Non-Belonging as a Psycho-Social Dilemma in Diana Evans' 26a

Dr. Lamia'a Ahmed Rasheed[1], Noor Abdullah Khalaf[2]

Abstract
Diana Evans is a writer from mixed origins. Her multiracial family has provided her with the basic framework to write 26a. This research tackles issues of non-belonging and sense of restoration in the novel, which the characters feel after being dislocated and pushed to live in different locations or with different people. The notions of belongingness and diaspora have received considerable attention from literary and social scholars as different diasporic writers start to bring out their experiences and articulate their worldviews. The issues of cultural diversity, belonging and diaspora are found in Evans' novel 26a. In this novel, the sense of home and feeling of belonging overwhelm the narrative as protagonists start to mix with more than one culture. According to their various origins. This study sheds light on the cultural diversity of the novel 26a and its impact on the identity and sense of belonging of the characters.
Keywords: belongingness, Diana Evans, African Diaspora, 26a.

Introduction

In European countries, especially in the UK, African and black diaspora communities have long been active in raising discussions on the colonial and racist histories of their societies and organising activities that focus on social forgetting, social remembering and public histories of slavery and its legacy. Members of the Diaspora evolved diverse religious, cultural, and sociopolitical traits with Africa at its core to adapt to and survive in their new circumstances (Rotimi et al., 2006, p. 82).

In general, belonging is an essential human urge that almost everyone strives to fulfill. A sense of belonging is crucial as a feeling for several people, It is characterized as both a positive but frequently transient connection with other people, places, and/or things. Whereas belonging is a subjective experience, it occurs within a changing social

[1] Tikrit University College of Education for Women,
lamia.ahmed62@tu.edu.iq

[2] Tikrit University College of Education for Women, Nkhalaf@st.tu.edu.iq

environment. Biological requirements enhance, supplement, and engage with social frameworks, conventions, settings, and experiences (Slavich, 2020). Widely characterized social, cultural, environmental, and elements based on geography give a systematic way for a person's judgment of the appropriateness of who and what, the heart of what is redeemed right or wrong, and a sensation of belonging or isolation. The dominating social and environmental settings shape one's concept of self, promoting and questioning one's personal feeling of belonging. Humans, things, and emotions in the social milieu encourage and obstruct belonging by constantly interacting with the person's character, attitudes, culture, personality, and beliefs. In another sense, belonging exists "because of and in connection with the systems in which we reside" (Kern et al, 2020, p. 709). Hence, Belonging is a subjective sense of being a part of one's environmental structures, which include family, mates, school, working conditions, cities, cultural organizations, and geographical locations.

To feel a connectedness to other individuals and benign places, to be identified with one's cultural and countercultural identities, and to feel as though one is a part of the institutions around them is what belonging means. This desire to belong seems to be profoundly engrained in the overall physiology of ourselves, all the way down to human genetics. (Slavich & Cole, 2013). To belong means to have physical security and welfare, which are inextricably related to the nature of human connections and the qualities of the surrounding social realm, interaction with other individuals and areas is vital for persistence (Boyd & Richerson, 2009). Similarly, "others" and "place" are synonymous and intricately linked for Indigenous humans, where nation offers a strong sense of belonging and identification as Aboriginal persons. As a result, the so-called "need to belong" has been documented at both the brain and periphery biological levels, in addition to the cognitive and social levels. So, the human mind and defense system are designed to maintain the body physiologically and physically healthy by pushing people to resist social risks and desire social security, engagement, and belonging (Slavich, 2020). Furthermore, a sense of belonging may be just as vital as food, housing, and physical protection in the long term for encouraging health and survival. Although its value, many people have difficulty feeling a feeling of belonging. A sizable proportion of the population suffers from social seclusion, melancholy, and an absence of relationship to others (Anderson & Thayer, 2018). Belonging mediation, according to K. C. Gomes (2002), allows the mediate to develop ties that will stabilize and give a life story building.

To sum up, the failure of British cultural diversity politically and theoretically is the reason why different writers keep addressing this

issue. Starting from 1948 to present day, the non-white immigrants are the primary goal of all anti-multicultural policies. They are the most vulnerable to harassment and strict immigration laws, which eventually led to the loss of the true identity of the immigrants and their belonging.

Significance of the study

This study depends on modern analytic framework to understand the mental and social struggles of the individuals that have lost their sense of belongingness. Thus, it is important for the people who struggle with similar challenges. The study tackles the work of a significant biracial writer, Diana Evans to reflect on the experience of having different origins in European country like Britain. So that, the study should be important for people who study, read, or constructively criticize Diana Evans. Generally speaking, the dilemma of non-belonging and restoring the sense of belonging is found in a lot of countries but in fewer contemporary novels, thus the study sheds light on the type of literature that brings this issue to light and make it a topic of discussion.

Literature Review

Diana Eva's 26a has attracted wide attention especially in relation to the black experience in the novel. For instance, there is Acacia Caven's "Between Three Worlds: Time, Space, and Otherness as Interstices of Resistance in Helen Oyeyemi's The Icarus Girl (2005) and Diana Evans' 26a" (2005). This research examines two novels written by Black female writers as instances of postcolonial literature. It seeks to determine how such novels, as representations of the category that is becoming more and more prominent in African communities, show defiance to the interwoven inequalities that define Black women's existence.

 Also there is "Diaspora, gender and identity: Twinning in three diasporic novels" by Brenda Cooper 2008. The authors of this essay are young ladies who were raised in either North America or Europe. In their works, they examine how this experience has an impact on their social life. Due to everything they acquire from Africa and the markings of their families' origins on their black skins, these writers—being Black and women- have an uncertain area of disputed nationality. the study focuses on Diana Evans's 26a (2005), Esi Edugyan's The Second Life of Samuel Tyne (2004) and Helen Oyeyemi's The Icarus Girl (2005).

Katie Dahmer also contributes in a very significant chapter on the novel to the critical book Twenty-First-Century British Fiction and the City. The chapter is titled "Belonging and Un-belonging in London: Representations of Home in Diana Evans' 26a" (2018). In order to examine the mental and social impacts of belonging and non-belonging, this chapter takes into account conceptions of family in Diana Evans' book 26a. The chapter looks at 26a's cartography of London, which recreates well-known immigration stories on a smaller scale and in more intimate, and local settings.

Finally, there is the article ""Home had a way of shifting": Cosmopolitan belonging in Diana Evans's 26a" by Samantha Reive Holland (2017). This study focuses on the journey of the Hunter twins Bess and Georgia as they go through different stages of life that define their relationship to each other and the world around them.

Diana Evans' 26a

Diana Evans' first book, 26a (2005), received the first Orange Prize for New Writers in 2005 and the Decibel Writer of the Year Award from Arts Council England in 2006. When it was first published, it attracted a lot of critical acclaim. The triumph of the book in the eyes of the broader community went hand in hand with Evans's acknowledgment among literary critics. Evans' 26a is a rich, charming, and tragic story about a rough-and-tumble family residing in run-down Neasden throughout the 1980s and 1990s (Pérez-Fernández, 2013, p. 292).

In essence, 26a is a Bildungsroman that focuses its plot on the development of Georgia and Bessi, two identical twins of Nigerian-British descent. Diana Evans herself has had a twin that she lost for depression and Suicide. Which makes the hybridity of origin and the twin sisterhood highly influencing to her writing of 26a, which revolves around these very concepts. As Evans says about her twin sister Paula, for whom the novel is dedicated, "being a twin does not stop when there is only one of you, because there is never really only one of you. Once a twin, always a twin" (Evans, 2005). The tale of Georgia and Bessie makes the novel a depiction of ethnic struggle in diasporic setting as much as it is about family bond and everyday life and activities of a hyphenated British house.

Marco Antonisch (2010) has written one of the most thorough analyses of the concept of belonging that is followed in the analysis here. This chapter is structured around two main analytical elements since it is based on his work. These are: belongingness motivated by a place (linked to a person's sentimental sense of being "at home" in a specific location) and belonging as a conceptual tool that generates or opposes forms of socio-spatial forms of inclusiveness or discrimination

(politics of belonging). The latter type of belonging follows the emotional and social context that people experience when they are located or dislocated (Antonisch, 2010. 645).

Belonging is Psychological and Social dilemma: A Study in Evans's 26a

Having a home is a reference to the ideas of identity and cultural belonging. to belong to a specific house implies feeling the warmth and security that come with possessing one's own spot and space. Being a part of a large family or community might provide one the chance to feel at "home." However, the opposite of these feeling is to feel dislocated and living in an unhomely space. The unbelonging experience is felt by the members of the Hunter family in different ways. The English Aubrey Hunter and the Nigerian Ida Tokhokho show different attitudes towards home that are reflected in their decisions to leave their familial places in search of opportunities and experiences that took them beyond their current reality.

In order to avoid a pre-decided marriage, Ida leaves her Nigerian country as a young woman after marrying Aubrey and moving to London with him. Antonisch mentions that People that decide to live somewhere other than where they were originally born (referred to as "incomers") do so for a variety of causes (better life conditions, improved material or intellectual chances, aesthetic enjoyment, etc.). When the individual's selected location of living is consistent with their personal history, a sense of belonging is usually formed. but if the place sits in contrast with their character that feeling is disabled (Antonisch, 2010, p. 649). Ida discovers that the new home in London could not replace her homeland, she kept dreaming of Nigeria throughout her entire life in England. In fact, her reaction to England has been shocking both to herself and to her spouse. It is not only the weather, buildings, and traditions that are different, but also the people, She was stunned by, "the cold and the coldness that went with it." (Evans, 2006, p. 45) What shocks her, even more, is the general lack of interest as individuals slide past one another without even batting an eye.

Aubrey and Idas relationship as married couple illustrates that interracial marriages are not always without issues (Olanipekun and Iliyas, 2021, p. 42-43). Evans illustrates this when Ida experiences depression from homesickness. While Aubrey would "stay up shouting about the boiler" (p. 11) and how his family were unworthy of him, his wife Ida becomes an escapist that she stayed mostly in wrapping herself up, "talking to Nne-Nne [her mother] who often made her laugh" (Evans, 2006, p. 22).

Given the psychological significance attached to the idea of belonging as experiencing a sense of home in a place, it is not unexpected that

this idea is occasionally expressed in terms of a sense of rootedness. It may also be compared to, or perhaps confused with, ideas like place attachment, feeling of place, and location identity (Antonisch, 2010, p. 646). Thus, Ida's overwhelming feeling of her Nigerian rootedness starts to be part of her identity, thinking, modes, behavior and treatment of her family. She lives in an English city, yet, she attempts to transfer her Nigerian culture and thoughts to her children, this shows clearly in the unconventional clothes she bought for Christmas, which " were for summer, even though it was almost winter" (Evans, 2006, p. 50).

Instead of viewing belonging and un-belonging as opposing domains, 26a proposes a new concept of home that encourages a continuous state of emotional and physiological in-betweenness as a means of surviving in one of the most multicultural cities in the world (Danaher, 2018, p. 132). Thus, Ida attempts to restore her sense of belonging by pretending and imagining life in Nigeria, and then reflecting that on the children's upbringing " She told Nne-Nne (the flame of her, in the mind) everything, how strange it was, how she missed home" (Evans, 2006, p. 45).

26a also addresses hybridity as a source of multiple, intertwining identities and their implications for being both half and double. As the extremely young wife of an older Yorkshire husband who immigrated from Nigeria to Neasden, North London, Ida holds an unchangeable space, her first home, inside of her (Scafe, 2015, p. 221). She experiences a type of psychosis due to her intense sense of displacement, "She made herself a bubble and it was called Nigeria-without- Aubrey [...]" (Evans, 2006, p. 118).

This statement only reinforces the idea that where people belong is where they are secure; and where they are secure is where they belong. Therefore, membership is an essential part to make anyone feel safe enough to belong anywhere (Antonisc, 2010, p. 648). For Ida this security is created when she draws herself near her culture and away from her English husband . Ida kept reflecting her traditions and African vision on her kids and home to feel some sense of security that is related to her homeland, Ida displayed a carving of an elderly spirit woman with horns made of ebony on the wall opposite the hallway mirror, as she explains the reasons behind it "so that you could see it if you saw yourself, "It will give us wisdom," she told Aubrey" (Evans, 2006, p. 45). Because belonging is spatial by nature, the landscape expresses who belongs and where. By recreating a particular order of things and a concept of cultural integrity and wholeness, landscape may be used to visually communicate ideas of inclusion and exclusion (Antonisch, 2010, p. 650).

The Hunter family's interest in the wedding of Diana Spencer and Prince Charles early in the book highlights the distinction between London and suburban areas like Neasden. By stating that "half of England" was in the audience at St. Paul's Cathedral waiting for Diana Spencer to arrive, the statement highlights the significance of the 1981 royal wedding (Danaher, 2018, p. 137). Instead of being with 'half of England', The Hunter family, however, chooses to watch the event just eight miles away on TV "along with the rest of the world in the cameras" (p. 18). The narrator states "Most of Neasden were inside the cameras … the folk of Neasden stayed at home. That year there were other things to think about. […]" (Evans, 2006, p. p. 15)

Thus, the narrative shows how these foreign ethnicities were far from being part of the general English crowd. This is true on many levels in the novel, especially the inside of the Hunter house. Their house has ebony carvings of spiritual ladies with horns and eyeless dark masks in the decor, along with small paintings of the English landscape and a carpet of the Derbyshire dales, all of which are intended to protect the family or grant them enlightenment. They may certainly blend together pleasantly in a polytheistic setting, but in this instance, these decorations serve as silent indicators of Aubrey and Ida's lack of agreement. As the narrator observes: "they were colliding, silently, through geography" (Evans, 2006, p. 38).

In order to feel like they belong, people must feel that they are able to express their own identities, and be seen as essential members of the communities in which they reside (Antonisch, 2010, p. 650). Thus, part of the reason why Ida could not initiate a 'real' life in England is that she found herself forced out of her skin out there. Ida tries to transform her Nigerian culture upon her girls and wants them to speak the language of her country so that she can feel like she is among her people once more. But her effort has been met with opposition, for ida, the essence of language is loyalty, "She held Edo lessons in Bel's room on Saturdays" (Evans, 2006, p. 118). as her efforts to bring back culture to her home were met with disapproval mainly from her husband who told her to stop as they are " in England now," (Evans, 2006, p. 118). this installed unpleasantness in Ida

Another aspect that shows how belongingness is an issue for people in diaspora is the food. Food, which varies from one culture to another can also reflect the differences of the Hunter Family. Each of the spouses is seen eating different types of dishes and having different preferences in their meals that both relate to their own culture. Ida's food is specially cooked according to the Nigerian recipes and spices, Her choice in what she loved to eat required that it be prepared in a particular way, so she had to complete her meals after everyone else had, "First, she preferred everything stewed—fried up, mushy, with

added beans and chili. […]. Second, because Ida often felt cold, what she ate had to be warm, preferably hot" (Evans, 2006, p. 22 emphasis added).

Against this picture of food making which conjures spirits and takes time to add all the spices of traditional Nigerian cooking, Aubrey's food was different. Like Englishman, he did not like anything as he liked Pudding. The novelist observes that he is fond of this English dessert, "Is there any pud?" asked Aubrey, who smacked his lips and smoothed out his napkin." (Evans, 2006, p. 23). Pudding was his favorite. Pudding of all kinds, which led to a humorous statement that belatedly informed the young children that this is what happens to people over the age of forty-five

The concept of migrant belonging argues that it's important to remember that belonging involves connection and rootedness, however fleeting these may be (Antonisch, 2010, 652). As the years go by, Ida and Aubrey's relationship deteriorates, leaving Ida with an unending sense of loneliness and homesickness: Ida continues to depend on the recollection of her past whenever her spouse Aubrey starts his alcoholic habits which usually ends in a burst of rage. In these very moments, she wishes that her missing mother, Nne-Nne, would be in the house to support her. As she takes herself away from the realities of her life: "her homesickness took on a new intensity and her refuge became the bath" (Evans, 2006, p. 39).

Amid their troubled marriage, another issue of belonging and belonging emerges in the house with the growing of the twins Georgia and Bessi. The type of attachment these two experience to each other is no different than the one experienced by their mother to her culture. It is important to note that belonging involves a connection to people as much as it does to places and beliefs. Thus attachment to people in specific location is the reason why many people experience non-belongingness when separation happens between them and their families or close friends and relatives (Antonisch, 2010, 647).

The twin sisters experience the feelings of attachment and belonging from a young age. They seem to be quite attached to the neighborhood they live in which is named 26a, this area represents home for them and not the larger London. The family's home at 26 Waifer Avenue is not just a physically specified place; it is also full of 'emotive zones,' a location where conflicting geographies, ethnicities, and personalities are emotionally charged (Scafe,2015, p. 221). The twins' inhabited place in the loft 26a serves as both their center and a transitional space at the border of what is known as home. Their own room is inscribed with the extra letters "G + B" as indication that this particular place belongs to them alone, not to their sisters or their parents (Evans, 2006, p. 5).

452

Their attic room is, thus, seen as another world that is located in their neighborhood of 26a. They have created a private realm into which only a selected few can enter. And they give it the name of their local area 26a.   Thus, this name, 26a, has an 'additional dimension' and serves as a haven for them to discuss their hopes, choices, and experiences:

On the outside of their door Georgia and Bessi had written in chalk '26a', and on the inside, 'G-B' at eye level, just above the handle. This was the extra dimension. […] the world multiplied and exploded because it was the sum of two people (Evans, 2006, p. 5).

The author expresses this perfect fusion of ideas by the use of the phrase "twoness in oneness," which appears frequently in the text (p. 69). However, there is more "twoness" than "oneness" in their London house. This is especially evident in the way their parents represent an increasingly conflicted marriage that is fairly discordant. Alienated from their father, the children get closer to their mother and even closer to each other (Cuder-Domínguez, 2009, p. 281).

The twins risk going out of Neasden and visit Charing Cross via the Jubilee line. Bessi and Georgia have developed a marketing strategy to bake and sell pancakes under the name "The Famous Flapjack Twins". They determine to travel "to the city" hoping to expand out beyond Neasden and find chances to sell more flapjacks. The interaction they had with Central London is described in the passage that follows (Danaher, 2018, p. 138).. Using her psychological response to what she perceives as a hostile metropolitan setting, the extract places Georgia's feeling of not belonging in London in perspective:

As the tube raged through tunnels Georgia and Bessi saw themselves in the world of black windows, fuzzy girls in bright tops, their lives getting quicker. […] Pedestrians yelped beneath the towering walls of lights clutching bags of shopping and trying to overtake. Doubledeckers smirked and puffed out fumes which people stepped into, women with bare legs in thick bracelets of smoke (Evans, 2006, pp. 128–129).

This extract is contrasted with the green areas of suburban London. Their reaction and socking discovery of what 'larger' London looks like, the twins show a similarity to their mother's surprise as she walks by London streets for the first time. This scene supports the conflicted portrayal of London in the book as a city that simultaneously creates a sense of belonging and nonbelonging.

Chris Weedon has argued that "[c]laiming Britain as a home space is a first step. The problem for British society remains one of transforming those home places into nonracist spaces that allow both a sense of belonging and the development of positive forms of identity [….]"

(Evans, 2006, p. 95). Finding a place to call home is the center of events in the novel. But this home cannot be Britain or even London as none of the characters, except Aubrey, can identify with it.

The twins, like their mother, find a home in their house and 26a avenue, that is all. This becomes especially clear with the family's migration to Nigeria. When Aubrey was offered the chance to occupy a good Job in Nigeria Ida had mixed feelings about her return, but her confusion was not as strong as the girls', they ask her: "Will we be Nigerians? Bessi asked her mother… She paused to answer Bessi's question: "What do you mean? You are Nigerian now," she said. 'But only half", Bessi pointed out" (Evans, 2006, pp. 44-45).

In Nigeria the two girls felt homesick to their house in London. Their local integration was so strong they could not uproot themselves from their house. The feelings of homesickness became dominant and the identification with the Nigerian locals was not that easy. Traveling to Africa might have redeemed Ida's feelings to a certain level, but it certainly created deeper issues for her hyphenated girls that seemed to belong nowhere. The twins' dreams reflected their suffering away from their home, (their 26a bedroom): "At night, in the first weeks, the twins met each other in the middle of homesick dreams and went back together to check" (Evans, 2006, p. 65). As a solution to their homesickness the girls begun to find a shelter in each other's company. The main reason that the consider that place as home is because it was 'their' own place. Belonging, once again, is tied in the novel to the feelings of inter-personal attachment. Promoting a sense of belonging becomes part of promoting family ties. When the writer refers to these dreams again, she describes how home has become a fluid concept in twins' mind:

These trips became less and less frequent. For home had a way of shifting, of changing shape and temperature. Home was homeless. It could exist anywhere, because its only substance was familiarity. If it was broken by long journeys or tornadoes it emerged again, reinvented itself with new decor, new idiosyncrasies of morning, noon and dusk, and old routines (Evans, 2006, pp. 65-66).

The line "Home was homeless" serves as a metaphor for the novel's reconsideration of the emotional and societal effects of strong ties to one's home. By using their own personal reference points—Neasden, the loft at 26 Waifer Avenue, and each other—Bessi and Georgia develop their ideas of what home is. The twins' confined and microcosmic notion of home relates to non-Londoners' coping mechanisms for creating a feeling of community in a place that is home to a wide variety of cultures, groups, and identities. In a city that can be scary and overwhelming, and in an African country that they never saw before, Bessi and Georgia are able to manage and negotiate a

sense of belonging because to their microcosmic building of home (Danaher, 2018, p. 135). Their 'psychological' twinning has several facets, one of which is the narrative's emphasis on both belonging and unbelonging.

The negotiation of their identity takes on different level when Georgia is sexually raped after going to Nigeria, and she never recovers from this trauma. She decides against telling Bessi because she doesn't want to taint what she views as her twin's innocence. Her depression is a result of this experience (Redondo 32). Georgia, the frail, sensitive twin, has just one location she considers to be "home": England, not Nigeria, where she lived for three years as child with her twin sister. Nigeria transforms into a location and time to be dreaded as a result of the sexual assault she experienced there. In contrast, her twin Bessi and the story itself give priority to "homelessness," which is a unique space and a way to cross boundaries while also collapsing time and distance (Scafe, 2015, pp 221-222).

Ever since her accident, Georgia seems to have reached a space of diaspora and stared o experience feelings of unbelonging. Regardless of a person's cultural or geographic background, interpersonal relationships are a necessity for survival and for peaceful living. The very human Self is made up of these relationships that construct one's perception throughout life (Antonisch, 2010, p. 647). Describing the assault of Georgia, the writer explains how difficult it is to speak of it: "It was the first time ever, in this land of twoness in oneness, that something had seemed unsayable" (Evans, 2006, p. 84).

Finding a location where a person may feel "at home" is what it means to belong in this context, when a place and people inside it are perceived as "home." After all, "home" does not necessarily refer to the domestic material environment. In contrast, "home" in this context refers to a metaphorical place of intimacy, comfort, safety, and psychological bond (Antonisch, 2010, p. 646). To Georgia, this place will always be the house and the bedroom she shared with Bessi, and having it altered by immigration and sexual assault left a deep crack in her personality and feeling, even after going back to England.

Considering someone to be 'home' is seen as a natural result for leading a life of close ties and strong family bond. Considering Bessi to be her home, Georgia tries to push all the harm away from her. By that, Georgia is rescuing whatever left of her identity and true self after the accident. After all, according to Marco Antonsich, the question "Who am I?" is inextricably linked to the question "Where do I belong?" Relational variables are the interpersonal and societal links that improve a person's quality of life in a certain location. These links range from emotionally bonding familial relationships to close ties in friendships (Antonisch, 2010, p. 646-647).

The notion of 'twoness in oneness' becomes hard to maintain as the twins grow up, however, it remains one of the most important thing that defines who they are. Pnce Bessi travels abroad and starts seeking friendhips and journies away from Georgia the latter loses her sense of belongingness. However, This estrangement, however, was reconciled once Bessi comes home: "The world was the right way up. Holes were filled. There was nothing anymore to dread" (Evans, 2006, p. 151).

Towards the end of the story, readers see that Georgia has become different from Bessi and more similar to her mother, Ida. Georgia, like her mother, experience unbearable dreams and unreal visions as she recollects her past experiences and Bessi's departure during Adulthood. Georgia and Ida experience the torment of nonbelonging more than any other character in the novel as they both fail at finding successful ways to promote their sense of belonging and unify their cultural split. This is demonstrated early in the novel, as it entails that Ida, like Georgia's appearance, was more like a person who "was always leaving and had never fully arrived" (Evans, 2006, pp. 21-22).

Georgia starts to degrade towards the breakdown that would ultimately cause her to take her own life. Thus, cultural diversity becomes a reason to destruction in Georgia's case, as much as it causes Bessi to thrive, and Ida to dreamscape (Holland, 2017, p. 8). Thus, the novel provides a mosaic picture of the cultural experience in multiracial family and city. The impact of different traditions and different beliefs surrounding the Hunter family show how cultural diversity can cause someone to thrive or breakdown or retreat.

Bibliography

Antonsich, Marco. "Searching for belonging–an analytical framework." Geography compass 4.6 (2010): 644-659.

Caven, Acacia. Between Three Worlds: Time, Space, and Otherness as Interstices of Resistance in Helen Oyeyemi's The Icarus Girl (2005) and Diana Evans' 26a (2005). MS thesis. 2023.

Cooper, Brenda. "Diaspora, gender and identity: Twinning in three diasporic novels." English Academy Review 25.1 (2008): 51-65.

Cuder-Domínguez, Pilar. "Double consciousness in the work of Helen Oyeyemi and Diana Evans." Women: a cultural review 20.3 (2009): 277-286.

Danaher, Katie. "Belonging and Un-belonging in London: Representations of Home in Diana Evans' 26a." Twenty-First-Century British Fiction and the City. Palgrave Macmillan, Cham, 2018. 131-154.

Evans, Diana. My other half: Diana Evans on losing her twin, Paula. The Guardian. (2005). url: https://www.theguardian.com/books/

2005/feb/06/fiction.features1. accesed 28 august 2022.

Evans, Diana. 26a. Harper Collins E-books. (2006)

Holland, Samantha. ""Home had a way of shifting": Cosmopolitan belonging in Diana Evans's 26a." Journal of Postcolonial Writing 53.5 (2017): 555-566.

Olanipekun, Shola Sunday, and Rasaq Ayodeji Iliyas. "Childhood And Hyphenated Belonging in Diana Evans'26a." Dutsinma Journal of English and Literature 2.1 (2021): 39-52.

Pérez-Fernández, Irene. "Embodying "twoness in oneness" in Diana Evans's 26a." Journal of Postcolonial Writing 49.3 (2013): 291-302.

Scafe, Suzanne. "Unsettling the Centre: Black British Fiction." The History of British Women's Writing, 1970-Present. Palgrave Macmillan, London, 2015. 214-228.

Rastas, Anna, and Nikunen, Kaarina. (2019). "Introduction: Contemporary African and Black Diasporic Spaces in Europe". Open Cultural Studies. Vol. (3), pp. 207-218.

Rotimi, C. N.; Tekola-Ayele, F.; Baker, J. L, and Shriner, D.. (2016). "The African diaspora: History, Adaptation and Health". Current Opinion in Genetics & Development. Vol. 41, pp. 77–84.

Slavich, G. M. (2020). Social Safety Theory: A Biologically Based Evolutionary Perspective on Life Stress, Health, and Behavior. Annual Review of Clinical Psychology, 16, 265–295. https://doi. org/10.1146/annurev-clinpsy-032816-045159

Kern, M. L., Williams, P., Spong, C., Colla, R., Sharma, K., Downie, A., Taylor, J. A., Sharp, S., Siokou, C., & Oades, L. G. (2020). Systems Informed Positive Psychology. Journal of Positive Psychology, 15(4), 705–715. https://doi.org/10.1080/ 17439760.2019.1639799

Slavich, G. M., & Cole, S. W. (2013). The Emerging Field of Human Social Genomics. Clinical Psychological Science, 1(3), 331–348. https://doi.org/10.1177/2167702613478594

Boyd, R., & Richerson, P. J. (2009). Culture and the Evolution of Human Cooperation. Philosophical Transactions of the Royal Society B: Biological Sciences, 364(1533), 3281–3288. https://doi.org/10.1098/rstb.2009.0134

Anderson, G. O., & Thayer, C. (2018). Loneliness and Social Connections: A National Survey Of Adults 45 And Older. Retrieved from https://www.aarp.org/research/topics/life/info- 2018/loneliness-social-connections.html

Gomes, K. C. (2002). Relações de família: A complexidade dos grupos multi familiares do Programa Rede de Apoio e Proteção à Família (Family relationship: Complexity of familiar groups from Family Protection and Help Program) (Master's thesis, UFRGS, Porto Alegre).