

#flo #ret #hw

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## 1 | Bluest eye!

prompt: 1. Discuss internalized racial-self-hatred in relation to one of the characters (Pecola, Claudia, Cholly, Pauline) in The Bluest Eye. How is it manifested and why?

2. What is the role of the whores in the novel? What do they represent? How do they differ from most of the other female characters in the novel and why?
3. Analyze the scene in the novel in which Pecola is talking to her "friend" (193-204).
4. Select your own topic. Please check in with me about it

### 1.1 | idea

a freudian analysis of pecola's inner monologue id, ego, superego

inner monologue of id, and ego

non-italics is the id :: living in fantasy land, talking about desires italics is the ego :: trying to connect to the real world society is the superego :: deciding what is good and what is bad, which has been internalized

"the superego reflects the internalization of cultural rules"

ego: tries to fulfill the desires of the id in a manner bound by reality

### 1.2 | outlinin?

maps to freudian psycholoy

**superego** internalization – 'blue eyes white, blue eyes good'

**id** timeless – "forever and ever"

**ego** mediation – 'are you sure? maybe around here? etc.' + concealment

set within the context of the super-ego

thesis: Pecola's inner dialogue maps directly to Freud's model of mind, consisting of the id, ego, and super-ego

Pecola's inner dialogue – mapping directly to Freud's model of mind – shows the resultant insanity of demonstrates the insanity that results when unachievable internalized societal values

Pecola's inner dialogue – mapping directly to Freud's model of mind – explains the resultant insanity of living in a world where societal values are unachievable.

the id: - impulsive - timeless - instinctual?

is it... insatiable?

- looking into the mirror over and over – impulsive
- talking about forever – timeless

- contradictory – claims of jealousy and beauty of blue eyes, but claims of "nothing much"
- seeking out the need for validation? above, and also, "isn't that funny?" multiple times
- "he should have made them bluer." – insatiable

ordering:

- looking into the mirror over and over – impulsive
- "he should have made them bluer." – insatiable
- talking about forever – timeless
- contradictory – claims of jealousy and beauty of blue eyes, but claims of "nothing much"

Pecola's id, embodied by the non-italicized voice,  
Morrison, Toni. *The Bluest Eye*, Random House, 2007.

### 1.3 | **route bin**

- superego:
  - "the installation of the super-ego can be described as a successful instance of identification with the parental agency," while as development proceeds "the super-ego also takes on the influence of those who have stepped into the place of parents — educators, teachers, people chosen as ideal models" -wiki
  - "the contents which fill it are the same and it becomes the vehicle of tradition and of all the time-resisting judgments of value which have propagated themselves in this manner from generation to generation." - freud
  - "The final system of the mind is the superego, the mental system that reflects the internalization of cultural rules" mainly learned as parents exercise their authority. The superego consists of a set of guidelines, internal standards, and other codes of conduct that regulate and control our behaviors, thoughts, and its fantasies. It acts as a kind of conscience, punishing us when it finds we are doing or thinking something wrong (by producing guilt or other painful feelings) and rewarding us (with feelings of pride or self-congratulation) for living up to ideal standards." <https://archive.org/details/psychology0000scha/page/480/mode/2up?view=theater>
  - "Are they really nice? Yes. Very nice. Just "very nice"? Really, truly, very nice. Really, truly, bluey nice?"
- id:
  - Freud: "contrary impulses exist side by side, without cancelling each other. . . . There is nothing in the id that could be compared with negation . . . nothing in the id which corresponds to the idea of time."
  - "But suppose my eyes aren't blue enough? Blue enough for what? Blue enough for . . . I don't know. Blue enough for something. Blue enough . . . for you!"
- ego:
  - "The sun is too bright. It hurts my eyes. Not mine. I don't even blink. Look. I can look right at the sun. Don't do that. Why not? It doesn't hurt. I don't even have to blink. Well, blink anyway. You make me feel funny, staring at the sun like that." 195

- "attempts to mediate between id and reality, it is often obliged to cloak the (unconscious) commands of the id with its own preconscious rationalizations, to conceal the id's conflicts with reality, to profess...to be taking notice of reality even when the id has remained rigid and unyielding."
- "The ego is that part of the id which has been modified by the direct influence of the external world. ...The ego represents what may be called reason and common sense, in contrast to the id, which contains the passions...in its relation to the id it is like a tug of war, which the ego has to hold in check the id to not let it loose; with the difference, that the teams fought against one other in equality, while the ego was against the much stronger 'id'."

<https://docs.google.com/document/d/1J94H216xcFuj7LqT12R1ZHY0Wvc7z-PSx5zea7x-BDw/edit> ## Writing. fr fr.

{INTRO} - pecola experiences - fracturing identity - look into psychi - mapping - THESIS: Pecola's inner dialogue – mapping directly to Freud's model of mind – explains the resultant insanity of living in a world where societal values are unachievable.

Pecola's inner dialogue operates within a context created by societal values, as explained by Freud's concept of the super-ego. According to Freud, the super-ego acts as the interpreter of reality and thus the definer of internal values. These internal values are sourced from cultural context, creating a "mental system that reflects the internalization of cultural rules" (CITE). Both voices in Pecola's dialogue are shown to operate within the super-ego. The voice of Pecola, shown in non-italics, obsesses over the concept of blue eyes: "they get prettier each time I look at them" she claims, even bringing a mirror outside to continue staring. Conversing with her imaginary friend, she asks: Are they really nice? Yes. *Very nice*. Just "very nice"? *Really, truly, very nice*. Really, truly, bluey nice? (CITE) Through asking if her eyes are "bluey nice," Pecola ties {equates?} blue eyes to the concept of nice – a tie that her imaginary friend also buys into without question. Pecola continues, asking if her supposedly blue eyes are "prettier than Alice-and-Jerry Storybook eyes," referencing a source of the internalized and even institutionalized racism Pecola's super-ego embodies. Societal values of attributes associated with whiteness have been internalized by Pecola's super-ego, creating a world where the values she strives for are only achievable through illusion.

Pecola's primary voice, shown in non-italics, is explained by Freud's model of the id – the part of mind responsible for desire. Being the first part of mind developed, the id is the host of impulse.(CITE?) This impulsive nature of the id is shown by Pecola's incessant glances into her mirror multiple "*times a minute*," because she "just like[s] to look." (CITE) Pecola's id is constantly trying to sate her impulses, the source of which she has no explanation for other than that she "just like[s]" certain things. However, the id, described by Freud as "a cauldron full of seething excitations," is insatiable. (CITE) Despite being overjoyed at getting her supposedly blue eyes, Pecola proclaims that "he [Mr. Soaphead] should have made them bluer." (CITE) Pecola's id is no longer content with simply having blue eyes – instead, hers must be the "the bluest eyes in the whole world." (CITE). The non-italicized voice also believes that her eyes will "last forever," showing another trait of the id: timelessness. According to Freud, there is "nothing in the id which corresponds to the idea of time." (CITE) Moreover, not only are her thoughts and desires timeless, but also contradictory; "contrary impulses" existing "side by side, without canceling each other" is yet another trait of the id. Pecola's internal world is consumed by the supposed glory of blue eyes, yet when the italicized voice asks: "what would I look like with blue eyes?" Pecola's id responds: "nothing much." (CITE). The non-italicized voice in Pecola's dialogue consists of first-order impulsiveness, insatiability, timelessness, and contradictory thoughts – all characteristic attributes of the id. {tie back to thesis?}

ego

- operates in the realm of reality
- keeps the id in check
- seeks to please the id [x]
- resists impulses [x]
- modified by direct influence of the outside world [x]

- sunlight and eyes – modified by direct influence
- *"how many times are you going to look at that thing?"* – resisting impulses
- *"the only one who tells me how pretty they are."* – seeks to please the id?
- *"You're being silly."* *"That's just too bad, isn't it?"* – tried to keep the id in check
- *"Not around here, anyway."* *"So what? You asked for blue eyes. You got blue eyes."* tries to pull back to the realm of reality, even through delusion

ordering - *"the only one who tells me how pretty they are."* – seeks to please the id? - *"how many times are you going to look at that thing?"* – resisting impulses - *"You're being silly."* *"That's just too bad, isn't it?"* – tried to keep the id in check - *"Not around here, anyway."* *"So what? You asked for blue eyes. You got blue eyes."* tries to pull back to the realm of reality, even through delusion - but it fails!

The final actor in Pecola's conversation, shown in italics, represents Pecola's ego – the mediator between the id and the version of reality created by the super-ego. It is the ego's job to attempt to please the id by operating *"between id and reality,"* navigating the balance between satisfaction (often, as well as in this case, illusion) and reality (CITE). The ego, unlike the id, is said to be modified by *"direct influence of the external world,"* an effect evident when Pecola stares at the sun (CITE). *"Ow!"* exclaims Pecola's ego, *"The sun is too bright. It hurts my eyes."* Pecola's id responds, *"Not mine. [...] I can look right at the sun. [...] It doesn't hurt."* Pecola's id is seemingly not directly influenced by the external world, while her ego is. Furthermore, her ego tries to mediate between these two different experiences: *"Well, blink anyway"* the ego requests (CITE). Consistent with Freud's model, Pecola's ego also attempts to please the id — *"you are the only one who tells me how pretty they are"* comments Pecola's id (CITE). Her ego consistently makes comments such as *"that's right,"* *"oh, yes. Much bluer,"* and *"yes, they sure are prejudiced."* (CITE). However, the ego must also balance these affirmations with denunciations — *"you're being silly,"* *"that's just too bad, isn't it?"* — as well as control the id's impulses — *"how many times are you going to look at that [mirror]?"* (CITE).

Pecola's ego attempts to navigate the balance between affirmation of the id and control of it. Her ego consistently makes comments

*"Yes, they sure are prejudiced."* *"That's right."* *"Oh, yes. Much bluer."*

*"Leave me alone! You better leave me alone."*

*"Can't you take a joke? I was only funning."*

*"I don't like to talk about dirty things."*

*"Me neither. Let's talk about something else."*

*"What? What will we talk about?"*

*"Why, your eyes."*

*"Oh, yes. My eyes. My blue eyes. Let me look again."*

*"See how pretty they are."*

*"Yes. They get prettier each time I look at them."*

*"They are the prettiest I've ever seen."*

*"Really?"*

*"Oh, yes."*

Excerpt From: Toni Morrison. *"The Bluest Eye."* Apple Books.