PSYCHOLOGICAL STATE OF INDIVIDUALS IN SEEKING THE SELF: A CRITICAL STUDY OF 21ST CENTURY LITERATURE

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ABSTRACT -In psychology, personality crisis is the inability in adolescents to establish ego identification. The psychologist Erikson coined the term. Identity unity vs. function ambiguity is the stage of psycho-social growth in which identity conflicts arise. Psychological literary criticism had its base in the psychoanalytical thoughts put forward by Sigmund Freud. After Freud, some theories by Neo-Freudians such as Jung and Adler also became a part of it. Critics, who choose Psychological literary criticism, champion one particular psychological theory and apply it to works of all the authors. Considering this, Fromm's Humanistic Psychoanalysis has a lot of scope to be used as a theory for Psychological literary criticism. The current study aims to fill this gap in the psychological literature, linking Maslow's theory to contemporary theory and research on personality and well-being.

Keywords - Human psychology, human psyche, 21str century literature, modernism, psychoanalysis, existential crisis, search for self- identity

I. INTRODUCTION

Erikson's model (1951, 1968) has been commonly used in the formation of personality through experimentation and engagement. Erikson used the word personality in tandem with the overarching perception of the word. The word 'identity,' however, can also be described as a means by which one may recognize any dimension or part of self-concept (Abrams 1994; Hogg 2003; Serpe 1987; Stryker and Burke 2000; Tajfel and Turner 2004). Someone may, for example, create a confessional identification that includes substance and intentions related to one's acts, value and behaviour. Social identification as established by Tajfel (1981) requires awareness that one is a part of a group, evokes a sense of group affiliation and an awareness of the rank or position of a group in relation with other groups. However, this concept does not concentrate acutely on the nature of membership than information, respect, or rank (Oyserman 2007; Kemmelmeier, Fryberg, Brosh, and Hart-Johnson 2003). In addition, it is evident that social identities contain material and like other self-concepts, identity theories vary in the conceptualization and depend on how many identities a person has. James (1890/1927) defined other selves, projected people to speak about various personalities that are rooted in different contexts when they have relationship associates, personalities and social identity theorists. Cross-situational consistency of the substance of identity is the subject of the thinkers on identity (Stryker 1980; Stryker and Burke 2000). As per this view, identities are distinct components of the self-concept, the internal perceptions and aspirations of the social networks and their function. In comparison, social identification theories are based on cross-situational malleability (Abrams 1999; Onorato and Turner, 2002; Tajfel, 1981; Tajfel & Turner, 2004). Social identity models assume in their best formulation that individuals embrace a different identification in any experience (see Owens et.al. 2010 for sociology reviews).

In the realm of human psychology, the ideas of German philosopher Alfred Adler, who claimed humans search for dominance and control to compensate for their sense of inferiority, are the core impulses in human thought and behavior. From this purview, each individual becomes special. Through his or her way of life and imagination, this lifestyle reflects their psychological structure — including their own purpose or strategy for aiming for them. The adult cannot, therefore, be

treated independently from society; all major issues, including difficulties with interpersonal relations, employment and love in general, are social.

Since World War II, it was thought to be primarily related to human shortcomings to deal with the conflict that many troops harbor mental health issues. But after WWII training, the treatment of psychiatric disorders became mostly inadequate. This led to the notion that anyone could be psychologically influenced due to war. In simpler words, to have mental health disorders because of stress, one need not be "abnormal." This was an important development in thought and set the stage for future PTSD research and treatment. During WWII, the importance of environmental factors was highlighted. The implications of trauma not only demonstrated the essential role of an adult, but also the security position of social interaction started to be understood by social scientists. Psychiatrists and psychologists clearly found out how mutual interaction for their fellow soldiers had an effect on morale and morals. It rightly paved the way for psychology and social science in the post-WWII countryside.

II. AIM AND OBJECTIVES

Under this section, the objectives of this study suggested to achieve the ultimate aim of this study would be accentuated. The objectives pertaining to the study are as follows:

- To study the psychological states of human beings in the 21st century

- To examine the psyche of individuals to seek their self

- To accentuate the impact of the historical occurrences and the aftermath of World War II on human psychology.

III. LITERATURE REVIEW

Self-identity is the process through which you, your character and the majority of us define the characteristics which support our personality. Many names we used to classify as an organization preceded the creation of the language rapidly. Words like dad, mum, girlfriend, uncle, buddy and enemy are familiar, black and white, quick to describe terms in which we feel at ease. It's not enough because we started with the names. More time is available for

recreation. Training is dramatically increased. As a community, we have the chance to reflect and contemplate who we are. Tests were produced in Meyers-Briggs in 1923. On an individual level, they should provide a quick examination of themselves to decide if they have become introverted or extroverted, if they think more or act more, the way they also sense or use their instincts, or evaluate or use their vision.

INTERPLAY BETWEEN PSYCHOLOGY AND LITERATURE

The theoretical method enhances the significance of a literary work considerably. Within a fictional novel, psychology serves to delve into the mind of the poet. Both fictional works are focused on such observations and are usually interested in the full variety of emotional issues. Typical signs of neurotic disorder include "anxiety, paranoia, phobias, and sexual and neurotic impairment, which give rise to non-assertiveness which impulsivity issues. The cause of violent actions may be certain conflicts in character "(The Encyclopedia Americana 720). Therefore, literature and neuroscience are likely to research the human experience in two fields of empirical understanding. Psychology explores and dissects human actions while literature describes human behaviour with fiction. Such divisions of social science that research individual behavior are intertwined and are mutually advantageous. Fictional research is the central aspect of the connection between literature and psychology. Literary studies research people in all their facets and identify their inner environment. The focus is on interiority. This is because a fictional piece is concurrently a consequence of a certain psychological condition. A fictional work profits from psychology when the protagonists are effectively portrayed, their moods conveyed and the viewer drawn into the psychological aspect of human life.

EXISTENTIAL CRISIS IN THE MODERN WORLD

The word "existential dilemma" dwells upon a philosopher's school of existentialism. Existentialism reflects extensively, from both a regional and a human viewpoint, on sense and intent in existence. The fundamental concept underlying existentialism is that it is upon the person to establish a sense of significance and intent. The universe itself is worthless ultimately. The works of the two thinkers Soren Kierkegaard and Friedrich Nietzsche form the

core of the theory of existentialism. The word "existentialism" was initially popularized in the 1940s by Jean-Paul Sartre. Gradually, psychologists began using this term to excavate the crisis of existence.

Despite the popularity of the term 'existential crisis', scholars have cast misgivings regarding its exact meaning. It generally encapsulates an individual's perception of themselves and their role in the universe. An individual who has an existential crisis will seek to make sense of the questions that plague an individual existence like whether or not their lives hold any meaning or whether existence itself has an intrinsic significance. The problems of existence and questions surrounding them tend to persist. They cannot always be resolved even if one addresses them on an ostensible level. The feeling stems from loneliness, anxiety or depression. The sense of rootlessness and directionlessness, which forms the essence of existentialism, usually creeps in when one goes through depression. However, if these feelings are not contained, an individual in the world can collapse into despair, thereby diminishing his or her worth in the face of vicissitudes of life.

Perhaps, the fundamental problem concerning an identity dilemma is whether or not a person's future, or existence itself, has any pre-existing significance. A pointless existence is not attractive to others, and people would try to manufacture sense out of it if they cannot find it. This definition has traditionally originated from faith but can now be applied to people in general and their sociological aspects such as families, job, passion and pleasure, or travel. The underlying principle is that a human will discover his own purpose, since the life that precedes it has no intrinsic value. However, if a person is not able to find that purpose, he / she may be profoundly nervous.

SEARCHING FOR SELF

For thinkers who focus on the topic of value in life, it is very challenging to figure out which problems are important to them while looking for significance. There is the question of the "value of existence," which is an old subject with a variety of related problems. Apart from all goals that may be defined in our particular lives, two questions encompass human survival- whether there is an actual reason for the world's and humans' existence

and if human beings have a specific role to play. To my experience, the initiatives undertaken to address the "means of survival" are undoubtedly admirable, but they have been unsatisfactory to date, particularly in view of the challenge of presenting both theists and non-theists with a remedy. The majority of philosophers who work today on the subject of meaning have to wrestle with another problem. We struggle with what makes life interesting for individuals. When making big life decisions, citizens doubt the importance of their lives.

For instance, people may want to have kids because they believe their lives would be important. Many people make that decision while acknowledging that getting kids is exhausting, upsetting, which may affect their own mental well-being. Some citizens opt to follow careers that are less costly and that require hard work, since they believe that such occupations add value to their lives. People also evaluate other people's lives as meaningful. Someone might say that Mother Teresa and Martin Luther King lived exceptionally meaningful lives. In any one of these instances, the sense, significance, intent or relevance of preference, career or existence tend to be related.

Laurence James (2005) concluded that accomplishment affects our lives' meaningfulness. But even for James, the positive significance of existence is only influenced by those accomplishments which include "self-conceiving, cultivating oneself and improving oneself" It should not be assumed that the contributions of Mother Teresa are of this nature. While success has been suggested as adding value to life, another case needs to be made to suggest that life with rife with achievements adds more meaning to one's existence. Many people assume that those who have left significant marks on the world automatically lead positively meaningful lives, even when they don't know anything about those lives other than their achievements and contribution.

ROLE OF WOMEN IN SEARCHING THEIR IDENTITY

A woman's lifespan changes are related to different habits of consumption and desirable consumption actions at all levels of her growth as an individual (Bordo 1993; Catterall, Maclaran, and Stevens 2013; Kaplan 1987). Women were told what they would look like and how to reflect pictures, personality and values (Hirschman, 1993; Zukin & McGuire, 2004).

In rhetoric and fact, the inconsistency has given way to much paradoxical gender propaganda. Females also historically lived highly troubling lives and encountered paradoxical language and actions (Firat, Dholakia, & Venkatesh, 1995).The postmodern claims of this paradox in contemporary life can easily be supported by an examination of the private domain conditions of women. Instead, public domain policies and goods have decided the data lives and partnerships. There is therefore no private property whatsoever in fact. Women's lives were not private nor they were the collective property of men in certain ways. All 'actives' in the household were his male head (Saffioti, 1978), and without the approval of the dad, a woman could do nothing (Chodorow, 1979).The popular discourse at the same period includes a ton of admiration, flattery and women's idealisation. Moms, in particular, have been set on pedestals for the raising of robust children and the treatment of others. For many Indian soaps, films and advertisements, which are one of the most significant origins of copying and the demand for a popular customer, this was quite clearly illustrated.

There are also issues posed by the feminist critique of eating as a starting point. In some cases, the epistemological investigations of existing consumer research were questioned (Bristor & Fischen, 1993; Hirschman, 1993), and other theories were incorporated in the feminist process to decode consumer pictures produced through advertising (Artz & Venkatesh, 1991; Stern, 1993). At any stage of her growth as an individual, a woman's transformations are linked to complex habits of consumption and appropriate consumption actions. Therefore, in this analysis we seek to shed some light on the personality and embodiments of an ideal woman in her consumption. Extended work has explored men's views of the perfect woman (e.g. Stiles, Gibbons, & Schnellman, 1986). However, the emphasis of the analysis is what it entails to be a feminine model and how it contrasts the point of view of the individual. The research seeks to examine the effect of ads in creating an acceptable image among women. We are looking at building an image standard by advertisement and thus a drive to conform with the norm for women, their ambitions and their actions. We also investigate the forms of conformity stresses in the actions of women in consumption.

Women's role was not always perfect in indigenous societies; no need to seek to portray it perfect. Communication with and incorporation into a wider economic and political structure may boost the position of women, but generally this is not the case. As aboriginal communities enter broader institutions, this adds to the more masculinization of government, which also erodes the existing rights of women to land and wealth while incorporating these individuals with certain legal structures. In addition, women rarely monitor funds-even those produced by their own actions in partially assimilated societies. Women became the key perpetrators of the violent conflicts between indigenous groups and colonial forces. The overwhelming majority of the five million murdered women, the 15 million fled as refugees from their nations and 150 million displaced persons from their nations. Survival stresses – whether their households should be housed and reassembled in new conditions – rest

LITERARY CRITICS ON HUMAN PSYCHE

The inspirations of Freudian and Neo-Freudian theorists – some Jungian, some Lacanian and few others – have brought intellectual philosophical criticism to light (Knapp, 2006). Critics and literary artists had such faith in the formulae, Freud, Marx, Saussure and Levistraus to bind their imagination. This confidence paved the way from modernism to post-modernity. According to Makaryk (1993), Lacan, Levistrauss, Barthes and Althusser were connected into one big project focused on Saussurean Linguistics and Freudian theory of unconsciousness in a North American academy. The influence of these theories on the thinkers in the field of literature and criticism are profound.

Psychoanalytic research was focused on Sigmund Freud's ideas and methods. The modernists had a strong degree of affinity for Freud's ideas because of the nature of the contradictions found in the unconscious portion of the consciousness. The author regarded a literary text from a psychoanalytic criticism as a form of free expression and thereby also searched for a snapshot of the marginalized experiences. The ideas of Freud's psycho-sexual philosophy helped him understand a literature piece and give a view of concave pictures (water reservoirs, roses, cups, vases ...).

Eriksonian ideas of "Epigenesis" in the Neo-Freudian people have become too similar to "Textual Research and Root Analysis," a vital approach to Literature. The origin and creation of a literature are stressed through textual critique. Here the author is quite careful with what he wants to convey through a clear document. This method considers a literary work primarily to represent the lives and times of its

author or the lives and times of its characters. It is also the perception of the speaker in the universe (Rezaei & Seyyedrezaei, 2013).

IV. FINDINGS AND DISCUSSIONS

The widespread lack of belonging in significant parts of multicultural culture is one of the worst facets of contemporary existence. Nevertheless, it is the literature of our period that addressed this condition more sensibly and that shows a solution to the complicated question between the inter-relation between Christianity and literature in this literary search for self-identified. The disparity between our generation's important literature and the last century is maybe greater than any other time. The title of one of James Farrell's books sets the tone of the general 19th century reply-the World I Never Created. The central subject of the comparison is the question: "What is Man?" This literature marks the appearance, primarily as a sociopolitan character, of the modern novel. We see it at Balzac, in Dickens, in Butler, in Thackeray, in Stendhal, in Turgenev, in Tolstoy, and in Flaubert. The Princess of Cleves depicted in the seventeenth century the futility of human desire as a consequence of the horrific struggle between man and society. Dangerous awareness of the 18th century represented the individual's disintegration in accordance with publicly accepted self-interest strategists. Cousin Bete represented the modern materialism of industrial capitalism in its viciousness at the beginning of the nineteenth century.

Traditionally, literary critiques have been scientifically attacked by proponents for and apply to all writers' works with a single psychological philosophy. Whitehead (2016) suggests that the most effective method of approaching psychological literary analysis is by recognizing the philosophy of the author's unconscious and casual identity, balancing it with the more overt conceptual philosophy and then consistently utilizing this theory of identity as a prism for evaluating the works of the poet. A theorist may then state the idea in numerous ways. At the same time, there is a huge scope in choosing From Main perspective of Humanistic Psychoanalysis as a basic theory for literary criticism.

V. CONCLUSION AND RECOMMENDATIONS

There are distinct and coherent individuals – or 'selves' – who perceive and behave independently of each other in social philosophy. Through human thought. Although it seems to us, who are represented

and learned in Western European structures, that it is clear and normal, it is an invention.

This concept is brought into doubt in postmodern philosophy. Postmodernism, read more. The new concept of personality has long since been substituted in the real world. People have more than one form of living and have partnerships and interactions. This often consists of many, sometimes conflicting parts. They adjust their perception and actions in comparison to others as they step into and out of various contexts, environments and collections of thoughts (and/or within separate parts) various from one another.

Therefore, the postmodern human is a mixture. You don't have a constant heart, but much of yourself. A personality and selves are not set, yet always are negotiated, as the borders between themselves and others are being negotiated. Nevertheless, the independent, coherent 'cogito' – or topic – of the latest understanding is taken up – and tends to be established in educational contexts. Schools in the 21st century will accept, and not avoid, postmodern trends. You will assist young people in the productive life of the 21st century by identifying, creating and utilizing their various identities.

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