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**Exploring the Dilemma of Mixed Blood in Amrican fiction:
The   Other Half of My Heart by Sundee T. Frazier**

Thesis Submitted to the Department of Literature and English Language in Partial fulfillment of the degree of Master in Literature

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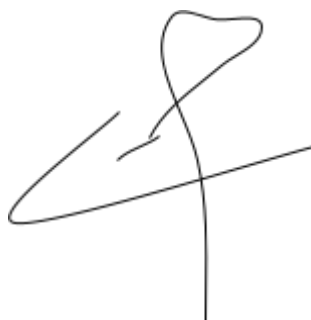
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Declaration of Originality

I hereby declare that this submission of my work and that, it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution.

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Dedication

To the unwavering love of my parents, Taher and Meriem, who fueled my academic journey with their sacrifices and constant belief. You are the wind beneath my wings and the compass that guided me through every challenge.

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Abstract

The traditional, fixed understanding of race and its distinct categories is being challenged as the number of mixed-race individuals increases. Instead, the complexities within the lived experiences of those with dual or multiple racial backgrounds must be recognized. These individuals often exist in an "in-between" space, where their identities do not fit neatly into a single racial classification. This "in-between" space, as conceptualized by Homi Bhabha's Third Space theory, is a liminal realm where cultural differences and identities intersect, creating a hybrid space that transcends binary categorizations. Literature has the power to illuminate these experiences, offering a window into the internal struggles and external pressures faced by those with mixed heritage. Sundee T. Frazier's novel, "The Other Half of My Heart," delves into this very concept. The title itself alludes to a fractured sense of self, hinting at the protagonist's struggle to reconcile the different parts of their identity. This thesis employs psychoanalysis to analyze Frazier's novel. Through this approach, the study aims to explore how the characters grapple with their mixed heritage, not merely as a duality, but as a fragmented and multifaceted experience that defies simplistic categorization. By delving into the psychological negotiations undertaken by the biracial characters, this research seeks to provide a nuanced understanding of the complexities inherent in mixed-blood identity representation.

Keywords: American literature, mixed blood identity, psychoanalysis, The Other Half of My Heart" by Sundee T.Frazier , Third Space theory

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General introduction

The landscape of identity is undergoing a fascinating transformation. As the number of individuals identifying as mixed-race continues to rise globally, understanding the intricacies of their experiences becomes more critical than ever. That demands a deeper understanding. Literature offers a powerful tool to explore the lived experiences of these individuals, shedding light on the complexities of navigating a world that often prioritizes singular racial classifications. Sundee T. Frazier's novel, "The Other Half of My Heart," offers rich lens through which to examine the portrayal of mixed blood identity .The title itself hints at the central dilemma – the characters' struggle to reconcile the different halves that make up their identities. Through Frazier's narrative, we will explore the psychological complexities and cultural negotiations faced by individuals of mixed heritage.The thesis aims to provide a deep understanding of how "The Other Half of My Heart" portrays the complexities of mixed-race identity using a psychoanalytical approach and drawing on relevant literary theory. This analysis will particularly focus on the concept of 'third space,' a term used by cultural theorist Homi Bhabha to describe the in-between space that individuals of mixed heritage often inhabit. By examining the characters' unconscious desires, cultural redefinitions, and hybrid identities, the tesis will explore how the novel navigates this third space and contributes to the broader conversation on mixed-race identity in literature. As the number of people with mixed-race identities continues to rise globally, understanding their experiences becomes increasingly important. Analyzing the complexities of navigating a "mixed" space and the underlying desires and conflicts that shape these identities can help us build a more inclusive society While existing research explores mixed-race identity in literature, my analysis aims to break new ground by employing psychoanalysis to delve into the characters' subconscious motivations, utilizing the concept of "third space" to offer a fresh perspective on their identity conflicts, and ultimately illuminating the unique contribution of "The Other Half of My Heart" to the discourse on mixed-race identity. The overarching research questions guiding this study are:

How does the novel "The Other Half of My Heart" by Sundee T. Frazier explore the theme of mixed-race identity and the challenges faced by individuals of mixed-race in American society?

How does the implementation of Third Space theory contribute to our comprehension of the representation of mixed-race identity in American fiction, particularly within the narrative framework of "The Other Half of My Heart"?

How does the use of psychoanalysis in the analysis of "The Other Half of My Heart" by Sundee T. Frazier contribute to our understanding of the representation of mixed-race identities in American fiction?

Building upon these research questions, the study proposes the following hypotheses:

"The Other Half of My Heart" by Sundee T. Frazier explores the complex identities of biracial twin sisters, challenging societal stereotypes and highlighting the struggles and complexities faced by mixed-race individuals in American society. Applying Third Space theory to "The Other Half of My Heart" reveals a cultural space where mixed-race identities intermingle and evolve, challenging fixed racial categories. Furthermore, utilizing psychoanalysis to analyze "The Other Half of My Heart" by Sundee T. Frazier will offer a deeper understanding of the psychological aspects of portraying mixed-race identities in American fiction, revealing the internal struggles and external perceptions experienced by characters with mixed heritage.This thesis employs a multifaceted approach to explore the complexities of mixed-race identity representation in Sundee T. Frazier's novel "The Other Half of My Heart." By drawing on the theoretical frameworks of psychoanalysis and Third Space theory, the study delves into the intricate portrayal of biracial characters and the challenges they face in navigating American society.Employing psychoanalysis can reveal hidden desires and conflicts within the characters, offering a fresh perspective on their mixed-race experiences in literature. By analyzing the novel through this concept, reader can illuminate how the characters navigate the in-between space of their identities, enriching the understanding of "third space" of mixed blood narratives. The analysis of "The Other Half of My Heart" can add valuable insights to the conversation on mixed-race representation in literature, potentially informing future portrayals and fostering empathy within readers. Through a comprehensive analysis that integrates the theoretical frameworks of psychoanalysis and Third Space theory, the thesis is structured into three main chapters. Chapter 1, "The Concept of Mixed Blood in American Fiction," delves into the historical roots, themes, and literary depictions of mixed-race narratives in American fiction. Chapter 2, "Exploring Psychoanalysis and Third Space Theory," offers an in-depth examination of psychoanalytic concepts and the theoretical underpinnings of Third Space Theory, exploring their intersections in the context of mixed-race identity representation. Finally, Chapter 3, "A Psychoanalytic and Third Space Perspective in 'The Other Half of My Heart,'" presents a detailed

analysis of Sundee T. Frazier's novel, examining the portrayal of mixed-race identity, the characters' unconscious desires and conflicts, and how the narrative contributes to the broader discourse on mixed-race experiences in literature**.**

Chapter one:

The Concept of Mixed Blood

In American Fiction

Within the complex weave of American fiction, the notion of 'mixed blood' encapsulates the diverse heritage and complex intersections of racial backgrounds that individuals embody. At its essence, 'mixed blood' refers to individuals with ancestral roots stemming from multiple racial or ethnic backgrounds, navigating a cultural landscape that transcends singular categorizations. In the realm of American fiction, this multifaceted identity serves as a recurring theme showcasing a blend of traditions and the unique experiences of those straddling multiple racial spheres.

This chapter unfolds in four distinct, yet intricately interwoven threads. First, the researcher unravels the historical tapestry of mixed-race identity in America, tracing its intricate knots back to colonial encounters, slavery, and immigration. Next, the researcher weave together the nuanced experiences of individuals navigating mixed-blood narratives in American literature, illuminating the challenges and triumphs embedded within these stories. Third, the researcher stitch together the evolving portrayals of mixed-blood across time, showcasing how fiction serves as a dynamic forum for understanding and negotiating the multifaceted nature of racial identity in America. Finally, the researcher scrutinizes the very lens through which these narratives are crafted, examining the representation of Mixed-Blood in American fiction to reveal how literary choices shape our perceptions of mixed-blood identity.

As the researcher delves into these historical, narrative, and representational threads, the researcher uncovers a vibrant tapestry woven from the complexities of Mixed Blood experiences. This tapestry, we argue, offers a powerful lens through which to not only illuminate the past but also envision the future of racial identity in American literature and society.

1.2.Historical roots of mixed race identity

For centuries, America has been a melting pot of cultures and ethnicities. Yet, the story of people with mixed racial backgrounds in this country is often overlooked or shrouded in complexity, prompting an exploration into the layers of history to understand the origins of mixed-race identity in America.

The arrival of European settlers and colonialism in the 15th and 16th centuries marks the next step and a pivotal catalyst that led to the establishment of the institution of slavery. This transformative period not only initiated the mingling of diverse cultural and ethnic groups on the American continent but also set the stage for the complex dynamics that would unfold in the subsequent era. Enrico Dal Lago and Constantina Katsari(2008) , in their article "The study of

ancient and modern slave systems," define slavery as an institution whose practice has covered most of the documented history of the world and has spread across different countries and regions around the globe (03).

Very few societies have remained untouched by it, with varying degrees of involvement at different times. This definition lays the groundwork for understanding the profound impact of slavery on societies, including the United States, where it became a defining chapter in the complex tapestry of racial complexities and socio-cultural evolution.

The first enslaved people were brought to the Virginia colony in 1619. The population of enslaved people grew quickly in the 1600s. Over time, lawmakers became concerned with reinforcing the idea of the difference between the dark-skinned people who were enslaved, and the white-skinned people who were their masters. Much of the legislation targets women because their ability to have children meant they could affect the status of future generations (Boomer, 2023, p.01).

In 1661, Virginia enacted laws that banned interracial marriage and imposed a penalty of ten thousand pounds of tobacco for ministers who married racially mixed couples. The 1676 Bacon's Rebellion in Virginia, where lower-class blacks and whites united, seemed to confirm lawmakers' fears about racial mixing. This led to Virginia's 1691 decree that banned intermarriage between white people and black or Indian people. In 1691, Virginia imposed a fine or five years of indentured servitude on any white woman who gave birth to a mixed-race child. Additionally, in Maryland, a woman who married a black slave had to serve her husband's owner for the duration of her marriage. Maryland's laws became harsher over time, with cohabitation between white individuals and people of African descent becoming illegal in 1715 and 1717 (Cruz &Berson, 2001, pp. 80-81).

 However, such laws were not always enforced, especially when it came to the sexual unions of white male slave owners and black female slaves. These relationships, based on unequal power dynamics, often resulted in mixed-race children who were enslaved based on the status of their mothers. While many of these children were enslaved for life, the family dynamics they experienced varied. There was a taboo around the existence of these children, and many slave owners sought to "remove the evidence" by selling their mixed-race children. The fate of these

children was deeply affected by the imbalanced power structures and the laws of the time(Hickman, 1997, p.1172).

The historical roots of mixed race in America are deeply intertwined with the concept of miscegenation, marking the mixing of or reproduction between different racial or ethnic groups. Coined in 1863, the term emerged in an anonymous pamphlet titled "Miscegenation: The Theory of the Blending of the Races, Applied to the American White Man and the Negro." This ideological introduction laid the groundwork for the fear of miscegenation, shaping southern race relations for the next century (Oxford English Dictionary, 2002).

Miscegenation in America did not originate in the thirteen original colonies but rather in Africa. European slave traders, including English, French, Dutch, and American, engaged in unions with black concubines on the Guinea coast and during the transatlantic voyage. Notably, many Africans and Europeans themselves were products of extensive mixing across African, Asian, and Caucasian peoples (Bennett Jr., 1962, p.94).

 However, the roots of African Americans on the American continent are deep and old. It was in 1619, a year before the Pilgrims landed on Plymouth Rock, that twenty "Negars" arriving on a Dutch man-of-war were sold to British colonists.Race mixing appears to have begun rather quickly. As early as 1632, a mere fourteen years after the first Blacks arrived in Jamestown; Captain Daniel Elfrye was reprimanded by his employer for "too freely entertaining a mulatto (Jordan, 1968, p. 166) "(Hickman, 1997, p.1173).

Contrary to what many people believe, interracial relationships initially happened more among lower-class individuals like slaves and indentured servants.Miscegenation laws were primarily created to prohibit marriages between black and white individuals, aiming to preserve white racial purity. Additionally, the history of sexual violence perpetrated by plantation owners and influential white individuals against black women during this era has marred the interactions between black women and white men(Bennett Jr., 1962, p94).

Laws against interracial marriage started in 1661 in Maryland and Virginia, likely because lawmakers were concerned about too much mixing among the lower classes. The fear grew after Bacon's Rebellion in 1676, where lower-class blacks and whites united. Virginia, in 1691, even decreed that any white person marrying a black, mulatto, or Indian would be banished Cruz &Berson, 2001, pp. 80-81).

.The first recorded interracial marriage in North American history occurred in 1614 between John Rolfe and Pocahontas. Colonial Jamestown witnessed the emergence of the first biracial Americans, born from white-black, white-Indian, and black-Indian unions. By the American Revolution, the colonies were home to 60,000 to 120,000 individuals of "mixed" heritage (Cruz &Berson, 2001, pp. 80).

The development of laws to keep races separate was influenced by various factors. Gunner Myrdal, in "An American Dilemma," highlighted that miscegenation policy emerged due to concerns about intermarriage being a primary issue in white discrimination, followed by other aspects like intercourse with white women, use of public facilities, political rights, legal equality, and employment. Joel Kovel, in "White Racism: A Psychohistory," emphasized that racism's core lies in sexuality, leading to the creation of miscegenation laws. In contrast, Oliver Cox, in "Caste, Class, and Race," argued that economic exploitation, rather than aversion to interracial relationships, was the primary reason behind miscegenation prohibitions. Cox also suggested that these laws hindered black individuals from achieving the cultural status of whites and aimed to prevent alliances between African Americans and American Indians, fearing the strength it could bring (Cruz&Berson, 2001, pp. 80-81).

 Miscegenation laws, reflecting a complex interplay of concerns from racial discrimination to economic exploitation, gained prominence, with Virginia passing laws in 1661 prohibiting interracial marriage.The legislative landscape significantly shifted during this period, with at least five states having anti-miscegenation laws by the time of the American Civil WarCruz &Berson, 2001, p. 81).

The era of slavery witnessed a surge in mixed-race births, often resulting from the rape of enslaved black women by white slave owners. The introduction of the "one-drop rule" further entrenched racial hierarchies, ensuring that children from such unions remained slaves. Booker T. Washington (1900) summed up the practice when he remarked:

> It is a fact that, if a person is known to have one percent of
> African blood in his veins, he ceases to be a white man. Theninety-nine
> percent of Caucasian blood does not weigh by theside of the one percent of
> African blood. The white bloodcounts for nothing. The person is a Negro every
> time (9)

The "one drop rule," which, in its colloquial definition, provides that one drop of Black blood makes a person Black. In more formal, sociological circles, the rule is known as a form of "hypodescent" and its meaning remains basically the same: anyone with a known Black ancestor is considered Black. Over the generations, this rule has not only shaped countless lives, it has created the African-American race as we know it today, and it has defined not just the history of this race but a large part of the history of America(Hickman, 1997, p1163).

In 1890, Louisiana passed a law requiring "separate but equal" railway facilities for whites and "coloreds." This law was challenged by a group called the Citizens Committee to Test the

Constitutionality of the Separate Car Law, which included Creoles and Black people. They also found an ally in a railroad company that disliked the extra expense of segregated cars (National Park Service. 2009, p18).

Homer Plessy, a man described as "exceedingly light-skinned," volunteered in 1892 to challenge the law. He sat in the white railway car and was subsequently arrested.

Plessy argued that Louisiana's 1890 segregation law violated the Constitution. His lawyers, appealing to the U.S. Supreme Court in 1896, warned that upholding segregation could lead to illogical consequences. They mentioned separate cars based on hair color, nationality, or religionor even segregation on public streets or housing based on race (National Park Service. 2009,p 18).

.However, in 1896, the Supreme Court ruled against Plessy. Justice Henry Billings Brown, writing for the majority, argued that legislatures couldn't eliminate racial prejudice. He also stated that if one race was seen as inferior, the Constitution couldn't force equality between them (National Park Service. 2009, p18).

These laws had the effect of reducing the quality of education afforded to blacks and reducing blacks' employment opportunities. Racial tensions in the south worsened during this period, and there was increased violence as well as an increased number of blacks being lynched. Another form of racial segregation applied to more intimate spheres such as marriage. Anti-miscegenation laws prohibiting marriage based on race were enforced in all southern states and few northern states after the civil war. These laws prohibited marriage between whites and blacks, and were later applied to other racial groups which included Asians. Growing frustrations among blacks about their conditions led to the civil rights movement and the eventual repeal of racial segregation laws. One landmark decision in the move to civil rights in the United States was realized in 1954 when the Supreme Court ruled that 'separate but not equal' public schools for blacks and whites was unconstitutional in Brown vs. Board of Education (Hickman, 1997,p1197).

Moreover, The Great Migration, which took place from 1916 to 1970, was a significant period in American history characterized by the large-scale movement of mixed-race populations from the Southern United States to northern urban centers. Driven by the pursuit of better economic prospects, improved living conditions, and a desire to escape the pervasive racial segregation in the South, this migration had a profound impact on the demographic makeup of many cities. As mixed-race individuals undertook this journey, they not only faced the challenges of building new lives but also encountered the evolving racial dynamics of urban environments. In these urban centers, they navigated complex identities and racial interactions, contributing to the ongoing narrative of multiculturalism in America. The Great Migration represents a pivotal moment in the struggle for equal opportunities and the redefinition of identity for mixed-race communities (Wilkerson, 2010, pp8-10; Lemann, 1991).

The Civil War and Reconstruction period brought significant changes to the idea and practice of citizenship in the United States, particularly for black southerners. Black people's contributions

to the Union cause during the Civil War led to the establishment of the Bureau of Colored Troops in May 1863. By the end of the Civil War, more than 180,000 black men had served in the Union Army, and their service played a crucial role in the Union's victory (National Park Service. 2009, p9).

Under President Andrew Johnson's plan for Presidential Reconstruction, citizenship in the former Confederacy did not seem much changed, as he believed that former Confederates could be welcomed back into the nation even though they had rebelled against the Union. However, black southerners, once considered least capable of acting as good citizens before the Civil War, transformed the idea and practice of citizenship during Reconstruction (National Park Service. 200, p9).

To enforce the end of slavery and ensure equal rights for freed blacks, the Republican Congress proposed the Civil Rights Act of 1866. The act declared that all persons born in the United States (except Indians) were citizens regardless of race, color, or previous condition of slavery or involuntary servitude. Under the act, blacks received rights they could enjoy as equally as whites, such as the ability to make and enforce contracts and to purchase and hold property. The act aimed to enforce the end of slavery and ensure equal rights for freed blacks, as black southerners had served their nation during the Civil War and called on the federal government to protect them during Reconstruction (National Park Service. 2009,p.9).

The Plessy decision established the legal framework for racial segregation, known as Jim Crow, which became the standard for public facilities across the country, with a significant impact in the South where the majority of black people resided. Although only three states had segregated waiting rooms before 1899, several others adopted the practice in the following decade. Laws also excluded blacks from Pullman cars, steamboats, and streetcars, with trolley car segregation being a particular focus of black protest. Streetcar companies often opposed these laws due to potential revenue loss, enforcement difficulties, and the cost of separate cars (National Park Service. 2009, pp22-26).

The Jim Crow car was a significant symbol of racial separation in the South, causing resentment and humiliation among black people. Despite the legal framework, many blacks and their allies continued to challenge the separate but equal doctrine through legal and extra-legal means White Supremacy(National Park Service. 2009, pp22-26).

In the early 20th century, African Americans faced increasing racism and segregation, particularly in the South. The separate-but-equal doctrine was used to justify discrimination, and Negro disfranchisement was widespread. Northern white indifference added to the challenges faced by black people. In response, blacks turned to boycotts as a form of protest against oppression without confrontation (National Park Service. 2009,pp22-26).

A notable group of black ministers, journalists, educators, businesspersons, lawyers, and others gathered near Niagara Falls in 1905, led by W. E. B. Du Bois and William Monroe Trotter, editor of the Boston Guardian. They abandoned any previous acquiescence to separate-but-equal and demanded full equality of rights. They declared that any discrimination based solely on race or

color was barbarous and that the Jim Crow car was a symbol of the entire order of racial separation in the South, causing humiliation and resentment among black people (National Park Service, 2009, pp.22-26)..

During the World War I era and the 1930s, African Americans experienced a rise in their pursuit of equal rights, fueled by their wartime contributions and significant urban migration. Marcus Garvey's separatist movement, the Universal Negro Improvement Association, offered an alternative to integration, emphasizing black pride and self-reliance within society. However, Garvey's influence waned due to legal troubles(National Park Service,2009, pp.22-26).

This period was marked by heightened racial tensions, with the summer of 1919 seeing widespread riots across the country, including a major one in Chicago triggered by a beach incident. During this time, transportation segregation expanded, particularly on buses and in bus depots in Southern states, enforced by Jim Crow laws. Although airline segregation was brief, Southern airports maintained segregated facilities through custom or legal means in the 1930s and 1940s (National Park Service. 2009,pp22-26).

1.3. The role of slavery and immigration, colonialism in shaping racial dynamics

In the study of racial relationships, three major factors have significantly influenced how people see and interact with each other: colonialism, slavery, and immigration.

Colonialism occurred when European powers expanded into other regions, leading to foreign rule and the subjugation of local communities. This often involved mistreatment and the formation of racial hierarchies that still impact many societies today.

Slavery, a terrible and oppressive system, has had a massive impact on racial dynamics. The transatlantic slave trade, in particular, forced millions of African people to move to the Americas, where they faced harsh conditions and dehumanization. This history of slavery continues to affect racial inequalities and identities in the United States and other countries.

Immigration, the movement of people across borders, has also played a significant role in shaping racial dynamics. While it can lead to cultural blending and new identities, it can also cause tensions and conflicts as communities adjust to newcomers.

By examining the connections between these three factors, we can better understand the historical and current influences on racial dynamics and how they shape our perceptions and interactions based on race and ethnicity.

1.3.1-slavery

Beginning in the sixteenth century, millions of African individuals were forcibly taken, enslaved, and transported across the Atlantic to the Americas in deplorable conditions, leading to immense suffering and loss of life, with nearly two million dying during the voyage. This system of slavery spanned over two centuries in the United States, generating wealth and opportunities for many while fostering a pervasive myth of black inferiority to justify and maintain the institution. Even after formal abolition following the Civil War, this myth endured, particularly in the South where resistance to ending slavery persisted for decades (Equal Justice Initiative. 2018, pp4-15).

Millions of Africans were forcefully taken from their homes and transported across the Atlantic Ocean in cramped, disease-ridden ships. The journey, known as the Middle Passage, was horrific, with many succumbing to illness or despair (Equal Justice Initiative. 2018, pp4-15).

In the United States, the experience of slavery differed depending on location. Northern slaves often held jobs as servants or skilled laborers, while those in the South toiled on vast plantations, cultivating crops like cotton and tobacco. These regional variations led to contrasting views on slavery. The North, with a less reliant economy on slave labor, saw slavery as less essential and gradually abolished it. The South, on the other hand, remained deeply entrenched in a system where slavery fueled its economy and social structure (Equal Justice Initiative. 2018,pp4-15).

The Civil War ultimately arose from the deep divide over slavery. Though the war ended in 1865 and slavery was abolished, the legacy of oppression continued for African Americans. They faced violence, intimidation, and discriminatory laws that limited their opportunities for well over a century(Equal Justice Initiative. 2018,pp4-15).

the legacy of American slavery stretches far beyond the abolition of the practice itself. Unlike some historical forms of servitude, American slavery became a permanent, hereditary system based solely on race. This racist ideology justified centuries of forced labor and continues to shape racial dynamics in the United States today (Equal Justice Initiative. 2018,pp4-15)..

Early justifications for slavery leaned on religion, twisting scriptures to claim Black inferiority. This justification conveniently shifted when economies became dependent on slave labor, allowing religious leaders to endorse Black enslavement while supposedly offering them Christianity. Southern churches, reliant on white slave owners, largely avoided condemning slavery and even restricted the religious practices of enslaved people (Equal Justice Initiative. 2018, pp4-15).

Proponents of slavery argued it benefited the enslaved, a claim that crumbles under historical scrutiny. American slavery was brutal and dehumanizing, stripping people of their rights and tearing apart families. Enslaved people had no control over their lives, marriages, or children, leading to constant fear of separation and heartbreak. This legacy of racism continues to plague America through segregation, racial violence, and mass incarceration. The belief in Black inferiority, born during slavery, fuels these systems of oppression even in a post-slavery world (Equal Justice Initiative. 2018, pp4-15).

1.3.2-Immigration

The United States, a nation built by immigrants, has constantly seen its racial makeup shift with each new wave of arrivals. This ongoing immigration story plays a significant role in shaping the country's racial dynamics. From altering demographics and forcing a reevaluation of racial categories, to fostering cultural exchange and sparking social movements, immigration presents both challenges and opportunities. Understanding these dynamics is crucial to appreciating the ever-evolving tapestry of American society

The United States has a rich immigration history dating back to the Revolutionary War. While the Declaration of Independence (1776) didn't directly address immigration, the colonists themselves were immigrants from various European nations, arriving for religious freedom, economic opportunities, and to claim land. Africans were brought involuntarily as slaves during this period. The first African slaves arrived in the English colonies in 1619 on a Dutch ship, initially treated similarly to white indentured servants. However, the profitability of the slave trade led to worsening conditions for slaves. Slave importation (Vialet, 1980, p. 4-22)

the close of the 18th century, a new society had firmly established itself, adopting English as its language, the foundation of its legal system, and numerous customs from England, along with significant influences from other European nations. The nation's principles of liberty encompassed a conviction in America's role as a haven for the persecuted and the corresponding entitlement of the oppressed to pursue liberty and prosperity in America. These ideals proved remarkably fitting for the United States and Europe throughout the 19th century, as will be further elaborated (Vialet, 1980, p. 4-22).

At the same time, there were early indications in the 18th century of a more critical perspective on immigration, which would later become dominant in the 1920s. Benjamin Franklin's 1753 warning about the Germans in Pennsylvania is perhaps the most famous expression of this view:

> those who came hither are generally the most stupid of their own nation, and as ignorance is often attended with great credulity, when knavery would mislead it, and with suspicion when honesty would set it right; and, few of the English understand the German language, and so cannot address them either from the press or pulpit, it is almost impossible to remove any prejudices they may entertain. . . . Not being used to liberty, they know not how to make modest use of it. (p.2).

Franklin feared that the Germans might outnumber the English, leading to uncertainty about the stability of the government. Although the concerns were not specifically about the Germans, similar apprehensions led to the establishment of the national origins quota system 168 years later. However, this system followed a massive wave of migration between the fall of Napoleon and World War I, during which 30 to 35 million immigrants arrived in the United States (Vialet, 1980, p. 4-22).

The early to mid-19th century witnessed a surge in immigration, primarily from Germany, Ireland, and Britain. These immigrants were pushed by factors like economic hardship and political unrest back home. For instance, the Irish Potato Famine (1845-1849) caused widespread starvation and death, driving millions of Irish to flee their homeland. Germans also faced economic challenges and political turmoil, with some like the "Forty-Eighters" escaping the revolutions of 1848 (Vialet, 1980, p. 4-22).

Meanwhile, the United States exerted a strong pull on these immigrants. Letters from family and friends in America, often portraying a land of opportunity ("American letters"), fueled their desire for a better life. The development of steamship technology drastically reduced travel time and cost, making transatlantic journeys more accessible. Additionally, the booming American economy, particularly in the wake of the Homestead Act of 1862 which offered land grants to settlers, promised abundant jobs and a chance to prosper (Vialet, 1980, p. 4-22).

By the late 19th century, the focus shifted to Southern and Eastern European immigration (Italy, Austria-Hungary, Russia). the federal government, concerned about the rising number of immigrants and the influx of individuals perceived as undesirable, became more involved in regulating immigration. The Immigration Act of 1882, the first general immigration law, marked this shift. It introduced restrictions and banned the entry of certain groups. The Chinese Exclusion Act of the same year further restricted immigration from China. Concerns arose about the impact of immigration on wages, working conditions, and the cultural identity of the nation, which had grown significantly since the Civil War (1861-1865) (Vialet, 1980, p. 4-22).

The early 20th century witnessed a peak in immigration followed by increasingly restrictive legislation, including literacy tests and quotas targeting specific regions. The United States transitioned from a policy of open immigration to controlled selection based on national origins. The National Origins Quota System (1924) limited immigration from certain areas(Vialet, 1980, p. 4-22)

The 1950s saw a rise in immigration after a lull due to economic depression and war. A new system combined quotas based on national origin with a preference for skilled workers and relatives of US citizens. However, this system still favored immigrants from Northern and Western Europe. Notably, less than half came through this quota system. Many entered under special programs for refugees and Western Hemisphere immigrants. This inefficiency of the quota system paved the way for major policy changes in the following decade (Vialet, 1980, pp. 4-22).

The level and quality of interaction among different racial groups in societies like the U.S. significantly influence racial harmony. Interracial marriages, being the most intimate form of social contact between races, play a crucial role in this context. The U.S. Supreme Court's decision in Loving v. Virginia in 1967, which repealed anti-miscegenation laws, provides an opportunity to study the impact of legal changes on black/white interracial marriages across different states(Gevrek, 2014, pp. 26-27).

The period from the early 1900s to the 1970s saw a significant migration of Southern-born black Americans to the West and North, known as the "Great Migration," driven by factors like racial violence, Jim Crow laws, and economic challenges. This migration led to a shift in the black

population's geographic distribution, reducing the number of blacks living in the South by the 1970s (Gevrek, 2014, pp. 26-27).

The Great Migration was motivated by both economic and social reasons, including racial inequality and deteriorating economic conditions. Anti-miscegenation laws, dating back to 1662, prohibited black/white interracial marriages in many states, with Virginia being the first to ban such marriages for over three centuries until 1967. The Loving v. Virginia case in 1967 was a landmark legal decision that struck down anti-miscegenation laws, affirming marriage as a fundamental right regardless of race and prompting sixteen Southern states to repeal their discriminatory laws (Gevrek, 2014, pp. 26-27).

According to Gevrek (2014), the analysis examines interracial marriage rates among black individuals in the United States, focusing on the impact of the Loving v. Virginia decision on migration patterns. It finds that interracial marriage rates among black Americans vary significantly between states based on their legal history regarding interracial marriage. Specifically, interracial marriage rates are highest in states that historically did not support interracial marriage (non-Loving states) and lowest in states that did (Loving states) (pp. 26-27).

The study also notes differences in residence patterns based on marital status and state of birth. Black individuals born in Loving states and married to white partners are less likely to reside in Loving states compared to those married to black partners. However, for Loving-born blacks who entered the marriage market after the 1967 repeal of anti-miscegenation laws, the gap in residence probability between those with black and white spouses is smaller.

The analysis controls for generational trends in migration by considering changes in residence patterns for non-Loving-born blacks. The results suggest that the timing of anti-miscegenation law repeal influenced where married black males chose to live. While the relationship is less clear for black females, exposure to anti-miscegenation laws affected migration patterns for both genders. Regression analysis confirms the robustness of these findings, even after accounting for various demographic and social factors.

The "one drop rule" refers to laws passed throughout many states in the twentieth century, i.e. after slavery that identified as 'black' any individual who possessed "one drop" of black blood. Its implementation reflected the extremes to which racial segregation was pursued as well as the cultural anxiety about the difficulty of stabilizing any such racial categories.

The Declaration of Independence, written by Thomas Jefferson, a slaveholding Founding Father, the American Revolution. Adopted on July 4th, 1776, by the catalyzed Continental Congress, the Declaration addressed King George III, the colonists themselves, and other nations like France and Spain, aiming to dissuade them from aiding Britain. The document outlined the justifications for the colonies' separation from Britain. Jefferson, despite being a slave owner, argued that all people possess inherent rights to life, liberty, and the pursuit of happiness (Hassani, H & Barbar, F, 2016-2017, pp.36-48)

Fueling the growing tensions of the 1760s and 1770s, colonists felt increasingly burdened by British rule. They believed the King and Parliament unfairly denied their rights as British citizens and imposed excessive taxes. This discontent led to the rallying cry of "no taxation without representation."(Hassani, H & Barbar, F,2016-2017, pp.36-48)

Crafting a new nation, America grappled with slavery. The Constitution wouldn't mention it directly but included three key compromises. First, the Three-Fifths Compromise boosted Southern political power by counting slaves as partial citizens. Second, the slave trade continued for 20 years. Finally, runaway slaves had to be returned. These compromises ensured a united nation for now, but by sidestepping slavery, the Constitution planted the seeds for future conflict (Hassani &Barbar, 2016-2017, pp.36-48).

Abolitionists, a diverse group including slaves, free blacks, white citizens, and even Native Americans, fought to end slavery in the US before the Civil War. They used various methods: petitions, sheltering runaway slaves, speeches, publications, and even forming societies. Their goal was to convince Americans that slavery contradicted the ideal of individual liberty. Their efforts, along with international condemnation of slavery, helped push the issue into national politics and ultimately contributed to the Civil War(Hassani&Barbar,2016-2017, pp.36-48).

The Civil War (1861-1865) stemmed from deep divisions between the North and South. Abraham Lincoln's election as president in 1860, seen as a threat to slavery, triggered eleven Southern states to secede and form their own nation. While slavery is often cited as the war's cause, economic differences played a significant role. The North, focused on industry and expansion, clashed with the South's reliance on slave labor for its cotton production. The South fiercely defended its states' rights, including the right to maintain slavery. They believed the federal government had no authority to intervene in this issue. This tension over states' rights versus federal power has been a source of debate since the founding of the U.S., with figures like Thomas Jefferson acknowledging the issue during the creation of the Constitution (Hassani&Barbar, 2016-2017, pp.36-48).

The Emancipation Proclamation, issued by Lincoln in 1863, promised freedom to slaves in Confederate states. While it didn't immediately free anyone, it marked a turning point in the Civil War. Lincoln, initially focused on preserving the Union, was pressured by abolitionists to address slavery. The Proclamation aimed to weaken the Confederacy by stripping them of labor and encouraging enslaved people to join the Union army, which they did in large numbers. Though African Americans faced discrimination, over 200,000 served in the Union military, contributing greatly to the Union victory. Their sacrifices paved the way for future fights for equality(Hassani,&Barbar, 2016-2017, pp.36-48).

1.3.3-Colonialism

The United States, a nation built on immigration and conquest, grapples with a complex racial landscape. This complexity has its roots in the very foundation of the country – colonialism. Understanding the role of colonialism in shaping racial dynamics is crucial for comprehending the ongoing tensions and inequalities that persist today.

Colonialism is typically described as a form of domination that involves the subjugation of one people by another; as Ronald Horvath(1972) writes, "It seemsgenerally, if not universally, agreed that colonialism is a form of domination the control by individuals or groups over the territory and/or behavior of other individuals or groups" (p.47). Also Aimé Césaire (2000) wrote of the "great historical tragedy" "Europe is responsible before the human community for the highest heap of corpses in humanhistory" (p. 45) (Butt, D. 2013. p.1-2).

A solid understanding of America's colonial era is crucial.The early American colonies were a melting pot of European powers and religious beliefs. The British, Dutch, and French all vied for control, establishing settlements with distinct political and religious landscapes. In Massachusetts, Puritans held absolute power, but dissenters like Williams and Hutchinson pushed for religious freedom, eventually founding Rhode Island(Bureau of International Information Programs, U.S. Department of State, 2011, pp.4-22).

Migration within the colonies wasn't monolithic. Settlers from various backgrounds sought opportunities and land, shaping diverse communities. European powers like the Dutch brought their own governance styles, evident in colonies like Netherland (pp.4-22).

Native Americans weren't passive bystanders. While initial relations involved trade, European expansion ultimately led to conflict over land and resources. This tension erupted in wars like the Pequot War and King Philip's War. However, not everyone who came to America in the early days wanted to be here. Some folks heard good things about places like Pennsylvania, thanks to people like William Penn who bragged about how great it was. Others got a choice: jail time or a new life in a place like Georgia(pp.4-22).
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The trip across the ocean was expensive, so many poor people couldn't afford it. That's where ship captains came in. They tricked or even kidnapped poor people and made them agree to work for a certain amount of time (like 4 to 7 years) to pay off their passage. These folks were called indentured servants(pp.4-22).

 Some companies even paid for people to come if they agreed to work for them for a while. After their time was up, they might even get some land! This system brought a lot of people to America, especially outside of New England. Most people stuck to their agreements, but some ran away. Even though they started as indentured servants, many people eventually got land and built a good life for themselves. Some of the leaders in these colonies were once indentured servants themselves. Things were different for Africans though. They first came to Virginia in 1619, just a dozen years after Jamestown was founded. At first, they were kind of like indentured servants and could be free someday. But by the 1660s, especially in the South where there were big farms called plantations, Africans were forced to be slaves for their whole lives. They were brought to America in chains and never got to be free (pp.4-22).

The 17th-century settlers in America were diverse, including English, Dutch, Swedes, Germans, French Huguenots, African slaves, Spaniards, Italians, Portuguese, Scots, and "Scots-Irish." The population grew rapidly, reaching over 2.5 million by 1775. New England had challenging

farming conditions but thrived in trade, especially shipbuilding and fishing. The middle colonies like Pennsylvania were cosmopolitan and economically successful. The Southern colonies relied on agriculture, with Virginia and Maryland dominated by wealthy planters and Carolina colonies diversifying their economy with lumber, tar, resin, rice, and indigo(, pp.4-22).

Education and culture flourished, with Harvard, William and Mary, and Yale founded in the late 17th century. Literature and newspapers emerged, and debates over freedom of the press began. Religious revivals like the Great Awakening and political developments such as self-governance in the colonies shaped American society. The French and Indian War marked Britain's dominance in North America but also raised governance challenges, leading to tensions that would eventually contribute to the American Revolution(pp,4-22).

.Additionally, during this period, the New England colonies faced harsh winters and limited agricultural land, which pushed them towards industries like shipbuilding, trade, and fishing. Massachusetts Bay Colony became a significant trading hub, especially in the cod industry. New Englanders also established compact communities with schools, churches, and town halls, fostering education and civic engagement (pp.4-22).

In the middle colonies, Pennsylvania under William Penn stood out for its diversity, with Philadelphia becoming a thriving center of trade and culture. German immigrants contributed significantly to farming, while industries like weaving, shoemaking, and cabinetmaking flourished. The Dutch influence in New York persisted, contributing to its commercial success and architectural heritage (pp. 4-22).

The Southern colonies, particularly Virginia and Maryland, were characterized by a plantation economy reliant on slave labor. The Carolinas diversified their economy beyond agriculture, leading to economic prosperity. The backcountry attracted immigrants seeking land and independence, contributing to the frontier culture and expansion(Bureau of International Information Programs, U.S. Department of State, 2011(pp.4-22).

In another vein, Burawoy, M (1974) argues that studies of race and ethnicity in the US often neglect economic factors. They focus on social life within communities, neglecting the role of work and production. This leads to models like internal colonialism, which see Black populations as separate from the dominant society. However, a focus on economics reveals Black workers as integrated, albeit exploited, within the capitalist system. The author argues that the more we consider economics, the less relevant models like internal colonialism and pluralism become (p.523).

In our initial analysis of colonialism, we emphasized not only the internal traits of the colony but also the significance of external economic and political ties. Moore proposes that the roots of the American Civil War can be traced back to the clash between the political systems of the slave-holding South and the industrial North (Burawoy, M ,1974,p.544).

Frequently, colonialism is often portrayed as an analogy that evokes images of unchecked exploitation and shared interest between black America and the 'Third World (Burawoy, M ,1974,p.524).

According to (Casanova 1956, p. 3) while class structures focus on economic exploitation within a society, colonialism goes beyond that. It's a system of complete control where one entire population dominates and exploits another. This domination extends across all social classes, not just workers and owners. Even within the colonizing population, there can be distinct classes, but they all benefit from the subjugation of the colonized population the advocates of 'internal. Tabb writes (1971, p. 631) "In the discussion of the structural position of black Americans in our society there appear to be two theoretical interpretations which dominate radical perspectives on the question." (Burawoy. M ,1974, p.523).

3-Themes and challenges in Mixed blood narratives

For people of mixed race, the questions of identity and belonging can be even more complex. Literature offers a powerful platform to explore these themes, highlighting the unique experiences and challenges faced by mixed-race characters. Identity in literature refers to the complex construction of an individual's sense of self, encompassing various aspects such as personal experiences, cultural heritage, social roles, and internal perceptions. It involves the exploration of one's values, beliefs, desires, and the formation of a unique identity in the context of larger societal structures. Belonging, on the other hand, relates to the human longing for acceptance, affiliation, and connection with others and the world. It involves finding a sense of place, community, and shared experiences that validate one's identity and provide a feeling of inclusion and security. Mixed-race narratives can delve into this quest for belonging, portraying the challenges of navigating social categories that may not fully embrace their multifaceted identities (Chiranjeevi, M. 2023, pp, 584-588).

Literature serves as a platform to delve into the human experience. It explores the struggles, conflicts, and triumphs of self-discovery and belonging. Through these narratives, readers gain insights into diverse perspectives, cultures, and experiences, fostering empathy and understanding. Characters grappling with identity and belonging issues encourage readers to reflect on their own sense of self and connection to the world, sparking introspection and personal growth. Furthermore, literature challenges societal norms and prejudices by presenting a variety of narratives and voices. It illuminates the experiences of marginalized communities, shedding light on the complexities of their identities and the barriers they face in finding belonging. This power of literature can inspire conversations about social justice, inclusivity, and celebrating individual differences (Chiranjeevi, M. 2023, 584-588).

Stories delve into the struggles and triumphs of identity formation and belonging. Through these narratives, readers encounter diverse perspectives, cultures, and experiences, fostering empathy and understanding. Characters grappling with identity formation issues encourage readers to reflect on their own sense of self and connection to the world, sparking introspection and personal growth. Literature illuminates the experiences of marginalized communities, shedding light on the complexities of their identity formation and the barriers they face in finding belonging. This power of literature can inspire conversations about social justice, inclusivity, and celebrating individual differences (Chiranjeevi, M. 2023, pp, 584-588).

Contemporary English literature explores how various factors, such as cultural background, social frameworks, and personal experiences, intertwine to shape individuals' identities. These components create a complex framework for examining literature and understanding the intricacies of human existence. A crucial aspect is cultural heritage, which significantly influences characters' perspectives, behaviors, and sense of belonging. This heritage often involves grappling with one's traditions and values, which in turn shapes their roles within families and communities (Chiranjeevi, M. 2023, pp, 584-588).

Moreover, social constructs like race, gender, and socioeconomic status exert a substantial impact on characters. They may encounter bias, pressure, and preconceptions due to these classifications, compelling them to navigate societal norms and reassess their identities in response (Chiranjeevi, M. 2023, pp, 584-588).

The search for belonging is a prevalent theme in literature, influencing characters' motivations, actions, and relationships. Finding belonging enhances characters' emotional well-being, providing fulfillment, contentment, and a support system, while struggling with belonging can lead to distress, loneliness, and disconnection (Chiranjeevi, M. 2023, pp, 584-588).

Alienation in literature is a recurring theme, often explored in the context of modernism and the human condition. It is characterized by feelings of disconnection, estrangement, or social isolation, which may stem from differences in beliefs, values, experiences, societal prejudices, or the inability to conform to societal norms. Characters experiencing alienation often struggle to find acceptance or understanding within their social or cultural contexts, leading to a deep longing for authentic connections and a sense of belonging. This theme is prevalent in various forms of literature, including American and European fiction, and is often used to explore the complexities of human relationships and the search for identity (Chiranjeevi, M. 2023, pp, 584-588).

The tensions and conflicts depicted in literature among and within communities offer profound insights into the intricacies of human relationships, societal dynamics, and the quest for belonging. These conflicts often arise from disparities in values, beliefs, cultural practices, or power structures, shaping the storyline by influencing character growth and delving into the complexities of community interactions. Within communities, tensions can emerge from conflicting interests, differing viewpoints, or power struggles. Characters within the same community may face discord, dealing with internal struggles or external pressures that challenge their sense of belonging. These conflicts may center on ethical dilemmas, societal norms, or contrasting visions for the community's future. Exploring these tensions illuminates the nuances of human behavior and the obstacles individuals encounter in maintaining a sense of belonging amidst internal and external pressures (Chiranjeevi, M. 2023, pp, 584-588).

Literature portrays individuals navigating overlapping identities, revealing the challenges, conflicts, and self-discovery they experience. Characters face internal conflicts due to societal norms and external pressures, often feeling pressured to prioritize one identity over others. External challenges include prejudice, discrimination, and marginalization, highlighting societal

structures and power dynamics. Literature fosters awareness and empathy for the diverse experiences of individuals managing multiple identity intersections (Chiranjeevi, M. 2023, pp, 584-588).

Chaudhri (2012) in her dissertation entitled The Skin We are In: A Literary Analysis of Representations of Mixed Race Identity in Children's Literature mentioned that the analysis of ninety novels revealed three broad trends in representations of mixed-race identity in children's literature. The novels were categorized into three groups: Mixed Race In/Visibility, Mixed Race Blending, and Mixed Race Awareness. Books in the Mixed Race In/Visibility category depicted stereotypically traumatic experiences for mixed-race characters and provided little or no opportunity for the critique of racism. Those in the Mixed Race Blending category featured characters whose mixed-race identity was descriptive but not functional in their lives. On the other hand, Mixed Race Awareness books represented a range of possible life experiences for biracial characters who responded to social discomfort about their racial identity in complex and credible ways (pp1-2).

1.4. Literary depictions of the historical narrative of mixed blood

Literary depictions of the historical narrative of mixed blood have been a significant theme in various works of fiction. The portrayal of characters with mixed racial backgrounds has provided a platform to explore the complexities of identity, belonging, and the societal challenges they face. Several novels, such as "Last Dance on Holladay Street" by Elisa Carbone (2005), "Adaline Falling Star" by Mary Pope Osborne (2000), "Riot" by Walter Dean Myers (2009), "Black Angels" by Rita Murphy (2001), and "Take Me With You" by Carolyn Marsden (2010), have delved into the experiences of individuals of mixed heritage, shedding light on their struggles, relationships, and the historical context in which they live.

First, in Adaline Falling Star by Mary Pope Osborne (2000), the author Mary Pope Osborne, portrays being born mixed-blood as the worst fate for a child in her imagination. This is evident from the very beginning of the story, where wolves howl, and falling stars streak across the sky, and Arapaho warriors perform a death dance when Adaline is born. If it weren't for her father, Kit Carson, Adaline would have been killed by her Arapaho grandfather. Her father brings a white doctor to explain to her grandfather that the falling stars are not angry gods' fire arrows, but can be explained by a special knowledge called Science. This is just one example of Native knowledge being corrected by wise white men in the novel. Osborne explains in the Author's Note that she read about Kit Carson marrying an Arapaho woman and having a daughter named Adaline, who was described as a "wild girl" by a historian. Feeling that Adaline had been misrepresented, Osborne created a fictional version of her to set the record straight. However, it is difficult to separate the racist attitudes of the white characters in the novel from the author's own choices. The story is told from Adaline's perspective, starting with her birth and then skipping ahead eleven years. Adaline's mother dies and her father takes her to St. Louis to live with his cousin Silas. Silas and his family are shocked to see Adaline, as her father had never

mentioned his Arapaho wife to them. Adaline becomes a servant in Silas' house and pretends to be mute to avoid interaction and trouble. She overhears racist conversations about American Indians and witnesses the family's racist cruelty. Adaline never speaks or resists, making her appear passive and powerless. When she can't bear the taunting anymore, she acts out in ways that reinforce stereotypes of 'savage Indians'. Eventually, Adaline runs away and finds a canoe to travel down the Mississippi in search of her father. Along the way, she displays stereotypical survival skills and befriends a stray dog. She believes her mother's spirit is watching over her and memories of her Arapaho family keep her going. Adaline is eventually rescued by her father and they live happily on a ranch in New Mexico with the dog. The novel ends with Adaline embracing her mixed heritage and finding companionship with the dog (Chaudhri, 2012, pp87-89).

Moreover, Last Dance on Holladay Street by Elisa Carbone (2005) is set in 1878 Denver, Colorado, and follows the story of thirteen-year-old Eva Wilkins. After her adoptive black parents die, Eva is left alone with a letter from her biological mother, leading her to Holladay Street. There, she discovers her mother is a white prostitute and is allowed to live and work at the brothel. Eva's racial identity is hinted at but not explored further, as the focus is on the experiences of the women in the brothel. Eva forms a brief connection with Carlos, who is also mixed race. She later escapes the brothel and rescues her mother and sister, opening a food stand with them. Throughout the story, Eva is assumed to be both white and colored, depending on the narrative's needs. The handling of race in the novel is criticized for being clumsy and inauthentic. The inclusion of a mixed-race character may have been an attempt to reach a wider audience and avoid erasing the experiences of women of color. Overall, Eva's racial identity is confusingly depicted in the novel (Chaudhri, 2012, pp.123-126).

Next is Riot by Walter Dean Myers (2009). The screenplay Riot follows the story of Claire Johnson, a 16-year-old girl who is forced to confront her mixed-race identity during the Draft Riots in 1863. Despite her appearance not indicating her black heritage, Claire identifies as black and is passionate about her black identity. However, it is unclear what her heritage means to her beyond her parents' skin colors. Claire's understanding of race is naive, and she believes that the end of slavery will eliminate racial identity. As the violence escalates during the riots, Claire experiences racism for the first time and realizes that people perceive her as white. She finds solace in a gospel church, but it is uncertain if she is truly accepted as a member of the black community. Claire's journey highlights her ignorance and self-centeredness, but she becomes slightly more aware of racism and her heritage (Chaudhri, 2012, pp.93-95).

Finally, Take Me with You by Carolyn Marsden (2010) is set in Naples, Italy, just after World War II, and revolves around a mixed-race character named Susana. She lives in a home for unwanted girls and grapples with her identity as part nero, likely due to her American GI father. Susana's appearance, being the only dark-skinned, dark-haired girl in the home, sets her apart, leading to feelings of self-hatred and loneliness. The story delves into her longing for acceptance and love, particularly from someone who would appreciate her for who she is. The narrative also explores the challenges and stereotypes associated with interracial relationships and the abandonment

of mixed-race children. The novel ends with the uncertainty of Susana's future, as her father shows no clear intention of taking her home, leaving her to face the daunting prospects of being a mixed-race orphan, especially in a hostile 1950s America(Chaudhri, 2012, pp.96-97).

In addition to the books previously mentioned, many other American fiction books that feature mixed-race characters. Goodreads has a list of 283 books on the topic, including "Blended" by Sharon M. Draper, "The Color of Water" by James McBride, and "Mixed: An Anthology of Short Fiction on the Multiracial Experience" edited by Chandra Prasad. Another book on the topic is "Crossing Black: Mixed-Race Identity in Modern American Fiction and Culture" by Sika Dagbovie-Mullins.

1.5. The representation of Mixed Blood characters in American fiction

The concept of race in American fiction has always been complex, but the experiences of mixed-race characters add another layer of nuance. This title explores the representation of "mixed blood" characters in American literature, examining how authors portray their unique struggles and identities**.**

According to Chaudhri.A (2012) in her dissertation entitled The Skin We're In: A Literary Analysis of Representations of Mixed Race Identity in Children's Literature. She examined ninety novels featuring mixed-race characters. They closely analyzed these books to identify details about the characters, such as their gender, age, racial background, family life, social class, the racial makeup of their surroundings, and the historical period the story takes place (pp.1-2).

Chaudhri,A(2012) developed three categories to analyze how mixed-race identity is portrayed in children's literature. These categories were based on historical ideas about mixed race and the themes found in the novels themselves. They are Mixed Race In/Visibility, Mixed Race Blending, and Mixed Race Awareness. All 90 novels were examined through this lens (pp.1-2).

Interestingly, 33 novels were chosen for a deeper analysis to see how historical perspectives on mixed-race identity influence modern children's books. The study found a balanced spread across the categories. Mixed Race In/Visibility; These books show mixed-race characters facing stereotypical negative experiences and offer little to no criticism of racism. Mixed Race Blending: In these books, the character's mixed heritage is mentioned but doesn't significantly impact their story.Mixed Race Awareness: These books offer a more nuanced portrayal. The mixed-race characters grapple with their identity realistically, navigating societal confusion about their race (p.34).

The study examines books with mixed-race characters who navigate their identity in a world dominated by single races. These characters grapple with defining themselves and how they see others. Readers who are mixed-race themselves might connect with characters who face similar situations, like having to explain their heritage. The study suggests it's important to explore how fictional mixed-race characters can influence readers (p.34).

In "Interracial Themes in Children's and Young Adult Fiction," Cynthia Leitich Smith(2001) draws on her own experience growing up Irish and Native American, recalling the complete absence of

children's books about people like herself. In a review of books she found that themes could be grouped into four main categories: celebrating multiracial identity, identity conflicts, interracial romance, and transracial adoption.(p. 15).

This excerpt highlights Cynthia Leitich Smith's connection to the lack of diverse representation in children's literature. Her mixed-race background (Irish and Native American) made her long for stories that reflected her own identity. This experience likely fueled her research in "Interracial Themes in Children's and Young Adult Fiction" (2001).

The four categories she identified (celebrating multiracial identity, identity conflicts, interracial romance, and transracial adoption) provide a framework for analyzing how children's literature tackles themes of race and ethnicity. It suggests a move beyond complete absence towards a wider range of portrayals (p.15).

The mixed-race characters in these books are defined by the social idea that their parents come from different races. This leaves them in a kind of racial middle ground, unsure exactly where they belong. The characters' sense of identity is then shaped, to a greater or lesser extent, by the views on race held by the people around them, both real and fictional (Shaudri ,A ,2012,p.50).

Shaudri (2012) further emphasized that Children's books featuring mixed-race characters often fall back on cliches that reinforce stereotypes about both of the character's racial backgrounds. These books present a simplistic view where mixed-race characters are inevitably destined for trouble and emotional pain due to their heritage (P.59).

 31 historical fiction novels delve into the past, but the characters grapple with present-day issues. Some characters proudly embrace their Black, Latino, or American Indian heritage. Others face a different challenge: hiding their mixed background to "pass" as white. Racism is a constant force in these narratives, reflecting the realities of the past (Shaudri ,A ,2012,p.65).

Historical fiction aims to transport readers back in time, recreating the atmosphere, characters, events, and social fabric of a bygone era (Russell, 1997). Authors have a responsibility to reflect the ideas and language used during that specific period. This includes portraying racial attitudes of the time, even if filtered through the author's modern perspective (Shaudri ,A .2012,p. 66).

Historical periods are often defined by major events, which often become the backdrop for these fictional narratives. In this study's historical fiction novels, war or significant social conflicts typically provided the context for the story. While mixed-race characters were undeniably visible due to their heritage, they also faced invisibility by being excluded from both racial groups. This experience has parallels to contemporary realistic fiction (Shaudri ,A ,2012, p.66).

Many older children's books painted a bleak picture of mixed-race characters. These characters were often isolated and emotionally troubled, facing rejection from both adults and peers. They typically came from broken or dysfunctional homes, with alcoholic or abusive parents. Poverty was another common theme, and the parent of color was often absent or deceased. The remaining parent would then dwell on the negative aspects of the interracial relationship, further reinforcing stereotypes about the struggles of mixed-race children. Struggling biracial

characters in MRI/V novels were reminiscent of the master narrative about mulatto identity being fraught with self-doubt, insecurity, and various degrees of trauma (Shaudri ,A,2012,p.68).

Thankfully, things are changing. Books like Becoming Naomi León and Pam Muñoz Ryan (2004) offer a refreshing alternative. Here, the focus isn't on struggle or isolation. There's no pressure to choose one heritage over another, and no heavy-handed messages about accepting or erasing identities (Shaudri .A,2012,p.101).

Doris Seale and Beverly Slapin (2005) in A BrokenFlute: The Native Experience in Books for children. Queenie, a character, faces assumptions about her presence at a Native American camp. This highlights the importance of challenging biases, even within ourselves. While Cassidy initially doubts Queenie, their interactions ultimately force both of them to confront their own hidden assumptions. Cassidy is uncomfortable with The Flash's questions about her heritage, but his bluntness forces her to confront her own assumptions about him. Their exchange reveals the stark reality of a place like Hannesburg, where people are either outsiders or invisible. Neither Cassidy nor The Flash understands the other's background, reflecting a lack of diversity in society. Despite their insecurities, all the characters are strong and determined to learn more about themselves and each other. (Shaudri .A,2012,pp.136-138).

Chapter two:"Exploring the Intersection of Psychoanalysis and Third Space Theory"

Chapter two: "Exploring the Intersection of Psychoanalysis and Third Space Theory"

this chapter delves into the exploration of Psychoanalysis and the Third Space Theory, to provide an overview of psychoanalytic concepts, a detailed examination of psychoanalytic principles, and an analysis of how Psychoanalysis intersects with Third Space Theory in mixed-blood narratives. This chapter also introduces the reader to Homi Bhabha's Third Space Theory and discusses a Du Boisian perspective on Third Spaces of Belonging and Hybridity.

Psychoanalysis, a field of psychology, offers a lens through which to interpret literary works by delving into the psychological aspects of authors and characters. This approach involves applying Freudian concepts like the Oedipus complex, Id, ego, and superego to analyze how these influence fictional characters' thoughts and behaviors. On the other hand, Third Space Theory, attributed to Homi K. Bhabha, focuses on identity and community formation through language in postcolonial contexts. It emphasizes the hybrid nature of individuals and their unique cultural positioning within society.

By integrating Psychoanalysis and Third Space Theory into our analysis of mixed blood narratives, we aim to provide a comprehensive understanding of how these theoretical frameworks intersect and contribute to the exploration of identity, belonging, and hybridity in literature. This chapter sets the stage for a nuanced examination of how these methodologies enrich our interpretation of literary texts.

2.1.Overview of Psychoanalysis and Third Space Theory

2.1.1. Overview of Psychoanalysis

Sigmund Freud, born on May 6th, 1856, is renowned as the founder of psychoanalysis, a field that significantly altered the landscape of psychology and psychotherapy. Initially trained as a neurologist, Freud's interests evolved towards the human mind and its complexities during his career. Beginning in the late 19th century, he transitioned from studying neurological disorders to focusing on psychological issues, ultimately dedicating his life to advancing psychoanalytic Theory.

Freud's seminal work began with his investigation of Anna O, a patient experiencing various physical symptoms without discernible causes. Her recovery through memory recall sparked Freud's curiosity regarding the unconscious mind and its potential influence on behavior. From this encounter emerged Freud's groundbreaking idea of the unconscious, which posited that repressed memories and desires play a crucial role in determining one's behavior and emotional state (Tan & Takeyesu, 2011, p. 322).

By the early 1900s, Freud had firmly established himself as a leader in the field of psychology. His publication of "The Interpretation of Dreams" in 1899 marked another milestone in his career, as it provided fresh insights into the meanings behind dreams and their connection to the unconscious. Additionally, Freud's theories about the Oedipus complex a child's unconscious

sexual attraction to the parent of the opposite gender have become among his most famous yet controversial contributions to psychoanalysis (Tan &Takeyesu, 2011, p. 322).

Throughout his lifetime, Freud developed the fundamental concepts of psychoanalysis, including the id, ego, and superego, which remain integral parts of the discipline today. Furthermore, he founded the Vienna Psychoanalytic Society, fostering a community of scholars committed to expanding and challenging his theories (Tan &Takeyesu, 2011, p. 322).

Psychoanalysts believe free association is a key to unlocking the unconscious mind. Association, the process of connecting thoughts or emotions, is a continuous psychological activity that occurs in daily life through words and images. It involves both conscious and preconscious memory, imagination, and emotion. Present thoughts can trigger recollections of past experiences or anticipation of future ones. This process is akin to thinking itself. The Association is also present in everyday dreams and reveries, which were the inspiration for Freud's technique of free association (Lothane, 2018, pp. 416–434).

Free association is a groundbreaking method in psychoanalysis that investigates unconscious processes and serves as a tool for healing psychological distress. It transcends diagnostic categories and dynamic patterns, aiming to reconstruct a person's life history, including their love and work experiences. Freud (1927,p.36) described free association as an impartial instrument, similar to the infinitesimal calculus, for exploring the unconscious(Lothane, 2018, pp. 416–434).

According to Freud(1903)When evaluating free association as a method, it is crucial to distinguish between theories of technique and theories of disorder. Free association is not just a diagnostic tool but a comprehensive approach to understanding and addressing psychological issues across various interpersonal communications and disorders (Lothane, 2018, pp. 416–434).

The tripartite theory of the psyche posits three distinct components: the id, the ego, and the superego. The id aligns with Freud's earlier understanding of the unconscious, although the ego and superego also have unconscious aspects. The id serves as the reservoir for instincts and libido, the psychic energy generated by instincts. As the id supplies all the energy for the other components, it is a potent structure in the personality(Schultz & Schultz, 2017, p45).

Being the reservoir of instincts, the id is directly related to the satisfaction of bodily needs. The id operates according to Freud's pleasure principle, focusing on reducing tension and increasing pleasure while avoiding pain. It seeks immediate satisfaction of its needs, unable to tolerate delay or postponement. The id is self-centered and pleasure-driven, lacking moral principles, and is oblivious to reality. It can be compared to a newborn baby who cries and moves its limbs when its needs are unmet but lacks the knowledge to bring about satisfaction. The id can only attempt to satisfy its needs through reflex action and wish-fulfilling hallucinatory or fantasy experiences, which Freud termed primary-process thought (Schultz & Schultz, 2017, p45).

The ego, the rational part of the psyche, mediates between the desires of the id and the demands of reality, following the reality principle. The superego serves as the moral conscience, holding internalized morals and standards(Schultz & Schultz, 2017, p.46).

The id seeks immediate satisfaction of its desires, while the ego, aware of reality, decides when and how the id's needs can be satisfied appropriately. The ego operates according to the reality principle, perceiving and manipulating the environment practically and realistically. The ego serves as the rational master of the personality, helping the id reduce tension reduction while dealing with other people and the outside world intelligently and rationally(Schultz & Schultz, 2017, p.46).

Freud (1923) compared the relationship between the ego and the id:

> The functional importance of the ego is manifested in the fact that normally control over the approaches to motility devolves upon it. Thus about the id it is like a man on horseback, who has to hold in check the superior strength of the horse; with this difference, the rider tries to do so with his own strength while the ego uses borrowed forces. The analogy may be carried a little further. Often a rider, if he is not to be parted from his horse, is obliged to guide it where it wants to go; so in the same way the ego is in the habit of transforming the id's will into action as if it were its own (p. 25)

The ego a rider on a horse, with the raw, brute power of the id needing to be guided, checked, and reined in by the ego. The ego, as the rational master, exerts control over the Id's impulses, constantly mediating and striking compromises between the conflicting demands of the id and reality(Schultz & Schultz, 2017, p.46).

The id remains infantile in its function throughout a person's life, while the ego develops during infancy to mediate between the unrealistic id and the real external world. The superego, which operates both unconsciously and consciously, holds all internalized morals and standards from family and society(Schultz & Schultz, 2017, p.46).

Freud's theory suggests that the human mind is structured into two main parts: the conscious and unconscious mind. The conscious mind includes all the things we are aware of or can easily bring into awareness, while the unconscious mind includes all of the things outside of our awareness, influencing behavior(Schultz & Schultz, 2017, pp.44-45).

Freud's psychoanalytic theory emphasizes the importance of the unconscious mind, seeing it as a reservoir of feelings, thoughts, urges, and memories that are outside of our conscious awareness. The unconscious mind continually influences behavior and experience, even though there is no awareness of the influences (Schultz & Schultz, 2017, p.45).

According to Freud, the id and ego don't fully encompass human nature. There's also a third set of influences, a strong and mostly unconscious collection of principles or convictions, that we pick up in childhood: our sense of right and wrong. In everyday terms, this inner morality is referred to as a conscience, but Freud called it the superego. He thought that this moral aspect of personality typically forms by age 5 or 6 and initially consists of the conduct standards established by our parents. Through praise, punishment, and example, children learn which actions their parents deem good or bad. Actions that lead to punishment form the conscience,

which is one part of the superego. The other part, the ego ideal, is made up of positive behaviors that children have been praised for(Schultz & Schultz, 2017, p.47).

In essence, Freud believed that children learn a set of rules that determine whether they receive approval or disapproval from their parents. Over time, these lessons become internalized, and the rewards and punishments become self-imposed. Parental control is replaced by self-control, and individuals start to conform to these moral guidelines. This internalization results in feelings of guilt or shame when someone acts (or even contemplates acting) against this moral code (Schultz & Schultz, 2017, p.47).

As the ultimate judge of morality, the superego is unyielding and unforgiving in its pursuit of moral perfection. It never relents, and its intensity, irrationality, and insistence on obedience are reminiscent of the id. Its goal isn't just to postpone the id's pleasure-seeking demands, but to suppress them entirely, particularly those related to sex and aggression. The superego aims solely for moral perfection, while the id seeks satisfaction and the ego strives for the attainment of realistic goals. Like the id, the superego doesn't compromise on its demands(Schultz & Schultz, 2017, p.47).

The ego is caught between these opposing and insistent forces. According to Freud(1933), "The poor ego has a still harder time of it; it has to serve three harsh masters, and it has to do its best to reconcile the claims and demands of all three… The three tyrants are the external world, the superego, and the id (lecture 31).Schultz & Schultz, 2017, p.47).

Freud's groundbreaking book, "The Interpretation of Dreams," is widely regarded as his most significant contribution to psychology. Freud's exploration of the human psyche began with insights from his colleague, Joseph Breuer, who discovered that a patient's symptoms could be traced back to significant events in their emotional life. These symptoms were often connected to forgotten events and unexpressed emotions, which could be relieved when brought to consciousness(Hopkins, 2006, pp. 86-87).

For instance, one patient had an aversion to drinking water, which was traced back to an episode where a dog drank from her glass. After reliving the event with anger and disgust, the aversion disappeared. This suggested that the symptom was an expression of memories or feelings about something the patient was not consciously aware of(Hopkins, 2006, pp. 86-87).

Freud built upon Breuer's observations by investigating the psychological significance of various symptoms. He asked his patients detailed questions about their lives, motives, and memories, finding that the most relevant information emerged when they followed the spontaneous flow of their thoughts and feelings without censorship. This process, which Freud called "free association," proved to be a valuable source of information, revealing topics that were previously unknown or unnoticed. Freud believed that dreams are a disguised fulfillment of repressed infantile wishes, and he used his dreams as well as those of his patients to develop his theory. He invited patients to say whatever came to mind about each element of the dream, following their trains of thought, a method he called free association(Hopkins, 2006, pp.86-87).

Freud's theory of dreams proposes that they have personal and private meanings that can only be discovered through the dreamer's associations, rather than relying on a fixed dictionary of symbols. He argued that dreams are a way for the unconscious mind to express repressed desires and wishes and that they follow their kind of logic, which he called the 'dream-work'. Freud's method of interpreting dreams involves analyzing the manifest content of the dream to uncover its latent content, which is often disguised or distorted. He believed that dreams are a way for the unconscious to communicate with the conscious mind and that they can provide valuable insights into the dreamer's inner world(Hopkins, 2006, pp. 86-87).

During the 1950s, psychoanalysis solidified its position as a distinct discipline and began venturing into uncharted territories. A fresh cohort of psychoanalytical theorists, comprising figures like Carl Jung, Alfred Adler, Erik Erikson, and Karen Horney, emerged to challenge and expand upon Freud's original concepts(Sarah Lawrence College,2020,p.140). These theorists focused on various facets of the human unconscious, utilizing it to tackle mental health issues on a global scale. Furthermore, therapy and the process of healing assumed pivotal roles within the realm of psychoanalysis.

While Carl Jung initially followed Sigmund Freud, he eventually developed his theory of Analytical Psychology, which diverged from Freud's Classical Psychoanalysis. Although there are some similarities between the two, such as the emphasis on the unconscious and the use of dream analysis, there are also significant differences in their views on what drives human behavior, the structure of the psyche, the concept of self, and the ultimate goal of humans. Freud emphasized the importance of sexual desire in driving human nature, but Jung disagreed, believing that sexual needs were only a small part of a broader human desire called Life Energy. Life Energy is the desire to achieve Individuation, a state of self-realization where the collective unconscious, personal unconscious, and conscious work together harmoniously to acknowledge all aspects of oneself (Niaz, 2019, pp.37- 38).

Alfred Adler was an Austrian psychiatrist and psychotherapist who was initially a follower of Sigmund Freud but later developed his theory of psychoanalysis, known as Individual Psychology. While Freud focused on the unconscious and instinctual drives, Adler highlighted the significance of feeling superior and childhood experiences leading to feelings of inferiority . Adler emphasized the self more than Freud, suggesting that integrating positive and negative aspects from the conscious and unconscious minds could lead to enlightenment and self-awareness.

In essence, Adler's Individual Psychology diverged from Freud's psychoanalysis by emphasizing superiority, childhood influences on inferiority, and the importance of self-awareness through integrating conscious and unconscious aspects(Allen, 1972, pp. 3-24).

Erikson's theory of development differs from Freud's in that it posits that development continues throughout life, and successful resolution of developmental stages leads to a more integrated sense of self. Unlike Freud, Erikson's theory emphasizes the potential for personal growth and change throughout life, rather than a fixed personality. While Freud emphasizes the

role of the unconscious and sexual and aggressive drives in shaping personality, Erikson believed that social and cultural factors played a more significant role.

2.1.2 Overview of Third Space Theory

The Third Space theory in postcolonial thinking challenges Eurocentric views by emphasizing the fluid and dynamic nature of culture. Homi Bhabha, a prominent post-colonial scholar, rejects the idea of fixed cultural categories, highlighting that cultures are constructed in complex and contradictory spaces. He introduces the concept of the Third Space, an in-between space where cultures intersect, creating tensions and opportunities for transformation. In this Third Space, individuals can negotiate and redefine their identities beyond traditional boundaries, resisting dominant ideologies through ongoing acts of negotiation, subversion, and resistance. This theory promotes the idea that people have the agency to create new and revolutionary meanings by drawing from diverse cultural discourses.

The concept of the Third Space theory is utilized to explore and comprehend the intermediate areas between different discourses or binaries. Soja (1996) elaborates on this by presenting a triad where Firstspace denotes physical spaces, while Secondspace encompasses mental spaces (Danaher et al., 2003). The Thirdspace, then, represents a space where all elements converge, extending beyond the physical and mental realms to interweave the binaries that define these spaces. This theory serves as a methodology across various disciplines, addressing colonization (Bhabha, 1994), religion (Khan, 2000), language, and literacy (Gutiérrez et al.,1997). Bhabha (1994) exemplified his interpretation of the Third Space through discussions on cultural identity and colonization. He explored how individuals navigate between their traditional culture and newly imposed cultures, essentially existing in an intermediary state between the first and second spaces. By continuously negotiating, reinterpreting, and constructing identities, a hybrid or third space that challenges both cultures is formed. While Bhabha's concept of the Third Space is rooted in critiquing colonization, which may not directly relate to certain research contexts (Hulme, Cracknell & Owens, 2009), elements of his work are valuable for research concerning technology utilization in educational settings (Jordan & Elsden Clifton,2014, pp.221-222).

In educational contexts, Moje et al. (2004) applied the Third Space theory to analyze the intersection of everyday literacies (home, community, peer group) with school-based literacies. They outlined three main conceptualizations of the Third Space: as a bridge facilitating connections and contradictions for learners; as a navigational space allowing participants to draw upon different discourses; and as a transformative space enabling linguistic and cultural transformations within educational settings (Gutiérrez et al., 1999). This transformative aspect was evident in Elsden-Clifton's (2006) study on migrant students' visual arts, illustrating how students used art to navigate between cultures and negotiate their connections to diverse countries and spaces (Jordan & Elsden-Clifton,2014, p.222).

Moreover, The concept of 'in-betweenness' applies to individuals residing between borders, straddling their homeland and host country. Borders represent a geopolitical division, separating

territories with legal and illegal crossings, creating a space where migrants and diasporic communities navigate. Living on the border necessitates a reevaluation of history, identity, and community, leading to contradictions and ambivalence as individuals on the margins of nations constantly look toward the unknown. Homi Bhabha (1994) states in the introduction to his landmark The Location of Culture:

> The 'beyond' is neither a new horizon nor a leaving behind of the past. Beginnings and endings may be the sustaining myths of the middle years; but in the fin de siècle, we find ourselves in the moment of transit where space and time cross to produce complex figures of difference and identity, past and present, inside and outside, inclusion and exclusion(pp. 1-2).

The concept of being in an 'in-between' position challenges traditional ways of thinking by constantly moving between different places, leading to a reevaluation and transformation of binary oppositions like self/other, native/foreign, and master/slave. Homi Bhabha emphasizes the need to move away from fixed oppositions and embrace a fluid identity that appreciates cultural differences. He argues against the idea of a fixed, essentialized identity, viewing identity as a product of discourse that is always evolving within the dynamic space of borders. This fluidity allows for new narratives and collaborations to emerge, shaping both individual and group identities(Al-Abas, M, 2019, Cultural Identity and the Dilemma of "In-betweenness" in Selected Arab-American and Jewish-American Novels. Research Repository, pp.4-5).

The space between cultures serves as a place of empowerment where migrants actively engage in transmitting cultural traditions from both their homeland and host country. By negotiating and reshaping traditional knowledge, migrants can challenge established customs and act as agents of change. Homi Bhabha refers to this process as 'restaging the past,' where cultural resources from different places influence the reinterpretation of traditional knowledge, imbuing it with new and unexpected meanings. This dynamic interaction allows for the redefinition of identities and the creation of innovative cultural expressions that appreciate the diversity of cultural differences (Al-Abas, M, 2019,Cultural Identity and the Dilemma of "In-betweenness" in Selected Arab-American and Jewish-American Novels. Research Repository, pp 4-5).

2.2. In-depth exploration of psychoanalytic concepts

An In-depth exploration of psychoanalytic concepts includes a discussion of the ego, superego, id, and defense mechanisms

According to Sigmund Freud's psychoanalytic model, The id is the most primitive and instinctive component of personality. It consists of all the inherited, biological elements present at birth, including the life instinct (Eros, which contains the libido) and the aggressive, death instinct (Thanatos) (McLeod, 2007,pp.1-3).

The id is the impulsive and unconscious part of the psyche, responding directly and immediately to instincts. In the newborn child, the personality is entirely composed of the id, with the ego and superego developing later (McLeod, 2007,pp.1-3).

The id remains infantile in its functioning throughout a person's life, as it is not in touch with the external world. It is unaffected by reality, logic, or the everyday world, as it operates solely within the unconscious. The id operates on the pleasure principle, seeking to satisfy every wishful impulse immediately, regardless of the consequences. When the id's demands are met, the individual experiences pleasure, and when denied, they experience tension or "unpleasure." (McLeod, 2007,pp.1-3).

The id engages in primary process thinking, which is primitive, illogical, irrational, and fantasy-oriented. This form of thinking has no comprehension of objective reality and is inherently selfish and wishful -(McLeod, 2007,pp.1-3).

The ego develops to mediate between the unrealistic id and the external, real world. It is the decision-making component of personality, operating according to the reality principle (McLeod, 2007,pp.1-3).

Whereas the id is chaotic and unreasonable, the ego works by reason to find realistic ways of satisfying the id's demands. The ego considers social realities, norms, etiquette, and rules in deciding how to behave (McLeod, 2007,pp.1-3).

Like the id, the ego seeks pleasure and avoids pain, but it is concerned with devising a realistic strategy to obtain satisfaction. The ego has no inherent concept of right or wrong - it simply aims to achieve its ends without causing harm (McLeod, 2007,p1-3).

Often, the ego is weaker than the headstrong id, and its role is to guide the id in the right direction, claiming some credit at the end as if the action were its. Freud likened the id to a horse, with the ego as the rider, needing to hold the superior strength of the horse in check(McLeod, 2007,pp.1-3).

If the ego fails in its attempt to use the reality principle, and anxiety is experienced, the individual employs unconscious defense mechanisms to ward off unpleasant feelings or make positive experiences feel better(McLeod, 2007,pp.1-3).

The ego engages in secondary process thinking, which is rational, realistic, and oriented towards problem-solving. This reality testing enables the individual to control their impulses and demonstrate self-control through the mastery of the ego(McLeod, 2007,pp.1-3).

The superego is the component of personality that incorporates the values and morals of society, which are learned from one's parents and others. It develops around the age of 3-5 during the phallic stage of psychosexual development(McLeod, 2007,pp.1-3).

The superego's primary function is to control the id's impulses, especially those that are forbidden by society, such as sex and aggression. It also persuades the ego to pursue moralistic goals rather than just realistic ones, and to strive for perfection (McLeod, 2007,pp.1-3).

The superego consists of two systems: The conscience: This part of the superego can punish the ego by causing feelings of guilt. For example, if the ego gives in to the id's demands, the superego may make the person feel bad through guilt. The ideal self (or ego-ideal): This is an imaginary picture of how one ought to be, representing career aspirations, how to treat others,

and how to behave as a member of society. Behavior that falls short of the ideal self may be punished by the superego through guilt (McLeod, 2007,pp.1-3).

Conversely, the superego can also reward us through the ideal self when we behave "properly" by making us feel proud. If a person's ideal self is set too high as a standard, then whatever they do will represent failure. The ideal self and conscience are largely determined in childhood parental values and how one was raised (McLeod, 2007,pp.1-3).

As the conscious part of the self, the Ego is impelled by the Id's wishes but restricted by the Super-Ego's expectations, leading to potential clashes and anxieties. These anxieties materialize as practical concerns about the external world, ethical dilemmas concerning the Super-Ego's values, and neurotic fears about the power and intensity of Id impulses. To manage these anxieties, the Ego employs defense mechanisms, which are subconscious tactics that alleviate tension by concealing or distorting threatening impulses (Siegfried, 2014,pp1-3).

Defense mechanism, everyone generally wants to lead a pleasant life, but not everyone is able to achieve this. Some people struggle with feelings of anxiety, fear, and unpleasant memories that arise within them. As a result, they may easily display unpleasant or undesirable emotions even over minor matters(Khendy, 2020,p.01).

To cope with these unpleasant emotions or feelings, people may conceal them through certain behaviors that serve to protect them. This behavior, known as defense mechanisms, is a system that people exhibit when they feel threatened by a fear of unknown danger or situation(Khendy, 2020,p.01).

Sometimes, these defense mechanisms manifest unconsciously, and the individual may not even be aware of exhibiting them. The defense mechanisms that people commonly display may seem ordinary, but the actions and behaviors are actually carried out under circumstances that they do not fully recognize(Khendy, 2020,p.01).

Likewise, Anna Freud took over the study of defence mechanisms and developed a much morecomprehensive theory (1986), she metioned that :"Defense mechanisms are psychological strategies that areunconsciously used to protect a person from anxiety arising from unacceptable thoughts or feelings" (p,7) (Guendouz, A., & Ben krima, R. 2020, p.14).

Defense mechanisms, originating from Sigmund Freud's groundbreaking work "The Neuro-Psychoses of Defence," constitute mental processes that facilitate coping with emotional conflicts and challenges beyond the ego's direct resolution capabilities. These strategies are predominantly unconscious and serve to safeguard the ego from internal drives or feelings that jeopardize self-esteem or induce anxiety.

Repression is a prevalent defense mechanism and a fundamental concept in many of Freud's theories. It involves suppressing unwanted information into the unconscious mind, effectively "forgetting" it. Repression occurs when an individual unconsciously avoids confronting painful feelings or memories associated with a traumatic event or emotional problem triggered by external circumstances, such as war. The person's conscious attempts to recall the experience

may prove futile, as repression works to prevent the information from entering conscious awareness(Anshori, 2011, p. 4).

Projection merges denial and displacement. The impact of repression causes the individual to be oblivious to the truth of their stance, resulting in the attribution of a forbidden motive or error to an external entity, specifically another person. Projection is a defensive tactic that involves attributing one's unacceptable traits or emotions to others. It enables the expression of the desire or impulse in a manner that the ego fails to recognize, thereby alleviating anxiety(Anshori, 2011, pp. 4-5).

Displacement is a defense mechanism often linked to repression, arising when an individual cannot express their feelings, such as anger. It involves redirecting these feelings towards a person, animal, or object unrelated to the initial situation. Displacement allows for the release of frustrations, feelings, and impulses on less threatening targets, offering a safer outlet. For instance, displaced aggression is a common example where anger is expressed towards a person or object that poses no threat, rather than engaging in potentially harmful confrontations, like arguing with a boss(Anshori, 2011, p. 4).

Regression according to Anna Freud is In response to stressful situations, individuals may revert to earlier developmental coping patterns. This defense mechanism involves reverting to behaviors associated with a specific stage of psychosexual development where one feels secure and at ease, often due to fixation. For instance, an individual fixated at an earlier developmental stage might react to unpleasant news by crying or sulking. Although regression is more commonly observed in children, it can also occur in adults, particularly following traumatic experiences. Adults may exhibit childish behavior or assume a fetal position, seeking comfort and safety(Anshori, 2011, pp. 5-6).

  Denial is a well-known defense mechanism often invoked to describe situations where individuals appear unable to confront reality or acknowledge an obvious truth (e.g., "He's in denial"). Denial signifies a direct rejection to acknowledge or recognize that something has happened or is happening. In denial, an individual resists accepting their actual circumstances. While denial can serve as a temporary defense mechanism, it can become detrimental if the person fails to confront the situation. Denial functions to safeguard the ego from overwhelming or unmanageable situations(Anshori, 2011, p. 4).

Fantasy involves the active and imaginative organization of one's experiences within the mind. It serves as a potent tool in shaping one's reality, allowing individuals to transform unfulfilled wishes, desires, and thoughts into a realm of imagination. Through fantasy, individuals can come to terms with reality, often intertwined with the concept of projection. Daydreaming and fantasizing during waking hours can facilitate coping with life's challenges, offering a positive outlet; for instance, envisioning a vacation may inspire increased effort. However, fantasy can become problematic when the line between fantasy and reality blurs, leading to excessive focus on dreams rather than addressing real-life obstacles to progress(Anshori, 2011, p. 5).

Reaction Formation is a defense mechanism that alleviates anxiety by adopting contrary feelings, impulses, or behaviors. An example of reaction formation is displaying excessive friendliness towards someone you dislike to conceal your true emotions. This defense mechanism involves masking an impulse with contradictory actions; for instance, acting kindly towards someone you harbor negative feelings for. Typically observed in teenagers, reaction formation can manifest as hostility towards individuals they actually like. Challenges arise when underlying impulses remain unresolved, potentially generating unintended negative consequences (Anshori,2011,p. 5).

Sublimation is a defense mechanism that enables individuals to channel unacceptable impulses into more socially acceptable behaviors. For instance, someone feeling intense anger might engage in kick-boxing as a way to release frustration. Freud viewed sublimation as a mature response that allows individuals to function within societal norms(Anshori, 2011, p. 6).

Intellectualization is a defense mechanism that reduces anxiety by approaching events in a detached, analytical manner. This mechanism involves focusing solely on the intellectual aspects of a situation while avoiding emotional engagement. For example, a person diagnosed with a terminal illness might immerse themselves in learning about the disease to maintain emotional distance from the reality of their condition(Anshori, 2011, p. 6).

Rationalization is a defense mechanism where individuals justify unacceptable behaviors or feelings through logical explanations, deflecting from the true reasons behind their actions. For instance, someone rejected for a date might rationalize by claiming lack of attraction, or a student might attribute a poor exam score to the instructor rather than personal preparation. Rationalization not only alleviates anxiety but also safeguards self-esteem by attributing success to personal qualities and skills while shifting blame for failures to external factors(Anshori, 2011, p.6).

2.3. Encountering Homi Bhabha: Exploring Hybridity and Third Space Theory

 According to Meredith, P. (1998 , p6)In postcolonial discourse, the concept of hybridity plays a central role and is celebrated for its perceived cultural intelligence, arising from the ability to straddle two cultures and negotiate differences (Hoogvelt 1997: 158). Bhabha, in particular, has developed the concept of hybridity to describe the construction of culture and identity within conditions of colonial antagonism and inequity (Bhabha 1994; Bhabha 1996)

In 1994, Homi Bhabha published a significant work titled "The Location of Culture," which has become a seminal piece in cultural criticism, especially in discussions transitioning from modernity to the postmodern era and addressing post-colonial themes. This work challenges traditional views on cultural identity and representation globally. Bhabha's ideas, centered around concepts like mimicry, interstice, hybridity, and liminality, argue that cultural production thrives in ambivalence. He advocates for a reevaluation of long-held beliefs about social differences, the Self, and the Other (Meredith, P.1998 , p.2).

Bhabha's concept of hybridity, as presented in "The Location of Culture," challenges traditional notions of cultural identity and representation. He argues that cultural production thrives in ambivalence, and that the indeterminate spaces between subject positions are crucial for disrupting and displacing hegemonic colonial narratives of cultural structures and practices. Bhabha posits hybridity as a form of liminal or in-between space, where the 'cutting edge of translation and negotiation' occurs and which he terms the third space. This third space is critical of essentialist positions of identity and conceptualizes 'original or originary culture' as a construct rather than a fixed entity.

Meredith, P. (1998 , p.2) also mentioned that Bhabha emphasizes that the third space is a mode of articulation, a productive and not merely reflective space that engenders new possibilities. It is an 'interruptive, interrogative, and enunciative' space of new forms of cultural meaning and production, blurring the limitations of existing boundaries and calling into question established categorizations of culture and identity. According to Bhabha, this hybrid third space is an ambivalent site where cultural meaning and representation have no 'primordial unity or fixity'. The concept of the third space is useful for analyzing the enunciation, transgression, and subversion of dualistic categories, going beyond the realm of colonial binary thinking and oppositional positioning. Despite the exposure of the third space to contradictions and ambiguities, it provides a spatial politics of inclusion rather than exclusion, initiating new signs of identity and innovative sites of collaboration and contestation. Hybridity, as conceptualized by Bhabha, is the process by which the colonial governing authority attempts to translate the identity of the colonized within a universal framework, resulting in something familiar yet new, challenging the validity of essentialist cultural identities (Papastergiadis 1997).

 Bhabha sees hybridity as an antidote to essentialism, opposing the belief in fixed properties defining cultural entities (Fuss 1991: xi). In postcolonial discourse, the idea that any culture or identity is pure or essential is disputed, with hybridity challenging fixity and fetishism of identities within binary colonial thinking (Ashcroft et al.1995). Bhabha himself acknowledges the dangers of fixity, arguing that "all forms of culture are continually in a process of hybridity" (Rutherford,1990,p.211) as mentioned in(Meredith, P.1998, p.2).

The hybrid identity, situated within the third space, serves as a 'lubricant' (Papastergiadis 1997) in the intersection of cultures. The hybrid's potential lies in their inherent knowledge of 'transculturation' (Taylor 1991), their ability to traverse both cultures and to translate, negotiate, and mediate affinity and difference within a dynamic of exchange and inclusion. They possess a counterhegemonic agency that challenges the normalizing, hegemonic practices of the colonizer. At the juncture where the colonizer presents a standardizing, hegemonic practice, the hybrid strategy opens up a third space for the rearticulation, negotiation, and meaning-making of cultural exchange and inclusion Meredith, P. (1998,p.3)

Meredith, P. (1998,p.3) further emphsized that The concept of the third space, introduced by Bhabha, represents an indeterminate space in-between subject positions, disrupting and displacing hegemonic colonial narratives of cultural structures and practices (Bhabha 1994;

Bhabha 1996). This third space is a critical site where translation and negotiation occur, fostering new forms of cultural meaning and production, challenging established boundaries and categories (Rutherford 1990). Bhabha characterizes the third space as interruptive, interrogative, and enunciative, where cultural meaning and representation lack primordial unity or fixity (Bhabha 1994). Despite contradictions and ambiguities, the third space offers a spatial politics of inclusion, initiating new signs of identity and innovative sites of collaboration and contestation (Bhabha 1994: 1) (Law 1997)

2.4. Psychoanalysis and Third Space Theory meet in mixed blood narratives

Third Space Theory in Mixed Blood narratives

In a state of ambiguity, hybrids are often portrayed as individuals lacking both physical and mental well-being. Struggling to form an identity, they experience the weight of isolation, unsure of their true selves. Consequently, these individuals find themselves in a perpetual state of confusion or limbo, unable to firmly place themselves in the world or define their essence. According to Bhabha, they are not simply between cultures but exist in a state of "fluctuation," being neither fully here nor there, but rather in a space of "thirdness" that is new and distinct from either side. In "The Commitment to Theory," Bhabha defines hybridity as what "is new, neither the one nor the other" which emerges from a "third space (Benadla,2018 , p.10).

Leverette, a professor specializing in African American and Mixed race literature, articulates the complex and challenging racial journey experienced by individuals of mixed ancestry. He describes himself, like many others with parents of different races, as navigating two worlds, sometimes feeling like he moves between two shores and at other times, like he sails along the river that divides these shores ("Traveling" 79). Despite some advancements in how biracial individuals are perceived in contemporary America, they continue to face marginalization in society, literature, and politics because they are underrepresented and their cultural identity often overlooked. The space for Mixed race people to establish their identities is limited as they are neither recognized as a distinct race nor fully embraced by the races that contribute to their heritage. Instead, they are often viewed as a blend of multiple races expected to conform to existing racial norms, which disregards their unique cultural attributes. This lack of recognition marginalizes biracial and multiracial communities, leaving them without legal acknowledgment (Sanford, 2018,p.37).

Charles Chesnutt, a Mixed race author from the post-Reconstruction era, addresses issues related to mixed-race identity in his short stories "The Wife of His Youth" (1899) and "The Sheriff's Children" (1889). It portrays the marginalization and conflict experienced by individuals of mixed ancestry, who are often in a social space that society deems invalid. These narratives illustrate how integration into White society is not a viable solution for Mixed race individuals, as their Black heritage inevitably re-enters their lives in various ways, preventing them from assimilating fully. Chesnutt's characters serve as examples of this ineffectiveness, despite their attempts to become part of White society (Sanford, 2018,p.37).

In contrast, Chesnutt's essays, such as "The Future American" (1900), present a more progressive and forward-thinking idea: the acceptance and hybridity of Mixed race individuals. He believed that this concept would be the most effective way to give Mixed races representation and recognition in society. In this essay, Chesnutt argues that the mixing of races is not only possible but also desirable, as it is a natural consequence of living in close proximity or being part of the same nation. He describes this mixing as a "beautiful, a hopeful, and to the eye of faith, a thrilling prospect" (47). Chesnutt's essays demonstrate his desire for a blending of cultures and races, and he believes that no other solution would be as effective in addressing the marginalization of Mixed race individuals(Sanford, 2018,p.40).

"The story 'The Wife of His Youth' portrays the struggle faced by Ryder, a mixed-race man, as he tries to secure a place in society to improve his social status. He is the leader of a group called the Blue Veins, aiming to uphold proper social norms among a community with significant room for advancement. This society sought to distance itself from White prejudice and create a new life for mixed-race individuals, emphasizing the importance of being light-skinned to integrate into White culture. While not explicitly stated, the society's name implies that individuals who could 'pass' as White were likely accepted. Ryder's physical appearance aligns with this ideal, as he is described as refined-looking, neatly dressed, and possessing traits associated with upper-class White men. Furthermore, Ryder's intelligence, demonstrated through his ability to recite poetry and play the piano, along with his material success and lifestyle, further reinforce his embodiment of a successful White man stereotype. Despite his mixed-race background, Ryder strives to assimilate into White society and distance himself from his Black heritage. However, this aspiration crumbles when 'Liza Jane, his former slave from his past as an apprentice to a White family, resurfaces in his life, prompting him to confront the Black aspect of his racial identity." Liza Jane, unlike Ryder, lacks any White heritage and is unmistakably Black. Ryder is drawn to Mrs. Dixon, who is lighter-skinned and more educated than him. In contrast, 'Liza Jane's deep complexion is emphasized by her description as "very black," with gums so dark they appear blue when she speaks. She disrupts Ryder's reading and prompts him to confront his Black heritage by recounting the story of Sam Taylor, a mulatto man. As 'Liza Jane shares her narrative, Ryder's past, once seen as White, becomes intertwined with his Black identity. This connection to his Black roots becomes evident when he retells 'Liza Jane's story in a Southern Black dialect to the Blue Vein Society members. Despite Ryder's efforts to distance himself from his Black heritage and assimilate into White society, 'Liza Jane's return challenges his control over his racial identity, revealing that he cannot escape his Black roots even as he strives for social acceptance and success(Sanford, 2018,pp.40-41).

Furthermore, In "The Sheriff's Children," Tom, a mixed-race individual, is well-educated and speaks standard English better than the White people living in Troy, North Carolina. Despite his efforts and education, Tom's efforts are not enough to compensate for the Black half of his identity. Tom recognizes that a better life is impossible because, according to the one-drop rule, he has no chance of escaping the stigma of his roots and the color of his skin. Tom tears the

bandage off the bullet wound caused by his half-sister, Polly, and allows himself to bleed to death. Polly is the only character who successfully acts out and causes violence besides the person who murdered the Captain. The reader could interpret this act as the White race's animosity toward the inclusion of biracial individuals in White society. In the same way that Ryder realizes absorption into the White race is impossible because of his heritage, Tom also discovers that fighting for this same status does not advance him, but rather hinders him. Although tragic, this conclusion is an accurate representation of how acceptance into an exclusively White culture is not the answer to Mixed race individuals' representation in society. The marginalization of Black people is seen even more directly in "The Sheriff's Children." Tom, the story's Mixed race character, is angry at his father over being biracial and feels as if his opportunities are tainted by the fact of his Black half(Sanford, 2018, p.42).

In "The Wife of His Youth," the ending reveals the potential for ostracism that Ryder and 'Liza Jane may face. Despite initially respecting Ryder for acknowledging Liza Jane as his wife, a closer look shows the challenges they will encounter. 'Liza Jane represents everything opposite to what Ryder desires in a wife, reminding him of his past as a "free" Black man. Ryder's contemplation in front of a mirror suggests a struggle with his racial identity, realizing features that lean more towards Black than White. To distance himself from this realization, Ryder treats 'Liza Jane in a way that emphasizes their differences. When he finally introduces her as his wife at a dinner party, she is dressed plainly, hinting at how she may be treated in his home. Despite claiming to have no race prejudice, Ryder's actions indicate otherwise, potentially leading 'Liza Jane to a fate similar to that of a servant in his household (Sanford, 2018, pp.43-44).

In the same way that Ryder sought to distance himself as much as possible from his Black heritage and Liza Jane, Tom also wants to show society that he wants no part of his Black heritage. During Chesnutt's time, many mixed-race individuals only wanted to be able to progress in a White-dominated society, but their actions were seen as "denying their Blackness and/or worshipping Whiteness" (Leverette, "Speaking Up" 435). This denial is seen in both Ryder's and Tom's attitudes towards the Black race. By seeking an in-between space, biracial people are seen to be denying the minority race that contributes to one side of their identity. This denial is also because throughout history mixed-race individuals have been seen as gleaning the best from both the White race and the Black. They were seen as being different from Blacks in the sense that they obtained "beauty, goodness, intelligence, and worth" from the White side of their race (436). For many years after the one-drop rule was put into place, mixed-race people were seen as a bridge between the White and the Black, a "better" version of other colored people, or as a barrier between White and Black communities (436-38). Blacks' perceptions of mixed-race people came about because of the Blue Vein Societies that existed, which were controversial because their members were seen as denying or being ashamed of their Blackness. Members had to possess the qualities such as "veins [that] could be clearly seen beneath their skin, whose hair could be passed through a fine-toothed comb, and whose skin was no darker than a paper bag" (Leverette, "Speaking Up" 436) (Sanford,2018, pp.44-45).

In addition to marginalizing Blacks, Chesnutt's argument for a separate mixed-race group also risks marginalizing the very biracial people who seek this third space for themselves. "I think I must write a book," Charles Chesnutt writes in an 1880 journal entry, in which "the negro's part is to prepare himself for social recognition and equality; and it is the province of literature to open the way for him to get it . . . . If I can do anything to further this . . . I would gladly devote my life to the work" (Selected 21-2). Chesnutt was an advocate for advancing "othered" peoples' cultures, including his. His passion for representation of "othered" groups is seen in his essays, personal thoughts, and short stories. He influenced the idea of a third space so that marginalized and sidelined groups would be represented as much as possible(Sanford,2018,p48).

2.5.Psychoanalysis theory in Mixed Blood Narratives

Sigmund Freud's theory of the Oedipal complex, where a child desires the opposite-sex parent and fears the same-sex parent, takes on a new dimension in mixed-race narratives. A character might subconsciously feel closer to the parent of the race they identify with more, leading to internal struggles. For example, in "Passing" by Nella Larsen (1926), Clare Kendry, a light-skinned Black woman who chooses to pass as white, grapples with an unconscious yearning for her Black heritage, embodied by her estranged Black husband (Larsen, 1926).

The novel does not explicitly reveal Clare's parents' races. However, it hints at her mother being white and her father Black .This racial ambiguity fuels Clare's internal struggles. She seems to favor the side she identifies with more, possibly due to an unconscious pull based on the Oedipal complex. Moreover, Clare's decision to pass as white suggests a rejection of, or distance from, her Black heritage. However, the reappearance of her childhood friend, Irene Redfield, who is Black and "unashamed" about her race, disrupts Clare's carefully constructed white life.

More importantly, Clare's attraction to Irene's Black husband, Brian, can be interpreted as a subconscious yearning for reconnection with her Black identity. Brian represents the part of herself she has distanced herself from. This attraction creates a significant internal conflict for Clare, as she grapples with her desire for a white life and a pull towards her Black roots (Larsen, 1926).

Clare's dreams throughout the novel can also be seen as manifestations of her unconscious desires and anxieties. A recurring dream of a blurry-faced Black man chasing her might symbolize her fear of being exposed as Black and the consequences of rejecting her heritage.

In conclusion, examining "Passing" through the lens of the Oedipal complex reveals the depth of Clare's internal struggles. Her choice to pass and her attraction to Brian can be seen as expressions of an unconscious yearning for the Black identity she has tried to suppress. This psychoanalytic approach highlights the complex interplay between conscious choices, unconscious desires, and societal pressures that shape the lives of mixed-race characters like Clare Kendry (Larsen, 1926).

Mixed-race individuals can grapple with internalized racism, unconsciously adopting societal views about race. Psychoanalysis helps reveal these internal struggles and their impact on the character's development (Sue, 2010).

In Sandra Cisneros' "The House on Mango Street" (1984), Esperanza, a young Latina girl, exhibits self-doubt about her appearance and cultural identity. She describes her hair as "crazy" and longs for long, straight hair, reflecting internalized beauty standards that favor whiteness.This internalized racism acts as a barrier to her self-acceptance and appreciation of her heritage (Cisneros, 1984).

Mixed-race characters often navigate a world filled with microaggressions, subtle forms of racism (Sue et al., 2007), and the "Tragic Mulatto" trope, which historically portrayed them as isolated figures unable to find belonging. Psychoanalysis can help us understand how these societal pressures shape their experiences and coping mechanisms (Washington, 1990).

Forming a cohesive identity that embraces both heritages is central to the lives of many mixed-race characters. They navigate the feeling of being "the other" in both racial groups and strive to find a sense of belonging (Kim, 1981; Root, 1992).

2.6. A Du Boisian Perspective on Third Spaces of Belonging and Hybridity

W. E. B. Du Bois, born in Great Barrington, Massachusetts in 1868, embarked on a remarkable academic and intellectual journey. After attending Fisk University and Harvard College, where he earned his MA in history, he became the first black person to receive a Ph.D. from Harvard in 1895. Du B0ois delved into sociological studies of black life, notably in Philadelphia, and later joined Atlanta University as a faculty member, gaining recognition for his work, including the influential publication "The Souls of Black Folk" in 1903. His involvement in the Niagara Movement and subsequent leadership at the NAACP showcased his commitment to civil rights. Du Bois's international impact was evident through his organization of the First Pan-African Congress in Paris in 1919. Throughout his career, he authored significant works like "Darkwater" and "Black Reconstruction." Despite resigning from The Crisis in 1934, Du Bois continued his scholarly pursuits, critiquing US foreign policy and race relations. His later years saw him engage in global travels and collaborations, culminating in his move to Ghana in 1961, where he passed away in 1963, leaving behind a legacy of activism and intellectual contributions(Edwards, B. H. (Ed.), 2007,p.02).

W.E.B. Du Bois introduced the concept of double consciousness, describing it as a state where Black individuals in the United States must navigate both Americanness and Blackness, facing conflicting ideals and societal expectations.According to W. E. B. Du Bois in his prophetic works The Souls of Black Folk, defines double consciousness asthis sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of aworld that looks on in amused contempt and pity"(p.5). In simpler terms it can be defined as a constantinternal fight between being an African American and just an American. African Americans right after the CivilRights movement battled with this concept to try and reestablish the roles of society in relation to colorwhose trans-Atlantic expatriation catalyzed his sense of transcultural identity. See also Paul Gilroy, The BlackAtlantic: Modernity and Double Consciousness (Cambridge, MA: Harvard University Press, 1993, pp. 17-19).W.E.B. Du Bois, in his early 20th-century book The

Souls of Black Folk (1), explores the concept of "double-consciousness" faced by African Americans (p.1). This refers to how they see themselves through both their lens and the often negative lens of white society (p.1). Du Bois argues this "double-aimed struggle" (p.9) is exhausting and prevents them from fully understanding their place in the world (p.9).

   While Du Bois sees the double consciousness as solely negative, it can potentially have positive consequences for both Black people and white people(Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

Du Bois' (1903) double consciousness theory, which he described as "twoness, an American, a Negro, two souls, two thoughts . . . two warring ideals,"(p03).it highlights the complexities faced by Black Americans in navigating two distinct cultures within American society(Radwanski, 2019,p.12).

According to Du Bois(1903), having these two conflicting mindsets is detrimental (p.8). It makes Black people feel lost and unable to connect with their surroundings (p.8) (Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

This double consciousness arises from two perspectives (p.8). The first is their Black identity and perspective on the world (p,8). The second is the perspective imposed by white society, where Black people are seen as inferior and must constantly seek approval (p.8) (Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

Du Bois(1903) refers to these two tendencies as "ideals," but they hold different values for Black people (p.8). Their true identity as Black people often carries a stigma (p.8). On the other hand, conforming to white expectations, though inauthentic, offers a sense of safety and acceptance (p.8). This creates the destructive "double-ness" of their situation (p.8)(Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

One example Du Bois(1903)   uses is the Black artisan (p.9). They struggle between escaping white contempt and working for a community facing poverty (p.9). This divided focus prevents them from excelling in their craft (p.9) Even the Black artisan's focus is split, caught between their identity and the "worlds within and without the Veil of Color" imposed by white society (pp,3, 9) (Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

While Du Bois(1903)   believes this "double-aimed struggle" is draining (p.9), this analysis suggests it can also lead to new perspectives.Looking deeper into Du Bois's text, the "veil" separating the Black and white communities might not be entirely negative (p.8). He refers to Black people as the "seventh son, born with a veil, and gifted with second-sight" (p.8). This suggests a potential for unique insight due to their experiences (p.8).W.E.B. Du Bois acknowledges the "double-consciousness" as a burden, forcing Black people to navigate "double thoughts, double duties, and double social classes" (136). This struggle can lead to "pretense or revolt, to hypocrisy or radicalism" (136).Du Bois recognizes the "veil of color" as a social reality but suggests that acknowledging it is the first step towards uncovering its possibilities (136). While he desires a more equal social landscape, he also seems to suggest that celebrating and

cherishing differences, rather than striving for complete uniformity, could be an alternative approach to the racial problem (136)(Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52). Bhabha's (1994) third space theory, which builds upon Du Bois' (1903) idea of double consciousness, suggests the creation of a hybrid culture or third culture based on the experiences of Black men at higher education institutions. This hybrid culture is a result of the integration of Black men into the campus community and their ability to demonstrate bicultural competence (Radwanski, 2019,p.31).

unlike some other thinkers, Bhabha avoids demonizing colonialism while acknowledging its devastating effects. He offers a nuanced perspective by highlighting both the potential benefits and drawbacks of the colonizer-colonized encounter (focus on complexity) (Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

.Also , Bhabha's approach blends high-level European theory with genuine real-life experiences. This allows him to create concepts like "hybridity" and "mimicry" that capture the multifaceted nature of this phenomenon (combining theory and practice) (Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

.According to Bhabha, theory emerges from personal encounters with life. He emphasizes the importance of the "outsider position" (what he calls "another space or time") for critical analysis. From this external perspective, theorists can question existing norms, structures, and traditions, exposing potential flaws within the system (importance of critical perspective) (Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

Bhabha argues that only through a personal yet estranging experience can one truly appreciate the silenced voices and critically examine a situation. In this context, Homi K. Bhabha's personal experience with multiple cultures makes him ideally suited to theorize the concept of hybridity. His unique perspective allows him to move beyond individual cultures and develop a framework that acknowledges both difference and potential for a "hybrid" development (justification for choosing Bhabha)(Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

In his book Location of Culture (13), Homi K. Bhabha defines "hybridity"According to Bhabha, hybridity refers to an internal difference that exists "within" an individual, who inhabits a space that is "in-between" two extremes, resulting in a third space (p.13). This hybrid identity is associated with an outcast who cannot identify with either extreme and is excluded from. However, this intermediary position provides the hybrid individual with a unique set of critical tools.Bhabha explains that a hybrid individual or subject integrates elements from two cultures, unifying previously scattered or dispersed dialects, colloquialisms, and oral traditions (Nation and Narration 234). In doing so, they go beyond the conventional materials associated with a specific local group identity and make assimilative gestures that disrupt the established norms of national languages. As a result, the hybrid identity assimilates the culture of the colonizer into the culture of the colonized, thereby breaking "the mold" of the official cultures (Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

t's important to distinguish hybridity from simple mixing (314). It's not a linear process where two distinct identities simply combine to form a third (314).Bhabha also differentiates hybridity from dialectics, where a thesis and antithesis clash to form a synthesis (314). Hybridity is not just about merging pre-existing identities or essences (314) (Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

Bhabha describes hybridity as the "perplexity of the living" that disrupts the representation of a complete life (314). It involves a process of "iteration" within the minority discourse, challenging established meanings and opening them to new interpretations (314)(Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

For a hybrid identity to be subversive, it must contain a certain degree of "perplexity" that the dominant power cannot grasp (314)(Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52)..

 Finally, FurtherFar from being a straightforward concept, Bhabha emphasizes that hybridity is an "open" phenomenon (314). In this state, entities are constantly evolving and transforming (314)(Baee, Pourgharib, & Rezaei Talarposhti, 2020, pp. 51-52).

Chapter 3 : A Psychoanalytic and Third Space Perspective in "The Other Half of My Heart"

In the third Chapter of the thesis, we examine mixed blood identity using psychoanalytic and Third Space perspectives.. This section aims to uncover the characters' hidden desires, conflicts, and defense mechanisms regarding their mixed-race backgrounds as portrayed in the novel. By examining how they redefine culture, transcend ethnicity, and embody hybrid identities, we gain a deeper understanding of their complex experiences.

Moreover, this chapter explores how the novel contributes to the wider discussion on mixed-race identity in literature, drawing on insights from scholars like W.E.B. Du Bois and HomiBhabha. By analyzing the spaces between occupied by the biracial twin sisters, the researcher reveals how they navigate the challenges of their mixed-race identity and identify common themes arising from both psychoanalytic and Third Space viewpoints.

Through this analysis, the research aims to illuminate the layers of identity, culture, and belonging depicted in "The Other Half of My Heart," providing a richer comprehension of the characters' journeys and the broader significance of mixed-race identity in contemporary literary works.

3.1.The Other Half of my Heart: a Narrative of mixed blood identity

In the realm of literature, narratives that delve into the complexities of mixed blood identity offer profound insights into the multifaceted experiences of individuals straddling diverse cultural backgrounds. Sundee T. Frazier's novel, The Other Half of My Heart, stands as a poignant exploration of biracial identity through the lens of twin sisters, Minerva and Keira King.

This narrative unfolds a compelling tale of dual heritage, where Keira embodies the black lineage of their mother, while Minerva reflects the white heritage of their father. As the sisters navigate the challenges of a pivotal summer marked by their participation in the Miss Black Pearl Preteen of America competition, Frazier skillfully unravels the complexities of their identity struggles and the profound impact of societal perceptions on their sense of self. Through the lens of these characters, the novel offers a rich tapestry of emotions, conflicts, and triumphs that illuminate the intricate journey of self-discovery and acceptance in a world that often imposes rigid definitions based on race.

Berrazoug (2024 .p.118) mentioned that **"The Other Half of My Heart"**skillfully portrays the conflicts of being biracial, capturing the perpetual feeling of not fully fitting in anywhere. Frazier intricately explores themes of identity, race, skin color, and racial connections through the characters of the biracial twin sisters, Minerva and Keira, who have white and black skin tones, respectively. Minerva's journey is particularly complex as her white appearance complicates her process of self-identification; she must navigate between affirming her black identity under miscegenation laws or potentially benefiting from racial passing.

"The Other Half of My Heart" is about Kiera and Minni are twins with an African American mom and a white dad. Kiera looks like their mom with dark skin and curly hair, while Minerva has pale skin, red hair, and blue eyes like their dad. This makes Minni feel less connected to her sister and heritage. The story follows Minni's confusion about her race. Their grandma takes

them to a Black beauty pageant hoping they'll connect with their African American side. Minni worries people won't believe she's Black because of her looks. She questions her identity and her mom assures her that Blackness comes in many shades. Minni learns about her mom's experience growing up Black and the importance of shared history over skin color.The twins were raised with a strong Black identity, but there's less mention of their white heritage. Minni envies her sister's Black features but doesn't see the racism Kiera faces. An encounter with racism shows Minni her privilege and how her appearance makes life easier. Kiera, always seen as Black, feels comfortable at the pageant. Minni feels out of place, but Kiera points out that's how she feels at home. Despite their grandma's harsh treatment based on Kiera's looks, Kiera is secure in her identity. (Chaudhri, 2012, p.141).

The novel "The Other Half of My Heart" by Sundee Frazier delves into the theme of mixed-race identity through the "twin contrast" motif, not just through appearances, but also through the internal struggles it creates. One poignant example is when Minerva confronts her mother with the question, "Am I just white? Or am I black, too?" (p.7). This question, fueled by the stark contrast between her pale skin and her sister's and mother's rich brown, exposes the confusion and yearning for self-definition that arises from a mixed-race identity. The physical difference becomes a catalyst for a deeper exploration of belonging and heritage.

The theme of mixed-race identity also through an internal conflict is emphasized by Minerva's experience at filling out a form for the pageant.

> she'd turned in the form, the woman said, "You missed one," and   pointed to the race question."I didn't know what to put," Minni said. The woman glanced at her, and then marked "White." "But I'm not just white," Minni said, suddenly hot and flustered (p.30).

When filling out the form for the pageant, Minerva is unsure of how to answer the race question, leading to confusion and frustration when the woman marks "White" for her.

This moment underscores the complexities of having a mixed-race identity and the struggle to define oneself on one's terms, rather than solely based on skin color or societal expectations.

Complicating this internal conflict further, Mama's assurance that Minni's Blackness would be recognized(p.115), a stark contrast to the racial categorization Minni faces in the Southern environment. This speaks to the broader struggle for recognition faced by mixed-race individuals, Exploring the contradictions the challenges, humor, and pain they grapple with. It serves also as a poignant reminder of the idealistic vision of a colorblind society instilled by her mother.

The actions of Dr. Hogg-Graff and Grandmother Johnson directly challenge Mama's belief, leaving Minni toconfrots with the disparity between her personal Black identity and the external perceptions shaped solely by her lighter complexion. Her physical reaction, a blush likened to "one of Grandmother Johnson's roses,"(p.115) symbolizes the profound sense of invalidation she experiences. This quote not only hints at Minni's internal struggle but also transcends her individual narrative, shedding light on the constraints of societal labels and the quest for acceptance within a specific racial community, a common challenge faced by many

individuals of mixed heritage. The blush evolves beyond a mere physiological response; it emerges as a recurring emblem of Minni's invisibility and frustration as she strives to affirm her Black identity in a society fixated on racial stereotypes.

This frustration is vividly illustrated likewise when Minnilooked at her sister in the mirror."Would people in North Carolina be able to tell they were sisters? Probably no more than at home. All because of eight genes.Eight invisible genes"(p.78).

This reveals the limitations of using physical appearance to define race. These eight seemingly trivial genes dictate how others perceive the sisters, disregarding their deep connection and shared experiences.

It reflects the perplexity and hurdles faced by numerous mixed-race individuals. Their self-perception and sense of belonging are molded by arbitrary factors, leading to a disconnect between their internal identity and societal categorization.

The narrative of mixed-blood identity in "The Other Half of My Heart" is Subtly revealed in the contrasting treatment Minni and her sister receive from Grandmother Johnson "You need to get that unruly hair of yours under control, preferably locked up in some braids. Two will do."(p94). "Much better," Grandmother Johnson said, eyeing Minni's head. "Now we just need to do something about your sister's tight curl (p.95).

Kiera's encounter with her grandmother exemplifies the shifting sands of identity for mixed-race individuals. It further highlights the pressure to conform to Eurocentric beauty standards. kiera's hair serves as a prime example. Her hair, being an inherent part of her, is subjected to societal scrutiny, reflecting the shifting standards and expectations imposed on her.This focus on hair resonates with many mixed-race people who often navigate societal expectations that their physical presentation should conform to a specific racial category. "Taming the Unruly" emphasizes the act of controlling something deemed undesirable, symbolizing the attempt to suppress or erase aspects of their identity that don't fit narrow beauty ideals.

While Minni's perspective as a mixed-race individual navigating a predominantly Black community is central to "The Other Half of My Heart," Keira's experiences also offer valuable insight into the complexities of mixed-race identity. Keira's struggles, though potentially different from Minni's, highlight the duality inherent in a mixed-race experience. She might face challenges in a predominantly white community due to her non-white heritage, feeling like she doesn't fully belong.

The conversation between Minni and Keira acts as a window into mixed-race identityI knowhow it feels." "What?" "Being the only one". I mean ... I could relate." Minni knew Keira meant the only brown one (p.182). Keira, likely unchallenged within the white community due to her racial background, can relate to a general sense of isolation, her understanding of "the only one" is likely rooted in social awkwardness or a lack of belonging withinwhite community back home. Moreover her clarification and subsequent confession, "It's more like...sometimes...well...it's just that sometimes I look around and everyone has this shiny, silky straight hair and light skin, and I feel wrong. Like there must be something wrong with me because I look so different,"(p.182) lays bare on the internal conflict and pressure to conform inherent in a mixed-race identity. The

societal beauty standards, with their emphasis on Eurocentric features, create a sense of "wrongness" within keira.

The Other Half of My Heart" becomes a narrative that celebrates the richness and challenges of mixed-blood identity. Minni and Keira's journeys delve into the complexities of mixed-race identity, revealing the internal conflict of belonging and the external pressures of societal beauty standards that favor Eurocentric features. kiera's struggle with her hair texture and Minni's potential challenges exemplify these limitations.

The novel not only portrays their struggles but also their paths to self-discovery, as they learn more about their mixed heritage, explore cultural traditions, connect with others, and embrace their unique identities. Despite their differences, they find common ground through their shared heritage, experiencing moments of understanding, shared frustration with societal expectations, and a developing sense of solidarity.

Minni and Keira's identities are fluid, shaped by their experiences and family dynamics. Their relationships with parents, grandmother and the people they encounter with while participating in the pageant influence their sense of belonging and self-acceptance.

Beyond individual journeys, "The Other Half of My Heart" explores the broader societal implications of mixed-race identity. It challenges current racial categorization systems and advocates for more inclusive social structures. The novel itself serves as an act of storytelling for mixed-race individuals, contributing to a larger narrative about mixed-race identity and highlighting the importance of representation and storytelling in challenging stereotypes and fostering understanding.

Byanalyzing these interconnected themes, we gain a deeper appreciation for the complexities of mixed-race identity. "The Other Half of My Heart" is not just Minni and Keira's story; itemphasizes the unique and ever-evolving nature of mixed-race identity.

3.2. A Psychoanalytical reading of the novel "The Other Half of My Heart"

Freudian psychoanalysis offers a compelling lens to examine the contrasting realities of the twins, Kiera and Minni, in Frazier's "The Other Half of My Heart", the conflict between Kiera's external experience and Minni's internal struggle aligns with Freud's concept of the id, ego, and superego Kiera's identity burns bright with the desires of the Id the most primal part of the psyche in Freudian psychoanalysis. The Id is a reservoir of basic desires and instincts, including safety, security, and belonging within her Black community. However, the harsh realities of racism in the external world constantly clash with these desires. This external conflict shapes Kiera's Ego, the mediator between the Id and the Superego. The Ego, forged in the fires of racial prejudice, likely equips Kiera with strong defense mechanisms. She might develop a fierce sense of self-identity, a shield against external negativity, or a wariness of trusting others, a consequence of constant societal micro aggressions. Kiera's journey becomes one of navigating this complex landscape, reconciling her Id's desires with the realities imposed by the Superego, the internalized societal norms that influence her perception of herself and the world around her.

Simply, Kiera's outward experience of racism shapes her ego, forcing her to confront the realities of racial categorization. Minnie, on the other hand, grapples with an internal struggle driven by the desires of the id and the constraints of the superego. This internal conflict manifests in her anxiety about belonging and being seen as Black.

The conversation between Keira and Minnie serves as a powerful starting point for analyzing the characters' journeys through a psychoanalytical lens. Their visit to The museum stayed in their minds, their grandmother Johnson, had shared with them stories the previous night. Memories of her struggles, especially integrating a white school alongside stories of Dr. King, filled the room

> "I knowhow it feels." "What?" "Being the only one". I mean ... I could relate."
> Minni knew Keira meant the only brown one. She wanted to be able to say,
> "Me too," because she didn't like the idea of her sister feeling alone, but that
> would soundridiculous. Not to mention, it wasn't true (p.182).

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Despite their hesitations, the quote suggests a deep unspoken bond between the sisters. They both crave a sense of belonging and grapple with feelings of isolation due to their mixed heritage. This shared experience, though not fully articulated, highlights the complexities of navigating racial identity in a society obsessed with categorization.

Keira's cryptic statement, "I know how it feels... Being the only one," hints at the loneliness she experienced in the predominantly white school. The pressure to conform and the fear of not being accepted (Superego) might have made her reluctant to share these feelings openly (Ego). Similarly, Minnie might feel like an outsider in the Black community despite her outward appearance. The lingering doubt about her racial authenticity (Superego) could create a sense of distance within her family, with her mother, sister, and even grandmother. The pageant incident, where her race was chosen for her, further underscores this feeling of existing between categories, never fully belonging to anyone.

The unspoken understanding between Keira and Minnie, though born out of isolation, becomes a source of strength. They intuitively sense each other's struggles despite their contrasting experiences. This shared burden of navigating a world that demands clear-cut racial identities underscores the complexity of mixed-race experiences

Minnie also grapples with invisibility, but for different reasons. The quote, 'Why did women want to get their hair pulled straight? She would have given anything to have thick, kinky black curls (p.141), reveals the internalized pressure to conform to Eurocentric beauty standards (Superego) that many mixed-race characters face. These constant pressures to straighten her hair highlights how societal expectations can make someone feel invisible or ashamed of their natural features. Interestingly, Keira envies Minnie's hair texture, further emphasizing the complex internal struggles they face with their appearances despite being twins."

 The Id represents our primal desires and instincts, and for Minnie, this might include a strong desire for belonging and acceptance within her Black community. However, societal beauty standards dictate what is considered "Black hair" and what isn't, creating a source of internal

conflict for Minnie. Her hair texture, which is different from what is traditionally considered "Black hair," leads to her being categorized as having "white-people hair." This categorization creates a dissonance between Minnie's internal sense of belonging and the external message she receives.

Furthermore the quote:

> Miss Kenya scheduled them all for appointments, but as soon as they walked in the door, the woman said she wouldn't be comfortable doing Minni's hair. She specialized in black hair. She could do Keira's, but Minni would be better off with Clips-n-Snips. She apologized to Minnie and told her not to feel bad there was nothing wrong with her hair. The texture was just finer than she was used to working on. But Minnie did feel bad, because she understood what Miss Kenya was saying: She had white-people hair (p.142).

Followed with "Once again, she felt too different from her mother and sister. One of these things is not like the others" (p.143).

The hairstylist's discomfort working on Minnie's hair directly confronts her Id's desire for acceptance. Despite the Ego's attempt to rationalize the situation, the quote "But Minnie did feel bad, because she understood what Miss Kenya was saying: She had white-people hair" reveals the internal struggle. The Ego, which acts as a mediator between the Id and the Superego, might try to rationalize the situation by saying that the hairstylist simply specializes in a different hair texture. However, the clash between Minnie's Id's yearning for belonging and the Superego's internalized message leads to feelings of isolation and inadequacy.

Also, The Superego represents internalized societal norms and expectations, and in this case, it has internalized societal beauty standards that dictate what is considered "Black hair" and what isn't. Minnie has likely internalized these expectations, making her hair texture a source of internal conflict. This encounter highlights how societal expectations, internalized through the Superego, create a barrier between Minnie's Id and a sense of belonging within her desired community.

Keira's emotional confession, "Keira shrugged. "It's more like . . . sometimes . . . well . . . it's just that sometimes I look around and everyone has this shiny, silky straight hair and light skin, and I feel wrong. "Like there must be something wrong with me because I look so different" (p.182). It reveals a complex inner struggle through a psychoanalytic lens.

Looking around at others (Ego's attempt to find connection) highlights the disconnect between Keira's internal sense of self and external beauty standards (Superego). Her focus on "shiny, silky straight hair and light skin" underscores the pressure to conform to Eurocentric ideals, making her feel "wrong" for not fitting these categories (clash between Id's desire for belonging and Superego's constraints).

This pressure creates a sense of invisibility. Surrounded by people who don't share her physical characteristics, Keira feels like an outsider. This invisibility can be isolating and lead to self-doubt as she questions her identity and belonging due to not conforming to societal norms (Superego's messages).

The quote offers a glimpse into Keira's internal conflict. The Id's yearning for belonging clashes with the Superego's messages, creating a sense of inadequacy and invisibility. Her journey will likely involve navigating these complexities and finding a sense of self-acceptance despite not conforming to societal expectations.

Exploration of the character's unconscious desires and conflicts related toMixed-Race identities

In Sundee Frazier's novel, "The Other Half of My Heart," the complexities of mixed-race identity take center stage. The characters navigate a world fixated on racial categories, yet their experiences defy these rigid definitions. This analysis delves into the unconscious desires and conflicts bubbling beneath the surface for the characters (Kieara and Minni) in Frazier's work. By employing a psychoanalytic lens, the researcher will explore how their mixed heritage shapes their inner struggles, particularly the yearning for belonging and the isolating experience of invisibility that can accompany such a multifaceted identity**.**

One encounter that particularly highlights these complexities is Minnie's visit to Raleigh's AfricanAmerican Museum of History and Civil Rights.The display talked about something called "passing," where blacks would take on white identities by day so they could find work, then return to their black families at night. Some people even cut themselves off from their families entirely, choosing to live as white and never seeing their loved ones again (Frazier,p.176)

Minni's encounter with the concept of "passing" in the display sparks a mix of emotions. Minnie relates to Black people who might be perceived as white, but doesn't consider herself white (Berrazoug ,2024,p.127) the idea of blending in with white people and potentially living a "good life" initially holds a certain appeal. The pictures draw her in, hinting at a desire to escape limitations she might perceive due to her mixed heritage.

However, the emotional heart of the passage lies in the internal conflict that arises within Minnie. The very thought of "passing" and leaving her family behind her sister Keira and their mother   makes her feel utterly alone and adrift, "like a satellite spinning into outer space."(Frazier, p.176) This strong reaction underscores the strength of her family bond and highlights the importance of her identity within this unit.

The passage "Readingabout what these people had done or felt they needed to do to have a good life made her feel sad and afraid and even alittle ashamed, although she didn't know why. She had never done never would do anything like that"(Frazier, pp.176-177)reveals an even deeper layer of complexity, Minnie's unconscious shame. Despite having no intention of passing, she experiences a wave of shame upon learning about the practice. This could stem from internalized messages from society that position mixed-race identities as somehow "wrong" or incomplete. The shame, though not fully understood by Minnie herself, hints at a struggle with societal expectations of race and a possible yearning for a world where her mixed identity wouldn't be a barrier.

This excerpt from the novel offers a compelling window into Minnie's unconscious desires and conflicts related to her mixed-race identity. It showcases the clash between the potential for acceptance within the white community and the unwavering strength of her familial bond, all intertwined with a layer of unconscious shame arising from societal pressures.

Moreover, the encounter with AlishaWalker, a confident competitor in the pageant throws Minnie into turmoil, exposing the raw nerve of her internal conflict about race. While Minnie might consciously yearn for acceptance within the black community (desire for belonging), Alisha's blunt statement, "How you gonna try and be black when you got white skin?" (Frazier, p.212) throws that identity into question (unconscious conflict). The pressure to conform to rigid racial categories based on appearance creates a battleground within Minnie.

Keira though tried to soothe the conflict;she encouraged Minnie to ignore those who deny her blackness: "Keira stopped. 'Ignore her. And anyone else who tries to tell you you're not black." (Frazier, p.213).

However, Minnie thought Keira will not understand her feelings because though she might faced similar challenges back home within white community but was not that harsh and difficult , "Being dark-skinned might at times be difficult in Port Townsend, Washington, but at least no one would ever question whether Keira was black."(Frazier, p.213).

Minnie can't help but compare herself to Keira. While Keira acknowledges the challenges of being dark-skinned in their small town, Minnie wrestles with the invisibility she experiences due to her lighter complexion. She secretly carries the burden of her white skin, feeling it somehow disqualifies her from being fully black despite her internal identity. Keira's words offer comfort, but Minnie can't shake the feeling that Keira, despite their shared heritage, doesn't truly understand the sting of Alisha's rejection.

However, a forgotten memory surfaces, challenging her initial assumption that Keira's experience as a mixed-race girl was less difficult. Learning this reminded Minni of the time she and Keira went to the house of a third-grade classmate who had Barbies. The girl had all white Barbies and one brown one and she kept insisting that Keira had to be the brown one because they had the same color skin. Keira had gotten up and stomped out, tears streaming down her face (Frazier, p.225). This forgotten memory, a moment of unconscious recording on Minnie's part, reveals a shared experience of racial micro aggression that Keira faced alone. The sting of Keira's tears, though not fully understood at the time, plants a seed of empathy within Minnie.

Furthermore, the scene where after lunch, the girls were told it was time to changeinto their interview outfits.Minnie scanned the dressing room at the pageant, a knot tightening in her stomach. All the other girls seemed to blend together, a sea of confident faces and chatter. Her gaze darted to the mirror a stranger with lighter skin stared back. "I don't belong here," she mumbled to her sister (Frazier, p.226), a wave of insecurity washing over her, feeling excluded.This wasn't just about the pageant; it was a constant battle within her. Did she belong with these girls, or somewhere else entirely?

This unconscious conflict might be rooted in several factors. Perhaps societal messages about beauty and race have seeped into her mind, subtly shaping her perception of herself and others.

Maybe she admires the confidence of the other girls, but a hidden part of her compares their darker skin to her own, triggering a feeling of exclusion. This internal struggle creates a constant undercurrent of self-doubt, making her question where she truly belongs

This clash between her conscious desires and unconscious insecurities creates a complex inner conflict.   Minnie might crave the camaraderie and recognition that come with winning the pageant, but her unconscious doubts hold her back, whispering messages of inadequacy. This internal struggle can be exhausting, leaving her feeling constantly on edge, especially in situations like this one where she feels exposed and compared.

 Moreover,   "Keira, caught the change in Minnie's tone. A flicker of sadness, then a spark of something else maybe anger? Crossedher face. Yeah, guess you do now,Keira said, her voice quieter than usual. Those few words hung heavy in the air."(Frazier, p.226)

  For Keira, this feeling of not belonging wasn't new. It was a constant weight she carried alone, a secret pain. Minnie's realization exposed a part of Keira she had never shared, a vulnerability she always kept hidden. Minnie's initial reaction a flicker of sadness followed by a spark of anger was likely driven by an unconscious conflict. This means a part of her mind, perhaps influenced by their age difference or her rosy memories of their grandmother, was not fully aware of the potential impact grandmother Johnson's story might have had on Keira. Maybe Minnie unconsciously believed Keira, being younger, wouldn't fully grasp the weight of her grandmother's struggles, or perhaps she unconsciously downplayed the ongoing relevance of those struggles in their modern lives.

This clash between Minnie's unconscious assumptions and the reality of Keira's experience sparked a deeper inner conflict within Minnie. As Keira's quiet response hung heavy in the air, forcing Minnie to confront the hidden pain in her seemingly carefree sister, a wave of emotions washed over her. The guilt of not being more attuned to Keira's struggles, the delayed understanding of the weight Keira had been carrying alone, and even a flicker of betrayal for not being confided in all these stemmed from the sudden realization that a part of Keira, a vulnerable part, had remained hidden for so long. The revelation shifted the ground beneath their usual dynamic.Minnie grappled with her newfound understanding, and Keira navigated the awkwardness of having her vulnerability exposed. This moment might be the start of a new kind of conflict between them, as they both adjust to this new reality.

3.3. Unveiling the Hidden: Subconscious Conflicts and Defense Mechanisms in "The Other Half of My Heart

The human mind is home to a hidden world of thoughts and emotions. In "The Other Half of My Heart," Frazier explores the internal struggles of the characters, as they face both external challenges and unseen conflicts within their minds. This title will delve into the subconscious minds of these characters, examining the underlying desires, fears, and unresolved issues that influence their behavior without their full awareness. By analyzing these conflicts, we can gain a deeper understanding of the characters' motivations and the psychological defense mechanisms

they use to cope with them. This exploration will reveal the hidden forces that shape the characters' actions and shed light on the complexities of their inner world.

Delving deeper into the characters' subconscious conflicts,a conversation arose between Keira and Minnie unpacking their experiences and unveiled a hidden rift:

> Remember that 'wrong' feeling I told you about?" Keira searched Minnie's eyes. "I don't think it's something you can really feel or understand … until you experience it yourself. Maybe now you can get it." Minnie felt as though she was being yanked away, as if by cosmic' sized rope and pulley. She was already halfway into outer space. She clambered toward her sister reaching for wordsthat would fill the chasm growing between them…(p.226).

Keira's words about the "wrong" feeling trigger a hidden battle within Minnie. It is like a part of her mind, a subconscious part, is pushing back against fully understanding.

On the surface, Minnie wants to connect with her sister. She even tries to share her experience of being teased at school being called McDonald because of her red hair and big feet(Frazier, p.226). But something deeper holds her back. Even though Minnie felt different at school, a subconscious part of her recognizes a crucial difference. Unlike Keira, her skin color ultimately allowed her to fit in the white school. This realization stings it highlights the unfairness and the deeper impact racism has on Keira's life.

Minnie wants closeness with Keira. The chance to "be inside her sister's skin" (Frazier, p.226) is presented as a way to bridge the gap. But subconsciously, Minnie recoils. Understanding Keira's experience might mean confronting uncomfortable truths about racism and the privilege Minnie enjoys due to her skin color. It could disrupt the comfort of her world.

The final lines"She wanted togo back to the place where her skin didn't matter. Whereshe wasn't preferred or excluded because of it. Where shecould just be"(Frazier, p.227) paint a picture of Minnie's ideal world a place where skin color doesn't define your experience, where belonging isn't based on something as arbitrary. This longing reinforces the subconscious battle. Minnie craves connection but fears the potential consequences of truly understanding her sister's reality

Keira's words left Minnie confused. "Why was she complaining?"(Frazier, p229). the thought flickered across her mind. But then, a wave of memories washed over her, triggered by Keira's emotions. The forgotten incident with the girl and the Barbies, the insensitive remark from the kid in kindergarten, all these moments tumbled back into her mind with startling clarity.

Each memory was a shard of a larger picture, a picture Minnie hadn't realized she'd been avoiding. There was the teacher's comment about Martin Luther King, Jr., praising Keira for something that shouldn't have even been an issue white and black children going to school together. And then there was the cruel taunt from the boy, wishing for segregation so he wouldn't have to share a class with Keira.

Minnie gasped, a jolt shooting through her as she recalled the boy's words. She'd pushed them down so deep, the memory felt almost foreign at first. But now, with each recollection, a wave of shame crashed over her. She remembered her stunned silence, the anger simmering beneath the surface, but no words coming out.

This wasn't the only instance. The image of the two-faced dress shop lady flickered in her mind, and a fresh wave of anger surged. Why hadn't she spoken up then? And even closer to home, the memory of her grandmother's comment about Keira's skin color stung. Why hadn't she challenged that ingrained prejudice? (Frazier, p. 229).

These memories exposed a hidden subconscious conflict within Minnie. On the surface, her love and protectiveness towards Keira were clear. However, a deeper part of her, a subconscious part, seemed to have been holding her back. Perhaps she hadn't fully grasped the constant barrage of micro aggressions Keira faced, subconsciously minimizing their impact. Maybe there was a discomfort in confronting the ugliness of racism, or a lack of knowledge on how to address it, creating a subconscious conflict about how to react.

Whatever the reason, the silence that followed each incident now felt deafening. The shame was a bitter pill to swallow, the realization that she could have been a stronger voice for her sister a heavy weight on her chest. But amidst the regret, a new determination flickered to life. These forgotten memories were a wake-up call. Minnie was starting to see the world through Keira's eyes, understanding the cumulative effect of these seemingly small moments. This wouldn't be the last time Keira faced racism, and Minnie wouldn't be silent anymore. She would stand beside her sister, a shield against ignorance and prejudice, a voice that would rise in unison with Keira's own.

Berrezoug (2024) emphasized on the scene in a beauty parlor from chapter sixteen of the novel explores how ideas about race are taught to children through hair [Frazier, 2010]. In the salon, Minni remembers a previous visit where the stylist wouldn't style her hair because it wasn't "black hair" (Frazier, 2010, p.142). Even though the stylist apologizes, Minni feels like her hair is seen as white because it's straight [Frazier, 2010, p.142]. This is different from Keira who wants straight hair. When Minni asks for a curly perm, the stylist again comments on her hair texture, and Minni has to clarify that she wants curly hair, like her sister's [Frazier, 2010, p.142].(p.129).

Minnie carries a hidden burden within her, a subconscious conflict that plays out in the seemingly simple act of getting her hair styled. This internal struggle is rooted in her unresolved thoughts about race and beauty, which are intertwined with her hair texture, a significant aspect of her identity. Her desire to accept and love her natural hair clashes with the societal pressures she feels to conform to a different standard of beauty, one that seems to favor straight hair. When she visits the salon, the stylist's comments and reactions spark a subconscious conflict within Minnie, leading her to question if her straight hair signifies something different, something outside of her racial identity. Her decision to get a curly perm becomes a small step towards reconciling these conflicting feelings, highlighting the complex and often perplexing messages children receive about race and beauty.

3.3.1. Defense mechanism

Sometimes, people faced with difficult situations or emotions, their minds automatically kick in with coping mechanisms known as defense mechanisms. These can be helpful in the short term, providing a temporary shield against overwhelming feelings. However, they can also become barriers that prevent people from fully understanding and addressing the root cause of the issue.

To cope with unpleasant emotions or feelings, people may conceal them through certain behaviors that serve to protect them. This behavior, known as defense mechanisms, is a system that people exhibit when they feel threatened by a fear of unknown danger or situationSometimes, these defense mechanisms manifest unconsciously, and the individual may not even be aware of exhibiting them. The defense mechanisms that people commonly display may seem ordinary, but the actions and behaviors are actually carried out under circumstances that they do not fully recognize(Khendy, 2020,p.01)

The conversation between minni and kiera:

> Do you think you're better than me?" Minni's heart dropped. She pushed up to her elbow. ''What? How could you even? Why would I think Feel better than you?" "Don't play dumbMinni." Keira sat up. "You know, to a lot of people lighter is considered better." "But I want to be darker." Minni reached out her handsas if Keira could touch them with a magic wand and makethem as brown as her own. That made Minni stop and look at her chest. Buried below the blackness Mama said was hidden in the soil of her soul, could there be something hidden even deeper something that told her her skin was somehow better than Keira's? Just thinking about thinking she was better than Keira made her want to cry (pp. 237-238).

This exchange between the two sisters highlights several key points. Keira accuses Minni of thinking she is "better" than her, projecting her own insecurities and assumptions onto Minni. This suggests Minni may use projection as a defense mechanism to cope with the perceived judgment from others about her lighter skin tone.

Minni vehemently denies Keira'saccusation, saying "How could you even? Why would I think I'm better than you?" This defensive reaction indicates Minni may be using denial to protect herself from acknowledging any internalized feelings of superiority related to her appearance.

Minni's desire to have "darker" skin and be more like Keira reflects a defense mechanism of wanting to assimilate and avoid standing out due to her biracial identity. This suggests a struggle to reconcile her mixed heritage.

Minni's reaction of wanting "to cry" when considering the possibility of feeling superior to Keira points to feelings of guilt and self-doubt as defense mechanisms to manage the internal conflict over her biracial identity.

Ths passage showcases Minni's internal struggle and the defense mechanisms she employs in response to feeling marginalized due to her biracial identity:

You know this is a pageant for black girls, right?" "Yes." "So what are you doing here?" Minni swallowed. "My grandma entered me." "But you have to be black." Minni wanted to run, but her feet felt glued to the floor. "I know." "You're not black." It was happening exactly as she had feared.Minni fought to keep the girl's words outside her heart, but she was losing the battle quickly. She began to tremble, starting from her stomach, then outward to her arms, legs and knees.Minni wished she could make herself disappear". Minni's thick tongue felt stuck. She swallowed, trying desperately to think of some defense for herself and her skin (p. 211).

When confronted with the statement "You're not black," Minni's initial reaction of wanting to run and feeling glued to the floor reflects a form of denial. She may be struggling to accept or acknowledge her biracial identity in a situation where her belonging is questioned.

Minni's trembling and the battle to keep the girl's words outside her heart suggest a form of projection, where she tries to externalize the negative feelings and doubts imposed on her by others. This defense mechanism allows her to distance herself from the hurtful comments.

Minni's wish to make herself disappear indicates a desire to avoid the discomfort and scrutiny she faces in that moment. This form of avoidance is a common defense mechanism used to cope with overwhelming emotions or situations.

When Alisha questions Minni's attempt to be black with white skin, Minni's struggle to find a defense for herself and her skin reflects a form of rationalization. She may be trying to justify her presence in the pageant and reconcile her biracial identity with societal expectations.

 Other scene that depicted character's defense mechanism is When Dr. Hogg-Graff questions the girls' relatedness and background, Keira firmly states, "My sister is black."(p.115).This defensive response from suggests that Keira may be using denial as a mechanism to cope with the implication that her sister does not belong in the program for "black girls."

Grandmother Johnson responses that "our people run the Gamut when it comes to skin color and other features," can be seen as a form of rationalization. She is attempting to justify Minni's presence and belonging in the program, despite the program's stated focus on "black girls."

Minni's physical reaction, with her "blood rushing to her head" and her body becoming "shaky and weak," indicates a physiological defense mechanism. Her blushing and physical discomfort suggests an intense emotional response to the perceived threat to her identity and belonging.

3.4.Examination of how the characters redefine culture and transcend ethnicity

Culture and ethnicity are often seen as fixed categories, defining who we are and where we belong. But what happens when these labels fail to capture the complexities of our experiences? In this chapter, we embark on a journey alongside the characters in 'The Other Half of My Heart" to explore how they redefine culture and transcend the limitations of ethnicity.

We will delve into the characters' experiences as they navigate a world that seeks to categorize them based on their race or heritage. We will witness how they challenge traditional cultural expectations and forge their own unique identities. Through their struggles and triumphs, we will discover the power of self-definition and the ability to create a sense of belonging that transcends rigid ethnic boundaries.

Instead of seeing cultures as separate and unchanging, the idea of hybridity suggests they're more like mixing bowls. Through things like migration and globalization, different cultural traditions and practices get tossed together, creating something new and constantly evolving. This challenges the idea that cultures are fixed and shows how they influence and blend with each other (Berrezoug, H, 2024, p. 124.)

Culture and identity are subjects of intense debate in the Arctic, shaping contemporary public and political dialogues. These concepts are central to how individuals, groups, and communities express, negotiate, and affirm their distinctions within national or ethnic contexts. Sharing a culture or identity, whether national, ethnic, or class-based, implies a commonality of traits with others in that group. However, in political and nationalist discussions, these traits can be oversimplified and solidified. The notions of culture and identity are complex and multifaceted, often subject to essentialization and rigid interpretation in various discourses (Schweitzer et al., 2015, p.107).

Ethnicity is defined as "all those social and psychological phenomena associated with a culturally constructed group identity"(Baumann, T. 2004, p.12).

. Frazier (2010) makes sure readers are exposed to a range of topics: the Great Migration, soul food, voodoo, passing, the one-drop rule, upward mobility for Southern African Americans, the problem of marking racial boxes on forms, hair perms and Madame C.J. Walker, Queen Latifah, brown Barbie dolls and more. This information is communicated through adults educating Minni about the richness and diversity in the black community. The lecture-style delivery feels pedantic, but believable characters and moments of comic relief ease the weight (Chaudhri, 2012, p.182).

In "The Other Half of My Heart," Minni faces a profound internal conflict as she grapples with her hybrid identity and struggles to find her place between two distinct cultures,due to her fair skin and red hair, which make her appearance different from the typical African American features. Throughout her journey of self-discovery, Minni is often lost, unsure of where she truly belongs.

As Minni participates in the Miss Black Pearl Preteen of America program, The author, who herself has won a similar program, portrays Minni's feelings of self-doubt as she turns to the adults in her life to help her understand the apparent disparity between her appearance and the community she feels connected to(Chaudhri, 2012, p.182) . She is shocked to confront the racism and prejudice that her twin sister Keira experiences back home. This realization serves as a pivotal moment, opening Minni's eyes to the harsh realities of navigating a society that often struggles to accommodate those who defy traditional racial boundaries.

Minni's adventure in the pageant, coupled with her interactions with a diverse cast of characters, including her grandmother and "MissLaverna, produces a series of realizations that gradually make her aware of the richness and complexity of her own hybrid identity

In a poignant exchange towards the end of "The Other Half of My Heart", Minni articulates her profound realization about her hybrid identity and sense of belonging. As she says goodbye to Miss Laverna, Minni reflects:

"I'm a mixture. Of black and white.Mama and Daddy, and all the people who came before me. Even if Keira decides she feels differently about herself, we'll always be sisters"(p.290).

This powerful quote encapsulates Minni's journey of self-discovery and her ultimate acceptance of the intersectionality of her racial and cultural identity. By acknowledging that she is a "mixture" of her black and white heritage, as well as the lineage of her parents and ancestors, Minni demonstrates a deep understanding and embrace of her hybrid identity.

Furthermore, Minni's assertion that she and her twin sister Keira will always be sisters, regardless of how they each perceive their own identities, underscores the unbreakable bond of family that transcends the rigid boundaries of ethnicity. This moment represents Minni's ability to redefine her cultural affiliations on her own terms, celebrating the richness and diversity that shape her sense of self.

Through this poignant exchange, the novel illustrates Minni's growth and self-acceptance, as she moves beyond the internal conflicts and societal pressures that initially challenged her sense of belonging. By embracing her hybrid identity, Minni demonstrates the fluidity of culture and the power of individuals to transcend the limitations of ethnic categorization.

. This process of self-awareness is further reinforced by the guidance and comfort provided by Minni's mother, who plays a significant role in helping her daughter redefine her cultural affiliations and transcend the limitations of ethnicity. "You're your own strong human self. Not a color. Got it?" (p. 60). This statement encourages Minni to recognize her inherent worth and humanity, beyond the confines of racial or ethnic categorization. It prompts her to see herself as a multifaceted individual, transcending the limitations of ethniclabels

"Mama had given her and Keira matchingnecklaces for doing her proud in the Miss Black Pearl Preteen National Achievement Program. The charm she'dgiven them was a Chinese character that meant change. The character was made of the moon and sun. The moonon bottom and the sun on top" (p.294).

The quote highlights how the mother, through the symbolic necklace charms given to the twins Minni and Keira, represents the blending of cultural influences and the idea of "change" or transformation. The Chinese character is composed of the moon and sun, which can be seen as a metaphor for the girls' mixed racial heritage and the fluidity of their cultural identities.

By incorporating this detail, the analysis can delve deeper into how the characters, guided by the wisdom and acceptance of their mother, actively redefine their sense of cultural belonging. The necklace charm serves as a tangible representation of the characters' ability to transcend the rigid boundaries of ethnicity and embrace the intersectionality of their identities.

The novel's exploration of Minni's internal conflicts and her ultimate embrace of her intersectional identity serve as a powerful testament to the fluidity of culture and the importance of challenging preconceived notions of race and belonging. Through Minni's journey, the reader is invited to reconsider the rigid categorizations that often constrain individuals and to celebrate the beauty that arises from the blending of diverse cultural influences.

Ultimately, Minni aligns herself with civil rights activists and prominent African Americans, such as W.E.B. Du Bois, Wilma Rudolph, and Martin Luther King Jr.Minni's connection to these leaders and their causes suggests she is finding empowerment and validation in the shared struggle for equality and justice, who helps her navigate her own complex identity.

The quote about Minni being content to be the "under-stander"(p294) rather than competing for the top position with her sister Keira exemplifies the novel's broader themes of redefining cultural identity and transcending ethnic boundaries.

Rather than conforming to societal expectations or competing based on superficial markers of identity like skin color, Minni recognizes the value in her unique role within the family dynamic"Minniknew this didn't make her less important, just different.."(p294). She does not feel the need to assert dominance, but instead finds meaning in providing support and understanding to her sister.

This quote demonstrates Minni's self-awareness and acceptance of her distinct position, challenging the notion of a singular, prescribed way to assert one's identity and belonging. Her embrace of being the "under-stander" represents a redefinition of cultural norms and a celebration of the diversity of individual experiences.

3.5.Examining the characters' hybrid identities in "The Other Half of My Heart":

In a world obsessed with categorization, the characters in the other half of my heart stand at a unique crossroads. Existing within the vibrant space of hybrid identities, they defy singular definitions based solely on race or ethnicity. This analysis delves deep into the characters' journeys, exploring the complexities of their mixed heritage.

We will dissect how their identities are shaped by a fusion of cultural influences. We'll examine how they navigate the challenges and opportunities that come with existing in a space that often seeks to place them in a single box.

"Hybridity is […] itself a hybrid concept" (p.21). According to RobertYoung in Colonial Desire.Hybridity in Theory. Culture and Race (2005).

The term "hybridity" originates from the fields of biology and botany, where it refers to the process of cross-pollination between two distinct species. This cross-breeding gives rise to a new, third species known as a "hybrid." The key idea is that hybridity describes the blending or combination of elements from different sources to create something novel and distinct(Guignery et al., 2011,p.02).

According to Bhabhain The Location of Culture (1994):

Hybridity is the sign of the productivity of colonial power, its shiftingforces and fixities, it is the name for the strategic reversal of the process ofdomination through disavowal (that is, the production of discriminatoryidentities that secure the 'pure' and original identity of authority).Hybridity […] displays the necessary deformation and displacement of allsites of discrimination and domination (p.112).

According to Bhabha's conceptualization, cultural differences are not simply synthesized into a new, unified "third term." Rather, these differences continue to exist and interact within a hybrid "Third Space of enunciation" a zone of exchange, negotiation, and liminality.Bhabha's perspective resituates the traditionally monolithic categories of race, class, and gender in terms of more fluid, in-between spaces and borderlines. He proposes that the location of culture should be found by focusing on these liminal, interstitial areas the border regions, crossings, and splits where different cultural elements meet and intermingle (Guignery et al., 2011, p.02).

Racial hybridity in American literature refers to the portrayal of mixed-race people and their experiences. Throughout the history of the United States, individuals from diverse racial and cultural backgrounds have lived in the country. As a result, literature has become an important medium for illustrating and celebrating the diversity of the American population (Berrezoug, H, 2024, p. 124).

The literary exploration of racial hybridity first emerged during the Harlem Renaissance of the 1920s, when authors examined the experiences of mixed-race African Americans. Over time, this literary subgenre expanded to encompass a wider range of individuals, including those from biracial, multiracial, and multicultural backgrounds (Berrezoug, H, 2024, p. 124).

Now that we have established a general understanding of hybridity and racial hybridity, let us delve into Sundee T. Frazier's novel "The Other Half of My Heart" to examine how the author uses these ideas to shape the characters' choices and development through this exploration, we can shed light on the complexities of identity in a multicultural world.

As we delve into the exploration of hybridity within 'The Other Half of My Heart. Minnie emerges as central figure in this exploration. Her struggle to understand her identity shaped by multiple cultures offers a profound look at the complexities of navigating a mixed heritage.

The key significance of "The Other Half of My Heart" is that it presents a counternarrative. Frazier (2010) starts by depicting the affectionate and respectful relationship between the biracial protagonists' parents, an interracial couple, which contrasts with the representation of such couples in much of the literature examined in this study (Chaudri.A.2012, p182)., it is only within Minni's family, a site of racial hybridity, that she is able to fully experience and cultivate her hybrid identity in relation to both her mother and father. For instance, when Minni's mother observes that the skin under Daddy's nails has permanently turned black due to fuel spilled on his hand, Daddy would often respond, "Just like half my heart" (Frazier, 2010, p. 2). This suggests that Daddy perceives hybridity not merely as an ethnic or political category, but as a state of reunion that leads to a sense of wholeness (Berrezoug, H .2024, p135).

According to Berrezoug, H (2024), In "The Other Half of My Heart," it is challenging to determine whether Minnie achieves a true sense of hybridity. From a biological perspective, Minnie is

considered a hybrid individual, as she is the offspring of mixed-race parents. However, this viewpoint does not necessarily align with the political and social classifications to which Minnie is assigned.

Cultural hybridity, as exemplified by the physical differences between the sisters Keira and Minni, as Frazier (2010) vividly showcased the contrasting manifestations of hybridity within the context of the biracial twin hood:

"Keira, with her dark curly hair and cinnamon-brownskin, was black, like their mama, while Minni, with her reddish blond hair and milky pale skin, was white, like theirdaddy. " (p.06).

This quote from "The Other Half of My Heart" by Sundee T. Frazier explores the complex and questioning nature of racial identity experienced by Minnie, one of the biracial twins. Minnie's observation of her physical differences from her sister Keira and their mother, such as her "reddish blond hair and milky pale skin" versus their "dark curly hair and cinnamon-brown skin," leads her to ponder whether she is "just white" or also "black."

Frazier explores the complex and questioning nature of racial identity experienced by Minnie. Minnie's observation of her physical differences from her sister Keira and their mother, her "reddish blond hair and milky pale skin" versus their "dark curly hair and cinnamon-brown skin," leads her to ponder whether she is "just white" or also "black"(p.7).

An internal struggle reflects the ambiguity and challenges inherent in the concept of hybridity. Minnie's questioning of how she fits into societal racial categories highlights the ways in which hybrid identities can disrupt traditional, rigid notions of race. The quote suggests that for individuals with mixed racial backgrounds, navigating and reconciling their multiple cultural and ethnic affiliations can be a complex and nuanced process, one that may not always align neatly with societal expectations or labels.

In response to Minnie's internal questioning about her racial identity, her mother offers a comforting yet profound perspective on the nature of hybridity and identity. By affirming Minnie's blackness and likening it to a "vein of gold running deep within the soil of your soul," (p.07) the mother acknowledges the complexity inherent in Minnie's mixed-race background.

The metaphor of a hidden vein of gold suggests that Minnie's black identity is not merely superficial, but rather an intrinsic and foundational aspect of her being. This metaphorical depth implies that one's identity is not solely defined by external physical markers, but is a multifaceted and deeply rooted part of an individual's essence.

Minerava's mother had always nurtured the concept of hybridity within them. Through gentle guidance, and constant reminder of the strength and beauty in their mixed heritage, it helped Minnie embrace this hybridity. Feeling and practicing it, was what saved her from feeling lost. It was the key that unlocked a sense of belonging, a way to navigate the world that felt truly hers.

"You're your own strong human self. Not a color. Got it?"(p. 60). The words echoed in Minnie's mind. They were a challenge, a reminder that her worth wasn't tied to a single shade on a spectrum. Sure, skin color was there, undeniable, but it wasn't the whole story. It didn't capture the rich complex of cultures that swirled within her. This was not about denying her heritage, but about rising above limitations. Minnie, strong and human, was more than just a color. This

truth simple yet profound ignited a spark within her. It was a starting point, a way to embrace the beautiful complexity that made her, her.

Minni's encounter with the race question on the pageant form throws her internal struggle with hybridity into sharp relief. The question, seemingly designed for easy categorization, acts as a barrier. Minni's confusion ("I didn't know what to put" p.30) exposes the limitations of such a rigid system in capturing the nuanced blend of her heritage. The act of marking "white" on the form by another person further amplifies this issue. Minnie's immediate pushback ("But I'm not just white"p.30) underscores her resistance to being confined to a single racial category. This highlights her identification with her mixed-race background and the complexities of reconciling the various cultural elements that shape her sense of self. The form, designed for a world of fixed racial identities, fails to accommodate the rich tapestry of Minnie's hybridity.

"I'm a mixture, of black and white, Mama and Daddy,and all the people who came before me."(p.290).This powerful quote encapsulates Minni's embrace of her hybrid identity, acknowledging the diverse influences that have shaped her sense of self.

By explicitly recognizing her mixed heritage, Minni demonstrates a deep understanding and acceptance of the intersectionality of her racial and cultural identity. She does not see herself as solely black or white, but rather as a blend of these identities, as well as the legacies of her parents and ancestors.

3.6. Discussion of the novel's contribution to the broader conversation on mixed-race identity in literature

The representation of mixed-race characters in literature has ignited a vibrant and ongoing conversation. "The Other Half of My Heart" steps onto this stage, offering a unique perspective on the complexities of mixed-race identity. This chapter will delve into the novel's contribution to this broader discourse.

We will explore how the author portrays the characters' experiences, highlighting the challenges and triumphs associated with navigating a world that often struggles to categorize them. We will analyze how the novel expands on existing themes in mixed-race literature, potentially introducing new perspectives or nuances to the conversation.

Chaudri (2012) in her dissertation untitled:The Skin we're In: A Literary Analysis of Representations. She made an analysis of ninety novels withmixed race content intended for readers age 9-14. She selected thirty-three for deep analysis. one of the novels was the other half of my hear by Sundeefrazier .she mentioned that : Recently, the Cooperative Children's Book Center in Madison, known for its reviews on publishing trends highlighting authors and illustrators of color, recognized Sundee Tucker Frazier's book "The Other Half of My Heart" (2010) as a significant work focusing on African American themes. Frazier, who is biracial, explores biracial identity in her novels, a topic that intersects with African American and biracial African American and white experiences (p.18).

Chaudri further indicates "OnMixed Race Identity in Children's Literature Every other biracial characterin this study is portrayed as a racially ambiguous person of color. This is not the case with Minniwho is phenotypically white. Rare is the novel in which a white character has a racial identitycrisis! The Other Half of My Heart is free of all the negative stereotypes about biracial people"(p.183).

According to Berrezoug, H (2024) the prevalence of racial mixing due to increased global migration and mobility has led to a growing population of children with mixed parentage. This represents a relatively new area of study when it comes to the construction of identity. Drawing on the influential work of HomiBhabha on the concept of hybridity, this analysis tackles the complex issue of how children of mixed parentage navigate the "third space" to address the challenge of "otherness" in Sundee T. Frazier's novel "The Other Half of My Heart" (p.137).

Maria P.P. Root (1996) points out that having to explain or defend racial group membership is part of the reality of mixed raceindividuals in life and in literature(p. 4).

Sundee T. Frazier's novel "The Other Half of My Heart" makes a significant contribution to the literary landscape by providing a nuanced exploration of mixed-race identity. The story follows the experiences of biracial twin sisters, Minni and Keira, as they navigate the complexities of racial belonging and cultural affiliation.

At the heart of the narrative is the stark contrast between the twins' physical appearances - one with dark skin and the other with light skin. This stark difference serves as a powerful catalyst for the novel's examination of how society often perceives and categorizes individuals based on superficial markers of race. By centering the experiences of these characters, the author challenges the rigidity of racial boundaries and encourages readers to reconsider the fluidity of identity.

Keira's encounters with racism in the white community and Minni's struggle for acceptance within the Black community exemplify the complexities of racial identity. Grandmother Johnson's biased judgments and belief in white privilege, despite being black herself, further highlight the nuanced portrayal of racial complexities in the novel.

The narrative is enriched by details such as the museum, church, interactions with Miss Laverna, and alignment with civil rights activists, which deepen the exploration of mixed-race identity. These elements underscore the characters' resilience in navigating societal expectations and illuminate the internal and external conflicts they confront. Through the nuanced experiences of Minni and Keira, the novel portrays the struggles and triumphs of individuals grappling with labels that do not align with their true selves, contributing significantly to the broader conversation on mixed-race identity narratives.

Beyond the individual narratives, the novel also explores the nuances of family dynamics and the intergenerational transmission of cultural values. By presenting a rich and empathetic portrayal of the characters' journeys of self-discovery, "The Other Half of My Heart" contributes to the ongoing literary dialogue surrounding the experiences of mixed-race individuals. The novel's thoughtful examination of themes such as racial categorization, cultural hybridity, and

the fluidity of identity offer a valuable addition to the broader canon of literature addressing these important societal issues.

Through its compelling storytelling and its willingness to confront the complexities of mixed-race identity, the novel expands the narrative landscape, providing readers with a nuanced and authentic representation of the diverse lived experiences of individuals who exist at the intersections of multiple racial and cultural backgrounds.

3.7.Navigating the In-Between: An Exploration of Biracial Identity in "The Other Half of My Heart

The concept of identity is rarely a straightforward path, and for individuals of mixed race, it can be even more intricate. In "The Other Half of My Heart," we encounter twin sisters who occupy a unique space the in-between where their biracial heritage positions them. This exploration delves into how these sisters navigate this complex terrain, examining the challenges and opportunities that arise from their mixed-race identity

The concept of being in an 'in-between' position, as emphasized by HomiBhabha, challenges traditional ways of thinking by constantly moving between different places. This leads to a reevaluation and transformation of binary oppositions like self/other. Bhabha emphasizes the need to move away from fixed oppositions and embrace a fluid identity that appreciates cultural differences. He argues against the idea of a fixed, essentialized identity, viewing identity as a product of discourse that is always evolving within the dynamic space of borders. This fluidity allows for new narratives and collaborations to emerge, shaping both individual and group identities (Al-Abas,2019, pp. 4-5).

Furthermore, the space between cultures serves as a place of empowerment where migrants actively engage in transmitting cultural traditions from both their homeland and host country. By negotiating and reshaping traditional knowledge, migrants can challenge established customs and act as agents of change. Bhabha refers to this process as 'restaging the past,' where cultural resources from different places influence the reinterpretation of traditional knowledge, imbuing it with new and unexpected meanings. This dynamic interaction allows for the redefinition of identities and the creation of innovative cultural expressions that appreciate the diversity of cultural differences (Al-Abas,2019, pp. 4-5).

When Grandmother Johnson took Minni and Kiera to the beauty shop Minni looked around. All the stylists, whom Minnicould see in the other half of the salon, were black. All thewomen sitting in the chairs around them were black. Standing in the center of the room, she suddenly felt like a marble statue on display, even though none of the women hadlooked up from their magazines to notice them (p.140)

Minniacutely feels her difference in a space dominated by Black individuals. "a marble statue on display" in the predominantly Black salon underscores the sense of isolation and self-consciousness that biracial people can face when navigating spaces where their mixed

heritage makes them stand out. Despite no one directly acknowledging her, Minni is hyper-aware of her whiteness in contrast to the Blackness around her.

Minni's internal conflict and self-consciousness in the salon mirror the broader theme of navigating the in-between spaces of biracial identity, where individuals often find themselves straddling multiple cultural and racial worlds.

Minniglanced around at the girls filling the room. "I don't look like I belong" (p.226).

This quote directly captures Minni's sense of not belonging, which is a central aspect of the in-between experience of biracial identity. The quote reinforces the idea that Minni feels out of place and disconnected from the predominantly Black environment, despite being a part of that community through her own mixed heritage. It highlights the discomfort and self-consciousness she feels, underscoring the challenges of navigating the in-between spaces where one's outward appearance may not align with the surrounding cultural context.

Furthermore, "She wanted to go back to the place where her skin didn't matter. Where she wasn't preferred or excluded because of it. Where she could just be, did a place like that even exist? Had it ever" (p.226).

Minni is caught between her white and Black heritage, longing for a place where she doesn't have to constantly negotiate her belonging or confront the assumptions and biases of others.It speaks to her desire to find a space where her mixed-race identity is not a source of discomfort or marginalization, where she can simply exist without the burden of being seen through the lens of race.

minni stared at her big blue eyes in the mirror, then scrutinized her face, trying to decide which of her features were" black" and which were "white." So she had Mama's roundeyes and fuller lips than Keira. Why couldn't she have been born with darker skin, brown eyes and dark, curly hair as well? Yes, that would make her stand out back home probably even more than she felt she did already but at least then she and Keira could stand out in the same way . . . together. At least then no one would question whether she was really black.(p.238).

This quote delves into Minni's internal struggle with her biracial identity, as she scrutinizes her own features and wishes she had been born with more visibly "Black" characteristics. The passage highlights Minni's desire to align more closely with her twin sister Keira's appearance, so that they could "stand out in the same way... together."

This quote speaks to the core themes of the novel's exploration of biracial identity. Minni's self-examination and longing to fit in with her Black heritage reflects the challenges she faces in navigating the in-between spaces of her mixed-race background. She grapples with the desire to be accepted and to feel a sense of belonging, even as her outward appearance sets her apart from her twin.

This quote complements the previous passages about Minni feeling out of place and like a "marble statue on display," deepening the exploration of the in-between experience.

General Conclusion

General Conclusion

This comprehensive analysis of Sundee T. Frazier's "The Other Half of My Heart" has illuminated the multifaceted nature of mixed-race identity representation in contemporary American literature. The thesis has been structured across three main chapters to provide a multifaceted exploration of mixed-race identity representation in Sundee T. Frazier's novel "The Other Half of My Heart." Chapter one lays the groundwork by delving into the historical roots of mixed-race identity, examining the role of colonialism, slavery, and immigration in shaping racial dynamics, and analyzing the key themes and challenges present in mixed-blood narratives. This chapter also explores the literary depictions of the historical narrative of mixed bloods and the representation of mixed blood in American fiction. Chapter two offers an in-depth examination of the theoretical frameworks employed in this study. It provides an overview of psychoanalysis and Third Space theory, followed by a deeper exploration of psychoanalytic concepts and how they intersect with the notion of the "third space" in the context of mixed-blood narratives. This chapter also examines the work of influential theorists like Homi Bhabha and W.E.B. Du Bois and their perspectives on the third spaces of belonging and hybridity. Chapter three delves into a detailed analysis of Sundee T. Frazier's novel, beginning with an introduction to the narrative of mixed-blood identity. It then presents a psychoanalytical reading of the novel, exploring the characters' unconscious desires and conflicts related to their mixed-race identities. The chapter also examines how the characters redefine culture, transcend ethnicity, and navigate their hybrid identities, ultimately discussing the novel's contribution to the broader discourse on mixed-race identity in literature. Having examined the novel through this interdisciplinary approach, the study has yielded several important findings that address the overarching research questions: How does the novel "The Other Half of My Heart" by Sundee T. Frazier explore the theme of mixed-blood identity and the challenges faced by individuals of mixed-blood in American society? It is through the characters' experiences(Minni and Kiera), the novel sheds light on the challenges mixed-race individuals face in terms of belonging, acceptance, and the pressure to conform to singular racial categories. The narrative highlights how mixed-race people often exist in an "in-between" space, not fully accepted by either side of their heritage. How does the implementation of Third Space theory contribute to our comprehension of the representation of mixed-race identity in American fiction, particularly within the narrative framework of "The Other Half of My Heart"? Third Space theory, as developed by Homi Bhabha, examines the "in-between" that helps understand mixed-race characters in "The Other Half of My Heart." These characters challenge racial labels and create new identities by blending their heritages. Analyzing them through this theory reveals how the novel portrays mixed-race experiences. How does the use of psychoanalysis in the analysis of "The Other Half of My Heart" by Sundee T. Frazier contribute to our understanding of the representation of mixed-race identities in American fiction? Psychoanalysis can uncover the characters' unconscious desires, conflicts, and defense mechanisms related to their mixed-race identities. This can offer a deeper psychological perspective on the internal struggles and external perceptions experienced by the biracial characters.

General Conclusion

By employing a dual theoretical framework of psychoanalysis and Third Space theory, this thesis has delved into the intricate portrayal of biracial characters and the challenges they face in navigating the complexities of their hybrid identities. The psychoanalytical approach has revealed the deep-seated unconscious desires, conflicts, and defense mechanisms that shape the characters' experiences, offering a nuanced understanding of the psychological underpinnings of mixed-race identity. Complementing this, the application of the Third Space theory has shed light on the liminal spaces where the characters' identities intermingle and evolve, transcending fixed racial categorizations.

Through this multidimensional analysis, the study has demonstrated how "The Other Half of My Heart" challenges societal stereotypes and highlights the struggles, triumphs, and cultural negotiations undertaken by individuals of mixed heritage. The novel's contribution to the broader discourse on mixed-race identity lies in its ability to capture the fragmented, fluid nature of these experiences, resisting simplistic binary notions of race and belonging.

As the global mixed-race population continues to grow, the significance of this research lies in its potential to foster greater empathy, understanding, and inclusivity within literary representations and beyond. By illuminating the complex psychological and cultural dimensions of mixed-race identity, this thesis offers valuable insights that can inform future portrayals and inspire readers to engage more deeply with the nuances of identity in an increasingly diverse world.

In conclusion, the exploration of "The Other Half of My Heart" through the lenses of psychoanalysis and Third Space theory has yielded a comprehensive understanding of the novel's rich and multifaceted representation of mixed-race identity. This study serves as a testament to the power of literature to illuminate the lived experiences of marginalized communities and contribute to the ongoing dialogue on identity, belonging, and the evolving nature of race in contemporary society.

This research delves into the complexities of mixed-race identity as portrayed in Sundee T. Frazier's novel, "The Other Half of My Heart." While the analysis offers valuable insights into the characters' experiences, it's important to acknowledge some limitations The analysis primarily focuses on a single novel, limiting the generalizability of the findings. Future research could explore mixed-race identity in a broader range of literary works. Additionally, the focus on characters' experiences might not capture the full spectrum of mixed-race realities. Furthermore, Psychoanalysis relies heavily on interpreting characters' unconscious motivations, which can be challenging for fictional characters. The analysis acknowledges this and utilizes psychoanalytic theory as a lens, not a definitive interpretation. Similarly, Third Space theory provides a valuable framework, but it might not fully capture the specific cultural nuances of all mixed-race individuals. To enrich the discourse, future research could analyze mixed-race identity across different cultures, eras, and genres. This could involve comparing "The Other Half of My Heart" to other novels. Examine how factors like gender, class, and sexual orientation intersect with mixed-race identity, shaping characters' experiences. Include analysis of memoirs

or autobiographies written by individuals of mixed heritage for a valuable comparison with the fictional characters' experiences.

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