

Chapter I

Growing Up: Identity Formation of Western and South Asian Young Adults

Growing up is more than learning how to act in public. It is learning how to make right choices, especially when no one else is looking. It is the term used for transitioning from childhood to adolescence. It is character of gaining perspective on position and importance in the universe, adequately caring for own needs and the ability to effectively communicate needs and feelings to others. It is also a stage in one's life where they begin to see the long-term consequences in life, instead of just the immediate. Growing up is accepting responsibilities. Prior to that, one has parents to bail out and take care of. They take on that responsibility. Even still living with one's parents, still grow in responsibility by doing things like getting a job, going to school and fully applying oneself, being a safe and courteous driver, showing respect to others in daily transactions, paying bills in full and on-time and so on. New friends are formed through study and work and a young person may move into a different friendship group that which they have in high school. Friendships are based on the feelings of reciprocity, differing values and the varying life stages in which one can be at young adulthood.

In early adulthood, an individual is concerned with developing the ability to share intimacy; seeking to form relationships and finding intimate love. Sometimes the relationships formed in adolescence carry into adulthood. When these relationships end it can be a lonely and confusing experience. If they remain with partners for a lengthy period of time, they form sustained identity in conjunction with the relationship, therefore it is not uncommon for young adults to experience confusion in regards with their identity at the end of a long term relationship.

The experience of adolescence is so filled with pain, trauma and turmoil that our conscious minds suppress it. The life of a young adult is like a rollercoaster that lasts for years (Hine 2). With emotional ups and downs and in and out, a young person can feel on the verge of something- anything-long after puberty sets in. Early adulthood is a period marked by changes and growth physically, mentally and emotionally. As well as growing taller, starting to shave or having periods, young adults of this age start to think and feel differently. They make close relationships outside the family, with friends of their own age. Relationships within the family also change. Parents become less important in their children's eyes, as their life outside the family develops. Real disagreement emerges for the first time as young people develop views of their own that may not be shared by their parents. Young adults spend a lot of time in each other's company. Although this can be irritating to parents, it is an important way of becoming independent. These friendships are part of learning how to get on with other people, and gaining a sense of identity that is distinct from that of the family. Parents often feel rejected, and in a sense they are. But this is often necessary for young adults to develop their own identity. For the first time in life, parents are not the most important to them. The sense of shock will pass, but they may need a while to adjust to the new state of affairs. Young adults and their parents complain about each other's behavior. Parents often feel they have lost any sort of control or influence over their child. Young adults want their parents to be clear and consistent about rules and boundaries but at the same time may resent any restrictions on their growing freedom and ability to decide for themselves. Parents may sometimes feel that they have failed. However, whatever is said in the heat of the moment, they play a crucial part in their children's lives. Helping children to grow through adolescence can be profoundly satisfying.

Growing up like a lot of other aspects of evolving identity can be thought of as a spectrum. The feeling of moving from childhood into adolescence can have many

appearances and may also change for the individual throughout their lifespan. To that end, both physical and mental changes in the body and attributes acquired over time likely contribute to the feeling and experience of growing up. While various cultures may define adolescence differently, in the U.S., many professionals tend to describe maturity as a range of behaviors and abilities. A person's ability to learn from mistakes, take accountability for their actions, appreciate reality of the present while also planning for the future can all demonstrate capacity for emotional and intellectual maturity. A difficult time comes and goes, but most young adult does not develop serious problems. It is worth remembering when things are difficult. Young adult schedules are such that they live with a lot of stress. Parents expect their kids to live in schedules of multitask, prioritize time and to be efficient in the use of time, and to be efficient in the use of time. They want their children would be, in some important ways, different from themselves and to commit their money and attention and their children's time for the preparation (Hine 96). Young adult is hurried out of childhood and still miss out a lot of simple pleasures of growing up, of innocent fun and happy experiences. Parents need to agree between themselves about their basic values, rules and support each other in applying them. It is difficult for a teenager to respect parents who are always each others' throat or undermine each other. A common trap for parents is to ally themselves with their child against other parent. This usually leads to constant solution e. Young adults needs to know that their parents do not automatically jump down their throat with a judgment, criticism or routine advice.

The work explores about the young adult. Although, the novel can be viewed from different perspective, the basic focus of the researcher in the novel will be to analyze encounter between American and South Asian of identity formation of young adults. The linkage, contradiction, similarities, dissimilarities between western and non western young adult has been assessed in the studies. *Peak* (2007) is a young adult novel by Roland Smith.

Smith has written the novel in first person point of view. Novel opens with the identity of a fourteen-years-old boy Peak Marcello. Peak describes his identity writing in his journal for an assignment for his teacher, " My name is Peak; Yeah, I know; weird name. But you don't get to pick your name or your parents" (1). Self identity is the main focus of young adult, so Peak also wants to create his own identity. Peak is an amazing guy both in his reasonable and unreasonable way he poses in the novel. He loves his family a lot but also thinks that he sometimes feels lost and confused at the same time. He reveals his deep compassion for his mother; he is also very close to his step-father Rolf, who takes him as his own son and finds his deep love for half-sisters. Even though he has all the family love in the world, Peak still feels incomplete; he decides to attempt his void. He pushes his family limit by climbing the New York skyscraper. Peak tells the story of a boy becoming man. It begins in New York where Peak Marcello is caught by the police while climbing a skyscraper. Fourteen years old Peak is arrested for illegally climbing a skyscraper in New York City. Facing imprisonment, his only other option is to leave the country and live in Thailand with his father, Josh Wood, who Peak has not seen for seven years. Peak and Josh leaves New York and head to Thailand. However, Josh reveals that they are not travelling to Thailand, as he told the court, but actually going to scale Everest. His commercial father plans him to scale the Everest as world's youngest climber to promote his business. So they travel to Nepal. At their hotel, Peak meets a retired Sherpa named Zopa and a Nepalese boy of his age named Sun-jo. Sun-jo is a working boy struggling for his family and facing a hard time making ends meet. After the death of his father he is raised up by his grandfather. So he always shows respect to Zopa. When he has argument with Peak about lodging and food, he says, "we had better leave that up to Zopa. He brought me to the mountain. It is for him to decide" (76). Sun-jo is the first person Peak encounters in Nepal and be friend. Then they travel to Tibet along with two Sherpa brothers named Yogi and Yash. During their journey Peak and Sun-jo becomes very

close. Once they arrive at base camp, Peak gets reunited with Josh and also meets a reporter from New York named Holly Angela, who is also making climb with him. Josh also invites a film crew along, and Peak suspects that his father is using him to promote his company and whisked him away to Everest in order to garner publicity for his business. This is the spark needed to jump-start his business, but Peak does not like that he is being used by his own father. Later Peak finds out that one of the people who monitor the climb has brought his grandson who is fourteen too and trying to summit the mountain like him, he sees this challenge while other people see Sun-jo, the grandson as an inferior climber trying to subjugate the trip. Peak gets angry at Sun-jo for not telling him all of this, since they were good friends. He also thinks that Sun-jo is trying to compete with him. Peak, Sun-jo and other climbers face many challenges along the way to the summit of Mt. Everest. They encounter steep ice fields, freezing temperatures, roaring blizzards, obstacles from Captain Shek, a Chinese security manager.

Zopa informs Peak that he is ready to reach the summit. He gets excited, and reveals his plan to the paying climbers in Josh's troupe. They get furious that the resources have been wasted on an inexperienced boy, and Josh initially appears to agree and says that Peak will not climb to the summit. Peak, disappointedly gets into a truck from Josh explaining that it was all a farce, and Peak would be climbing to the summit after all via an alternate route with Zopa, Sun-jo, Yash and Yogi. It is soon becoming clear, however that the alternate route is taking to preserve their secrecy is more dangerous. Sun-jo's axe breaks on an ice fall and Peak risks his own life to save him. He also comes to know that Sun-jo's father died while rescuing Josh. Peak and Sun-jo learns about each other during the journey. They learn the importance and meaning of friendship, so they get closer to their peer groups than adults. They realize the importance of life and family and learn to think of others. The shocking and surprise event takes place when Peak realizes and delighted through morality and ethics. Peak

is ten feet away from the summit; he stops and waits so his friend Sun-jo can reach the summit before himself. Peak does this because just then he realizes that Sun-jo needs the fame and money so he pays for his sisters to stay in their boarding school. Peak also realizes that he does not have a good reason for reaching the summit. If sun-jo reaches the summit, he no longer has to live under the poverty. Peak also felt he was paying the life debt for what Zopa's son had done for Josh. At first Sun-jo is a friend and then an enemy and a friend again. Sun-jo and rest of the team scales the summit. Sun-jo then climbs down the south side into Nepal, for he is a Nepalese citizen, and Captain Shek cannot arrest him. After a quick goodbye to Josh, Peak returns home in time for a birthday party of his sisters. Peak gets reunite with his family, then returns to school where he is asked to turn in the notebook containing the story of his climb. They both get mature, physically, mentally, emotionally strong and one-year-old at last.

Novel mostly revolves around the American boy, Peak and Nepalese Sun-jo. Peak finds himself unsecure in New York. New York is not safe place for Peak. So Peak finds safe place as Kathmandu, Tibet so he moves there. Jo-Ann Carhart explores "When Peak is arrested for climbing the Woolworth, take him to Thailand where teenagers arrives in Kathmandu, he is whisked off to a Tibetan base camp where he soon discovers his father's plan to make him the youngest person to summit Mt. Everest" (72). Peak was accused of breaking social rim in New York but in east, he is offered to be under law and create his new identity as youngest climber. So Peak co-residence from West to East in search of shelter seems to be his new recognition. An American boy living in materialistic world accepts the remote and agrarian climate, geographical intricacy, local peoples. A person who is surrounded by only family members be a good friend of the peoples of strange land. Although they are of same age but of different country, culture, religion and so on. So their identity, dream, passion, mission differs from one another but also they co-operate with each

other from the beginning of journey to the end. They share their problems, issues, with each other and also find out the solution. They both possess similarities and different qualities in formation of their identity. American boy living in materialistic world accepts the remote and agrarian climate, geographical intricacy. He easily adopts the forceful migration and changes into adventure. A person who is surrounded by only family members be a good friend of the people of strange land. Similarly, Sun-jo also faces many challenges and difficulties during journey. He is surveillance by Chinese soldiers to prohibit from climbing the Everest. On the other hand, he gets chance to perform in front of media which creates enmity with Peak. Vick Reutter explores "Media crew gathers at the base come to cotises the climb, and an overzealous Chinese police captain doggedly searches for passport violations and underage climbers" (160-161). They both suffer due to adults intrude rise and fall, pain and joy, simultaneously occurs in their life. Josh, Captain Shek tries to bind and limit Peak and Sun-jo but they escape from them and create their own boundary and limitation. Clash and collaboration between two young is implicitly in the novel.

Overall novel explores the complex relationship between Peak and Sun-jo's identity formation and expose the co-existence, almost erotic relationship between western and non-western and the way these perverse relationships pro up the cultural system as a whole.

The importance of military service, second world war and its aftermath, family conflict, increase in divorce are the cause of young adult leaving home in U.S.A. (Gautam 7). Home leaving is for young adult is closely related to becoming an independent and motivations that have caused young adult through twentieth century. Leaving home may occur as a result of parental morality, increased personal or financial opportunities outside the home or social expectations or rules requiring that the young adult live away from parents. Young adult is either voluntary or involuntary separated from their parent's home. Involuntary home-leaving occurs when both parents die or when poverty leads to disintegration of the family household.

In contrast, young adult leaves their parent's home voluntarily when they choose to attend school or work away from home, join the groups or violate social rim or establish an independent household from that of their parents. Leaving home also signals the transition from childhood to young adulthood. Masculinity is overvalued in U.S.A. males are high number for leaving home. Most of the boys of the family members live outside the house in their transition from childhood to young adulthood. So, male members are affected in large numbers for leaving home.

America created the teenager in its own image-brash, unfinished, idealistic, crude, energetic, innocent, greedy, and changing in all sorts of unsettling ways. Teenagers occupy a special place in the society. They are expected to break some rules (Hine 10). America is always trying to explore out. They popularize everything they produce and one is free to experiment in U.S.A. so they always focus their citizen in it. Young adults are exploring life. They are focus to create self-image, identity of their own. No matter where they do good or bad but they should create identity. To be noticed is a big dream of teenager of U.S.A. to be recognized and create self identity young adult leave home.

Parents in the U.S. A. are more likely to have conflict in their relationship with their adult children than are parents in other countries. Relationship between young adult and their parents during the transition to adolescence are scant. (Aquilino 8). They report more tension with their mother than their father- particularly about personality difference, interfere in their private affairs, unsolicited advice and so on. It may be that they feel their mother make more demands for closeness. So, they prefer and keep good relationship with mother rather than father. Another issues of being closer to mother is high divorce rate. Father gets marry with next woman and be far with family. Divorced father is less likely to be involved in exchange of support with children than are divorced mother or married parents. Mother also gets marry for family support. Remarriage benefits the offspring economically and socially. It helps in

raising the offspring's standard of living and providing additional social support. The availability of social support is an important aspect of the broad cultural dimension of individualism and collectivism. Individualist cultures encourage personal independence, value autonomy and tend to be more hedonistic than collectivist cultures. Collectivist cultures encourage interdependence, stress the importance of obligations to others rather than self-interest and encourage harmony within others rather than autonomy.

Thomas Hine explores, "I found myself as a beginner, practicing a craft that I'd learn better, making some mistakes that I wouldn't make now" (2). Mistakes are young adults' great teacher. They experience life when they leave home and try to fit in alien land. They go through very severe condition to death. They feel their family very comfort and finally return back to home. U.S. young adults who leave their home at their adolescence period finally get back to their home and get reunite with their family. Failure, unsuccessful life in alien land is also the cause of returning home of young adult.

South Asia consists of many diverse ethnic groups; the variations within each cultural group about typical child-rearing practices in South Asian families. Economical, social, geographical status creates variation in child-rearing. To understand South Asian parenting and child rearing practices, first need to understand the cultural values and beliefs that influence parents, especially regarding family life and interpersonal relationships. Traditionally South Asian tend to have a large extended family, usually up to three or four generations living together (Kurian and Ghosh 24). Family is an individual's religious, economic, political and social core. It is the first loyalty and primary obligation. Family obligations mean that members must care for each other. Family relations and functions are clearly and elaborately defined. Mutual two ways obligations connect families, helping them with tasks such as parenting and creating strong bonds. Children are taught early in life about the importance of relations and obligations within the family and society. As children mature,

they develop a moral obligation and primary loyalty to the family. Parents teach children to do things that enhance the family name. In traditional South Asian families' father's role is primarily to provide material support for the family, while the mother's role is primarily to take care of children. Grandparents and older siblings also help to raise the children. The traditional family is structured by age and gender. Males are usually dominant and authoritarian. Father is considered to be superior in all matters. Communication from father to mother and parents to children tends to be one way and top down. Children are expected to listen without questioning when parents speak to them. Any questioning or talking back is considered disrespectful. Father does not usually start a conversation with his children. He tends to be distant, so when he does intervene, he is more effective in controlling children's misbehaviors. This takes place until child grows and become young adult. Education is considered more important for young adult until recent years. Male young adult plays and hunt for birds and animals. By age twelve they have complete responsibility for younger siblings, in addition to helping with household chores. Parents discipline their young adult by positive role modeling and by explaining to them what they did wrong, why it was wrong, and what the consequences are misbehavior." Good" behavior for children means obeying parents and elders, "bad" behavior means stealing, being lazy, smoking, drinking, not being respectful or always going out. Society is considered as second home of young adult. They are taught to be involved in social work which takes place in their localities. Religion, culture, traditions, norms and values are considered key terms of building life which they learn from family and society. Their responsibility for society is equally importance as their family. Society teaches to be co-operative, friendly, philanthropic, and altruistic. Society is an institution which checks and balances the life of young adult.

Identity is socially, historically, culturally, geographically constructed concept.

Adolescence learn about their identity and identity of others through interactions with family,

peers, organization, media and other connections they make in their everyday life.

Throughout the whole novel two boys do not let their identity in crisis. They go on developing it and always remain aware of it. They do risky task to save the life of other people. They encounter with many obstacles like: social rim, adult's institutions, meeting several people, gaining knowledge of each other's religion, culture, which helps to lead maturity and identity. All the incidents which takes place from the beginning to the end of the novel are sufficient for their identity formation.

Chapter II

Theoretical Perspective: Abjection and Adolescence, The Uncanny, Heterotopia, Mirror Stage and Bildungsroman

Identity development means awareness that makes them feel they are separate and unique individuals. First indications of this awareness are evident in the infancy period when children begin to recognize themselves (Erikson 10). For example: Place a dot of rouge on a child's nose, two-years-olds who see themselves in a mirror will touch their noses. That is, they recognize the reflected image as themselves. Also, the words "me", "I" and "mine" emerge very early in children's language. These findings are consistent with Erik Erikson's psychological stage of autonomy versus shame and doubt, when infants establish their identity as independent person. Identity formation is the development, which is regarded as a persisting entity in a particular stage of life, by which a person is recognized or known. This process defines Young adult as opposed others and themselves. Pieces of the adult identity include a sense of continuity, a sense of uniqueness from others, and a sense of affiliation. Identity formation clearly influences self image by which they think of his or herself as a discrete and separate entity. This may be through individualization where by the undifferentiated Young adults to become unique or undergo stages through which differentiated facets of a person's life tend toward becoming a more indivisible whole.

Young adult often described synonymously as adolescence is defined as the years between the onset of puberty and the beginning of adulthood. During adolescence, an individual continuously grow physically, cognitively, emotionally. Body grows rapidly in size and the sexual and reproductive organs become fully functions (Hine 5). At the same time, as adolescents develop more advance patterns of reasoning and a stronger sense of self, they seek to forge their own identities, developing important attachments with friends rather than parents. They seek independence and develop new social relationships, and increasing

senses of responsibility changes that occur during adolescence involve the further development of the self-concept and the development of new attachments. Young adults who until then strongly attached with parents move increasingly away from parents and get attached to peers. They create their world beyond their family and house. Young adults build their identities, how they rely on group or peers to help them do those. Their identities are defined by the group they choose to be a part of. The friendship groups which are an important part of the young adult allow them to try out different identities and provide a sense of belonging and acceptance. Another part of young adult is learning social identity, the part of the self-concept that is derived from one's group memberships. Self-concept is the sum of a being's knowledge and understanding oneself. Young adult defines their identities according to how they are similar to and differ from others, finding meaning in the school, gender, society where they belong to.

The process of developing an identity begins with the infant's discovery of self, continuous throughout childhood and becomes the focus during adolescence (Hine 8). Identity is multidimensional and may include physical and sexual identity, personal, occupational, religious, cultural and ethnic identity. The term identity has also been used to refer many different phenomena, including people's goals, values and beliefs: group membership and roles played in the larger society. Social, psychological and sociological perspectives hold that individuals have multiple identities. For example: One can be black American planning to be doctor in future. These various aspects of identity come together to define who one is – although, certain group members like gender, ethnicity, nationality can increase or decrease the chances that one will be able to attain personal goals. Adolescence explores these dimensions and usually make to certain aspects of their identity as they move into early adulthood.

Self identity is a fundamental psychosocial task for young adult. According to Erikson beginning in their early teens, young adult starts to ask questions such as "Who am I?", "What am I doing in my life?", "What kind of relationships do I want?", "What kind of work do I want to do?" and "What are my beliefs?" (12). The consideration of alternative possibilities often coincides with the advent of formal operational thought during adolescence. As young people develop the ability to consider an abstract idea such as who and what they could be, they may begin to imagine new and different possibilities for themselves. Questions of identity can rise at many points during life span, but these issues come up most commonly during the adolescent periods. It is characterized by identity confusion. Identity confusion over time is associated with not knowing who one is and where one is headed, versus feeling lost and mixed up. Overall, a confused sense of identity is linked with a positive outcome both for individual and others. Self identity often includes a sense of continuity, uniqueness and affiliation. Adolescence has some sort of comprehension of them as a discrete and separate entity. It is often described as finite and consisting of separate and distinct parts like family, cultural, professional and so on.

On the other hand, cultural identity refers to which an individual has considered the personal significance of and feels a sense of solidarity with his or her ethnic or cultural group. Cultural identity refers primarily to individuals who migrated voluntarily or arrived as refugees, to the country of settlement. Cultural constructs take on an entirely different meaning for involuntarily subjugated groups- whether they were conquered, colonized or forced to migrate to another nation against their will. Cultural identity clarity is kind of feeling a sense of bonding and solidarity with one's heritage- cultural group, which along with heritage--- cultural practices and values (Barzilai 7). Cultural identity may in fact represent a domain or aspect of personal identity and that one's personal self may include cultural elements. Individual within a given the ethnic and cultural group are likely to differ

in terms of how important the group membership is to their overall sense of identity, and this importance has been shown to be associated with person's psychosocial adjustment like self-esteem, anxiety, depression.

Moreover, ethnic identity is generally more strongly endorsed by ethnic majority group. In regions such as North America, Oceania and much of Western Europe ethnic identity helps ethnic or cultural minority group members make a sense of themselves both within their minority group and within the larger society in which that group is embedded. Ethnic identity represents the exploration and consideration of the subjective meaning of one's ethnic group, as well as the extent to which one has an emotional attachment to this group (Finance 9). Ethnic identity is generally regarded as the ways in which individuals from ethnic or cultural minority groups make sense of themselves. Within a larger society, for minority group members born in the larger society, such as Mexican American in the United States or North Africans, Middle Easterners and South Asians in Western Europe. Ethnic identity is important because it allows individuals to connect with their cultural heritage. So, every young adult grown up in such society gets influence by culture and ethnic identity. And they built such identity according to their society, culture, ethnicity function on them.

Many scholars find the identity as a tool for adolescents. Karen Coats explores that: abjection means to operate social rim. Socially abject figures are those who cannot seem to manage either the material to sustain a position in a social group (290). Term abjection has connection to adolescence. Adolescents enter into a situation where they find crisis of identity. They feel isolation and alienation with the surrounding they live. Slowly, they go away from society and built their own boundary. Abjection is a way of creating a boundary between self and others, where adolescents loves the self and hate others. They precisely elude the object person as an outsider. Coat associates abjection with adventure, "One does not know it, one does not desire it, one joys it, violently and painfully, a passion" (9). Coats

means by such statements, is that adolescents, despite of everything, continually and repetitively draws to the object. Although adolescents have no desire of attaining their goals, they go on it just for their passion despite of many obstacles. When adolescents are out of social rim then society feels their scarcity and wants them back. Adolescents are objected but also expected. So, abjection and expectation on adolescents are two sides of same coin. It is both attraction and repulsion.

Similarly, adolescence is a time of loosing parental control (Coats 44). They try to be free from parents, home, society, institutions and be close to their peers. It is a time of cultivating group. It is a desire to 'fit in' to conform. Socially abject figures cannot seem to manage their material conditions and habits or the identifications necessary to sustain a position in a social group. At the level of social, adolescence challenges boundaries. It is in-between time, a time where they feel that they are being challenged. Adolescents are both more or less sophisticated and they want to be. They challenge the borders of identity, trying to become adult without being adulterated. When the society empowers adolescence through the rejection of abjection by bringing into acceptable and public sphere, they gain maturity and identity.

Furthermore, Sigmund Freud derives the concept of "The Uncanny". According to Freud "it is a psychological concept which refers to something that is strangely familiar, rather than simply mysterious. It is ought to have remained hidden and secret, and yet comes to light" (2,4). It is something that is familiar and becomes foreign and frightening. It is dealing with something that was once familiar to the psyche but has become estrange to it, something that has been repressed or surmounted and which now appears. It is a class of terrifying that leads back to something once to known. It is a something which should be kept secret but is revealed. Uncanny is "certain things within the boundaries of what are fearful"(6). It is undoubtedly related to what is frightening to what arouses dread and horror.

It is frightening within familiar fearful situation that take place within the limited boundary. A limited area is always fearful, dangerous, and risky to young adults. Home, Society, School always creates a fearful environment to young adult. They make choices to be free and challenge to determinism. They make their own nature out of freedom where they are placed. They choose to be what they are? why they are? And all these questions leads to identity formation.

Similarly, M. Foucault presents the notion of heterotopia on different separate occasions. The first refers to textual spaces, while the other two, with close similarities, concern a rather playful analysis of particular social and cultural spaces. He describes the manner in which defined spaces which surround the subject in social existence can reduce autonomy and even sense of identity. Heterotopia takes on the qualities of human territoriality with its conscious and subconscious surveillance of presence and absence, entry and exit (24). It's demarcation of behavior and boundaries. It's protective yet selectively enabling definition of what is the inside and the outside and who may partake of the inherent pleasures. Foucault argues that prisons, mental institutions and even school are such types of heterotopias. This is because such sites are separated from their surroundings, control movement in and out of them and inside of them heterotopias are able to control them. It is an institution where individuals are placed, whose behavior is outside the norm.

Similarly, heterotopic site is not freely accessible like a public place. Either the entry is compulsory, as in the case of entering the individual has to submit to rites and purification. To get in one must have certain permission and make certain gestures. Heterotopic that is entirely consecrated to these activities of purification- purification that is partly religious and partly hygienic, such as the hamming of the Moslems, or else purification that appears to be purely hygienic, as in Scandinavian Saunas (24). It refers to scared and forbidden places. It is not freely accessible; they are entered either by compulsory means or their entry is based

on ritual or purification. Heterotopia is found in all cultures, every human group, although they take varied forms and have no absolutely universal model. The concept of heterotopia can be linked to the manner in which ideology is reproducing, creating and imposing its norm on its members. This process of social construction is known as the capacity to differentiate normal form, the abnormal and through this to constitute a groups identity as well as the private identity of each of its members.

Furthermore, J. Lacan, a French psychoanalyst explains about Mirror stage in psychological development. He offers a comprehensive model of understanding how psychological plays a role in identification of human beings. Lacan describes this as a point in development in which an infant has a simultaneous self- recognition and misrecognition of its reflection. The baby sees its image in the mirror and recognizes it as its own self as "I" (54). This is misrecognition because what the baby sees is not its own self, but a more reflection of its self. Therefore, the capacity of recognizing one's reflection as "I" is likely to recognizing one's self as "other". It is the moment that the baby is thrust from the Real into the imaginary. The child sets up in order to compensate for its sense of loss or alienation from the real order, what Lacan terms on "Ideal I". This "Ideal – I" is the reflected perfection in the mirror that the ego strives to emulate. The image of oneself establishes a disharmony between the idealizing image in the mirror and the chaotic reality of one's baby. Lacan believes that it is impossible to achieve the ideal "I" because true self image will never perfectly coincide with the idealized desired image the individual imagines for him or herself when they look in the mirror. The child exhibits an overwhelming desire to reach this idealized form of the self. The child will therefore constantly strive to catch up to this idealized image of self in life.

Further on, R. S. Rites claims that " bildungsroman protagonist has often last or isolated from his father" (17). It is because of being an orphan that the hero experiences a difficult development and therefore sets out on the quest of finding his own identity. Rites

argues that a protagonist in bildungsroman leaves his home for the liberation and for rid of corruption. When the protagonist gains the desired maturity and wisdom, he comes back to his old family in order to demonstrate his success (18). Bildungsroman relates the growing up of a protagonist who goes in search of answers to life's questions with the expectation that this awareness will result from gaining experience of the world. An emotional loss makes protagonist leave on his journey. In a Bildungsroman, the goal is maturity and identity formation and the protagonist achieves them gradually and with difficulty. Protagonist separates himself from family, school, and society and so on in order to gain an identity and maturity. Home away, collaboration with different people, challenges, altruism and so on helps to grow up. The protagonist is able to reach out and help others after having maturity and returns to his original place at the end.

Drawing on the insights from these theories the thesis relies on textual analysis of Smith's novel where two adolescents focus on their identity formation. It attempts to show how adolescents seek identity and maturity whether in society or institutions. I will use the ideas the of scholars like Coats, Freud, Foucault, Lacan, Rites for the theoretical tools to form the conceptual frame work for analyzing the novel.

Chapter III

Representation of Identity: An analysis of Peak and Sun-jo

In *Peak*, R. Smith presents the process of identity formation of Western young adult and South Asian young adult through encounter in a non-western locale. Young adults in this novel from two different geographies, culture, and religion struggle hard for identity. They both possess similarities and differences in their own way of identity formation. Sometimes they demonstrate similar quality whereas at other times dissimilar from each other. Both the protagonist learns from each other and from other people during the expedition to the Everest. One of the protagonists, Peak is captured in the beginning of the novel. He himself explores about his identity as mentioned below:

"MY NAME IS PEAK. Yeah, I know: weird name. But you don't get to pick your name or your parents. (Or a lot of other things in life for that matter) It could have been worse. My parents could have named me Glacier, or Abyss, or Crampon. I'm not kidding. According to my mom: all those names were on the list"(1).

The novel opens out with Peak introducing himself and his family. Peak finds the origin of his unique name. How he came to be Peak? Although there were many names in the list of his parents but Peak was finally chosen to him which became his identity. He finds his name quite uncommon and unique from others. To be honest, he is not sure how they chose it, he never asked them. He might be named after his parents' profession as mountain climber.

Picking a name sounds easy, but it can often prove a baffling conundrum for parents, especially with the ever-widening range in circulation. According to Jennifer Griffin, "Names that will stand the test of time, reflect your values and bring joy to your child" (12). Names are a part of every culture and that they are of enormous important both to the people who

receive names and to the societies that give them. There is a great deal of difference from one culture to another about how names are given. Among most preliterate people, names are determined according to very definite and specific rules. Generally, in cultures with a keen sense of ancestry, children get their names from the totems and family trees of their parents. In some cultures, names are taken from events which happen during the pregnancy of the mother or shortly after the birth of the child, and in others, names are derived through magic and incantation. It is a good idea to think long and hard before naming a child. Some couples discuss and research a lot and argue about the name. Other parents-to-be just hear and find they both love the sound. Majority of parents feel girls are easier to name than boys. When choosing girls' names, American parents say that they would like the name to reflect individuality and feminist. Boys' names on the other hand should convey a sense of individuality and strength. Many parents choose a trending name, or one that is popular in their locality. They are concerned to give their child a modern or fashionable name (Deluzian 1). The most popular names in U.S.A. include Sophia, Emma, and Jackson and so on. Parents over thirty-five years old are more likely to choose a classic, traditional or old fashioned name. Traditional names John, David, Robert roll through the generations to generations and are as popular now as ever before. Established, antiquated names, to be found in old books, records, and family histories have a comfortable familiar ring for many people. Similarly, younger parents on the other hand are more attracted to uncommon, unique and new names. These names mean no names already used by friends or colleagues. The new names are given either to mark important milestones in life or to ward off evil, spirits by tricking them into thinking that person with the old name has disappeared. Parents remain interest in have their children stand out. The value of uniqueness becomes more prominent. Children will be less likely to be confused with another child who has the same name. Unique name is to be different and make kids special from the very beginning. The name parents choose for their

children reflect the relationship between name and identity, parents and child and so on. So to Peak's parent might have chosen unique and uncommon name to him. Peak is the new for the western culture. It is noticeable and quite unique for them. So, this name became the identity of Peak.

Furthermore, Peak is arrested for climbing a skyscraper. So he is taken to the custody for further investigations. The detective handling Peak's case mispronounces his name and tries to find out meaning of name. But Peak quickly corrects it and briefly describes about his name. The conversation between Peak and detective is mentioned as below:

"When he finished he scooped the stuff back in, then looked at me and shook his head.

"You messed up, Pete."

"Peak," I said.

"Like in mountain peak?"

"Right."

"Weird name"(9).

The detective asks the name and finds the boy as Peak. He mispronounces the name and Peak immediately corrects it. He compares Peak with mountain's "Peak" means his name is as great as, as high as mountain. He is not an ordinary Peak but unique and extraordinary "Peak". Detective compares real Peak with imaginary Peak. He finds no difference between real Peak and an imaginary peak. The boy named Peak seems to be the resemblance of mountain peak.

Peak finds problem in the way his name pronounced because it affects his inner sense of identity. He finds a huge difference between his name and the name pronounced by the

detective. "A person's name is to him or her sweetest and important sound in any language" (Russell 5). Name is the main thing people ask for when they meet. It is the most important means by which someone identifies and refers to individual. A person's name is the doorway into their world; a person's name has the power to open a connection into their world, a connection to show who they are. It grabs the attention towards an individual and also be able to remember a few things that are said just before name is mentioned. Name holds the power to shape self-esteem, identity and the influence how individual is seen and treated by others. Names have been proven to affect everything from self-confidence to self-reliance. Names set up certain exceptions and can influence people who put a lot of weight on first impressions. Person with unusual names are more strictly than with common names. U.S.A. has very few laws governing given names. This freedom has given rise to a wide variety of names and naming trends. Cultural diversity in U.S.A. has led to great variations in names and naming traditions and names have been used to express creativity, personality, cultural identity and values (Larson 20). Sometimes names confuse the people. It is when other mispronounces or unknown about its meaning. Many people take great care to make sure they pronounce another person's name correctly, especially in introductions and enquiry. The reason for this concern is that people generally resent the mispronunciation of their name because mispronunciation amounts to a distortion of their identity. Many people love their name and get angry when someone mispronounce and misspell it. Name is an extension of individual and individual is a part of it. The sense of personal identity and uniqueness that a name gives to adolescence is they are important to society and about the effects they have on in everyday life. In a real sense, adolescence are consumers of names and they have a need and right to know about the psychological, social, legal, religious and ethnic aspects of their names. The use of person's name acknowledges their identity. Name has unlimited power over, them, that all names have power and individual should be careful to whom he/she

divulge his/her name. Name attracts attention of others when it is pronounced or written because it indicates how well other knows an individual. So, Peak an unusual name to western is mispronounced by detective and Peak immediately corrects it and lets him to be aware of his identity.

Similarly, during the journey Peak encounters an obstacle from Chinese soldiers because he has western identity. He undergoes a very strict search and threatens the climbers including Peak. Peak describes situation as:

'Show him your visa and passport", Josh said. I dug them out of my pack and handed them over. Captain Shek carefully scrutinized them, glancing between me and the photo. "You climb " "He is my son", Josh answered. "He's on my climbing permit". "Last name no match". "He has his mother's name. We're divorced". (I guess it was too complicated to explain that they were never married.) The captain handed back my passport. Next he checked Zopa's papers, then the driver's. After he finished he locked his dark eyes on each of us and said, "We watching all you." He climbed back into the jeep and drove away'(69).

Chinese soldiers check paper, visa, and passport of Zopza, Josh, Peak and other climbers. Josh clarifies the relation between him and Peak to Captain Shek. Captain Shek questions about the last name of Peak which is different from Josh. Josh clarifies that he is divorced and Peak's last name matches with his mother. Captain Shek warns Peak that he will be under surveillance of Chinese soldiers throughout the journey. Peak's appearance and being adolescent are some reason for his surveillance.

Heterotopic Elements in Peak

Captain Shek has the right to see documentation proving that person has the legal right to climb the Everest. Peak being an American citizen feels this process of checking visa and passport unfamiliar. American people generally enjoy freedom of movement and a high level of personal autonomy (Ignatieff22). There is no significant restriction on freedom of movement within the U.S.A. and residents are generally free to travel abroad without undue obstacles. But China is quite different from the U.S.A. China is a communist country and no one should ever cross the government ever. Anti-government propaganda is immediately traced and those responsible are silenced. It is a crime to install western thoughts and influences in the minds of the Chinese people. The Chinese government has made strict rules for foreign tourist from entering Tibet because of violent and anti-government protest in the region (Lander 12). Foreigners who are permitted into Tibet, tours are closely monitored; travelers must apply for a special visa. All foreign tour operators must make their arrangements through Chinese firms. Foreigners are not allowed to travel alone in Tibet by their own, even with the travel permit. They must be accompanied by a licensed tour guide. China claims that Tibet is an integral part of China. China makes no claim to sovereignty rights over Tibet as a result of its military subjugating and occupation of Tibet following the country's invasion in 1949-50. According to Foucault, heterotopia is discussed in relation to the space in which someone is strictly prohibited or has obstacles for the entrance (26). It is due to cultural, social, political, economic difference and identity as a central issue in larger cities and countries. One cannot easily get to enter in some places. Tibet is a heterotopic area for Peak so that he has to face serious check and search. Peak, who was born and grown up in U.S.A., differs from China on the basis of culture, language, geography and more. So, Tibet is a prohibited area for Peak as being foreigner adolescence, therefore could not get entry easily in Tibet.

Unlike Peak, Sun-Jo is guided by his grandfather, Zopa. He always follows and obeys his grandfather. He always expects to have a natural companionship with his grandfather. He seeks the order of grandfather before doing any task. Sun-Jo's humbleness towards Zopa is mentioned as below:

'I should go too, Sun-Jo said. "Zopa wants me to talk to the cook about helping in the mess tent". "A job ?" I asked. "For room and board "Sun-Jo smiled. "Or tent and food, I should say. Perhaps it will lead to something else". Tent and food was not to get the tuition paid." I could talk to my father," I offered. "If I asked him, I think he'd hire more than tent and food". Sun-Jo shook his head. "We had better leave that up to Zopa. He brought me to the mountain. It is for him to decide'(75-76).

Sun-jo has been given the task to manage the accommodation of the climbing team. So his responsibility is to take care of the climbers and provide hospitality. He daily reports Zopa about the accommodation of the climbers. Before leaving the tent he had conversation with Peak about the accommodation. Peak suggests Sun-jo to talk with Josh or he himself deals with Josh about his accommodation. But Sun-jo rejects Peak's proposal. Sun-jo wants to talk with Zopa instead of Josh. Zopa has brought him to the mountain so he must be humble towards Zopa than others.

The responsibility of Sun-jo is to follow Zopa's instructions and implement it very seriously. Zopa who helps Sun-jo is much more than grooming him to become a perfect climber. In Asian culture, family is emphasized as the most important element (Lee 120). The values of family include reverence for elders, ancestors and the past. In many extended families, children are not solely raised by their parents; cared by a wide range of adults such grandparents, uncles and so on. Asian child is inclined to be socially and physiologically

depend on elders. They are encouraged to be obedient and honor to the elders. All the qualities needed to be a mature person are imposed by the family. Family members always try their best to make their child good. Parents have all kind of rules about what their children should or should not do. All children not always like or agree with these rules, but an obedient child considers their parents point of view instead of fighting about it. They should speak respectfully to their parents. They are to listen to their parents when they are spoken to by turning in the direction to their parents with an open and receptive posture. They are not to speak ill publicly of their parents or to publicly disagree with their parents, though they might certainly see private entreaty in cases where there might have been injustice or disagreement or need for further understanding. A wise child always seeks the council of his parents. Parent's decisions serve as a guiding framework. Part of being obedient is showing respect towards parents, honoring their ideas. So, Sun-jo being an Asian Child follows the rules and regulations of his family and seeks the permission from Zopa for further decision. His obedience, humbleness shows his cultural identity.

Likewise, Peak finds many unfamiliar things in the journey through which he goes on learning and become familiar with the surrounding, environment, culture, people and so on. Before they climb the summit Zopa performs a ritual task for the success and safe journey. This is very new and interesting for Peak. He describes this scene as:

"The morning Josh headed up the mountain he had us build a six-foot-tall cairn out of rocks around a central flagpole for puja blessing ceremony. We then placed smaller poles in the ground around the main pole and strung up dozens of prayer flags between them on strings. The flags come in five colors- red, green, yellow, blue, and white- representing the earth's five elements; fire, wood, earth, water, and iron. As the flags flutter in the wind they release the prayers written on them and pacify the gods. Zopa held the ceremony that

evening for a German and Italian climbing party going up the next morning, and for our group in absentia, which he said wasn't ideal, but it sometimes worked. He recited several Buddhist prayers, and then asked the mountain for permission for us to climb it--- in German, English, and Italian, which was impressive" (93).

Peak describes the puja ceremony held in mountain before climbing the Everest. Josh and Zopa are busy to perform ritual task i.e. puja ceremony. They erect flagpoles of different colors. Zopa recites the Buddhist prayers for success. He asks mountain and nature for permission to get entrance in the Everest. It is a compulsory task that every climbing team must do before they scale the Everest. Overall that was ritual task related to Buddhist culture.

In the Everest, a ritual ceremony is conducted always before the climbers move in. Zopa performs the blessings and chants mantras and all the climbers participate in the ritual ceremony. According to Foucault, "heterotopic site is not freely accessible like a public place. Either the entry is compulsory, as in the case of entering the individual has to rites and purifications- purification that is partly religious and partly hygienic (26). Foucault argues that heterotopias are a part of every culture, though they are manifested differently in different places and times. One cannot easily get an entrance in such place so a kind of ritual task like puja and prayer are needed for an individual to get entrance in heterotopic zone. Prayer is a form of religious practice, may be either individual or communal and take place in public or in private. It involves the use of words, song or complete silence. It is recited for success. Religious practice includes ritual and liturgical worship practices, prayer, missioner activity, ethical codes and the ordering of religious communities. Religious practice differs from one religion to another. Every religion has their own way of offering worship and praying to God and Goddesses. Christian religious practice is full of music portion in church (Hatch 17). People sing songs to god, heads back, close eyes and raise hands in the air as they

sing. They offer thanks and praise for the death and resurrection of Christ over people's offerings of bread and wine. Priest wears vestments, a form of sacred clothing and includes the ritual usage of sacred vessels, candles and holy water. Similarly, Buddhist gathers at monastery or natural place to worship Buddha. Buddhist believes that praying invokes the powerful benevolent attention and blessings. The sacred mantra of Buddhist protects from dangers and obstacles and overcomes all hindrances. Buddhism believes there is a close relationship between human beings and nature. Buddhism advocates a gentle non-aggressive attitude towards nature. So, Zopa prays for the successful scaling of Mt. Everest. Peak, being a typical American, observes it. He finds it peculiar and different from his culture.

In additional, Peak and Sun-Jo are contemporary. Both of them deserve the qualities of adolescence. So they have a kind of competition in the team. Sun-Jo gets chance to perform in front of camera whereas Peak is rejected. So, Peak is unhappy with Sun-Jo and the team. His aggression is expressed as below:

"It was beautiful. And I hate to admit it, but I was a little jealous of Sun-Jo's smooth performance. Unlike me, he was totally comfortable in front of video camera. JR had never praised me after a taping. Of course I was lousy at it, but still....." Jack and Will were patting Sun-Jo on the back, telling him what a natural he was. I walked back to our tent and finished packing"(116).

Sun-jo gets chance to perform in front of the camera. He displaces Peak and grabs the opportunity. Although Sun-jo performs well, Peak gets jealous of it. Whole camera team praises Sun-jo for his performance. Peak compares Sun-jo with him. He finds Sun-jo as superior than him. Peak realizes that Sun-jo is trying to occupy his space so he tries to leave the tent and go back.

The uncomfortable jealous twinge at some in a relationship between Peak and Sun-jo. Peak feels jealous because of his sense that a cherished connection he has with Sun-jo is threatened and fear that Sun-jo may replace him. Jealousy is not something an individual have much control over (Lili 45). In truth, it is the natural instinctive emotion that everyone experiences at one point or another. People get jealous when they feel that someone else has something that should be theirs or when someone interrupts the law of sowing and reaping in another's life. The adolescence moves back in development time to the mirror stage and establish boundaries between me and not me. The boundaries between me and not me gives birth to negative regressive state of mind like jealousy, anger, anxiety and so on (Lacan 45). Boundaries are anything that helps to differentiate one from someone else, and show where one begins and another ends. This boundary shows 'me' where I end and someone else begins. Same things take place between Peak and Sun-jo. Peak compares himself with Sun-jo and creates a boundary between him and Sun-jo. He realizes that he differs from Sun-jo.

Unlikely, the hidden secret of Sun-Jo is revealed. Entire team comes to know about the relationship between Zopa and Sun-Jo. Josh gets curiosity about Sun-Jo's father. He finds that Sun-Jo's father was his friend who died saving his life. He is always debt of Sun-Jo's father who gave him new life. Josh and Sun-Jo conversation is mentioned as below:

"We stared at Sun-Jo and Zopa with our mouths open. I think my mouth was open a little more than others. Josh looked like he had been slapped in the face. Why hadn't Sun-Jo told me that Zopa was his grandfather? "What's your father's name?" Josh asked him.

"His name was Ki-tar Sherpa," Sun-Jo answered.

"I knew him," Josh said quietly. "I didn't know he had a son." He looked over at Zopa and gave him his trademark grin. "What are you up to?"(130).

All the team members get surprise when they come to know the relationship between Sun-jo and Peak. Zopa and Sun-jo had hid their relation. Even Josh and Peak were unknown although they were very close to Zopa and Sun-jo. To make the suspicion more clearly, Josh asks Sun-jo about his father. Josh comes to that Sun-jo is the son of Ki-tar Sherpa, a mountain climber whom he knows very well. Josh also asks him the reason of being in the climbing team.

The Uncanny Elements in Sun-jo

Josh looks displeased and stressful when he finds out the truth about Sun-jo. Sun-jo has kept secret about his relation with Zopa and his dead father. According to Freud, "uncanny is ought to have remained hidden and secret, and yet comes to light" (4). It is revealed slowly and finally known to all. It is a hidden secret and more often related to identity. People sometime hide their identity to protect themselves. They do not feel comfortable with who they are and their identity. Young adult usually hides their parental identity to get establish on their own. They do not want to get recognized from their parent's name (Futton and Bendikson 7). They feel burden to get recognized from their parent's name. Young adult is the period to create own identity rather depending on others. So, Sun-Jo is trying his best to create his own identity but fortunately he gets multiple identities. He is recognized by his father and grandfather. His identity is created by his family decent.

In the same way, Zopa provides the information about the mother of Sun-Jo. Sun-jo's mother was a Tibetan who married to Nepali climber long ago and migrated to Nepal. His explorations about Sun-jo's mother is mentioned as: "Sun-Jo's mother was born in a small village on this side of the mountain," Zopa explained. "My son met her on an expedition. It took him years to get her and Sun-Jo out of Tibet into Nepal. Sun-Jo is both a Tibetan and a Nepalese" (132). Sun-jo was the child of Nepalese father and Tibetan mother. His mother

used to live in Tibet and later his father brought them to Nepal. He is Tibetan by birth and Nepalese by citizenship. He has a cross broader identity.

By birth Sun-jo is Tibetan but that label does not quite seem to fit. His mother came across the border, have children and stayed in the Nepal and mastered the life as Nepali citizen. Citizenship is the status of a person recognized under the custom or law as being a legal member of a sovereign state or part of a nation (Guneratne 27). Nationality is often used as a synonym for citizenship. Each country has its own policies, regulations, and criteria as to who is entitled to its citizenship. Usually citizenship based on the place of birth is automatic but in other cases like marriage, refugees and so on registration application may be required. Dual nationality is not permitted in the constitution of Nepal. In the present context, however Nepalese cannot have dual citizenship. Nepal does not allow the grant of dual citizenship. An individual will either have to renounce foreign nationality and keep the Nepalese nationality or also renounce the Nepalese nationality and keep the foreign nationality. An individual who reverts both the citizenships will have to face the consequences. In the present context however, Nepalese cannot have dual citizenship. So, Sun-Jo is Nepalese boy. First, he belongs to Tibet later to Nepal. And finally he is the legal citizen of Nepal.

Unlikely, Peak and other boys of climbing team are different from each other in various aspects like cultural, language, traditions and so on. Appearances are one among them. Peak differs from them in appearances. He describes the appearances of Gulu, one of the member of climbers as; "His hair was as dark as a moonless night, his back was as straight as a floor timber and as broad as I am tall"(147). Peak describes about the physical appearance of Gulu whose hair is very dark as moonless night, back is broad and straight. Peak is an American boy so he differs to Gulu. Peak is a tall boy with brown hair and white skin. He is totally different from Gulu in appearance.

Peak is quite different in physical appearance from Gulu. Physical appearance creates a boundary and separates him as western and Gulu as Asian. Physical appearance is the outward phenotype or look of human beings. Appearance may differ from one another. Some difference in human appearance is due to genetic, age, lifestyle, diseases, geography, food, clothing and so on (Sherpa 10). Physical appearance is a major factor in the development of personality, because people form opinions by what they see in a person physically, and respond to that person. Physical appearance is defining traits or features of body. It includes a variety of things like hairstyles, color of skin, shape of face and so on. More basically appearance is genetically determined and also influenced by nature, geography and nurture. For example, Muslims in Iran, Afghanistan have Aryan looks where as Muslims in China have Mongolian looks (Zuckerman 22). The majority of American or their ancestors immigrated to America from Europe and Africa. White American, Indian and Alaska native, Black or African American, Native Hawaiian are some officially recognized races in U.S.A. The largest continental ancestral groups of America are that of Europeans who have origins in any of the original peoples of Europe. So people of European descent or White Americans constitute the majority in the U.S.A. with 72.4 percent of the population. Geography has an incredible influence on human beings. It affects the appearance of people living in particular place. White Americans looks different from people living in Himalayan region of Nepal. White American appears to be Aryan like face, brown hair, blue or brown eyelid, quite tall height and so on. People of Himalayan region look like a Mongolian having dark hair, small eyes, flat nose, rough face and so on. So, appearance of White Americans and Himalayan people differs from each other. Peak looks different from Gulu in appearance. His appearance is of white American where as Gulu as Nepalese Sherpa.

Furthermore, Sun-Jo is well-known as Nepalese boy among Chinese soldiers. Chinese soldiers prevent foreigners from entering the Tibet those who would injure public

safety, defeat national interests and intrude illegally. Sun-jo is an illegal boy who tries to enter the Tibet as climber. So they have strict surveillance over Sun-jo. Captain Shek illustrates Sun-jo's surveillance as:

'He and the pilot went through all the tents (although the pilot was clearly not happy about the duty). When they finished Captain Shek said, "We looking for boy."

Everyone looked at me.

Not that boy. Nepal boy. Same age."

He went back home over a week ago", Zopa said.

Captain Shek shook his head. "I don't think' (171).

Captain Shek finds out a Nepalese boy illegally trying to reach the Everest. So he searches everyday but after checking he asks that he was looking for a Nepalese boy, not the American. Zopa tells him that the Nepalese boy went back home couple of weeks ago, but Captain Shek does not believe him.

Chinese soldiers behave badly with Sun-jo. Despite of bad behavior, Sun-jo is able to create his identity as "Nepalese boy". Most people wander through life without ever making a conscious decision about who they truly want to be and how they want to be perceived. One may catch brief wishes and idle desires, but for the most part along unaware that identities are at large being molded by outside forces rather than own inner forces (Griffin 70). Media, advertise, social pressure, family, friends are some examples of outside forces playing a part in molding an identity. Here, Sun-Jo seems to be passive. His identity is being created by Captain Shek. Shek calls him as "Nepal boy" which is his nationality

identity. So, sometimes identity is not only created by oneself but others may also help to create it.

Furthermore, unfortunately Peak and Josh do not get along. Josh omits the name of Peak from climbing team. So, Peak gets furious over father and ready for conflict. His dissatisfaction with father is mentioned as below:

'I glared at him expecting more, but it was clear the discussion (if you want to call it that) was over. The driver started the truck. As we pulled out of camp Josh stepped out of the mess tent and waved at me. I returned the wave with a gesture of my own. He returned the insult by giving me his trademark grin. If Zopa hadn't grabbed my collar I would have jumped out of the back of the truck and killed him with my bare hands'(194).

Another one of Peak's major conflict is when his father took off of his team and made leave the mountain. Peak gets aggressive towards Josh and explode hatred to him. There is no sign of guilty in Josh's face what he has done for Peak. It is not easy time for Peak and looks staring to say goodbye. He is tempting to kill Josh if Zopa would not have stopped him.

Abjection and Adolescence in Peak

Father and son relationship is one of the most long-lasting and emotionally intense social ties. But the same relationship is that of conflict, and then it is very difficult for family, relatives, and friends and so on. During adolescence, young adult generally become more aggressive due to hormonal changes and this is also the time when he is graduating from a boy to a man. They lose parental control. Parental control works a kind of band for young adult (Coats 143). Conflict is normative in the father and son relationship. Father and son conflict begins since infant period when father intervenes in the dual relationship between the mother and the child. The child grows up with the hate towards father figure. The relationship

between father and son is often conflicts especially in his growing up age. Father feels easy and comforts to care a little son who wants nothing much as to be just like my dad than caring adolescence who wants to follow his own agenda and be his own. Most conflict originates between father and son when son tries to become his own man and assert his independence. Peak tries to his own man and get popular by climbing the Everest but his father sends him back and continuous the journey. He finds that his father is not so perfect, good for him. So he gets aggressive with Josh and imagines killing him.

Likewise, Peak always likes the company of contemporary rather than adults. He becomes closer and familiar with adolescence of the team members. He finds them trustworthy, loyal, helpful and kind. His companion with Yogi and Yash is described as below:

'I tried to sleep but couldn't. I joined Yogi and Yash at the fire. Yogi pulled out an oxygen tank and mask out of his pack. He showed me how to attach the mask to the regulator, then he held up two fingers, indicating I was to set the dial to two liters per minute. Then, using Yash as a model, he showed me how to put on the mask' (208-209).

Although there were lots of people in the team, Peak likes Yogi, Yash and Sun-jo mostly. The accusation of a restless is something that Peak frequently thinks about. He tries to sleep but could not. So he joins Yogi and Yash who are contemporary to him. They teach him about using mask while climbing the Everest. He learns one of the most important skills which is essential for every climber.

Peak, Yash, Yogi, Sun-jo consists a small group of adolescents. They have belief and self-respect with each other and most of the time, they have higher energetic performances. Friends of same age loyally support each other in bad and good moments and are rather self-

centered. Friendship helps to achieve independence from their parents and own personal identities (Erikson 15). As adolescence bond with their peers, they begin to withdraw more from their parents' social control over them. They share challenges. As a result, close peer relationships are normal as well as necessary part of adolescence. Adolescence starts selecting their own friends, managing their own social schedules, spending most of their time with their peers quite often enjoying themselves without adult supervision. The entire process of developing peer relationship helps adolescence to find appropriate levels of independence from their parents. Adolescence often tries on a number of new personalities as they try to figure out who they are. They make a decision together as to what kinds of clothes to wear, what music to listen, what types of behaviors are acceptable and what types of activities are important to them. Adolescence communication shifts during this time as well. They prefer to talk about school, games and sports, desire, mission and so on. Adolescence is less likely to accept those who are different from them. Adolescence likes to join a peer group who provides support for less dependence on parents, increasing feelings of self-sufficiency and concentration in the field of interest. So, Peak rejects all the adults of the climbing team and joins Yash, Yogi and Sun-jo who were his contemporaries.

Similarly, participation of Peak in climbing team is to run his father's business where as Sun-jo's is to run his family. So Sun-jo has compulsion where as Peak an option to complete the task successfully. Peak feels guilty towards father and sympathy to Sun-jo. Aim and objective of Peak and Sun-jo differs from each other. Their purpose of joining the team is mentioned as below:

"I asked Sun-jo how he was doing. The oxygen helps, but I'm still concerned. I had a lot of trouble today". You're not the only one. It's hard up here."I have to make it," he said. "For my sisters and my mother. There were great reasons to

risk your life, I thought. But why was I doing it? For Josh's business? For my ego?' (218).

Sun-jo and Peak on the mountain involves various danger situation in which they move from camp to camp, fighting storms and letting their blood oxygen levels acclimate to the increasingly dangerous elevation. Sun-jo's life is full of risk because needs to earn money for his mother to support family and sisters to attend their boarding school. But Peak finds no reason for him being in the Everest. He also questions to himself what he is on this climb meant to be. He wonders if he should gain fame or fortune and climb to the top, or allow Sun-jo to earn money for his family. The only one reason for Peak to be in the Everest is to fulfill his needs and desire.

Su-jo as an Asian boy always remains in connection with family members and works hard to survive his family. He never runs away from the poverty problem faced by family but struggles hard to get out of it. Adolescents accept of one's cultural habitat rather than separation (Trites 18). Asian tends to be highly group-oriented people who place a strong emphasis on family connection as the major source of identity and protection against hardships of life. Family is equally important as oneself. They cannot go beyond their family boundary. They are equally dedicated to them. Father is the pillar of the family. He has to earn to fulfill the needs of family. In an absent of father, either mother or eldest child have to take the responsibility of the family. Here, Sun-Jo's father is dead, his mother cannot earn sufficient for the family. Sun-Jo is the eldest son of family. So, the responsibility of economy comes under Sun-Jo. Therefore, he works for the climber's team to support his family.

Similarly, Peak, Sun-jo, Yash, Yogi makes a team which gives an excellent opportunity to get to know one another and encourage for scaling the Everest without adults. So working in group is vital and due to group work they are closer to the summit and see the

flags fluttering on the peak of the Everest. Peak explores potential benefit and meaningful work achieved by group members as:

"The wind was really blowing now. Yash led us to the shelter of an outcrop, where we rested for a minutes before our final push. Yogi pointed at his watch again and stood. I took up the rear and recorded him, Sun-Jo, and Yash heading for what I thought was the summit. It wasn't. When we reached the top of the ice field the real summit was revealed. The colorful prayer flags on the summit pole were fluttering in the wind 650 feet away" (227).

Wind was blowing and the weather was very cold to survive. All of them were very tired so Yash provides a shelter for Peak so that he can rest for a while. Yogi checks his watch and starts to record the time to reach the summit. Peak's illusionary about the summit was revealed when he saw the colorful flags fluttering in the wind at the top of the ice field which was 650 feet away from them.

Adolescents often struggle with feeling confident and ready to tackle the challenges of the real world. So they meet up groups and focuses to achieve the goal. According to Andrew Malekoff "Group work with teenagers is protective factor for them" (19). So, they get co-operative in their work. They take this challenge as exploring their identity. It aims to bring out a collective positive behavioral and well-being change in adolescence life. They don't seek any help from adults because they have confidence on their own self and they blindly believe each other. Adolescence are always in exploring their identity trying out various possibilities especially in love and work developing an individual sense of autonomy and establishing a self- concept and body image. When young adults lose parental control they become closer to their contemporary and tries to find out group identity (Coats 147). Young adult always wants to be friend and be close with contemporary. They have very

concentration in their task. They always accept good result and try their best to get it. So, only adolescence in the climbing team shows that they are able to get their work done and explore their identity.

Furthermore, on one hand, there is Peak who have lavish lifestyle. He has all joy of essentials like money, family and so on. On the other hand, there is Sun-jo who cannot even afford the basic requirements of living. He is fighting each day for life and fulfill the family needs. To uplift Sun-Jo's economy Peak quits scaling the summit and letting Sun-Jo go for it. Peak quits and encourages Sun-jo to be in the peak of the Everest which is mentioned as below:

'Tomorrow's your birthday. You have a reason to be here, Sun-Jo, an important reason, your future and your sisters' future. I don't have a reason for being here. I'm heading back down the north side.' Sun-Jo stared at me like I was crazy, and maybe I was at that moment, But the decision I had made during the last few feet felt right. I didn't want to be the youngest person to summit Everest' (230).

A very large conflict for Peak is when he and Sun-jo are both near the top and he has to decide whether or not to let Sun-jo for summit or just himself. Peak realizes that Sun-jo will benefit more from the fame than he will and it will be a birthday gift to Sun-jo. He no longer shows an interest in scaling the Everest. Peak then stops and let Sun-jo to touch the summit pole, so that he could be the youngest person to climb the Everest.

Peak is a good predictor and finds that engaging in charitable behavior when young is a strong predictor of adolescent altruistic behavior, with all other things equal. Helping others is not always easy. It can sometimes derail adolescents schedule and cost time, money, name and other resources. Altruism acts to promote someone else's welfare, even at a risk or

any cost. It symbolizes maturity in adolescence. Every adolescence is guided by moral and ethical character. Although, they seemed to be physically immature but they contained internal ethical and moral values (Coats 155). Ethics and moral relates to right and wrong conduct. They affect how people make decisions and lead their lives. It is concerned with the moral character of human beings. Ethics is a desire for the best for people in each unique situation. Sun-Jo has very hard life. He has to earn for himself and two sisters. If he is in the summit as youngest climber, his life would change from harder to easier. So, Peak quits his mission for the sake of Sun-Jo and his sisters.

Furthermore, Peak quits his desire for world's youngest climber and let Sun-jo to scale the summit. Peak's altruism makes Sun-jo happy and in turn Sun-jo expresses positive feelings towards Peak. Sun-jo becomes youngest climber of the world. He gains more recognition. Peak explores Sun-jo's successful scaling as:

"Sun-Jo quickly explained what I was doing to Yogi and Yash. At first they looked shocked, and then they both broke into broad smiles and clapped me on the back." "Yogi is coming with you, Sun-Jo said. "I'll be all right". "He insists," Sun-Jo said, "and so do I". "Fine". "We all shook hands and hugged, then I recorded Sun-Jo and Yash taking those last ten steps. When they reached the summit of the highest mountain in the world they took off their masks and smiled and waved for the camera"(231).

The team of adolescence are near to the summit. Peak's decision to quit the mission gives a great shock for all of them. Peak's sacrifice is appreciated by all the team members. So they quickly involve in decision and engage in their work. Sun-jo and Yash march towards the summit and Peak films and record them in his camera as a proof that Sun-jo a

world's youngest climber on the summit of the Everest. And finally Sun-jo and Peak do not need any guide and are able to create their track by themselves.

Sun-jo's achievement is actively explored and finally becomes the youngest climber of the world. Achievement of individual is self identity (Jenny 35). Achievement is characterized by high commitment and high exploration. Adolescents have the potential to fulfill their goals, needs, competencies to influence the world. They should have qualities or factors like self-regulation, knowledge and skills, mindsets, values and so on for success and achieve the goal. Sun-Jo reaches at the top of the Mount Everest as the youngest climber of the world. He is the first young adult to scale the Everest at the age of 14. When it comes to success, age is just a number. He is able to create his own identity. Now, he is recognized by the whole world as youngest climber. Before he scales the Everest, he was well known only among his friends and family and now he is a man who stands well on his own.

Similarities between the Identity Formation of Peak and Sun-Jo

Sometimes the most unlikely adolescence gets together and makes the best of friends. Adolescence prefers to have friends who are different from them and some prefer to have friends who are similar to them. Adolescence prefer to make friends who they like are. Age, characteristic, future, goal, altruism are some similar reason adolescences search in their friends. They seek for friends who act the same way as they do. Similar world views, spiritual belief, same hobbies or being the only altruism people can help create a strong bond, despite having polar opposite culture, geography, language and so on. Similarities matter most when a friendship is developing and learn from each other.

Although Peak and Sun-Jo differs from one another in various aspect but they have similarities in some aspect. Peak and Sun-jo are not exact copy but they share some similarities with each other. They do have similar ideology, morality, ethics, altruism,

humanity and so on. And the opinions they hold on different issues is quite similar. They share their company during the journey. One similar thing that they deserve is, nearly face the death. They struggle a lot to escape from such miserable situation.

Sun-jo does not know what to expect when a person is close to death. He is closer to dying and very difficult to escape from it. He is about to lose consciousness and mentally preparing for death. Peak explores Sun-jo's near death experience as: 'What I saw wasn't pretty. Sun-Jo had slipped down about ten feet and was hanging on the edge of a protrusion by one axe. I'd seen the protrusion on the way up and knew it was too far from the wall for him to get his crampons planted in the ice'(201). The route was more difficult. Sun-jo's axe breaks and falls down and no one was close enough to help him. The situation was very critical and not good. Peak observes the situation but it was too far to help Sun-jo. Sun-jo was ten feet away from Peak and hanging on the ice wall and struggling against death.

While there is always the danger and risk of being in the Everest. Sun-jo an adolescent climber faces near death experience when he slips on the snow and falls down from the route. According to Coats "adolescence faces many problems and even they are near to death" (150). Adolescence is more likely to take risks and act daring than adults. In most of the cases, they are likely to accept consequences that are not known, not because they are actually drawn toward risky situations. Adolescence cannot grow without taking risks and exposing themselves to harm. Risk and challenge sometime gives near death experience. Such experience leads to maturity and identity. Maturity and identity leads to willingness to sacrifice and being independent. So Sun-jo's near death experience creates his maturity. His sacrifice is for his family and his autonomy.

Similarly, Peak and his team are on the way to the Everest. Due to the snow, the route is very slippery and risky. Peak also faces the same problem faced by Sun-jo. He slips and

fell down from the path. His falling down from the snowy path to rocky wall is mentioned as: 'I followed Yogi's route move for move, but when I grabbed the rope my crampon slipped and I found myself dangling by the rope like a dead fish with absolutely no momentum to get me to the top of the step. In addition to this, I had twisted around with my back to the wall' (224). The path Peak follows is very snowy and slippery. Climbing Everest is tough and being a climber is really risky job for Peak. He has a guide named Yash, without whom he would not be able to get up the mountain. But also he falls down and hangs on the rope and struggles a lot to get out of the dangerous situation. He compares himself with a dead fish who gave up hope of living. He is nearly on the border line of life and death.

Scaling the Everest is danger because of falling an ice particularly above base camp nearly causes to death and some common problems like high altitude and falling down from the path. Despite of all danger and risk Peak tries to scale the Everest but falls down from the path and faces nearly to death. During adolescence period young adults faces many problems and even they are near to death (Coats 150). They experience near-death. Near-death experience is a personal experience associated with death or impending death. Such experiences lead to maturity and identity. Maturity and identity leads to willingness to sacrifice and being autonomy. So Peak's experience near death creates his maturity and identity.

Furthermore, anyone who travels to altitudes results in altitude sickness. Anyone can suffer from altitude sickness, no matter how fit, young or healthy they are even professional climbers are more likely to get it. Zopa, a former professional climber suffers from altitude sickness. So, he could not continue the journey and advice Peak and Sun-jo to leave him alone and march forward to get the work completed. But both the adolescents refuses Zopa's proposal and tries to handle the situation as their responsibility. The situation created by Zopa's suffering is mentioned as;"Regardless Sun-Jo said, "we should go back down. We

need to get you help. 'We cannot go down,' Zopa said. 'The Chinese are waiting for us. Our only escape is up.' 'We have to come down eventually,' I said' (206). Zopa had been a very hard time climbing the mountain, and as they made it to camp four he decided he would not go any higher. The plan would then be for Peak and Sun-jo make it to the summit. But they both refuse to leave Zopa in such critical situation and move forward. Zopa's sickness do not let them march forward and Chinese escorting do not let them to get down. So, they all try to handle the situation in their own way.

Zopa was attractive to Peak and Sun-jo because he was only one to care, guide and respect them. So they have good relation with each other. Adolescence has faith in dual relationship who functions for them as an ideal image (Coats15). It is the ability to show how adolescence identifies them in terms of what they can do for their nearest and dearest one. Adolescence they care more of others then themselves. They work with both mind and body. They feel upset when they see a person in need and are motivated to do something to reduce the unpleasant arousal. People in positive emotionality, empathy, self-efficiency, religious faith are most likely to be concerned and helpful. Zopa is the person who guides and provides knowledge them about the Everest. The only one adult they believe blindly is Zopa. Zopa is involved in helping others whole year. So they do not want to leave Zopa in difficult situation and try their best to get off from the bad situation.

Furthermore, Peak is away from his home. He is the single male child of the family. The very day he left home and the country his whole family is sad because of missing him. So, his siblings and parents expect him to return safely and went on writing letters for him so that he could return as fast as possible. His expectation of returning home is explored on the letter as mentioned below;

"Last, I wrote to Rolf. He had sent me a card with a photo of King Kong clinging to the Empire State Building. Inside were three one-hundred-dollar bills and a handwritten note:

Hang in there, Peak.

I miss you.

I want you home.

Love, Rolf (Emphasis in the original 124).

Peak writes letter to his family and in return he also gets the letter from them. When he receives letter from family he gets some dollars and his favorite icon's photo from who he is inspired to climb. Every letter is hope of returning him back to home. All his family misses him a lot and request him to return as soon as possible.

Peak was exiled from New York for violating and challenging rules and regulations of it. Society and family abjection happens across all ages and genders but it mainly occurs during adolescence periods. Abjection is both attraction and repulsion (Coats 145). It has close connection to repulsion and always challenge social boundaries. Adolescence always challenges the society, institutions, rules, regulations of adults because all the rules and regulations of the society are made by adults. Slowly adults get aware of challenges and later they try to accept adolescence. This challenge insists adolescence to be free from adults' imprisonment and create their own identity. When Peak was in New York he was arrested for breaking the rules of society and compelled to leave the city as punishment. Now he is aspect to be in the same society because he deserves capacity to fit in the adults' society.

Likewise, Sun-jo also faces the big problem because Chinese solders always obstacle and try to get him. Although they are unable to catch him, they do not lose hope and always

try for it. Chinese expectation of finding Sun-jo is described as: When they finished Captain Shek said 'We looking for boy'. Everyone looked at me. "Not that boy. Nepal boy. Same age". "He went back home over a week ago", Zopa said. Captain Shek shook his head. "I don't think'(171). Chinese soldiers do not want Sun-jo to be in Tibet. They are eager to to arrest him. Captain Shek searches everyday but after checking he asks that he is looking for a boy. Zopa tells him that the Nepal boy went back home couple of weeks ago, but Captain Shek do not believe him and leaves them.

Sun-jo is strictly prohibited entering in the Tibet. So, Captain Shek and Chinese soldiers are always ready to arrest Sun-jo rather than simply letting him to enter Tibet. Captain Shek neither can arrest Sun-jo nor he loses hope to arrest him. Sun-jo is abjected by Captain Shek and Chinese soldiers. Abjection is both attraction and repulsion (Coats 145). Adolescence always challenges the, institutions, rules, regulations of the society because these all are made by adults for their shake and benefit. So adolescents are rejected and accused of breaking the social rim and institutions. Often the reason that adolescents are so magnetically attracted to adults because adults want to tame the adolescents. Adults always try to fit adolescents according their needs and desire. But slowly they come to know that adolescents need attraction rather repulsion so they get aware of adolescents' challenge and try to accept adolescents. Here Sun-jo is prohibited by Chinese soldiers but they do not quit the hope to catch him. Captain Shek rejects Sun-jo on the one hand and seeks to arrest on the other hand. His cross border identity is cause of his attraction and repulsion.

Furthermore, Sun-jo with several rise and fall, up and down reaches on the top of the Everest. After the successful scaling of the Everest, he returns to Nepal. His scaling the summit and return to Nepal is described as: "Sun-jo tied my yellow flag to the pole, then he and Yash crossed into Nepal"(231). Sun-jo flatters the flag given by Peak on the top of the summit and returns back to Nepal. According to Trites, bildungsroman affords the

protagonist slightly more social power at the end of the novel. It allows optimistic ending that affirms the protagonist entry into adulthood and get maturity (18). The maturity of protagonist leads from error to truth, from confusion to clarity, from uncertainty to certainty, which creates a new identity. Adolescence who are home away can come home if they want. Sun-jo who is away from home gets success at the end. He gets one year older and enters into adulthood from adolescence period. Physical maturity and responsibilities towards family compels him to return back to home. When he returns, he returns with a new identity i.e. a matured, responsible youth and world's youngest Everest climber.

Similarly, Peak an American adolescence also returns to his homeland. He supports Sun-jo at the last movement without caring father's business. His journey from Nepal to America is described as: "It took twenty-four hours to get to New York, but because I crossed the International Date Line going west, I got there only a few hours after I left Kathmandu"(242). The flight between Kathmandu to New York takes close to twenty-four hours. After the travel, he is finally in his homeland. Bildungsroman has a pattern of home-away-home. A child grows up feeling confined by his entire family, especially by his father. So, he leaves home to go to an urban center which has the potential to purify him. His initiation is complete when, after much soul-searching, gaining maturity, identity formation and accepts his own capacity for work and love and finally get back to home (Trites 10,11). When Peak is exiled from New York, he goes to Nepal and later to Tibet. His father wants him to be in the top of the Everest. When he is about to scale the summit unconditionally several question arises in his mind. "Why am I here?", "what has caused me to come here?" "what I am supposed to return with?" "what will I have achieved?" and so on. And he comes with solution that he should continue his studies; support his family and so on. Maturity compels him to return to home. Therefore, Peak finally gets back to New York at the end of the novel.

In this way, the whole novel explores the cultural, geographical and social identity of Peak and Sun-jo. It also demonstrates that identity is the combination of several factors like culture, religion, geography and so on. Each and every activity of these adolescents during the journey is all related to identity. Smith stresses the importance of identity of the protagonists in the novel to identify oneself, other and for humanity. A close observation of the American and Asian adolescents' identity is the significant study of the research. Peak is the novel that brings adolescents' voice to articulate a desire. It is an expression of Peak's and Sun-jo's need to escape from the adults' corrupt world for a fresh start, for an acceptable of responsibilities and for the innocence they have already lost.

Chapter IV

Questioning the Authenticity of Smith's Representation in *Peak*

In the *Peak*, Smith has represented the identity formation of Western adolescence and Asian adolescence. He has deployed the adolescence from two different geographies, culture, religion, and so on. *Peak* focuses on the happy ending of adolescence and the idyllic mood of optimism along with maturity and identity formation. The novel starts in the place of comfort and response, then discomforting elements enters it, and to get rid of these, the protagonists leaves the idyllic place for less comfortable and then, finally, return to it again. The novel is full of rise and fall in the identity formation of two adolescences. The sense of identity appears early in life as the infant begins to separate themselves from an undifferentiated unity with their mother. A strong sense of identity seems to be desirable, something that brings comfort and security. Much adolescence seems to spend a lot of time trying out who they are, what they want, and what they believe. Having a strong identity certainly seems to have advantages. A clear sense of "who you are" makes it easier to connect with other similar people and groups. People with a strong identity often stand out more and are more memorable. That the people who are most successful in life, especially people who become, all have pretty strong identities.

It is argued that unlike women and other minority groups, adolescents still have no voice; their identity is being created by adults. The words used by Smith in favor of adolescents is arguably very powerful. But his powerful words seem to be biased between two characters. Smith has portrayed Peak with omniscient point of view who can see everything that is happening and is no longer limited. Peak is able to get inside the minds of every character and delve deeper into emotions and relations. Voice of the Peak is the voice of the characters. Smith makes Peak so compelling that we have to laugh and cry with him through the novel. One of the things that really work particularly in novel is a vulnerable

character of Peak. I disagree with the action of Peak because he could have gone to the summit with Sun-jo. The first question I would ask the author is why could not Peak go to the summit with Sun-jo? Could there be another strategy to the Peak to the Everest? I would argue that making character vulnerable at some point is vital to make him intriguing, multi-layered and someone the reader can easily empathize to him. Peak does the right thing at the end of the novel; it shows that his character has really changed throughout the story. Peak at the beginning only thinks about himself but by the end of novel, he has really importance of doing things for others. Is it possible by a typical, materialist young American boy? A person who is surrounded by only family members can be a good friend of the people whom he meets on his way. What makes him so patient, humble and innocent during the journey? No matter what sort of novel Smith has written. Whatever it's anchored concretely in reality or set within an imaginary word and world, never going to be authentic and realistic.

Furthermore, Smith has demonstrated Sun-jo the needy Asian boy who needs the help of western people to progress. He is passive, stereotype, pathetic victim of harsh circumstances, rather than as autonomous creative agents making positive changes and can only be saved by the west. The stereotype deeply rooted in him is cultural prejudices, uneducated, living in large family, servile to his ethnic habits, belonging to certain professions such as slave, guide, porter and so on. Sun-jo is presented more conservative and traditional than Peak. He is inflexible in his beliefs and ideologies, unwilling to change and question the long practiced customs and traditions. His presentation in the novel only makes sense to have Asian protagonist in Asian inspired cultures, values and society.

Smith's biasness affects Peak's presentation of information and opinions and not well known about Asian culture, Nepal, Tibet and just pick out all the Asian-sounding elements he can think of and throw them together for that exotic oriental feel. The result is one side of an issue being treated more favorably than other. Smith has used overly positive or language

about the Peak. He has omitted any important fact. He has added information and evidence that seems unnecessary just to bolster his point. Novel is the way the author feels or believes not necessarily based on fact and truth. In most of scenarios, the author's information is untrustworthy. We cannot accept what character tells us, because their opinions are influencing their reporting of information. Smith is paralyzed by the need to be omniscient. He should have focus more on authenticity than omniscient (originality). Smith has a strong bias does not mean that he has written something invalid. He portrays Peak as vulnerable and omniscient does not mean being weak and powerful but being a character that has something to lose and get something new.

In turn, the research helps to explore the life of Western and Asian young adults who struggles for identity. Peak and Sun-jo's core issues of independence, intimacy and identity formation is explored in the research. Identity is something that shifts and grows throughout life as young adults confront new challenges and tackle different experiences. It is a combination of culture, age, geography, nation, skills, knowledge, appearance, religion, ethnic and so on. All these factors play a vital role for identity formation.

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