



An Examination of the Influence of Fictional Tales on the Development of Teenage Identity: A Theoretical Investigation

Dr. N. Kavitha¹, Dr. M. Leena Chandrika², Dr. Anitha³ T. Dr. R. Vinupriya⁴

Dr. P. Mohanraj⁵

¹Sri Eshwar College of Engineering, Coimbatore, Department of Science and Humanities, Coimbatore, India

²Sri Ramakrishna Engineering College, Coimbatore, Department of English Coimbatore, India

³Sri Krishna College of Engineering and Technology, Coimbatore, Department of English, Coimbatore, India

⁴Dr. N. G. P. Institute of Technology, Coimbatore, Department of English Coimbatore, India

⁵SRM College of Agricultural Sciences, Chengalpattu, Department of Agricultural Extension and Communication Coimbatore, India

Abstract

This article examines how teenagers' involvement with fictional tales can facilitate the developmental processes of identity construction and individuation. The study aimed to construct a theoretical framework to comprehend the profound attachment that certain adolescents have with their preferred literature, films, and television series. An examination of the literature on the psychology of fiction revealed that when readers are fully immersed in a story, they have the ability to mentally recreate the experiences of the characters. This mental simulation can result in alterations in behaviour, increased empathy, and changes in one's self-perception. An examination of the literature on parasocial interactions revealed that individuals frequently establish connections with fictional characters that bear resemblance to interpersonal relationships in real life. The application of two theories, self-psychology and Winnicott's concept of transitional experience, was employed. These theoretical frameworks aided in clarifying how engaging with fictional characters or establishing connections with them can impact the development of teenagers' identities and individuality. The focus is on the ramifications of such a structure for therapeutic treatment with teenagers. Furthermore, suggestions were provided for future investigations.

Key words: Fictional Tales, fictional characters, culture, uniqueness, transitional events, Self psychology

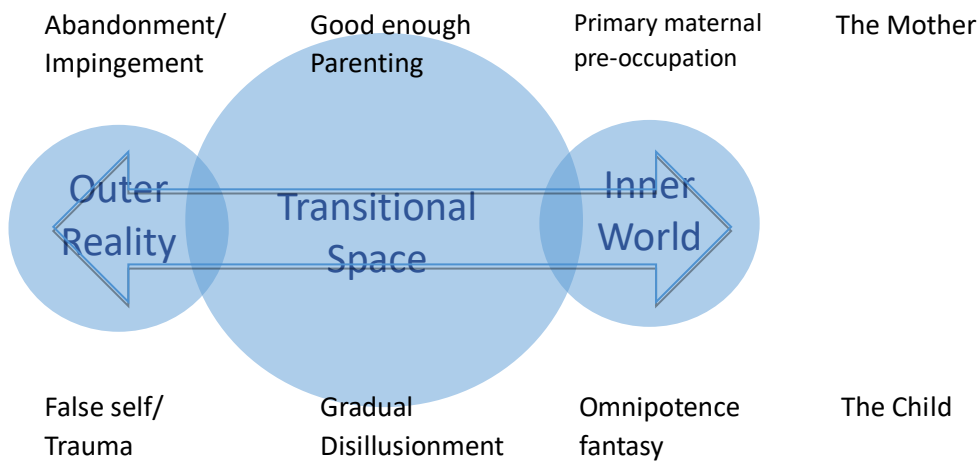
Introduction

Across the course of human history, narratives have played a crucial role in providing us with a sense of purpose and connecting the various aspects of our life, including the past, present, and future. Group cohesion is frequently established by the collective belief in common narratives, oral traditions, or sacred scriptures. Stories also have a personal impact. A fictional piece possesses the capacity to alter the reader's perception of her own identity and her position in the world. This theoretical study specifically examines the manner in which adolescents interact with fictional narratives. This study aims to elucidate a theoretical framework that may be used to comprehend the connection between certain narratives that teenagers favour and their influence on the process of traversing key developmental tasks during adolescence.

Preferred literature, films, music, and video games frequently function as a method of self-definition and establishing connections with peers. For social workers who interact with teenagers, actively involving themselves in these aspects of popular culture can be a means of connecting with the client at their current level of understanding and interests. Adults frequently dismiss the significance of adolescents' fascination with popular culture. Nevertheless, adopting a strengths-based approach requires acknowledging the significance of understanding the aspects that adolescent clients deem crucial in their life. If we consider the narratives of popular culture as a common language among young people (Mattingly, 2006), then it is essential to possess the ability to communicate in this language.

The initial theoretical concept utilised in the research is the notion of transitional experience, as established by Donald Woods Winnicott. Winnicott, a prominent figure in the British Object Relations School of psychoanalysis, primarily studied the dynamic relationships between newborns and their primary carers. The theorist proposed that a smooth transition from the purely subjective experience of infancy to a more objective and reality-oriented perspective is essential for healthy development. A transitional object, like as a cherished toy that the child is emotionally connected to, acts as a tangible representation of this shift, connecting the physical and psychological distance between the child and the carer. Over time, the kid no longer need this object. However, the process of moving between internal and exterior experiences continues throughout life, as seen in transitional experiences (Winnicott, 1953). According to Winnicott (1967), play, psychotherapy, and

many cultural events are considered transitional experiences. These experiences are situated in the potential space that exists between subjective/internal reality and objective/external reality.



Self-psychology:

Self psychology is a subdivision of psychoanalytic theory that was created by Heinz Kohut. Initially developed as a method for comprehending and addressing narcissistic individuals who were deemed resistant to conventional psychoanalytic methods by Kohut self-psychology has subsequently been utilised in other clinical contexts and with various demographics. Kohut's theory posits that a child's formation of a unified self is contingent upon the empathetic responsiveness of its carers. He categorised three types of self-objects that satisfy the needs of the tripolar self: the mirroring self-object, who confirms the child's healthy grandiosity and sense of uniqueness; the idealised self-object, who acts as a capable and secure figure for the child; and the twinship self-object, who gives the child a feeling of belonging and reassurance that there are others similar to her. Elements of the self-object are absorbed and combined to form a central sense of self through a process known as transmuting internalisation, as described by Kohut (1978). Kohut's research mostly centred around the utilisation of self-objects during childhood. However, he posited that individuals persist in their pursuit of self-objects throughout their entire lives. As we grow older, the range of self-objects that we may rely on extends beyond our primary caretakers to encompass companions, love companions, and even symbols, concepts, and artistic and literary creations.

Defining Adolescence:

Several definitions of adolescence highlight the biological aspects that impact this stage of life, particularly the physiological transformations triggered by the beginning of puberty. Adolescent brain development has received greater attention in recent years. Previously, it was widely believed that the most significant period of brain development took place during early childhood, and that a child's brain was virtually fully developed by the age of 5. Recent breakthroughs in neuroscience have uncovered that adolescence is a period characterised by swift and significant growth of the brain.

Modern-day adolescence has been influenced by both cultural and technological transformations. Danah Boyd (2014) conducted an extensive ethnographic investigation into the online activities of American teenagers. She contends that the combination of hectic lifestyles and parental limitations imposed out of concern for perceived external threats has led to a decrease in the amount of freedom today's teenagers have to engage in face-to-face social interactions, which is unprecedented in the last hundred years. This development has coincided with cultural shifts resulting from the widespread presence of the Internet and social media. Boyd contends that teenagers' involvement with social media, frequently perceived by adults as excessive or compulsive, is actually a mechanism for them to regain the social aspect of adolescence - the longing to connect with peers in an unregulated manner - within a social environment that deprives them of this opportunity. Therefore, specific aspects of adolescence, such as the process of discovering one's identity and the importance of peer connections, seem to remain relatively stable, despite the changing social and historical circumstances of youth.

Adolescent and Fiction:

The cognitive and emotional processes associated with reading fiction are interconnected with the developmental goals of adolescence. Adolescents must possess the ability to empathise in order to establish important connections with their peers, separate from their biological families. Moreover, the capacity to completely embody the perspective of a fictional character, and to have one's feelings and convictions altered as a result, contributes to the development of one's sense of self. In addition, relationships established with fictional characters can fulfil similar roles as relationships formed with peers during adolescence. These relationships can provide a sense of belonging and serve as a way to project and observe aspects of one's own developing identity in another character. Scant empirical study exists on the specific topic of adolescent

involvement in fictional tales. Below, we give a portion of the scarce research that is available. Ivey & Johnston (2013) conducted a study on the results of "engaged reading" in a group of 71 eighth-grade students from a specific public middle school. The researchers utilised a substantial quantity of qualitative data, which encompassed bi-weekly observations of students, video recordings of student discussions regarding books, and end-of-year questionnaires conducted with both students and teachers. The educational setting in the classroom has lately transitioned from a universal assignment of classic texts to allowing students to select personally relevant works and read at their own speed. The survey found that, for the majority of students, social and emotional results were more significant than academic results. The student interviews revealed several prominent themes, including alterations in relationships, transformations in students' self-perception, broadened social awareness, and heightened social and ethical responsibility. These modifications were found to be linked to the act of reading, as well as the subsequent debates that arose from reading.

Transitional Experience of Winnicott

The term "transitional experience" encompasses all the activities and experiences that are considered to fill this potential area. This chapter will examine Winnicott's notion of transitory experience as a framework for understanding how adolescents interact with fictional narratives.

Winnicott, born in 1896 and died in 1971, dedicated his career to working with children and families. Initially, he practiced as a paediatrician and then transitioned to becoming an analyst. Together with his second spouse, Clare, he dedicated a significant portion of his professional life to assisting those who were less fortunate. For many years, he dedicated his efforts to assisting underprivileged youngsters in a hospital clinic. He collaborated with children who were separated from their parents during the evacuation of London in World War. These experiences shaped his beliefs regarding the impact of parental care and environmental deficiencies on development.

Winnicott's Theory:

Primary maternal preoccupation and "good-enough" mothering

Unlike the stage-oriented theories proposed by Freud and Klein, Winnicott's developmental theory, derived from his extensive observations of mothers and babies, emphasised what he referred to as capabilities. Intentionally, he refrained from associating these abilities with specific age groups or arranging them in a

precise order. Winnicott made a notable assertion in his theory of newborn development, asserting that the concept of a "baby" does not truly exist. According to him, a human infant's existence is dependent on the presence of a caretaker) who provides the newborn with both physical nourishment and affection. According to Winnicott, the parent's act of physically holding and caring for the child establishes what he referred to as the holding environment. This is a space where the infant is safeguarded, even though they may not be aware of it, both physically and emotionally.

Although it is important for the mother to consistently understand and respond to the child's emotions, Winnicott emphasised that the mother does not have to be flawless; she simply has to be sufficiently competent. In other words, she must possess a certain level of sensitivity to the infant's requirements, ensuring that the newborn feels consistently secure and well-cared for. In instances of inadequate parenting, the holding environment is disrupted by an excessive amount of physical discomfort or emotional suffering. Winnicott referred to these intrusions as impingement, which refers to an early exposure to the demands of the outside world and the wants of others. This interference hinders the baby's healthy development of their own sense of self. The existence of an adequate nurturing environment and satisfactory parental care promotes the cultivation of diverse abilities that Winnicott recognised as crucial for optimal development.

Cultural experience:

Winnicott's previous work spoke to his curiosity about the connection between cultural experience and transitional events. He suggested that the unique significance attributed to the transitional object eventually extends to encompass the entire cultural domain. Subsequently, he focused more specifically on the inquiry of the precise location of culture within the realm of human experience.

In his essay "The Place Where We Live," the author raises this inquiry, stating that when we examine our life, we will likely discover that the majority of our time is not spent in action or deep thought, but rather in an intermediate state. I inquire about the specific location.... What exactly are we engaging in when we listen to a Beethoven symphony, visit an art gallery, read Troilus and Cressida in bed, or play tennis. Winnicott's theory suggests that cultural experience, similar to transitory events, occurs in a metaphorical gap that initially exists between a mother and her baby. He acknowledged the connection between early play and later, more sophisticated forms of artistic expression.

Exploring the Role of Fiction in Facilitating Transition:

Winnicott did not particularly address the act of reading fiction in his writings, but it can be considered as a form of transitional experience, as described above. When we envision someone engaged in reading, we can visualise a somebody seated in a chair, engrossed in a book. The act of engaging with fiction might be conceptualised as coexisting within a realm of potentiality. The reader interprets the story based on her personal perspective, while also acknowledging the factual truth presented by the author and the fictional characters. The reader perpetually oscillates between the domain of subjective, dream-like inner life and the realm of objective exterior reality, without fully immersing in either condition.

Adolescent Transitional Phenomena

Winnicott noted that children frequently utilise a transitional item, such as a blanket, stuffed animal, or doll, to effectively cope with worry. In his writing, Winnicott states that the initial soft item remains essential during bedtime, moments of loneliness, or when one is at risk of feeling melancholy. This anxiety is a manifestation of the child's conflicting feelings about moving from a state of complete reliance to a state of partial self-sufficiency, and from a state of unity to a state of detachment. This change occurs within the framework of the psychological process known as separation-individuation, as described by Margaret Mahler. As to Mahler, the separation-individuation process signifies the "psychological birth" of the child, as she comprehends that she is a distinct individual - both physically and mentally separate from her mother.

According to Winnicott's developmental theory, the process of separation and individuation during infancy involves transitioning from a condition of complete subjectivity to recognising and accepting the objective reality of others, while also gaining relative independence. Erickson's (1950) theory of identity development in adolescence aligns with this notion, as it posits that adolescence serves as a transitional period between childhood and adulthood. During this age, individuals must acquire the ability to navigate their personal needs while also considering the intricacies of the social environment. Peter Blos (1979) defined adolescence as a "second individuation" marked by the process of freeing oneself from familial need and breaking away from infantile attachments in order to integrate into society or the adult realm (pp. 142).

Adolescents' strong attachment to a preferred fictional story might be seen as a significant and suitable way for them to navigate through transformative experiences. Adolescents may rely on a familiar teddy bear or blanket for emotional support during times of loneliness or distress. Participating in cultural experiences, such as engaging with fictional narratives, represents an advanced form of transitional experience. This type of experience helps adolescents navigate their social environment, develop their individual identity, and in certain cases, prepare to detach from their original family in order to establish their own position in society.

Fictional Self-objects and Parasocial Relationships:

Adolescence is a stage where individuals start seeking self-objects beyond their close family. The peer group gains significance, particularly as a potential source of twinship self-objects. This interpretation of the shifting self-object requirements during adolescence aligns with Blos' (1979) concept of puberty as the "second individuation". Adolescents must reduce their reliance on their parents and instead seek support from their friends in order to develop a distinct and independent sense of self. The utilisation of Kohut's self-psychology theory in relation to adolescents' encounters with fictional narratives is contingent upon the notion that self-objects need not necessarily be actual individuals. A fictional character can function as a self-object when the reader perceives them as a reflection of themselves, an idealised version of themselves, or a representation of a shared identity. This occurs when the reader internalises the qualities of these characters to enhance their own sense of identity.

Parasocial interactions, albeit lacking in reciprocity and depth, can offer the reader or viewer self-object relationships that are unavailable inside their social or familial context. As an illustration, a collaboration with an adult client who experienced profound seclusion due to her sexual orientation as a lesbian while coming of age in a traditional religious society. Upon witnessing a homosexual character in a television film during her adolescence, she vividly remembers feeling a profound sense of solace and connection, which subsequently fostered her belief in the potential for a gratifying future outside her local community. Subsequently, she actively pursued further narratives featuring homosexual protagonists who may offer her the sense of kinship that was absent within her local surroundings. Shedlosky-Shoemaker et al. (2014) highlight that connections with fictitious characters are devoid of some barriers present in actuality. The writers illustrate the character of Tony Soprano from the television programme *The Sopranos* as an intriguing individual with whom viewers may

establish a meaningful connection, while being shielded from the negative consequences of social exclusion and the physical risks associated with perilous situations (p. 559). From this standpoint, fictional characters might be considered as a genuine expansion of the peer group. Parasocial interactions with fictional characters are distinct from real-life relationships and have the capacity to facilitate teenage individuation and identity formation in a distinctive manner, rather than being considered inferior copies of such relationships. The need for twinship refers to the self-object demand that can be most easily fulfilled by the presence of a fictional figure. When a reader or viewer comes across a character that shares significant similarities with them, it reinforces their sense of self by fostering a sense of recognition and connection to others (as exemplified by my adult client in the prior instance). Although twinship is frequently observed as the prevailing form of self-object in fictional characters, I believe it is plausible to identify alternative types of self-objects in works of fiction. For instance, a reader who experiences a tumultuous and unpredictable family environment may discover solace in a fictional character who embodies resilience, composure, and steadiness. The reader can assimilate and incorporate these features through the parasocial self-object connection. Likewise, a character who is of similar age or slightly older than a young reader can work as a role model by demonstrating a higher level of self-discipline or effectiveness that the reader has not yet attained.

The notion of parasocial self-object interactions in fiction pertains to the inquiry of individuals who do or do not perceive their own experiences being mirrored in prevalent narratives. Due to the overrepresentation of white, heterosexual, and able-bodied characters in popular literature, cinema, and television, adolescents from marginalised groups do not have equal access to figures that reflect, idealise, and provide a sense of identification. If an adolescent lacks self-objects in their real-life social and family milieu, the absence of fictional self-objects becomes even more problematic. This issue is evident in the "We Need Diverse Books" campaign, which aims to bring about necessary reforms in the publishing industry to create and market literature that accurately represents and respects the experiences of all young individuals. The incorporation of self psychology and the study of parasocial relationships provides a solid theoretical foundation and enhances the growing demand for greater diversity in media. This goes beyond mere tokenism and representation, aiming to develop a more comprehensive comprehension of how the cultural environment influences both individual and collective identity.

During adolescence, individuals strive to develop their own unique identities and start seeking other sources of validation, particularly those that can fulfil their desire for companionship and similarity. Individuals typically discover self-objects among their peers, a category that can be broadened to encompass imaginary figures, particularly those found in regularly revisited stories. Adolescence is a period where friendships, romantic relationships, and connections with literary characters become particularly significant and intense. Hence, the notion of self-objects, in conjunction with studies on parasocial relationships, might elucidate the profound attachment that numerous adolescents form with cherished fictional narratives.

Conclusion:

This theoretical study aims to fill some of the gaps in the existing literature concerning the development of adolescent identity and the psychological aspects of engaging with fictional stories. The initial presentation provided a concise summary of psychoanalytic models pertaining to adolescence, focusing on the developmental aspects of identity construction and individuation. Subsequently, an examination was conducted on literature pertaining to the psychology of fiction and parasocial relationships. The literature study demonstrated that engaging with fictional narratives enables readers to immerse themselves in imaginary realms and assume the perspectives of characters, perhaps enhancing empathy. In addition, individuals who read or watch media develop parasocial relationships with fictitious characters, which can serve as substitutes for certain aspects of real-life social connections. Winnicott's notion of transitional experience, along with Kohut's self psychology concept of self-objects, provided valuable perspectives for examining the phenomenon of how adolescents interact with fictional tales. According to Winnicott, when we interact with a fictitious story, we are engaging in a transitional experience. This experience takes place in a realm that lies between our inner thoughts and the outside world. Within the realm of possibility, the adolescent reader has the ability to "test out" the experience of other characters, which facilitates light-hearted exploration of one's identity. Engaging with fictional narratives can also result in the formation of parasocial interactions with characters from preferred tales. Characters can serve as an extension of the adolescent's peer group, so playing a significant role in the process of individuation. Fictional characters can also function as self-objects, fulfilling the adolescent's desire for reflection, idealisation, and companionship, so strengthening their sense of identity.

References

1. Alliance for Excellent Education. (2014). *Fact sheet: Adolescent literacy*. Retrieved from: <http://all4ed.org/wp-content/uploads/2014/06/AdolescentLiteracyFactSheet.pdf>
2. Applegate, J. & Bonovitz, J.M. (1995). *The facilitating partnership: A Winnicottian approach for social workers and other helping professionals*. Lanham, MD: Rowman & Littlefield.
3. Arnett, J. J. (2014). *Emerging adulthood: The winding road from the late teens through the twenties*. New York: Oxford University Press.
4. Baker, H. S., & Baker, M. N. (1987). Heinz Kohut's self psychology: An overview. *The American Journal of Psychiatry*, 144:1(January).
5. Baxter, K. (2008). *The modern age: Turn-of-the-century american culture and the invention of adolescence*. Tuscaloosa: The University of Alabama Press.
6. Berzoff, J. (2011a). Freud's psychoanalytic concepts. In J. Berzoff, L. M. Flanagan, & P. Hertz (Eds.) *Inside out and outside in: Psychodynamic clinical theory and psychopathology in contemporary multicultural contexts* (pp. 18-47). Lanham, MD: Rowman & Littlefield.
7. Berzoff, J. (2011b). Psychosocial ego development: The theory of Erik Erikson. In J. Berzoff, L. M. Flanagan, & P. Hertz (Eds.) *Inside out and outside in: Psychodynamic clinical theory and psychopathology in contemporary multicultural contexts* (pp. 97-117). Lanham, MD: Rowman & Littlefield.
8. Blos, P. (1962). *On adolescence: A psychoanalytic interpretation*. New York: The Free Press of Glencoe, Inc.
9. Blos, P. (1979). *The adolescent passage: Developmental issues*. New York: International Universities Press.
10. Boyd, D. (2014). *It's complicated: The social lives of networked teens*. New Haven: Yale University Press.
11. Davies, D. (2010). *Child development: A practitioner's guide*. New York: The Guilford Press. Derrick, J. L., Gabriel, S., & Hugenberg, K. (2009). Social surrogacy: How favored television programs

- provide the experience of belonging. *Journal of Experimental Social Psychology*, 45(2), 352–362.
doi:10.1016/j.jesp.2008.12.003
12. Djikic, M., Oatley, K., Zoeterman, S., & Peterson, J. B. (2009). Defenseless against art? Impact of reading fiction on emotion in avoidantly attached individuals. *Journal of Research in Personality*, 43(1), 14–17. doi:10.1016/j.jrp.2008.09.003 Erikson, E. (1950). *Childhood and society*. New York: W.W. Norton.
13. Flanagan, L.M. (2011a). Object relations theory. In J. Berzoff, L. M. Flanagan, & P. Hertz (Eds.) *Inside out and outside in: Psychodynamic clinical theory and psychopathology in contemporary multicultural contexts* (pp. 118-157). Lanham, MD: Rowman & Littlefield.
14. Freud, S. (1905). "Infantile sexuality." From *Three essays on the theory of sexuality*. Standard edition. 7, 173-206.
15. Green, M. C., & Brock, T. C. (2000). The role of transportation in the persuasiveness of public narratives. *Journal of Personality and Social Psychology*, 79(5), 701–721.
doi:10.1037/0022-3514.79.5.701
16. Hall, G.S. (1904). *Adolescence: Its psychology and its relations to physiology, anthropology, sociology, sex, crime, religion, and education*. 2 vols. New York, Appleton.
17. Horton, D., & Wohl, R. R. (1956). Mass Communication and Para-Social Interaction. *Psychiatry*, 19(3), 215–229.
18. Ivey, G., & Johnston, P. H. (2013). Engagement with young adult literature: Outcomes and processes. *Reading Research Quarterly*, 48(3), 255–275.
19. Jensen, F.E. & Nutt, A.E. (2015). *The teenage brain: A neuroscientist's survival guide to raising adolescents and young adults*. New York, NY: HarperCollins Publishers.
20. Johnson, D. R. (2012). Transportation into a story increases empathy, prosocial behavior, and perceptual bias toward fearful expressions. *Personality and Individual Differences*, 52(2), 150–155.
doi:10.1016/j.paid.2011.10.005
21. Kaufman, G. F., & Libby, L. K. (2012). Changing beliefs and behavior through experience-taking. *Journal of Personality and Social Psychology*, 103(1), 1–19. doi:10.1037/a0027525

22. Kohut, H., & Wolf, E. S. (1978). The disorders of the self and their treatment: An outline. *International Journal of Psycho-Analysis*, 59(1978), 413–425.
23. Mahler, M. (1974). On the first three phases of the separation-individuation process. *Psychoanalysis and Contemporary Science*. 3:295-306.
24. Mar, R.a., Oatley, K., Hirsh, J., dela Paz, J., & Peterson, J. B. (2006). Bookworms versus nerds: Exposure to fiction versus non-fiction, divergent associations with social ability, and the simulation of fictional social worlds. *Journal of Research in Personality*, 40(5), 694–712. doi:10.1016/j.jrp.2005.08.002
25. Mar, R. a, Oatley, K., Djikic, M., & Mullin, J. (2011). Emotion and narrative fiction: Interactive influences before, during, and after reading. *Cognition & Emotion*, 25(5), 818–33. doi:10.1080/02699931.2010.515151
26. Mattingly, C. (2006). Pocahontas goes to the clinic: Popular culture as lingua franca in a cultural borderland. *American Anthropologist*, 108(3), 494–501.
27. McLeod, J. (2006). Psychotherapy, culture and storytelling: How they fit together. In *Narrative and Psychotherapy*. London: SAGE Publications. doi: 10.4135/9781849209489.n1
28. McCulliss, D., & Chamberlain, D. (2013). Bibliotherapy for youth and adolescents—School-based application and research. *Journal of Poetry Therapy*, 26(1), 13–40. doi:10.1080/08893675.2013.764052
29. Miall, D. S., & Kuiken, D. (2002). A feeling for fiction: Becoming what we behold. *Poetics*, 30(4), 221–241. doi:10.1016/S0304-422X(02)00011-6
30. Mitchell, S.A. & Black, M.J. (1995). *Freud and beyond: A history of modern psychoanalytic thought*. New York, NY: Basic Books.
31. Muuss, R.E. (1980). Peter Blos' modern psychoanalytic interpretation of adolescence. *Journal of Adolescence*, 3, 229-252.
32. National Association of Social Workers (NASW). (1993). *NASW standards for the practice of social work with adolescents*. Retrieved from: https://www.socialworkers.org/practice/standards/sw_adolescents.asp

33. National Institute of Mental Health (NIMH). (2011). *The teen brain: Still under construction*. Retrieved from: http://www.nimh.nih.gov/health/publications/the-teen-brain-still-under-construction/teen-brain_141903.pdf
34. Oatley, K. (1994). A taxonomy of the emotions of literary response and a theory of identification in fictional narrative, *Poetics*, 23, 53–74.
35. Oatley, K. (1999). Meetings of minds: Dialogue, sympathy, and identification, in reading fiction. *Poetics*, 26(5-6), 439–454. doi:10.1016/S0304-422X(99)00011-X
36. Polleck, J. N. (2011). Constructing dressing rooms in urban schools: Understanding family through book clubs with Latino and African American female adolescents. *Journal of Poetry Therapy*, 24(3), 139–155. doi:10.1080/08893675.2011.593393
37. Rosenblum, D. S., Daniolos, P., Kass, N., & Martin, A. (1999). Adolescents and popular culture. A psychodynamic overview. *The Psychoanalytic Study of the Child*, 54, 319
38. Shedlosky-Shoemaker, R., Costabile, K. a., & Arkin, R. M. (2014). Self-expansion through fictional characters. *Self and Identity*, 13(5), 556–578. doi:10.1080/15298868.2014.882269
39. We Need Diverse Books. (2015) *Mission statement*. Retrieved from: <http://weneeddiveersebooks.org/mission-statement/>
40. Winnicott, D.W. (1953). Transitional objects and transitional phenomena – A study of the first not-me possession. *International Journal of Psychoanalysis*, 34, 89-97.
41. Winnicott, D.W. (1960). The theory of the parent-infant relationship. *International Journal of Psychoanalysis*. 41: 585-595.
42. Winnicott, D.W. (1967). The location of cultural experience. *International Journal of Psychoanalysis*, 48, 368-372.
43. Winnicott, D.W. (1971). *Playing and reality*. London: Routledge Classics.
44. World Health Organization (WHO). (2015). *Adolescent development*. Retrieved from: http://www.who.int/maternal_child_adolescent/topics/adolescence/dev/en/

