born child in search of ‘The Great Game’ over the vast land of India throughout his growth. The tradition is set by a writer of colonizer’s race around the Indian spaces and cultural milieu where the colonizer/colonized binary and reciprocity find exclusive reflection in the narrative. But the production of such young adult fictions by a native writer on the native theme and people was to undergo a long journey.

The English writing tradition, that has its root in the late 19th century colonial India, rapidly gained development after the ground preparation by the first generation writers like Raja Ram Mohan Roy, Aurobindo Ghosh, Toru Dutta and others. There was no specific genre they actually wanted to explore. So, the writings of these writers were often associated with the influence of English idioms of Victorian age or the preceding age of English literature. Some of the writers like Aurobindo and Tagore were replete with spirituality, philosophy and mysticism. Bankim Chandra Chatterjee's *Rajmohan's Wife* (1864) is generally considered as the first novel of Indo-Anglian literature. But the first generation writer did not devote their writings around the issues of adolescents and youth. However, the novels centring on youth started to emerge in the hands of second-generation writers since 1930s to the 1960s. Most importantly, among them are – R. K. Narayan, Raja Rao and Mulk Raj Anand. R. K. Narayan's first novel *Swami and Friends* (1935) dealt with the themes of friendship and childhood for the first time. The novel is also read as the recollection of the author's school and college days' memories. Referring to the novels of Narayan, KRS Iyengar observes: "... boyhood, youth and early manhood are the themes of the trilogy, *Village, Across the Blackwaters* and *The Sword and the Sickle*" (Iyengar 347). The existence of power/repression dynamics of young adults in early Indian English fiction is ascertained by Iyengar through Anand's protagonist Lalu Singh: "The typical ingredients of village life – landlord and savkar, sarkar and mumbo-jumbo, convention and superstition, mass conformity and mass hysteria, the cupidity and cruelty of some and the apathy and helplessness of the many – inevitably conspire to
daunt and all but crush the free and ardent spirit of Lalu Singh. At every turn, he is seized with discomfiture, and the agony and the anger seem to be in vain. His heart beats in response to the primordial life of the village, but his mind incessantly rebels and yearns for the dim, distant, alluring horizons . . . in rebellious impulse . . . and his father feels that the family has been disgraced by this impious act . . . but Lalu fights them all . . ." (Iyengar 347). Moreover, the novels of Rao, Narayan and Anand are allegorical, simple and full of national sentiments idealised under the impact of contemporary freedom struggle of Gandhi and Nehru. They mostly borrowed mythological and scriptural references from Puranas and Bhagawat Gita to propagate the idea of nationalism, social reality and individual responsibilities. The foundational pillar embedded through Anand’s *Untouchable* (1935) and *Coolie* (1936), Narayan’s *Swami and Friends* (1935) and *Bachelor of Arts* (1936) and Raja Rao’s *Kanthapura* (1938) continued to radiate in post independence period as well. These three great masters became inspirational to the next generation writers. Some other post-independence authors produced handful of brilliant fictions with new themes and techniques. Khushwant Singh’s Novel *Train to Pakistan* (1956), B. Rajan’s *The Dark Dancer* (1959), Attia Hosain’s *Sunlight on a Broken Column* (1961), Manohar Malgaonkar’s *A Bend in the Ganges* (1964) are some examples of important works where they explored on youthful characters with new perspectives. They tried to establish the gap between the generation and youth struggling to assert their freedom in the society. Meenakshi Mukherjee, in her monograph *Twice Born Fiction: Indian Novel in English* (1971), very keenly observes the persistence of national and social problems in the novels of 1960s. She argues that these novels are characterized by the individual’s quest for significance in life at the rising apprehension of losing individual freedom and identity.

Towards the middle of the twentieth century, especially in the sixties and seventies, the writers like Nayantara Sehgal, Bharati Mukherjee and Anita Desai changed the tradition by focusing on the more individualistic and socialistic issues. The rise of Indian feminine sensibilities reflected during these two decades under the influence of western feminists' criticism and literature is another remarkable development. But the Indian Writing in English receives sudden international attention in the literary field with
the publication of Salman Rushdie's *Midnight Children* in 1981. This seminal text gives a new dimension, perspectives and approach to the faltering condition of Indian Writing in English. It is the announcement of a new level of writing where children, adolescents and youth of independent India can be significant subjects to score on their psychological issues and needs. Rushdie founded the bedrock by claiming the potentialities of Indians to let the world hear them as well. So, Rushdie's contemporary writers like Ghosh and Chatterjee boldly sojourn to the new themes, techniques and mode of story-telling with deeper, more complex and novel terrains of the wide range of subjects. The publication of Vikram Seth’s *A Suitable Boy* in 1993, garbed in the bulky family saga, was the offshoot of the confidence and excitement of the previous writers’ success to represent the class, culture and religious conflicts in India making young adults as the worst victims. The publication of Arundhati Roy’s *The God of Small Things* (1997) is another landmark fiction narrating the influence in childhood and later life in retrospective mode.

The tradition of writing young adult fictions or youth as the focal point continued to be wider, critical, open and diverse till the recent publication of Bhagat’s *One Indian Girl* (1916). Along with Chetan Bhagat a good number of young authors like Ravinder Singh, Preeti Shenoy, Durjoy Dutta, Ira Trivedi, Nikita Singh and many others emerged out all of a sudden with their youthful characters and individual’s quest for new freedom and identity. Amish Tripathi, with his best-seller ‘Shiva Triology’ is uniquely estimated as young writer of India. However, Arvind Adiga’s fame can be singled out with the publication of *The White Tiger* (2008) that bagged for him the Man Booker Prize in the same year. The power/repression dynamics of Anand or later writers, however, changes its contours with diverse perspectives at the backdrop of other socio-political development.

In a conventional YA novel, the protagonist grows up in a rural setting confined within family and relations. But his inner turbulence and desires are alien to the parents and often education is denied to him. As a consequence, he abandons the country life and moves towards some urban places that bring him to some adventurous and romantic experiences. It puts him up in a critical position sometimes, even makes him a corrupt person, faces a destitute life, and becomes compelled to change his role until he realises
his validity of existence and negotiates with parents. His trials and tribulations throw him to embark on solid individuation, even the experience of love; sex and women culminate into a reasonable direction. Bildungsroman is often denounced as androcentric narrative because it does not include the adolescent female protagonist to its design. Jerome Buckley defines bildungsroman as a narrative "about finding the capacity to love and to work" (Buckley 22-23). A bildungsroman as a canon should be completed with an affirmative note but in a narrative where the female protagonist leads the plot ends up with a pessimistic attitude as in Eliot's novel, the female protagonist ends up with suicide. Hence, the critics opine that bildungsroman is androcentric and the same canon may not be applicable to bildungsroman of females. Annis Pratt argues in support of the justification: "... in the women's novel of development (exclusive of science fiction genre)... the hero does not choose a life to one side of society after conscious deliberation on the subject; rather she is radically alienated by gender-role norms from the very outset". Heroes Bildung or development is "less a self-determined progression towards maturity than a regression from full participation in adult life" (Pratt 36). Instead of using the epithet as female bildungsroman, the pattern may be inclusive in the broader category as entwicklungsroman.

As it is said entwicklungsroman is merely a novel of growth where psychological issues are neglected to a great extent. In entwicklungsroman, the protagonist is unable to "gain knowledge or undergo the change of character required in the initiation story with its much looser definition” (White 13). And the protagonist hardly attains adulthood in entwicklungsroman. The story narrates a short span of time than the bildungsroman. The themes of such novels are often anti-romantic in nature and also "fail to offer the possibility of achieving maturity as a form of redemption" (Trite 14). In entwicklungsroman, the importance of individual is undermined and the nihilistic tone pervades throughout the novel. The protagonist experiences conflict with the authority, however, learns to negotiate with institutional accommodation, family, friends and peers to some extent. But most critics agree on the viewpoint that adolescent literature evokes the romantic features and the growth is inevitable.
Romanticism as such flourished out of legitimatization of individual autonomy. It alludes to mythology as a means to validate the society, culture through art. The belief in individual growth thrust on the growth of bildungsroman. However, John McGowan links romanticism, modernism and postmodernism as the correlational development at the advent of modernity; because human values and existence are strangulated against the religious faith and supremacy of religious institutions under its all-pervasive influence. Faster growth of industrialisation, fostering of individual importance, the tussle between Protestantism and Roman Catholicism gave a magical touch in nurturing humanism and progression. The Eurocentric outlooks were questioned and a shift from feudalism to capitalism and from monarchy to democracy had already tolled the bell for uninhibited transcendence. Significantly, Arjun Appadurai in *Modernity at Large* (1996) establishes ‘multiple locations’ where new features of hybridity, communication, foods, clothes and patterns as the aftermath of modernity and globalisation.

Nevertheless, postmodernism self-consciously resolves cultural turn at the behest of economic upheaval. Culture in postmodernism seeks to establish a new meaning of individual and society at large. Nothing is beyond the reach of capitalism and the culture that grew out deeply influenced by the discourse in all debates. Frederic Jameson defines postmodernism as "the cultural dominant of the logic of late capitalism" (Jameson 46). The political conditions become the determinant of popular and mass culture. Besides, the art becomes a means of expression of social and political anxieties. But the art itself is commoditized and the culture simply remains as the signifier rather than signified. In adolescent literature that marks the conscious departure of an individual from society, accepts individual growth through participation in capitalism and its association. Similarly, the representation of youth in maturity and adulthood becomes complex and imperceptible. The World War II harnessed a greater interest among the novelists to accept the urgency of the day and felt much privileged to produce literature especially written for youth in their growing stage. It is often tried to distinguish between adolescent and young adult literature but both are relational rather subservient where power/repression dynamics have recurrently connived into their narratives.
Since adolescence itself is a developmental stage, the social institutions play a pivotal role in constructing their future through various institutions such as family, school, and religious institutions or as Althusser calls Ideological State Apparatus. This concept inevitably plunges one to the discourse of socialisation. It's not astonishing then, that the adolescent literature often shifts towards discursive issues relatively through politics, religion, educational institutions, identity politics, sexuality, authority, death and ideology. Thus subjectivity and ideology run parallel to shape the adolescent in particular culture, race and society. The exposure to a particular ideology, the adolescents and youth internalise them and reflect spontaneity in their articulation. Althusser believes on interpellation of subjects and selves and positions them in a particular culture during their growth.

Politics plays a pivotal role in an individual's life. The institution, which is empowered by the individuals of the society, turns vigilant towards them. Such political institutions though empowered by individuals, as Rousseau maintains in *The Social Contract* is under a constant observation subversively puts a sharp eye on the activities of those fed and nurtured. The individual becomes skeptic and is bound to curtail some of its anti-social behaviour. Because there is no ideology identifiable as the political ideology; it is rather a belief generated through tradition and accommodation. In adolescent literature, the political ideology of the author sustains the socio-political belief in his/her narrative. The readers of such adolescent literature can deduce its reference/inference from the novels they read. There may be some variations in its representation but its cultural biases, social views, the political statement may, of course, be discernible from the novels. The characters portrayed in such novels, then, are obviously a by-product of political ideologies whatsoever of this kind. The relationship between the individual and institutions through its power dynamic and succeeding impact is inevitable.

In adolescent literature, the social institutions like schools, colleges and community centres are impeccable and inseparable because the characters and the whole narrative design grow out of these institutions. They reciprocally maintain subsistence and imbue with the institutions to chart out a course. Especially in conventional Bildungsroman or Entwicklungsroman, the environment of the educational institutions
garners the individual and the groups. These institutions are the brandishing agency where the protagonist or the characters learn to find various associations and alienations. They become the means through which the adolescents undergo the process of socialisation. These social institutions provide an opportunity for the emotional outlet, negotiation with the establishment and embrace challenges.

Religion, on the other hand, enters into an adolescent's life through his/her parent's affiliation to a particular sect. The religious institutions shape the language of the adolescent that later on turns to their religious beliefs, practices and behaviour. They also develop competing dialogues that influence their own religious belief. The institutions remarkably influence the identity politics in terms of race, class and gender. The adolescents perceive their identities through their parent's identity. They frequently undergo acceptance→rebellion→transcendence process. As a matter of fact “domination-repression” model of institutional discourse is common in the adolescent literature (Trite 38). Religion becomes an unavoidable personal identity and the community as well in many adolescent literatures.

Identity politics, which incorporates religion, class, gender, race and sex, are the socially constructed entities. It is the normal affiliations of the people that emanate their particular social religious and sexual behaviours. The religious behaviours of the Hindus, Muslims, Buddhists or Christians reflect their beliefs according to their own affiliations. Similarly, social class is regulated in conformity to the set cultural tradition. People sometimes even cannot differentiate between their rejection or acceptance of the social class. Again gender and race are political and cultural heritage respectively. If “the question of gender is a question of language” then the question of race is the question of cultural heritage determined by language (Johnson 37). Hence, both race and gender are contested in discourse dipped in political or cultural bearings. A Negro, a west-Indian, a common Indian or American are determinant of political and cultural language. It is not skin colour which makes a negro American but cultural heritage as shaped by the American experiences, the social and political predicament, a sharing of that “concord of sensibilities” which the group expressed through which it has come to constitute a subdivision of the larger American culture. (Gates, Jr. 121).
These concepts of identity politics are evidently discernible in young adult literature because the adolescents are grown within these influencing affiliations to a certain degree. The novels of Virginia Hamilton's *The Gathering* (2011) Laurence Yep's *Dragon Wings* (1975), and Peter Pohl's *Johnny My Friend* (2000) rejoice on such concepts. Robyn Weigman associates “epistemology of the visual” in identity politics but fails to elaborate on inner traits or other psychological overtures. The adolescent literature jostles between institutional forces and individuals' negotiation. The narratives of such literature stem from the tension between individuals and institutions.

Again, sexuality is predominantly a major issue in adolescent literature. It is a means through which the author explicates and executes his greater cause of representing the process of growth. It is ultimate and unavoidable in young adult novels. The sexual maturation, onset of puberty, its impetus to drive the genital impulses is the exquisite symbolic to represent growth and development. Trite exclusively measures the importance of sexuality in an adolescent novel. She opines that- "sexual potency is a common metaphor for empowerment in adolescent literature, so the genre is replete with sexual issues. Teenage characters in a YA novels agonise about almost every aspect of human sexuality, the decision about whether to have sex, issues of sexual orientation, issues of birth control and responsibility, unwanted pregnancies, masturbation, orgasms, nocturnal emissions, sexually transmitted diseases, pornography and prostitution (Trite 84). The characters in young adult novels sometimes abandon their fantasy after an experience of sexuality or sometimes define their sexual maturity as a departure from childhood days.

Sexuality in adolescent literature paves the way for love and romance themes. The adolescent characters of such novel are driven by the attraction of their opposite sex or even sometimes same sex. It is, however, difficult to establish commonality in their sexual behaviours or opinions on the issue. Sometimes, sexuality works as an illustration for any wrong doing. It is normative in its representation with an intention for retrospection and correction accordingly. The authors narrate the novels in authoritarian tone where a moral lesson is somewhat prescriptive to its readers especially the young adults. Foucault's idea of sexuality is better rewarding to understand sexuality in
adolescent literature. He significantly differentiates sex and sexuality; for him, sex is biological need and activity while sexuality is an umbrella term contentious in discourse that regulates activities of sex. Sexuality is "located within structures and discourse of power" (Nayar 184). Sexuality was understood as a relationship between man and woman. The literature produced earlier failed to co-relate man-to-man sexuality that Foucault terms as gap/repression. The western culture and sexual discourses repressed the marginalised homosexuality. Such marginalisation of Queer sexuality was identified as evil and unnatural. For Foucault, the study of sexuality is centred on sexualized and sexual body. Foucault's *The History of Sexuality* (1976) heralded a new discourse on the sexuality of children, adolescents, criminals and lunatics and gay/lesbian. The prevalent conviction and ideas came under scrutiny as Foucault did maintain his argument over a locus of power on the sexualized and sexual body. The adolescent literature is also surrounded by such power dynamic.

In adolescent literature, sexuality operates as an impetus whether it deals with heterosexuality or homosexuality. In many novels, the sexual behaviour of adolescents is elaborated on the notion of deviance, where cultural and social norms define the sexuality of the adolescents. It is a common idea in adolescent literature where two myths on sexuality overtly exercised; a myth on the curiosity of adolescents about sex as natural urge, and the other on sex as something avoidable in the socio-cultural context. The adolescent literature produced around the 1960s and 1970s recurrently projects adolescents in their dilemma on sexuality. These novels pick up a moral lesson on the repression of their exuberant sexuality under the pretext of the prevailing culture. The licentious discussion is about sexuality is sometimes absent in many YA novels because it is a domineering space secured for the adults. The adults are privileged to mention the formidable dialogues, a typical characteristic of western discourse as identified by Foucault.

If sexuality is ever desirable quench in adolescent literature, then death is another dwindling reality that the adolescent tries to understand. It is one of the most powerful haunts that keeps both adolescent and adults life-long engrossed. J. D. Salinger's character Holden in *The Catcher in the Rye* became so moved that he wanted to be a
catcher in the rye when he saw his classmate James Castle jumped to his death from a dormitory window. In children's literature death is a part of ongoing life cycle, a symbolic separation from the parent. But in adolescent literature, it is a threat to their existence. It persistently brings them into a notion of phobia. They are able to perceive the potentiality of death that may subsume so many associations and individuals within no time. Death is regarded as “more than a symbolic journey” (Trite 118). Besides, death is parallel to grief and tension of adolescents in YA novels. The death of dear ones usually leaves a deep impression on an adolescent's process of maturation. Consequently, the issue of subjectivity and objectivity of adolescents are very closely associated with death in adolescent literature.

To judge a literary text through a western canon of psychoanalysis seems a little bit illogical and incomprehensive. The western canon that is almost regarded as universal truth in understanding adolescents and youth in India, questions its validity because human psyche is essentially rooted in its own socio-cultural and religious traditions under which it grooms. A person's psychic representation though recognisable as universal to some extent, its culture and institutions cannot be ignored that distinguishes it from region to region or individual to individual. Hence, Indianized psychoanalytic perspectives become contextual to draw a contour of a psychic development of adolescence and youth who grow up in this land. Sudhir Kakar, one of the most celebrated and widely acclaimed psychoanalysts' observations may prove quite beneficial. His observations are fine brandishment of Indian psychoanalysis though the theorization is rooted in the western where he elaborates on 'anthropological data, myths, legends, proverbs, folk songs, vignettes from autobiographies and clinical histories. Unlike most western psychoanalysts, Sudhir finds distinction in all societies in varying degrees. In *The Inner World* (2012), Kakar tries to reflect on the issue of identity and how it is varied from region to region. For him: ‘A man, who is an Amritsari in Punjab, is a Punjabi in other parts of the world” (4). Indian identity or Indian cultural imagination is grown out of Indian civilisation that incorporates Hinduistic tradition and culture. The family works as the determinant agent in developmental psychology. Its gradual change throughout the centuries took place mainly due to assimilation, transformation, reassertion and recreation at the intersection of other religion, external forces and
European colonialism. The impact can be traced in its present forms of art, music, painting, culture and literature. Today, hardly a discipline remains unaffected under such colonial interventions. The civilizational clashes between western and Indian, Hindu and Islam or any such phenomenon have pervaded both temporal and spatial boundaries. The configuration of Indian psyche is motivational that revolves around personal and dominant associations in parallel form functioning as centripetal and centrifugal forces in making the final concoct. Kakar's developmental psychology is more than “libidinal” sequences as Freud or its successors gave so much importance. He even goes beyond Erikson's “psychosocial growth” and synthesizes between “inner life and outer social reality as well as the feeling of personal continuity and consistency within oneself” without neglecting cultural, historical and psychological phenomenon to establish the epithet ‘Indian-ness' or Indian Identity of an individual (Kakar 2). Apart from biological and physical inheritance, the culture of a particular society always determines one's identity because culture is so influential to an individual that even an insane is unable to resist the influence of its norms and rituals. It shapes the development of their makers in different ways of choosing whether childhood, youth or adulthood is to be a period of maximum or minimum stress.

Kakar in The Inner World elaborates on human development in India; focus on different aspects of cultural, historical and psychological dimension that gains impetus through the concept of Dharma myth, individual reciprocity and negotiation with immediate family members and social institutions. An Indian is always pursued by the love for Ultimate Reality, where his right action in life plays a vital role. It is more or less determined by Hinduistic beliefs, philosophy and idealisation. Kakar says: “Hindu philosophy and ethics teach that “right action for an individual depends on desa, the culture in which he is born; on kala, the period of historical time in which he lives; on srama, the efforts required of him at different stages of life; and on gunas, the innate psychological traits which are the heritage of an individual's previous lives" (Kakar 41-51). Hence, an individual since his/her early childhood, is uncertain about the pursuits and recurrently falls victim to “cultural as well as a personal risk” (Kakar- 43). The cultural values are transmitted through the generations by mothers, grandmothers, grandparents and ayas in the form of stories, parables, and myths. Dharma (religion) is
the epicentre from where all the cultural, social and psychological aspects emanate and decide the “ground plan of an ideal life cycle” (Kakar 47). According to Ashram Dharma, human development proceeds in a discontinuous steps and each stage of the development shows marked changes in the individual. It is thus a platonic “ideal image” with the conspicuous difference with Erikson's development based on clinical findings (Kakar 47-49).

However, Indianized human development is unlike western as it ferments since the child is in mother's womb. It is before pre-oedipal phase that needs to be recounted to understand the human growth in India. Because an individual's identity is associated with his/her family legacy of its members in terms of their moral, social, durable and reliable disposition. There are of course the essentialities of cognizance about their cast, religion and hierarchy. But it is as Edward Simal said, the ‘mother-infant dyad' that plays a vital role in a child's entrance into the psychosocial matrix in the succeeding stages. This dyad leads a person to learn and, ‘relate to the ‘other' and begins to develop his capacity to love (in its widest sense); it is here that an individual originates as a social being (Kakar 61). It is difficult to draw a distinction between conscious ego and id, psyche and soma, inside and outside, ‘I' and what is ‘not I' nor even between the different parts of the body'. The infant starts to understand and integrate different things and aspects gradually as he/she psychologically grows under the nursing of the mother. Thus mother becomes an object that he/she perceives as the closest one. The mother's body, her breast or her soothing hands help the infant to learn and practice. Her warmth, smell, or sound works as a stimulus for the infant. As the infant grows and undergoes social interaction he/she "needs mother as a whole human being, not merely a satisfier of hunger and thirst" (Kakar 65). The mother is the prime need and her attachment with infant creates an “emotional climate” (Kakar 65). On the other hand, attaining motherhood is a kind of recognition of the woman as an individual in Indian culture and society. It is also significant to mention that the birth of a son is preferred more than a daughter that gives better meaning to her motherhood.

The growth of a girl child in India is different than a son. She is somewhat marginalised. In a family structure, a son is always given preference in nurturing and
educating or other privileges and his individual or social rules are assigned as per the patriarchal tradition. But the fate of a girl child is determined by her different roles which are circumscribed by a large number of traditional beliefs and socio-cultural milieu. She is trained to accustom to femininity and domesticity. The “skills of house-holding, cooking, childcare, establishing” are made mandatory and also advised to follow the same disposition possessed by her mother, grandmother, sister-in-law or some mythical characters avowed in the family as ideal one. When she is at the crossroad of childhood and adolescence, she is advised to accept the womanhood so that she is trained to become a good wife or good daughter-in-law (Kakar 72). Fasting to fulfil their wishes and aspirations are common in India that connects them to their femininity and becomes one among the multitude. This generally takes place at the onset of puberty, the period of intense emotional turbulence and faster physiological changes. The girls in Indian family must conform to all the prescriptions and expectations of the members.

An Indian adolescent girl grows under the Hindu cultural imagination where Sita becomes ideal womanhood and Savitri as path leader. Irrespective of class, age, sex, region or caste, they are the epitome of Indian womanhood. Even at the rise of rampant modern culture and values or globalisation and digitisation, the position of Indian girl is viewed in comparison to the myths of Sita and Savitri. They reappear in different forms and different situations. However, the roles of girls and women have a conspicuous transformed as they have started to become a major part of the total workforce. Today, they share the productivity, activity beyond domesticity but when the question of chastity, freedom, and justice upsurge, they still need to take vow towards the mythical imagination. Hence, their identity differs according to specific culture, society, region, family and individual dispositions.

Nevertheless, an Indian child is very closely associated with his/her mother. Since his/her birth up to the age of four or five or till the next issue, the child is confined to mother's approval or 'substitute mothers' in the extended family. Unlike western children, they are not encouraged to become independent and continue to take the elder’s help throughout their growth to young adulthood. They develop a kind of dependency and sense of security with the elders. Kakar, hence, identifies “theme of separation much
more common” and intense in India than in western culture (Kakar 99). According to him, the concept of the good mother or bad mother is culture-specific that plays an ardent role in character formation. He subversively deviates from the Freudian dogged hypothesis that excessive parental love and withdrawal may cause reversal effect. He argues that sudden withdrawal of the mother's attention or presence is a “method of disciplining children in India” (Kakar 99). Accordingly, Indian children develop their skills of walking, talking and controlling bowels at own pace. Further, he says that the Indian child is encouraged to live in a ‘mythical magical world’ unlike the western child. All the time of his growth, mother, however, remains an intimate relation and the father just an onlooker and the entire male elderly persons in the family more or less demanding at the same time. His separation from the mother is delayed as he continues to seek her closeness even after her next issue or more. His oedipal conflict is likely to adopt a position of “non-partisan” feminine submission towards all elders' in sharp contrast to western “aggressive stance towards his rival/father” (Kakar 159). Referring to Ayurveda, Kakar identifies five stages of childhood: 1. Garbha, or the foetal stage; 2. Ksheerda (0-6 months), where the infant lives entirely on milk; 3. Ksheerannada (6 months- 2 years), the period of early childhood in which weaning takes place; 4. Bala (2-5 years), and 5. Kumara (5-16 years). These distinctions are traceable from the available literature and rituals celebrated to mark the transitions of each period (Kakar239).

The late childhood i.e. Kumara is important as we identify it as the beginning phase of adolescence in India. In Indian Hindu tradition, the passage from the rites of Upanayana implies the ‘grand end of childhood’ i.e. about the age between 5-6 years. The elaborate ceremony of Upanayana marks the beginning of adolescence and final break up with his family and mother. As a symbolic to his separation both mother and child “share a meal together” (241). However, such ceremonies are observed only in some traditional hinduistic family.

The postulation of Kakar says that the period of adolescence is extremely critical as the individual is torn between conflict and choice. He/she has to fight with the individual self with some imperatives for the society in one part and negotiation with the society founded on the bedrock of religion, politics and traditions on the other. His
conflict is both inward and outward centric. Besides, his/her individual choice is always underscored by the choice of the parents, family and elders whoever is more influential in the entire family. If the individual is a boy he has the benefit of being the part of patriarchal society. But if the individual is a girl than it is more difficult for she has just limited scope of choice. Indian culture is so pervasive in the maturation process that one can hardly escape from its delimited persiphery. So, the socialization and identity formation of adolescents in Indian context are somewhat dissimilar than the western counterparts.