Psychogeography's Magnetism on Identity Formation: A Postmodern Psychoanalytic Study of Ellison's *Invisible Man*

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ABSTRACT*: This study aims at ascertaining psychogeography's magnetism on the phenomenon of identity formation. From its origin till the present time, the term 'psychogeography' has travelled in multi-directions but the present research takes the term from Guy Debord, the originator of this term. Psychcogeography, in his view, counts space and surroundings as its input to process individuals' social identities, marks their psyche streams, behavior, modes and often results into their multiple social identities. In postmodern era, psychogeography is the major factor that determines, develops and regulates the individuals' social identities within fixed strictures. This study uses postmodern psychoanalysis as its theoretical framework with the concepts of Guy Debord, William Treutt Anderson's self- a social entity and Sheldon Stryker's socialization of self. Further, this research uses analytical-cum- descriptive methodology. This paper critically analyzes the role of psychogeography in the scheme of identity formation and interprets the textual lines where individuals' identities are formed under its influence. This research reaches conclusion that Identity formation is no more the asset of racism or classism in the novel but the outcome of invoked sensations of land on the determiners' psyche pattern and land provides multiple identities to one individual.*

Key words: psychogeography, magnetism, identity, identity formation, postmodern psychoanalysis.

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1.   INTRODUCTION

1.1   What is Psychogeography?

Psychogeography is most debated, confused and altercated concept since its emergence. The word 'psychogeography' is a compound word, combination of psychology and geography. The term depends on two disciplines for derivation of its meaning and the surface meaning of the term seems relevant to the 'study of the environment' and 'the effects of land on the psyche streams of the individuals'. However, psychogeography has wide domain whose range varies from individual to individual centering on their perception of the term. The concept of 'psychogeography' developed among European and American avant-garde revolutionary groups in 1950s. It had been written in academia from the view point of Situationist International, a movement which conceptualized unique account of advanced capitalism and whose primary concern was with the progressively increasing projection of human emotions and feelings. Apart from academia, psychogeography flourished in other fields also like history, architecture and art. Psychogeography of 1950s evolved out of Neo-Marxism, Dadaism, Surrealism and the founder of the term was Guy Debord, a Marxist (Tijen, 12).

Tjebbe Van Tijen, a critic, views psychogeography as an "art that tries to record and understand the influence of the outer environment on the human mind and vice versa" (Tijen, para.1) and the expression of this phenomenon in literature leads to literary psychogeography. Though it emerged in 1950s but its traces have been sought out in the writings of 18th century poet William Blake. Another approach toward psychogeography is of a practice. J Natalie (2007) defines psychogeography as "the practice of exploring the urban environment while being led by curiosity and a paused sense of time and place" (para.1). This term is at large comprehended as 'a method of urban walking' while fully concentrating on the appearance of land and its aesthetics at a particular time. Literary expression of this concept of psychogeography is demonstrated in Daniel Defoe's *Robinson Crusoe*. Defoe's hero travels through an alien land, explores it and gives detailed description of its aesthetics.

The key technique of psychogeography is linked with three concepts:

- *Derive* (unstructured wandering through the landscape).
- Construction of 'situations'.
- *Detournment* of maps, a kind of geographical cultural jamming.

Psychogeography was reframed and re-innovated in 1980s and it aimed to reflect a wide-spread desire to rediscover place as site of adventure. In this regard, Joseph Hart has said Psychogeography… a whole toy box full of playful, inventive strategies for exploring cities… just about anything that takes pedestrians off their predictable paths and jolts them into a new awareness of the urban landscape (Cochrane, para.2).

1.2.   Psychogeography and Identity Formation

Identity formation process is accomplished in two ways: one is self-constructed identity and the other one is socially constructed identity. Psychogeography is a vital factor in forming and shaping socially-constructed identity of human beings while keeping in consideration their individualistic traits. The individualistic traits of human beings are also involved in modeling their group identities. However, in some busy societies, individualism of human beings is not counted "Individuals don't count for much; it's what the group wants, what the group does. Everyone here submerges his personal ambitions for the common achievement" (Ellison, 397).

Psychogeography is a term coined by Guy Debord in association to urban society. It is the study of effects of environment and surroundings on the psyche of people and it directly casts influence on their way of thinking, living and modeling identities of others. Debord defines psychogeography as "the study of the precise laws and the specific effects of geographical environment, consciously organized or not on the emotions and behavior of individuals" (Wood, para.4). Psychogeography is concerned more with the metropolitan environment where identity formation of modern man is at peak level and it is psycho-geographical factor that develops certain fixed parameters to form the identities of others. Identity formation is processed either through the role performance or through the behavior patterns and color complexions of the individuals.

Psycho-geographical factors of identity formation vary from place to place. Fixed social factors involved in tagging identities at one place may differ from fixed social factors of setting identity at another place. Identity formation under the appeal of psychogeography does not reckon space and place only, but also involves stimulation of feelings and emotions in relation to some particular place, in each city, in every town, every street corner and forgotten tree, there is a feeling. Place and space evoke these emotions in us, peace, loneliness, excitement… Entering the

library, one's room, the cinema – each makes us experience the world differently (Wolfe, Para. 6).

These invoked emotions and sensation prove influential on the psyche of beings specifically on the side of setting identities of others. Somewhere identity of an individual is fixed on the base of colour complexion, race issues or somewhere his identity is being shaped on the base of his qualification, behavior terms and professional life. A robust role of psychogeography in shaping identity of the protagonist is perceptible in the novel *Invisible Man*. The novel highlights the psycho- geographical factors that are constructing the identity of the protagonist along with other characters of the novel. The narrator of the novel, who is the protagonist of the novel as well, is being identified through both of the ways. The protagonist belongs to the south of America where he lived in his community with one fixed identity. When he moves to New York, the north of America, he encounters multiple identities and feels distraction, distress and disruption. All these factors distort him and he yells: my identity is neither my color, my size, my language, nor my character, eye color, my fingerprint, my salary, rather it is separate because it is given to separate me (Poem *Identity* by Floyd Floydson, paraphrased).

The protagonist is caught up by the issue of identity profusion. He feels himself surrounded by the following questions: who is he? What to do, where to live and how to behave? Somewhere he is being judged on the base of his role enactment. What he performs in society, society judges him according to his active state of role performance. The next important identity determination factor is how he performs (the protagonist's behavior). At most of the places he is being identified even in his passive states means by his colour, social gatherings and his native place. He is observed and within no time he is identified.

2.   LITERATURE REVIEW

Human beings always quest to frame a uniform and singular identity that is not only framed, but accepted and given value in society in the same way. This research is also about the same issue: quest of man for a single fixed identity and the role of geography and psyche patterns of people according to the explicit geography in shaping self and identity of individuals, hence providing multiple identities as a post-modern phenomenon. Identity, psyche and geography are interconnected to shape and figure out the individuals' identities. In postmodern times, psychogeography has emerged out as the most significant factor in

forming social identity of the individuals while totally neglecting their personal identity. This section is critique of already existing literature on the subject of psychogeography, identity formation and the already explored dimensions of the said text *The Invisible Man*.

Identity formation, also known as individuation, is a development process among the individuals at a particular stage of their life. It incorporates in them certain marks and characteristics that make them different from other individuals. Identity formation is manifold process which involves self, society, values, traditions, role performances, and set patterns fixed in the psyche of man. This involves four pillars: the group, role, person and psyche. The concept of identity formation is taken from two disciplines: sociology and social psychology.

Psychogeography is amalgamation of two sciences: geography and psychology. Guy Debord (Buchanan, 2010) was the person who originated the term 'psychogeography'. From its starting time period, the term has been in the use of land practitioners. The term circled around 'the exploration of land through unstructured wandering', 'the method of urban walking' and 'unfathomable concentration on appearance and aesthetics of land'. Guy Debord elucidated the term in the directions of psychology and geography, and their point of intersection. For him

> Proletarian revolution is the *critique of human geography* through which individuals and communities have to create places and events suitable for the appropriation, no longer just of their labour, but of their total history. In this game's changing space, and in the freely chosen variations in the game's rules, the autonomy of place can be rediscovered (Bonnett, para.1).

Psychogeography studies the beliefs, set norms, conditions, traditions that a specific patch of land sets into the minds of its natives. The native, according to their place, set their specific criteria to identify others. Even the residents of same land may possess different set of identity determination. There are various measurement scales and standards to judge the new comer. It can be multidimensional- applicable on qualification, behavior, attitude, colour complexion and working condition. Moreover, it resembles with another term Ethnocentrism. Ethnocentrism is, in the words of Henslin (123) "the use of one's own culture as a yardstick for judging the ways of other individuals or societies, generally leading to a negative evaluation of their values, norms and behaviours" (Cinoglu&Arikan, 1124). The existing similarity between psychogeography and ethnocentrism is identification of individuals

through a fixed criteria set into the psyche. The difference lies in connotative meaning of them. Ethnocentrism possesses negative connotation as it involves the element of racism to a great extent. Psycho-geographical factor may vary from place to place. Fixed patterns, norms and values of Asian lands under psycho- geographical factors can be different from those of European lands. Psycho-geographical factor is the main theoretical perspective of identity formation along with social identity theory in the research work.

The concerned text in the research is written from the perspective of a black man. Its author, Ralph Ellison, was an Afro-American novelist, scholar and writer. His intention behind writing this novel was to make the world realize the real position of black people in USA. He spent his childhood in Oklahoma and later on moved to USA- which proved an alien land for him. The natives of USA also looked like aliens to him. He felt strangeness and alienation which provided him with the material to write this novel. The novel *Invisible Man* has been explored from the perspective of performance or acting out. The phenomenon of performance or acting is widely discussed in African literature, and there it is taken as a "mean of gaining power over oppression" (Sellers, 01). The protagonist of the novel, *Invisible Man,* is representative of African class. He wears the social mask and acts according to the set codes of society. The speeches delivered by the protagonist fall into the sphere of performance because "his speeches seem to convey messages that are still socially constructed and controlled rather than created by the narrator" (02).

The other angle from which the novel *Invisible Man* has been dissected is stereotypical representation of female characters. Ellison's depiction of women characters is not only "hopelessly misogynist… but undermines the tales of the novel and enervates its social claims" (Elkins, p.67). Female personae in *Invisible Man* are not active, powerful and influencing beings but mere "pawns, symbol, flimsy, sexualized paper dolls" p.69). Each of his female characters, the bar dancer, Mary, Sybil, acts under stereotypical mode of representation. The only female character which is not objectified in the novel is of Mary. She is not portrayed as an objectified figure but still she is stereotyped. Her character is of a motherly figure with no articulation and progression in her own character "her situation will not improve. She will continue to preserve in her circumstances" (Elkins, 71). Stereotypical presentation of female characters has raised question on hypocrisy of Ralph Ellison. Two critics, Carolyn Sylvander and Ann Standford have attacked on Ellison's

portrayal of women characters. Sylvander highlights Ellison's "blindness to the humanity of his female characters that 'undermines the sanctity and the effectiveness of his purpose'. (Elkins, 68)

Alan Bourassa has explored the novel *Invisible Man* through the dimension of unspeakable problematics. The term problematic in the novel is defined as a "set of relationship of the singular event" (Bourassa, 3). This singular point unfolds itself in series of problems. Ellison's protagonist suffers from crisis to crisis and consequently, at every stop of crisis, loses his hopes, ambitions and ideals. Alan has denied the existence of "problematic events", instead of it, it's the event that defines, elucidates and analyzes the problematic and problematizing "the event by itself is problematic" (p.2). Race and history are two running phenomena of the novel and gap between them is filled by affect. Alan has applied Deleuze and Guattarian's theory of affect to critically analyze the novel. Affect [emotional individuality] plays the role of conjunction between race and history. The consistent clash between history and race "propels the writer from identity to identity, from white to black, from loyalty to betrayal, from recognition to invisibility (Bourassa, 3)."Affect is the term that links these extremes. History is the history of invisibility, race is transformation from class to mass and affect is affective movement of sensation and energy. History of invisibility goes side by side with transformation from class to mass with high participation of emotions and sensations.The present research work on the novel *Invisible Man* is different from the work previously done. It has taken the novel from the perspective of psycho-geography as identity formation factor of every modern man, regardless of anydistinction.

Research Methodology

The present research work is qualitative in its nature. Its methodology is analytical-cum-descriptive under the theoretical framework of postmodern psychoanalysis. This postmodern psychoanalysis uses the concepts of William Treutt Anderson's self- a social entity and Sheldon Stryker's socialization of self. Analytical research is a specific type of research that involves critical thinking, skills and evaluation of facts and information relative to the research being conducted. In this analytical research, the researcher has used already available data, and information, and, then has analyzed that data to make a critical evaluation of the subject.

Theoretical Framework

The theoretical framework of the research is postmodern psychoanalytic theory. The proposed research work is emphasizing on the concept of

'psycho- geography' in postmodern psychology and its application in the formation of social identities of individuals. Theoretical concepts of Guy Debord, who defines 'psycho-geography' as organized or unorganized effects of land on the psyche of man, William Treutt Anderson's self- a social entity and Sheldon Stryker's 'socialization of self' accomplish the whole research. Psychogeography seeks out the effects of geographical milieu and environment on the thoughts, beliefs, values and behavior patterns of individuals. Every patch of land fixes set norms and formulas in the psyche streams of its residents and with reference to these, the residents determine the identity of the new comer. Under the conceptual framework formulated by Guy Debord, William Treutt Anderson's self- a social entity and Sheldon Stryker's socialization of self the research work explores the mechanism of identity formation while straining on the social identity formation of the individuals under the magnetism of 'psycho-geography' in Ellison's *Invisible Man.*

1.   ANALYSIS

This study has explored all the features of the narrator that form the protagonist social identity under the concept of psychogeography. These features cover the personal and social aspects of his life. He encounters identity profusion in an alien land, in the north of America

> "Throw the lousy bastard out!" "Now, wait," I said.
> "They become louder, threatening.
> "Respect the chair!" the chairman shouted. "We're a democratic union here, following democratic—"
> "Never mind, get rid of the *fink*! (Ellison, 2001, p.220).

When the protagonist makes a shift from his native place to an alien place, everything becomes problematic for him. The situation through which he passes is entirely obscure and opaque for him. He finds himself immersed by the new situation and new kind of people. Though he is still in his own country but he senses the place as wholly a strange place. He mutters that "in the South everyone knew you, but coming north was a jump into the unknown" (Ellison, 499). These lines have been spoken by the white men who are members of trade union in the company of Liberty Paints. The narrator gets job in the company and the same day he works in two departments. Due to his poor performance at one department, he is transferred in another department. At first he works with Mr. Kimbroo who does not guide him properly, and fires him out of his section for spoiling paints. His work in the second section is under the supervision of

Mr. Brockway. After the half time, he goes to take lunch from the locker room where he encounters an experience of identity formation, a socially-constructed identity allured by psychogeography. Each of the union members tags with him a different social identity. He is identified as a fink only on the base of his ignorance from the meeting. In his identity formation, partial role of his supervisor is also kept in view "anybody that would work under that sonofabitching, double-crossing Brockway for more than fifteen minutes is just as apt as not to be naturally fink-minded" (Ellison, 221).

Here, I point out the strong geographical effect on the psyche of factory workers. Geographical aspects have built a fixed criterion in the minds of workers of Union to identify the narrator. They formed the identity of the narrator without knowing him, his status, and his behavior and gave their statements only after knowing the name of his foreman. They did not even allow him to speak "and they had made their decision without giving [me] a chance to speak for myself" (Ellison, 223). This was the phase where he realized the actual state of his living. His unconscious fear of multiple selves was entered into his consciousness. The group, he came across, was antagonistic in determining his social identity without giving him a chance to communicate with them. However a few among them showed a different attitude by stopping others in forming their judgment "we don't want to make the mistake of judging the worker by his foreman" (Ellison, 220).

The effect of psychogeography is much more strong on the union members "we want you to understand that this is nothing against you personally. What you see here is the result of certain conditions here at the plant" (Ellison, 223). The whole situation is ironic; all the union members are shattering the imagined or perceived self of the narrator by assigning him a new identity, a negative identity designed under psycho-geographical strand. Their plea against the misjudgment is that the narrator's new identity is neither due to any of their personal grudge with him nor due to his race. It is just because of certain condition and that is, he is working under the supervision of Mr. Brockway.

Anderson's concept of self- a social entity is the ground where the protagonist's social identity is formed. The current society is having its own requirements and demands. It is going through consistent change. Every person in society is moving with his own concepts of marking identity of other individuals, new comers who belongs to some other group. Union members and their leader present practical model of

socialization of self. They make the path of the narrator coarse and spiky by dividing his identity into bits and pieces. Firstly they do not acknowledge the personal identity of the narrator. Secondly they shape a new social identity- an identity that has no link with his personal identity.

The residents of the society have internalized the norms of society to identify outsiders. Those individuals who are part of city life get habitual to consistent change and accept it. On the opposite way, the individuals who are at a far cry from the city life, find themselves in a fix and get it on their nerves. They are engulfed by the phenomenon of identity profusion which entangle their concepts and thoughts. This phenomenon is at the base of postmodern psychology which claim that "identity is a social product and that people in different kinds of societies have quite different kinds of identity-formation experience" (Anderson, 35).

The instinct behind assigning the social identities to new comers is to maintain their (natives') indigenousness. In the words of an Australian political scientist Alastair Roderick Ewins, indigenousness is "linked with the concept of identity. To identify oneself as indigenous to a particular place is to distinguish oneself from other residents who are not (1995, p.148)". The process of identity formation under psychogeography lies deep in the instincts of every character of the novel. The narrator passes through this disgusting experience of identity formation by the union members in half time, and then on returning to work section, another social identity awaits for him:

> *"Union*!" I heard his white cup shatter against the floor as he uncrossed his legs, rising. I knowed you belong to that bunch of troublemaking foreigners! I knowed it! Git out, he screamed. "Git out of my basement" (Ellison, 224).

Here is the formation of another socially constructed identity- social identity that is formed under the powerful influence of psycho-geographical factors. Standards of judgment in psychogeography may vary from trait to trait. This phenomenon of identity formation depends on the geography (land) of a specific area. It covers all the belongings of an individual to identify him in the society. His possessions might be his qualification, his working place, his companions, his behavior, and thinking patterns. One of these traits is considered important for identity development and all the remaining are neglected. These lines are spoken by the character of Mr. Brockway who is the supervisor at gauges section. He is well trained and masters of the machines. These lines are referred to

the narrator who is being suspected by his supervisor. After passing through a dejected phase of being named as a fink, the narrator confronts another hyper tensed situation. His supervisor, Mr. Brockway, accuses him of be a partner of foreigners who, in his view, conspire to clutch his job.

Mr. Brockway is a complicated person with multi-dimensional complexions. His complexions induce him to identify the narrator. His personality is consolidation of superiority and inferiority complexions at the same time, one overwhelming the other. His superiority lies deep in the fact that he has been in the factory for 20 to 25 years and no man has power enough to throw him out of his domain. He has given his best to the work and feels proud on the status that he stands on in the factory. He openly challenges everyone to handle the machines better than he does. He relies on his significance "we the machines inside the machines" (Ellison, 217).

Secondly, he has major contribution in suggesting an outstanding title for the paints. He is in good relationship with his employers but within this context, there are certain hostile forces which want to cut him off. His superiority complex compels him to behave awkwardly with the new comer and consider him as his subordinate. He keeps an eye on his every single movement to degrade him and proves his mastery to the newcomer. He probes deep into his personal details: his qualification, his relatives and his schooling. On the confirmation of the narrator's incomplete education, he resumes his boasting.

Mr. Brockway is all in all at the work place and this is his superiority over others. At the same, another instinct overwhelms him that his opponents want his withdrawal from the office. He rarely feels that he lacks in something– something that is vague and ambiguous. He develops the link of the narrator's arrival with the conspiracy against him. He doubts the narrator as a spy who works for his adversaries. His possession for the place has left him empty- minded. His unconscious rules him when he notices the earth, shifting beneath him.

The narrator's identity as a foreigner, spy is formed in the context of psycho- geographical circle. The supervisor does not go for his personal trait, his mannerism, his behavior and his knowledge. He judges him on the base of his negotiation with union members. The narrator does not converse with the union members intentionally. His unintentional conversation with union members becomes his fault and he has to pay the penalty for it. The supervisor turns the tide and makes it a plea that the

young ones are not able to handle the gauges properly. He mentally tortures the narrator and physically harms him to the extreme point "it was a fall into the space that seemed not a fall but a suspension. Then a great weight landed upon me… my head pressed back against a huge wheel, my body splattered with a stinking goo" (Ellison, 230).

The judged status of the narrator on the base of his social encounters leaves him spell-bound and depressed. First he is taken as a fink by the union members then he is considered as foreigner by the supervisor. The time of just one and half an hour throws the narrator out of his mind "he registers with his senses but short-circuits his brain" (Ellison, 94). The narrator in a fit of fury tells the whole situation to the supervisor and rebukes him, union members and the whole setup "you people must be out of your minds. No sooner do I get back down here than you start yelling that you're going to kill me! What's going on! What have you got against me? What did I do?". (Ellison, 227) The protagonist's supervisor communicated with him at a stretch about his schooling, qualification and native place. He observed minutely his behavior and manner as well but in the last, the narrator's identity is again set through the social relationship. The very identity of being a foreigner is psycho- geographical formation of identity. Any person in relation with union members, according to the supervisor, is either a foreigner or a spy.

As psychogeography sets certain traits in the minds of individuals to identify the new comers so are here the various social features which shape the psyche of the supervisor. His possession for job, his complexes and his sense of ruling at place has blurred his vision and fixed his mind only on one angle- to identify any person who meets with union members as a spy or foreigner. This experience of identity formation gives him the clue of upcoming social identities. "Shhh, don't be a damn fool," Brother Jack Said sharply. "We're not interested in his looks but in his voice. And I suggest, Emma, that you make it your interest too…". (Ellison, 303) Good proclamation is another distinct trait of the protagonist's character and it also becomes his identity mark in the group. The conversation in these lines is between two members of Brotherhood organization.

A few members of Brotherhood organization offer the job to the narrator after listening to his oration in some procession. His style of speech and convincing arguments attract them. They think the narrator's participation in their group essential for increasing the membership of the group. The organization works for the welfare of Harlem people and their up-gradation in the society. Its motto is to work for a better world for all the people. The only hurdle in the progress of their group is their rival, Ras

who is witty enough to convince the people with his oily tongue. To compete Ras, they are ready to include the narrator in their group while ignoring all of his other personal traits.

In the very first meeting, the narrator realizes his social identity formed by the group members "I felt extremely uncomfortable… no one paid me any attention. It was as though they hadn't seen me, as though I were here, and yet not here" (Ellison, 2001, p.301). The narrator understands his position, where does he stand in the group in the very first meeting. He develops his aim to keep up appearances to retain the Brotherhood interested in him. He willingly enters in the actual phase with socially constructed identity to ensure his job.

Before the membership of Brotherhood, the narrator was living in the virtual phase with his perceived or personal identity. He adapts himself in the new society by accepting all the rules and regulations of the group. He quits the old ways of his living and develops a new schedule for him even he organizes his nights. The narrator gets his new identity and name written on a page. He is asked to internalize the name "get it down so that even if you are called in the middle of the night you will respond. Very soon you shall be known by it all over the country" (Ellison, 2001, p.309). The narrator senses sudden and abrupt identities within a short span of time at Brotherhood. At first, he is identified and introduced in the group as good speaker. He is stunned on being identified in terms of goodness. At the second time in the same group, he is identified in negative terms as a disloyal and selfish member who takes the whole credit of success to his own. It is again viewed in the light of psyche level of the organizers who use the speaking power of the narrator but does not want to reward him just because of class issues.

Through the course of his working in the group, he changed himself to be in good terms with his employers. He thought "they accepted me because they felt that colour made no difference, when in reality it made no difference because they didn't see either colour or men" (Ellison, 2001, p.508). This painful reality traumatized him. He found himself standing in the chaos, at nowhere. The most heart rendering of all the issues was that he adapted himself according to the demand of the group without showing any slight resistance. They demanded change in his name, he opted that. They demanded change in his clothing and style, he (without any hesitation) changed himself to increase the integration level.

The protagonist goes to the extreme level to remain in the good books of the organizers but in the last he gets the idea that he has no value and worth

for them "for all they were concerned, we were so many names scribbled on fake ballots, to be used at their convenience and when not needed to be filled away" (Ellison, 508). They used the narrator for their specific purpose and after their need was fulfilled, they expelled him out of the group. After wasting time of 25 years, he comprehends the reality of his self "reality is as irresistible as a club, and I was clubbed into the cellar before I caught the hint" (572).

The protagonist's inclusion and exclusion from the group happens under the powerful influence of psychogeography. Effects of environment are much stronger on the psyche of group members who never identified the narrator in terms of their group member. They always considered him as an outsider to whom they used according to their need. On the other side, the narrator suffered a lot to please the employers but bore no fruits for his efforts. Without knowing the strong influence of psychogeography on the formation of his social identity, he kept himself busy to achieve the rewards and appreciation of the organizers. In case of failure, he pondered over the problem at the root level and the problem was "I always tried to go in everyone's way but my own. I have also been called one thing and then another while no one really wished to hear what I really called myself" (Ellison, 573).

Through the course of the novel, he puts on the mask of multiple social identities allotted by the various sectors of the society. A stage appears in his life, when he starts mocking at the idea of identification, "What on earth was hiding behind the face of things? If dark glasses and white hat could blot out my identity so quickly, who actually was who?" (Ellison, 493).The process of social identity formation is not easy to comprehend by the individual being socially identified. Again here, psychogeography uses its power to shape and model the identity of the protagonist.

The narrator gives out following ironic statement resultant of bitter fact of identity formation. After reaching the level of self-actualization and self-realization that "outside the Brotherhood we were outside history; but inside of it they didn't see us" (Ellison, 499), he intended to boost up his position in the group. Despite of all his efforts to prove himself as the best member, he is excluded from the group. His expulsion from the group is due to his speech delivered at the funeral procession of his friend. His words left deep marks on the hearts of people and enhanced their moral spirits which went against the sinister motives of Brotherhood.

The protagonist's former identity as a good orator in the group is replaced with the later identity of a non-eligible group member. This notion played

with the psyche of group organizers that the protagonist must be excluded from the group because of his disloyalty to the group. They think him to be a partner of Brother Clifton–a traitor on whose procession he delivered a prompting speech. It was again the factor of psychogeography that turned the tide and excluded him out of the group. The members of Brotherhood organization grew a sense of enmity against the protagonist. On the other hand, he also faces the opposition of Ras – the destroyer. At one spot, he is chased by Ras' supporters, he starts searching for a safe and sound shelter "at the first hat shop I went in and bought the widest hat in stock and put it on. With this, I thought, I should be seen even in a snowstorm – only they'd think I was someone else" (Ellison, 484). The wearing of hat made him Rinehart for the rest of the world.

The narrator knew the reality that his identity to others is not more than invisibility but to make his side safe, he puts on hat. The hat turned his identity into someone else's for everyone. Everyone was at fault in judging him. This activity proved a source of recreation for him along with being a shelter spot. He enjoyed misjudgment of people. He also satirizes the situation that if putting on a hat can turn one into someone else, then who is who? He has entered into the situation where he has left relying upon the judgment of others. He questions the worth of identity and a fixed status of identity.

The protagonist accepts the fluidity of the world "the world in which we lived was without boundaries. A vast soothing and hot world of fluidity, and Rinehart the rascal was at home in it" (Ellison, 489). He admires Rinehart for harmonizing his multiple personalities. He concludes his identity as not to be a fixed identity as truth is not mere than a lie. His personal identity is worthless before his social identity and his social identity is how he is looked at by the very society. He internalizes the fact that there is no fixed criterion for determining social identity of modern man. It goes on changing with a change in society as William Truett Anderson claims, "Realities change, selves change" (Anderson, 5).

The second character whose identity is a psycho-geographical identity is Mr. Norton who is a white trustee at Negros College. His identity determiners are vets at the Golden Day who say "To some, you are the great white father, to others the lyncher of souls, but for all, you are confusion come even into the Golden Day" (Ellison, 93). It is the effect of geography on the psyche of the vet, which results into the confused identity of the white trustee. Though he fixes a social identity for him but he leaves Mr. Norton into a chaotic state by putting him into the circle of

identity profusion. The vet's statement is the clear predicament of identity formation under the charisma of psychogeography. His statement highlights three identities of Mr. Norton at the same place depending on each identity determiner's derived sensation from the land. For the very vet, Mr. Norton is confusion but at the same place, outside the Golden Day he might be great white father or lyncher of souls.

CONCLUSION

Research concludes that in modern times, psychogeography is the major factor in identity formation. Personal identity of each character in the novel is swapped by his social identity and psycho-geographical sphere is key determiner of social identity. Every identity determiner in the novel fixes social identities of others according to set criteria imbued by the very land. Geographic state is alike but its impacts are diverse on the psyche of identity determiners which resultantly cause identity profusion. The protagonist's identification on every spot in the North and Mr. Norton's identification at Golden Day, both are resilient sign of identity formation through psycho- geography. It is not their status, their class, or race that defines them in society but the identity modelers' relation with their land that decides who they are. Hence, it is concluded that identity formation is no more the asset of racism or classism in the novel but the outcome of invoked sensations of land on the determiners' mind pattern that gives multiple perspective of identity to one individual.

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