

CONSTRUCTION OF INDIVIDUAL IDENTITY - A BLEND, AN AMALGAMATION.

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The study of identity forms a critical cornerstone within the modern sociological thoughts. It is focused primarily on the formation of 'Me' exploring the ways in which interpersonal interactions of an individual's sense of self.

Understanding oneself is a fundamental human concern that starts early and continues throughout life. Identity construction is a lifelong process. There is no such thing as a fixed, readymade finished self. Every living self-causes acts and is itself caused in return by what it does. Our personal identity is found in the thread of continuous development which binds together these changes. In the strictest sense, it is impossible for the self to stand still; it is becoming and becoming for the better or for the worse.

Etymologically speaking identity is defined as a set of behavioral or personal characteristics by which an individual is recognizable as a member of a group, some scholars view the identification has different components that are identified and interpreted by individuals. The construction of an individual's sense of self is achieved by personal choices regarding who and what to associate with.

Individuation of a persona of the distinct personality is regarded as persisting identity. It is influenced by interpersonal interactions with others. As a result a genre of migrant literature has developed which explores the issues of migration, exile and formation of identity in migrants. It is a very strenuous topic to understand but very interesting if understood.

Identity Formation in the Indian context: a new Perspective:

Long ago we made a Tryst with destinyso spoke Pt. Jawaharlal Nehru on the eve of our Independence day, we became free from the subjugation of Britishers. Immediately Construction of our identity became the focal point - Post-colonial. But in India did we really have an identity crisis?

Our long traditions of rigid caste system had stamped the identity tags on us from time immemorial.

Our constitution Fathers set about ensuring equality and social justice in the constitution of our country. Fundamental rights were ensured to us. The jewel of our constitution has been giving reservations to the marginalized schedule caste schedule tribes etc. etc. etc. Can go on endlessly. A new identity of us is emerging post 70 years of independence. The reservations and inclusive education system has done away with rigid caste system. We are blending, a new Indian is emerging, a technocrat, a global citizen. We are ruled more by achievements, the yard stick of identity has changed completely, we are becoming what we want to become.

We have identity cards like Pan and Adhaar, which give us our identity and make us bonafide citizens of our country. The generosity of our Identity cards is so much extended to any

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tom dick and harry, who enter our country illegally or by any means can have them, I find Touts around carrying a simple machine and doling out cards for a mere five hundred rupees. Ex my watchman who came from Nepal a few years ago has these identity documents and is now applying for a voter ID.

Our country is becoming a banana republic with looters and scooters abounding, this raises a new question of Identity, who am I what am I, do I really belong here?

In Literature Identity has a very strong connotations --- characters in a story shape the plot through their Identities, no matter what the point in history a text is written, is always important for readers to scrutinize the character's identity and consider why they are the way they are and why they behave the way they behave, thus grasping a more thorough understanding of the overall content.

A hero is a hero because he identifies with those attributes. Thus assigned roles has their identities which should be confirmed by the characters that play those roles.

The third type of identity construction theory is the collective Identity, where people identify themselves with groups to enhance their self-esteem, sense of distinctiveness, and feelings of certainty as well as to fulfill other motivations.

In fact in India our postcolonial identity issues have been our own traditional life style systems, not much scars left by the Imperialists, according to me.

Conclusion

A case study; Aliakaneha relocated from north of India to Bangalore, (not her choice) 40 years ago, when somebody asked her, what is your 'Jaati' she did not know what to answer, without understanding the nuance of the query, she answered Human being, a woman can't you see. It was explained that they wanted to know her caste. Oh! Was all she could say. After some time she married a nice gentleman from south and felt blissfully settled in her married life. Soon the onslaught of in-laws took its toll, she was cast aside, 'she is not our type', she doesn't belong here etc. etc. etc. A deep identity crisis occurred in her life. When a woman leaves her parents, gives up her identity to merge with her husband and his family all for love, is it too much to ask that she should also be adopted with same love and affection by the in-law family. On a holiday to north, her relatives dub her as a south Indian in a very derogatory way again become a cast away.

Alia wondered, who am I? A north Indian or a south Indian, after living in an unhappy marriage for some time she split finding her identity, her peace by amalgamating, blending, having the best of both north and south thus creating her own identity by adopting the parameters that life has offered her.

Surely Identity is the crux of our existence.