



EXPLORING IDENTITY AND RACE APPRECIATION IN BRIT BENNETT'S *THE VANISHING HALF*: A CRITICAL RACE STUDY

Rabia Saleem

rabiaahmad439@gmail.com

MPhil English Literature, Department of English language and literature, Riphah International University, Faisalabad, Punjab, Pakistan.

Samina Yasmin

Samina.yasmin@ue.edu.pk

Lecturer, Department of English, University of Education Lahore (Faisalabad Campus), Punjab, Pakistan.

Sumaira Yasmeen

Sumairaali153@gmail.com

MPhil English Literature, Riphah International University, Lahore, Punjab, Pakistan.

Lecturer at Govt. Graduate College Women Jhang Sadar, Punjab, Pakistan.

Abstract

This study examines how race appreciation, identity, and symbolism are intricately related in Brit Bennett's *The Vanishing Half* (2020). This study uses Frantz Fanon's *Black Skin, White Masks* (1952) as a lens through which to examine the psychological impacts of racism and the pursuit of whiteness as an ideal. When closely examined, the novel's exploration of ethnic identity crises, racial injustice, and the complexities of American identity reveals the tensions between white dominance and black agency. Through the journey of Stella, this study investigates the ways in which systemic racism impacts people's identities and experiences. In the conclusion, this study offers a thorough understanding of the connections between identity, symbols, and racial appreciation, shedding light on the hidden pathways that underlie the American experience.

Keywords: *Ethnic Identity Crisis, Identity, Race Appreciation, Racial Injustice, Symbolism.*

Corresponding Author: Rabia Saleem (MPhil Scholar English Literature, Riphah International University, Faisalabad, Punjab, Pakistan). Email: rabiaahmad439@gmail.com

1. Introduction

Investigating racial appreciation, identity, and symbolism is a multifaceted and intricate process that requires an advanced understanding of the intricate relationships among these ideas. Fundamentally, a variety of factors, including social environment, history, and culture, all have an effect on how individuals perceive themselves and their place in society. Additionally, symbolism is crucial in identity formation because various symbols, images, and icons can evoke powerful emotions and connections that either reinforce or defy dominant social norms. An essential component of this inquiry is racial appreciation, which comprises acknowledging the historical and systemic injustices that have contributed to the persistence of racial disparities while also valuing the diversity of human experiences and cultures.

The novel skillfully examines racial, identity, and symbolic concerns via the intertwined lives of identical twins Desiree and Stella Vignes. Raised in Mallard, a small, light-skinned hamlet in Louisiana, the twins ultimately choose to go in different directions: one embraces her Black heritage, while the other passes for white. Stella's choice to pass for white allows her to enjoy social advantages, but it also makes her hide her true identity, which leads to loneliness and anxiety in her life. Desiree, on the other hand, displays her connection to her roots and the community's obsession with colorism by bringing her dark-skinned child back to Mallard. It illustrates how identity is malleable and socially formed, shaped by societal standards as well as personal experiences. The town of Mallard, which represents the deeply embedded colorism that controls its citizens' lives, appears frequently throughout the narrative. The twins' different experiences serve as a metaphor for the wider racial tensions in America as well as the privileges and alienation that come with abandoning one's roots. In his literature, Bennett recognizes the complexities of colorism and race, emphasizing the profound impact that racial prejudice has on the individual as well as their children. The novel also highlights the emotional and psychological toll that racial discrimination takes on the twins and their children.

Ultimately, through its thought-provoking analysis of these intersections, "The Vanishing Half" gives readers a deeper understanding of the enduring effects of race, identity, and social norms. The complexity and mobility of identity—particularly racial identity—are the primary themes of the book. Through the contrasting paths of identical twin sisters Desiree and Stella Vignes, Brit Bennett examines the immense consequences of passing as a different race, the perks and isolation it may bring, and the never-ending quest for self-acceptance. It draws attention to the enduring impacts of racial discrimination as well as the nuanced processes by which identity is constructed and negotiated in a racially divided society. Desiree and Stella's decisions and experiences are greatly impacted by their race and sense of identity. Desiree's Black heritage and the Mallard community are very vital to her. Her decision to return to Mallard with her dark-skinned daughter demonstrates her acceptance of her heritage and defiance of social norms that favor lighter complexion. Desiree must accept her history and confront its challenges in order to overcome prejudice and the challenges of raising a girl who is blatantly different in a town that values levity. Stella's life, however, takes a dramatic turn when she chooses to pass for white. Her decision gives her access to society perks, but she also feels cut off from who she really is and is constantly terrified of being discovered. Stella's choice to conceal her heritage creates a complicated connection with race as she navigates the world with the advantages of passing while internally grappling with her racial identity and the consequences of her decisions on her family and herself. The novel's overarching themes—the intricacy and fluidity of identity, as well as the widespread impacts of colorism and racial discrimination—are reflected in the lives of both sisters. People manage their identities in a variety of ways in a racially divided society, and their diverse experiences show the continuous struggle for self-acceptance.

Bennett's "The Vanishing Half" uses a third-person omniscient narrative to explore the thoughts and experiences of several characters. The main observers in the narrative are Jude and Kennedy, the daughters of twin sisters Desiree and Stella Vignes. Desiree and Stella make conflicting choices that advance the plot and explore racial, identity, and social expectations; one embraces her Black heritage, while the other passes for white. The

experiences of their daughters help to further highlight the complexity of race and identity, as Jude struggles with the challenges of being dark-skinned in a racist society and Kennedy struggles with disclosing her true racial background.

American novelist Brit Bennett is renowned for her compelling and thought-provoking works. Born and raised in Southern California, she earned a bachelor's degree in English from Stanford University and then went on to earn an MFA in fiction at the University of Michigan. With her first book, "The Mothers," which was both a New York Times bestseller and critically acclaimed, Bennett rose to prominence in contemporary fiction. Many admired her second book, "The Vanishing Half," which became a New York Times bestseller after being selected for the Good Morning America Book Club. Bennett frequently examines race, identity, and social expectations in her writing, and her articles and essays have been published in esteemed magazines like The Paris Review, Jezebel, and The New Yorker. Bennett's work consistently explores and illuminates the complexities of the human condition.

1.1. Research objectives

- To analyze the twin sisters Desiree and Stella Vignes' differing life decisions in order to investigate how identity is created and destroyed.
- To determine the symbolic element Brit Bennett, use to express racial, ethnic, and social expectations.
- To evaluate how decisions about racial identification affect Desiree and Stella's descendants throughout generations.

1.2. Research questions

1. How does Brit Bennett use Stella Vignes and Desiree to illustrate the formation and mobility of identity?
2. What effects does colorism have on the Mallard community and its characters, and what are the wider ramifications of this representation?
3. What emotional and psychological effects does passing as white have on Stella, and how does it impact her marriage and daughter's relationships?

2. Literature review

American behavior toward Native Americans is referred to as "racism" (Howard, 2016). "Racism" was a term used in the first half of the 20th century. Ruth Benedict's 1945 book *Race and Racism* and Edmund Soper's 1947 book *Racism: A World Issue* was the first to use the word (Barot & Bird, 2001). In both volumes, the word "racism" was used to characterize the animosity that emerged from overt racial distinctions in global society. Aside from "prejudice," "racism" emerged as the most frequently used term or phrase in the US to describe "social strife" in the later 20th century (Bowser, 2017). Identity complexity and race are closely related, influencing how individuals see themselves and are perceived by others. Race has been used as a social construct to define and oppress specific groups, leading to internalized racism and identity fragmentation (Fanon, 1952). Diverse experiences of privilege and marginalization are produced by the intersection of race, culture, class, and other social factors in defining identity (Crenshaw, 1989). According to Butler (1990), identity is performative, emphasizing how individuals express and negotiate their racial identities, often striking a balance between social expectations and authenticity. Understanding the intricate relationships between race and identity is ultimately crucial to eradicating systematic racism and promoting social justice.

The concept of passing further blurs the lines between race and identity when people of marginalized groups integrate into dominant cultures, often at the expense of their genuine identities. The phenomenon is explored in Brit Bennett's *The Vanishing Half* and highlights the tension between racial identification, cultural belonging, and social mobility. The act of passing raises important questions, including the performative nature of identity, the politics of racial authenticity, and the consequences of internalized racism. Scholars like Bell Hooks (1992) and Eduardo Bonilla-Silva (2010) contend that developing a nuanced criticism of systemic racism and promoting social justice require an understanding of the complexities of racial identity and passing.

The "interest convergence" theory of Derrick Bell argues that improvements in racial justice are often the result of compromises that benefit both white and black

Americans. In "Brown v. Board of Education and the Interest-Convergence Dilemma," Bell states that "the interest of blacks in achieving racial equality will be accommodated only if it converges with the interests of whites" (Bell, 1980, p. 522). This implies that white elites will only back racial justice when it benefits them personally. White elites are only willing to accept compromises that are necessary to maintain their privilege and power, which hinders the advancement of racial justice. Black leaders and groups are also co-opted as a result of interest convergence because they participate in the process of accommodation and compromise (Bell, 1980, p. 528). Bell argues that the Supreme Court's decision in Brown v. Board of Education was motivated more by a desire to maintain American reputation in the Cold War than by a genuine commitment to racial equality. Interest convergence highlights the complex and often contradictory nature of racial justice gains, arguing that significant change is necessary to achieve genuine racial equality.

Kimberlé Crenshaw's writings provide a vital basis for understanding the complex and interconnected nature of marginalization and oppression. In her article "Demarginalizing the Intersection of Race and Sex," Crenshaw argues that traditional feminist and antiracist approaches usually ignore the experiences of Black women, who simultaneously face sexism and racism (Crenshaw, 1989, p. 140). In order to describe how different forms of oppression interact and overlap to produce unique experiences of marginalization, Crenshaw introduces the concept of "intersectionality". (1989, p. 143) Crenshaw emphasizes that understanding how power generates inequality is the essence of intersectionality, which goes beyond just merging many identities. She continues "Both the structural and representational dimensions of intersectionality are crucial for a full understanding of how oppression operates."

Morrison Toni (1970) racial injustice and the search for cultural identity are two topics covered in *The Bluest Eyes*. Morrison is from Ohio. After graduating from Harvard, she accepted an assistant professorship at Princeton. She has written a number of plays, essays, and novels and is also a well-known educator. For his outstanding contributions to the field, Morrison received the Nobel Prize in Literature in 1993 and 1988. The protagonist of *The Bluest Eye* is Pecola Breedlove, who was adopted by the Mac Teer

family. Pecola, like Tangy Mae, is constantly reminded of something by her family and environment (Morrison, 1970).

The story also centers on African-Americans' plight within the context of the white Anglo-Protestant community. The story takes place in the town of Lorian, which is rife with racial injustice and identity issues. People in this city often gather in isolated neighborhoods. Both white and black Americans are affected by racial segregation in the US, which also makes ethnic identification problems worse. The characters in *The Bluest Eye* demonstrate racism and intolerance in white society by their animosity toward Black people. Pecola's statement that "Nobody loves the head of dandelion since there are so many and powerful" (Morrison, 1970, p. 45) is among the best illustrations of this bias.

Like Alice, Bennett played a significant role in the civil rights movement's academic community. The problems Black people in rural Georgia faced in the 1930s are examined in *The Color Purple*. Generally speaking, the work depicts the overtly male-dominated hierarchy that ruled American society at the time. The book's main character, Celie, is a black lady who has witnessed sexism directly since she was a young child and is a popular debate starter. Women in Georgia are treated as possessions. It was common for Celie to comfort herself when she felt unwanted and unloved by telling herself that her body was just like that of a tree or a piece of wood. Numerous instances of black women being called "girls" are indicative of enduring racism (Alice, 1982).

3. Frame work

Fanon's "Black Skin, White Masks" (1952) explores the psychological effects of racism on Black people. Fanon describes the experience of being Black in a predominantly white world as one of displacement and bewilderment. Fanon (1952) calls this feeling "the fact of blackness" (p. 109). Black people experience alienation and division as a result of having to negotiate a world that is dominated by white rules and values. Fanon argues that the process of colonization and enslavement led to the internalization of racist ideas and the adoption of white cultural norms. This has resulted in a loss of cultural identity and a feeling of inferiority. Fanon also argues that Black people need to wear a "white mask" in

order to function in the white world. (Fanon, 1952, p. 21) However, the psychological cost of mask wearing is substantial, leading to feelings of uncertainty, anxiety, and bewilderment (Fanon, 1952, p. 120). According to Fanon, the only way for Black people to overcome this feeling of bewilderment is through a process of self-discovery and cultural heritage reclaiming. Regaining their cultural identity can help Black people begin to heal from the psychological damage racism has caused. One of Fanon's most powerful critiques of colonialism and its effects on colonized peoples is "The Wretched of the Earth" (1961). Fanon argues that colonialism is an oppressive system that is based on exploiting and dehumanizing colonized peoples. He contends that colonialism creates a comparison between the colonizer and the colonized, portraying the colonizer as civilized and the colonized as barbarous. This binary opposition is maintained by violence, intimidation, and cultural suppression, which ultimately causes the colonized to internalize inferiority. Fanon further argues that colonialism is a system of economic exploitation whereby the colonizer obtains resources and labor from the colonized, leading to inequality, poverty, and underdevelopment.

He believes that the only way for colonized peoples to overturn this repressive system is for the lumpenproletariat, or the most marginalized and oppressed elements in society, to lead a bloody revolution. Fanon argues that a significant change in the colonial people's consciousness must follow this revolution in order for them to reject internalized inferiority and embrace a new identity rooted on their culture and history. He also argues that the creation of a new national culture is essential to the creation of a new humanity, underscoring the importance of national identity and culture in the struggle against colonialism. In the end, Fanon's works are a rallying cry for colonized peoples to rise up against their oppressors and create a new world free from colonialism and injustice. Fanon's work highlights the need of violence and revolution, challenging traditional notions of passive resistance and emphasizing the need for extreme action in the face of injustice. By encouraging colonized peoples to reject the dominant colonial culture and embrace a new one based on their own experiences and history, Fanon's writings also highlight the importance of decolonizing the mind (Fanon, 1961, p. 210). In order to

embrace a new identity based on their history and culture, the colonized must experience a fundamental shift in consciousness as part of this decolonization process.

4. Hooks critique on racism

Bell Hooks challenges essentialism on the grounds that it can lead to stereotyping and reinforce dominant ideas. "Essentialism is a concept that suggests that there is a core or essence to a particular identity or group," according to Hooks' book "Yearning: Race, Gender, and Cultural Politics" (Hooks, 1990, p. 28). She emphasizes that this approach may be detrimental since it fails to recognize the nuances and complexity of individual experiences. Essentialism, according to Hooks, can lead to the erasure of individual diversity within a group and the imposition of a single, monolithic identity. Hooks challenges essentialism and emphasizes the diversity and complexity of individual experiences in an effort to promote a more nuanced understanding of identity. Hooks also emphasizes the importance of intersectionality, considering the ways in which different identities—like sexual orientation, gender, race, and class—intersect to understand the effects of oppression on people. Hooks says in "Talking Back: Thinking Feminist, Thinking Black" the "we must consider how these systems of oppression intersect and overlap in order to understand the intersections of racism and sexism" (hooks, 1989, p.22). She draws attention to the fact that a one-dimensional model of identification cannot fully capture the range of oppressive experiences that can arise from these intersections.

Hooks also argues that racial injustice and white supremacy are maintained by an oppressive system. As Hooks explains in "Black Looks: Race and Representation," "White supremacy is a system of oppression that is based on the belief in the inherent superiority of white people" (Hooks, 1992, p. 12). She emphasizes how this oppressive system is maintained through a variety of mechanisms, including the representation of people of color in the media, the educational system, and the criminal justice system. According to Hooks, these structures uphold negative stereotypes and racial supremacy. Hooks opposes white supremacist ideology in an effort to build a more equitable and just society. "Killing Rage: Ending Racism" by Hooks (1995) describes "internalized racism as a process by

which individuals internalize the negative messages and stereotypes about their own group" (Hooks, 1995, p. 136). This process can lead to a variety of negative consequences, including low self-esteem, self-doubt, and a lack of confidence, she says. Similarly, Hooks argues that internalized racism can lead to a lack of solidarity among people of color because individuals may internalize negative messages about their own group and begin to feel inferior. Through his focus on the effects of internalized racism on individuals, Hooks hopes to promote a more nuanced understanding of the mechanics of racism.

Hooks emphasizes how important it is to combat racism and promote anti-racist conduct, particularly in educational settings. Hooks, author of "Teaching to Transgress: Education as the Practice of Freedom," asserts that "education can be a powerful tool for social change, but it must be grounded in an anti-racist and feminist perspective" (Hooks, 1994, p. 30). According to her, teachers could be extremely important in challenging popular beliefs and promoting anti-racist initiatives. According to Hooks, this necessitates a commitment to creating equitable and welcoming learning environments where children from diverse origins can feel valued and respected. Hooks aspires to empower students to combat racism and promote social justice by promoting anti-racist teaching practices.

5. Discussion and analysis

5.1. Exploration of identity

Culture, history, and experience are all woven into the rich tapestry of identity, and each strand shapes the complex patterns of the self. The intricacy of identification is masterfully untangled in this book through the experiences of twin sisters Stella and Desiree, whose lives provide a powerful metaphor for the performative aspect of racial identity. In his analysis of the tensions between racial identity, cultural heritage, and social environment, Bennett emphasizes the ways in which historical and cultural dimensions shape identity. Bennett raises important questions about the extent to which identity is a human choice and the consequences of opting to pass for white through Stella's choices. Fanon claims that racism and colonialism lead to the colonization of identity, when marginalized people lose their cultural identity and sense of self as the dominant culture

imposes its norms and values. He introduces the concept of "splitting" or "double consciousness," which postulates that members of marginalized groups see a gap between their own cultural identity and the dominant culture. Fanon emphasizes how essential it is for oppressed people to define themselves and their identities in order to achieve empowerment and liberty.

The twin sisters Stella and Desiree in "The Vanishing Half" become irrevocably altered by the social norms that govern their surroundings in the intricate dance of identity where social, cultural, and ethnic expectations meet. Despite having a lighter skin tone than their father, who is also African American, their mother is also African American. In addition to attending school with children from diverse racial and ethnic backgrounds, the twins have a close bond with a blonde girl who serves as a contrast to their own experiences. Between the expectations society has of them and the realities of their ethnic identities, Stella and Desiree are a person. Concerns regarding the performative aspect of identity and the consequences of adopting specific identification choices are raised by Stella's decision to pass on as white, which irreversibly alters her life and identity. In navigating their complex and often difficult relationships with each other and the outside world, the twins must confront how society's expectations have shaped their perception of themselves and their place in the world. The book raises important questions about the nature of identity, the impact of societal norms on individual lives, and the challenges of juggling several identities in a culture that has a tendency to impose rigid definitions and classifications through their experiences. A careful analysis of the splintered nature of identity results from Stella's struggle to reconcile her old and new selves as she establishes her new white identity. Desiree's experience as a Black woman in a racist culture effectively counters Stella's account by highlighting the ways in which cultural norms and systematic oppression may shape and constrain individual identities. Through the twins' varied experiences, the piece deftly illustrates the complex relationship between identity, power, and belonging, raising significant questions about how our surroundings affect us and how we affect our own identities.

The contrasting trajectories of the fair-skinned Black twins Stella and Desiree underscore the intricacy of identity. Desiree's choice to date "the darkest guy she could find" (Bennett, 2020, p. 9) meant that her child Jude would acquire her father's darker skin. Because of this, Jude becomes the target of racial comments at school. Jude resists the temptation to conform to the expectations of White culture by sacrificing her cultural identity or accent. Stella's own experiences stand in stark contrast to this tenacity. Stella's disappearance less than a year after relocating to New Orleans marks a turning point in her journey. She writes a note to Desiree that reads, "Sorry, honey, but I have had to go my way" in her distinctive careful handwriting (Bennett, 2020, p. 64). This mysterious message hides the enormous transformation Stella undergoes as she actively attempts to pass as White. By concealing her race and origin and boosting her light Black skin tone, Stella tries to fit in with White culture.

Stella's performance of whiteness is a multifaceted and intricate idea. Watching television causes her to acquire a White American accent after marrying a White man. To maintain her painstakingly crafted façade, Stella deliberately avoids discussing her origins, relationships, and family. The work skillfully examines the intricate connections among identity, performance, and belonging through Stella's experience. Stella's decision to disguise herself as White raises significant questions about the nature of identity: Is it a static concept or is it a dynamic one that can perform and change? Because of societal norms and institutional oppression, how do we view ourselves and our place in the world? The narrative emphasizes the tensions between performativity and authenticity, as well as between inclusion and exclusion, as Stella navigates the complexities of her dual existence.

Conversely, Desiree's story is a potent illustration of Black women's fortitude and resiliency in the face of adversity and discrimination. She provides a powerful juxtaposition to Stella's story with her steadfast adherence to her cultural identity and her resolve to raise Jude in a neighborhood that honors and embraces their heritage. The story provides a sophisticated examination of the intricate relationship between identity, power,

and belonging via the entwined experiences of two twin sisters, finally exposing the significant ramifications of our decisions and the several selves we hold.

5.2. Examining the dynamics of Race appreciation

An awareness of race is necessary to advance diversity, equity, and inclusion in our society. The unique histories, traditions, and contributions of different racial groups must be recognized and valued. By embracing a racial appreciation perspective, we can work to subvert repressive systems and promote greater inter-race understanding and empathy. This could lead to more sincere and meaningful relationships as well as a society that is more just and equal. "Killing Rage: Ending Racism" by Hooks (1995) provides a critical analysis of the ways in which institutional racism perpetuates violence and oppression. The development of race appreciation, she argues, is a crucial first step in ending racism since it involves recognizing and valuing the unique experiences, perspectives, and cultural practices of numerous racial and ethnic groups.

Hooks emphasizes how important it is for people to identify and address their own internalized racism, which she defines as the acceptance of racist beliefs and attitudes by members of marginalized groups. By promoting self-awareness and critical thinking, Hooks argues that people can begin to appreciate and acknowledge the diversity among racial and ethnic groups instead of perpetuating prejudice and stereotypes. "Our ability to see and appreciate difference is rooted in our capacity to love and care for one another," Hooks said (Hooks, 1995, p. 20). By appreciating the value and importance of variety, we can work to build a more equitable and just society where each individual is valued and respected. In Bennett's *The Vanishing Half*, race appreciation assumes a nuanced and multifaceted connotation. Through the stories of Stella and Desiree, Bennett deftly illustrates tensions between racial identity, cultural heritage, and social expectations. As Stella struggles with her decision to pass as white, Bennett raises crucial questions about the meaning and erasure of Black culture, highlighting the ways that systemic racism perpetuates the devaluation of Black life. However, Desiree's unwavering commitment to her culture serves as a powerful example of the value of racial appreciation. Bennett's examination of symbols and identity is closely related to her research on racial

appreciation in the vanishing half. Through Stella's character, Bennett highlights how racial identification can both be a cause of oppression and a source of triumph. As a Black woman, Stella experiences discrimination and marginalization, which is why she decides to pass for white. This decision, however, also requires her to forget her cultural heritage and sever her links to her family and family. How hard it is to understand race is powerfully illustrated by this tension between racial identification and societal standards. It offers a perceptive analysis of how important it is to respect race in order to promote more empathy and understanding between individuals of multiple races. Bennett's deft storytelling challenges us to think about how institutional racism perpetuates the worthlessness of Black existence and the need of valuing and loving Black culture.

The *Vanishing Half* by Brit Bennett frequently addresses the idea of race appreciation. Stella, who chooses to pass as white, is a complicated example of the tensions between racial identity, cultural heritage, and social expectations. The terrible decision by Stella to lie to her husband and kid about her race is an illustration of how systemic racism may lead people to reject their own cultural heritage. Stella's fear of being discovered and the knowledge that she has concealed her true identity have haunted her despite her attempts to blend in with white society. On the other hand, Desiree's character illustrates racial appreciation in a powerful way. Despite having experienced emotional and physical abuse, Desiree decides to leave her husband and return to Mallard, her hometown. Because she wants to raise her daughter Jude in a community that values their race, she makes this decision. Desiree's love for her daughter and her commitment to preserving their cultural heritage serve as ideals of racial appreciation. . "A little southern town," Stella explained. "It's not something you're likely to be familiar with." It is the way she always addressed Kennedy." (Bennett, 2020, p. 145)

Stella, on the other hand, can blend in with White society by adopting their traditions and ways of doing things. She has chosen to accept her ethnic and identity characteristics in order to feel secure in her environment. She lies to her spouse and subsequently to her daughter about her race. Stella looks white because to the

characteristics she got from her father, but she is constantly worried that someone from her past will recognize her and learn the truth, upending her and her daughter's lives. Sadly, for Desiree, her husband's mistreatment of her has caused her marriage to disintegrate. After years of Sam's physical abuse, Desiree finally left him: "She had told him about all the ways Sam had abused her: bashing her face against the door, dragging her by the hair across the bathroom floor, backhanding her mouth, his palm coated with lipstick and blood" (Bennett, 2020, p. 96).

Desiree's story is a devastating reminder of how systemic racism can encourage violence and injustice. A powerful example of resilience and resistance, however, is also her decision to return to Mallard after leaving her violent husband. How different Desiree's and Stella's experiences are highlights the complexity and diversity of racial appreciation. Stella's resolve to pass as white is motivated by her desire to escape the prejudice and discrimination she faces as a Black woman, whereas Desiree's commitment to preserving her cultural heritage is motivated by her desire to honor her ancestors and protect her daughter's identity. Bennett uses these figures to emphasize how important it is to understand race in order to promote greater empathy, inclusivity, and understanding in our society.

6. Conclusion

The Vanishing Half provides compelling perspectives on the complex interplay between identity and racial appreciation. The novel shows a drastically altered civilization where people are displaced in large numbers and new identities are created. The literary work's protagonists and antagonists must contend with the difficulties of upholding many identities as they adjust to a new environment. Racial appreciation is viewed as a kind of resistance since it challenges popular narratives and beliefs while also celebrating individuality and diversity.

The book illustrates the potential benefits and drawbacks of the novel's impact on individuals and communities as a result of societal changes. While social instability often leads to displacement and bad experiences, it also offers opportunities for individuals to

form new identities and communities. In Bennett's *The Vanishing Half*, the importance of understanding the complex relationships between race appreciation, symbolism, and identity is shown by this study. Because of its analysis of race, identity, and symbols, *The Vanishing Half* provides a thorough understanding of how systemic racism operates and the importance of promoting greater diversity and equity in our society.

Bennett skillfully illustrates the tensions between racial identity, cultural history, and social expectations in the Stella and Desiree stories. The tale highlights the importance of retaining several identities and adapting to different settings, while also celebrating diversity and individuality. The book also illustrates the impact of social and political upheaval on individuals and communities, emphasizing the need for greater understanding and empathy in our increasingly diverse and complicated world. This research contributes to the body of literature on identity, symbolism, and racial appreciation by critically analyzing how these concepts relate to and impact individuals and communities. The findings of this study have implications for our understanding of the complex relationships among identity, symbols, and racial appreciation and highlight the need for additional research in this area. The study's conclusions emphasize the importance of ongoing critical analysis and comprehension of the causes behind systemic racism, as well as the need for persistent efforts to promote greater equity and inclusivity in our society.

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