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**Department of English Language and Literature**

**A Psychoanalytic Reading of Dawit Wendmaginegn's Novel,**

***Alemenor***

***by***

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**A Thesis Submitted to the Department of English Language and Literature in  
Partial Fulfillment of the Requirements for the Degree of Master of Arts in  
English Literature**

**Jimma**

**June, 2017**

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# Declaration

I declare that this thesis is my original work and it has not been presented in any other universities, and all sources of material that I used for this thesis are properly acknowledged.

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## *Abstract*

*This thesis is a psychoanalytic reading of Dawit Wendmagegn's novel 'Alemenor'. The main aim of this thesis is to contribute in the development of Amharic literature from Psychoanalytic literary criticism point of view. Many researches have been conducted on literary works from Psychoanalytic Literary Criticism point of view, but the problem is these studies are mostly focused on the literary works written in foreign languages like English. Since Ethiopian literature is mostly in Amharic, those researches didn't adequately address them. This basic problem which is the main reason for conducting this thesis, because it is believed that researches like this could fill the gap. In the process of filling the gap, the thesis's objective is to analyze the unconscious motives and defense mechanisms of the characters in the novel 'Alemenor'. The way to achieve these goals is to follow a textual analysis method and analyze the extracts selected purposively from the novel. The extracts are selected depending on their content of psychoanalytic notions. Those extracts are critically read and analyzed from a specific angle, which bring us to the framework this thesis used. Common psychoanalytic notions like the Id, Ego and Super Ego, Defense Mechanism are used to frame the analysis process. After the analytical process using the theoretical framework, it is found that for the present actions and lives of characters in the novel, their past experiences and unconscious motives have high influence. In relation to this, the psychoanalytical notion of 'childhood experience leads to adulthood personality' was also found to be true in the case of the characters in the novel 'Alemenor.'*

## **Acknowledgment**

In order for this thesis to be at this stage, there were lots of help and support from many people, but first I would always love to say that, I am forever grateful for God I trust who led me through difficult times.

Then my gratitude goes to my advisors Teshome Egere (PhD) and Yemanebirhan Kelemework (PhD) for their constructive comments and continuous support.

My wife Tizta and my parents were also there to support me and for this I am in debt. Finally my friends deserve to be thanked for their help in motivating me to do my job.

Thank you all

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# CHAPTER-ONE

## 1. Introduction

### 1.1 Background

Psychoanalysis was emerged as a medical treatment. It is a theory founded by Austrian-Jewish physician named Sigmund Freud (1856-1939), as a means to cure mental illness through a one on one session between a patient and a psychiatrist. Psychoanalysis emerged out of self-analysis undertaken by Sigmund Freud in 1897. Wilhelm Fleiss, a physician, was a partner for Freud in his exploration of self. Psychoanalysts including Freud used literature to analyze the author and characters. Freud referred to 'Oedipus Complex' to explain the natural erotic attachment of a young infant to the mother, which is named after his psychoanalysis of Oedipus, a character from Sophocles's 'Oedipus Rex'. Considering these facts, we can understand that psychoanalysis is highly related to literature. Freud also changed the old belief that the human psyche is a single entity, in to the fact that it is rather composed of three very different parts. These three parts are: "id", "ego" and "superego". These three aspects of the mind have different goals and desires and operate according to different principles. For Freud human behavior revolves around psychosexual stages and defense mechanisms. The unconscious is the dominant part of the brain more than the conscious one. As Tyson writes, psychoanalytic literary criticism can be used to reveal these and what she calls 'core issues' like fear of intimacy, fear of abandonment, fear of betrayal, low self-esteem, insecure sense of self and Oedipus complex. (Tyson, 2006)

Humm (1994) writes, about how the concepts that Freud has raised are very important to the literary criticism of Psychoanalysis, for several reasons. First, Freudian concepts describe arrangements and give explanations for the way in which characters behave. Second, Freud expressed the importance of pleasure and desire in the development of the individual psyche and he marked out ways in which these instincts could be understood through an analysis of Metaphor and Metonymy. (P. 119)

As the conscious parts of the mind is having a small proportion of a mind and the unconscious consists of the larger part, similar analogy goes to the manifest dream which consists of the smaller unlike the latent which carries the larger amount of a dream. In condensation or metaphor, the manifest dream has a much smaller content than the latent



one. This results in several latent wishes to converge on one manifest item. The term condensation is used to indicate the representation of several ideas or images by a single word or image. Here we tie concepts together. Displacement or metonymy, describes the notion that the manifest has different center from the dream-thoughts and does not reflect their relative importance. We substitute one thing for something else. This is the representation of a part by the whole or vice versa or in general, the substitution of one idea or image by another, which has connection with it. (Charles, 1974)

Psychoanalytic literary criticism is one of the many literary criticisms in modern time. Starting from the beginning of the theory up to the current time, there has been some changes due to which different perspectives towards the theory has been developed by scholars like Lacan and other cotemporary psychoanalysts like Julia Kristiva. Lacan was known for the formation of *Ecole Freudienne de Paris* in 1964, which he also caused to disband. Key concepts in Lacan are “phallogentric”, “mirror stage” and the “Symbolic.” This dynamics has contributed towards the influence of the theory and practice in philosophy, culture, religion and first and foremost literature. (<http://webspaceship.edu/cgboer/rank.html>)

Even though Freud psychoanalytic theories were earlier theories, Contemporary psychoanalytic critics, use them because they believe the concepts are very useful for the literary criticism. Earlier critics focused on authors and characters, recent critics on the other hand focus on readers and texts. The critic Norman Holland for example argues that, readers’ psyches respond sub-consciously to certain type of work of literature. The reader in effect “makes” the text, so the text is different for every reader. The French critic, Jacques Lacan on the other hand, combines Freud’s theories of the unconscious with Saussurian linguistics. He believes, the human psyche is made up of language, our conscious and unconscious minds are born in to language, a system of signifiers. The theories of Carl Jung, a Swiss psychologist have also been employed by psychoanalytic literary critics. He suggested the idea that the unconscious mind also consists ‘collective unconscious’ that is, a primitive desire common to the entire human race. He found certain mythical and legendary images, like the image of a hero which exists in all culture. (Balogun, 2011)

Dream is another issue raised by psychoanalysts, which is highly related to literature. In psychoanalysis, contents of dreams are related to fulfillment of wishes, and there are two types of content, latent and manifest. Manifest content is the actual literal dream content,

whereas, latent content is the underlying meanings of those contents. The contents are processed by ‘condensation’ and ‘displacement,’ which are called ‘metaphor’ and ‘metonymy’ in literature. In regard to this, Eagleton (1996) writes, works of literature can be seen as a dream because it is the manifestation of the unconscious. By studying and interpreting different symbols of the work we can get insight to the mind of the author, not only this but also we can understand the underlying motives, unresolved conflicts, and desires of the character. According to Freud, the motive for every action of all mankind is psychological. To elaborate this basic concept he and his fellow scholars of psychoanalysis, use literary works as a means of manifesting mankind’s inner or unconscious thoughts. Though characters are fictional, they are drawn from real life. So this can help us understand the human behavior as well. In literature, psychoanalytic critics believe that, the unconscious mind of the author is revealed in his/her work. Thus, the psychoanalytic critics may begin with a study of the elements in a writer’s biography that shapes his /her imagination to do the work (Eagleton, 1996)

In psychoanalytic literary criticism we can analyze the reader, the author since works of literature are believed to be the manifestation of the writers’ psyche and we can also analyze the unconscious motives of characters. They are representation of real life people after all. Regarding this fact, many researchers have been conducted on psychoanalyzing literary works all over the world, including Ethiopia. In Ethiopia, there are studies on psychoanalysis literary works, but most of them are on English literary works. In Amharic novels, even though there are some studies, there is still shortage and because of this there is knowledge gap. Hence, this became the main reason to conduct a research.

This study is literary because it analyzes the characters, which is one the three types of psychoanalyzing a text, in the novel ‘*Alemenor*’ and discuss their unconscious motives, such as repressed wounds, guilty desire, anxiety and fear from the perspective of psychoanalytic literary criticism. In the case of the novel ‘*Alemenor*’, the author, Dawit Wendemagegn is a medical doctor at Black Lion Referral Hospital, and he is also an assistant professor at Addis Ababa University, Mental Health Department. Previously he has published a set of poems called ‘*Bet Yemetu Hasaboch*’. ‘*Alemenor*’ is published in 2016/17, with a total of 373 pages. It revolves around the lives of Medical Doctors who are also instructors at Addis Ababa University. Depending on these facts we can say the work is highly shaped by the life style of the author, but the focus of the this thesis is not on analyzing the author’s motives, it is rather on the characters’ unconscious mind.

## 1.2 Statement of the Problem

According to Tyson, psychoanalytic concepts are found in our daily lives. Sometimes we know and realize them as they are and sometime we don't, but they are always part of our world. Therefore psychoanalytic thinking should have the advantage of familiarity. Notions like inferiority complex and defense mechanism are very familiar words that many people feel like commonly knowing them, without having any scientific understanding. The problem with these common definitions is, that they are taken simply so, they are considered as superficial and meaningless. (2006, p. 11)

Consequently, in order to avoid the misunderstanding that Tyson has put there is a need for further researches. With regard to this, currently there are researches on psychoanalytic literary criticism in Ethiopia, but they are mostly on English novels like Kidest Belete's a "Psychoanalytic Feministic Criticism of D. H. Lawrence's Lady Chatterley's Lover with its Possibility of Patriarchal Subversion". And those which are conducted on Amharic novels like on Adam Reta's Gracha Qachiloch are not generally considered enough since the concept of psychoanalysis is vast. This fact has its own effect on the development of Amharic literature and its studies. This indicates that there is shortage of psychoanalytic analysis on Amharic novels which leads to knowledge gap. This problem needs a solution which the researcher believed is to conduct more researches like this. When it comes to the novel 'Alemenor' by Dawit Wendemagegn, which is published in 2016, has psychoanalytic notions that are recurrent, and there is no research on the novel from any perspective, which makes it preferable to do this thesis on. The presence of this thesis could contribute to fill the knowledge gap which is created because of research shortage.

## 1.3 Research Questions

This study attempted to answer the following questions.

1. What unconscious motives (repressed wounds, unresolved conflicts, guilt, or desire) are operating in the novel?
2. How do the unconscious motives operate in the novel?
3. What defense mechanisms are used by the characters?
4. How is defense mechanism presented in the novel?

## **1.4 Research Objectives**

Any study is conducted to achieve a certain objective. This study also has its own general and specific objectives.

### **1.4.1 General Objective**

The general objective of this thesis is to analyze the novel ‘Alemenor’ from the perspective of psychoanalytic literary criticism.

### **1.4.2 Specific Objectives**

The specific objectives are:

- To analyze the contents of unconscious in characters mind;
- To analyze how the unconscious motives operate in the characters;
- To identify the type of defense mechanisms used by the characters;
- To analyze how defense mechanisms operate in the novel selected.

## **1.5 Significance of the Study**

Studies like this, which are conducted on Ethiopian novels, have methodological and scholarly significance to Ethiopian literature. This thesis could contribute its part to the development of Ethiopian literature especially to the Amharic one. It could trigger some interests on researchers to do more researches on Ethiopian novels which could add some knowledge to the literary theory and to the Amharic literature. It helps to understand the concepts of psychoanalytic literary criticism, in a novel which is written in Amharic and understand Amharic literature from the perspective of psychoanalysis literary criticism. Therefore it could contribute its part in the development of psychoanalytic literary criticism on Amharic novels. Moreover, methodologically, it is significant for other researchers in giving insight on the subject matter and the novel by serving as review of literature.

## **1.6 Scope of the Study**

As it is mentioned in the statement of the problem, many researches are conducted on English novels not on the Amharic, so this study has done the analysis on the Amharic novel, 'Alemenor'. The novel 'Alemenor' is a novel which has different aspects worth studying. This thesis however focused only on psychoanalyzing the characters defense mechanism and unconscious motives such as, repressed wounds, unresolved conflicts, guilt and desire. To help the researcher achieve this, different scholarly views are used to construct a well-built theoretical base.

## **1.7 Limitation of the Study**

The major limitations that could pull back the success of the thesis are its limitation on one novel and author as well as the fact that it focus only on the defense mechanisms and unconscious motives of the characters. But if it had been on more than one novel and author it would have been a better thesis. In order to compensate the limitations, the researcher tried to analyze the novel at hand with a detail and critical manner, and all major characters are analyzed too.

## **1.8 Organization of the Study**

This thesis is organized in five chapters. The first chapter is, an introductory part in which the background, the statement of the problem, the objectives, basic research question, its significance, scope and limitation are discussed. Chapter two is literature review. In this part theories of different scholars which the researcher are planning to use in the analysis part are presented. These theories also framed the work by showing which concepts are used to analyze the novel. Moreover the works of other researchers which are related to the title are used in order to show their difference with this thesis. The third chapter focuses on how the thesis is conducted, so it is the research methodology part. The analysis part is on the fourth chapter. In this chapter, as it is explained in the analytical procedure part, extracts from the novel are analyzed, and short plot summary of the novel is given. In the final chapter, five the summary of the whole thesis, conclusion and recommendations for the future researchers are given.

## 1.9 Definition of key Terms

The following definitions of key terms in the thesis are according to Luis Tyson.

**a. Unconscious:** part of our mind where things we are not aware of are stored in. In this thesis this term is used as, the character's mind part in control of their actions that they are unaware of.

**b. Defense Mechanism:** a mechanism we use in order to avoid anxiety and feeling of being socially unfit. This thesis uses this definition of defense mechanism by Luis Tyson, to describe the practical and psychological actions of characters, to avoid anxiety.

**c. Id:** the part of our mind with primitive instincts and pleasure principle. Characters of the novel 'Alemenor' have primitive urges that can be socially unacceptable. This term indicates the source of those urges.

**d. Super ego:** part of our mind which is concerned with moral principle. It is referring to the characters' moral value.

**e. Ego:** the third part of the mind which is concerned with reality principle. This indicates the reality principles of the characters in this thesis.

# Chapter-Two

## 2. Literature Review

### 2.1 Theoretical Frame work

In this chapter, different scholarly views about psychoanalytic literary criticism are presented in order to theoretically frame the study. In relation to psychoanalytic literary criticism theorists, the works of Freud, Lacan, Eagleton and Tyson are all briefly presented in this chapter. Moreover, different studies and analysis of novels are presented too. These studies were surveyed by the researcher in order to find a gap to conduct a research. These studies are also used here for methodological purposes like showing the method of doing psychoanalytic literary criticism.

Psychoanalytic criticism is a form of literary criticism which uses some of the techniques of psychoanalysis in the interpretation of literature. It should not be confused with psychotherapy, which is concerned with treating mental illness and behavioral problem, although many psychotherapists use various kinds of analysis in their work. Rather, psychoanalytic literary criticism is one the studies which uses psychoanalytic notions to understand a literature. Psychoanalysis has three different but related analyses. The first is it studies and analyzes a particular artist or author. In this case the authors' biography can be a lot of help. Since a literary work is seen as a manifestation of his or her unconscious mind. The other is the psychoanalysis may try to analyze the readers, because the choice of readers is different from one another. The third and most common one is, the analysis undertaken on the characters unconscious motives. (Griffith, 2006)

In Freud's study of human personality, he had come up with different terms related to how the human mind functions and the motives of the human behavior. For Freud human behavior revolves around psychosexual stages and defense mechanisms. The unconscious is the dominant part of the brain more than the conscious one. According to Freud's human's mentality, Oedipal Complex is a stage that occurs during the phallic stage of a child, where a child has a sexual feeling towards the parent with opposite sex. In this case a boy would have a sexual desire to his mother and jealousy and anger to his father, which is called *Oedipus complex*. Meanwhile, the girl will have sexual feeling for her father, and jealousy and anger to her mother, which is called, *Electra complex*. These

feelings are though repressed as the child matures. Any adult will not remember or know that he or she had these feelings when they were a child. (Freud, 1963)

Through time, there were different scholars of psychoanalysis literary criticism. One of these scholars is Jacques Lacan (1901-1981). He is a French psychoanalyst. His concept of psychoanalysis is mostly ambiguous and difficult to understand. He himself believes that, concepts regarding the mind and the unconscious must be ambiguous. Lois Tyson referring Lacan said, there are some stages that any child passes through. Infants first doesn't differentiate self from other, they don't even recognize parts of their body is a whole one entity, rather infants believe that it is a fragmented, formless mass. When the infant becomes older than six months, the formal stages that Lacan mentioned begins. These stages are, Mirror stage, Imagery, Symbolic, and Real.

As to Eagleton, works of literature can be seen as a dream because it is the manifestation of the subconscious. By studying and interpreting different symbols of the work we can get insight to the mind of the author, not only this but also we can understand the underlying motives, unresolved conflicts, and desires of the character. Though characters are fictional, they are drawn from real life experience so we can understand the human behavior as well. (*Eagleton, 1996*).

In Psychoanalytic literary criticism, the other important notion is, the Psycho-sexual stages. One of these stages is **Oral** stage, which lasts from birth to about fifteen months. At this stage children's pleasure highly depends on, putting things, whatever it is in to their mouth. The other is **Anal** stage, which lasts from fifteen month to about three years of age. The sexually sensitive zone at this stage is the anus. In this stage the child takes high pleasure in the act of defecating in appropriate place and time. The third psycho-sexual stage is, the **Phallic** stage, which is from three to five years of age. This is where girls feel 'penis envy' and boys become obsessed with their penis. The girl's failure to accept her lack of penis means that she will become a woman fixated on acting like a man. This failure led to what Freud called *masculinity complex*. A phallic fixation can led to individual with narcissistic, egoistic, or overly sexualized personality that may include serial marriage, polygamy or polyandry. Gratification is in the genitals, and this is where the *Oedipal* and *Electra complex* occur. Repression occurs to force these thoughts down as child matures. ([www.readwritethink.org](http://www.readwritethink.org))



As to Tyson, a grown up person or an adult is mostly in search of a love mate who is a lot like their parent. When a certain child grows up, the unconscious of that child will need a love mate which has a lot of similarities with the child's late parent, from which he or she lost love and attention. If the child is a boy, as an adult or as a man he will need a woman who has a lot in common with his mother, and if the child is a girl, when she became a woman she will need a man who has a significant similarity with her father. When a girl finds a mate that could possibly have similarity with her father, she wouldn't notice that because she is unlikely to want to date him if she is conscious of his similarity with her father. This is because it is socially and morally wrong to want a parent in sexual ways, but it doesn't mean there will not be any feeling, it just means the feelings are repressed in the unconscious part of the mind. If her father was a smoker and negligent, she would possibly end up with finding a mate who is also addicted to smoking. But if the mate treats her in a proper way and loves her unlike her father, then she will lose interest in him because she is not experiencing the abandonment she is used to. So, the man who is not like her father cannot fill her empty spot which was created by the loss of love from her father. The other issue related to the Electra complex is, a girl that used to compete with her mother for the father's affection and love, the unconscious desire will develop even long after one or both parents are dead and the girl or currently a woman, will unconsciously try to find, a man who is married or currently in a relationship. This attachment of the man with another woman, will allow her to replay the competition with her mother, this time she will try to win, but if she succeeds in winning she will lose interest in him. If as a child she won her father's affection from her father, she will be interested in a man who is married and very unlikely to leave the wife, because she believes she needed to be punished for stealing the father from her mother. (Tyson, 2006)

According to Tyson, boys who are unconsciously in competition with their father for the mother, mostly categorize girls as 'bad girl' and 'good girl'. These boys associate sexual desire with their mom, so they feel unworthy and dirty, so they only enjoy sex with 'bad girls' who are not like 'mom' and the good girls are 'like mom'. In this case there is abandonment, which is they are going to abandon the 'bad girl' because she is unworthy of marriage and unfit to be categorized with 'moms'. While in the case of the good girl, there are two possible outcomes. The first is she will become 'bad girl' which will make her unworthy of commitment so they will eventually abandon her. The second is the man will feel guilty of wanting her sexually, because it would be like wanting his

mother sexually. So he will not enjoy sex even if he stays with her. Men with this situation are likely to cheat with 'bad girls'. (Tyson, 2006)

The recent development of the theory is Post modernism. Although postmodernism was only recently introduced into philosophical debate (by Jean-Francois Leotard, 1993), it is commonly acknowledged that the concept itself alludes to a sensibility that has haunted Western culture since the 19th century, beginning with Nietzsche. The fact that Nietzsche was hardly known or discussed by philosophers until Heidegger brought him into prominence adds to the mysterious manner in which postmodernism emerged as a force in contemporary culture. (Tyson, 2006)

### **2.1.1 The Unconscious**

As Tyson writes, the existence of the unconscious is central to all psychoanalytic thinking. According to her, it is a reservoir of feelings, thoughts, urges and memories that are outside of the conscious awareness. Most of the contents of the unconscious are unacceptable and unpleasant such as anxiety, conflict and feeling of pain. She also mentioned what Freud described as the unconscious continues to influence our behavior and experience, even though we are not aware of these underlying influences. It is our unawareness of it, and if we know it, not realizing it that gives it control over us. No one is completely free from psychological problem, because we all have psychological history that begin from childhood, and our parents, and develops in the adulthood. Tyson describes the unconscious as the following.

The *unconscious* is the storehouse of those painful experiences and emotions, those wounds, fears, guilty desires, and unresolved conflicts we do not want to know about because we feel we will be overwhelmed by them. The unconscious comes into being when we are very young through the *repression*. (P. 13)

However repression doesn't eliminate the feelings it rather give them force to control our actions in our current life. Lois Tyson also tried to discuss that if we had a problem with our late parents we are likely to try to find the love and care we didn't get from them, in our beloveds, but since we didn't mostly realize it, we concentrate on the other superficial things. Most people don't want to admit this kind of claims so they focus on the differences that their parents and their beloved have. (Tyson, 2006)

According to Wright, whatever our attitude towards psychoanalysis, it is proved that most of our daily decisions are governed by motivation that we are not in control of, and unaware too. The unconscious is alike with dream, because when we sleep, the unconscious have total control. Hence, in dream the repressed wounds, desires and unresolved conflicts of the unconscious are transmitted in the latent content of the dream not in the manifest content. The unconscious contains instinctual drives, especially childhood wishes, which try to get through consciousness and be active. But they usually become dreams, jokes, and slips of tongues, because they are not an acceptable part of ‘normal’ civilized behavior. (1986, p. 145)

### 2.1.2 Structural Model of Personality

Freud is the first to theorize the structure of personality. In his theory Freud explain that each person’s personality is composed of three parts. These are:

- a. **Id:** it is arranged to store sexual and aggressive wishes, which Freud called “triebe” (drives). It exists starting from birth, and it allows the infant to get what he/she want. This aspect of personality is entirely unconscious and filled with instinctive and primitive wishes and behaviors. According to Freud the Id is driven by the *pleasure principle*, which makes it require immediate gratification of all desires and needs. If those needs and desires are not gratified the immediate result will be anxiety and tension. The Id wants whatever feels good at the time without any consideration of other circumstances of the situation. It is devoted to gratify sexual and other socially forbidden conventions. The Id remedies tensions through what Freud calls Primary process. Day dreaming and masturbation are common examples. When someone has sexual tension, masturbation provides a perfect image of one’s’ sexual desire and the person is in control. (Lodge, 2000)
- b. **Super Ego:** it is the part of personality that represents the conscious, the moral part of us. Super Ego is developed from the moral and ethical restrains that is put on us by our caregivers and the society, so it is driven by the *moral principle*. It dictates our belief of right and wrong. It is an aspect of personality that holds all of our internalized moral standards and ideas that we acquire from both our parents and society. According to Freud Super Ego starts at the age of five. It acts to perfect and civilize our behavior. It suppresses unacceptable urges of Id and struggle to make the Ego act up on idealistic standards than realistic principles. (Lodge, 2000)

- c. Ego:** it is component of personality that is responsible for dealing with reality. According to Freud the Ego develops from Id and ensures that the impulses of Id can be expressed in acceptable manner in the real world. The Ego operates based on the *reality principle* which strives to satisfy the impulses of Id in a realistic and socially acceptable manner. The reality principle weighs the cost and benefit of an action before deciding to act up on or abandon impulses. In many cases the Id's impulses can be satisfied through delayed gratification, that is the Ego will allow the behavior, but only in appropriate time and place. The ego represents reason and common sense. It is said to serve three masters, the external world, the Id and the Super ego. (Lodge, 2000)

### 2.1.3 Defense Mechanism

Lois Tyson by mentioning Freud defines defense mechanism as a means by which different contents of the unconscious are stored and kept under the unconscious part .In other word it is the process by which we keep the repressed, repressed in order to avoid knowing what we feel we can't handle knowing. This means there are things in the unconscious that in our conscious mind can't accept, and if we reveal those things we may hate ourselves or our perception about ourselves may change. With regard to this idea, Anna Freud also said "conflict between id and super ego insists that the ego activate defense mechanisms to protect against anxiety. When the Ego struggle to bring about harmony between the Id and Super ego forces, causing it to break out in anxiety; it results in realistic anxiety regarding external world, moral anxiety regarding Super ego and neurotic anxiety regarding force of the Id. To overcome these anxieties, the Ego employs defense mechanism. Defense mechanisms are not necessarily direct or conscious. They minimize the tension and anxiety by covering up the impulses that are threatening. Defense mechanisms in broad sense are 'Sublimation,' which is a defense mechanism in which socially unacceptable manners and desires are consciously converted to socially accepted manners and 'Repression' which is a mechanism in which unpleasant things are repressed from the surface. Other defense mechanisms include:

- a. Selective Perception:** this is the mechanism by which we hear and see only what we feel we can handle. Sometimes things we hear or see triggers anxiety and conflict between the id and the super ego. When this happen the ego will try to use selective

- perception as a defense mechanism, by hearing and seeing only things that does not bring anxiety on.
- b. Selective Memory:** this is the mechanism by which we modify our memory or we forget bad events, events we don't want to remember entirely. In order not to be overwhelmed by the painful events of the past we unconsciously use this defense. It does not mean that bad memories will be totally deleted, but the ego will not make it consciously known.
  - c. Denial:** this is, believing that bad things never happened. In other word telling oneself that the problem or unpleasant event doesn't exist. Refusal to accept the reality of something that generates anxiety by blocking it from consciousness or by becoming involved in a wish-fulfilling fantasy. When bad things that could crate anxiety happens, denial can be used as a defense mechanism, by consciously denying the fact that the problem exists, but unconsciously there is still the problem that has created the anxiety.
  - d. Avoidance:** this is the mechanism we use to stay away from thing or people who could make us anxious, by waking repressed experiences and emotions. Refusal to become involved with subjects that are distressing because they are connected to unconscious sexual or aggressive impulses. Because we know those things could pull anxiety in to the surface, we tend to avoid things in a manner that doesn't make us uncomfortable.
  - e. Displacement:** the mechanism of redirecting sexual, aggressive desires or behaviors, on to someone or something safer than the original that cause the anxiety. In other word as Tyson said "taking it out" on someone or something less threatening than the one who caused us the fear, frustration, or anger. When a threatening force cause us anxiety, fear or anger, we mostly find it difficult to respond or 'take it out' on them because we believe that they are more powerful force than us, and responding to that may actually make things worse. But when we find a safer or what we believe as a less powerful, we take our anger on them. (Tyson, 2006)
  - f. Projection:** seeing one's failing in others as a way of convincing oneself that others also have this problem of failing. We can also say that it is, giving fear, guilty desires, and emotions as a characteristic of others in order to deny that we have them ourselves. Since criticizing ourselves of failing creates anxiety, we mostly tend to share our failings and mistakes as common mistakes and failing with others. If the

failing is shared by others, we believe that it is ok to make mistakes, but if we believe it is only our failure, we will criticize ourselves which leads to anxiety.

- g. Regression:** this is when a person tries to relive a past experience; it can be pleasant or painful experience, in order to escape the problem at the present time. In order not to think about the current unpleasant situation, we try to bring or relive the state where we felt safe and sound previous.
- h. Rationalization:** it is introduced by Ernest Jones, to express the presentation of logical reasons or excuses for behaviors that are generated by irrational unconscious determinants. This is when we try to give acceptable reason to our action while the fact is, our actions are irrational. But if we try to cover these irrational unconscious determinants, with a rational or logical one we will avoid anxiety. *(Rohr, 2011)*

## 2.2 Review of Related Studies

There are many studies conducted in relation to the theory of psychoanalysis. From these studies, those which are conducted on English novels take the most part. One of these novels is Sidney Sheldon's 'Tell Me Your Dreams', which is an English psychological thriller novel. With regard to this novel, there has been studies like Nury Kurian's thesis entitled "Ashely's Terrifying Experience leading her to her tragic life in Sidney Sheldon's *Tell Me Your Dreams*", from the university of Jember. In these study the researcher tried to relate the experiences that Ashley, the main character have had to her current miserable life. So the main concern was on the practical actions not on the psychological motives for those actions.

The other study is "Multiple Personality in Sidney Sheldon's *Tell Me Your Dreams*", which was conducted by Puji Lestari from the University of Muhammadiyah. In this study even though multiple personality is a psychological state, it doesn't cover most concepts of psychoanalysis like defense mechanism, the Id, Ego and Super ego, which are about to be analyzed in this thesis. When we come to studies that are conducted by Ethiopian researchers, the researcher was able to get Kidest Belete's "Psychoanalytic Feminist Criticism on 'D.H Lawrence's Lady Chatterley's Lover with its possibility of patriarchal subversion" which is different from this thesis in its focus on feminism. There is also psychoanalysis on Adam Reta's 'Gracha Qachiloch'. Even though the theory is the same, psychoanalysis, the book and the author are different.

As it is briefly explained in the above paragraphs, the researcher has tried to briefly survey other studies. The studies are different from what the researcher have done in this thesis, but the studies were used for the purpose of analysis. This thesis is different from the other studies because it focuses on psychoanalyzing an Amharic novel, which in this case is the novel, 'Alemenor' by Dawit Wendemagegn. Studies on 'Tell Me your Dreams' and 'D.H Lawrence's Lady Chatterley's Lover' are on English novels, so their difference with this thesis is huge. The Psychoanalytic study on Adam Reta's 'Gracha Qachiloch' on the other hand has similarities with this thesis in its use of Amharic novel, but it is still a different novel, with a different writer and topic. The fact that the two novels, 'Gracha Qachiloch' and 'Alemenor' are different makes the characters actions and motives different. The setting, characters, the language use and other factor are different. When the characters are different, their childhood is also different, which make

the adulthood personalities of characters from the two novels different. So, this difference in childhood experience and adult personality created a significant difference in the analysis of the two novels. Hence, the results from the psychoanalyzing the characters are different.



# Chapter Three

## 3. Methodology

### 3.1 Research Design

This study is a qualitative type of research designed, as there is no statistical data involved in the process of data analyzing. The researcher instead used a detailed description and analysis of selected extracts from the novel. The study required much of a library work, because it needs reading and re-reading of the novel and referencing materials deeply.

### 3.2 Material Selection

The researcher has selected an Ethiopian novel '*Alemenor*' by Dawit Wendemagegn, based on purposive sampling. The dominant reason to select the novel is because the novel contains thematically recurrent psychoanalytic notions, like defense mechanism, and unconscious motives, such as anxiety, fear, desire, repressed wounds and unresolved conflicts. Moreover, the novel is new so it is unexplored. In addition to the novel, the researcher also selected the author purposively, since the author is medical doctor of mental health, the chances that his life style will influence the novel to contain psychoanalytic notions are high.

### 3.3 Analytical Procedures

Before directly engaging to analyze the novel, the researcher first framed the study with theoretical concepts that guides the text analysis process. Since the analysis is textual analysis, the text, which in this case is the novel, had been critically read and analyzed by the researcher. Then, data or extracts from the novel were selected and translated to English as well. After that, those data were categorized and coded. The next step was to view and analyze those data from psychoanalytic point of view. Finally a narrative was constructed.

## Chapter Four

### 4. Analysis and Interpretation

#### 4.1 Plot summary of the novel ‘Alemenor’

The novel begins with introducing one of the main characters, who is called Dr. Desta. He is a medical doctor and also a university instructor in Addis Ababa University. His full personality is revealed through flashback and foreshadowing. His perspective towards life is different from other characters. As we go through the novel we find his ideas as an expiration of his life style and life experience. He preaches his ideology whenever and wherever he finds a chance to, mostly in the classroom where he teaches medicine. The most famous philosophy of his is, ‘living begins from scaring of not living’. When he is asked to elaborate this idea, he says, ‘when we were in our mother’s womb, we never worry about breathing, eating or working, because we didn’t have to, but as soon as we got born, all those things become necessary’. He lost his father in his childhood.

The next character we get introduced as we go through is Dr. Kibru, a colleague and friend of Dr. Desta. He is a respected and feared as an instructor and as a medical doctor. He is always worried about what peoples think of him. He is obsessed of being number one in everything. He is mostly successful and because of this he is so proud of himself. He was born with something covering, which is in Amharic called ‘*Kirtas*,’ and it is considered as a sign of specialty. His father was proud of this. The people of his previous village also saw him as a special one, but things changed dramatically when they move to a new place where no one knows anything about Kibru or his father. The village boys bullied him and Kibru then swear to himself that he must be number one in everything. We first meet this character when he was in the classroom where his friend Dr. Desta teaches. He was there because they had lunch appointment and he wanted to remind his friend.

Furthermore, there is Dr. Wubit, a doctor who works in same department with Dr. Kibru. She is young and beautiful. She is a friend with Dr. Desta too, in fact, Dr. Kibru thinks of her as a disciple of Dr. Desta, because she tries to reflect his ideology. It was Kibru who knew her first since they work at the same department. One day when Kibru and Desta were having a coffee, Desta noticed her, and compared her beauty with the sun, and then

Kibru called her and introduced her with Desta. When the weekend comes, she and her friends have a habit of going out. Her friends are, Seble who is a lawyer, Ayda, a silent girl, who grew up in a strict family, and the latter never play with her parents. Her father was a military officer, who never appreciates her. Seble is so talkative, and doesn't care about what others think. Winta is the other friend of hers.

Their life continues and one day, when Dr. Desta and Dr. Kibru were driving, Desta got a car accident, he hit a man, and his car was wrecked by a truck. They went to hospital right away, and Desta was hospitalized, while the man who was hit by Desta's car died. His colleagues come visiting, but he wasn't happy they are nagging him. Even though he wanted to tell them that he wasn't happy, he couldn't because, it is socially and morally wrong thing to do so. It was relatively Kibru's visit that makes Desta happy, because Kibru is the man to tell his endless ideologies and perspectives about life to. Meanwhile the love between Dr. Kibru and Dr. Wubit was growing even though they don't admit it publicly. When Wubit get together with her friends, she always talks about Dr. Kibru. Even though she talks about him negatively, her friends think she is in love with him. As to Kibru, she is his every day agenda, when he meets with Dr. Desta.

By the time Dr. Desta got out of hospital, the love tension between Kibru and Wubit has already grown, but there was one thing that was holding Dr. Kibru on, his past. He didn't actually get over his ex-girlfriend, Maza. Meanwhile, Desta was in need of a lawyer for his case of hitting a person. When he asked Wubit if she knows someone a lawyer, she suggested him a good friend of hers, Seble. After some time, Wubit introduced Desta to Seble. By taking the case as a reason, Desta and Wubit start seeing each other repeatedly. While this is going on in the life of Desta and Seble, Kibru and Wubit becomes a couple, after much advice from Desta to Kibru. Desta and Seble also started dating at the same time.

One day Wubit called Kibru, Desta and Seble and told them to meet them in a restaurant because she has an exciting surprise. Three of them got there as soon as possible since they were very eager to hear what Wubit have to say. After few drinks and chats; she suddenly said 'I am pregnant'. Kibru was shocked and said 'What?', and then she repeated what she has already said. Kibru was angry, so he asked her why she would do this without consulting him. When Wubit hear this, she becomes angry too, thinking she had the right to do so. Kibru was so upset that he stood up and went to the door to leave.

Dr. Desta was arrested and went to jail because of hitting a person with car. While he was in prison, his friends came and visited. One day, his girlfriend Seble came to visit and when the name of Kibru was raised; Desta told her a big secret about his best friend. It turns out, Kibru was engaged before, with a girl name Maza, and she got pregnant with his child. Maza, has a difficult health condition that it is impossible for her to have a baby. After nine months, she died while giving birth to their child. The child survived but Desta gave him to an adoption, in order to protect Kibru from grief, when his see his child who was the cause for the death of his fiancé. Little ahead, Desta got really sick and was hospitalized. The reason for his sickness was, his car accident a while ago, and there was bleeding in his head. After a few days he died. But Seble was pregnant of his child.

## 4.2 Analysis of the Novel Alemenor

The novel ‘Alemenor’ is analyzed, from two perspectives. The first one is Defense Mechanism used by characters in the novel. The second one is critical analysis of character’s unconscious feeling and motives. To begin with the first one, different defense mechanisms such as displacement, regression and Denial are used by characters in the novel to repress the contents of the unconscious.

The novel begins with a philosophical statement of Dr. Desta, one of the main characters. The statement was about fear of not existing. It is put in the novel as the following:

**“አለመኖር የሰው ልጅ ቀዳማዊ ፍርሃት ነው። መኖርም የሚጀመረው አለመኖርን ከመስጋት ነው።” ..... (ገፅ 1)**

“Not surviving is the primary fear of mankind. Surviving also starts from scaring of not to survive” .... (p. 1)

Issues related to survival recurrently appear in the novel. The idea is that when a child was in his mother’s womb, everything was perfect that is it doesn’t have to worry about breathing, eating or dying. But as soon as it comes to existence as a child, all those things become necessary for survival, it needs to breathe and eat. When the child grows younger and identifies the self from the other he begins to worry about the inevitable, death. Fear of death is the driving force which paradoxically leads a person to get obsessed for survival. Hence, psychoanalytically speaking, the fear of death unconsciously drives mankind’s activities.

In order to repress the fear of death in the unconscious mind, a subject clings to superficial activities such as co-exist with others, social and moral acceptance. One of these examples is the following:

**“.....ትምህርት ለመኖር አስፈላጊ በመሆኑ አንዲት የአራት ዓመት ልጅ ትምህርት ቤት መሄድ ግድታዋ ነው። መማር አለባት። ግን የአራት ዓመት ልጅ መማር ግድታዋ መሆን ነበረበት?.....” (ገፅ 6)**

“.....Since education is necessary to exist, a four years old girl is obliged to go to school. She should learn. But, should it be an obligation for a four years old girl to go to school? .....” (p. 6)

Here, the socially accepted manner is to send a four years old girl to school. This is the only logic that the super ego understand because it the accepted and morally sound thing to do. If this doesn't happen, the acceptance of the girl or her parents even, would likely be negative. So, in order to fit socially for the purpose of existence, one should and will repress many unconscious motives and desires.

When Dr. Desta, was hospitalized, a nurse came in to say good night to him, while he was fade up with visitors nagging him. At the time of their conversation, they were in different direction. This following extract from the novel shows this.

.....“ሆሆይ አባ ሂጅልኝ ከዚህ” አለ በሆዱ።” እሺ ሲስተር ችግር የለም።” (ገፅ 12)

“አይዘህ አታስብ ህመም እንግዲህ.....።”

“ምን አይነት ጣጣ ነዉ ባካችሁ“ አሁንም በሆዱ.....

.....“Hoho, just get out of here” he said for himself. “Ok Nurse, no problem.”

“Don't worry, sickness is just....”

“What kind of hell is this” he said to himself..... (p. 12)

Clearly, Dr. Desta was fade up with the nurse and wanted her to leave him alone. The real feeling is hold for himself, which the Id feels and likes to say. The id wanted to say to the nurse to get out, but since it is socially wrong to say so, to a person who come to visit a patient, so Desta said “Ok Nurse, no problem”, with the influence of the super ego. Lodge (2000) writes, Super ego acts to perfect and civilize our behavior. It suppress unacceptable urges of Id and struggle to make the Ego act up on idealistic standards than realistic principles. This kind of situation also repeats itself when one colleague of Dr. Destas' asked him what the Doctors said to him.

.....“ምን አገባህ?” ቢለዉ እንዴት ይረካ እንደ ነበር አሰበ ደስታ።ይህን ማድረግ ስላልቻለ ትንሽ ንደኛዉን ለማናደድ በመፈለግ “ምንም አላሉኝም ፤ ህመሜም እንደ ትናንትናዉ ነዉ” አለዉ።..... (ገፅ 16)

..... “What do you care?” Desta thought of how it would satisfy him to say this. Since he couldn't say this, to upset his friend he said “They said nothing, my sickness is also as same as yesterday.”..... (p. 16)

The same as what happened with the nurse; here also the id and the super ego are clashing with each other. If it was for id, Desta would have said the man “*Who a hell wants you to get involved to it?*” but because of super ego Desta shouldn’t utter that to the man who came to visit him. So the ego, took the way which can upset the man but, in much easier way than what the id has wished to say.

#### **4.2.1 Childhood experiences to Adulthood Personality**

According to Freud and his fellow psychoanalysts, childhood experiences construct or lead to adulthood personality. In supporting of this view about childhood experience, some characters from the novel ‘Alemenor’ happens to be influenced by their childhood experience in their adult time. This can be seen from the following extracts.

With regard to this topic, the first character to analyze is Ayda. She is currently an adult who is a friend of Wubit. She is a silent girl, who takes orders from everyone without asking any question. She highly wanted to be appreciated for things that she does, but she doesn’t get much appreciation from other people. When we see her childhood situation, we find the following facts which will probably answer why she currently is:

.....አባቷ ቀደም ባለዉ ጊዜ የጦር ሠራዊት አባል ብቻ ሳይሆኑ፤ ባለማዕረግም ስለነበሩ፤ በቤታቸዉ ወስጥ የወታደራዊ ስርዓቱን ባህርያት መተግበራቸዉ አልቀረም። (ገፅ 60)

.....Since her father was not only a member, but an officer too, it was inevitable to implement military discipline in their house hold. (p. 60)

.....በልጅነቷ አብዝታ የምትጠቀምበት ቃል “አሺ” የሚለዉን ብቻ ነበር።..... (ገፅ 61)

.....As a child the only word she usually used to use was the word “okay”.... (p. 61)

.....“ጎበዝ ነሽ” መባል ብርቁ እንደሆነ እዚህ እድሜዋ ላይ ደርሷለች። (ገፅ 62)

..... She reached to this age of hers, as being ‘appreciated’ is a rare thing to her. (p.62)

Ayda, currently as an adult person is a silt woman, which is highly influenced by her childhood. As it is shown in the above extract, her strict family situation, which was

resulted from her father's code of ethics. In her childhood home she was expected to be silent and just follow orders. She is used to that strict military way of discipline as a child that she only thinks her father's way is the right of behaving. The second extract is a good explanation to why she still say 'yes' to all kinds of orders. This is also like the first one. Ayda as a child grew up, with the ideology that she must say 'yes' to all orders. She couldn't even say 'no, I had enough' to a food, even if she is full. So it very likely to her grew up with this kind of ideology.

The other character in the novel to be analyzed in relation to childhood experience and adulthood personality is, Dr. Kibru. He is a friend and colleague of Dr. Desta. He is so proud and so obsessed with winning and becoming number one. He believes knows everything. Previously he had a fiancé named Maza, Who died while giving birth to his child who he never met. Currently he has some sort of relationship with Dr. Wubit. But he is not fully committed. When he knew his current girlfriend Wubit is pregnant he freaked out and they got apart. When we see the following experiences of his, we could understand the current personality of his better.

.....ክብሩ የመጀመሪያም የመጨረሻም ልጅ ስለሆነ የልጅ ፍቅር መነሻም መቋጫም ሆኖ ነው ያደገው። አባቱ የሳቸው ልጅ ከሰፈሩ ሁሉ የተለየ ነው ብለው ያመነት ገና ከመወለዱ ነበር።..... (ገፅ 76)

.....Since Kibru is the first and the last child; he was raised as a beginning and an ending of child love. His father believed that his son is unique since his birth. .... (p. 76)

.....ክብሩ አዲሱ ሰፈራቸው በገቡ ማግስት፣ ዕሁድ ጠዋት የሆነውን መቼም አይረሳውም። ..... ሜዳው ጋር ደርሶ ሲቆም፤ ልጆቹ ጨዋታቸውን ይዘው ስለነበር እሱን በውል ያየውም አልነበረም። ለቅምጥሉ ክብሩ ይህ በጣም ያልተለመደ ክስተት ነበር። ..... አለመታየት የሚፈጥረውን የትንሽነት ስሜት ምን ያህል እንደሚያስጠላ የተሰማው ለመጀመሪያ ጊዜ ያኔነው። ..... (ገፅ 77)

.....Kibru never forgets what happened on Sunday morning, the next day they moved to their new neighborhood. ....When he got to the field and stood up, the children was playing so nobody noticed him. For the brat Kibru, this was a strange thing. ....It was then he



first felt, how nasty the inferiority that is created by not being noticed create feels like. .... (p. 77)

Kibru got in fight with one of the children, in order to get a spot in the football team.

Then:

“እ..... እ ደበደቡኝ..... ” አለ። እንባ እየተናነቀው።

“እኔ ነኝ በላቸው፤ ስንት ናቸው የደበደቡህ ?” አሉ በቁጣ።

“እ..... እ አንድነው” ሲል

“አንድ ነው፤ በል ሂድ ቀጥ ብለክኝ ወጣ። አንድ ልጅ ደበደበኝ ብለክኝ ትመጣለህ?

መልሰክኝ ወጣ። ሂድ።” ብለው ጮሁበት። ..... (ገፅ 78-79)

“Ahh.... Ahh they beat me up....” He said. Sobbing

“Do they know who I am: how many of them beat you?” Belachew, said furiously.

“Ahh..... Ahh he is one” as he said

“He is just one, get the hell out. You came saying one kid beat me? Get back out there. Go. His father yelled at him. .... (p. 78-79)

When he got back to the field:

.....ከልጆቹ መሃል ትንሹ ልጅ ድጋሚ ሲያየው ጨዋታውን አቆመና እጁን ወደ ክብሩ ቀስሮ ፈሪ“ አለው። ሌሎቹም ቀጠሉ “ፈሪ.....ፈሪ.....ፈሪ” ክብሩ መሄጃ አጣ። ትንሽ እጁ ትንሽ ፊቱን አልቻለችም። በቆመበት ዕንባው ዱብ፣ ዱብ ሲል ልጆቹ በደስታ “ፈሪ ፈሪ” ማለታቸውን አደመቁት። ክብሩ እዚያው እደቆመ፣ ሁለተኛ በሰው ፊት ቆሞ ላለመሳቀቅ ለራሱ ቃል ገባ። ሁሌም አንደኛ መሆን አለበት። እደሚችል እርግጠኛ ካልሆነ አይወዳደርም። ..... (ገፅ 79)

.....Among the children, when the little one saw him again, he stopped playing and said “coward” pointing his finger towards Kibru. The others continued “coward.....coward.....coward.....” Kibru didn’t know where to go. His small palm couldn’t cover his small face. When his tears dropped as he stands, the children continued saying “coward” happily. As he stands there, Kibru promised himself never to humiliate himself in front of others.

He must always be number one. Unless he is sure of his capability he will not compete. .... (p. 79)

Since the theoretical standing point is that ‘childhood experience leads to adulthood personality’ we cannot understand an adult person with only one experience. The experiences are interrelated and coherently built an adult personality. In the case of Dr. Kibru, the experiences shown in the above extracts are just few. The experiences he passed through as a child, but they are core for behaviors in which Dr. Kibru is known for today.

When we the first extract, it is the first most important point even for the next experience in the extracts following the first one. The way parents see and accept their children is essential. If a parent sees his child as a waste, that child is likely to grow feeling unwanted. But the case in Kibru’s situation is different. He is the only child so he gets all the love a parent could give without a competition. Secondly, when he was born he was covered kind of covering shell, which in Amharic called ‘ክርታስ / *Kirtas*’. It is considered as a sign of great destiny and a sign of being special. His father tells everybody how special his son is and he treated him accordingly. So, all these things create a mentality of Uniqueness in the little head of Kibru. The other experiences stood on this mentality.

The second extract is highly related to the mentality that was built in the first one. Kibru never tasted the bitterness of ‘being unnoticed’. That is because before they moved to the new village, everybody’s attention was on him. So it is very logical for him to feel strange, and became mad about it. This is his first educative moment that, his specialty doesn’t work everywhere. Kibru’s experience of being special and appreciated made him happy. But at this moment it seems everyone has forgotten if he even exists. As it is the first time he feel this kind of bad feeling, it is also the first important step to change the way others accept him.

On the third extract, we find the response of Kibru’s father, Belachew very important experience which could influence the decisions that Kibru would made ahead. Kibru’s self-understanding as a special boy came from the way his father treated him. But now, his father showed him, he cannot be special without acting in a manner of special person. One of these manners is, not to come home crying after a fight with only one peer according to his father. If we see the first and the last response of his father, we can understand his father’s expectation of what happened is different at first. He said, “Do

they know who I am: how many of them beat you?” which could mean, he thought, plural number children beat his son, which would make the fight unfair, so he was furious and didn't blame his son for coming home crying. But as soon as he found out it was only boy who beat his son, he was mad at his son. So he ordered him to go back out, which could tell us, he want his son to face his problems by himself. This is understood by Kibru as 'specialness' isn't something given freely, it is something that should be earned. If his own father doesn't see him as a special without expectation, no wonder Kibru think, it is hard to win the attention of others.

The issue on the fourth extract is not the issue of not being noticed, he already been noticed after the fight, even though it isn't a positive one. Here it is about disrespect, which is worse than not being noticed. When the children called him a coward, Kibru couldn't handle it because his life just turn upside down, from a special boy to a coward. But this wasn't the only turn of his life. He promised himself to be number one, which became a big turning point for his future life, as we would see later on the novel.

In order to get Kibru to make a life changing promise, the influence of the experiences which happened in the extracts are high. As it is mention at the beginning, it is the coherent relation of experiences that an adult personality. At first Kibru was used to being treated as a special kid. Then he was introduced to the bad feeling of being unnoticed. After that his father's reaction when he came home crying, teaches him, that he cannot just be special. Then the disrespect and humiliation comes. He loved the feeling of being special, so he wanted to keep feeling that way. But he hated the feeling of disrespect and humiliation, so he never wants to feel that way ever again. In order to achieve these, he understood he must work hard to be number one, from the lesson he got from his father's reaction. So he made that promise to himself. As we go through the novel, we find him achieving being number one in school, and finally become one of the most famous Doctors in the country. Since he got where he is now, with hard work and knowledge, he is so proud and considers himself as intelligent. He believes knowledge is the only way to be number one. So, we can say that his childhood experiences whether it was good or bad, shaped his current personality. He wouldn't have been in this place today, if he didn't made that promise as a child, under those difficult circumstances.

The third character is Dr. Desta. He is currently a Medical Doctor and a university lecturer. He is one the most talented and well known and respected Doctors in the

country. For him to be here, his childhood experience has its influence. This can be understood from the extract mentioned below.

.....

**ደስታ የአባቱን ሞት ለመቀበልና ለመረዳት ዓመታት ፈጅተዋል።  
ምናልባትም ሃኪም እንዲሆን ከገፉት የማያውቃቸው ምክንያቶች አንዱ ይህ ወ.  
የአባቱን ህመም ተከትሎ ህመሙንም፣ አባቱንም ለመረዳት በጭንቅላቱ ውስጥ  
የተጫረወ ጥያቄ ሊሆን ይችላል። ..... (ገፅ 94)**

It took years for Desta to accept and understand the death of his father. Perhaps, one of the unknown reasons that pushed him to be a Doctor could be the question to understand the disease and his father that popped in his mind following the death of his father. .... (p. 94)

As it put in the extract, Desta's wasn't able to understand what caused the death of his father when he was a child. When he got in to med school, he was not sure of his specific reasons to do so, but unconsciously the death of his has everything to do with it. Unconsciously he wanted answers about the death of his late father, and the only way to do so was to study Medicine and understand the whole situation. More over his unconscious desire was, to save his father from dying, and if he cannot do that, he can at list save the lives of other children's fathers. He then actually becomes a Doctor. And even though it was impossible for him to save his father, he was able to save many other live and earn the pleasure of being one of the most famous doctors in the country.

## 4.2.2 Defense Mechanism

### 4.2.2.1 Joke

Joke is one of the different kinds of Defense Mechanisms. It is when someone tries to pass a serious and anxiety creating issue using a joke. This is to mean that the person who save himself or herself from uncomfortable situation. This is one of the defense mechanism used in the novel ‘Alemenor’, as means of avoiding anxiety. The following extract shows that.

“...ይ/ር ደስታ ሁሌም መቀለድና ነገሮችን ማቅለል የሚወድ ነው። ታዲያ ይህን የሚያደርገው ወዶ አይደም በወሰጡ ያለውን ጥልቅ የንዴትና የቁጭት ስሜት ለሰው በሚቀል መልኩ ማቅረብ ስለሚፈልግ እንጂ ...” (ገፅ 20)

“...Dr. Desta always likes to joke and take things easy. He does this not because he really likes to, but to present his deep anger and guilt inside him, in a way that is easy for others...” (p. 20)

As it is seen in the above extract, Dr. Desta jokes around people while the true feeling of his is anger and guilt. As Tyson writes, conflict between Id and Super ego insists the Ego to activate defense mechanisms to protect us against anxiety. In this case the conflict between the Id and the Super ego is, that the Id attempts to satisfy itself by exposing the real feeling of Dr. Desta without considering other situations, like what other people will feel, what is morally wrong or what will other people think of Dr. Desta if he just say anything that pops in his mind. The real feeling here is Dr. Desta is angry and feeling guilty, but if he acts it out on other people then it will be socially an acceptable according to the super ego. But if those feeling don't come out in a certain way, the result will be anxiety and depression. So in order to balance this and avoid anxiety the Ego present a third option that is, to show the feeling as a joke. In this way the joke wouldn't hurt other people's feelings or will not be socially or morally wrong and it also lets Dr. Desta lose some of his repressed anger, which could be a relief for him. On another occasion also we see Desta using a joke as a defense mechanism. The following extract shows that.

.....  
“የማይቀለድበት ነገር እንደሆነ እያወቅህ ለምን ትቀልዳለህ?” አለችው።  
“ምን ላድርግ? ሲጨንቀኝ እኮ ነው የምቀልደው” አላት..... (ገፅ 289)

“Why are you joking, knowing it is a serious matter?” She said asked him.

“What can I do? I tend to joke when I am nervous.” He replied.....

(p. 289)

Desta, in his replay above, showed us how and why he jokes, and that is a defense mechanism which enables him forget his feeling of stress. He is nervous means; there is something he is uncomfortable with. In this particular case, it was the major fight between his best friend Kibru and Wubit, on the matter of her pregnancy. Desta is uncomfortable and unpleasant with this situation. Hence, his becomes nervousness. But, since he does not want to confront with this feeling, he tends to joke which he develops as a defense mechanism in the time of nervousness.

The same analogy works for the following dialogue between Dr. Kibru and Dr. Wubit:

.....“ሁል ጊዜ ነገር ሲከር ወደ ቀልድ ትወስደዋለህ። ይህም የፈሪነትህ ሌላ ምልክት ነው።”..... (ገፅ 29)

.....You always change it to a joke when things get serious. That is another sign of your fearfulness.”.... (p. 29)

The two lexical items which are important in the above extract are “joke” and “fearfulness”. These words are contrasting where the former shows the situation is good and things are just at ease whereas the latter shows sense of anxiety. The first is what Kibru attempts to behave. Whereas the second word is a comment by Wubit who exposes his real feeling which he attempts to hide or repress. Therefore, the lexical item “joke” is a manifest content which shows the superficial element of the conscious mind whereas the other lexical item “fearful” indicates the latent content in that the real sense of Kibru is that he is internally unstable and fearful. In the following extract we can see why he used the joke.

.....”በርግጥ ከምፈልጋቸው ነገሮች መካከል አንዷ ከፊት ለፊት ነች።” አለ በአንድ ወገን ከልቡ ነው። በሌላ ወገን ነገሩን ማብረድ ፈልጓል።... (ገፅ 29)

.....“In fact one of the things I want is right in front of me.” He said. On one hand it was from his heart. On the other hand, he wanted to cool things down. ... (p. 29)

As it can be seen in the above extract, even though Kibru meant what he said on one hand, he was just trying to calm down things on the other, so he present his idea as a joke. Here he uses joke as a way to escape a serious topic which he is no longer comfortable with. He spoke it as a joke to simmer a topic which was serious. If he hadn't joke, things would have gotten much serious, and he would have be uncomfortable which leads him to feel anxiety. His choice was to use joke as a defense mechanism, in order to block this from happening.

#### 4.2.2.2 Displacement

This is a mechanism of redirecting sexual, aggressive desires or behaviors, on to someone or something safer than the original that cause the anxiety. In other word as Tyson said “taking it out” on someone or something less threatening than the one who caused us the fear, frustration, or anger. Characters in the novel use this mechanism to defend themselves from anxiety. The following extracts could be a good example to show the presence of displacement as a defense mechanism.

“...ሰውዬ ሌላ ያማረረህ ነገር ካለ እዚያው ሄደህ....እኛ ሥራችንን ነው የምንሰራው::.....” (ገፅ 45)

“...Mr. if there is something else that upsets you, take it somewhere else...we are just doing our job....” (p. 45)

This is a speech of a traffic Police, to Dr. Kibru who is speaking angrily, after the officer stopped him when he was talking on mobile while he was driving. The above extract shows the possibilities of taking our anger on someone or something else other than the actual cause of the anger. What makes the officer say this is, the anger holding speeches of Dr. Kibru, while the officer was just following the rule. So unless there is another issue that has held and repressed in the mind of Kibru, he wasn't supposed to be mad at an officer who was doing his daily job.

Another action of Kibru's which can be taken as a displacement defense mechanism is his way of hiding behind books. With regard to this the following extract could be a good evidence.

.....ከብሩ በጠዋት ገብቶ መጽሐፉ ላይ ተደፍቶ አገኘው፤ ክብሩ ብዙ ጊዜ መሸሸጊያው የትምህርት መጽሐፍ ነው:: ክራሱም ሆነ አሰው ሲሸሸ

**የሚፈጠርበትን በጎ ያልሆነ ስሜት አዲስ ነገር በማወቅ የሚያጠፋው.**

**ይመስለዋል።** ..... (ገፅ 298)

..... He found Kibru engrossed on his books in the morning, usually text books are hiding place of Kibru. He thinks he can escape from the negative feeling, which are created when he hid from others and himself, by discovering something new. .... (p. 298)

Here in above extract, the reading action of Kibru, is not just for intellectual purposes only, but to hide himself within them (the books) for the hidden agenda of escaping a bad or negative feelings. He brings the negative and bad feelings that could create anxiety and redirects his feelings towards the texts books. This displacement of feelings towards the text books will allow him to gain a new knowledge, which in return will allow him to forget the unpleasant feelings that got him to the books in first place, and help him focus on the new knowledge he got.

This sort of displacement also happens with Wubit, when she was talking with her friends, Seble, Winta and Ayda. Wubit was talking angrily while there is no good reason to be mad. When Seble noticed this, she said the following;

.....**“አንቺ ግን ሌላ ያናደደሽ ነገር አለ እንጂ ምን እንደዚህ ያስቆጣሻል”** .....  
(ገፅ 65)

....."there must be something else that has upset you otherwise what make you angry".... (p. 65)

The extract shows, how Seble is surprised with her friend’s behavior. She was amazed because, Wubit was so frustrated and angry with anything. Things they were talking about are not that much of an issue to be upset and mad about, but unusually Wubit was upset. Later on when things got more serious and Wubit started crying, they asked her to tell them what really happened to her. Her answer proven what they already suspected of her being upset with something else. The extract below shows the real reason.

...**“በያ ንገሪን ምን ሆነሽ ነው?” አይዳ ነበረች...**  
**“አይምንም አይደል ፤ ይህክብሩ አናዶኝነው።”**... (ገፅ 70)



.... “Go on and tell us what is with you?” It was Ayda

“It is nothing, I am mad at Kibru.” (p. 70)

Kibru wasn't there with them, and Wubit talked with him earlier before she met with her friends. He upsets her earlier, so what confuses her friends is this. But since Wubit didn't take her anger out on Kibru, because he is her boss and it is wrong to do so, she took her anger out on a safer environment, who are in this case her close friends. As Tyson writes the use of displacement as a defense mechanism works like this, by taking repressed anger, sexual desire and guilt on a safer environment than the actual environment that causes the real anxiety. In this case the real source of Wubit's anger is Dr. Kibru, and she should have taken every bit of her anger on him, but as it is mentioned above, he is her boss and speaking to a boss aggressively would have put her in lots of trouble. Her Id though would love to do so, because as Freud and other psychoanalysts agree, the id focuses only on gratifying the immediate desire without any consideration, which in this case is to 'take it out' on Kibru, the boss. But the Super ego refuses this, it is morally and socially wrong. To settle this conflict and avoid anxiety, the ego decides to take the anger on her friends, because the outcome would be much safer than what would have been if it was on the boss.

Wubit doesn't only displace her anger that was caused by Dr. Kibru on her friends, but also she tried to hide behind Alcohol. This is shown in the following dialogue between Seble and Wubit.

..... “እና ለዛ ነው ሾድካውን ባናት ባናቱ ያልሸው ?” ሰብላ ጠየቀች::.....

“አዎን::” መለሰች ወ.ቢ.ት... (ገፅ 71)

...“so, is that why you drink Vodka over and over?” Asked Seble.....

.“Yes” Answers Wubit... (p. 71)

Here, the extract shows us that it shouldn't always be a person, to displace anger and anxiety, or to take the anger out on. In this case for example, Wubit also used Vodka as a

safer place to put her anger and help her forget it. She was unconsciously transferring her anxiety to the Vodka, by drinking and drinking again and again quickly, as if it helps her forget her pain. The Vodka here is a safe way to do so, because it is obviously non-living and Wubit is in control of it.

#### 4.2.2.3 Regression as a Defense Mechanism

As Tyson writes, this is when a person tries to relive a past experience; it can be pleasant or painful experience, in order to escape the problem at the present time. In order not to think about the current unpleasant situation, we try to bring or relive the state where we felt safe and sound previously. Using regression as a defense mechanism to escape an unpleasant situation occurring right now is one of the defense mechanism which are used by the characters from the novel ‘Alemenor’. The following extract, which is the monologue of Kibru, have properties of this defense mechanism.

.....

**“ጽጌሬዳ አበባ ትወጂ ነበር” አለ። ድምጹን ከፍ አድርጎ። ቀጠለና “መዓዚ አንቺን ለማስታወስ አበባ አሽታለሁ። የአበባወ ሳይሆን ያንቺ ጠረን አፍንጫዬ ላይ ቀርቷል። አሁን ደግሞ ሌላ ጠረን እለምድ ይሆን ? ብዬ ግራ እጋባለሁ” አለ። በዚህ ሃሳብ ውስጥ መቆየቱን አይፈልግም። ሀዘን ልቡን ይወጋዋል። የሆነውን አሁን ሲያስበው፤ ልጅነቱን የበለጠ ይናፍቃል።..... (ገፅ 80)**

“You used to love roses”. He said with loud voice. Then he said “Mazi, I smell flowers to remember you. Your smell is still in my nose rather than the smell of the flower. Now, I wonder if I could get use to another smell.” He didn’t want to think about it any longer. His heart will feel grief. When he thinks of what happened right now, he misses his childhood more.  
..... (p. 80)

As it is seen in the above extract, the defense mechanism that Kibru used to escape the feeling of grief and anxiety that thinking about what happened to Maza create is, Regression. He was safe and most of his childhood was good so, he wishes to choose his childhood as an escaping destination. As we go through the novel, we find Kibru using this defense mechanism to escape unbearable feeling of anxiety again. The extract below shows that.

**ክብሩ በሃሳቡ ወደ ትላንት ሄዶ መዓዛን ሲያስብ ዛሬውን ይፀድቃል፤ ወደ ትላንት ወዲያ ወደ ልጅነት ይሸሻል፤ ልጅነትን የመሰለ መሸሸጊያ የት ይገኛል? ..... (ገፅ 266)**

When Kibru goes back to yesterday and thinks of Maza, his today disgusts him; He retreats back to before yesterday to his childhood; is there a hiding place quite as childhood? ..... (P. 266)

Here also, childhood was the best alternative for Kibru to escape his unpleasant feelings which are occurring in his adulthood. Childhood happens to be a safer and more convenient place to him, because back in his childhood he would never have to deal with this kind of hard issue.

Kibru is not the only character in the novel that uses Regression as a defense mechanism. Desta also use this defense mechanism. Even though the place and time where they use as an escape root differ, technically they both are trying to do the same thing, to escape their current unpleasant situation by trying to live in a safer environment. Desta's use Regression as a defense seems as the following.

**ደስታ ይህችን የራሱን ዓለም ይወዳታል፤ ጥሩ መሸሸጊያ ናትም ብሎ ያስባል። በራሱ ሃሳብ ወስጥ ወደ ወስጥ ዓለሙ ባይዘልቅ ኖሮ ነባራዊው ሕይወት ምን ያህል ሊያሰለቸው እንደሚችል ሲያስብ ወዲያው አፈግፍጎ ወደ ራሱ ዓለም ይሸሸጋል። ..... (ገፅ 94)**

Desta loves this world of his; he thinks it is a good hiding place too. When he think how boring real life would have been if he wasn't sacked in to his world, he retreat back to his world and hide immediately. .... (p. 94)

Previously, we have seen the use of regression as a defense mechanism y Kibru. He wants to escape an unpleasant reality by hiding in his childhood. Even though the intention or the goal is the same, Desta uses different escape root, which as we see in the above extract is creating imaginary world. "...Desta loves this world of his...." And nobody blames him for that, because it is important to his as 'fortress is to a soldier'. He uses it when he got bored with the real life, which only can mean one thing, and that is there is unpleasant issue he doesn't want to deal with, so he deliberately pushes his thoughts towards this world, which is put in novel as the following.

.....ሆን ብሎ ሃሳቡን ወደዚያ ይገፋል፤ ያም ያረጋገጥል። ..... (ገፅ 94)

.....He deliberately pushes his thought towards there; that calms him.....

(p. 94)

The above extract shows that, Desta’s action of retreating to his own imaginary world is not necessarily accidental, rather he usually do it deliberately. That is as it put there, to be calm. Which tells us, before ‘pushing his thought towards there’, he wasn’t calm, which again tells us he was frustrated and uncomfortable with real life situation. This is not the only thing he puts in to consideration when he wonders around in his imaginary world, but also the limitless possibilities of doing anything, ‘*the possibility of the impossible*’. This we can understand from the upcoming extract from the novel.

...በራስ ዓለም ውስጥ የማይሆን የለም፤ የማይንዱት ተራራ፤ የማይገደብ ወንዝ፤ የማይረቱት ባላጋራና ፍቅር የማትለግስ ፍቅረኛ የለም። ያሻውን አስቦ፤ ያሻውን አድርጎ ይመለሳል። ሲመለስ ያየው ካልጣመው ተመልሶ ወደ ዓለሙ ይገባል። ..... (ገፅ 94)

...There is nothing that can’t happen in ones’ own world; a mountain that can’t be moved, a river that can’t be dammed, an enemy that you can’t win and lover who can’t give love are no there. He comes back, thinking whatever he wished, doing whatever he wished. If he doesn’t like what he sees when he comes back, he goes back to his world. .... (p. 94)

So, what we see up in the above extract is another reason for Desta to go his imaginary hiding world. When we see each thing that he mentioned, they are used as a metaphor for difficult things. If we took ‘...*a mountain that can’t be moved*...’, for example, There is no possible logical reason for a particular Medical Doctor to push and move or destroy a certain mountain. So, there will be no need to create imaginary world where he can push and move a mountain easily. But the idea in the ‘mountain’ figure is a difficult life situation, which feels like impossible thing to deal with. With this in mind, if we go back to the first phrase he used and see what he means, it will give us ‘...*a problem that can’t be dealt with*...’. For this problem to be solved, he went to his world where he is in control of everything, no other variables. What this reason of Desta to create an imaginary world and do all those stuff that seems impossible in real life tells us about Dr. Desta is, he is not satisfied with his current real life situation. Off course, this extract is

while he was hospitalized, which is unpleasant situation, but still it means he didn't accept the reality of mankind's possibility to be sick. Moreover, the way his use of imaginary world to escape a reality is expressed, tells us this creating an imaginary world thing, is not just a onetime thing, it is rather a usual habit.

All the five extracts above, which show the experience of Kibru and Desta, are the major proof to the existence of Regression as a defense mechanism, particularly, in Dr. Kibru's and Dr. Desta's life. When a difficult, unpleasant and uncomfortable issue which could result anxiety occur in the current real life, Kibru try to think about his childhood, and hid there when he understand he can't or won't deal with the situation. Desta on the other hand, uses his fears, anger and guilt to build a whole new imaginary world, where he is in control of this place that everything is possible and he doesn't have to deal with the reality. They both know they are fooling anybody or solve the real problem for that matter, but they believe they at list escape the anxiety they would have faced.

### 4.2.3 Unresolved Conflicts and Repressed Wounds

Kibru's current life, especially his love with Wubit, is highly influenced by his past wounds that he didn't deal with properly. His wounds are caused by his loss of his fiancé, Maza who died while giving birth. We can see this from the following extracts:

.....“ማግዛ የለችም። ልጅነትህን አስራብህ ሄዳለች። ልብህን መፍታትና ወቢተን ማፍቀር የአንተ ፋንታ ነወ።” አለ ደስታ ረጅሙን ንግግር እየቋጨ።  
..... (ገፅ248-249)

..... “Maza is gone. She tied your youth and died. It is up to you to untie your heart and love Maza.” Said Desta finishing, the long speech. .... (p. 248-249)

When we look at this extract, we can understand that Kibru doesn't get over Maza's death. She is already gone but he is still tied with her memories. This fixation of Kibru on Maza, make his current life difficult, especially his relationship with Wubit. This is in psychoanalysis, unresolved conflict. Here the conflict is not with Maza as a person but, her death. He is in denial of her death, or in other word he didn't deal with it so it is unresolved. Unless he let go of Maza and accept her death, he will not be totally free to continue his current life. That is why his friend Desta, advised him to untie his heart and

love Maza, which is a metaphor for let go Maza's death and live your current love life with Wubit.

**“ጽጌሬዳ አበባ ትወጃ ነበር” አለ። ድምጹን ከፍ አድርጎ። ቀጠለና “መዓዘ አንቺን ለማስታወስ አበባ አሸታለሁ። የአበባው ሳይሆን ያንቺ ጠረን አፍንጫዬ ላይ ቀርቷል። አሁን ደግሞ ሌላ ጠረን እለምድ ይሆን ? ብዬ ግራ እጋባለሁ” አለ።**  
..... (ገፅ 80)

“You used to love roses”. He said with loud voice. Then he said “Mazi, I smell flowers to remember you. Your smell is still in my nose rather than the smell of the flower. Now, I wonder if I could get use to another smell.”.....  
(p. 80)

The second extract is also more or less the same with the first one. Kibru is so fixated with Maza, he even try to find her in things she used to love like roses. This shows the death of Maza is unforgettable *wound*, even though he repressed it and tries to continue his life. But these wounds, since he never dealt with them, revile themselves on his action and words. One of these actions is trying to remember and find Maza in flowers, as if she is in the roses.

**“የመዓዛ ደም በእጄ ነው” አለ ክብሩ “በእኔ ምክንያት መጥፋቷን ሳስብ፡ ከዚህ ሁሉ ቅጥት መቼ ይሆን የምባንነው? ብዬ እራሴን እጠይቃለሁ።”..... (ገፅ 266)**

“The blood of Maza is on my hand. Kibru said. “When I think she is gone because of me, I ask myself, when do I wake up from all this nightmares?”..... (p. 266)

Kibru's inability to deal with Maza's death and go on with his life came with his self-blame for her death, which is shown in the extract three. Kibru blames himself for the death of Maza. He knew it was very difficult for her to give birth due to her health condition, but they tried to have a baby anyway. When she gives birth she died. So, even though the decision was mutual, Kibru blame himself because he thinks he should have known better. This self-blame is the major wound that tied his legs not to go forward.

These past experiences of Kibru which created unresolved conflict and repressed wound affect the current love life of his. The wound made him afraid of pregnancy or committed relationship for that matter. Let's see the following extract from the novel:

**“በቃ አረገዘኩ፣ ምን ይፈጠር” አለች ወ.ቤት።**

“I’m pregnant, so what?” said Wubit

**“ዝም በይ ብየሻለሁ። ቃሉን መስማት አልፈልግም።”**

“I said shut up, I don’t want to hear the word.”

**“የራስህ ጉዳይ” አለችወ. ወ.ቤት። ..... (ገፅ 285)**

“That’s your problem” Wubit said to him..... (p. 285)

The above extract shows us, how Kibru’s past wound affect him in his current love affair. If he hadn’t encountered that horrible incident with his late fiancé, Maza, his wouldn’t have been this much scared even to hear the word ‘pregnant’. From his action and speech we can understand that, he is fixated with the death of his late fiancé and since her death is because of pregnancy and birth, he is afraid that he will encounter the same tragic experience. If he encounters the tragic experience, it will expose the repressed wound he first encounters to the surface and he believes that he will not and cannot handle all that tragic wounds.

In the novel ‘Alemenor’, Kibru is not the only one who showed ‘unresolved conflict and repressed wound’, Desta also same issue in a different circumstances. The extract presented next to this, will show how

.....

**ደስታ የአባቱን ሞት ለመቀበልና ለመረዳት ዓመታት ፈጅተወበታል።  
ምናልባትም ሃኪም እንዲሆን ከገፉት የማያወቃቸወ ምክንያቶች አንዱ ይሄወ  
የአባቱን ህመም ተከትሎ ህመሙንም፣ አባቱንም ለመረዳት በጭንቅላቱ ውስጥ  
የተጫረወ ጥያቄ ሊሆን ይችላል። ..... (ገፅ 94)**

It took years for Desta to accept and understand the death of his father. Perhaps, one of the unknown reasons that pushed him to be a Doctor could be the question to understand the disease and his father that popped in his mind following the death of his father. .... (p. 94)

Desta lost his father when he was a child. The internal bleeding in head his father made his father paralyzed and put him in bed for some time then after a while it killed them. This is a difficult thing to understand for an adult, let alone for a child's mind. As Desta witnessed the death of his father with a disease he couldn't even begin to understand, it became difficult for him to deal with it and get over it. He didn't have enough time to grow with his father in his side. And that is not something a child could easily forget. What made this wound of his very difficult was the medical situation of his father. His father was not dead, at list for a while, but he wasn't 'alive' as usual either, and this was a very confusing matter for the 'little Desta'. His father's death situation pushed him unconsciously to be a doctor because unconsciously he wants to understand what happened to his late father. Later on when he became a Doctor he understands what happened, but still the wound wasn't healed, and the conflict with the death of his father remains unresolved. This can be seen in the following extract.

**ደስታ አባቱ ከሞቱ በኋላ በትንሹም ቢሆን ባባት የማይገናኘው ወንድሙ  
መኮንን አባቱን ተክቶ ቢያግዘውም ያባቱ ሞት ሁል ጊዜም ይቆረቆረዋል።  
..... (ገፅ 94)**

After the death of his father, even though his half-brother with different father, Mekonen, replace his father and helped him a little beat, Desta always regrets the death of his father. .... (p. 94)

As it seen above, what filled a bit of Desta's emptiness at the time was the help of his older half-brother Mekonen. This shows Desta was in much need of a father figure, the closest he could get was his half-brother. Moreover, it tells us Desta hadn't enough father-son time.

Even though Desta understands what happened to his father, it doesn't help him to get over it and move on. He sure have the medical capacity to know about his late father's situation since he is one of the well-known Doctors in the country, but his knowledge did him no favor when it comes to his father, because it is too late now. He always regret the death of his father, especially considering the fact that, he is currently one of the best Doctors available and he helps and heals others, but didn't have the chance to save or at list treat his father.



#### 4.2.4 Guilt

So far we have seen different unconscious motives that influence the current actions and lives of characters. The other psychological motive that drives the action of character is guilt. With regard to this we can Kibru's situation in the following extracts.

**ክብሩ ለመግዛ አለመኖር ራሱን ተጠያቂ ያደርጋል። መግዛ ሌላ ሰው መሆኗ እስኪጠፋው ድረስ ይወዳት ነበር። አብዝቶ መውደድ የሚጣፍጠውን ያህል ሚዛናዊነትን ግን ያሳጣል። ክብሩም በፍቅር ተገፍቶ፣ ስሜቱ አይሎበት፣ ሚዛናዊ አስተሳሰቡን በማጣቱ ምክንያት መግዛን ያጣት ስለመሰለው ራሱን ይወቅሳል። ..... (ገፅ 327)**

Kibru blames himself for the death of Maza. He loved her so much; he forgot she is another person. As much as it is sweet to love extensively, it also affects consciousness. Kibru also thinks he lost Maza, because he lost his conscious driven by his love, and strong feeling, so he blames himself. .... (p. 327)

As it is shown in the above extracts, Kibru is feeling guilty, blaming himself for the death of Maza. In the above extract, Kibru's self-blame tells us, he believes his deep affection and love for Maza has blinded him to see the reality, the reality being it was very risky for Maza's life to try to give birth. This guilty feeling is still affecting his current love relationship with Wubit. He is not fully committed in to loving her, he is holding back. That is because he is afraid of history repeating itself. He past which cause him to feel guilty is scaring because he believes, if he totally let himself love Wubit, he will be blind of the truth, and Wubit could face the same destiny as to Maza. Another extract related to this is;

**“ምን አለ ልጅ እፈልጋለሁ ባላልኳት?” ሲል አሁንም ራሱን ጠየቀ። መልስ የለውም። ..... (ገፅ 327)**

“What if I could just didn't say her I want a child? He asked himself again. He didn't have an answer. .... (p. 327)

In this extract we find Kibru blaming himself for telling Maza he wants to have a child. Here he is thinking as if it was only his desire that made Maza pregnant and then led her to her death. This also made his current life controlled by the past. He was mad and

frustrated when Wubit told him she is pregnant. That is because, when it comes to child and pregnancy, all he could think of was Maza who is dead now. And now he is afraid that could happen to Wubit too.

**.....ሰው ከቻለ ድርጊቱን ይገድብ ይሆናል፤ ምኞት ግን አይቻልም።  
በመሆኑም ያልፈለግነውና ያላቀድነው ሲከሰት ራሳችንን መውቀስ ይቀለናል።  
ምክንያቱም ድርጊቱ የሌሎች ቢሆንም እንኳን ራሳችንን ስለምኞታችን  
ተጠያቂ ማድረግ ስለምንሻ።  
በዚህ ምክንያት ክብሩ ልጅ የመውለድ ምኞት ስለነበረው ብቻ መግዛን ያጣት  
ይመስለዋል። ..... (ገፅ 327)**

.....Man may limit his actions, but not his desire. So, when things we didn't want and plan for happen, we tend to blame ourselves. That's because, even though the actions were by others, we still want to blame ourselves for our desires.

For this reason, Kibru thinks he lost Maza just because he a desire to have a child. .... (p. 327)

On the third extract, Kibru is blaming himself for his desire to have a child. So he doesn't want raise the issue of having a child, or express his desire to have a child because the first he did that it cost him Maza. So he doesn't have a desire to have a child.

## Chapter Five

### 5. Summary, Conclusion and Recommendation

#### 5.1 Summary

This thesis is conducted, in order to analyze the novel ‘Alemenor’ from psychoanalytic point of view. In process of analyzing the novel to achieve, its specific objectives, which are, to analyze the unconscious guilt and desire of characters, to analyze the unconscious unresolved conflict and repressed wounds of characters, to analyze the use of repression as a defense mechanism, by characters and to analyze the use of displacement as a defense mechanism by characters. The initial reason to start this thesis and achieve its objectives is the problem in the current condition of Amharic literature, where there is a shortage of researches, and psychoanalytic analysis on Amharic novels which leads to a knowledge gap. This problem needs a solution which the researcher believed is to conduct more researches like this particular one. When it comes to the novel ‘Alemenor’, which is published in 2016, has psychoanalytic notions, like defense mechanism and there is no research on the novel from any perspective, which makes it preferable to do this thesis on. The presence of this thesis could contribute to fill the knowledge and methodological gap which is created because of research shortage.

The above statement being the reason to conduct this thesis, the thesis aimed at answering questions like what unconscious motives (repressed wounds, unresolved conflicts, guilt, or desire) are operating in the novel, how do the unconscious motives operate in the novel, What kinds of defense mechanisms are used by the characters and how is defense mechanism presented in the novel. The researcher believes, conducting this particular thesis and answering those questions will give a methodological and scholarly significance.

The thesis is focusing only on the novel ‘Alemenor’ and analyzes the characters only from the point of view of psychoanalytic literary criticism. There are five major characters in the novel and psychoanalytic literary criticism was used to study their motives. Psychoanalytic literary criticism is a vast field of study. This thesis however will be only focusing on psychoanalyzing the characters' defense mechanism and unconscious motives such as, repressed wounds, unresolved conflicts; guilt and desire. In order to study the characters from the point of view of psychoanalysis, textual analysis

was used. From the novel, extracts were selected based on purposive sampling, which is extract that best show, psychoanalytic notions were selected, and analyzed accordingly. The thesis's limitation is, its focus only on one novel and character's defense mechanism and unconscious motives. This is because the novel's psychoanalytic notions are basically those two. But in order to compensate this limitation the researcher analyzed the novel in a deep and detailed manner. The major characters in the novel are all included on the analysis.

As it is mentioned in the above paragraphs, the aim of this thesis is to analyze the novel 'Alemenor' from psychoanalytic literary criticism point of view. To help the researcher achieve this, different scholarly views are used to construct a well-built theoretical base. From those scholars, the views of Sigmund Freud and Luis Tyson take the major part. According to Griffith (2006), psychoanalysis literary criticism can be made on all three stakeholders of a novel. The first is, it can analyze the unconscious motives of the author. It is believed, that we could get an insight to the unconscious mind of the author by analyzing the work. In this case biographical study could be used. The second is conducted on the readers, since different readers choose different books; we could get insight through their choices. The third and most common one is the analysis conducted on the characters in the novel. This kind of analysis is undertaken on the unconscious motives of characters. This particular thesis follows the third type of analysis, which means the unconscious motives and defense mechanisms of characters from the novel 'Alemenor' are discussed. In the novel, the character's unconscious motives and different defense mechanisms are presented, which this thesis have been dealing with.

Freud, Tyson and many other psychoanalysts agree that defense mechanism is a process by which the unwanted, and unpleasant contents of the unconscious stay in the unconscious in order to avoid anxiety. In other word, when someone have unpleasant feelings and memories in the unconscious part of the mind, that could create anxiety, the ego would like to repress it and express in another way that wouldn't create anxiety so it uses a defense mechanism. This situation is indicated in the actions of the characters in the novel. More common defense mechanism used were, the like of Joke, Displacement, Regression. Characters like Dr. Desta used joke as a defense mechanism. He used joke as a defense system to escape the unpleasant and anxiety creating situation he doesn't want to deal with. If he just continue without the joke he would have been in an unpleasant situation, and if he reacted in angry manner, he would have felt guilty because he broke

the social code of ethics, so the only option was to release his anger in a joke form, that way he will not brake social manner or feel anxiety. This mechanism was also used by Dr. Kibru who used it when he was trying to escape an uncomfortable conversation with Wubit. The other defense mechanism used was, displacement. This a mechanism by which the feeling of anxiety and anger is diverted to a more safe environment. When the actual source of the bad feeling is hard to deal with, the defense mechanism can be employed in order to take the anger out on a safer environment which is not the actual source of anger and considered to be a safer one. This defense mechanism was used by Kibru and Wubit. We found these two characters, trying to take their anger out on someone else, rather than on the actual source of their anger, which means they used displacement as a defense mechanism whether they know it or not. The third defense mechanism we find in the novel which was used by characters like Desta and Kibru is regression. This is a mechanism were one try to live in a place or time which is not the present or the reality at this time, in order to avoid the unpleasant issues occurring currently. These two characters used this defense mechanism even though it was in different circumstances. Desta likes to escape the harsh reality of the current time by creating a fake imaginative world where everything is possible and okay. There he feels safe and could do anything he want that was hard in the real life for him. Kibru on the other hand wishes to go back in time to his childhood, were he was safe and didn't have to deal with hard and unpleasant issues like those occurring in the current time.

The other psychoanalytical notion discussed were, how childhood experience construct adulthood personality. In this concept, the researcher was able to discuss three characters, Ayda, Kibru and Desta. These three had totally different childhood hence have different adulthood personality. Ayda was raised in a strict and rigid patriarchal family, were her father was ex-military and wanted the family behave in a military discipline. Ayda was expected to be silent and accept orders without question or doubts. So when we see how she turns out as an adult, we see the high likeliness of her childhood and adulthood personality. She currently as an adult is a silent and obedient woman. When we come to Kibru, he was treated as a special by his father, but when a child beat him and his father was mad at him for crying. He understood his specialness was not a gift, it was also a responsibility, and he must work hard to be number one and treated as special person. These events or experiences in childhood led him to hard and eventually become a well know doctor at the time of adulthood. Since he was once seen as a special by his father,

he still as an adult believes his specialness. Since he works hard to gain knowledge and become a well know Doctor. He is proud of his knowledge and accomplishments. All these personalities were the influences of his childhood experiences. Desta, on the other hand, become the person he is now and got his personality through years of experiences. The death of his father in his father in a complicated way for a child, pave the way for him to study Medicine as an adult and become a doctor. The way his father died, was strange for little Desta, he didn't understand it. So when he grows up, he studies medicine, in order to unconsciously understand the cause of his father's death. If he hadn't experienced that horrific death of his father, he wouldn't likely be where he is now.

Unresolved conflict and repressed wound was also part of the analysis in trying to understand the characters. With this notion the characters, Kibru and Desta were analyzed. This notion is about, a past unpleasant experience that still haunt the current lives. The past even we didn't deal with at the time and get over it, and those experiences that create a wound are the basis of this notion. Those experience are wanted to be repressed because if not they would create anxiety. These kind of experiences happened in the lives of Kibru and Desta. Kibru didn't deal with the death of his late fiancé Maza, so he has unresolved conflict with her death. This in turn created a wound which he repressed, but the wound still unconsciously affect his current life. Maza was dead because she was trying to give birth to their child while the fact was she shouldn't because of her health condition. Since Kibru didn't really dealt with this fact and get over of her death, he is currently afraid of serious relationships and a thought of having a child. He believes he will face the same loss if he tries to have a child. Desta in his part experienced a traffic loss of his father in his childhood. He wasn't so kid so; he didn't have enough father-son time. This is so hard for a little boy, so it created an empty spot in his life. His older half -brother tried to fill this gap, did a little bit. Desta was looking for a father figure and since there was nobody to fulfill the role, he had no choice but to accept what he has got, an older half-brother. But his half-brother, Mekonen can only do so much and he couldn't fully fill the gap or the emptiness Desta was feeling. This gap created a wound in the heart of Desta. His inability to understand what happened to his father, made it hard for him to deal with and get over the death of his father. So he unconsciously adjusts his life in a way he could understand what happened, but still he

wasn't satisfied. This shows there is unresolved conflict with his father's death and that created a repressed wound.

Guilt is the other Psychoanalytic notion that the researcher had to deal with, while analyzing the characters. The major character that showed this notion in his action and thought was Dr. Kibru. Guilt is a feeling of anxiety, and self-blaming for something bad happened. It is believing oneself is responsible and blaming oneself for something unpleasant. This feeling in psychoanalysis is one of unconscious motives that drive someone's current action. In the novel 'Alemenor', we find Kibru showing exactly this kind of behavior. His cause of feeling guilty is his self-blaming for the death of Maza. Back when she was alive, he told her he wanted to have a child. The fact was she shouldn't try to have a child because it is risky for her life. She got pregnant and when she tried to give birth, she died. So, Kibru believes, if he hadn't told her his wish to have a baby, she would have been alive. Through the novel we see this guilty feeling unconsciously affecting his current life. He is now afraid of having a child, because he is afraid of history repeating itself.

## 5.2 Conclusion

In an attempt to analyze the novel 'Alemenor', from psychoanalytic literary criticism point of view, four major characters were analyzed. To accomplish this target, questions were developed, in which the researcher attempted to answer in the thesis. One of those questions were to see if there are any unconscious motives like unresolved conflict, repressed wound and guilt, in the novel. In the process of analyzing character's actions and behavior, all those unconscious motives were noticed in different characters. So the first question was answered. Secondly, the next question which is related to the first one was how those unconscious motives operate in the novel. The unconscious motives operate in the novel, through the actions of characters. Each of the motives operates differently in different circumstances by different characters. Unresolved conflict and repressed wound were shown in the actions of Desta and Kibru, though it was in different circumstances. Hence the operations of these unconscious motives were analyzed and how and why they operate was discussed. The unconscious motive of guilt was also seen in Kibru's actions and was analyzed accordingly.

The third question this thesis tried to answer was, finding out what kind of defense mechanism characters used in order to avoid the feeling of anxiety. With regard to this, the researcher found joke, displacement and regression as an answer, because they were the most noticeable and majorly used defense mechanisms. In related to this, the fourth question asked how these defense mechanisms are presented in the novel. In the thesis, this was answered by analyzing the actions of characters, and it appears to be, major characters like Desta, Kibru and Wubit used defense mechanisms to escape from anxiety or any other unpleasant realities. We have seen joke used by Desta and Kibru as a defense mechanism to escape or avoid an unpleasant situation. We also have seen, displacement used by Kibru and Wubit to divert their anger to a safer environment. When it comes to regression, it was used by Kibru and Desta as an escape route from the current unpleasant reality.

Other than the above psychoanalytic notions, the researcher also discussed how childhood experience construct adulthood personality and some extracts that showed the operation of the three parts of psyche, Id, Super ego and Ego.

Generally, what this thesis showed in its findings by analyzing the characters with the above psychoanalytic notions is, things which are unconsciously repressed affect our



lives whether we know it or not. These unconscious motives drive one's action and when one faced unpleasant situation defense mechanisms are employed by the Ego to protect itself from anxiety. This is understood from the analyzed experiences of the characters in the novel. But since characters and their action or motives are driven from real life persons, what worked for them also works for a real life person.

### **5.3 Recommendation**

The thesis was conducted on a limited base, which is on one novel and only on psychoanalytic literary criticism. The intension to do this thesis is, to contribute a methodological and scholarly significance to the development of the literary criticism and also for Amharic literature. But the researcher believes this thesis only cannot bring a significant change or development. Amharic literature is not well studies, especially through the point of view of Psychoanalysis. The researcher believes, researches and thesis are a great tool to understand and develop the literary criticism or Amharic literature, so the researcher highly recommend other scholars to conduct further studies that could fill the gap of this thesis and bring a significant change and development to both psychoanalytic literary criticism and Amharic literature.

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