

The Black Woman's Tragic Triad: Morrison's Beloved

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Abstract:

Toni Morrison is one of the African American writers who reflect the difficult situation of black Americans during the era of slavery and even after abolition. She focuses more on the black woman as she is dehumanized and oppressed by the white men, the white women and even by the black men. In her novel 'Beloved', Morrison draws beautiful though painful images of heroism, bravery and resistance that black women demonstrate in front of segregation and prejudice. It is Sethe's story, a mother who kills her baby in order to protect her from having a miserable future, being a slave.

In the light of Viktor Frankl's 'Tragic Triad', the current paper explains the relation between the three poles of the triad 'Death, Pain, Guilt' and the way they meet at Sethe's hiatus. Sethe's reaction is to fly away mentally where she sticks to one single scene where death, pain and guilt intersect. The paper aims at clarifying the link between the triad pillars and Sethe's decision to be covered within her past murder. It also aims at clarifying how she strives to find meaning within her trauma despite the feelings of pain and guilt so that she can remain alive.

Keywords: Viktor Frankl ; Tragic Triad ; Black Women ; Toni Morrison ; Beloved.

I- Introduction :

Americans have always been demonstrating their pride and glory that they succeeded to a large extent in putting an end to racial issues and discrimination in the USA after terrible decades of struggle and resistance. However, from time to time, some incidents and events prove that it is not yet over and that minorities are still treated differently in America. One might say it is simply propaganda, rumors and agitation that is caused by adversaries to draw a negative picture for the first power in the world. However, many current events that are still taking place nowadays prove that racism is still considered as America's most destructive social illness; it is an everlasting epidemic that depends on people's awareness and tolerance either to vanish or to evolve. Many African Americans still go out to manifest and protest against the prejudice exercised on them even in 2020. The violent murder of George Floyd by a white American policeman that leads to a series of manifestations held by both white and black Americans might be taken as an example especially that it was preceded and followed by many other similar attacks and marches. "Black Lives Matter" is the emblem that has frequently been maintained to defend the right of the black American to have a respectful life exactly as any other American citizen.

Despite the tremendous collective and individual attempts to eradicate the remains of racism and oppression, it still needs more understanding of the concept itself. It also needs a reciprocal confidence that not only black Americans want racism to be over, but every single American is requested to relinquish and uproot all what leads to the emotional discomfort to the individuals who are different. The American Government strongly claims that the racial issues

¹ have been overcome a long time ago after the abolition of slavery and the passing of Amendments to assure minorities' basic rights; but in real life there is still a lot to be done before saying that equality is being fundamentally established. The meaning of the racial identity shifts similarly as the boundaries of rights and duties shift according to the countries' policies and the universal conventions that govern the world. The present paper sheds light on the problematic racial issue and it examines the influence of prejudice on the black individuals and their endeavor to find meaning despite the pain and trauma they experience. Morrison's "Beloved" is one of the literary examples in which the writer strives to explain racial variables and the consequences of oppression on individuals and on humanity simultaneously.

Significance

The paper is concerned with the reactions that black Americans exhibit in their fight against oppression. Its crucial intent is to demonstrate that in their search for identity and belonging, African Americans grappled with huge existential questions in order to render their lives meaningful and valuable. Further, one of the paper objectives is to show that the research about black literature is potent precisely because it offers insights into the ways and means that African Americans use to find meaning in their lives in the midst of trauma. Thus, this study is significant because it brings together the two disciplines of literature and philosophy. It is extraordinarily significant to marry literature with philosophy because the product is going to be mysterious, eloquent and attractive. The literature of that kind has always been academically valued and recognized because it was written by great philosophical novelists as J. P. Sartre, Nietzsche, Tolstoy, Albert Camus, S. De Beauvoir and many others. Their main interest is writing novels about existence, death, meaning, God, the absurd and the other various philosophical concepts and thoughts. The major aim is to amplify the choices black Americans make by using major characters in Morrison's novels.

Black people employ a wide range of attitudes, conducts and reactions for the sake of re-integration and making sense of their black identity. They grapple to find answers to their existential questions and to find meaning despite the meaninglessness of life and in spite of the traumatic deteriorated conditions. Finding meaning in life in spite of mortality and death unavoidability is a complicated existential issue that requires sensing the necessity to struggle for survival and to crave for recognition and dignity. The research about black literature has dealt with the subject of meaning making trying most of the time to find out the various measures and responses that African Americans pursue to find the meaning of their lives in the midst of soreness. This paper is significant because it brings together the two disciplines literature and philosophy in an attempt to reflect Viktor Frankl's Logotherapy and his explanation of existential escapism and the tragic triad on an African American protagonist created by the writer Toni Morrison in one of her novels.

Very few studies concerned with the topic of meaning making attempt to draw the link between these philosophical concepts and black literature; this is what makes it important to shed the light on the conduct that the black female goes through to attribute meaning to life and struggle to reach it. Moreover, Toni Morrison's themes, characters and plots have been frequently approached from philosophical perspectives inasmuch as many other black writers' literary products. However, the principle of narrowing the study to focus merely on the way the Tragic Triad is reflected on the protagonist's self-discovery process that Sethe goes through and her spiritual journey to heal herself from the internal pain and guilt in order to reach meaning is extraordinarily valuable. Using Viktor Frankl's perspective to explain Sethe's escapism and her tragedy gives the research an innovative aspect that can be further enhanced with the other fictional characters in black literature.

Method

The paper maintains a qualitative approach to dissect the subject and to connect theoretical notions with the elements of the selected literary work. First, it starts with an ideological foundation about the racial identity in the US between the past and the present in addition to explaining the effects of exploitation, dehumanization and inequality on the existence and value of ethnic minorities. It also examines Morrison's protagonist for the presence or absence of thematic references to salient variables such as survival, coping, modes of creating meaning, trauma and blacks' specific reactions to racism and prejudice. It is an attempt to reflect the way African American writers portray images of struggle and resistance and identify the black identity through literary characters that are fictional but still, not very different from what the real world holds.

Then, the theoretical postulates on which the study is based is Viktor Frankl's Logotherapy that explains how people can create meaning in their lives to be able to resist and stay alive. Because black Americans had been through various severe ordeals and griefs, they responded in different ways, and Frankl's theory of 'Meaning Making' and 'Tragic Triad' decipher the small and complicated components of the main personality.

The paper again aims at demonstrating the different reasons that lead black Americans to be inclined to the existential escapism and be exposed to the impact of their loneliness, alienation and estrangement. The work dives qualitatively into the black feminine context as an attempt to decipher the conducts and attitudes black individuals construct to create and attribute meaning to life for the sake of

survival and recognition. For that reason, the paper is divided into two sections; the first section starts with an introductory part about the shifting variables of the racial identity in the Twenty first Century; it moves then to present the theoretical approach that prepares the foundation for the philosophical explanation of the Meaning Making theory, the Existential Escapism and Viktor Frankl's Tragic Triad. The second part attempts to make the link between Frankl's theoretical principles and the protagonist's demeanors in Morrison's "Beloved".

The present essay concentrates on a fictional character as an attempt to give a hint about real life circumstances and real people; but it does in no way seek generalization. It only aims at reconsidering the black identity motion frame and giving a second clearer sight to the variables that lead the African American individual to alienation and escapism so that it would be avoided by the larger community. People meanwhile are recommended to seek meaning in every single detail of life even within the hardest moments; without meaning, life becomes unbearable and resistance fades away. Men have to seek meaning in spite of the traumatic conditions and pain, in spite of the losing the people they love and the things they love, and also in spite of the complicated feelings of guilt and self-conscience that dig deeply inside each one. Men have to struggle to reach that meaning because it is the most precious variable that keeps them alive, having someone to live for or having something to resist for. The present essay adds to the previous studies made about Meaning Making Theory that it specifies the African American context and illustrates the female reactions and attitudes to get out of the existential quest and the estrangement arena, and enjoy a meaningful life full of achievements and self-satisfaction. The following part explains the influence of the various variables on the boundaries of the minority identity and how much different the Twentieth Century racial identity is from the one of the Twenty first Century.

II- The Shifting Meaning of Racial Identity:

African Americans have been trying to get their complete freedom in the USA for a long period of time and they have succeeded to be partly free, to overcome slavery issues and have better options of education, healthcare and employment. However, there are still many other obstacles they have to remove for the sake of eradicating racial differentiation and constructing the black identity. The shifting meanings of racism pervades that blacks moved from the color-blind category of racial discrimination to a more critical consciousness of their racial identities. They are found in a situation where they can neither stick to the past nor move toward the future. It is because of the lasting damaging impact of many years of oppression that it is difficult to draw a complete portrait without deepening and strengthening the dilemma and contributing in moving further toward the source of trauma, the trap which they avoid being ensnared within again.

It is correct that racism and the exercised oppression of the twentieth century is different from the ones of the twenty first century. In fact, the previous meaning of racism shifts to another level and the situation of the oppressed people improves but it is not perfect yet; it is not the one that Martin Luther King Jr. struggles hard to achieve before he is assassinated. Basic needs and conditions have already been accomplished thanks to the magnificent efforts of black men and women throughout the different revolts and movements.

The critical consciousness, that black Americans acquired then developed from the internalization of racial identity, is strongly tied to the process of socialization and community-related commitments because they have been regarded as groups rather than as individuals. Race has been revealed to surpass the differences of physical traits between the white and the black, the yellow and the brown; it goes beyond the hair texture and the body size, it is social before it is biological. Researchers concluded many years ago that the problem is deeper and not as superficial as it is advertised to the world. It lays in the social construction of the collective identity given to a minority according to social stratification standards that the the larger community imposes.

However, it is due to the restructuring of the world economy, the redistribution of world power and international political repositioning that the conceptualization of race and racial identity changes; it is the law of the strongest. The stereotypical racial identification is replaced by a new multiracial classification and the one race turns to be mixed races. Hybridity is one of the consequences of the new multiracial theorization and the new questionable issue is the hybrid multiracial identity, to which extent the collective term represents and reflects the queries and longing of each integrated race? The 'Ingroup' and 'Outgroup' division is altered and influenced then by the changing variables; and blacks would be

connected to other minority groups only to be insufficiently represented as one of the largest ethnic groups in the USA.

The African American writer Richard Wright assimilates being black to living in jail and he declares in his novel entitled '*Native Son*' that was published in 1940:

Look! We live here and they live there. We black and they white. They got things and we ain't. They do things and we can't. It's just like living in jail. Half the time I feel like I'm on the outside of the world peeping in through a knot-hole in the fence. (Wright, 1940, 28)

The novelist attempts to draw a picture of a black protagonist whose inner struggle and feelings of inferiority force him to kill a white woman and burn the body; it is an exceptional portrait that can in no way be generalized or attributed to other people of the same race but it remains one example, though fictional, of the racial identity of that time. Moreover, the same idea is similarly depicted in the legendary '*Invisible Man*' written by Ralph Ellison around the same time, which is the first half of the Twentieth Century, that emphasizes the importance of the word to transfer the pain, revive the dead, convey the trauma and construct the future. Ellison's deciphering of the concept of invisibility asserts the necessity of dashing away from the darkness to the light of recognition and dignity confirming consequently the importance of writing about it because writing aids the black person to forget and immortalize the trauma; it helps to relieve the burden inasmuch as it universalizes and eternizes the issue.

These writers are dead now but their words that established the foundation of the struggle are still responding to the cries of the segregated people; they come out of the silent world of the dead to interrupt the continuity of the suffering and pat on the shoulders of the humanity to leave the blacks live in peace. Ellison declares:

It would be a great mistake to assume that the dead are absolutely powerless. They are powerless only to give the full answer to the new questions posed for the living by history. But they try! Whenever they hear the imperious cries of the people in a crisis, the dead respond. Right now in this country, with its many national groups, all the old heroes are being called back to life. ... Destruction lies ahead unless things are changed. And things must be changed. And changed by the people. (Ellison, 1952, 238)

For Ellison, the last expression signifies that people had to leap up for change, change that time brings is not willingly welcome; change that he means is the one that people snatch by force to fulfill their freedom and liberate the minds of the racists from the ugly hatred of the other, hatred of the different.

Racism of the Twenty first century America is different; it has not completely vanished despite the revolts and bloodsheds, despite the men who sacrificed themselves for freedom and equality. It still lives with Americans as an invisible phantom, as a fourth meal of the day; the difference now is that it becomes more implicit, silent, and illegal; however, it is still there. The unconscious and unintentional bigotry actually deepens the disparities and prioritizes the white race over the other various skin color groups. The bias is not overcome as the world believes it to be because Americans endeavor to end the dilemma at the expense of the oppressed. The differentiation in the educational system, health care, opportunity access, property ownership, income median, media agency, justice system and even the field of politics arrive to contradict the established structure of equality and freedom.

In a research initiated by Thomas Shapiro and other scholars about the racial wealth gap and the division of wealth among races based on the statistics provided by the Survey of Income and Program Participation (2011) that the median white household had \$111,146 in wealth holdings compared to \$7,113 for the median Black household. The gap is terribly huge and intended, and the researchers conclude that: "Policymakers must act both to remove barriers to access and achievement and also challenge the deeply-rooted structures that reproduce disproportionate advantages for white households." (2015: 32).

III-Viktor Frankl's Tragic Triad :

Viktor Frankl is the psychiatrist who found then prioritizes the new therapy he has been investigating; it is the therapy using meaning and he calls it Logotherapy which is a part of psychotherapy. First, he started observing the Jews who were imprisoned with him in the Nazi concentration camps (during the Holocaust) and he tried to assist them psychologically to resist pain and ignore suicidal thoughts. Though he was the only person in his family to survive in the camps but he could help people at risk and could save many of them using his strategy that he developed later, after being released, into a theory in the scientific and research centers and. The researcher discovers that the secret of relief is exactly inside the mind, which means that a man who is in a very bad situation that lasts for a long time can only be persuaded to resist and stay alive when he is convinced to see the positive part of it. His mission is mainly to help these people get persuaded and find something to live for, something that they like to see or to do or to have. He believes that his duty is to help them find a meaning, a meaning within the dark space and the difficult circumstances; this is only where they can survive and go beyond all hardships successfully.

His theory is based on the 'Will to meaning' or what he explains as the desire to find meaning even in the worst life circumstances. He clarifies that what motivates man to stay alive is essentially having a meaning or a purpose to live for. He also assumes that man is responsible for all his choices and attitudes claiming that when he is unable to change conditions, he has to change himself, he has to set a meaning that encourages him to resist. In his famous book: *'Man's Search for Meaning'*, he states: *"Everything can be taken from a man but one thing: the last of the human freedoms—to choose one's attitude in any given set of circumstances."* (Frankl, 1984, 14). Man is completely free, free to choose his own way and free to direct his efforts to where he feels comfortable. He is responsible for that freedom that he uses to create meaning in his life and avoid meaninglessness and absurdity; the latter may lead him to his end.

Meaning in man's life is both unique and restricted to man himself, nobody else is able to attribute meaning to one's life except himself; it even differs from one person to the other and from one day to the other. Meaning changes according to the situation one is put in and according to the standards that govern each time; this is to say that man is required to renew his purposes according to his potentials. According to Frankl, man can discover meaning in three ways: *"(1) by creating a work or doing a deed; (2) by experiencing something or encountering someone; and (3) by the attitude we take toward unavoidable suffering."*(Frankl, 1984, 133) He refers first to man's achievements and accomplishments through which man is destined to motivation and success. Second, he also focuses on the experiences that man goes through in his life, they enrich his background and opens new horizons for him. Third, Frankl sheds light on the necessity to determine one's stand toward suffering and unavoidable troubles. When man is able to surpass suffering and find meaning even within his misery, this can serve as a good motive for him to stay alive and resist difficulties.

Viktor Frankl is also known for his trilogy that is coupled with meaning making theory and it helps man to determine his own reaction and draw his own path. The Tragic Triad refers to the three pillars: 'Pain, Death and Guilt'. Frankl confirms through his triad that life can even bear meaning despite the difficulties of life and in spite of all tragedies; his aim is to help man turn his loss into victory and turn his despair into joy and triumph. How can man find meaning in front of feelings of pain? How can man find meaning after the death of a loved one? How can man find meaning after realizing his guilt and facing feelings of regret? These are the essential questions that Frankl creates his triad for; he wants to support man to discover meaning despite death, guilt and pain, despite the worst of life tragedies. Frankl confirms:

How is it possible to say yes to life in spite of all that? How can life retain its potential meaning in spite of its tragic aspects? ... After all, saying yes to life in spite of everything, presupposes that life is potentially meaningful under any conditions, even those which are most miserable. (Frankl, 1984, 161)

First, Pain is one of the three forces that man has to face in order to avoid escaping from life. It is the best teacher that can teach man to be patient, tolerant and wise. It is a grace not a curse as life is overstuffed with happy and sad moments; man enjoys the happy ones and learns from the sad ones. Suffering is inevitable and it is a crucial part in man's life; it teaches him what no other school in the world can do. Pain that Frankl focuses on is the one man can hardly avoid, it is beyond man's ability to evade it and he has to handle it. Frankl assures that man is supposed to turn pain into power and to find meaning within the most painful moments and situations; this is how he ends up with an accomplishment rather than despair and loss. Man is required to find a positive hint in the midst of suffering, tears and grief. In this case, he is prone to discover the meaning of his suffering and learn the lesson behind it, and this is the ultimate purpose of suffering in the human life.

Second, Death is the most shocking and terrifying phenomenon in the world; it is the only fact that nobody can change, deny or reject. The death of a loved person is truly destructive and it deeply hurts the surviving ones who can hardly realize it. What is really difficult for the surviving people after loss is to understand the meaning of life in front of death, how can life have a meaning if everything is destined to an exact ending? What makes life meaningful if it is expected to end in death? And how can man find meaning in a life that is supposed to end in death anyhow? If man succeeds in accepting death as the ultimate end of each human being, he can struggle then overcome the irresistible death. Mourning the dead and remembering his/ her manners lead nowhere except to higher degrees of grief and pain. People have to look at death positively to extract meaning and to live peacefully because when they choose to stay within the trauma, it will be hardly possible for them to get free from it.

Third, guilt is the third pole of the triad and it is also very significant in man's life. All human beings make mistakes; but when they feel regret, it means that their conscience is still capable to distinguish between the good and the bad. It is problematic that man makes mistakes but it is more critical that man insists on his deed without asking for forgiveness. All people are infallible but not all of them feels regret because not all of them attempt to discover the meaning out of it. Mistakes teach man to think twice, analyze and anticipate the consequences. They also open the way for him to feel regret and try to make a self-balance to classify errors and mistakes. Mistakes teach man to be responsible but though they belong to the past, man has to overcome the past and find meaning out of them. The standard of virtue and correctness should be the distinguishing measure, it is up to man to choose where to stand, either to assume the complete responsibility for it and grasp the meaning that comes out of it or to ignore and withdraw, the latter is the coward's strategy. Feelings of regret lead man to discover his fault and correct it, it is only here that man can attribute meaning to it then resist life absurdity and meaninglessness.

IV- Toni Morrison's *Beloved*:

Beloved is one of Toni Morrison's best novels, it is a masterpiece that tells the story of a mother who sacrifices her baby in order to protect her from a life of enslavement. The story is narrated in the form of flashbacks and memories of slaves and their suffering at the hands of the whites. Sethe is a slave mother who escapes from her white owners seeking freedom and dignity; she has been a subject to violence, dehumanization and exploitation throughout her life then she is no longer able to resist. However, when Schoolteacher arrives to take her with her children back to the farm, she reacts violently and thus murders her daughter *Beloved* and threatens that she does the same with the other kids. Her intention is to protect her kids from being slaves and experiencing the same misery she has been through before running away. She is imprisoned then released but her entire life changes after the event, she is mentally unstable. Her two sons run away later claiming that they feel that the baby's ghost lives with them in the house. She is left alone with Baby Suggs and Denver before Paul D joins them.

One day, a girl named *Beloved* arrives surprisingly to live with the family. Sethe is obsessed with her presence and she surrenders to the visiting ghost completely. She quits her job, ignores Paul D and marginalizes Denver just to be totally devoted to stay with her and spend most of their time together. It is an attempt of compensation that Sethe prefers to follow in order to free herself from the successive feelings of guilt and regret. Sethe spends a considerable period of time with *Beloved* and she changes to a large degree; her state deteriorates though her daughter struggles to help her get out of it but in vein. The ghostly-like girl *Beloved* disappears in a black women gathering and Sethe feels so bad believing that she loses her daughter for the second time. After a while, the family reunites and Paul D comes back to

support Sethe and persuade her to forget and overcome the traumatic scene forever.

V- Sethe's Murdering Act and the Tragic Triad:

Morrison's *Beloved* is the best example that reflects Frankl's Tragic Triad and the intersection of the three tragic forces that meet at Sethe's murdering scene. Sethe commits that crime because of the pain that accumulates inside her throughout her slave life; pain drives her to be a criminal and leads her to double marginalization, strict isolation and frightening alienation. She does never plan to kill, let alone to kill her own baby but the pressure that she endures as a slave comes to an end and explodes in that act. Though she is a rebellious and strong black woman, she has to pay a great price for her freedom, she is known as the mother who kills her daughter and there is no such expensive price compared to that.

Pain has always been Sethe's companion before, during and after the crime. She spends the rest of her life trying to forget, to struggle and to blame but there is no easy cut to the safe edge where she can go back to the time before the event, it all belongs to the past and now she has to surpass. What makes the triad distinctive in Sethe's story is that she is both the killer and the survivor after losing her child; she experiences death, the pain of losing one's baby and the terrible feelings of regret for having done such a crime. How is Sethe going to strive to find meaning in her life where the three traumatic forces meet at the moment of the crime? "To survive or not to survive" Sethe would ask herself at that moment.

The researcher Elizabeth Kubler-Ross explains in her book "*On Death and Dying*" (1969) that man experiences five stages of pain and grief after the death of his loved ones, they are: denial and isolation, anger, bargaining, depression and acceptance. Unfortunately, Sethe has been through the five phases successively and this is the reason behind her long time relief process. First, Sethe denies the whole event as if it has not occurred. After she realizes the truth, she is forced to isolation by her community and by her memories. She then blames herself for having done it and she feels angry from herself and her behaviors prove her anger; it is not easy to reconcile. After that, Sethe is pushed to a long period of depression and silence where she internalizes her suffering and thinks about it to end up accepting her fate as it is at the very last phase.

The pain that black American slaves experienced at the hands of the white Americans is unbelievable; they have been humiliated, exploited and dehumanized, Baby-Suggs confesses: "*Slave life had "busted her legs, back, head, eyes, hands, kidneys, womb and tongue," she had nothing left to make a living with but her heart--which she put to work at once*" (Morrison, 1998, 87). Many other similar pictures are presented by the author in parallel and the tree scars on Sethe's back depict her extremely terrifying suffering and oppression. Sethe sticks to one moment, the moment of the murder, her mind refuses to forget or to go beyond it; she lives her entire life being besieged by the memories of the crime and the loss of her daughter. The picture is extremely frightening and Sethe lives in the prison of her memory, she is mentally imprisoned before she is physically haunted and destroyed.

Baby Suggs assures again: "*Those white things have taken all I had or dreamed and broke my heartstrings too. There is no bad luck in the world but whitefolks*" (Morrison, 1998, 89). Besides, the most significant quote that deciphers pain is Denver's when she asks: "*if it hurts, why don't you cry?*" (Morrison, 1998, 133). Sethe does not cry when she feels hurt physically or emotionally, she rather internalizes her suffering until it accumulates loads of it. Though killing is not to be excused neither is prejudice, but Schoolteacher's manners of dehumanizing black slaves is a source of grudge and hatred. Morrison states: "*No, no. That's not the way. I told you to put her human characteristics on the left; her animal ones on the right. And don't forget to line them up*" (Morrison, 1998, 193)

Though Sethe truly kills her baby and she is really the killer but it is evident that when death comes, nobody can stop or avoid it. Sethe is victimized twice and she is consequently punished many times. She believes that she is the only responsible for the loss of her daughter and the destruction of her house and her family. Death is deeply painful for the survivors but it is highly more painful for the surviving killer, this is what Sethe experiences and this is what she has to handle silently because everybody blames her and she can hardly defend herself in front of them.

Feelings of guilt also keep Sethe imprisoned and haunted by the huge loads of regret that can hardly be released from her mind. When Sethe feels regret, it means that she has a wave of a moral awakening. Moreover, it signifies that she is conscious of her crime and loss; she is able to evaluate and measure correctly. She inserts herself into a long phase of self-assessment and depressive silence. She experiences death again and again, she dies many times every day because: "*Motherlove was a killer*" (Morrison, 1998, 132). She is the killer and she is the loser at the same time. Sethe feels better only after the girl Beloved appears in her life, this is what justifies her eagerness to compensate the girl believing she is her daughter. She decides to spend more time with her and to surrender and accept all her demands to the extent that she ignores all other people and affairs in her life for the sake of Beloved. The ghost-like girl Beloved is Sethe's strife to release her feelings of guilt and regret; without the appearance of that girl, Sethe might have spent all her life imprisoned within the intersection of death, pain and guilt.

VI- Conclusion:

In her novel 'Beloved', Morrison draws beautiful though painful images of heroism, bravery and resistance that black women have demonstrated in front of segregation and prejudice. Morrison's 'Beloved' remains the best example to explain Viktor Frankl's Tragic Triad because the Black protagonist Sethe reflects the intersection of death, guilt and pain with excellence. In Morrison's Beloved, Sethe reaches a drastic degree of feeling guilty and accusing herself of her daughter's death. It is correct that Sethe is the killer but it is evident that nobody can stop or face death as it is destined and dictated by fate. Sethe considers herself the only responsible person for death, misery, depression, loss and meaninglessness found in her life with her family. She is an example of a victimized killer whose criminal action has been meant to attribute meaning to the freedom of blacks to choose and decide how to live.

It is a defying attempt to challenge the meaningless system known as slavery and give a life opportunity to one expected to be enslaved and dehumanized. Sethe's attempts to silence her human conscience and the voice of her self-accusation fail; this is the reason behind her surprising exaggerated reaction after finding Beloved. Morrison explains that relief after trauma: "*Good for you. More it hurt more better it is. Can't nothing heal without pain, you know. What you wiggling for?*" (Morrison, 1998, 78) The virtual ghostly world that Sethe creates as an alternative refuge absorbs her but at last she proves to be unable to handle that illusion. She consequently withdraws back to her normal life with her daughter and here lays the strength of the black woman.

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