

Deleuze and Guattari's Rhizome: Racial Discrimination in *The Bluest Eyes*

By

Nazala Salauddin
17103042

A thesis submitted to the Department of English and Humanities in partial fulfillment of the requirements for the degree of Bachelor of Arts in English

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Declaration

It is hereby declared that

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2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
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Student's Full Name & Signature:

Nazala Salauddin

17103042

Student Full Name

Student ID

Approval

The thesis titled “Deleuze and Guattari’s Rhizome: Racial Discrimination in *The Bluest Eye*” submitted by Nazala Salauddin,(17103042) of Spring, 2021 has been accepted as satisfactory in partial fulfillment of the requirement for the degree of Bachelor of Arts in English on 27 May, 2021.

Examining Committee:

Seema Nusrat Amin
Lecturer, Department of English and Humanities
BRAC University

Dr. Abu Sayeed Mohammad Noman
Assistant Professor, Department of English and Humanities
BRAC University

Professor Firdous Azim
Chairperson, Department of English and Humanities
BRAC University

Abstract

This thesis focuses on the psychological narrative of the human mind in case of portraying racial thoughts and discrimination. The connection and transference of feelings between the different characters in Toni Morrison's novel is explained through the theory of Deleuze and Guattari's Rhizome from their book, *A Thousand Plateaus*. Not only through intensity of feelings do these characters connect with each other, but also because of their emotions and thoughts they affect one another, for which the psychological downfall eventually of the protagonist occurs. Yet before the ultimate culmination towards Pecola's end, the characters acting as the framework behind her downfall face consequences of their own. They are also victims of racial discrimination that they impose on Pecola. A discussion of internalization of racism and the psychological effects it bears on the external behavior and internal thought of the characters in the novel is analyzed through the lens of sociology, psychology and realism. Along with this the realizations that act as the pivotal point of the change of the character's nature is also discussed as the reasons behind their rude and sudden actions. The solutions regarding the laterally pervading racial emotions and perceptions of the characters is self-awareness combined with an open mind that can judge and refute superficial and instinctive judgments about race and ethnicity.

Keywords: Internalized Racism; Multiplicity of Feelings; Deterritorialization; Self-identity; Rhizomatic connection; Self-awareness

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Chapter 1: Introduction

This thesis revisits the issue of Racial Discrimination from Toni Morrison's novel, noting that in the existing literature on the issue its effects from the white people towards the blacks are discussed yet how racial slurs and allegations affect the black community when they internalize it and thus how their personality becomes shaped by the wrongdoings of the society is rarely pondered. There is a philosophical question regarding racial discrimination as it dehumanizes and makes the victim a believer that he/she is the correct receiver of such dehumanization and discrimination. Such occurrences are thought to derive from a hierarchical system of the society where some classes become powerful and privileged enough to impose their orders and biases on the weaker class or race so they can maintain power and the legitimacy of being in power.

In other words the discrimination traverses like a tree which has an origin and thus it must have an end where such acts can be consciously prevented or dealt with through proper awareness or the bias travels from top to bottom and affects those for whom it's meant to be. The concept is absolutely one dimensional and inadequate in explaining the psyche behind racial discrimination and the way it affects the minds of the Black people where their unconscious accepts it by creating rationalities that support the discrimination within their unconscious selves. Rather, it is apparent through investigation that racial discrimination travelled in the character's minds like a rhizome where multiplicities or psychological intensities of various dimensions were present like a never ending path that had no origins; it traversed along a plane of consistency within characters and their circumstances changing their perception and enabling their biases step by step with varied rationales and intense psychological triggers. The environment and its external factors helped add fuel to the already intense and strongly built racial bias, acting as assemblages by emanating both the physical and mental territories through expression and content. The place where Pecola lived,

she was convinced of its ugliness because she felt her ugliness passing on to the environment. Any good persona or object in her mind ought to have derived from white genes, thus Jesus can only be white; the concept of a Black Jesus is imperceptible to her. She yearns for blue eyes and blond hair not because she inherently finds it pretty but for want of social validation from her surroundings.

She has been conditioned not from a bias imposed as a racist concept that favour's 'Black' or 'White' in its racial hierarchy of beauty and race, but from intense rhizomatic multiplicities that were implanted by her closed ones who were also in turn influenced by their environment psychologically from multiplicities or situations of different types. Pecola's mother, Pauline was affected by the intense situation of loneliness which caused her to watch racially biased movies that turned her sense of beauty and modesty to be superficial; it got restricted to only on the physical level. This perception of hers hampered her conjugal life with Cholly, thus proving the fact that such biases travel along rhizomatic lines, connecting with concepts of different magnitudes like loneliness and manhood. Geraldine belittles Pecola based on the racial experiences she faced as a child. Although her experience was supposed to evoke empathy in her regarding her race, she inhibited ever more hierarchical thoughts with concepts of racial discrimination harbouring her mind like a rhizome, thus she thought only by being white one can be perfect both mentally and physically which made her see Pecola from a severely critical vision and so drawing conclusion of the fact that Pecola was ugly for which she deserved dehumanizing behavior. The roots of racial biases took hold of her through her heredity which itself was consolidated on the belief that they were purified because white genes came their way. This made Geraldine behave like a white woman in case of handling her family where she never could have a healthy conjugal life and a normal son. The rhizomatic lines of racial misconception took hold of her which passed

onto her family and reterritorialized itself in Pecola, where she was taken as the signifier of all things ugly, thus befitting of the most improper behavior and conduct.

Morrison's novel will be seen under the Rhizomatic lens of Deleuze and Guattari's *A Thousand Plateaus* in determining the limitation of the general perspective, which highlights only arborescent systems like class and race differences to explain these behaviours. Racial attitude have not only been restricted to political regimes or state apparatuses, they have taken hold of social dynamics as well. Many a time political motives come from hierarchical positions of the society yet the reason and psyche behind such hierarchies are not simply structural or derived, they seem to have no origin from a particular source, rather they are ever present with always different kind of intensities or magnitudes that resemble the middle; in short that always seem identical to crucial events that undergoes processes before reaching a finality: anexact events. There is a common misconception that racial biases or any other dehumanizing concepts recede over time, especially under technological advancement. Yet under a rhizomatic study of this novel it can be found that human psychology and concepts don't change with time that easily, and certainly many deep issues don't change under any technological development or is correlative to the linear passage of time. Throughout this paper it will be derived that such biases are actually inherent in human psychology as unformed matters or concepts that is given shape by outer environment and social context.

Chapter 2: Research Questions and Methodology

The nature of racial prejudice time bound or related only to biased societies that modern societies separate from themselves saying that they are better than them? Are these prejudices only bound to time and types of person only? Or are these evident in personalities of every type? Does racism persist in all types of societies regardless of their so called culture that claims to have no prejudice? Are people even aware of when they are racially segregating others or forming racial attitudes? Is racism external or something innate? Is the Rhizomatic approach better in explaining the visceral processes of racism rather than the hierarchical approach? These are the research questions I hope to explain in my paper. In deciphering and exploring such issues, I will be conducting research through qualitative methodology which will involve the analysis of texts and articles.

Chapter 3: Literature Review

1.1

Morrison's *The Bluest Eye* portrays racism from the perspectives of its victims who lead their lives and tried to design it by internalizing the biased judgments, opinions and preferences of their societies given to them by the Caucasian whites and their version of a perfect human anatomy. The main character, Pecola is ultimately conjured by these biases from her surroundings including her family who themselves were the unknown and unintentional victims of racism from their own surroundings. The novel mainly tries to decipher the origins and tendencies of racism that spread from the Whites to the Blacks that convinced them of their low status and standing within the civilization; how with such tenacity such perceptions were spread in an unwritten and informal

way that grabbed the colored population's mind with a voracious tenacity matching only to that of an Octopus's grasp like tentacles. With a Black community already feeling low on mental and physical capabilities, the Breedlove family became the garbage can onto which the frustrations and judgments of the others can be dumped upon making them the most abhorred and neglected family unit within their community. The plot lingers on Pecola showing her eventual decline not just through the biases she accepts through her senses and thoughts but also because there weren't any human presence around her including her family who would help her see the light of day or her worth because they themselves have declined to such a point where they were incapable of feeling empathy or being objective of their situation. That is what Morrison tries to portray all through the novel; the racial discrimination doesn't just come from the Whites that only affect Black people where they tolerate it for the sake of their circumstance or livelihood, when they do it they also get unconsciously convinced of their own race being on the low tier. Thus the Blacks manifest their personality based on the perceptions incurred by the Whites which causes a psychological and mental downfall to such an extent that it travels through generations; making this flaw unrecognizable and something normal that the Black society is required to realize and shape their life accordingly.

This is what Geraldine tries to do, she shapes her life exactly according to White ideals and perceptions so that she can erase her black genes for those are solely responsible for the 'funk' that she believes is created within them. she tries to get rid of this 'funk' in every aspect of her life where she instructs her son Junior to only mix with White boys and in order to make his complexion fair applies chemicals that are believed to alleviate dark complexion. She thinks that the motion and nature of her life is natural, that she abhors the sexual touch of her husband and prefers the sensual company of her cat instead, that her son Junior gets all the physical care thus

he must only need the mental nudge towards White ideals that must learn to abhor Black persons and their ideologies for mixing with them will only bring dirt and wildness that will interfere and destroy the acquired cleanliness Geraldine has been trying to maintain all her life through the styling of her hair and organization of her house and so called family and conjugal life. Just for the sake of cleansing her genes, all the perversions the White way of lifestyle has brought became normal and something to attain, instead of the aggressive Black way where the sexual requirements of men towards women are considered bestial and the natural composition of women are seen as unnatural and inappropriate.

This attainment of perversions have gone to the extent of being a misanthrope as in the case of Soaphead Church. Detesting human contact he has absolved himself of all things humane except acquiring things that are only related to human use. His sexual fetishes aren't any better; he quenches his sexual intensities through occasional touch of little girls whom he thinks are pure and clean for him. Without even realizing that he drove his partner away because of his racial and academically gloomy thoughts, he constantly tries to blame God for every issue including betraying Pecola with the false conviction of granting her blue eyes, which he thinks is a perfect wish for an ugly girl. There is no chance in his scope of imagination to leave space for the fact of Blackness being beautiful or beauty emanating from behavior and character. Instead he blames the creator for making imperfect physical creations as in his mind where only selective thoughts get preference in order to consolidate his biases for only Whiteness and White genes bear perfection that can erase the ugliness out of all humanity and make people civilized.

The concept of all virtues lying in physical beauty and cleanliness also occupied Pauline to the extent that she destroyed her relationship with Cholly for the sake of such ideologies that only glorified a pure Christian version of sacred womanhood which she used to imply within her family

so that Cholly would be the sinner every time, giving him no hope of redemption. She valued physical beauty so much that she neglected her own daughter over the girl little girl she works for at her mistress's house. Even after suffering at the hands of a mistress who instead of understanding her delicate marriage and financial situation refused to give her salary based on the false notion of 'taking care' or 'attempting to free her maid from abuse', Pauline kept on believing, accepting and acting on the ideologies of the Whites that led to the destruction of her own family both intentionally and unintentionally. Cherishing her unborn child, the concept of certain physical beauty was so strong for Pauline that she couldn't adore her own child anymore because she was 'ugly'. Her obsession with White version of beauty, femininity and cleanliness led her to neglect her children and made her fail in rearing them properly. It also destroyed her marital relationship that never made a good example of parenthood in front of their children as well. The novel also emphasizes on the privileges people get on being commended on their beauty or position just because they have met the socially accepted and spread racial criteria of it.

Maureen being from a rich family and of biracial background flaunts her beauty and power which does make her popular in school within peers and teachers alike. Whereas Pecola being the unwilling representative of ugliness and powerlessness remains neglected and treated with contempt by everybody around her, even the white shopkeeper who also is limited by such social ideas that made him look down upon her; because he thought that's how 'ugly' or black people should be dealt with; them being the representative of dirt and uncivility just for their skin colour and different demeanor. This is what made Pecola want Blue eyes, so that everyone would treat her with the respect and adoration deserving of child. Even her father couldn't see such a basic want despite being her parent. Being 'dangerously free' he not only missed out on proper physical and mental care but also on much needed parental guidance and teachings about family,

responsibility and morality (Morrison, 1970, p.159). Thus all he cared about was meeting his physical needs and mental impulses which knew no barrier and proper ways of expression. Thus out of a state of depression and melancholy which seemed to clear no path for him, he raped his own daughter; thinking of this as a form of love he can give as there was no other way through which he could express it for his dire financial and poor psychological condition. All the characters and their events are not simply linked together, they directly influence each-other's psyche which made the psychological, mental and physical destruction on Pecola in the form of snowball effect, where small destructions fell on others yet their summation ransacked her.

1.2

The entire novel would be examined from Deleuze and Guattari's perspective of Rhizome; with other concepts such as deterritorialization or lines of flight, reterritorialization, plane of consistency, multiplicities or intensities and assemblages. The introductory chapter from *A Thousand Plateaus* has been taken in order to view the novel not from a hierarchical point but from a circular one that traverses through many multiplicities that are connected to each other in the same dimension like fascicular roots or Rhizomes. Although the book is an image of nature or the tree is an image of the world which talks about the division of the one becoming the two or the book itself is an image of the world that makes a worldly perspective of two, in reality this structural thought has its limitations as it has been used exhaustively to make sense of language and pragmatic and psychological content of the world (Deleuze, 1980, pp.3-25). In reality the nature is not like that, it has rhizomatic roots that connect very diverse fields on the basis of their relativity to each other; that can be the struggles of the different fields, the similarities or there can be patterns that resonate with each other. In the world there aren't just divisive paths that divide

hierarchically which become the representative of the human condition, their emotions, social stance and politics.

There are also situations or events of multiplicities that have no origin or end which become representative or important as a pattern throughout other events; although they happen within the notion of characters and time they become universal in the sense that they happen more than once under different permutations and combinations of situation, emotions or time. There are no organizations of power or structure in some writings, there aren't organs or outlines within the writing body that marks barriers or hierarchy there are just writings of various magnitudes that express events that can be linked to each other along specific dimensions that can also be linked to each other through lines of flight on the same plane of consistency. On the equal plane or plateau multiplicities or events of various magnitudes occur which takes place inside a writing piece without any specific structure, thus such writing can be called unconventional with no specific beginning or end.

The writing is like a body without organs that barely encompasses or engulfs its materials. Such books remain just as mere outlines to mark a boundary between reality and fiction, within it there remains no hierarchies or structures that gives any story its shape. It also denotes the nature and type of writing; writings never denoted ideologies they always talked about them. writings were always like maps or surveys that tried to decipher or simply show an individual's desires or psyches that sometimes traversed their or the collective's interests; like Burrough's cut up method where writings are like adventitious roots, one writing is folded or linked with another. This a rhizomatic style where it doesn't accede to any vital unity or binary logic or dualism which follows segmentation or concentration of power in the center. Throughout the book the concept of rhizome has been analyzed in relation to different perspectives social, pragmatic, political, psychological

and lingual. Throughout society and history various modes of unity like centered systems, systems that follow binary logic, systems of dualism and systems where there are biunivocal relationships which establish relations between spheres or circles have been stated; these concepts have been used in many areas of study including psychological and lingual. Such systems establish hierarchies that have pre-established paths which are taken or made by collective entities and individuals in order to survive and fit in within the criteria of the world systems.

What Deleuze and Guattari are concerned about is how such systems not only hamper productive and real actions in reality but because of this also take root inside our minds to such an extent where we even think in a hierarchical manner, we try to find results in various academic studies that fits in on the binary concept, thus only theorizing and concluding about limited paths and processes that aren't true for every case, that also fails in expressing the actual trajectory of the human mind or of individual action or natural, political and social phenomena. This kind of structural thinking is that of the root-tree, where the branches and the roots grow through division and expand vertically keeping a pivotal unity within it. Throughout the world bureaucratic systems have fixed paths of hierarchies that put certain people in power. In the analysis of psychology all human conditions and their mind complexes are traced back to oedipal concepts, of theories of sexuality, the super-ego, id and of the phallus. It can be seen that hierarchies take any complicated dilemma and trace that back to certain concepts following certain paths that have a source or point of unity (Deleuze 5-13). These paths are called tracings which are already established, they reject any new human idea, thoughts, emotion or feelings of intensity and compel them in converging to a certain point representing hierarchical or dual ideology, theory or system by neglecting and destroying any anti-hierarchical or new thoughts that can give a fresh insight into the human mind or on any social or political situation.(Deleuze 12-13).Conventional hierarchical systems accept

new ideas only peripherally, in reality those ideas have the same patterns of hierarchy and extremities that hierarchical systems often claim is absent. In addition to centered systems that have many stages converging to a fulcrum or pivotal point there are systems like 'link dipoles' that connect two hierarchies like a bridge, according to Deleuze and Guattari they aren't like rhizomes as well since there is nothing new in the pattern, it has just connected two modes of structural hierarchies creating an extension of the hierarchy not any new or fresh idea that shuns unities and paves the way for something unknown. Also external and internal subjectifications of various types deprives proper understanding of the true desires, emotional intensities and thoughts of the individual both on a personal and communal level due to their moral and inner personal biased obligations.

They block an intrinsic understanding of the human mind, the motives they have and the actions they take. These kind of unities are exactly what Rhizome breaks; the elements associated with it help in breaking hierarchical patterns that subjugate themselves to genealogy, pivotal unities, binary logic and subjectifications. Rhizomes connect diverse modes of disciplines by connecting them through their struggles and inherently common patterns and in doing so establishes heterogeneous connections that produce new ideas, objects, situations and estimations of the human state, social and political scenarios along the way. These are called maps that get produced based on pure experimentation and connection of different states of things, phenomena and ideas. Their paths are unpredictable and depends on the intensities of feelings or magnitudes of the lines of multiplicities, thus the direction flows according to the desire of the intensity (Deleuze 3 - 25). Thus Rhizomes are anti-genealogy; they do not have any beginning or end, they only have a middle from which other middles or lines of multiplicities come out. In Rhizomes there are no concepts of the one and the multiple, there are only multiplicities.

Such production of maps aren't conclusive and exact, their nature is not of ideas or thoughts that exist on the surface or are Manichean or hold in its essence some secret unity or ultimate ideology nor any different category of thought that will solve all problems or have all the solutions. The connections don't link one ideology or position with another they consist of intense feelings, determinations and thoughts of the sub-conscious that are lines of multiplicities. A multiplicity is a line of emotional magnitude or other intensities like determinations and sub-conscious thoughts whose path is left onto fate in any particular direction; on its way this line may meet other line of multiplicities like a social or political line of multiplicity and connect together in such a way that makes many other multiplicities of different dimensions occupy the same plane openly, that is why there is no segmentation or hierarchy in a rhizome, the lines of multiplicities of variant modes connect with one another and occupy a flat space, there is no meaning to vertical extension, it's lateral with connections of patterns, and magnitudes of emotions and thoughts that have no prior history or consolidated unity within them(Deleuze 3- 25). Thus any spark of creativity through linkage or creation garnered from pragmatic situation as well as contents of the mental and physical state is possible within these heterogeneous connections.

It can be said that these connections must come from a common point but no; whenever there seems to be any point within those point there are line of multiplicity that connect to another point of multiplicities, so there really doesn't exist any hierarchy or common unity within the nature of rhizomes, only lines of multiplicity that exist. It is said that such multiplicities can't be created through 'lexical, topological or syntactical cleverness' rather words used to describe them can itself be creations within the rhizome. They can be uniquely created only if the unique element is subtracted from n number of dimensions or events that constitute of multiplicities. Thus multiplicities can't be created with addition of new dimensions but rather through a combination

of existing dimensions, provided the element of unity or uniqueness is subtracted from it. Thus the maps constituting of multiplicities are produced on a flat surface known as the plane of consistency. One of the characteristics by which such multiplicities can be recognized will not be through units of measurement; quantifiers like numbers and other units of measurement that exist universally to measure any particular amount, nature or fluctuating states of a substance abstract or concrete, now such measurements are only part of multiplicities under categories, in Rhizome type of system knowledge, imagination, substance and nature matters not units of measurement of these subjects (Deleuze 3-25).

In short varieties matter not amount. Only varieties of substances and different modes of thoughts matter not their amount measured by their units of measurements. For example in a musical note the different tones are attributed by numbers, in a rhizome the numbers don't make multiplicities, the different musical sounds do. These different sounds make up multiplicities of which the numbers are a part. The numbers exist along a rhizome according to the difference of these sounds and make music, it is not the numbers that make the difference of these sounds and compose music. Although the numbers have marked the sounds, it is actually because of the difference within the sounds that have created music, the numbers are just a tracing or identity of these differences, a structure to hold the music or to play it again, a tracing of the map once made by the musician through different musical notes of 'variable speeds'; an example of Gould's proliferation of music is given in the chapter.

All these multiplicities constitute an assemblage; an array of multiplicities that create an event. Now such assemblages can be of two types, the collective assemblage of enunciation and machinic assemblages of desire. The former one caters to actions that are taken on the basis of surrounding environment, its content is portrayed through expressions. The latter one caters to actions that

come from desires. Assemblages thus consist of events that are formed from multiplicities; there can be literary assemblages that consists of literary works, political assemblages that contain important events; each assemblages can be plugged into one another, like the literary assemblage can be connected to a war assemblage where its sayings can contribute towards the proceeding events or they can be transformed or fully formed through the connection of thoughts or multiplicities (Deleuze 3-25).

Through Rhizomatic connections there are also lines of flight or deterritorializations. Rhizomes mainly signify a becoming; much like the becoming wasp of the orchid and becoming orchid of the wasp where they take each other's function making their characteristics evolve without having any relation to each other. In this becoming lines of flight are ways through which one acquires this becoming and is transformed in any aspect. Lines of flight can occur between lines of multiplicities. Complete deterritorialization both in the positive and negative sense means acquiring a function through vigorous potential feelings of intensities that displaces the element in question, either through its nature or behavior. Yet if by acquiring such lines of flight one converges to the very same actions that were a part of them before then it is called a reterritorialization of values, thoughts, emotions, ideas, systems and ideologies. An example of reterritorialization can be the return of bureaucratic patterns.

Throughout the book it is described on how rhizomatic tendencies along with hierarchical root-tree structure are found in agriculture, bureaucracy and social way of being in western and eastern civilizations. The agriculture of the west has forest-fallow fields where seeds of chosen lineages are sown and the empty fields from deforestation are ploughed by animals of specific lineages, forming a plant as well as animal arborescence. Here cultivation is done by varied individuals of a selective plant chosen according to its position in the hierarchy that also resulted

in selective animal raising. In contrast the Eastern horticulture has a steppe-garden method where animal raising is pushed towards the empty boundaries and various plants are cultivated within a certain plot by some individuals amongst a large number of others who do the same work like 'clones'. Similarly in social situations and in literature America seems to have a rhizomatic system going where there is influx of immigrants and people of different ancestries who work together regardless of their obsession with thoughts of a golden time of arborescence. The eastern ways of being constantly searches for a perfect time that serves as a unity for their arborescence (Deleuze 19).

Again these arborescent and rhizomatic tendencies are shown to be not pure, there have been growth of root structure within the rhizomatic bureaucratic structure of the hydraulic society of the orient as well as rhizomatic growth within the hierarchical economic system of America where the people earn power through the rhizomatic flow of money from their earnings. Thus hierarchical thoughts can appear from an exact potential rhizomatic connections whereas rhizomes can appear on root-like structures as side or fragment of any issue. Also the rhizome pattern can work wonders in psychology if structural concepts that pre-establish human nature are replaced with unpredictable rhizomatic mapping of the unconscious that can lead to new discoveries. What Deleuze and Guattari expect is a change in thought; instead of a way of thinking that is bound to strictly rooted concepts and ideologies, they prefer a nomadic way of thought, a process of nomadology where new ideas and thoughts can be made in an amalgamation of feelings and perceptions that are free from historical, social, political, economic or subjective biases focusing only on the intrinsic value of it. Such creations can only be made through rhizomatic connections where essence of pragmatics and impartiality appear.

1.3

The psychopathology of racial discrimination and its internalization in the Black psyche has been elaborately discussed in the chapter “The Negro and Psychopathology” of Frantz Fanon’s book *Black Skin White Masks*. In this chapter Fanon tries to uncover the reasons behind the white psyche of grasping the Negro as “uncivilized” and “savage” as well as the reasons behind the initial neutrality about the portrayal of self and eventual acceptance of the ‘Negro as uncivilized and as the origin of all sins’ behind the black psyche. In case of the national and social structure of a nation, the author claims that they are the reflections of the family structure, at least in a white society whatever values, teachings and morals are taught and practiced within the family spread within the social structure through the individual, where the state functions as the authority in power, in a white family the power is vested in the father.

In an African society that’s not the case since theirs is a closed one; the family is only an integral part of the nation or is an entity the societal structure mimics. The Negro family is a closed knit one until the moment when its off springs decide to join the Antilles for a better chance at socialization for then an opposing phenomena occurs within the young Black man. The child of a white family learns to behave and accept and be ruled under the authority of the father, this same habit he practices when he mingles into the societal and national structure, since behavior towards authority is something learned he mimics what he has learned individually in the public sphere. On the other hand the young Black man in the Antilles has to face a dilemma when he encounters a world with white thoughts. The learnings he got from his family suffer a strong resistance from social reality, within his family he wasn’t made to feel like a Negro whereas now within the white compatriots of the Antilles he is made inferior by being consciously marked as one. To fit in he now adopts the thinking of a white man, a thinking to which he intrinsically doesn’t agree. His

family values are what he resonates with but for the sake of social mobility he has to sacrifice that on the level of collective identity and image, making the family values persist deep within his mind lying dormant (Fanon, 1952, pp.114-116).

One of the main points the author talks about is how the idea of the Negro as savage and uncivilized traverses the white mind as well as the Blacks. Where the Whites climb the ladders of social mobility and security succumbing to class hierarchies and state authority the Blacks do it for those reasons as well as to fit in a social atmosphere that is filled with White people. Fanon tries to focus on the spreading of racist values in the Black mind from childhood. According to him such values don't take shape in adults because of their insemination during childhood. Through portrayal of black characters in cartoons, comic books and stories an idea of the black community is shaped. With such multimedia violence and aggression is communicated with the audience where savage and negative characters are portrayed by Blacks thus making children of both Black and white communities identify with the heroes and think that one must be a villain and uncivilized if one is a 'negro'. The children feel for such characters an intense attachment where they would even sacrifice their innate thoughts and be like these characters at the cost of being sadistic towards others.

Fanon tries to analyze the reason behind such release of aggression and attachment towards violence, which he claims must be a masochistic way of punishing oneself; since the White people knows that it was them who drove out the indigenous people in the first place as well as captured the Blacks and so in order to avoid blame and culpability that disturbs their national conscience they made up stories about evil original or 'bad injun' to show reason that they attacked on a ground of self –defense, not to torture other communities afterwards of which they brought the plot of the heroic indigenous man to save his community from the attacks of armed soldiers (Fanon

113). This is a way of avoiding punishment and blame for their wrong acts. Another reason for this violence has been stated as masochism where they are indirectly punishing themselves through viewing and absorbing violent and aggressive acts because although they themselves have consented to their way of society, they actually are repulsed and disgusted by it and they let this negative energy out through violence and aggression they show on TV and other multimedia. In addition to showing the Blacks as barbaric and uncivilized, they portray the idea of possibility of accepting such 'negroes' if they were made to act in a certain way that would be favorable to the society or that there could be a placement for them within the society; characters like Uncle Remus are popular for these reasons that shows a kindhearted, cheerful Black man or Br'er Rabbit who is a trickster trying to break the laws in albeit adorable ways.

But the Blacks do not show such fictional traits that could be fit into the society, being rebellious. What is strange is the reaction of the whites towards these phenomena. Instead of protesting they adjust to this again in a perverted manner where they sometimes join or seems to relate to the 'jazz' and 'blues' of the Black community. Fanon tells that this reaction is because of their troubled sub-conscious where they imagine that they should be punished for their deeds by the Blacks but since they are not getting such closure they instead place themselves in the position of the Blacks in their mind where they act like Blacks and try to attain any Black characteristics. They imagine themselves in the place of the oppressed Blacks in their sub-conscious way to avoid punishment for being white or acting White. They don't want to be in the place of the oppressor, they want the power to show no mercy to oppressors for which they try to take in the 'Black' way of life. It is like they have taken the duty to avenge the Blacks on their own terms without its necessity or without any attempt in understanding the reality of the Black community at all.

Their reactions have pervaded within the Black community of the Antilles as well as other places. The Blacks themselves have adopted a white way of life that is why every youth plans to move to France or in other places learning intellectualism from their white compatriots there or showing their ability through acknowledging to know works of Montesquieu. Their demand is not to judge them by their skin colour rather by their ability. And why not! No one ever imagines the ultimate hero or savior as a Black man. The colour is related to immorality, dirtiness and sinful and shameful acts. Even Fanon himself confides in imagining an Apollo, never imagining an Idealized Black deity or character, acknowledging that he doesn't trust his Black self because of the label given to its colour and the supposed destructive personality status imposed with being 'Black', admitting that he is possibly intellectually white.

A pivotal part of the chapter is how the Black man associated with this colour is judged even by his Black people on the rate of 'niggerness'. If one is wild or behaves badly or boldly, one is said to be a nigger. The word nigger has been tagged as a label for everything bad, savage and intolerable. This has been done to the extent where there remains no unity between the Black races as the Senegalese soldiers are labelled as 'Black devils' by Black people themselves. They exaggerate the physical features of the Senegalese soldiers and mark them as ruthless and savage. The Blacks have accepted these ideas and spreads it even amongst the Whites. The kids have been influenced by their parents and multimedia to such an extent where in their childhood during the mirror stage the white children see themselves in the mirror and internalize their identity with their features the Black children do not do so. They don't internalize their self-identity exactly according to their physical features. During hypnagogic dreams they see themselves neutrally without any skin colour; even their sub-conscious is reluctant in accepting their true identity with their physical features due to their mental conditioning of Black person being ugly and their social and open

behavior being tagged as savage and uncivilized, their colour being discriminated among people and their colour being thought of as the origin of every sin.

The sexual innuendos and representation of the Blacks has been compared to that of the social condition of Jews by Fanon. There is the notion of Blacks being savage and open about their sexuality, copulating at a high rate in their jungles for which they are considered to have incestuous feeling towards their relatives of due to their strong physiques they are thought to have strong libido and girth. Their sexual drive is what threatens the white man of his sexuality and also keeps him worried about his partner running off with the Black man. Even though the statistics claim that the average genital length of a Black man is same as that of a White man there are still misconceptions about the libido and sexual satisfaction rate of a Black man being greater and this has been dragged to the point of satire and barbarity by some. One reason Fanon gives for this is the sexual insecurity suffered by the White man because of his lack of sexual drive due to a concentration of intellectual power and his limited physique that he gets disappointed about once he compares it to that of a Black man.

Yet even after this ironically marriage to a 'negro' is a controversial topic for even those who are not racist as their mind is also filled with misconceptions of the savage 'negro' being incestuous than a supposedly White person. Despite facts the misconceptions about the Black man persists because of the staunch belief of these false information within the White community who then uses these to set criteria for any Black person to fit in and survive in their society, the Black communities helplessly give in to these ideas even though they know these as wrong and eventually these ideas spread within their distant friends and future generations as true and concrete. The problems regarding racism lie deep in the psyche where it becomes impossible to get rid of them in the adult stage, this deep psyche grasps the sub-conscious internal processes of

a Black male and a Black female to the extent that the inner female characteristics of a Black man follows the features or idealizes the features and characteristics of a white woman and the inner male characteristics of a Black woman takes shape or idealizes the features and characteristics of a White man. Their inner female and male tendencies of anima and animus can't rely on the mental and physical identity of a Black man and a Black woman.

So twisted are the sexual misconceptions around a Black person that in their societies open talk about sexuality and its function as a basic need like eating and sleeping is also taken as perverse by the Whites, being thought of as wild and immoral. Whereas their own desires are actually perverse with oedipal cases within their families and their women suffering from lack of attention and affection, internalizing sexual desires in their mind about their mother with wrong ideas of sexuality where sexual intercourse is wanted 'rough' and a tendency towards bisexuality because of the sexual desire of the clitoral stage. So twisted is the sexual and social position of a Black person that even their joviality and socially mixing power is taken by the Whites as alarming and thought of as the 'negroes' bringing everyone down to their level. The Jew faces a race crisis with their religion endangered. The Blacks face an existential crisis where basic issues like their physical features, sexuality and character comes under universal scrutiny, doubt and criticism, so much so that in fear of them having incestuous desires because of their ancestral residence amidst Africa's 'jungles' no non-racial person would marry their daughter to them and instead avoid the question of adopting a Black-son-in-law by willingly giving the excuse of being racist, thus using racism as a defense mechanism.

The Black want liberalism and equality, but they are equally stumped by the world in these cases as doubt, criticism and questions regarding mental and physical aspects of their being bewilders some while it repulses and makes most people reject them. The problem lies within the

human psychology where the image of the Black person is tainted with racial misconceptions which continue to torment Black psyche and takes them to the point of neurosis and delirium. A Black woman had the savage and uncivilized image of the Negro in her mind which terrified her to neurotic outbreaks when she was alone. The irony is she was alone because she was treated like a social outcast whereas she herself was like no savage Black person according to her the characteristics of those savage 'negroes' she listened on the radio.

She was scared mentally by the thought of savage 'negroes', a notion even her close ones didn't eradicate rather they aggravated by using this as a tool to bully her. A lot of Black children have normal childhood, the concept of 'negro' being uncivilized, savage and something to be scared of and the Blacks being as intellectually low is something they hear outside and initially being shocked they gradually internalize those thought in order to fit in within society by getting rid of any 'negro' trace within their personalities, in short by being white in intellect. This leads them to condemn any person within their community who has a different personality as 'savage and barbaric' or that person still has a bit of 'nigger' in him. The intellect of a black person seems to be put in question by various white intellectuals because they think that 'negroes' genuinely have less intelligence as they seem to have no existential crisis and no thirst for progress because they are always merry in nature as well as with it.

Fanon tries to break the thought that progress means torturing other communities and establishing a masochistic social system within one's own society; indicating that the criteria by which the Whites judge the Blacks are wrong in itself and mixed with denial of their own wrongdoings and sexual perversions. There is a tendency within normal White people and intellectuals in imprinting misconceptions regarding the Black person's entity on every Black person, thus trying to impose or prove that the uncontrollable, spilling, savage behavior of the

Blacks are their innate tendencies forever eternal in their genes, they try to leave out environmental conditions and situations out of the equation. By doing this they discourage analytical, factual and investigative thought around the Black person's identity which could lead to others having an open mind about the race.

The truth is that Black person isn't inferior. He is made inferior by the environment which in turn makes him feel that there might be biological and mental lacking within him. This is done not only on a social but also psychological level that makes the Black person a constant victim within their own communities as well as the Whites. Many white intellectuals claim to feel these certain misconceptions about the Black physical features as animalistic and intimidating yet in truth Fanon states that they are unbeknownst of their own environmental conditioning which makes them look at the Blacks that way. Also masochistic thoughts exist within the creator like that of Uncle Remus who thinks by creating such a character he has gained the negroes love who is the prodigious giver. By creating other characters he thinks he has portrayed the 'negro' in their true self and by letting the characters avenge white men fulfill his masochistic appetite and the sadistic appetite of others including Black men. By marketing a stereotype of the negro that satisfies the disappointed mind with anger of the Black man and the masochistic, guilty mind of that of the White man authors of such cartoons and comics have only replaced one stereotype of racism with another, this time the second one suiting the unconscious or so-called demands of both the Black and White communities, without them even realizing that they fell trap within another racial stereotypical description of the being of a 'negro'. s

Within the Black such acceptance rate of any stereotype regarding them is because of a lack of proper knowledge of the self and because of their low self-esteem from childhood during the formation of their self-identity, where they saw themselves in the mirror as a 'salavin' through a

process called ‘salavinization’ where they think of themselves as mediocre and low because of media and story portrayals of their race as villains, low and undesirable characters from a social perspective. Thus they seem to only want to fit in within their desired places because they themselves don’t know how to keep an open mind and judge analytically and empathetically when it comes to racism and stereotyping of any kind.

1.4

There lies the discussion about sense and segmentarity in relation to the social structure and conventional theories of sociology in Boggard’s “Sense and Segmentarity: Some Markers of a Deleuzian-Guattarian Sociology”. Here the typical emphasis on social structure and the dependence of society on itself through communication and creation of social facts has been debated and questioned by Deleuze and Guattari’s concept of ‘sense’ and ‘bodies’ and ‘event’. According to Hegelian theory if all occurrences in this world can be described by rationality or on assumptions based on a rational basis then it misses on the concealed libidinal and energy flows or desires that instigate humans and force them to take actions individually as well as socially; social actions that often consists of the greater action of the collective forces shaping political and economic structure or molar effect and the molecular action of the individual which is often curved by social conditions or single events or restricted internal drives that form a subject fitting the social and individual criteria of the society and closed ones as a social and individual being.

Conventional sociologists believe that language and communication created social facts that become the reason of survival of the society as well as the self. Such social facts create other social facts that keeps the society going. What Deleuze and Guattari points to is the limitation of this theory in understanding the correct psychology and being of an individual as well as the inherent

social desires that actually cause not only to have a structure but also to put a leash on the unlimited concealed energy flow or desires of an individual that can create new things and revolutionize the academic, intellectual and personal field. Although the world and the expressions of the people can be expressed via language and semiotics where there is the presence of the signifier and the signified, it still misses on the crucial aspects of ideas or objects because although the language and its language or formal structure is synchronic or advanced, it is not enough to explain the full quality with depth of any idea or thing. The formal structure of language is there in overabundance but there aren't enough ideas or objects or signified. There is also a lack in expressing the sense or essence or an unknown desire and flow of drives behind these ideas.

According to Deleuze and Guattari sense isn't just the underlying desires or abstract thoughts before an action or event that takes place. Sense isn't even something that can be found in the subject or in subjectification. It isn't the organized or tactfully promulgated thoughts for the sake of making a social structure survive or make any part of the economy work. Sense is something that acts between signifier and the signified, it differentiates between the ideas and their forms of expression, it includes those thoughts or desires that are partially responsible for expression of words and events yet these don't capture sense fully. Sense forms from bodies, not literal objects like the human body but a composition of various elements and energy flows. Bodies are those incorporeal entities which are formed of unformed matters, that infinite and composite mixture of elements like feeling desires and thoughts that never get to the surface yet are present within time and space. Sense emanates from bodies that leads to events that happens within life. Its nature is paradoxical where it looms over statements, thoughts, rationalizations and its contradictions. It is necessary in understanding the nature of sense because all social conditions and structures do not

just establish themselves only on the basis of rationalizations, the insistence of this sense plays a part, a process which is nonsensical according to Deleuze which begets sense.

Sense portrays the ultra-creativity of the human mind it produces new things and ideas that the language cannot always capture because of the inner contribution of nonsense. Nonsense begets the absence of sense rather than the essence of sense itself, nonsense begins a process where sense can be made. It is only through nonsense that the spontaneous and contextual opinion and thought of human beings can be captured which can later be analyzed to make sense. Social causes and issues are often thought to have a final causality or a chain of social causes based on rational assumptions that are circular yet what Deleuze and Guattari insists is that causalities can be linear, hierarchical and binary like the production of language due to words, the extension of the individual entity into the collective and the status between man and woman. Causalities can be direct or efficient and sense tries to denote these kind of causalities. These causalities lead to homogenous incidents and results that have multiple elements of different nature. Like the formation of words or images through the mixture of language and idea. According to chaos theory the graphical function or result of these mixtures or phenomena are like 'strange attractors' that can magnify and create relatively stable effects with slight variations every time, like a ripple in a pond. Thus the mixture of words and ideas can create language that has the basic structure with slight differences to denote the variation in things and objects in general. These effects influence society immensely and are not studied in sociology enough.

There are a lot of times no hierarchy or verticality within different processes they function as rhizomatic and includes different lines of knowledge like the sciences or arts can be related to social issues through sense which can persist on an idea that requires the mixture of different line of thought rather than stratified ones. Thus they are necessary to know. Guattari also expressed the

term event much like sense. These events again come from incorporeal bodies of thoughts and drives not literal objects and are often expressed according to social conditions as well as their definitions of the individual and the collective. Now this process occurs in hierarchical structures as well where the conventional sociology points out that outbreaks or protests happen because of a failure of the establishment of rationality or rational demands whereas the truth is every individual within a society protests for their own drives and immediate subjective causes rather than complain about a flaw within the economic distribution system unanimously. It is only that the social restraints have obstructed their inner flow that can partially leak through their exterior to such an extent that they can't handle the pressure anymore.

The issue with structure is not the structure itself but the implications of its functions when it begins to limit and restrain the unlimited libidinal flows and inner drives of the individual which carries a potential for creativity or a revolution/a line of flight/deterritorialization. Thus the subject is born from events based and biased on social conditions and external perspectives which hampers the infinite flow of the sense or incorporeal bodies. Such restraint like those of capitalism can destroy creativity or crush the inner drive or motivation of human beings through their constant system of organizations and divisions of labour although such restrictions can also motivate or liberate individual inner drives and creative energy. The main point is that society now should be viewed from a rhizomatic perspective where ideas of different genres can mix and extend together. Thus in order to truly reach on the problem of sociology like Tarde insists one should look at human psychology as well not just focus on rational assumptions and statements about the external incidents of the society as a collective and an individual.

The problems of sociology should be looked from the angle of arts, sciences or whatever academic field necessary to explain the complete sense any social problem expresses whether the

analysis be on a collective or individual identity. Because although the structure gives a shape to the unformed or unsaid matters what their restrictions do is far worse— banish the inner flow or desires as illogical and thus forever fails in assessing the proper cause or reason behind social anomalies. These structures inscribe or mark any behavior that doesn't resonate with their structure, thus through the inscription limiting their own ability in understanding the problem any further.

Through inscription subjects get their particular character for which through the mark they get they become constant victims of tyranny or oppression not just from the state but also from other individuals who tyrannize through 'microfascisms' when they mark human beings based on structural and so called 'rational' notions that can hamper a subjects trues inner flow or desires; desires the others have as well but one can't interconnect with their desires or multiplicities like a rhizome because of the structural restrictions. Thus it is admissible that instead of dwelling on the subject through discussion about inner thoughts and desires the human entity which is a segment can connect with other segments on a deeper level and create solution to potential questions and problems through the assimilation of different human qualities like empathy and kindness and human thoughts like those of the arts and the sciences. Such a connection would be rhizomatic that would have multiple views towards the problem and can thus solve them.

1.5

A psychological point of view about the Black female characters and their perceptions due to the social conditions they face have been discussed by Zebialowicz and Palasinski in their article, "Probing Racial Dilemmas in "the Bluest Eye" with the Spyglass of Psychology"(2010, pp.222 - 230). Although racial prejudice and discrimination have been attempted to be reduced through the

formulation of legal laws and tendencies to avoid such opinions towards minority groups in order to protect themselves as an individual and as a group, these have only brought about new forms of racism within the guise of egalitarianism and current social system. The stance of the Black community and their reasons for it can be understood once the social, mental and economic stigma can be understood. Even after steps and claims of eradicating racism there are still preferences and choices towards privileged people citing reasons for the nature of Black people being of a 'certain type'.

These actions and unwritten desires to gain the characteristics and features of White supremacy brings about the eventual psychological destruction of the Black community, one that Morrison has been able to show through Pecola in her novel *The Bluest Eye*. The character has been shown stripped of her sense of worth and her psyche damaged and filled with notions about beauty and social acceptance on prejudices imposed by the White community as well as the Black community. That is why she is a big fan of Shirley Temple, whose Blue eyes she wants to acquire to gain acceptance within her society. This acceptance speaks of her attempt to change her view in accordance with that of her society so that the society changes their negative stance on her and accepts her as one of them. She shows such weakness because of the absentee parenting of her parents and since she is a child who is in want of emotional support and affection, alluding to external features have become more important to her rather than thinking and speaking in defiance like her female counterparts Claudia and Frieda.

Pecola constantly experiences negligence from her society including from Mr. Yacobowski, whose look according to her resembled a vacuum; whereas many show disgust and contempt he showed no interest and this stemmed from him wanting and corresponding to White values that crush Black ones. Despite being an immigrant he couldn't empathize with Pecola, in order to gain

advantage from the society to stand out he showed no reaction at all. This happens where some Blacks want to stand out by trying to fix their imbalanced status through gaining privileges from the White community as well as the Black ones. Geraldine is one example but even more vivid example is Pauline who sacrificed time and affection with her family to be with a White family in order to stand out and be satisfied. This affected her notion about the White family being so neat that she neglected Pecola for the White girl and also suffered from self-denial once she got to know about Pecola's rape. A strong Christian religious stance and White supremacist notions deprived her mind of the pain of considering the truth of this incident because she didn't want her notion of reality and social expectations to get destroyed.

Also Claudia can be seen as a defiant force as she contended with dolls and really couldn't find the beauty in them although both her and her sister also exaggerated their past in order to protect themselves from the racial discrimination by rebelling against every social stance. They suffered from a mental discomfort of their internal opinions not matching those of the society so they tried to lessen the degree of such contradictions by behaving moderately aptly according to social rules as well. Also the characters were barred from making an idea of their sense of self because of the lack of self-esteem they felt for racial discrimination. Although Claudia tried to make sense of the notions of White beauty she couldn't because there was none, she'll have soon realized the unfair distribution of power vested within the White that prevents them with a sense of normalcy.

Where Claudia's reaction to this was anger that sustained her against such prejudices, Pecola couldn't survive the blow and instead was in constant search for social validation and a trace of her Black psychology which eventually descended into madness that caused her to lose contact with reality, ironically protecting her from the racial and prejudiced poisons they spread on her to establish themselves according to some standards. These standards derive from class distinction

with the consequences of academic failure, alcoholism and poverty influencing the Blacks more because of the racial discrimination they face thus affecting their psychology like that of Cholly whose blend of evil and goodness the rigid ideology holder Pauline couldn't get. Thus it can be seen that her psychosis resulted from not only the influence of others but also from the inherent disgust between two races about their culture, attitude, knowledge and lifestyle, which the Blacks wanted to change or developed a self-hatred in order to fit within the society.

1. 6

The needs for analyzing the internalization of racism within the subjugated Blacks are discussed in Pyke's article, "What is internalized racial oppression and why don't we study it? Acknowledging racism's hidden injuries"(2010, pp.552-567). The writer stated that she faced criticism from the academic intellectuals in attempting to research about this issue as they said it won't be good for those who were racially subjugated, it would only cause problems and probably be labelled as a psychological problem. Yet what she tries to debunk is the myth around studying internalized racism and stating its absence in sociological and many other fields as disappointing and having limitations of their theories. In fact the study of racial internalization can bring forth the flaw in the social structure of accommodating racism, can bring white supremacist values under the radar and can show the ineffectiveness and wrong focus of anti-racist resistance and thoughts which actually conform to another stereotype or create some Blacks to adopt white values in case of fitting in with the society or the flaws within a power structure that has given the shape to internalized racism and its compliance or the creation, maintenance and reproduction of internalized racism along with inequality of such power structures.

Identity politics also plays a similar role where it uses its uniqueness in gaining opportunities and privileges that are ultimately deprived from the racially subjugated, making them more vulnerable to inculcate the internalized racism that causes a psychological scar and damages their self-esteem. According to Gramscian theory all the power structures are built upon consensus between the oppressor and the oppressed where the former persuades the latter of having the will and conducting activities that will serve both their interests. Yet what is often true is that it only serves the self-interest of those in power under certain guises like meritocracy that establishes racism and biasness by convincing the oppressors that opportunities and privileges will be given to them if they pass certain tests or have certain personality features or promote certain values. The few from the subjugated group that passes such criteria cannot speak for those who are silenced or out casted because of their oppression as their experience will not be the same because they believe in the myth of 'working hard till you can achieve success in life' or that 'success comes from hard work', an application of the Horatio Alger narrative. These myths propagate that success can come through resistance where that is not the case for those who are subjugated extremely and are not even permitted to speak about their experiences by the very same intellectual people who talk about struggles as that would express the falsity of the poor becomes rich myth through hard work, it seems that the control of the narrative of subjugation and other historical issues are influenced by few people who are in power.

Again there is the concept known as 'defensive othering' that makes some comparatively privileged members of the subjugated group act like they have adopted the white values and features and thus have climbed the ladder to social mobility and prosperity, criticizing simultaneously those subjugated Blacks of their features and values, establishing the notion of white supremacist values as best and simultaneously weaving the notions of racism deep within

the mind of those already vulnerable to it. Also the structures and models of power resistance overlook and neglect the importance of internalized racism within the groups where the constant obsession towards resistance romanticizes oppression and depends on their existence for the very reasons of the resistance or white supremacist values. The anti-racial protests need white supremacist values to sustain their resistance which focuses on identity politics and gains them opportunities at the same time underestimating and neglecting the forms of internalized racism and their damages. The cause of internalized racism is not biological or psychological nor is it because there is any shortcomings or gullibility of those involved. It also doesn't occur because of one form of oppression, it is the result of several forms of oppression and mental trauma. These cultivate feelings of doubt and self-disgust against the self and one's own group, leading to struggles with internal racial inferiority.

Also such struggles take the form of belief once it is seen that people of lighter skin tones get preference over issues and like marriage and academics that leads to their greater financial prosperity and security. Inciting taboo on talking about internalized racism and provoking awareness efforts tends to put the blame on the victims where they are then expected to solve it, the white supremacist values being eclipsed by this fact. In fact if always the definition of a Black woman has to be strong and defiant in all situations then it creates the notion that White people can get away with their racism, since the Black people are strong enough to take it, thus eliminating the attempt to hold the former accountable for their actions and racist bias and comments like Billy Cosby and Professor Gates (Pyke 565). The latter is also an example of 'defensive othering' as he creates the notion of 'good blacks' against the 'niggers' who are immoral and dirty, wrongfully blaming them for the poverty and alcoholism that society has imposed on them, blaming the victim instead of assessing the situation.

Looking at racial problems through forms of collective resistance and collective form of internalized oppression can disclose the flaws within the social structure that can eliminate institutional racism as well as shed some perspective on the internalization of it. There are many Black women who choose White men because of the perception of them being more egalitarian and open than Black partners, this is an influence of the internalized bias that sprung from lack of self-esteem and doubt which originated from institutionalized and social version of racism. Also there are the scenarios where the subjugated people who become new immigrants are treated by old immigrants of their kind with distance and isolation because the former fits into the negative stereotypes of themselves and thus in order to stand out among competition and fit in more, the old immigrants culturally avoid the new ones. This makes the new comers inherit ideas of racial discrimination and oppression (Pyke 558). Internalized racism also creates a kind of double bind within members of the subjugated group. The parents of such children want them to be complicit of racially discriminative situations so that they can fit in and survive in society yet not completely complicit with those values since in their mind they know it's wrong.

In many academic theories like the feminist theory extreme stance is taken in case of defining racism, you either are for it or against it, omitting those within the group who have internalized racism and are suffering with this problem unexamined and unaccounted for. This ironically keeps stereotypes of racism alive as it doesn't focus on prevention rather searches for a cure that only disillusion the subjugated groups into thinking that they have attained freedom and power yet making them unable to see that they might be contributing to another form of oppression or stereotype. Since blaming the victims and arranging anti-racist protests only spur romanticism and mysticism of the White supremacist values, the author suggests one should look into racial problems with a method known as 'Asking the Other question'. Where acts of resistance and

qualitative and quantitative measurements of racism emanated from social inequality will be pondered over with the doubt as to if it has raised oppression or inequality in another dimension, since oppressions or race, class, gender etc. seems to be interlinked, like if anti-racist protests have raised sexism or anti-sexist protests have hints of racism within it. In this way the problems can be detected at the institutional and structural level where class oppression has often been linked with poverty, racism and inequality. And the cultural mechanisms to impose and coping mechanisms to adept to internalized racism where their recurrence occurs due to the creation, reproduction and maintenance ability of internalized racism and inequality of power structures can be detected. This method will also help to determine the ways power structure work and limit agency or analytic steps that causes to threaten their hierarchy.

1.7

The notions of complicated Black female subjectivity, her sexuality and the cause and effects of disinterested violence upon the characters of *the Bluest Eye* have been discussed in Kuenz's article, "The Bluest Eye: Notes on History, Community, and Black Female Subjectivity"(1993, pp.421-430). The article at first puts blame on mass culture and commodity capitalism, one which depicts particular and biased forms of images, gender stereotypes as well as stereotypes of sexuality that has eradicated the depiction of popular local images or images that are ingrained into Black culture or culture in general. Instead of depiction of images based on actual depiction of characters based on gender and culture, the capitalistic industry has showed certain features like blue eyes and blond hairs and imposed them as the proper standard of beauty where virtue supposedly also lies.

The representation of normal values along with non-specific race situations is not shown in the capitalistic media industry, where sexual and racial stereotypes are shown only for the sake of consumption. All the idealized and consumed models of representation in the media are Whites which steeps the Black community in self-doubt and eventually leads them in accepting the social notions of beauty and virtue, making the decision of deeming unworthiness onto anything or anyone that is according to social construction perceived as ugly and also leads them towards a 'disinterested violence' where they become indifferent and reluctant in understanding the context where an individual's action or words can have effects on the other. What the cultural norms and media portrayals of sexual and social stereotypes do is to make the other or the Blacks feel insecure that glides onto melancholy as they realize that they can never live up to the notions of romance, beauty, virtue and sexuality that is idealized within the media and imposed to be the right version of life and living. In fact this excludes any other version of life and living as imperfect, rendering the Blacks to fall in a complicated labyrinth of consumption that fills their loneliness and gives them a guide as to what type of life to live and idealize, in absence of an alternate lifestyle which is filled up with communal care and unity and a life which can be lived up to because it produces an alternate solution or way of life.

Claudia could never enjoy the Christmas of her imagination, the one where she plays with uncle Bojangles or is surrounded by her parents who shower her with love, instead that demand is never understood and filled with the meaningless presence of the Shirley Temple doll, whose beauty she could never understand other than the fact that society adored it. The doll also fills in screen space with uncle Bojangles indicating that the only narrative possible is of a White little girl who is the object of everyone's affection with a caring Black man whose presence seems like a flaw itself wanting to be erased. It hurts Claudia to experience that there can be no narrative

where she would be the center or where African-American values would be portrayed and idealized about. Also the negative effects of sexuality spread upon women has a bad effect overall in regard to their personal relations where they seem forever dissatisfied, in a way remaining indifferent or numb to the concept of sex, beauty and youth. Pauline tried to derive power from her sexual relation with her husband, which could never give her the true sense of sexual pleasure.

Pauline compensated with the incompleteness by thinking about the glory of the afterlife her 'maker' is going to give as she has maintained her values in the 'whitest' way possible. The three prostitutes China, Poland and Maginot Line had destroyed their receptivity of sexual pleasure and beauty by over doing the sexual characters of cultural stereotypes simultaneously alongside being immoral and unethical, making the act of sex a pure transaction, separating the pleasure from it. Geraldine also extremely adhered to the White way of cleanliness and beauty so much so that she was worried about messing her hairstyle if her partner sweated or moved during intercourse. All three women sacrificed the attainment of sexual pleasure because they labelled the so called 'funk' of passion and of being essentially Black, dirty or shameful. Which is why they could never know what pleasure is which in turn cause them to be numb towards the whole idea of sexuality. On the other hand Claudia innocently experienced her bodily reactions and missed the time when she and her sister could freely love themselves without any regard for what the society might say.

Pecola used her sexual perceptions in only imagining herself as White which caused her to rebel in her own way towards the indifference of Mr. Yacobowski. Since she couldn't protest vehemently she tried to change her view and succumb to the demands of her oppressors which made her psychologically vulnerable. She imagined her disappearance within the fight of her parents where she could not omit her eyes. Thus corresponding to socio-cultural ideas she wanted to change her eyes into Blue, this is also an effect of consumption industry where beauty and

female sexuality is taken as a process where female body parts could be sexualized and enhanced that is its possibility being preached within the socio-cultural construct and in the media. What saddened Claudia into melancholic subjugation is the ‘disinterested violence’ of her surroundings. Her people filled the White dolls with humanness and affection instead of giving them to a little girl like her who is rightfully deserving of it. This existential crisis they faced because of preference for White features and qualities stripped any human quality of Black girls or subjects and made them like objects.

Claudia thus felt the same repulsion toward White girls that her society felt of her, filled with disinterestedness. She also felt a reluctance in understanding and a numbing of feelings toward White people only to discover or morally realize that she herself is reacting like her society, discriminating a race internally based on their features. Although she fixed her attitude towards White people, she realized she committed such moral act without any compensation from her society. They still repel her with indifference sprung from internalized notions of physical beauty that emanate White values and also from a lack of analysis towards social contexts probably because they are unable for their marginalized and discriminated position within the White society or capitalistic American society that doesn’t allow for any other narrative or perspective other than that of the Whites this is also the reason they couldn’t understand their fault behind Pecola’s madness, their extreme indifference and discrimination towards her that drove her ego to break down and constantly seek validation through others perspectives of her which unbeknownst to her was always negative. This is also one problem, due to popular culture and its domination, a Black person always has to see herself/himself through the lens of others, since their ego and real sense of identity is broken by social constructs around them. thus Morrison has applied a ‘contestorial dialogue’ within her novel where she could consolidate the nature of her characters through

showing their internal conflict due to stereotypes and faulty racial expectations as well as show the dialectic between her characters and their situations where she could speak as the omniscient narrator too (Kuenz 430).

She brought forth the complexity of Black female subjectivity through the ambiguity of their hegemonic situations and internal conflicts simultaneously drawing a distinction between race and gender discriminations that often go unnoticed when talking about experiencing either form of discrimination. She could transport from subject to subject, representing internal contradictions as well as external identity issues and their differences.

1.8

The patterns of racism and its psychic effects both intentional and unintentional has been discussed in Rasmussen and Salhani's article, "A Contemporary Kleinian Contribution to Understanding Racism". The article talks about Kleinian theory and discusses racism under it from the psychological perspectives of projection, projection identification, splitting, reparation, developmental positions and envy (2010, pp. 491–513). Racism is produced in the psyche that expresses itself through social situations constantly. It is not a time bound problem rather its relation is with the inevitability of the human psyche where good and bad qualities are produced and released according to social context. It travels from the intrapsychic to interpsychic and gradually spreads into interpersonal, social and organizational structures.

In addition to its unconscious qualities, racism is also there in contradictory and self-contradictory statements and thoughts. It springs from an ideology that is marred in the psyche

through systems of the social and structural entities and organizations as well as through the expressions of biased perceptions emanating from the psyche. Its effects are evident in racial essentialism and in allocation of social resources based on it. In competitive environments like capitalism the dominant group established colonialism through the forces of oppression, extortion and domination on indigenous and other groups. They did it to create, maintain and reproduce power and social hierarchy that would grant them better access towards the limited natural resources of the world so they can live better.

Racism is one form of precisely this sense of invasion where the dominant has to have a dominated group for their survival and betterment. From here psychological racism fuelled by biased perceptions needed to justify oppressive actions spread into the unconscious, manifesting in the individuals imaginations in the form of thought and phantasy. Thus both unconscious accounts that can help us understand the pain behind racism as well as a framework to better understand and rectify it through marking is necessary, interdisciplinary perspective is key. Unlike Freud Klein does not view the progression of the mind as something linear, rather her interpretation is creative where she implies that human's purpose is to form close relationships with others and in the process of that face situations at the individual and social level. The mind has ever flowing thoughts and fantasies where fears and insecurities lie and thus in order to protect oneself from these negative thoughts they form splitting, an organization of the differing experiences of the mind as good and bad.

There is the concept known as projection where the subject imposes or rather dumps on the other characters, emotions and thoughts that are unacceptable to them, since they themselves cannot attain those unacceptable qualities for either a restraint of their mind or society, they impose it on others, claiming the other as inheritors of negative unacceptable traits they themselves cannot

have or secretly are. The subject maintains their self-esteem by imposing their negative traits upon the other like racial traits that have biased perceptions spreads through the society as an accumulation from historical influences, media and culture. An extension of this projection is projection identification where the bad traits of the self are split from the total personality and put on the other, the other thought of as its inheritor only this time the subject identifies with the inheritor's trait and attempts to fix it or show reactions towards the inheritor that devalues him/her (inheritor) and makes them 'second guess themselves of their worth'. Its process is present in envy where a person jealous of another's positive or negative qualities destroys that person because the subject cannot get what they want to have. Their envy identifies with the other's quality that made them jealous and causes them to destroy the quality or that person altogether. The projections of the racist haunts the individual and thus the racist themselves refuses to part with the individuals quality of their projection, in addition the individual making it easier for the subject to stick to them because of their psychological vulnerability. As a result the individual feels threatened in case of their identity and race which leads to doubts about oneself, eventually culminating into self-hatred or disgust.

Phantasy or fantasy also contributes to racism in the way that they are unconscious. The flow of thoughts are imaginative and desires stem from sensations that adhere immediately to its demands. Thus it can be very easy to fall under racial prejudices as the fantasies of the mind both sexual and psychological can make them harrowing. Again there is the psychological concept known as the developmental position where the mind's development is divided into schizoid-paranoid state and depressive state. The former is the state of an infant from his birth till six months of age, there is anxiety and paranoia but only for the self. It is only the self the subject worries about and is always concerned with their survival. It is compared with the relationship of an infant

with his mother where all is well as long as she envelops him into her arms, the anxiety is expressive whenever any entity considered as threat or bad to the sensation and perception is present. The latter is the stage where humans view the surrounding people as having split images, where they are both good and bad. The child now can see his mother for the good and adores her while he also sees her as the bad where he reprimands her. This rejection of the mother for the bad causes a guilt in the child since she has been helping him solely on his survival.

And thus there exists a need for reparation, a fixing the situation through apology or tendencies to express the shame and repent through other processes like art, or other distractions. Both these actions are needed to relieve anxiety around the guilt and also to relieve the fear of losing loved ones. Today's racism are not extreme like the past yet they exist in subtle verbal and non-verbal forms through micro-aggressions. Racial micro-aggressions are expressions of racist attitudes that sometimes show through action and inaction or conversations. They basically demotivate the victim. Micro-aggressions are overlooked because they are thought to be products of the unconscious that cannot be solved consciously. Yet due to this thought the role of the unconscious in spreading racial ideologies psychologically simultaneously acting as the storage for racist ideology is neglected, under the false guise that unconscious and the conscious are strictly binary with little interplay of thoughts and emotions between them. Racial exclusions occur and racial stereotypes are imposed because of such aggressions.

The article talks about three such short case studies where one student feels conscious of her race due to direct comments, one faculty expresses fear of losing her purse because of the Black student and a Black student expresses the concern she detected among her fellow acquaintances as she thought they thought of her as dumb. In the first case the victim faces racial micro-aggressions directly, in the second case the faculty expressed such concern because in a capitalistic society she

is worried of losing her belongings this fear being associated with whatever biased racial perceptions she heard of the Black community since statistically many of them are involved in stealing due to their poverty. The third case coincides with projection identification where only the student's identification and its attachment to her acquaintances prove right since she felt excluded from them, thus feeling the necessity for her fellow Black people so as not to feel alone.

Again devaluing through racial attitude is an expression where envy of the racist hides, the racist feels jealous of the Black compatriot's physical prowess thus making him criticize the Black person so as to feel better and think that the Black person has no qualities. Again racism varies within various disciplines like psychological, multicultural and fascist forms. Active protests and awareness activities are needed to tackle these yet it is also important to keep in mind that no false notion about the oppressive group is harboured within the White mind like idealization of the people of that group is maintained. Neither blaming the racial victim for their shortcomings is right nor will acting towards them from an instinctual state will help the Blacks, again ground the white person's mind with biased notions. It is important to realize one's racist mistakes through guilt and make proper amends for it through culturally ethical and morally enhancing ways. This is true reparation instead of realizing the guilt and releasing it through other activities that act like distractions. It is also important in realizing where to draw the line between solving a racial attitude or action as a mistake and taking the dominant group as an idealized form, misrepresenting them by blaming them of their shortcomings or acting from an instinctive place that conforms to irrational racist fantasies and imaginations. If reparation is not done then racist mindset will persist where the racist will continue to be scared and feel endangered of the Blacks because of their nightmarish fantasies and insecurities of their own persecution by the Blacks or by their own group for holding anti-racist values. Also non-racialism hinders progress towards anti-racist activities as

it gives the sense of prosperity and equality of the Blacks, making the Blacks the one at fault for having apparent delusional thoughts about racism whereas this is not true. Thus one has to keep in mind to keep active against racism always by being vigilant through having an open and critical mind that is capable of solving racial issues psychologically as well as socially.

1.9

The analysis of *The Bluest Eye* is done from the perspective of realism using Plato's "Allegory of the cave" as an analogy in Fick's article, "Toni Morrison's "Allegory of the Cave": Movies, Consumption, and Platonic Realism in "The Bluest Eye"(1989, pp.10-22). Plato describes the prisoners of the cave as captives who are under ignorance or lack of knowledge, they are only shown a version or type of reality that is projected through fire by the puppeteers controlling the puppet objects. Platonic realism is the concept where ideas outside of things are assumed to exist, things give these ideas their forms. Yet there are differences to reality, one that is projected as an ideal version of any situation and another reality that resides in the heart of the situation, the reality that is truly real.

The characters of Morrison's novel seem to be in a dilemma of such pseudo-realities that pose as idealistic and actual realities that remain suppressed under the various self and collective interests of the social and political circles. Due to notions of beauty that involve white skin, blond hair and blue eyes propagated within the media, little Black girls like Claudia and Pecola feel pressured by the society to live like White children and assume White qualities, try to be like the Whites in features and adopt them wholeheartedly, implying that the white dolls should be loved for their beauty, taking beauty as the equivalent of virtue. Yet this is exactly what Claudia couldn't do because she felt no beauty in looking at the doll and playing with it. She tried to objectively

analyze what made people attracted to such things instead of imposing their feeling upon people and strive to live experiences.

This is what Pecola's situation answers indirectly. It's the love that one wants to have by conforming to the norms of the society, no matter how self-destructive those norms are. That's why Pecola yearns blue eyes, eyes that will change the attitude of the world by changing the attitude within herself. Yet she misses the point of truly seeing and analyzing her social situations instead of feeling with sensations only. Thus when she encountered Mr. Yacobowski she had her vision about belonging to the world through her attachment or relation with things like the sidewalk shattered as he did not even acknowledge her presence let alone her perspective, leading her to believe her belongingness to the society in any aspect as wrong and inferior.

Unlike Claudia neither Pecola nor her mother seems to be open to their situations with an analytical mind where they could view a different perspective of their situations. This brainwashing can be related to the captivating methods of the capitalist social structures that invoked the same essence of slavery with different processes of mastery in respect to the brainwashing of the prisoners in "Allegory of the Cave". Whereas in the south the masters who owned slave driven industries also embarrassed their slaves like that of Cholly where he and his companion were caught in the fields now Pecola is abused in the north through rape by her father or through being looked down upon by the society members as ugly because of the biased notions of beauty equated through virtue in the cinema that has captivated the Black audiences and is now imposing ways of psychological torture as well as social and physical tortures. Due to the messages the advertisements spread, Pecola brought Mary Jane candies that gave her orgasms and transcended her thus.

Her transcendental state now occurs not through feelings nor realizations like those craved by Claudia, they spread through things that is convinced to make you feel something according to the advertisements. Thus the capitalistic economy through its whims and manipulations like advertisements have captivated the Black audience, extracting from them ever more labour through convictions of wealth, health beauty and prosperity achieved if hard work is given. Also the Dick and Jane narrative provides a faulty view of the adults as in reality their attitude aren't constantly honeyed because they have to fight for their survival. The anger invoked due to racism in both Pecola and Claudia showed different contrasts where the former turned the anger on the self and thus became the scapegoat of everyone else who wanted to feel virtuous by dumping their vices and ugliness on her whereas the latter analyzed this anger and selectively balanced herself according to the social constructs while retaining sanity and the analytical mind within her. Thus the capitalistic system of economy shaped society with unreal notions of absoluteness that made Pauline internalize slavery, Claudia to act cautiously keeping in mind her actual reality and Pecola towards madness as she couldn't get the ideal reality at first, her self-esteem getting destroyed by the shattering of her actual reality through the rape of her father who ironically wanted to love her who just couldn't find the expression for it. He himself was a victim of his actual reality where his anger was deflected towards his companion during intercourse rather than the White hunters as reflecting anger towards them would have destroyed him. He reflected his feeling of love thus through another expression in the same pattern on Pecola.

1.10

Hasratian wondered about the validity of the category of race amongst class and economic distinctions in his article, "Race and White Identity in Southern Fiction: From Faulkner to Morrison" since the two races seemed to portray each other's features and characters often internally and externally, such incidents coming under focus through literary works of White authors (2011, pp. 159-163). There is the White's inner desire to be Black which is portrayed through various works of fiction of writers like Faulkner, Allison, Barth and many others. In other words, many use the race as a mask to cover or indirectly express aspects of their personality. For instance within the concept of migration is present not just a displacement of place that arises social change, it also incites a change in the racial consciousness of the White being, so much so that now emigrating the White persona takes on the persona of the Black where he feels the presence of a becoming that has made him an immigrant; a feeling of displacement and confusion of identity as well as culture associated with the migration of the African-American experience from the south to the north. Many of Faulkner's fictional characters like the Snopes family display this.

The idea of race that thinks in binary terms where features and physicality citing difference are given the name of Black and White is in fact not strictly opposite rather a fluid state that traverses between Black and White personas. When the experiences faced by the two races overlap, features and characteristics either deemed as stereotype of the two races or actual features will transfer onto one another because of the relativity of those experiences. The idea of race is a cultural construction, one that demands identity like gender and sexuality. The constructs of race and other social categories with their differences allow novels and other pieces of fiction to write about such issues where most times they are exaggerated to show as stereotypes and also made to have

distinctions between the attainment and ownership of such features as Blackness or Whiteness. Where these features and distinctions really don't capture the actual situation that is far more complicated than some overt binary of racial characters another fact is also true, that there are no such boundaries as being Black and White, the different features of the two racial categories don't belong to the two races, rather are exchangeable where opposite behavior can occur and be present like 'Blackness' with a White or 'Whiteness' within a Black than the stipulated socially given behavior expected from people of the two races.

If the concept of racism is taken as a performance and the changes that are brought in it, then it can be explained through the dependency of White people over the Black community. The White authors authoritative imposition of racial stereotypes in their text suggest an inert desire of them wanting to be Black, resisting that urge by claiming to be White in self. The southerners assign everyone a label according to race and class because they need that label to survive, they need the stereotypical sexual label towards the Black to make themselves civil and the social and racial label of the Blacks so that they can survive economically by depending on the labour of the Blacks through domination. In order to keep this economic dependency that's crucial to their survival and racial dependency so that they can show themselves as a persona to appeal to, the Whites create stereotypes of the Blacks. Instead of the endless debate over authentic Black heritage and culture with historical notions of Black stereotypes, Duvall insists on focusing within these stereotypical creation the internal aspect of the whites in being Black while on the outer world they assume a White face and often strive in their self-righteous ways in protesting against racial practices, acting like the victimized groups often.

This is why Hurston faced criticism for her works by Wright. There is a constant contradiction within the Whites to be black whereas their being and acting White prevents them from being so,

thus they try to find ways for being Black through creation of certain Black stereotypes in their work of fiction that has nothing to do with the actual reality of Black people. There are various ways including sexual desire as well as spirituality and existentialism which shows the innate desires of the Whites for redemption of their sins. Thus the creation of black Jesus by O'Conner for whom forgiving for racism can be attained which can lighten the burden of White folks. Again in order to assume responsibility there must be a crisis or problem that arises the cause to be responsible. Thus the Whites imagine the Blacks in stereotypical roles or imagine them to become or assume these roles so that they can recognize such anomaly and act responsibly. Such misrecognitions thus create an abyss of lies and misconceptions which continue to fall on those like Barack Obama that are the victims of misconceptions. The imposition of misconception is thus a continuous process with whom recognition or acknowledgment should not happen.

The obsession with a 'dark becoming' within the individual self seems uncontrollable as people are shaped by their situations; being influenced by class, sex and gender White people also construct and change the definition of 'Blackness' which sometimes some people hold onto as a means of identification that they unconsciously internalized while protesting against these very ever-changing stereotypes. Thus the obsession with Black stereotypes that keep on changing like the process of becoming obsess the White writers into creativity as well. The self is ultimately a series of multiplicity according to the social situations he faces that makes him mark and appropriate various situations according to his choice, some he marks as things he belongs to while others he marks as things he doesn't belong to. In order to maintain social sanity and prevent the uncontrollable individual urges from spilling into society, the markings and appropriation of people on people or race on race will exist. Thus the construction of race seems to be artificial that

torments one group for the prosperity or so called safety of another group, an artifice the author himself seems to have contributed his whole life to.

1.11

The working process of the unconscious and its effect on the conscious and vice versa is discussed in Holland's article, "Deleuze and Psychoanalysis". First of all the perspectives of different philosophers are shown and Deleuze and Guattari critiques them on their opinions of the unconscious process and shows their own opinion of the issue (2012, pp. 307-336). Deleuze and Guattari believes on the inherent quality of the subconscious and that it gets affected from external incidents as well as its imaginative forces influences external incidents as well. The workings of the mind do not just depend on elements of rationality like Reason, God and the World but also constructs intense emotions and opinions based on the experience it faces. The conscious process of the mind in processing information and knowledge through apprehension, recording and recognition allows it to function and perform actions that suit social reality and institutional requirements that keep the economy running. Other than that the experiences the mind takes in often forms images according to the desires of human beings. Now some of these desires are acceptable to the society while some are not, the ones which are unacceptable get prohibited as social taboos or laws and this process is known as social repression or repression proper. Another kind of repression take place in the mind where people want to make conscious actions or ideas unconscious and this is known as the primal repression, a repression that occurs within the mind, this form of repression doesn't let the true desire of the human mind come out, it leads to only a

misrepresentation of the desire within the society that people think is the real representation of the desire but is indeed not.

Deleuze and Guattari call the true form of the desire within the mind as the referent and urges that if all the thoughts and intensities of emotions and feelings of the human mind are expressed without any barriers of primal repression and social repression then that person is schizophrenic and the process would be by schizoanalysis. They agree partially with psychoanalysis and Kant on issues that they deem crucial to the inner workings of the mind but as soon as both psychoanalysis and Kant try to label and focus those ways of workings as based on rationality and innate psychic wish, that's when Deleuze and Guattari part ways with both of them. For example on the Oedipus Complex Deleuze and Guattari has an interesting insight to offer. Their stance is that this whole oedipal situation has been created by capitalistic modes of production and division of labour. Previously the arrangements for fulfilling the economic and other representative desires of human beings would lie within the extended social family in addition to the family being the place for reproduction which is also a desire that contributes to extension of progeny.

But capitalism came and separated the modes of production that fulfill desire from the extended family and social institutions, the work place is separate from the means of production of desires, the work separates the worker directly from the means of desire though later the worker gets unified with his desires through this same work. Likewise the father also separates the child from the mother and from his sexual drive, later this drive converging into another product through a different mode of satisfaction that fulfills his drive or need. Capitalism needs to maintain this façade in order to function as a fully functioning economic mode of production. The taboo against incest works in two ways, the taboo makes the common people extend their family in a positive manner of prohibition that makes production possible yet and again the breaking of the taboo in

royal families suggest a rebellion against not only this taboo but also against the capitalistic mode of production controlled by the despotic ruler who has accumulated wealth through the capitalistic mode of production and is now imposing oppression on others. On the first incident through social repression against the conceived representation of a desire that is actually misrepresentation the society is functioning and in the second instance there is a rebellion against this capitalism by abiding to the inner desire of incest which also acts as a protest against the ruler.

For Deleuze and Guattari repressing the inner desires of human beings destroys human creativity and also the possibility of the incest desire into portraying an action that could have been quite different from incest itself, this incestuous drive could have manifested into something else if it didn't face repression because the human mind doesn't depend on the same product for the satisfaction of its instinctual drives. In fact the instinctual drive of human beings that connect to products for satisfaction constitutes of the productive stage of the mind where humans get their needs fulfilled through apprehension, recording and recognition. Through connective synthesis humans get their libidinal drives fulfilled through attainment of objects either animate or inanimate. These libidinal drives aren't just sexual, they can arrive from instincts and outside environment as well. The rate of attachment regarding objects depends on the type of libidinal drives towards them. Also the perceptions regarding people and experience at the conjunctive synthesis is exclusive like and..and...and in the form of addition, which thus gets connected as a whole through the ego. Like Klein's schizoid-paranoid stage, humans form partial object relationships where they form perceptions based on their senses and experiences about the objects they face. As they get old such perception both good and bad gets processed through the devices like apprehension, recording and recognition and thus form a whole perception.

Yet Deleuze and Guattari claims that the good and bad experience aren't just simply those, they are more complicated with a multitude of feelings and intensities that form partial perceptions about the objects. Again the disjunctive synthesis of recording is a process where human beings don't repeat actions meaninglessly in order to get their desires fulfilled. This synthesis is inclusive and has different modes of objects related to the same form of satisfaction; to get the same form of satisfaction humans will pause and think and act towards different objects that will give them the same type of satisfaction. The process isn't purely productive, its anti-productive where humans pause and create new objects to satisfy their needs, the memories of these objects and the ways to get them get recorded in the body of organs- an entity where unconscious many thoughts and unconscious activities roam around without the presence of any repressive mechanisms. Thus the many attainment of objects that are due to the same form of satisfaction leads to scenarios in the form of or..or..or. Both of the connective and disjunctive synthesis have bad uses in the sense that disjunctive synthesis can be misused to form binary perceptions and connective syntheses can be misused in order to form an objective idea of us vs them whereas it is supposed to give a many variety of feeling and intensities whose constant nature is change like a nomadic multiplicity and the good thing about disjunctive syntheses is supposed to be its many different variation in being open ended towards many objects whereas it is used to rather decide strictly on binary mode of choosing objects. Both of these syntheses work together in order to form the conjunctive syntheses which forms the subject. Due to contradiction of both productive and anti-productive forces (connective and disjunctive syntheses) a subjectivity arises that has a variation of two types the neurotic and the pervert where the former is aware of social reality and thus its thoughts are restrictive and the latter is an example of polymorphous perversity where anything goes; any action

will be taken in order to satisfy the needs even any object will be accepted. This pervert can be an example of schizophrenia who doesn't have any repression.

Thus the concept of sovereign subjectivity is false, there is no such thing as free will the subject forms according to the workings of connective and disjunctive forces or according to productive and anti-productive forces. The subject is a result not a conscious choice of being by the human. The formation of subjectivity is thus influenced by social rules and incidents that gets through the connective and disjunctive forces of the unconscious, noting themselves on the Body without organ entity. Where the subjectivity is supposed to be polyvocal it is segregative because of the illegitimate uses of connective and disjunctive forces where objectivity and binaries are imposed as an effect of social repression some of which gets shaped into psychic repression and also gets noted into the body of organs. The subject faces two types of repression psychic and social where psychoanalysis puts psychic repression first and social repression second schizoanalysis proves it wrong and claims that both are in the first position. Psychic repression is a means to social repression. Where primal repression is said to be psychic it is not, it gets formed through social repression. The boss gets to control the father and then the father in turn gets to control the son, it is a delegation of repression through ranking in the society. Psychic repression gets shaped due to social repression that changes the true representation of the mind into a representation that fits according to social rules and criteria. The Oedipal relation isn't psychic or immanent in human beings, it is imposed on humans due to the requirements of capitalism with the imposition of repression that hampers the true potential power of human creativity through their mind, it hampers the creativity from expressing itself through a myriad of experiences (connective synthesis) and objects (disjunctive synthesis) in order to form a nomadic subject whose psyche has battles of many thoughts and perceptions within, making the subject to form a fixed mental image of itself

instead and focus on a fixed way of being. Thus racism is also a social construct forcefully imposed on the subjectivity ignoring the inherent and semiotic way of operation of the unconscious and of the subject.

Chapter 4: The Hierarchy of the System

Racism is generally perceived as hierarchical that traverses in various aspects of human life. It is seen as an issue that accompanies many other forms of oppression like imperialism and despotism. People usually think racism emanates from behavior out of motives of pure vindication or in justifying an individual's or group's superiority over others, it is a step of dehumanization out of brutality or evil nature of the mind. Indeed from an external perspective racism encompasses all this but does this mean there is all there is to it? Racism spreads like a disease through hierarchical structures and itself forms structures according to racial features yet what escapes most human minds are its effects on the mind of its victims. Although steps are taken in eradicating racism structurally almost no attention is given or no effort is given in understanding the psychological effects of racism that stays given from structural forms of class and race. The mental effects and internalization of racism stays even after taking structural and legal actions against racism and these effects many times manage to unwind or make bad use of legal and state laws and thus impose the actions which fit the biased perspectives of those who commit racism. Structural presence of racism even when realized and prevented through the imposition of rules get eclipsed when the psychological manifestations of racism take place in everyday activities of life and get expressed through many actions and discriminations imposed on the affected group. This is what is portrayed in Morrison's novel *The Bluest Eye*.

The psychological implications of racial attitude according to the class distinctions between Black and White and within the Black community has been portrayed naturally and impartially without any judgment and biasness towards characters of any type. The Breedlove family is the receiver of every discriminatory racial thought imposed by the society they are surrounded by as well as by the Whites they have come in contact with. A perfect contrast is shown between what a picture perfect family should be like and what it should not be like through Dick and Jane portrayal of the American version of a 'perfect family' and through Pecola, Pauline, Cholly and Sam. The perfect notion of being and family thus have traversed from the story or conviction of 'Dick and Jane' through the Black communities where everyone is trying to live up to these standards including the Breedlove family who tries in vain. Everyone is trying to be White externally and internally and those who have succeeded in being White financially remains as examples of being accepted into the American society, as if they are selected in living the 'American Dream'. Geraldine is such an example where she imbibes on the role of a White woman aiming to be neat and clean, her obsession with cleanliness sprung from her desire to erase anything dirty or Black in case of features and mental being. Being isolated from her own community and lifestyle she has been apparently accepted within social standards and she plans to maintain this by adhering more to these standards by omitting anything Black or 'funky' within her genes as well as her son's.

Because of the maintenance of this hierarchy her son receives good cleaning with lotion designed to brighten the skin and is not allowed to play with Black children of his age; in fear of losing his learned 'Whiteness' and letting in 'funkiness' in his behavior. Because of White social standards Junior faces isolation and an unnatural childhood that lacks a mother's affection and proper family attention, he is only a product that is desired by his mother to adhere to White social standards whereas she herself is unable to understand the perversity of her lifestyle where she

deprives herself of healthy conjugal life and finds sexual satisfaction in contact with her pet cat. An unusual family lifestyle considered normal under social and class standards of Whiteness is in fact filled with dissatisfactions and unusual obsession with cleanliness expressing the agency to erase anything deemed 'Black'. This obsession to cling onto White social standards in order to attain social acceptability is shown everywhere in the book and the fact that people believe in these standards and accept those who have taken these standards is expressed through the character of Maureen Peal. Being rich she displays her coy cuteness and is adored by everybody in the school marking her as the standard what every black child should aspire to. Without any internal or external questions regarding adopting White standards from people children like Maureen become accepted and gets affectionate treatment that any child deserves which gets reserved only for her. Against her for almost no intellectual or valid reason Pecola gets measured as a representation to detest and abhor. No rude replies or barbaric way of being has put Pecola in this position rather her mere existence as poor and Black has caused her to become a detestable representation within her society, society doesn't even wonder over their imposition of racial discrimination on her, they just take on the White standards as perfect and claim these as social criteria of being socially acceptable and desirable.

Claudia and Frieda thus are deprived of the affection and adorable treatment that they rightly deserve because they also don't fit into the criteria of being 'White', Claudia is seen pondering over the issue on many instances yet she still has to succumb to the insane scenario of a Shirley Temple doll being more precious than her and so receiving more attention. The adoration of White dolls and romanticism of White attributes along with their behavior is also emphasized in the movies watched by Pauline. Having blond hair and blue eyes seems to be the social prerogative to being acceptable and adored. Thus a change of style has been adopted by Pauline

where she tries to fit into these standards at first because of negligence from her society and then rebuked and mocked for her attempts in trying to fit in vainly, an attempt that the society first compelled her to take. Like her Pecola also desires blue eyes because she wants to fit in with social standards so that she could be accepted. These attempts at fitting in doesn't seem to influence or touch the society in any way; at first they implore on accepting or adopting White standards of beauty and being and when someone fails to do so they ponder over why attempts in attaining such beauty and way of being was taken in the first place where clearly that someone wasn't fit to adapt to those values of beauty and being at all. The society expresses their opinion of White beauty and physical standards by accepting, fantasizing and cherishing them and when this makes other people want to adopt or imbibe themselves with White values then they at first mock them but if the others become successful in their attempt at becoming White then they idolize those persons and when the others fail then they mock them and state that they aren't fit or acceptable in their society. the Black community accepted White standards of beauty and tries to insert it onto others yet when someone truly wants to adopt these values they become resentful and envious which leads them to neglect that person or become isolated from that person, which in turn causes that person to feel an unwelcoming guilt within them that they feel the need to compensate by trying to fit in within White values and norms so that they don't face the hierarchical isolation and deprivation for being different.

Pecola and Pauline are victims of this process as well as the prostitutes China, Maginot Line and Poland who also faced social discrimination for being different yet they also faced a lack of understanding from their surrounding people as the society's negligence and thoughtless, superficial, ethical judgment only drove them towards verbal and physical oppression and lack of social dignity. Due to inherited and internalized racism acquired from structural racism for a long

time, the society has inserted the gist of racial discrimination that has become indestructible even when structural norms and oppressive apparatuses of racism no longer remains a crucial part of the society that is divided in classes. Yet these internalizations speak through class difference and cause veritable problems in situations where contexts are already complex and demanding of a solution. Take Pauline's mistress's treatment of her; Pauline is unable to properly make her family function if she doesn't get her salary yet her mistress instead of being empathetic and understanding of Pauline's need for money suddenly acts as the White savior rescuing Pauline from the torturous clutches of her husband. Pauline's mistress faced personal relationship problems in which she overreacted and perceived wrong notions of her close ones which she projected onto Pauline, with an element of her husband being a barbaric since a Black person must be, if he fights or raises his voice anywhere, because of the media representation of Blacks being barbaric and wild, according to Fanon in his chapter "the Negro and Psychopathology" from *Black Skin White Masks* (133 -134). Hierarchical imposition have grasped the society and robbed it of its thinking power and thus the corrupt and oppressive values they have incurred from the society have taken hold of the mind of the collective persons of the society in such a way that steps in fixing racial issues legally and structurally isn't enough anymore, an investigation into the internal ways racism enters and works into the human mind is necessary.

Racism is primarily seen as an attempt by a unified oppressive entity in oppressing and belittling another entity and thus the solution is also seen through a process of treatment rather than prevention; the unified element or entity is silenced and prohibited through legal laws and official statements that forbid external social expression of racism on the other entity. Yet such a step overlooks the importance of taking a preventive measure against racism that can shed light into the psychological reasons of being racist and imbibing racist values. Many a times due to lack

of this proper realization isn't possible in determining what behavior is racist and what is not. Social hierarchy on economy and status is maintained through a unity among organizations and institutions whose survival and maintenance depends upon the patterns of hierarchy and the requirements for maintaining that hierarchy.

The characters in Morrison's novel have succumbed to the pressures of White standards of beauty as well as American standard of economy because of their survival and also in working and being in that hierarchy they have also started believing in the beliefs of the hierarchy they are a part of. Racism doesn't remain racism anymore once it is internalized, projected and marketed as a precursor in determining physical, social and, mental flaws in people and thus indicated that these need to be fixed and made acceptable by acquiring standards that are acceptable in a society or community. For economic profit and maintaining status quo of some traditional stereotypes in society so that the self-interest of some people are safeguarded, these stereotypes are spread which easily become beliefs adopted by people without realizing the harm they cause externally and internally by others. The blindness of society under the control and oppression of a unified element like the Whites is what Fick emphasizes in his article, "Toni Morrison's "Allegory of the Cave": Movies, Consumption, and Platonic Realism in "The Bluest Eye", "In short, in The Bluest Eye capitalism is presented as redefining the image of a bound and shackled audience in the "Allegory of the Cave": Socrates's observers become the captives of an economic system which appropriates the ideal in the name of profit"(18). This brainwashed state of the people in the mechanisms of hierarchy actually fails in addressing the effects caused by Racial and other discriminations. Only by realizing the harms oppressive acts and motives cause can humanity truly redeem themselves rather than just focusing on the consequences of their external actions.

Chapter 5: The Denial of Hierarchy through Rhizome

Racism doesn't simply traverse through hierarchies and take place inside the human mind because of the need for appeasement of social standards in the minds of the public. There is more to the discriminations done and suffered by people; it takes place psychologically as well where at one point the discrimination isn't done to maintain social standards rather its done because of innate faith in those social values that have now become the culture or norms that people adhere with normal behavior and the intellects try to prove it as reasonable and instinctual through expressing apparently logical opinions from observation and experimentation. The segregation laws and colonial experiments done in order to prove that the Blacks are a lower race or that they deserve dehumanization since they aren't human beings with enough intelligence doesn't just state a necessity of a race's survival that depends on the annihilation of another race, it also states a belief that the annihilation is justified because the other race deserves this. This belief and its effects are shown in Morrison's novel *The Bluest Eye* through Pecola, her family and her close ones, Claudia and Frieda. It is not enough to say that racial discrimination clouded their minds because of hierarchical imposition of White values inherited by Black communities, rather within their vulnerable and virgin minds the apparent and contextual truth and acceptability of racial discriminations took place in Rhizomatic patterns.

At the beginning of the novel both Claudia and Frieda were unable to believe that the earth or soil itself might be unable to bear the seeds, they always thought the seeds weren't good enough, the seeds were incapable. But the soil bears representation to the unyielding and stubborn Black community that Pecola is a part of, who's positive feelings towards wanting and being 'White' took away Pecola's freedom of being as well as her inner definition of what her identity is supposed to be. Here the thoughts that the Black community attained by coexisting with the Whites spread

in their minds like rhizomes which in turn affected Pecola's mind as well like rhizomes. The familial pain and deprivation of affection that Pauline and Cholly imposed on their children are results of their behavior that stemmed from intense feelings of their own deprivation of love and affection spearheaded by racially discriminatory standards. When Pecola got neglected by Mr. Yacobowski she didn't just get cast away with an indifferent glance because of her skin colour or her status rather it was because of a deep rooted feeling and perception of demeaning thoughts that Mr. Yacobowski had of the entire Black race. Years of staying in North America as an immigrant and struggling financially and socially didn't lead to him being more empathetic and understanding of other immigrants and people despite their race, status and creed. Instead all he saw was the privileges that one got if he/she were rich and the inconveniences one faced if he/she were poor. To him this reflected on race or people of certain ethnicities. He couldn't determine by judging analytically if one enjoyed solvency financially and socially then he would have no reason to be violent rather he would be calm and an extrovert who would have no hesitations and limitations in mixing with the society. but if one's life is a struggle where he strives hard to run his family and tries even harder to gain dignity in society or just to be treated normally in society then one has to raise his voice in order to let his opinion be heard and this raising often gets misinterpreted by others as barbarism, violence or an innate wildness that a certain person or ethnicity seems to bear. It isn't questioned once what the origin of this certain wildness and violence is, it is taken as a genetic feature people of ethnicity apparently possesses. And also with media representations, cultural impositions and social representations showing such instinctual feelings people get more anxious and think this outer representation of the personality and physicality of a Black person to be true. Even the Black people themselves like the Antilleans in Fanon's *Black Skin White Masks* in his chapter "The Negro and psychopathology" seems to think of Senegalese as Black devils and

barbaric sexually and physically just because they have heard of this through media when they mix with White people and gets to know of White standards from their 'White compatriots' and consciously try in becoming White (138).

Thus Mr. Yacobowski from a similar stance of trying to fit in and according to him be more smart and knowledgeable treated Pecola with indifference because he felt Pecola to be ugly according to social standards and thus of lower status with whom mixing would bring down his own status and personality. Like the Antilleans he related status, class and upliftment of personality with the behavior of different ethnicities, Blacks will be violent and Whites will be civil and mixing with the latter will thus make him violent and thinking of the former and trying to mix with them will make him civil. Thus he implanted a look of contempt in Pecola or his contempt connected with Pecola and manufactured in her guilt which then led to her being indifferent to Mr. Yacobowski initially but then led to her being in disgust at herself again after she encountered her surroundings and realized she didn't belong to this place. Previously she felt a belonging towards the tilted path that made her feel a sense of ownership as she tripped in that place. her intense feeling of belongingness that couldn't stick to her family or anyone else connected with that path but after being unwillingly connected with Mr. Yacobowski's contempt her belongingness was destroyed and in its place disgust at herself manifested in her feeling mentally deprived from that belongingness that now stays as intense form of multiplicity within her and this multiplicity will be connected with feelings of other multiplicities and on a plane of consistency make a connection of intense feelings of different types which will all connect with one another and their sources will be other people who suffers from negative and intense multiplicities of different feelings of their own.

The intensity with which Claudia hates White dolls is expressed vividly in this novel. For her the dolls have taken away her childhood which she sees in Pecola as well. For her the disappointing realization was not when she discovered why people like White dolls it was when she knew that people liked them and valued them more than people essentially, especially over Black children. Being in her parents care, Claudia got to grow up in a more or less normal family whose adults according to her didn't say anything they just ordered around. This detached way of parenting with only physical care spread within children as Claudia wondered why it is that the dolls received more love and care than her. She saw people adore its blue eyes and blond hair whereas she upon examination found nothing beautiful in the doll worth cherishing. The knowledge regarding what physical beauty is and how one can be beautiful by attaining it is spread in the media so vividly that people were convinced that the only beauty with childlike purity can remain in White children like Shirley Temple. That is why the adoration with dolls continue, Pecola fills her stomach with milk because drinking from the Shirley Temple cup makes her feel beautiful and also in her mind transforms her into a beauty identical to Shirley Temple. For her eating Mary Jane candies makes her feel closer to her where she feels she has embodied on the character and feature of Mary Jane and thus she has become beautiful. Yet her intense desire of wanting to be beautiful is what no one shares as they keep urging on her ugliness, making Pecola feel trapped in feeling her ugliness every time in a new way. What Claudia similarly experiences is a lack of or tampering of her own experiences which is filled with adoration for a thing or a standard of beauty that she cannot or doesn't want to live upto. She feels her desire of experience is not shared or felt by others as they think or in them is a multiplicity of intense feelings for beauty as being and looking White, as they take Whiteness as an ideal against which they measure

themselves and their children where they also want their children not only to look like these dolls or White celebrities but also behave like them, a behavior that Claudia finds annoying and fake.

Where the standards of White lifestyle calls for neatness Claudia feels being neat kills the creativity and identical specialty of anything or person. Claudia feels that such mechanical way of being that is ordered by her elders to be essentially steals her desire for experiencing unique feelings with her loved ones, where her loved ones as well as society trump on her desire and insert in her from them a reluctant glance and a reluctant observation towards the White dolls and White children so that Claudia could pick up White behavior of these children. The willing glance and observation of the Black adults spreads rhizomatic way without hierarchy into Claudia rupturing her desire for experiencing unique feelings and creates a repression in her mind where she is unable to express her disagreement in front of the society, this concept of social repression, taken from Holland's "Deleuze and Psychoanalysis" states that the creative desire of the unconscious mind or one of the desires from the person's body without organs fails to express itself through any action or subject and gets repressed in the mind due to society's imposition of their own hierarchical thought(310-333). Thus from Claudia's unconscious part of the mind or from her body without organs her desires to feel and experience unique feelings was repressed of its creative power in expressing itself through action because of the society's belief in their hierarchical notion of the definition of beauty and how people should be like and behave. Again this curves Claudia's personal freedom and invades in her space where she was supposed to find out her personality through her like and dislikes but this got dictated by another presence, that is almost always the media and the society whose repressions and actions go hand in hand. The curtailment of freedom of thought is what was said in the article "The Bluest Eye: Notes on History, Community, and Black Female Subjectivity", "Images projected on the screen and mass produced items curtail

freedom in other, less obvious and brutal ways as well, although the effects can be due as much to what is not seen or experienced as to what is” (Kuenz 7).

Pauline faces loneliness because of the migration up north, a migration which causes division between family and friends and in this state of emptiness trying to fit in is a challenge since the surrounding people are all of a different race with their mean White supremacist ideology. Pauline faced mockery and gossip when she tried to fit in trying to adopt a hairstyle like Jean Harlow that paired unconventionally with her missing tooth. Since she couldn't fit in she went to the movies where her thoughts on love, romance, and virtue all converged into the notion of affluent physical beauty. She never could judge anyone impartially after watching those movies, always assigned them on a scale of absolute beauty. This made her neglect her family and her man for the Fisher family who only apparently treated her intimately and well, in reality she was always an outsider who had to tend to their needs. She loved their house and them because they embodied physical beauty, respectability and cleanliness; she could also show her artistic expression and organizational skills within that home thus making her attach emotional value to it. The White supremacist portrayal of ideals in the media also curtailed the personal freedom of the Blacks, sometimes unintentionally through small experiences that restrained the release of emotions by curtailing preferences related to it.

Media with their movies also effected Pauline hugely that left an impact in her conjugal and family life. It changed her entire way of thinking about love and affection and definition of perfection. The multiplicity of feelings and biased perceptions of beauty transferred onto her through the theater in a process much like the puppeteer controls the puppets. Only in rhizomatic point of view the nerve strings or rhizomatic connections of multiplicities regarding notion of beauty traversed from the White people into the theatres of the movies they watched and it

contaminated into Pauline's mind where the movies just made another connection, several different multiplicities regarding beauty connected with Pauline's mental vulnerability because of the social isolation she faced, thus making her another point of connection within the rhizomatic pattern, thus becoming a victim of racially worshipped notions of beauty.

Thus informal expressions or biased perceptual drives can make people not only justify the racism that gets imparted in the media but also make them devices of imposition of such racial thoughts amongst their own. This is what happened with Pauline. Previously she had no idea of beauty, she roamed within her home in the countryside where she lived a simple life which although had its own struggles and were filled with her loneliness had no misconceptions or social influences that would cause to her feel lonely and lower her self-esteem. She was alone but not lonely as she was preoccupied with her way of arranging and managing her own home. But as soon as she came to the city she felt isolated and lonely even though she was with her husband. Her feeling is noted in Morrison's novel *the Bluest Eye*, "That was the loneliest time of my life. I 'member looking out them front windows just waiting for Cholly to come home at three o'clock. I didn't even have a cat to talk to." (117). Again the notion of beauty emanated from the media filled with consumption culture made space within Pauline's mind due to the acquired loneliness she felt by migrating to the north. Her mind thus was absolutely filled with the idealistic notion of absolute beauty which made her judge her family that made her feel the actual feelings of romance and idealism as fake and flawed. This made her neglect her family emotionally and physically, again under the spell of absolute emotions she only identified with the Fishers where she found neatness, pseudo-affection and ways of expressing her inner qualities.

When she fell for Cholly their love progressed without following any particular social framework. The creative sparks of their love made Pauline feel special and thus also made her

strong enough in taking the decision to migrate with Cholly towards the north. In this novel the setting also resembles a rhizomatic pattern as Pauline moves from the south to the north, from places signifying romance to a place that resembles coldness, social distance and isolation.

The romantic multiplicity falls into the socially dull and rude multiplicity where Pauline gets transformed. If this union of the multiplicities of the settings is considered an assemblage then within that assemblage gets constituted another assemblage where Pauline goes through multiplicities of different types or feelings and transforms into the Christian minded, strict and self-acclaimed pious person she is with her family. This transformation happens through the movies she has watched and by working under White households where she got to know how the Whites function. After watching movies she never could look at another person and not assign him/her a score on the rate of beauty and thus also decide what values they hold based on their beauty. This parameter she has applied on Pecola and most harshly on Cholly. In Morrison's novel this thought that got implanted into Pauline was the most self-destructive that snatched away the love between Cholly and Pauline and filled it with betrayal. Thus Morrison stated the perception of being White as the most beautiful as "Probably the most destructive ideas in the history of human thought" (122). Her relationship with Cholly worsened as she got disappointed because of his lack of romantic and civil behavior, the behaviour she thought she wanted because the White men treated their White women with care and not barbarity. This concept is also present in Fanon's Chapter "the Negro and psychopathology" of *Black Skin White Masks* where it is stated that black women like White men as their partner because they are civil and also because of their lack of self-esteem whereas Black men also go after White women because of their ladylike behavior and also because he feels he has become equal to the White.

In the minds of both Black men and women the ideal female and male archetype or the version of an ideal man and woman who can be a potential partner are White women and men. Even the author himself agrees that he imagines White intellectuals and charismatic figures, not Black ones and this has happened because of the stereotypical representation of the Blacks as either evil or tricksters and this the author claims has stayed in the minds of Black children who only resonate with White Heroes with dedication and thus have lost the ability to envision themselves in their body and personality, filling their empty sense of being with White ideologies and forms and personalities(146-148). Thus Pauline because of such thought have destroyed her relationship with Cholly where even in their sexual life she demands unfair submission from Cholly thus destroying the ways of expression of love. This change of feelings of adoration and love that is a multiplicity changed into contempt and hatred in Pauline because she couldn't get the love and care she wanted from Cholly and this change of intensity of feelings got connected with Cholly's disappointment of Pauline as he thought she spent more, became more superficial with her looks and became more inconsiderate in their relationship. This connection of multiplicity between them ruptured into verbal and physical abuse. Cholly's frustration got expressed in these fights. Pauline got a way to purify herself and make herself like the pure White woman who sacrificed everything in the glory of god and protected her purity and sanctity through punishing Cholly for being barbaric or 'Black'.

The effects of their fights and Pauline's line of thought connected on the same plane of consistency with Pecola and destroyed her in ways she couldn't imagine. At first Pauline expected many things from the second baby she was to give birth to. She was affectionate towards Pecola and that's why gave birth to her at a hospital where she faced negligence from doctors as they think that Black women face less trouble in giving birth, facing unfair treatment in the handling of

her pregnancy medically due to the misconceptions and idea of features attached to her race. In this case it can be said that the multiplicity of misconceptions regarding Black physicality has connected with the multiplicity of rational thoughts or the academic line of medicine where even doctors are injected with misconceptions that connect them to the rhizome of negative multiplicities, in the case of this novel they are connected with their patient Pauline on a plane of consistency with multiplicities of misconceptions which affirmed Pauline's view of the doctors in the negative. She thought just because she isn't screaming in pain like the White patients doesn't mean she isn't in pain and doesn't deserve good medical care. When she gave birth to Pecola she got disappointed because she saw ugliness in her baby, her mind being shaped already from the movies filled with White consumption, romanticism and standards of beauty ideas.

That is why she treated Pecola with contempt and gave her share of affection to the little White girl she found beautiful at the place she worked. It was also the place where she found her creative sense to find expression through household works and thus feel free. She imposed her desires on managing the household affairs of the family she worked for and felt elated when she saw that the family acknowledged her for her work or commented on the necessity of her presence in the house. Yet somehow that sense of belongingness she found was fake because they only saw her as a housemaid. But since that belongingness helped her express herself through organizing things and counting she was fine. This contributed to her being negligent towards her family in case of affection, care and managing her own household affairs which she felt didn't belong to her. Her intense feeling of negligence and disgust towards her house and her family acts as a multiplicity that derives from the previous connection of multiplicity of intense dedication and love she bears for the family she works for.

From one of these connections of disgust she harbours another connection of disgust for her daughter Pecola that has made Pauline not only negligent but also indifferent like Mr. Yacobowski towards Pecola. This is the reason for which she keeps ordering Pecola like that of an employer to an employee and looks down upon her with the conviction that her daughter is ugly both in looks and from within, this feeling has transpired onto Pecola and has taken the form of indifference and silence as she follows her mother's orders without protest. Pauline's disgust falls on Pecola in the form of orders and Pecola receives them with an indifferent silence because she has taken this as the normal behavior; unlike Claudia who wonders about authentic experiences she is supposed to get from her parents and loved ones, Pecola has been ignorant of this thought as her mind strives to attain the Blue eyes she knows will gain everyone's attention and affection. Unlike Claudia Pecola doesn't focus on the why, she wants to know the how of the process in order to gain love from others. For Pecola it's normal why everyone's hostile to her, it is because she is ugly. Once she gets rid of this ugliness she will be free of this hostility and she is determined to do just that. Her mother in the process has injected her multiplicities of intense feelings like indifference and disgust for her state of ugliness and Pecola seeks to find a solution to this unlike the analytical Claudia. In being hostile towards her daughter and family Pauline seems to have turned off her sense, a thing or idea that is according to the article, "Sense and Segmentarity: Some Markers of a Deleuzian-Guattarian Sociology", states as a continuous process of becoming or generating different idea or processing events differently from various aspects. Sense is the differentiator between an idea and the thing that represents it. Sense expresses a certain opinion which can't always be grasped by lingual structures and thus it gets expressed through nonsensical terms or sayings of ideas that on a surface level seems meaningless and silly but on a deeper level exudes meaning. When this sense is repressed then the actual desires of a person is repressed within

his/her mind and in its place structural language give those desires expression whose fulfillment the society allows in reality (Bogard, 1998, pp.58-60).

Pauline has restricted this ongoing mental process within her, the process of continually perceiving experiences according to her own thoughts and feelings; she has restricted this process to the extent where she doesn't let the nonsensical thoughts out of her that would be logical once she thought about them. She has restricted the flow of unabashed thoughts in herself and has replaced them with the demands of the society and the restrictions they impose in order to achieve them. For this reason she often feels melancholy for reasons that remains unknown to her. For example in the novel it is stated that, "She missed—without knowing what she missed—paints and crayons." (111). Her love for numbers and organizing things didn't only derive from within her it also derives from a social reality that demanded for her to be organized and good with numbers that is the reality of her domestic and professional life. She couldn't act on her true desires which emanated from her sense or continuous thoughts one of which was to play with paints and crayons. On her social restrictions have been imposed her whole life which concealed her true desires like showering her family with affection and replaced it with desires which she thought were hers but actually she was just obeying her social restrictions. Her harshness and discriminatory attitude is a multiplicity that connects with the multiplicity of affection and love of her family members like Cholly, Pecola and Sammy which gave birth to disappointments that each dealt with uniquely. This connection of multiplicity continued for a selfish reason of Pauline's; she feels pure and sanctified by abhorring her husband for his violent behavior and ignoring her children because she knows her desire to fulfill the social requirements of being pure and sanctified becomes complete if she does exactly this. She feels upon dehumanizing her family she gets a social approval and this acceptance make her "feel" pure thus making her dehumanize her family members repeatedly.

Another person who repeatedly continues her act of dehumanizing members of her own race is Geraldine. Her actions reflect her obsessions with turning herself white; her focus is excessively on cleanliness and making sure things stay neat to her liking. Morrison describes her persona not as an individual but as a representation of those types of Black women who dawn masks in different aspects of their life like sexual and domestic. Instead of a state of becoming a different self-Morrison shows her as a person that takes different characteristic attributes on different moments instead of feeling what she is supposed to feel. According to Hasratian in his article, "Race and White Identity in Southern Fiction: From Faulkner to Morrison by John N. Duvall" people dawn masks on different functions of their lives in such a way that we fail to see what they truly are. He talks about the binary imposition of characters into Black and white but the truth is that the self is rather a multiplicity than an identity, a multiplicity that cannot be contained and defined. If the factor of social responsibility comes in then the identity of the self is heavily defined in terms of the existence of the other; if the self is white then the other is 'the abject other of Whiteness' (160-162). Similarly Geraldine has also taken on different masks for different occasions making us see the closed up, sophisticated and clean part of her that has concealed her real self. She has made a habit of this concealment to the level where her real self can't be distinguished from her pretentious self. The reason for this is her emphasis in removing the 'funk' out of her nature, in fear of judgment and discrimination that her race encounters, Geraldine has decided to kill herself at asexual and sexual levels.

Thus in *The Bluest Eye* it is stated that she has trained herself at "The careful development of thrift, patience, high morals, and good manners. In short, how to get rid of the funkiness. The dreadful funkiness of passion, the funkiness of nature, the funkiness of the wide range of human emotions" (83). This has made her isolated from her society but the irony is that it has also gained

her the reputation of being prim, proper and ladylike; a desire she craved for. Pauline at least finds some comfort in the release of her creative expression through her household works even though the form of expression is socially permissible and its content has been imposed on her by society from her childhood. Even if the society wants Pauline to be good at organizing things she still gains some comfort in it as she feels she attains a sense of worth even if it is according to the rules of the society. But Geraldine has been successful in completely killing her desires by conforming to the more rigid rules of being White. Her separation from society not only represents her desire to be White but also a self-loathing at her own sense and ethnicity, something she expresses at the sight of Pecola in her house. This is what is stated in Zebialowicz and Palanski's article, "Probing Racial Dilemmas in "the Bluest Eye" with the Spyglass of Psychology",

The authentic black self is buried so deep in some of the characters that their perception of themselves amounts to self-hatred. This self-loathing is strongest in those characters who are farthest from their communities; for what they hate most is being different since difference brings abuse and cruelty. The self-hatred is often focused on the body as the most obvious indicator of race; hair and color...(p. 36). (Zebialowicz 8)

An intense dislike towards her own ethnicity caused her to segregate herself from others because she craved the success and prosperity that came from being White. She exercised her efforts in being neat even when she was in situations that required frankness not being prim and proper. This expression of Black intolerance of Geraldine is also 'defensive othering', a term used in Pyke's article, "What is Internalized Racial Oppression and Why Don't We Study it? Acknowledging Racism's Hidden Injuries", where it is stated that in order to make oneself different from the oppressed group and avoid racial discrimination one begins to internalize racism in their mind, accepting the oppressor's negative view of the oppressed race, he/she claims that they are different

or will be different from the negative features attributed to their group, thus behaving like the oppressor (557). This means that Geraldine behaves like a proper White lady to assume the character of the oppressor; by being on the side of the oppressor she can avoid the consequences of being oppressed by racial discrimination. She can have the power structurally like the Whites over her own group where she won't be judged because she by attaining the social repertoire for being proper will have the power to judge others.

It is a defense mechanism they use rather than direct racism. Her sexual relation with her husband was of this sort where the exchange of love and affection didn't happen as was expected, in fact the only thing she cared about was her hair being disheveled. In addition to keeping the house clean and ridding it of any mess that would resemble poverty and wildness she did her job meticulously including treating her son physically like an object that needed to get rid of his wildness and thus in order to maintain his civility her mother advised him to only bond with White boys. Geraldine's sense of deprivation from anything Black and violent in order to gain status barred her from analyzing the flaws of her perceptions, the flaws she tried to cultivate in her son. The cultivation of the notion of civility and White norms in Junior separated him from his mother's affection mentally and physically.

There is a severing of connection in Geraldine's family; she and her husband doesn't share the bond of husband and wife and she and her son doesn't share the bond of mother and son. The normal affection for children that is usually spent on them like Claudia and Frieda's parents dote on them is absent in Geraldine for her son Junior. There is an unhealthy attachment to that object which has become a part in her mental and physical removing of the Black dirt and that is the cat. Since the cat is present with her and became an object that she can lean onto because to her the cat fulfills the necessity of touch, for her the cat plays the role of partner for which she gives the utmost

importance to it. Her husband and son become objects which she fails to transform through her cleaning process into subjects that she can come in contact with, although they stay under her reign according to her rules. For Geraldine the attempt to build a home resulted into building a nest that looks after her comfort and desires only and satiates only the physical desires of the father and Junior by providing them with a roof and food. Like Pauline whose real desires and thoughts lay repressed under the burden of social reality that imposed racially discriminatory rules, Geraldine operated more extremely under the social repressions coupled with psychic repressions of her own that shifted her concentration of desire or mental energy into objects that are not supposed to be the receiver of these energies, the sexual affection instead of the husband the cat receives, the motherly importance and care instead of the son the cat receives. This is a state of 'polymorphous perversity' stated by Freud that is mapped out by the device of disjunctive synthesis in Holland's article, "Deleuze and Psychoanalysis". The disjunctive synthesis is also a mode of anti-production meaning that it chooses different objects to satiate the same satisfaction. For this device the unconscious processes that get recorded on the body without organs also record the presence of different objects that fulfill the same mode of satisfaction.

The disjunctive synthesis creates scenarios of or, or, or format that gives one the options for different modes of scenarios and objects that satisfy similar forms of satisfaction of the mind. The abuse of the disjunctive synthesis occurs when either because of social reality or to fulfill the restrictions of social rules one becomes compelled to choose any one scenario rather than several, he/she is forced to choose between two things or assume extreme thoughts towards contexts and scenarios that are actually complicated with ideas and objects. In other words he/she is forced to assume binary mode of thoughts (321-323). In Geraldine's case at first the social repression acted on her to make her repress any feelings or desires that were conflicted with White social norms.

Then out of that repression her disjunctive synthesis mapped her journey onto 'polymorphous perversities' where she derived sexual pleasure from any other object including her pet cat. Since this perversity didn't get revealed in front of the society she was free in staying with both of her realities of sexual pleasure; where her husband was the object she showed to the society that accepted this relationship because of social rules and behind the scene she enjoyed sexual gratification from other objects including her cat other than her husband that remained within the doors of her house. Yet from her view the Blacks were perverse and violent. Spreading these wrong thoughts along with the idea that Blacks were uncivil and wrong to be with, Geraldine transferred her multiplicity of intense hatred towards the Blacks first in her son and then on Pecola. Seeing Pecola in her house reminded her of all the mess and ruse little Black girls created in her time to get affection which in her eyes were ways to get attention only through violence. Instead of being empathetic to Pecola and all other little Black girls that suffered from lack of love and faced discriminatory behavior, she justified the discrimination by scolding Pecola, thinking of her being messy and her hair disheveled as proof of the justification of discriminating Black people.

Her multiplicity of disgust and contempt at the existence of Blacks made a connection with Pecola's mind and thus she went away feeling insulted. Geraldine's son Junior inherited his mother's contempt and disgust which when he used on other Black boys he found himself to be in isolation. Only this isolation forcefully made him play with White boys with whom he didn't feel like playing. Yet due to his mother's connection of multiplicity within him he couldn't also be normal with his Black companions for which he also dumped or connected his own multiplicity of acquired disgust against the Black people on Pecola. He did this for two reasons, one for satisfying his loneliness and knack for bullying and two for the love of his mother who to him seems only to

show affection to the pet cat. Through Pecola he wanted to annihilate the cat so that he could be the only receiver of his mother's love.

Pecola has wondered about her ugliness because of the fake prejudices imposed on her by the society and has also internalized that which made her vulnerable to Geraldine's son Louis. Yet an analysis will show here that even Louis isn't to blame. He has constantly bullied Pecola because of the lack of emotional affection from his mother and the emphasis on 'being' White as well as looking like it since his mother thinks whatever evil and dirtiness is there stems from Black; this thought has isolated him from his friends and thus the aggression built in him took refuge in torturing Pecola as she wasn't just the perfect victim but also someone in constant weakness fit for being victimized. According to the article, "Probing Racial Dilemmas in "the Bluest Eye" with the Spyglass of Psychology", by abhorring Pecola he found an object where he could release his aggression born out of his frustration. For this Pecola had to be vulnerable emotionally which made Junior easily hurt her by making derogatory comments, this habit of his verbally torturing will probably become repetitive in the future because of Pecola's vulnerability(Zebialowicz 225-226).

The behavior of Cholly towards Pecola reigns in the extreme, yet extremity is what Cholly faced his whole life. Throughout the novel it can be seen that Cholly acts in a derogatory manner, an attribute which Morrison refers to the absence of lack of guardianship in his life. And indeed this is so. Morrison states that Cholly in his entire life had been 'dangerously free'. He lacks his own idea of self, doesn't know how to behave and his moral sense is off. He doesn't try to know people and form healthy relationships because he hasn't been in healthy relationships with normal communication all his life; his aunt Jimmy only kept reminding the boy of being grateful because she adopted him, she wasn't like a parent to him, she only barely took care of him by feeding him and giving him a home. From childhood to his youth he was lonely with the sense of abandonment

from his father. He has seen betrayal and disappointment when his father refused him after Cholly found him. His sexuality has been undesirably public where he has been shamed into thinking that having intercourse was the Darlene's fault, he didn't blame the White men who caught him because he knew blaming them would make him miserable to the point where he would not want to exist. He didn't know how to behave. He just acted out his way with people to the border of socially acceptable norms. To him all his life he had been alone and only there for himself. Whatever feelings he felt or suffered from only happened to him. Thus the only person that mattered to him was he himself. That is why he greedily ate and looked after himself because he knew that there is no one to depend on except for himself. He had his moments with Blue, a man whom he saw as a parent and had pleasurable times with. According to Fanon in his chapter six "the Negro and psychopathology" from *Black Skin White Masks* it is stated, "The anima of the Antillean Negro is almost always a white woman. In the same way, the animus of the Antilleans is always a white man" (148). This is why Cholly imagined him in the role of a strong devil not Jesus because of a lack of self-esteem for himself and his community. That is why Cholly could only imagine Jesus in the forlorn and pitiful figure of a White man, not as a Black man. The representation of anything good doesn't start with imaging a Black man but a White one and this is something Cholly can't get rid of in his mind even though he has had a bad experience with the White man in the case of his sexuality. Thus he is forced to cultivate self-loathing and disgust for himself and the Black people as he can't seem to put his anger in the White man, because he knows he can't avenge himself for all the wrong doings and discriminations of the White man, physically, mentally and financially he feels weak.

He finds solace in concealment and darkness because he feels accepted by them and he also feels they give him a platform to release his aggression. He felt protected in the Ocmulgee

River where in the darkness he could wash himself. He felt liberated in releasing his aggression when he beat women or made love to them or the time he killed three white men, being the lonely child whose feelings and opinions were never heard either at the presence or absence of his aunt. To him violence was the only way to release built up aggression and his thoughts within, which is why he behaved with his family and others the same way. He felt financially helpless and deprived of the sense of joy when the couch he bought turned out to be torn. The furniture of his home lacked beauty and importance just like him and his family in societal platform, yet they believed themselves to be ugly more than the society thought them to be. But the society nonetheless expressed their disapproval of the Breedlove family as ugly, making a rhizomatic connection with the collective state of feeling and thought of the society which is negative of the Breedlove with the multiplicity or state of feeling of social isolation and mental annihilation of the Breedlove family and has made them feel even uglier psychologically. The Breedlove family's mental annihilation also came from being poor financially. The lack of ownership and joy they felt in buying low cost and faulty furniture spread in them. The furniture represented the gloom and financial ability of the Breedlove family and those like them, thus their frustration they showed on the furniture. They were not connected with the things they bought, their joy was deprived because they couldn't revel in the presence of their furniture. This sense of numbing indifference they passed on to their taste of things and thus their furniture represented their feelings and thoughts. This is why the furniture remained furtive, in the background with no attachment from their owners and ultimately their owners having zero memories with them.

This is also a rhizomatic connection where the financial frustration of Cholly as a multiplicity is transferred onto the couch where the couch with its crumpled and invisible identity connects back as a multiplicity with its owner Cholly. The fights Cholly has with Pauline where

she connects with her multiplicity of subjective frustration and disgust, within it Cholly feels numb and trapped. To him he is trapped in an eternal scenario where the results are same despite the variety and intensity of feelings. He doesn't feel stimulated enough to function in life because no one really stirs any emotion in him anymore. This has happened especially in the breakdown of his marriage with Pauline where he used to feel good, according to him something changed that made Pauline despise him and make the atmosphere poisonous by triggering fights and finding out flaws. The irony here is that due to his upbringing Cholly never bothered about what others thought and felt, he was always preoccupied in fulfilling his mental and physical needs as he felt no one was there for him. Thus this inaction in being curious led to his lack of realization about being empathetic and considerate towards others and his wife; that's why he shocked when he saw Pauline suddenly change and become vicious. Due to this lack of curiosity he also lacked stimulation that made him feel numb inside. This lack of stimulation also stemmed from him being condemned by his wife and thought of by his society as useless and characterless. Here also the collective feeling of the society about Cholly connected as a multiplicity with his state or multiplicity of numbness which led him to respond violently in his fights with Pauline, creating an uninhabitable atmosphere for their children. Together in a rhizomatic connection, the fights that happened as a result of the connection of the multiplicities of Cholly and Pauline connected further in Pecola, who then felt a strong urge to disappear and made that possible in her mind through imagination yet the imagination still let her down as she couldn't disappear her eyes, the eyes that saw every negativity for which she wanted to turn them blue because making them blue would change her negative vision of the world. Cholly's lack of stimulus also ultimately helped in his violation of his daughter Pecola, for whom his repressed multitude of feelings arose when he was drunk. If the idea of 'projective identification' is taken from Rasmussen and Salhani's article, "A

Contemporary Kleinian Contribution to Understanding Racism” where it is said that the person in projective identification projects the bad qualities of his ego and personality onto the other person and claims the other person as bearer of those qualities. A split of the ego occurs and the individual refusing to break apart from the bad part of his ego fuses with the other i.e. the individual tries to fix that bad side of the other since he perceives it to be present in the other whereas in reality the bad side is present in him (497-498).

Thus Cholly projected his feelings in his state of low inhibition on Pecola where he assumes that she wanted to be touched and loved with affection, making him touch Pecola sexually. He assumed Pecola wanted the affection in the form of the sexual touch which in fact he wanted to give her because of the range of feelings that he had for her; first looking at her he felt angry that she would want to love someone like him, then he felt guilt with a sense of helplessness because he couldn't be the father that she needed and finally he felt pity for her by looking at her state and thus wanted to give something to her that would make her happy. Since he didn't know the proper expressions of love and affection due to its lack in his life he expressed his love and affection for Pecola through the way he knew best, sexually. His feelings for his daughter were multiplicities that differed in their intensity and variety which made a connection with the multiplicity or feeling of shock and terror of Pecola. This is a negative rhizomatic connection that operated under the effects of racial and social discrimination the Breedlove family tasted in their society.

Racism is subject to social and historical conditions that automatically make it a hierarchical problem externally, a fact that goes against the idea of Deleuze and Guattari's rhizome as they expect rhizomatic connections to bear new results which are completely free of social, historical and economic facts. When we will look at the external effects of racism we will obviously find a hierarchy that is dependent upon external conditions like society, history and

economy. But if we look closer at the psychological manifestations of racism in the mind we will find both the causes of racism externally and internally. We will also find new ways of derogatory thoughts and racial perceptions that delved in the unconscious mind which according to Deleuze and Guattari forms new ways of oppression no matter how subtle or invisible to the naked eye. Racism isn't rhizomatic in the obvious way, it is of rhizomatic nature in its psychological manifestations that constantly changes because of convergence of multiple thoughts and feelings. In its changes it gathers new weapons like microaggression, projection, projective identification, defensive othering and schizoid paranoid stage. These terms and their uses in asserting racist values are well elucidated in Rasmussen and Salhani's article, "A Contemporary Kleinian Contribution to Understanding Racism". From a psychological point of view racism fulfills the criteria of rhizomatic nature of connection that consists of multiplicities of different feelings and thoughts that are negative. Hence the rhizomatic pattern of racism is negative.

Although negative these mental thoughts and emotions are nomadic because they give birth to new negative racist thoughts that emanate from instinct and momentary feelings regardless of any outside factor or any source. This can be said that in order to survive human beings categorize things and ideas. A similar process works in case of racial discrimination but that the process is wrong can only be known through analysis and open-minded observation of those who are labelled as violent and barbaric. Basically the unconscious mind of human beings contently interprets reality on the basis of instant feelings and momentary thoughts. This gave rise to racial discrimination of the Blacks, discriminations that had no authenticity based on analysis. In this way the creation and propagation of racist values is rhizomatic for it brings newness, it traverses in people's minds freshly without any moral and analytical external influence. Also psychological manifestations of racism forms into action many times for the person bearing these values in order

to survive because he/she knows that without that negative connotation they wouldn't be glorified. Thus the racist patterns of the Bluest eye exists in reality regardless of time or space, for the validation of the White self, it becomes necessary to invalidate the Black other. This has been done to Pecola and her close ones in a rhizomatic pattern regardless of the time they lived in.

Chapter 6: Patterns of Deterritorialization and Reterritorialization

The novel is filled with ruptures of negative deterritorialization and reterritorializations. With the misanthrope Soap Head church it was negative deterritorialization where he used Pecola by filling her mind with pseudo-solutions for her problems by further using her for his own gain. The ultimate line of flight was caused when Pecola's father injected his sexuality on his daughter under the thought of elevating her melancholy. Also one pure example of Reterritorialization is Soaphead Church. His family is an entire assemblage that consists of multiplicities that conform to racial thoughts and behaviour. Soaphead church's upbringing allowed him to revel in his misanthropy which made him get attached to things humans touched. He loathed any kind of knowledge that wouldn't conform to his beliefs as he was strictly taught from his family line which consisted biracial relations of never to forget the nobility injected in his genes, a thought his mother implanted on him just like Geraldine did on Louis. Negative deterritorialization occurred first in his mind when he was introduced with the concept of his genes being cleaned under the presence of white nobility. From then on he has sold this feature combined with intellectualism he earned from long study hours due to his misanthropy. Thus he could never get to the truth of things and remained as a fake intellect that convinced people with his words. The teachings he earned from his childhood from the negative deterritorialization achieved from his mother he tried to apply it

in all aspects of his life, including his conjugal life. He exercised and reterritorialized intellectual gloom and joylessness with his wife who left him because she was unconvinced of his dull and lifeless ways of life. Even after being a misanthrope he craved sexual affection which through the idea of Freud's 'polymorphous perversity' he engaged in attaining pleasure from little girls. His perverse pleasure he achieved from reterritorializing his sexual desires on little girls by deceiving them with gifts. He doesn't express his remorse in this act in which he claims he hasn't violated a fully grown body, according to him he reveled in the innocence and purity of the little girls. So when he met Pecola he just found another person to deceive and implant his deceptive thoughts on. He convinced her that she would get blue eyes in order to fulfill his selfish motive of killing the dog. In a way he made Pecola deterritorialize as her faith changed, she ruptured from her constant state of gloom into happiness that came with madness as she thought she has finally attained blue eyes because Soaphead confirmed her she would get blue eyes if she obeyed him. Soaphead church also reterritorialized his feeling on God by writing him a letter, stating that nothing can change the difference between ugliness and beauty which makes God's creation flawed as He doesn't show mercy where appropriate according to Soaphead Church (Morrison 176-182). This is also a release of his aggression and anger on God.

Also Cholly completely deterritorializes his thoughts and feelings on Pecola when he violated her. The sexual violation shatters the relationship Cholly shared with her daughter and in its place gave birth to abuse that left scars on Pecola's mind and existence, because of this society looked down upon her, even her mother couldn't gaze into her daughter. Her friends Claudia and Frieda restricted themselves from her because they couldn't help her and found her vulnerable made by the society to the point where she was driven mad. Cholly also deterritorialized when he got rejected by his father as his feeling of affection for him got ruptured and anger and

disappointment took its place. He also deterritorialized in his sexual moment with Darlene where instead of transferring anger on the White folks he imposed it on Darlene because she made him feel sexual desires for which he thinks he got caught.

Pauline deterritorializes or creates a rupture on the plane of consistency when she equates virtues with physical beauty and judges her family and people around her based on that. Before her encounter with movies Pauline led life according to the way she felt. But after experiencing social isolation as an immigrant and social condemnation on her ways of being forced her to completely and negatively deterritorialize from her past self and through the rupturing of her personality become a person who is accepted by the society. From then on she continued to reterritorialize Christian and civil White values in her family that separated her from them through coldness and hostility. She also reterritorialized her actions in gaining power in her sexual relation with Cholly. Cholly also reterritorialized, in a way where he repeated his indifferent and violent behavior in his family through his fights with Pauline. Geraldine continuously reterritorialized in her son White values and the lesson of never to forget being civil and proper in order to get rid of his funkiness. Junior reterritorialized his violence on Black children which expressed his aggression that sprung from lack of affection from his mother and isolation. Geraldine also reterritorialized her beliefs of being neat through managing her household affairs which she made into her own little nest instead of a happy abode for her family. Throughout the novel negative deterritorializations take place that makes the characters feel, act and be worse than their previous self; eventually pulling them towards reterritorializations of the same bad thoughts and values that they got caught in because of their negative deterritorializations. This adds new dimensions in racial oppression and discrimination psychologically and physically.

An effort of deterritorializing revolution is to get rid of similar former bureaucratic patterns. In fact link dipoles that connect two or more hierarchies seem to only reterritorialize hierarchical elements in different combinations or context such as a mixture of colonial rule with that of local or native rule present in former colonized now independent countries. Similarly in case of racism link dipoles often work in joining two or more hierarchies that produces a new combination of asserting racial oppression like the behavior of Pauline's previous mistress, who asserted her class dominance on Pauline and refused to give her salary under the guise of 'caring for her' when in fact she was racially discriminating Pauline and her husband for their apparent derogatory behavior for which she caused financial distress to Pauline by refusing to give her salary. Under the guise of caring she mixed both class hierarchy and racial discrimination into a scombination that pushed Pauline into financial distress.

Chapter 7: Solution of the Hierarchical vs. Rhizomatic Dilemma

It is often imposed that racism is hierarchical and thus its mental effects are just parts that have originated from the structural level of discrimination faced by a particular race or ethnic group. An emphasis on solving racial problems strictly at the hierarchical level though legal steps means that the psychological effects in the mind for racial discrimination and segregation is being overlooked. Such psychological problems often occur in the form of microaggressions as suggested in Rasmussen and Salhani's article, "A Contemporary Kleinian Contribution to Understanding Racism" where it is stated that the psychological attacks on one's race is inflicted not openly with extreme comments rather it is done through small gestures and sarcastic comments that release as small aggressions of racial attitudes (501-505). Thus in order to determine the cause and exact nature of racism that emanated from racial attitude it is important to delve deep and look

into racism from a rhizomatic point of view, which will explain the process of propagation of racial thoughts, perceptions and attitudes within people better.

Upon examination it is seen that racial perceptions are prone to happen in the human mind because the cerebral way of thinking follows some structural processes of thinking, analyzing and feeling that is not perfect. If we give in to instant emotions and biased perceptions based on instincts then there will come a time when racial segregation can be applied to every race. Thus it can be seen that problems of racial segregation including other problems reoccur in time because people fail to use their analytical thought in the racial attitudes they perceive within moments of observation. An open mind can only be possible if through proper analytical observation the ingrained biased perceptions regarding racial segregation and discrimination are broken within the self. For discrimination comes from several subjects and if they are able to open their minds and judge analytically only then they will be able to free themselves of the grasp of biased perceptions and their own instinctual tendencies in putting blame on the oppressed race. If an analytical ability is not exercised then there will arrive certain types of people who will propagate racial segregation and cause racial violence. These people will then impose social restrictions based on invalid racist biases that will cause the structure of the society to mold into racist demands.

This will create a larger problem where the psychological existence of racist ideas and beliefs will enter into the social arena where these innate beliefs will be external. Based on such external racial discriminations some societies will claim to be more modern than others by imposing the fact that there is no racism in their society, a fact that will again overlook the psychological manifestations of racism within people that resides as an eternal weakness. Based on external expressions of racism there will be a claim of a golden time when racism didn't exist and wrong policies will be applied to the hierarchical system that will tend to go back to a golden

unified time when everything used to be fine, citing humans of that time as perfect and impervious to any vulnerabilities like being convinced of racial biases and perceptions. This fact will again overlook the process of psychological manifestation of racial attitude in human beings and thus humanity will fall trap in a cycle where they will never get rid of their racist attitudes and thoughts. Thus it is very important to know that racial biases aren't bound to time, nor are they related to any particular subject. These biases are always prevalent within us where it becomes necessary through individual investigation to figure them out and correct oneself.

Chapter 8: Conclusion

The emphasis is on observing racism through the view of rhizome to find out the psychological manifestations and the causes of spread of racism which will prove the rhizomatic approach as a better tool than external hierarchical observations. The rhizomatic approach towards dissecting racism will not examine the external causes, reasons and effects of racism rather it will explore the internal causes and effects of racism in the human mind.

This is done through examining Morrison's novel *The Bluest Eye* where it is shown that several characters including the protagonist Pecola's inner thought processes can be described and explained with the help of tools of the rhizome like multiplicities, deterritorialization, reterritorialization and assemblage. Each of the main character's mindset has been looked into through analyzing their parental background and the effects it showed on their life as well as the changes of their personal state which got influenced from their past life as well as their present situations. Their feelings were proven to connect with each other in a rhizome, a vast network of connection thus took place within a plane of consistency where there were moments of convergence of personalities as well as surprising divergence from normal expectations. All this

has happened in the huge assemblage that can be called the novel where connections of multiplicities, transactions of feelings, realizations and repetitions of behavior occurred. These were then also explained from different viewpoints of psychology, sociology and reality to make the cause of racist ideas and their process of spreading make sense. At the end the solution is self-awareness, an analytical mind that will provide its own release from wrong perceptions thus enabling one to reach towards the solutions to eradicating racist values more.

The aim of this research paper is in finding out the psychological barriers towards a healthy behavior of racial inclusivity, equality and diversity. It is believed that through further research on the psychological impacts of racism will bring a change in the society's way of thinking where policies will be taken that will examine the nature and tendencies of human behavior analytically in order to reach at a rational decision and process of eradicating racial beliefs.

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