

**Addis Ababa University**

**College of Humanities, Language Studies, Journalism and  
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**Department of Foreign Languages and Literature**

**Karen Horney's Psychoanalytic Reading of Three Ethiopian  
Diasporic English Novels**

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**Addis Ababa**

# **Karen Horney's Psychoanalytic Reading of Three Ethiopian Diasporic English Novels**

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# Addis Ababa University

## School of Graduate Studies

This is to certify that the thesis prepared by Amanuel Weldemichael, entitled: *Karen Horney's Psychoanalytic Reading of Three Ethiopian Diasporic English Novels* and submitted in fulfillment of the requirements for the Degree of Doctor of Philosophy in literature complies with the regulations of the University and meets the accepted standards with respect to the originality and quality.

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Chair of Department or Graduate Program Coordinator

## **Dedication**

I tasted my life through your presence, because you are the sole well-being and spices to my existence. Therefore, I dedicated this dissertation to my beloved daughters Milka Amanuel, Elroe Amanuel and Lulia Amanuel.

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## **Abstract**

*This study examines the experiences of characters owing to the Horney's psychoanalytic conceptions in the selected Ethiopian English novels. This study gives focus to explore the experiential realities of the literary characters are described in the light of psychoanalysis in the selected diasporic novels. Thus, an intention has been given to analyze the psychological experiences of the characters based on neurotic development, intrapsychic conflicts and neurotic character structure. The study is intended to explore the characterization and conflict of the fictional characters thereby to psychoanalyze the personality of the characters the study is designed to employ a qualitative descriptions. From this, textual analysis and critical reading are employed to explicate the personality of the characters. The selection of the three diasporic novels is being conducted to get sufficient concepts of psychoanalysis for the analysis of the characters. Thus, the psychological experiences of eight characters are analyzed by the psychoanalytic conceptions. To achieve the specified goals, the theoretical framework has given focus to Horney's psychoanalytic social theory. From this, three broad fundamental psychoanalytic conceptions are deployed. In view of this, to analyze the experiences of literary characters by the conceptions of contemporary psychoanalysis, three diaspora novels are selected. An attempt has been done to characterize the neurotic development, intrapsychic conflicts and neurotic solutions in the life of the literary characters owing to the dislocation they experienced in alien land. The results of this study explicated that the concepts of contemporary psychoanalysis are compatible to employ into the overwhelming experiences of literary characters in the three diaspora novels. Due to this, the characters are exposed into the subtleties of neurotic anxieties and conflicts which engender intrapsychic conflicts and neurotic solutions/ neurotic character structure from unpleasant past and present environmental and cultural situations. Consequently, the novels represent the incongruity of the real self who the characters really are and idealized self who the characters should want to be, rendered them to possess neurotic personality. Besides, the application of psychoanalysis is worthwhile to configure the characterization of the literary characters in the novels.*

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# **Chapter One: Introduction**

## **1.1 Background of the Study**

### **1.1.1 A Brief History of Psychoanalytic Theory**

Psychoanalysis, though its concepts are evolved from various pieces of thought, the name Sigmund Freud is equally recognized throughout the modern world for half a century. Psychoanalysis as a mainstream deals with human psychic development and conflicts which arise within and outside of individual's life. However, from the time it began, it was dissimilar from ordinary psychological thought in target, theory, and ways. Its theory or subject matter gave attention to psychopathology; its way of treatment was in clinical observation rather than experimentation. Furthermore, its unconscious notion was widely ignored as it was not yet verbalized. Despite the comments given, some other thinker such as Wilhelm Leibnitz, Friedrich Herbart, Fechner, European intellectual Zeitgeist were employing the notion unconscious in various fields, but it was brought by Freud into the realm of psychology (Schultz & Schultz, 2011, pp. 286-288).

Psychoanalytic thought specifically its ways of treatment came into being after bizarre attempts on psyche. Mental disturbance was primarily recognized dates to 2000 by Babylonians as it was caused by demons. The conceptions that articulated the evil spirits to a tangible cause with the reality of the mentally disordered people have been transformed. Lately during nineteenth century psychiatrists came across to identify whether the cause was somatic or psychic. Nevertheless, the propensity towards somatic (physical) cause for mental disorder had dominated the belief of many psychiatrists. However, Janet and Charcot's work of treatment changed the conviction of the somatic to psychic which they believe succinctly posed mental disorder. Beginning to work with Charcot, Freud was influenced and convinced of the psychological conceptions of mentally disordered people. Similarly, Habib (2005) further noted, "The idea that neurosis might have a psychological rather than physiological origin" (p. 574).

The experience of early childhood is vital to excavate and to examine why a neurotic is suffers. All the symptoms trace back to early childhood. Thus, these incidents in early childhood,

Mitchell & Black (1995) note, “even more surprising, these incidents invariably had to do with a precocious involvement with sexuality” (p. 10). To this effect, Freud also proposed his controversial theory of infantile seduction which is the memories of childhood sexuality is attached to a real sexual confrontation with another. In explicit term it is confirmed that, the root cause of all neurosis is the premature introduction of sexuality into the experience of the child.

In a related vein, the unconscious is a state of mind where past emotions, feelings and thoughts become repository and they are not easily accessible. Considering the notion of unconscious, Freud inquired how the unconscious mind is manifested, then he found dream as it is likely contains hidden thoughts and links to the earlier experiences. In his dream analysis Freud comprehended that he had a bitter antagonism towards his father and remembered his childhood sexual crave to his mother and dreamt that he had sexual intercourse with his eldest daughter (Schultz & Schultz, 2011, p. 310). Thus, this exploration of his unconscious became the premise of his theory. Dream is a conflictual desire which is achieved latently. In light of this, Tyson, (2006) described dream as “they are relatively safe-outlets of unconscious wounds, fears, guilty desires, and unresolved conflicts because as we have seen, they come to us in disguised form,” (p. 21). Though, dreams are caused by emotional conflicts and express the prohibited desire, they are manifested in a symbolic form.

Similar with the unconscious, repression retained a significant status in the realm of psychoanalysis. The notion of repression came to light when Freud realized that the patients resist expressing their past emotional pains. Thus, repression is a way of keeping memories from awareness or consciousness. In a similar vein, Thurschwell, (2000, pp. 21-22) suggested that Freud had drawn two vital points from his and Breuer’s works. The first was unpleasant or traumatic recollections inevitably returned to haunt the memory of the patients, this is repressed from the conscious knowledge, the second was the unpleasant memories which repressed into unconscious are sexual matters. Personality is urged by certain motivating drives, this drive is instinct. Freud insists these motivating forces are biological in nature and vent psychic energy. In accordance with Schultz & Schultz (2011, p. 309) the life instincts and the death instincts are the two categories of instinct. Life instinct is a way of preserving life and creative forces which maintain life existence and thereby they are manifested through libido. The death instincts are destructive forces that can be led inward, as in masochism or suicide, or outward, as in hatred or

aggression. To put it in another way, instincts of self-preservation are connected to the ego, and sexual instincts are connected to libido or id (Thurschwell, 2000, p. 81).

As the center of psychoanalysis Freud has developed a concept of love and hate towards parents in the early childhood experiences of every individual. He designated the name of Oedipus complex after the name of Oedipus king of Thebes. He also asserted in his own dream that he loved his mother and wished to kill his father. To mention but some, Freud (1900) wrote that “It is the fate of all of us, to direct out first sexual impulses towards our mother and our first hatred and murderous wishes against our father. Our dreams convince us that this is so,” (p. 364). As he was sexually obsessed psychoanalyst Freud postulated consistent notions in relation to early childhood experiences. Freud’s persistent observation led him, Habib (2005) added, “Oedipus complex was the nucleus of the neuroses; it was both the climax of infantile sexual life and the foundation of the later development of sexuality (p. 577). Similar to Oedipus complex, the castration complex is the source of neurosis. It causes anxiety due to fear of the loss of the penis for boys and the awareness of the loss of the penis for girls. In more specific terms, Thurschwell (2000) explains that “When fear of the father makes the child give up his desire to have his mother, he is responding to the castration complex (p. 57). To expound this concept, boys fear of losing their organ comes when they see girls has already lost their organ and they thought that might happen to them. In contrast, seeing boys’ organ girls think that they have already been castrated.

Freud’s early understanding of the mental apparatus was entirely confined to conscious and unconscious states. He deemed the conscious part as a tip visible part of an iceberg and the unconscious huge and disguised part seems as vast portion of the iceberg beneath the water body. In this regard, Schultz &Schultz (2011) expressed the alteration as “In later writings, Freud revised the simple conscious-unconscious distinction and proposed the id, ego, and super-ego” (p. 310). In light of these points, the id is almost similar with the former idea of unconscious. It has animalistic nature and is not reachable and it embraces the sex and aggressive impulses. Freud (1933) wrote that, “we call it a cauldron full of seething excitation. It [the id] knows no judgment of value, no good and evil, no morality” (p. 74). The id recognizes nothing about the future, but it knows only the present.

On the other hand, the ego can identify time and involve in negotiating with the reality and hold down the rampant desire. The existence of the ego depends on the id instinct; the id offers its energy to the ego to approve the acceptance in a way it expresses to the real world. Under a strict guidance of the ego, the id can achieve the desire for the individuals need. Along with in process, narcissism as a phase of development combines the two instincts together by the principle of self-love, to keep their loving objects alive. The third part of Freud's formulation is super-ego which represents morality. Accordingly, Siegfried (2014) points out that "the super-ego reflects the internalization of cultural rules, mainly taught by parents applying their guidance and influence" (p. 2). Thus, it is a mental agency which denounces and forbids ones drives, wishes, feeling and action. Unlike the ego delaying the id satisfaction, the id gratification is thoroughly restricted by super-ego. Freud (1933) described super-ego it "advocates of a striving towards perfection – it is, in short, as much as we have been able to grasp psychologically of what it described as the higher side of human life" (p. 67).

To acquire a significant impression and to accelerate to its optimum magnitude, any formulated theory more or less has predecessors and relatively successors. Freud's psychoanalytic conceptions are implicated with biological notions which he was profoundly influenced by Charles Darwin. Critics arrogated the role of Freud and offered the credit to whom Freud was inspired by. In light of this, Sulloway (1979) opines that "Darwin probably did more than any other individual to pave the way for Sigmund Freud and the psychoanalytic revolution" (p. 238). The reason opined such suggestion was squarely opposition of psychobiological notions of Freud which was ingrained in biology. To this effect, Schultz & Schultz (2011) disclose that, "Darwin discussed several ideas that Freud later made central issues in psychoanalysis, including unconscious mental processes and conflicts, the significance of dreams, the hidden symbolism of certain behaviors, and the importance of sexual arousal" (p. 293). However, Darwin as a father of science has influenced many thinkers and yet the vitality of his theory is applicable.

To put it in another way, the critics and disciples who were working with Freud had renewed their convictions in the conceptions of psychoanalysis in general and began to denounce Freud in particular. Indeed, psychoanalysis as a field was being animadverted in its irregular methodology and its empiricism. On this condition, Freud and other psychoanalysts shared the criticisms in common; however psychoanalysis was regarded a sole creation of Freud. Freud also, despite his

apparent role both in his own time and of course has an influence recently, have been blamed on so many conceptions. Thurschwell (2000) has suggested, “Freud’s critics, [...] have often accused him of being a pan-sexualist – meaning that he believed that all human motivations were finally sexual in nature” (pp. 83-84). The notion of unconscious is believed that it has an eminent place in psychoanalysis; it enthralled Freud to dig the unknown infantile wishes and fears. The deep concern of excavating into the disguised world of infants exposed Freud to criticism. In more specific elaborations, Mitchell and Black, (2016) expounded the following:

What Freud wanted to find were the secrets, not the more ordinary levels of mental life within which the secrets were concealed. Like Schliemann intent on unearthing his long-buried city, Freud noted and identified a variety of more commonplace finds in the course of his exploration, but his passion for discovering remote and exotic relics inevitably shifted his attention back to the dig, propelling him beyond them into what he felt were the deeper, primitive recesses of human experience. (p. 23)

Taking cognizance of the criticism, Freud insisted on making sexuality the center of his theory and excommunicated to those who he would assume detractors. Upon this, Freud (1914) wrote, “Psychoanalysis is my creation; for ten years I was the only person who concerned himself with it. No one can know better than I do what psychoanalysis is,” (p. 7). Conversely, the sincere proponents of Freud were displeased and began to defeat his notions. To this effect, Sadger (2005) opines that, “Freud was not merely the father of psychoanalysis, but also its tyrant!” (p. 40). In this conception, Freud was the one who adjudicated the fate of psychoanalysis and thought the entire theory spawn by his sole endeavor. However, after his death psychoanalytic thought has transgressed the claustrophobia and came into natural flow. Worth mentioning in this regard, Mitchell and Black, (2016) disclosed that “Where there was one channel, now there was many. Where there was one tradition, now there are multiple schools, [...] Psychoanalysis is no longer the work of one individual,” (p. xvi).

Owing to his exclusive endeavor Freud had taken himself as a sole proprietor of psychoanalysis. Similarly, circumscribing psychoanalysis on his theory and excluding other psychoanalysts as they are non-psychoanalysts, Freud could not adopt others’ conceptions and broke the integration psychoanalysis would gain. Thus, Putting the above point into account, on the other hand, when the revisionists began to expand and to supplant the notions of Freud, it is that time ushered the

future of psychoanalysis. After being freed, the major tenets of Freud's theorizing such as instinctual drives, Oedipus complex, sex and aggression has diametrically been confronted and basically changed in contemporary psychoanalytic thinking. In this conception of reality, Horney (1939) added that "I found that the more I took a critical stand towards a series of psychoanalytical theories, the more I realized the constructive value of Freud's fundamental findings and the more paths opened up for the understanding of psychological problems" (p. 8). To strengthen Horney's suggestion, Mitchell and Black (2016) said, "we began with Freud, not only because of his historical significance, but because he is still the major point of reference for the generation of new perspectives, understanding each theorist's relationship to Freud is crucial to placing them vis-a-vis each other (p. xxii).

Besides the foregoing developments, Richards (1986), notes that "contemporary psychoanalysis is beginning to integrate some of the insights of its own fragmented history; and to seek strength in cooperation rather than in exclusivity" (P. 1024). The basic flaws of psychoanalysis such as fragmentation and disintegration have come to be identified and supplanted by contemporary psychoanalysts. Evidently, despite all variety of concepts stemmed from various pillars of theories, the dynamics of their reality, conviction and experiences of psychoanalysts, are improbable to come into unison. However, though there are some adherents of traditional psychoanalysts who retained the outdated notions; conversely there are many contemporary psychoanalysts who are combating to the advancement of it. Thus, in similar vein, Mitchell and Black (2016) pointed out that "the living impact of the revolution Freud provoked has expanded, changed, and flowered into concepts, methods, and understandings that would have scarcely been imaginable to Freud and his contemporaries" (p. xvii).

Suffice it to summarize my claim here; the study of psychoanalysis from various perspectives of psychoanalysts may sooth the fragments and flaws of psychoanalysis and its scientific approaches. Thus, in light of this, psychoanalysis has transformed from mythical perception into concrete understanding, that means from the psychobiological into the psychosocial. Plural mainstreams of theories underpin to cover various perceptions of different convictions. In line with this, our unrestrained behavior is manifestation of our daily life. Thus, literature is a way of resonate the infinity pattern of life which underwent in humans existence. The development of literature is a sum total development of all the constituents of literature, much in the same

manner, the development of the components of psychoanalysis have a major significance to manifest the ways we enjoy having the conceptions and enjoy solving our problems in literature.

### **1.1.2 Ethiopian Diaspora Literature in English**

Globalization and migration mark the rhythm and the tempo of the contemporary modern society. On-going movement and mobility of people across continental, national, and regional boundaries are now an everyday experience and norm for many countries. By the virtue of the above notion, the term “Diaspora” has derived from Greek word “Diaspiero” means scattering or dispersion of people from one place to other place. When people dispersed from their homeland they experience a multitude of traumatic situations posed owing to their displacement status. Diaspora people lack and confronted with the issues of identity, belonging, past experience, and the bond with homeland. (Jain, 1985, p. 16), the members of the Diaspora are referred to by different names based on the criteria of perspicuous their individualistic positions in terms of geographical and psychological displacement. The key feature of the Diaspora is dispersion to foreign destinations followed by a traumatic event and economic instability in the homeland. In this context, diasporic writers have revealed, Shukla and Banerji (2014) “on one hand, their attachment to their motherland and on the other hand, their feeling of alienation and rootlessness” (p. 19).

Diaspora is not clearly the same as casual travel nor do they normatively refer to temporary sojourns. Paradoxically, Diaspora journeys are essentially about settling down, and putting roots “elsewhere”. In view of this, the Diaspora can be categorized into two parts. These are the old Diaspora which was the result of war, religious oppression, slavery and trade since the nineteenth century and New Diaspora obviously started after the old one and it is also termed as the Postcolonial diasporic phase, and it indicates today’s Diaspora (Cohen, 1997, p. 5). Thus, so many institutions have given focus to deal with diasporic writings. In a related vein, Shukla and Banerji (2014) disclosed that, “diasporic writing has been receiving an increasing academic and disciplinary recognition. It has emerged as a distinct literary genre,” (p. 19).

Based upon the experiences of the immigrants in the homeland, diaspora literature became a newly invented literary area. In this conception of reality, Salman, (1991) suggests “[T]he literature by the Diasporic writers is a type of self-analysis, a sort of therapy for survival

in this Darwinian global village, in which surrounding forces determine the creative output.”(p. 34). This is to say, diaspora literary writers have given attention to the continuous and dynamic changes in the sphere of international issues due to intensive worldwide immigration. The need to the full understanding of how migrants adapt and cope with acculturation experiences in their new host cultural environment is imperative and timely.

As members of any community they resettled in, diaspora compelled to reverberate with the plights they are confronted with. In connection to this, Nigistie (2006) notes, “diasporic literature is a recent phenomenon used to describe the various experiences of the people particularly living out of their natal territory and more often they inscribe their experiences into literature” (p.6). Therefore, diaspora novels as any literary work reflects change in social, political, and cultural realities while retaining a connection to a common cultural heritage of the host countries.

Making evident the interrelatedness of immigrants with their literature, Stephane (2006, p.78), claims that they [immigrants] face the rejection in the host country and, thus, they cling to their ethnic identity. There is a complexion of the double vision as they are looking forward and yearning backward for their homeland. They are caught in duality of two worlds, two cultures and two languages and thus, they navigate a new literary space. The concept of home continues to exacerbate inter-generational frictions that exist everywhere within the Diaspora community. Upon this, many immigrant writers/ authors choose to write in the language of their host culture. Because most of them are second-generation writers who grew up as bilinguals and they are “polyphonic” (Beltsiou, 2016, p. 4). Writing in English may increase the likelihood of getting published and allow for wider circulation and recognition.

Hence, from this the main motives of diaspora writers to produce novels is to accentuate the experiences a diaspora in the alien land because the terrible experiences of the immigrants are expected to happen in the host country and to highlight the homeland experiences as well. Experience molds individuals’ ability to accomplish goals in the situation where they have involved in. In line with this, Heidegger, (1993) said that:

To undergo an experience with something be it a thing, a person, or a god means that this something befalls us, strikes us, comes over us, overwhelms and transforms us. When we talk of “undergoing” an experience, we mean specifically that the experience is not of our own making; to undergo here means that we

endure it, suffer it, receive it as it strikes us and submit to it. It is this something itself that comes about, comes to pass, and happens. (p. 215)

Furthermore, to depict the experiential plight in the life of the Diaspora, Priya, (2016) suggests, “Diasporic sensibilities express a person’s Diasporic experience and feelings. Almost all the Diasporic communities face initial problems and sufferings, when they settle in a new land. Even though they try to adapt in all contexts, they will suffer from the psychological problem.” (p. 2). In line with Heidegger’s conception, diaspora undergoes the experience that they suffer and endure in the place where they resettle in. Thus, the suffering has a pressure to the psychological disorder.

Diasporic literature bears on the Diaspora with all psychological problems. Accordingly, Saha (2009) says, “displacement, whether forced or self-imposed, is in many ways a calamity” (p. 186). Broadly considering the facts, Ashcroft (et al) (2002) suggest that, “the diaspora production of cultural meanings occurs in many areas, such as contemporary music, film, theatre and dance, but writing is one of the most interesting and strategic ways in which diaspora might disrupt the binary of local and global and problematize national, racial and ethnic formulation of identity (p. 218). Due to the abovementioned points, the incidents of diaspora have a universal unity. Besides, it is concluded that the common experiences of diaspora are highly influenced by psychological impacts.

Considering the conceptions mentioned above, Ethiopian diaspora literature has virtually sameness with the whole diaspora notions. As it has been told in history, in the late 1960s many people of Ethiopia, because of the internal political and economic chaos, migrated to various parts of the world dominantly to the United States (Solomon, 2017, p. 25). From these migrants, some of them started to produce works of literature based on history and their personal life experience. Migration is a direct cause for the emergence or development of diasporic literatures in Ethiopia. Accordingly, Shukla & Banerji (2014) note that, “diasporic writings also known as expatriate writings give voice to the traumatic experiences of the writers when they are on the rack owing to the clash of two cultures or the racial discrimination they undergo” (p. 19). Thus, Ethiopian diasporic literature is a well crafted representation of the chaos that the whole people of the country (directly/ indirectly) have undergone.

Indeed, these novels are vital records of what the authors have seen in their life and others. Similarly, they have also presented what they thought and felt about Ethiopia and its people. To be specific, the narratives capitalize the social, political, cultural, psychological, economic...and other life aspects of the Ethiopian people which happened mainly during the last two ruling periods. Thus, though the number of diasporic literary works is less, the endeavor was so fascinating. So far, the researcher has found over twenty literary works authored by Ethiopian diaspora.

Though the journey to an alien land was not a recent phenomenon, diasporic literature has emerged recently. The writers are talented in their works and have enough experiences to produce their works. In line with this, Dereje (2012) suggested the talent of the Ethiopian diasporic writer and the contents that, “almost all the Diasporic literary products are distinguished in terms of their quality. The producers are well accomplished in the art and are educated and experienced and also award winning being remarkable on their overall contents of the works” (p. 15). However, Ethiopian diasporic literature has not got a room in an Ethiopian literature and the writers have not been acclaimed by the Ethiopian scholars and critics. Therefore, more significantly, an assessment of diasporic writing in terms of the experience of immigrants has its own motives, themes and peculiar sensibilities. Thus, this might inspire the Ethiopian English writers to make their own role and thereby instigates the critics to consider diaspora literature as a significant genre in the sphere of Ethiopian literature.

## **1.2 Statement of the Problem**

The focus of this study is to explore the psychoanalytic concepts and thereby to analyze the experiences of fictional characters in the diasporic novels. Studying Karen Horney’s “mature theory” reveals much more contemporary concepts of psychoanalysis in contradistinction with classical theory of psychoanalysis. The contemporary concepts stem from an endeavor towards self-realization and cover all realities which unfold the disparities of childhood and adulthood experiences that engendered the psychoanalytic dysfunctions. Closely related with the above points, the possibility of psychoanalyzing literary characters in terms of Horney’s theory, Paris (2010) has noted, “explaining behavior in terms of its function within the present structure of the psyche rather than in terms of infantile origins. While literature gives little or no information about infancy, it reveals a great deal about the adult,” (p. xi). However, despite their mythical

basis and psychobiological references, all eyes of literary writers were focusing on orthodoxy of classical psychoanalysis. However, in a related vein, Mitchell and Black (2016) criticized that:

Classical Freudian psychoanalysis is going out of fashion. That is because orthodox psychoanalysis is not of our time, its methods and its understandings were fashioned almost a hundred years ago. As the world around psychoanalysis has changed, psychoanalysis itself has changed, in the settings in which it is applied, the forms through which it is practiced, and the understanding it generated. (p. xviii)

This is to mean that the characters in diasporic literature encountered so many difficulties which may not have any relation with their infantile origins. They may encounter with the spontaneity of situations which may or may not have correlation with their past situations. In line with this, as we are well aware literature does not always supply the readers with this kind of information about the mimetic characters involved in the story. Thus, drawing an attention to the individuals' current situation rather than merely on the past, lead to address the comprehensive neurotic solutions and inner conflicts in which Horney's importance could employ in diasporic literature. Thus, Horney's theory is very much worthy to deal with diasporic literature and this attracted the researcher's attention.

On the other hand, many studies are concerned with the literary criticism which deals solely with classical psychoanalysis. Psychoanalysis is widely known as a creation of the prominent psychoanalyst Sigmund Freud, which had been remained static since its conception and moved along with its path. The main issues of classical psychoanalysis had evolved from sexuality and instinct. However, many claim that it should not transcend into the dominion of other psychoanalysis as psychoanalytic literary criticism would be enough to deal with characters' analysis. Nevertheless, to comprehend the convolution of psychological representations of fictional characters in literary texts, psychoanalytic literary criticism alone is not adequate. The reason for the above mentioned points is psychoanalytic literary criticism has ignored an immense amount of psychological details which has various composition of different psychoanalytic theory which would contribute for the analysis of literary characters in novels. Thus, the researcher has attempted to make a shift from a classical psychoanalytic literary criticism (sexuality and instinct) to contemporary psychoanalytic literary criticism (environment

and culture) to investigate the present and past experiences of literary characters in diasporic novels.

Diasporic literature is a multifaceted concern of the existence of humans in various corners of the world. Being multifaceted does not disregard the traumas which inflict the suffering and overall the psychological plights befell in the life of the immigrants. As the intention of this research deals with the new diaspora, voluntary dispersion does not inflict a physical harm on the immigrants rather it caused psychological conflict owing to interpersonal relations and culture. Environmental situations denote to the strict interaction, relationship and parenting of a child with his parents and society around him. Alternatively the issue of diaspora is considerably global and it maintains its sustainable magnitude day-to-day with undue traumatic experiences and economic instability of the immigrants in the homeland. However, considering to the facts, the issue of diaspora was being studied and rooted in many disciplines such as Anthropology, demography; economics, political science, and sociology have all predominated, whereas psychology has lagged somewhat behind (Berry, 1997, p. 8). Therefore, in this regard psychoanalysis which is pertinently applicable to analyze immigrant literary characters in general and Horney's psychosocial theory which ratifies and contains conceptions to deal with diasporic literature in particular was fallen behind the implementation in the life of literary characters.

Of the genre of literature, a novel includes many constituents. A novel deals with an expression of the psychic conditions of literary characters to capture the interest of readers in the protracted story. Accordingly, Taylor (2016) has disclosed that "literary character focuses on the novel, as this is where characters have been given more room and attention than in any other genre" (p. 4). In this sense, a novel gives room an emphasis on the characterization of literary characters. Similar with the creation of characterization, the concepts of psychoanalysis posit literary techniques such as flashback, foreshadowing and suspense. The stories which have established in the novel carries the entire experiences of literary characters from the beginning to the end. A story bears all the encumbrance of the characters within the scope of time and space to carry on till the end. These burdens more or less have abundant psychological implications which may happen in the real life of individuals. Thus, the researcher has attempted to depict the

characterization and conflict of the characters employed in novels and the usefulness of psychoanalysis to configure characterization and conflict in novels.

Since the study focuses on diasporic novels and on psychoanalysis, the issue of immigrants has a hub position. Psychoanalysis is employed to disclose the immigrants' hardship experiences which may begin at their homeland. In line with this, Beltsiou (2016) infers, "immigration experiences often alter one's class position" (p. 2). The major experience of immigrants is dislocation from the places where they used to live in, the people whom they belong to, the civilization and the culture. Owing to the dislocation, immigrant literary characters propelled to readjust their past from the viewpoint of the new place. Therefore, the focus of this study is to analyze the psychological impacts of the experiences of the fictional characters in the selected novels. To the best of the researcher's knowledge the issue of psychoanalysis in diaspora literature as reflected in the three diaspora (*How to Read the Air*, *All Our Names* and *The Texture of Dreams*) novels in particular and in the Ethiopian diasporic literature in English in general has not been explored to date.

## **1.3 Objective of the Study**

### **1.3.1 General Objective**

The general objective of the study is to explore how the experiential realities of the characters are described in the light of psychoanalysis in the selected diasporic novels.

### **1.3.2 Specific Objectives**

For a successful fulfillment of this general objective, the current study will attempt:

1. To examine the characters psychological conceptions in connection with the three diasporic novels.
2. To analyze the psychological realities which are experienced by the characters in the three selected diasporic novels.
3. To identify Horney's neurotic development, intrapsychic conflicts and neurotic solutions in relation with the experiences of characters in the three diasporic novels.
4. To depict the formation of conflict and characterization of characters in the three novels.

## 1.4 Significance of the Study

The result of the study will be anticipated to make a worthy contribution in:

- Improving the stance of critics and scholars to see the new area of psychoanalysis (contemporary psychoanalysis) implicated in the realm of diasporic novels.
- Enhancing readers' views of the psychological impacts which occur in the life of characters in the diasporic novels.
- Presenting the ways of interpreting the psychoanalytic constituents interconnecting with the behavior of characters in literary texts.
- Filling the knowledge gap in the area of Ethiopian diasporic literature in English.
- Last but not least, serving as a launching pad to analyze writings of Ethiopian diasporic in English in the light of psychoanalysis for the beginner and experienced researchers.

## 1.5 Scope and Limitations of the Study

Diasporic literature is categorized into two categories. These are old Diaspora and new Diaspora. Thus, this research demarcates the search into the new Diaspora. Kumari (2013, p. 5) puts the new Diaspora as “the new scattering of the seeds of ‘developing’ nations”. Making this point as a premise, this study is, thus, delimited to the three novels written by Ethiopian diasporic writers.

In the view of the intention of analysis, the researcher has delimited his analysis into eight fictional characters (four characters from the novel “How to Read the Air”, three characters from “All Our Names” and one character the omniscient narrator from “The Texture of Dreams”). Analyzing fictional characters is helpful to obtain a wide range of psychoanalytic concepts in the novels and besides, the point of focus in fictional characters is to make the research tangible, reliable and manageable.

As can be inferred from the title of the study, the researcher has delimited the genre of the writings to the novels written in English by Diaspora writers. The reason of selecting the diasporic novels is that they depict the wide range of experiences of the immigrant characters besides; the life of the immigrants is more or less correlated with psychological problems pursued by the predicaments. Besides, by and large novels as a literary genre are helpful to find

out the significant position of literary characters. Similarly, Taylor (2016) puts that, “[some scholars] will even go as far as saying that most great novels exist to reveal and explore character” (p. 4).

Psychoanalysis as a field of study has various theories. Thus, the researcher’s choice of theory is delimited to a specific field of psychoanalysis. From this, Karen Horney’s psychoanalytic social theory which is embedded in the neurotic development, intrapsychic conflicts, and neurotic solutions has a pivotal place in this study. This theory is the choice made by the researcher seeking to go into depth following its new developments and to correspond with the experiential reality of the characters in the novels. Karen Horney’s psychoanalytic social theory is deemed one of the contemporary psychoanalysis amid Jung, Adler, Erikson, Kohut, Fairbairn and Klien psychoanalytic theory. To categorize psychoanalysis in various periods, Morris (2011) has suggested that, “the contemporary psychoanalysis takes as its major point of departure the modification or rejection of one or another of these fundamental Freudian ideas” (p. 3). Since Horney’s conceptions have evolved from rejection of certain Freud’s premises it has taken the place of contemporariness.

Finally, psychoanalytic theory has so many crucial parts as any scientific field. These are mainly theoretical and therapeutic aspects. Inasmuch as this study intends to analyze literary characters in the diasporic novels, theoretical aspects are much needed. The Psychotherapeutic part is much concerned on the curing process of neurotics, thus the researcher has targeted on the possible ways of psychoanalyzing literary characters theoretically than the theory of curing the literary characters which is unlikely.

## **1.6 Methodology and Data Analysis Procedures**

This study entails a qualitative research approach to explore attitudes, behavior, and experience through descriptive way. It attempts to get an in depth analysis, description and suitable conclusions from various sources. It is vital, since attitude, behavior and experience are the most common constituents of qualitative research (Katherine, 2002, pp. 14-15). Qualitative research is a fitting approach for the examination of such lived experiences as it attempts to explore the individuals’ psychic activities their potency of testing their world. Thus, owing to the concern

over the above points, the researcher has intended to deploy the qualitative approach so as to unearth the psychoanalytic concepts of the selected diasporic literary novels.

Textual analysis is widely carried out to interpret the concepts of psychoanalysis which is the holistic guides of the theoretical framework of the study. Consequently, this study attempts to investigate the illustration of indirect characterization and conflict and most likely to find out meanings of psychoanalytic notions realized in the life experiences of literary characters in the novels, i.e., the unfavorable childhood experiences pose a feeling helpless and insecure, however a child can not reveal his hostility towards those who displease him. Then fear and anxiety begin to prevail in his life and this impelled a child to exert his energy on changing himself to defend his fear and anxiety by that an idealized self image emerges. Thus, meaning in this context is neurosis brought about conflicts and ways to relieve the conflicts irrationally. Inasmuch as life of humans is determined by their interaction, looking over the dealings of characters in the texts unearth the basic meanings. These are more implicated with the discussion among the theoretical framework and the semantics in the texts. In a related vein, the ways of an entire analysis and interpretation express the data through descriptive of three diasporic novels.

Close or critical reading is indispensable to find out the psychological entity in the phenomena transpired in the life of the literary characters. Textual analysis is likely to explore the constituents of psychoanalytic conceptions owing to the experiential reality of the literary characters in the novels. Besides, close reading is helpful to identify the excerpts for analysis and to understand the experiences in the life of characters thereon.

### **1.6.1 Source and Type of Data**

The novels opted for this study are contemporary diasporic novels which deal with psychoanalytic concepts to enquire the life of literary characters. Novels are opulent sources of psychoanalysis which particularize the necessary experiences befallen in the life of literary characters. In this regard, thus, literary texts encompass inevitably both the conceptions of psychoanalysis and literary characters therein. Besides, literary texts (novels) which cover all pleasant and unpleasant experiences, conflicts, tensions and neurosis of human life, are manifested in the experiences of literary characters. Hence, the source of data in this study is the

overall interpersonal relation of literary characters from the stand point of the psychoanalytic constituents the framework of the study has given focus.

### **1.6.2. Sampling Technique**

With regard to sampling technique, the study employed the purposive sampling method to sort out the elements of psychoanalysis in line with the plight of the characters in the diasporic novels. Worth mentioning at this point, novels (creative writings) are where experiential realities of humans are explicated. They subsume every type of human life, their question of survival, unravel various faces of life, and depict the subtleties of life experiences. Besides, diasporic novels often recount the rootlessness and displacement of literary characters thereby affected by psychological dysfunctions. Therefore, on the basis of sampling, though there are very few literary texts produced with regard to diasporic novels, three novels are selected. The reason of selecting three novels is to extract sufficient data on the basis of Horney's theory neurotic development, intrapsychic conflicts and neurotic character structure.

Therefore, the three literary novels are: Fassil Yitebarek's *The Texture of Dreams* (2005); Dinaw Mengestu's *How to Read the Air* (2010) and Dinaw Mengestu's *All our Names* (2014). Besides, the three diasporic novels are appropriate and have rich resource to investigate the characterization and conflict in the perspective of psychoanalysis. Beyond their affluent source, the reason of using the two novels (*How to Read the Air* and *All our Names*) by the same author is that, they have distinct narrations which recount about the experiences of immigrants that underwent in the situation of war and chaos; variety of the predicaments induced psychological impacts. The other eminent reason is the paucity of English diasporic novels precipitated to use the two novels produced by one author.

The literary texts selected for this study are contemporary diasporic novels which deal with the psychological problems of the immigrants. Therefore, the extracts for critical analysis are obtained from the three novels selected by the researcher. The excerpts are analyzed based on parameters evolved from the theories discussed in the theoretical framework.

### **1.6.3. Analytical Procedures**

In the view of analytic procedure, in this study the researcher attempted to use psychoanalytic theory to examine the literary characters in the three novels. Although psychoanalytic theory is

likely to connect with other theories to enhance the researcher's and readers' understanding, to deploy it solely can hook other concepts up with it. The ways of analyzing these three novels is; each novel is analyzed by the method of analysis. Besides, the application of analytic method the researcher has adopted is to consolidate the relative weight of the conclusions which are drawn from them.

To obtain a close sense or internalization of the novels, repeated readings of the novels have been made. The conflicts in which the characters underwent in the situations situated in are followed by reading and interpreting the textual constituents of narration (the profound ambivalence of words, the compromise between opposing and conflicting forces), dialogue, monologue and symbols. The stream of narration flows to haunt the entire past and present life and the experience of characters in the novels. In connection to this, the first step in this procedure is comprised of the initial tasks such as identification, classification, and interpretation of the gathered data under the select and relevant categories.

The applicability and compatibility of the framework in line with the area of the study and its constituents is implemented. In terms of analysis, Horney's notion of psychoanalysis is applied to analyze the current situation of characters and to explore their psychic states. In this manner, unlike other constructs, the conflicts of characters such as neurosis are imposed by the cultural and environmental constraints in the life of individuals. So long as individuals have interpersonal relations they may have many personalities which make this theory distinct. This is to show that interpersonal relations determine human personality.

In this context, an attempt has been made closely to examine the impacts of the unpleasant experiences of the literary characters in the selected novels. The novels are organized into five categories and sub-categories to psychoanalyze upon the psychological impacts ensued in the life of literary characters. These categories which have been identified are Horney's psychoanalytic social theory such as environmental and cultural situations, basic anxiety and fear, intrapsychic conflicts such as idealized self-image, neurotic claims and pride, self-hate, and externalization neurotic solutions such as complaint, aggressive and detached personalities, and neurotic needs. Subsequently, an attempt has been made to explain how the constructions of the psychoanalytic boundaries in various situations notify the representation of the literary characters' characterization and conflict in the novels. This is to mean that the analysis has attempted to see

the representation of the literary characters in the perspective of psychoanalysis in the novels that bear on the characterization of literary characters therein. Besides, due to the nature of experiential reality of literary characters and psychoanalytic impetus, these psychological phenomena employed for analysis can be overlapped.

Finally, transcending to the notion of fragmentary narration, psychoanalytic fears and anxiety have an incessant perpetuation to create neurotic character structure and neurotic solutions so long as the interpersonal relation of the literary characters persist. This is to mean that an interpretation is never linear but an open-ended, endless process of becoming that constantly moves back and forth.

## **1.7 Organization of the Study**

With regard to the procedure of the study, this research has five chapters. The first chapter encompasses the general introduction of the study, statement of the problem, objectives of the study, significance, scope and limitations of the study. Furthermore, methodology of the study is presented. Chapter two is dedicated to the discussion of literature underlying the topic of the research. This chapter aims to situate the discussion of various studies on the context of diaspora and psychoanalysis therefore; theoretical framework will be emanated on the basis of the discussion. Chapter three sets out to construct and elucidate the psychoanalytic concepts of the study. In chapters four, five and six the novels selected for the study are examined from psychoanalytic standpoint discussed in the preceding chapters. On the basis of the analysis in chapter four, five and six, the final chapter (chapter seven) proposes a summary and discussion of the study, drawn conclusions and make recommendation for the possible application of the results of the study and future path for research.

## **1.8 Definition of Terms**

In this research the key words and phrases below are defined as follows:

1. Anxiety: is the result of repressed hostilities leads to a deep feeling of insecurity and a blurred sense of threat (see pp. 42-44).
2. Repression: is an inability of expressing the resentments and they are pent up in the unconscious mind (see pp. 40-41).

3. Neurosis: is a fear and a defense for a fear thereby defending the fear causes another sort of conflict. This is to mean the basic conflict remains but transmuted (see pp. 42-43)
4. Complaint type personality: is an attitude toward others to lessen the basic conflicts to fulfill certain desires (see pp. 46-47).
5. Aggressive type personality: is compelled by basic anxiety; lately generate fear of becoming and to appear strong (see pp. 49-50).
6. Detached type personality: is a personality emotionally separated from others. The peculiarities of this personality is self-estrangement which is a separation from self and deadness or lack of sensation to emotional experiences, an uncertainty as to what one is, what one loves, hates, and desires (see pp. 52-53).
7. Real self: is central inner force, common to all human beings and yet unique in each, which is the deep source of growth. Besides, it is the capacity to wish and to will; it is the part of ourselves that wants to expand and grow and to fulfill itself (see p. 54).
8. Idealized self-image: is a creation of an image which is largely far from reality but the effect it creates in the mind of the neurotics is real. Thus, it is the central issue from which new insight evolved (see pp. 54-55).
9. Neurotic claim: is a feeling of entitlement special attention, consideration, deference on the part of others. All these needs are growing out of his inhibitions, his fears, his conflicts, and his solutions ought to be satisfied or duly respected (see pp. 60-61).
10. Neurotic pride: is a resolution to fulfill the self-idealized image of the neurotics. It rests on the attributes which a person arrogates to himself in his imagination, on all those belonging to his particular idealized image (see p. 63).
11. Self-hate: is a result of if the actual self becomes the victim of the proud idealized self. Self hate creates a noticeable rupture in the personality so long as the idealized self comes into being (see p. 65).
12. Externalization: is the tendency of neurotics to experience internal process as if they occurred outside the self and to hold external factors responsible for their difficulties (see p. 68).

# Chapter Two: A Review of Literature

## 2.1 The Contemporary Psychoanalytic Views

The theory of psychoanalysis which was created and promulgated by Freud invited so many psychoanalysts who would adapt the main Freud's concepts. Though, the premises of those contemporary psychoanalysts theory ingrained in Freud's conceptions, they have discarded the sex subject and accorded with his concepts of childhood experiences. Besides by the virtue of Freud's tyranny conviction, many of his proponents became antagonists in a variety of his conceptions. In a related vein, the one and the main contrasting views of the opponents suggest, "these groups [earlier humanists and Freudian] provided an incomplete understanding of human behavior because they did not pay much heed to the social and cultural factors" (Pant, 2015, p. 25). The contemporary views of psychoanalysis was set by notable scholars include Carl Jung's analytical psychology, Alfred Adler's individual psychology, Erik Erikson's identity psychology, and Karen Horney's psychoanalytic social theory. Since this study has an intent on one of the contemporary psychoanalyst Karen Horney's theory, however to assess the configuration of the others contemporary psychoanalysts is valuable to understand the differences and similarities to set a ground for the current theory. Therefore, a brief discussion has been made according to the names listed above and a conclusion has been made in contradistinction with the current framework.

Before Carl Jung was diametrically developed his own theory of psychoanalysis which is designated by the name of "analytical psychology", he had been called a successor of Freud's traditional psychoanalysis. After time Jung came to oppose on the restrictions of the more generalized role of sex as a center psychic energy. Thus, Freud's concept of libido which is widely defined in sexual terms is rejected by Jung. Schultz & Schultz (2011) suggest that "Freud regarded it as a generalized life energy of which sex was only a part. For Jung, basic libidinal energy expressed itself in growth, reproduction, and other activities, depending on what was crucial for an individual at any given time" (pp. 326-327).

The second huge disparity was held in regard to the drives which influence on shaping human personality. Unlike Freud's proposition of childhood experiences which is the center to mold our personality, lately expanded by Jung as it was not the only center but our personality is

determined by our future and past. Jung criticized Freud of being one-sided. In this aspect Jess and Gregory (2009) stated that “He [Jung] insisted that human behavior is shaped by both casual and teleological forces and that casual explanations must be balanced with teleological ones” (p. 114). In this regard our personality is not solely influenced by our childhood experiences which we could have little exercise but also by our purposes, anticipation, and ambitions.

More extended than other contemporary psychoanalysts, Jung postulated the collective unconscious though it was being the most controversial and perhaps his most distinctive concept. Jung’s “collective unconscious” is ingrained in the hereditary past of all species. He discerned unconscious into personal and collective with one underlying on the other. In this regard Jung (1954/1959a) opines:

A more or less superficial layer of the unconscious is undoubtedly personal. I call it the personal unconscious. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the *collective unconscious*. I have chosen the term "collective" because this part of the unconscious is not individual but universal. (p. 3)

Similar with the psychobiological conceptions the collective unconscious are common experiences which shape human personality. However, he is aware of the conscious and personal unconscious that he underscored under our conscious attentiveness there is personal unconscious which holds reminiscences, desires, and feelings which have been concealed in our earlier experiences.

Besides, Jung hypothesized an archetype which is universal to all human being creates collective unconscious. An archetype is a repressed ancient image which enables us to confront the situation our ancestors had to deal with. Dissimilar with the psychologists who claim a newborn baby has a white paper mind which the personality traits are filled or programmed by his experiences, however, Adamski (2011) explicated Jung’s believe is that “all rituals associated with the social contacts such as choice of partner, ways of perception and evaluation of the world, attitudes, ideas, and cultural norms, are associated with the role of archetypes, because they are typically and eternally repetitive human behavior” (p. 564). In vein of this, the experiences we possibly gain from our early relationship are ineffective to mold our personality.

Therefore, the significant concept of this theory is, human beings are created as they are being completed.

Though the archetype itself cannot be openly exhibited, it revealed itself through dreams, fantasies and delusions when it is triggered. Thus, having a biological basis, innumerable of archetypes exist within each person. Accordingly, Schultz and Schultz (2011) have distinguished the types of archetypes as “The archetypes that occur most frequently are the persona, the anima and animus, the shadow, and the self” (p. 328). It can be extrapolated from the above concepts that, these primeval images that each individual possess from the past generations determine their personality. Thus, these types of archetypes are common to every individual unlike other concepts of psychoanalysis such as Horneyan psychoanalysis.

The archetype which has a content of obscurity and tyranny, characterize the qualities which we do not wish to recognize. Even we do not have a desire to reconcile; we opted to hide it from us and others. This unconscious part of the personality which contains limitation and other personalities is called shadow (Ruth, 2010, p. 44). Putting this into account, we can project our defects onto others, to see the flaw and evil of others that we deny to have in ourselves. In this context we do not prove the shadow of our personality; rather we solely recognize the bright side of our personality. This is to mean that nothing appears within self which can be seen on others. However, Jess and Gregory (2009) ratified the achievement when “coming to grip with the darkness within ourselves is to achieve the realization of shadow” (p. 107).

The other unconscious aspects of personalities which can sooth our behavior and endows wholeness in our personality is the situation of acquiring bisexual traits within the individuals. These bisexual traits are called the anima which is to mean in a man’s personality there is a feminine behavior which resides unconsciously and in a woman’s personality there is a masculine behavior which resides unconsciously. In this regard, Jung (1961, p. 186) vividly described “woman from within” and “man from within” These characters have originated from the past experiences of a man thus thereby woman structures a holistic image of a man consequently; their collective unconscious determined them who they are. As is further noted by Jess and Gregory (2009) “The anima represents irrational moods and feelings often attributed to man, and the animus is also the explanation for the irrational thinking and illogical opinions” (p. 109).

Jung's analytical psychology is separated from the other psychoanalytic thoughts in his concept of self and individuation. The self is a concept to comprehend who we are, and the individuation is an idea expresses the procedure to accomplish our inner motifs which induce to ascertain what we can be. The self in this view is the broadest of all archetypes. According to Schmidt (2005) "The self is seen as many thing including psychic structure, developmental process, transcendental postulate, affective experience and archetype" (p. 596). As a result, the self is deemed the archetype of archetypes, because since it is created dominantly by collective unconscious, it brings all the archetypes in unison in the route of self-realization.

As a contemporary theorist Adler's antithetical notions are based on the drive which renders individuals feeble and physically poor at the beginning, thenceforth, they strive to be greater. Because of their basic feeling, they tend towards independence from others, thus this disposition of unifying with others is a social interest and innate. In this regard, Ansbacher & Ansbacher (1956) note that "There is one basic dynamic force behind all human activity, a striving from a feeling minus situation towards a plus situation, from a feeling of inferiority towards superiority, perfection, totality" (p. 1). Notwithstanding an individual is controlled by biological and environmental dynamics these endeavors are caused from individual's specific ends and self-ideals. However, these goals are fictions mean that individuals cannot understand them because they are obscured.

Corollary to this, children develop their creative power at the time of their childhood ages which they situate their end goals. Despite the fact, infants have an intrinsic urge of development and accomplishment, for they are little, imperfect, and feeble that they feel inferior and powerless. So that, in this regard, Jess and Gregory (2008) noted "To compensate for this deficiency [their inferiority and powerlessness], they set a fictional goal to be big, complete, and strong. Thus, a person's final goal reduces the pain of inferiority feelings and points that person in the direction of either superiority or success" (pp. 70-71). The endeavor towards greatness and inferiority in the life of adults may be ambivalent due to the experiences the infants would acquire from their parents at their early age. Furthermore, the love and security which the infants obtained bring forth inconsistency in terms of success and social interest. Conversely, all the psychological process constructs self-consistent union from the conviction of the goal, thus to this effect, the self-consistent personality structure, according to Adler is called the style of life.

The center of Adler's theory lies on the conceptions of heredity and environment which determines the personality of individuals. These genetic make ups then later changed to the social experiences which make the individuals distinct from others. In such situations, the individuals are compelled to create their life style and enable them to identify who they are and hereby, it brings their creative power to realize their final goal. Adler (As cited in Ansbacher & Ansbacher 1956) suggests that "All apparent psychological categories, such as different drives or the contrast between conscious and unconscious, are only aspects of a unified relational system and do not represent discrete entities and quantities" (p. 2). Much in the same manner, life style commonly measure up when it benefit to the social interest, and to the self of individuals.

The conception of individual psychology pertains with the potential for a unity and fashions the unison into a diversified ways. If the unity which is an innate representation is disrupted, the fourfold types of neurotic movement come into existence. As pointed out above, (Ansbacher & Ansbacher, 1956, pp. 274-275) emphasis that neurotics have a trend of interposing a distance between themselves and the expected decisions. Simultaneously, with purposeful setting up of a distance, the neurotic secludes himself from the world and the reality in various degrees. Therefore, these movements are moving backward, standing still, hesitation and back-and-forth, and construction of obstacles. Furthermore, the underdeveloped social interest provokes neurotics to set too high goals, to dwell in their private life, and to have a rigid and dogmatic style of life. Worth mentioning in this regard, people become failures in life because they are over concerned with themselves and care little about others (Jess and Gregory, 2008, pp. 78-80).

In keeping with the above notions, Adler stated there are three overburdening situations that could elicit behavior and psychopathology in individuals: being inferior born with inferior organ, pampering and ignoring (Mosak & Maniacci, 1999, p. 34). When pampering is over or abused care of infants, it leads them to be dependent on others. This engendered indecisiveness, impatient, oversensitivity and anxiety in the behavior of infants. Though they are dwelling in the unpredictable situation, they see the world with their own vision and tend to be the greater in all circumstances. Forgas and Shulman 1979 (as cited in Mosak & Maniacci, 1999, pp. 36-37) there are four biological "needs" or "drives" that can be seen into infant at birth. These are nourishment and contact, protection and safety, mastery and sensory variation. Due to inadequate attention infants may either perish or fail to thrive. In the case of socialization procedure, these

needs can be categorized into the subsequent four goals such as attachment, security, competence, and cognitive. At this juncture, self-ideal is the important concept which has a capability to push someone into certain higher positions. By and large, the extended distant target of the personality is typically exists in the self-ideal.

Personality formation according to Erikson has a great deal of emphasis on the adolescence stage where the personality formation has taken place. There is a ceaseless process of creating personality which started from oral sensory stage up to maturation stage. Depending on the form of this conception; hereby Erikson constituted a life span model of development. In contrast to Freud's notion of psychosexual, Erikson proposes the influence of psychosocial through the entire lifespan. In a related vein, Erikson (1968) pointed out that "psychoanalysis has given us an understanding of the more idiosyncratic experiences, and especially the inner conflicts, which constitute the manner in which an individual has a distinct personality" (p. 93). Upon the peculiar experiences he has developed psychosocial stages cause to develop ego-identity.

Erikson's eight consecutive psychosocial stages may transfigure the developmental thought. In light of this, Sokol (2009) added "Each stage is associated with an inherent conflict or crisis that the individual must encounter and successfully resolve to proceed with development" (p. 2). However, the crisis entails not only successful resolution but also unsuccessful to the expected outcome. Likewise, Erikson (1968) explicated that "crisis is used here in a developmental sense to connote not a threat of catastrophe, but a turning point, a crucial period of increased vulnerability and heightened potential" (p. 96). The psychic formation along each of these developmental stages creates a hierarchy pursuit of achievements to the inward and outward conflicts.

The developmental journey or stages are inflexible whether there are successes or failures. Each stage has their own goals which enable the child to move on to the next stage in whatever manner. The pushes of societal expectations which carry on from one stage to the next are not controlled by individuals rather it is determined by both biological maturation and societal prospects. In similar proposition, McMaken (2000) suggests that "He or she is thrust into the next, ready or not, thus, while successful accomplishment of the tasks implicit in each stage prepares the successful child for the next, failure to navigate a stage within socially and biologically imposed the deadlines does not stop the developmental journey" (p. 5). The

achievement of the explicit psychosocial stage leads to the successful search of each stage. The eight psychosocial stages that are proposed by Erikson are deadlines to be accomplished by individuals.

Providing a care which is necessitated by an infant causes a trust vs. mistrust crisis inclined towards the care givers. This trust does not come from an abundant amount of things but, according to Erikson (1963, p. 224), it is “on the quality of the maternal relationship”. Trust at the very beginning age of the infants creates security which can be taken to the succeeding stage. In light of this Erikson (1963) also added “The infant's first social achievement, then, is his willingness to let the mother out of sight without undue anxiety or rage, because she has become an inner certainty as well as an outer predictability” (p. 222). Thus, if a child makes a secure maternal relationship, he will create a sense of hope which propels to prevail on his next life. Conversely, succumbing to get a virtue of hope will lead the infant to develop fear which is mistrust in the world and in their abilities to influence others.

The psychosocial stages next to trust vs. mistrust are muscular-anal stage leads to autonomous will or self-doubt, the locomotors-genital stage leads to initiative or guilt, the latency stage develops to industriousness or inferiority, adolescence which the ego identity is formed leads to identity cohesion or role confusion, young adulthood results in intimacy or isolation, adulthood leads to generativity or stagnation, and maturation results in ego integrity or despair (Schultz & Schultz, 2017, p. 189). This lifespan stages which a person confronts the conflicts with adaptive and maladaptive ways of handling bring forth the continuity. Though the above mentioned concepts seem akin to Freud's psychobiological conceptions, the stages have an interpenetrability of individuals and culture. In a similar vein, Mitchell & Black (1995) suggest that “Erikson regarded culture and history as giving life to mind, as the medium within which shapeless biological potentials can be transformed into a distinctly human life (p. 144).

Suffice it to summarize, Jung's personal unconscious does not have any connection with the early experiences of individuals and collective unconscious is universal for all species and it generates from the ancient images of the past generations. Thus, every individual's personality is shaped by the archetypal which generates the collective unconscious. He believed there are no experiences from our past relationships. We are conscious to our personal unconscious which is disguised in our earlier times. Within this context, Horney's conceptions of environmental and

cultural premises are by far dissimilar with Jung's conceptions of experiences retained from early relationship. Jung's analytical psychology of universality stems from the archetypes of past generation determines our personality without any influence of environmental ties. Because it is believed, human beings are created as they are being completed only transmuted by the archetypes we inherited from our ancestors. This means our environment is also shaped by the patterns of our past generations and fashioned from myths and fairytales. Thus, the focus lies on present and future experiences since the commonality of the past formed by collective unconscious.

Adler's main emphasis is the drive that leads individuals to overcome their greatness towards the goals they intend to achieve. The drives he proposed such as feebleness and inferiority feeling can be acquired either from their heredity or environment. The individual goals towards achieving are fictions because they are entangled to understand. Thus, though this concept seems close with Horney's conception, the final goal is weak besides, the causes are not apparent. Repression of hostilities cause anxiety hereby can create helplessness as in Adler's feeling of inferiority, but the difference is Horney's helplessness and insecurity are caused due to undesirable care of the environment. However, the feebleness and inferiority caused biologically. These biologically determining feeling cannot cause a hampered personality unless they are triggered by interpersonal factors. Having the commonness in the potential for unity between Horney and Adler, in the point of unconscious they are different. Repression of hostility which engendered anxiety is unconscious to direct the intrapsychic conflicts and the movements, however, in the concept of individual psychology the conscious intention of designing a goal is disrupted when a diversified movement comes into being.

Erikson's identity psychology gives an emphasis to the stage of adolescent stage. These psychosocial stages are stages of ego-identity. As a psychosocial, these crises entail psychological demands clashing with societal needs. In this regard, adolescence is a serious stage gives room for conflict and confusion which leads to an intense impact on the adult life. The underlying assumption of Erikson's psychosocial stages give rise to the growing person's readiness to be driven towards, to be aware of, and to interact with a widening social radius are developed by the steps predetermined. And so as to maintain the human world, society should invite the succession of potentialities for interaction and set up a proper sequence to safeguard.

The psychosocial stages do not explicitly influence the later stages. In this context, Horney's concepts are not predetermined; rather they are determined by the conflicts stemmed from the anxiety engendered by the feeling of helplessness and insecurity from unfavorable situation. The drives are initiated from strict interactions of mother child relation however, in Horney's conception of drive comes from the needs individuals are curious to obtain.

Thus, to wind up, by and large all the theories mentioned above have contemporary conceptions however; the contexts in which these theories rest on are dissimilar. Horney has put her theory on environmental and cultural basis. These bring forth the causes for anxiety and fear. However, Jung's theory of collective unconscious underlie on the deep layer of personality which ingrained in the hereditary past of all species. Like Freud's conception, Jung conceived of the notion archetypal is universal to all human beings and create collective unconscious which is a repetitive human behavior. Thus the framework of this theory has given focus to biological and environmental determinants. Adler's individual psychology has a center of social interest which is controlled by biological and environmental dynamics. Besides, the drives which are set forth at birth have based biologically in individuals. One of these drives is self-ideal which is a push factor towards higher position. Erikson's social theory depends on succeeding in each stage of the development to fulfill societal expectations and they are not managed by individuals rather they are determined biologically and socially. Therefore, Horney's psychoanalytic social theory is dissimilar from the biological determinants are not included and the environmental considerations are different how they can be decisive on the individuals' personality.

## **2.2 Review of Previous Studies on Diasporic Novels**

Since the aim of this study pivots around the three diasporic novels, thus its first goal is to set a critical enquiry on the existing studies how the current study is similar to and how it varies from others to identify the gap therein. This review is concerned with the studies focused on diasporic novels. The subsequent section aims to depict the previous studies conducted on the sphere of psychoanalysis in Ethiopian novels. These researches conducted on the realm of psychoanalysis are master's thesis and BA's senior essays. Thus, the study intends on the ground of these discussions and to offer a contribution in the modern epistemology and to delimit where the study should underlie.

In line with the studies in the realm of diasporic literature is, “A Thematic Study of Selected Prose Fictional and Non-Fictional Writings of Ethiopian Diaspora in English” by Mesfin Adinew which was done in partial fulfillment for the requirements of a PhD degree in literature in 2012.

This research aims at analyzing writings of the Ethiopian Diaspora in English in terms of content, commonalities and divergence among the selected diasporic novels, evaluating the degree of conformity and divergence from the general post-colonial literary theory and bringing to light and integrating selected works of the Ethiopian diaspora into the mainstream of Ethiopian literature in English language. The selected novels for the purpose of the thematic study are six Ethiopian diasporic novels in English published in the years 2000-2010. The post-colonial theory is chosen as the guiding theoretical framework for this study. With regard to themes, the study identifies five principal themes. Accordingly, Mesfin (2012) states:

The most dominant themes that traverse the Ethiopian diasporic narratives selected in this study, these are 1. Disillusionment with various aspects and in various forms, 2. A visit to the past (painful past memories) 3. Racial discrimination, along with conflict of identity and isolation, 4. Interest or involvement in homeland state affairs 5. Social and psychological traumas of immigrants. (p. 188)

In terms of commonalities, from the six selected novels three of them are included in the current study. Though, the commonalities remain at place, the discrepancy lies in between the issues of thematic studies and psychoanalytic reading. Moreover, this study differs from the present one in at least three major aspects: its objectives, its scope, and the type of theoretical framework and approach employed.

The second study is, “The Ideological Plane in Selected Diasporic Prose Narratives in English: A Comparative Study of Political Philosophy” Haftu Kahsay (2012) which was done in partial fulfillment for the requirements of an MA degree, Addis Ababa University. This study gives attention to the political philosophy of selected diasporic prose narratives. The major concern of this study is to investigate the ideological surface of the diasporic literature. The study is more concerned on the ideological plane- level of reality of thoughts and practices. According to the researcher, he intended to look into the ideological plane reflected in the four diasporic texts so as to bring to light the political philosophy of the writers or the time.

Besides, the researcher did a thematic analysis since the study is intended to investigate the ideological theme of the texts by using comparative analysis. Therefore, the current study when it is compared with the previous study, there is no interface between them. The similarities lie only on the area of the Diaspora. Therefore, this study differs in its objective, its scope, and overall in its framework and approaches.

The third study is an MA thesis in literature entitled “A thematic analysis of *Beneath Behind the Lions Gaze* and *Held at a Distance: My Rediscovery of Ethiopia*” by Dereje Mulugeta (2012) at Addis Ababa University. The research aims at a thematic analysis of two diasporic literary texts. The two novels have reflected the terror-filled situation and besides, they intended to re-build the image of Ethiopia. Terrifying political violence and its impoverishing outcomes, strength of the family bond, most cherished traditional values and prevalence of national icons or courageous remnants are the major themes shared in common of the two novels. The approach employed in this study is a comparative approach to analyze parallel themes of the two texts. Therefore, this research has nothing in common with the present research.

The fourth study is “The Predicament of the Diaspora as Reflected in *The Texture of Dreams* and *The Beautiful Things that Heaven Bears*”, that Endalkachew Hailu (2008) conducted in partial fulfillment for the requirements of an MA degree in literature at Addis Ababa University. This research intends to analyze the predicament of the Diaspora in the abovementioned novels. The parallel themes which are the focus of the study are categorized under three divisions. These are “Woes of Homeland”, “Woes in the Host Land”, and “Sub Themes” Endalkachew (2008, pp.31-75) In light of the methodology, the researcher has used conceptual tools such as Diaspora studies; post colonialism, post structuralism (post modernism).

However, the current research aims to make a psychoanalytic reading of the three diasporic novels including, *The Texture of Dreams* which is common in both studies. In a nutshell, the very predicaments which are the themes in this study are somewhat part of the current study however; their effects in the current study will be analyzed based on a psychoanalytic theory share a similarity.

A review of related literature also has given a focus to a Kenyan researcher who conducted a research in Ethiopian diasporic novels in English. This research is entitled “Negotiation Cultural

Identity in Exile: A Study of Dinaw Mengestu's "Children of Revolution" and "All our Names", by Openda Ruth Kwamboka's (2017) Master's thesis at Nairobi University. This study examines how the immigrant characters in the literary texts negotiate cultural identity in foreign spaces.

The researcher draws his framework upon the concepts of hybridity, third space under the post-colonial theory, and cosmopolitanism. Since this study relies on negotiation, the researcher has engaged in analyzing narrative strategies employed in the novels in constructing these cultural identities and how the author articulates his message to the readers. Hence, one of the novels entitled "All our Names" is a writing used for analysis in the current study. Nevertheless there is no commonality on both studies.

In conclusion, a review of the previous studies helps to contextualize the current research. Besides, the selection of the works reviewed above is mainly based on their immediate relationship and relevance to the present research. It should be noted at this point that Diaspora writings, though, they have not been given so much attention they deserve to get; the foregoing studies on diaspora literature can give rise to the Ethiopian diasporic literature in English. None of these previous studies take the issue of psychoanalysis theoretical framework in the area of diaspora. Hence, this study, attempts to fill a gap in the area of Ethiopian diasporic literature.

### **2.3. Previous Studies in the Realm of Psychoanalysis**

Consequently, the following some post graduate students at Addis Ababa University have conducted their researches on psychoanalysis. The research which deals with psychoanalytic reading is conducted by Ayenow Guadu (2004) in his MA thesis. This research has an emphasis on two Amharic novels entitled *Tikusat* and *Letum Aynegalign*. The researcher tries to psychoanalyze the literary characters in terms of the psychosexual and unconscious mind.

An MA thesis is conducted by Awet Gebre-Egziabiher (2006) on the same Amharic literary novels to the abovementioned study (*Tikusat* and *Letum Aynegalign*" is entitled *Sublimated Expressions of the Author*. This research assesses the author's sexual energy which instigated him to write the two novels owing to the author's biography. Though the biography of the author somewhat has included in the research, the fundamentals of the theory are based on and psychoanalyzed the literary characters in the literary texts. Sublimation in this context has a

classical meaning which is brought about from the classical psychoanalysis. It is modifying the natural expression of a sexual or primitive instinct in a socially acceptable manner and to divert the energy of such an instinct into some acceptable activity. Hence, inasmuch as it gives focus to sexuality, it deals with the classical psychoanalysis.

Similarly, Emebet Bekele (2011) has conducted her MA thesis on *A Psychoanalytic Interpretation of Adam Reta's Gracha Qachiloch*. She investigated the characters from the point of view of Lacanian psychoanalysis. This researcher has dealt with Lacan's psychoanalytic to interpret the characters in the novel. She propounded that Lacan's notion of unconscious is structured like a language. In his concept, the most notable ingredients are loss and lack. The infants' stages began from the fragment, mirror stage, imaginary order; these are before making meaning, symbolic order which we experience the real separation from our union. Thus, the previous research which deals with classical psychoanalysis cannot be articulated with the present research which is about contemporary psychoanalysis.

The other study is a research of Muruts Abdurahman's (2015). His study deals with A psychoanalytic study in Awgechew Terefe's *Ibdu*. This study aims to depict the defense mechanisms in the novel. These defenses are projecting, denial regression and the like which are engendered from psychosexual stages of Freud's theory. Much in common with the above research novel, Bezayit Eyoel (2003) conducted MA thesis in *mind style*. An exclusively BA senior essay on *Yetangut Mistir* underlying in psychological conflict is conducted by Berhane Tamene (1992).

To sum up, the abovementioned previous studies on psychoanalysis has focused predominantly on psychoanalytic literary criticism which underlies on the classical psychoanalytic notions. Virtually most of them have a position to look over the sexuality and the impulses of instinctual drives induced from the onset of the child development. In spite of the refusal of some psychoanalysts pinpointed that classical psychoanalysis an outdated theory propounded and concerned by a single theoretician, they pivoted on psychoanalytic literary criticism much concerned on classical psychoanalysis. Hence, though an attempt has been done in the light of classical psychoanalysis, none of these above mentioned studies touched psychoanalysis (contemporary psychoanalysis) in focus on diasporic literature.

## Chapter Three: Theoretical Framework

This study hinges on the theoretical attentions on the psychoanalytic interpretation of the literary characters in three diasporic novels. From the boundless conceptions of psychoanalysis, Karen Horney's "mature theory" (Paris, 1999, p. 2) of environmental and cultural influences, intrapsychic conflicts, neurotic character structure or neurotic solutions are conceived as new conceptions in the realm of contemporary psychoanalysis. To make a suitable approach for studying the representation of immigrants in the novels, it is believed that engaging in psychoanalysis as a framework is worthy.

Certain phenomenon is much fitted with one thing than with other. Models of psychoanalysis are usually attuned with peculiar phenomena. In the light of models of psychoanalysis, Paris (1999) has confirmed that "Each psychological theory works better with some phenomena than with others and none explains everything" (p. 3). In this respect, Horneyan psychoanalysis regarded with interpersonal theory are well-matched theory with the situation of immigrants in the novels. In this context, psychoanalysis which is more bounded on interpersonal relation and culture is applicable to employ in literary texts, in this regard Paris (1991) has disclosed that "Though, Horney's psychotherapy to some extent was not applicable, my use of Horney's theory in the study of literature has proved this to be untrue. I have published critical studies using Horney to explicate literary works from a wide variety of periods and cultures," (p. 319).

It should be noted at this point, diasporic novels portray the extended life of immigrants with the connection of external and internal experiences. Hornstein (1992) notes that, "in most cases psychoanalysis is helpful to analyze works of literature and art ... more general, phenomena like civilizations, mass movements [immigration, immigrants], war and religion." (P. 56). In line with this, novels are characterized by their narratives to create stories of characters. Besides, psychoanalysis can represent the characterization of literary characters and their inward conflicts in novels.

In accordance with the above points, this chapter is structured into five sections and ten subsections. Under the conception of contemporary psychoanalysis, certain theories of contemporary psychoanalysis in contradistinction with Karen Horney's theory are presented. Besides, the major premises of Karen Horney's theory under the discussion in the theoretical

framework are included. These are neurotic development which comprises environmental and cultural theory, basic anxiety and fear, and fundamental configuration of neurosis are critically addressed. The third section has comprised intrapsychic conflicts which hold idealized self-image, neurotic claims and pride, self-hate and externalization. The fourth section is about the neurotic solutions encompasses complaint type personality, aggressive type personality and detached type personality thereby subsumes neurotic needs such as need for affection, approval and the desire for power, prestige and possession. The fifth part about the interrelation of psychoanalysis and literature is also included the relation of psychoanalysis and novel, characterization, diasporic literature and immigration.

### **3.1. Neurotic Development**

#### **3.1.1 The Foundation of Karen Horney's Psychoanalytic Social Theory**

The new psychoanalytic concepts are developed from cultural and personal practices of individuals within social humanity. The societal culture which integrated with personal relation structure psychoanalytic version and come to a promising stage. As a result, psychoanalytic social theory is a new contemporary development which is designated the third force psychology (Powell, 1991, p. 8) provides a view of human nature at odds with that of the Freudian and the behaviorists. This differing view of human nature can be described [...] as being optimistic, more holistic, finding within man a more complex hierarchy of inherent needs and values. This is a shift of psychoanalysis from the mainstream of classical psychoanalysis to the mainstream of psychoanalytic social and cultural theory. By and large, Horney's psychoanalytic theory has developed from a complete work of psychoanalysis into two phases; she developed her theory by supplanting the psychobiological conceptions which had been floated in the area of psychology beforehand. Then she strengthens her conceptions by pronouncing the development of disorders and the tactics of coping with the dysfunction to the interpersonal and intrapsychic neurosis (Kumar, 2014, p. 16).

Karen Horney is a revisionist and identified as a member of Third Force psychoanalyst was born in Hamburg Germany in 1885. She took her training in the official psychoanalytic field. Though she exerted her endeavor to extend psychoanalysis rather than transmuting, later after completed

her work she found her new school of psychoanalysis which had a little in common with Freud's traditional psychoanalysis. After she left the Freudian camp, she began her polemics on the unflinching stand of Freud's unchanging biological force which determines personality. Schultz & Schultz (2011) refer that, "She denied the preeminence of sexual factors, challenged the validity of the oedipal theory, and discarded the concept of libido and the three part structure of personality (p. 335).

Horney, though she was affiliated with Freud's psychobiological theory, later she prompted to raise questions of which classical psychoanalysis was constituted. She reflected her stand against the generally accepted dogmas such as the reality of a universal drive of a penis envy in woman, the irrevocability of instinctual drives, developmental stages, and sexuality which cause neurosis. Furthermore, at this juncture, abandoning the biological factors between male and female sexes, she strived to examine the cultural influences and expectations between females and males. Hence, she created feminine psychology and published a book "Feminine Psychology". Horney induced her idea because she was immersed by the cultural and environmental factors which invariably influence our lives. In a similar vein, Lubell (1981) has suggested that "The development of Horney's original idea can be most directly traced to a reaction she felt against a Freudian construction of Feminine psychology" (p. 2).

The theory of psychoanalysis and its development have been consistently evolved since the time Freud had started formulating it. As a continuation many psychoanalysts spawned from stand point of Freud in diversified positions. These psychoanalysts who had diversified moods of concepts of psychoanalysis are categorized into classical and contemporary. Classical or Freudian psychoanalysts orientated their view towards unconscious and sex drives which are deemed the central forces to create human personality. In regard to the contemporary psychoanalysts' arguments, the earlier theory is dehumanizing and offered inadequate conceptions to comprehend human behavior because they did not give intent to social and cultural factors. Similarly, Ogden (2005) opines that, "Freud transferred the principles of materialistic biology of his time to the field of mental phenomena, [...], through being limited to biology, failed to see the cultural and social determinants of mental phenomena" (p. 4). In this regard, thus, contemporary psychoanalysis had evolved from Freud's misconception about disregarding the issues of cultural and social determinants.

In this connection, suffice it to elaborate, what culture is and its role in human development. As to Schein (1992), cited in (Nunez, 2010, p. 38) stated the representation of culture into three levels, which are the artifacts accessible to our senses; strategies, philosophies and goals less visible but contain supported beliefs and values; unconscious which is the most demanding to observe. The growing significance of culture into studying people's behavior has astonished some scholars, Cresti (2003) regards:

The idea that the psychological study of human nature must take into account not only the individual but also the social environment in which he lives has been steadily gaining ground in the wake of the social anthropological and psychoanalytical studies that have flourished in the previous century. (p. 196)

On this account, Horney's devotion of applying culture into psychoanalysis is an ineffable finding. Smith (2007) mentioned that, "her [Horney's] ideas about human behavior and about psychotherapy have a remarkable contemporary feel. Her appreciation of the impact of environment and culture on development ... has acquired more and more currency in analytic circle (p. 66). With reference to this, Paris (1998) also explicated Horney's conception of culture as "a heightened awareness of cultural factors in mental disturbance and inspired studies of culture from a psychoanalytic perspective (p. 1). Even though, Freud attributing psychological disorder to biological or instinctual drives, Horney postulates mental disturbance occurs due to cultural factors. Besides, a converse proposition to Freud's biological notions, Horney (1950) argued that "human individual needs favorable conditions for his growth; [...] he needs an atmosphere of warmth to give him to have his own feelings and thoughts and to express himself" (p. 18). Horney carries on stating cultural influence engendered "basic anxiety", and "it is his feeling of being isolated and helpless in a world conceived as potential hostile" (p. 18).

To this effect, Horney (1937) opined that, "Freud's disregard of cultural factors not only leads to false generalizations, but also to a large extent blocks an understanding of the real forces which motivated our attitudes and actions" (pp. 20-21). Considering all the distinctions, however, two concepts "unconscious" and "childhood experiences" remain unquestionable. Horney's psychoanalysis has given the first place to the concept of unconscious. When it is taken from critical angle, unconscious exists when we are not unaware of its existence, but when we fail to know the awareness of the drives, the understanding of its effects and the operations upholds it.

Taking into account the above points, Horney (1939) extrapolated that, “we may make our most important decisions without knowing the real motivations; that our interests, our convictions, our attachments may be determined by forces which we do not know” (pp. 20-21). Thus, understanding unconscious unlike other psychologists who believe on humans’ positive aspiration and conscious experiences; the psychic operations espoused psychoanalysts to unlock the complexities and to penetrate profoundly into psychological experiences.

Owing to the idea of unconsciousness, the occurrence of strife which is driven emotionally is inevitably determines the personality. Thus these conflictual trends cause neurosis; besides the conflicting characters are repressed in the unconscious mind. Dyal (1967) on his part suggested "difficulties caused by the conflicting character of the demands which a culture imposes on its individuals" (416). Nevertheless, Freud from his orthodox conviction propounded that the human nature is molded biologically due to instinctual drives or object relationship which are regularly available in culture. In other word, they crop up out of permanent conditions such as pregenital stages and Oedipus complex. Thereupon, Horney clearly underscored that, “feelings and attitudes are to an amazingly high degree molded by the conditions under which we live, both cultural and individual, inseparably interwoven” (Horney, 1937, p. 19).

Corollary to the points, neurosis is a disorder caused by the basic conflicts, however these conflicts have not any origin of biological bases. Similarly, Feiring (1983) points out that “Conflict is the result of social conditions and the person who is likely to become neurotic is said to have experienced culturally determined difficulties during childhood” (p. 1). At this point neurosis happens at the time of childhood period when a child seeks safety due to unpleasant cultural situations. Discrediting Freud’s theory of instincts, Horney (1950) postulated that neuroses is

Brought about by cultural conditions; specifically, through environmental factors which obstructed the child’s unhampered psychic growth. Instead of developing a basic confidence in self and others the child developed basic anxiety, which I defined as a feeling of being isolated and helpless toward a world potentially hostile. (p. 366)

Horney confirmed that anxiety is the kernel of neurosis. Anxiety poses fears and defenses which maintain to engender a cycle of neurosis, but they should turn aside from the existing cultural

pattern. To shed light on this, Horney (1937) states that, “Fear and defenses are one of the dynamic centers of a neurosis, but constitutes a neurosis only when deviating in quantity or quality from the fears and defenses patterned in the same culture” (p. 28). Neurosis in this sense is a deviation from the conventional state of a society’s cultural conditions. The reason for this is, every culture is formed by the constituents of the culture and understanding of the society towards its practicality.

Even though, the repressed fears and helplessness are determining our personality, they might not inevitably occur in the childhood period. As to Freud’s conviction our biological forces are destined to conflicts and thereby induced us neurosis, nevertheless, Horney conversely believes that the social forces construct our neurotic behavior. More apparently, Freud postulated that our childhood experiences from birth up to five years irrevocably maintain our personality. These repetitions make human personality universal (Schultz & Schultz, 2017, p. 49). In addition, according to Freud’s evolutionistic-mechanistic thinking Horney (1950) puts “It implies that present manifestations not only are conditioned by the past, but contain nothing but the past; nothing really new is created in the process of development: what we see today is only the old in a changed form.” (p. 371).

As a non-mechanistic psychoanalyst Horney contradicted the infinitude of unconscious which appears repeatedly at later stages. The fears such as castration anxiety, the desires such as oedipal complex or the whole experiences, that are repressed at the early stages are likewise exist irrevocably at the later experiences or developments. These unchanged instinctual drives cause to rise fixations which can relate with the environment and libidinal developments. Though Horney ever since did not deny the presence of the past in the present, she refuted the repetition of the past ever available in the later experience but through conditioning process. Putting this into account, Horney (1935) strengthen her opinion in a sense that “interpretations which connect the present difficulties immediately with influences in childhood are scientifically are half truths and practically useless (pp. 404-405). In this context we are not fixated in order to repeat the earlier experiences, but we are conditioned by the practices of relationship and reaction to the world. Horney’s half truth assurance of early experiences of a childhood is espoused by, Paris (1998) opines that, “early experiences may have a greater impact than later ones because they determine the direction of development, but the character of the adult is the evolved product of all previous

interactions between psychic structure and environment” (p. 12). Thus, irrespective of Freud’s biological determinism, denial of authentic human behavior, destructive libidinal forces; Horney’s optimism theorized man is capable of his self-realization.

### **3.1.2. Basic Anxiety and Fear**

Before embarking on the concern over the notions of anxiety and fear, it is better to undertake on the compulsive neurotic drives. Disturbances are initiated by the availability of unconscious to manifest the real behavioral patterns. To look over the personality we should identify the main driving forces. In other ways, an attempt to understand a disturbed personality it is essential to discover the driving forces which are responsible for disturbances (Horney, 1942, p. 37). To comprehend the personality it is necessary to explore the disguised motivating forces of the personality. This is to mean that, the disguised forces created to confront life are the core of mental conflicts. In regard to drives, Schultz (1969) mentions that, “[Horney] claimed that the decisive driving power for man is the need for safety, security...,” (302). The fundamental principle of human behavior is the need for security, it functions only when the subject is threatened. In all matter a helpless child tends to seek security in a world which he experiences as hostile and threatening.

The ambivalence of our present psychological knowledge appears from various conditions we interact in our lives. Unlike, Freud and his proponents, we may get a similar conclusions comes from limited instinctual derives such as oral, anal, erotic and genital. Therefore, the dysfunctions of personal behavior are only influenced by the environmental situations and intrapsychic process of a child. To strengthen the above idea, Lubell (1981) suggests that “through a variety of adverse influences, a child may not be permitted to grow according to his individual needs and possibilities. Unfortunate physical and psychological environment [...] may propel the development of defensive systems and restrict the growing ones” (pp. 6-7). In this connection with the forgoing issues, Horney (1942) expounds that “compulsive in nature” is the exceptional trait of neurotic trends (p. 39). This compulsive nature has a significant trait of indiscriminate and a reaction to anxiety. To comprehend the uses of these trends we have to explore their origin. The effect of culture and environment created in the early life of a child pose personality. Upon the parental pressure the compulsion rests not only on the features of the compulsion, but also on the levels. Therefore, the culture and the environment under which a child is raised determine the

personality to be stunted or developed. In other account, if a child pampered in a situation of tenderness he can grow unhampered.

Furthermore, the basic anxiety is boosted by the suppression of the child's unsympathetic attitude towards his family. The life of a child which depends on their family care and favor, induced to restrict his hostility or antipathy to his family. During this period, a child's inability of expressing his resentments pent up in the unconscious mind and it may be reflected at the time of adulthood. While it may be important to probe the compulsiveness of the anxiety, Horney notes when this anxiety develops we may find an interrupted chain of reaction from early anxiety incurred by the specific conflicts exist in childhood. But the anxiety as a whole is not an infantile reaction (Horney, 1937, p. 77). As is further noted by (Ibid), to understand the enquiry of anxiety she cast light on certain questions, "what sensitive spot has been hurt and has consequently provoked hostility, and what accounts for the necessity of repression?"

Parenting, sibling competitive behavior, social interrelationship are essentials for child's psychic development. Child caring and the inevitable social relationships indisputably construct human personality. It would be curtailed if we denied the later experience which has a dispensable role in creating personality. Horney stresses that the primary cause of psychology is society. As culture is a constituent of determining human behavior, relational ideas are fundamentals to conduct examinations of human behavior. Taking the foregoing premise into account, basic anxiety develops from the repressed hostility, thus anxiety developed along of the least warmth of parental system. Corollary to this, Lubell (1981) suggests that "being that the hostility highly disruptive to psychic unity, and in the face of great anxiety, the child come to project his own rebellion onto a world now viewed essentially oppressive and dangerous" (p. 7).

Similarly with abovementioned idea, the lack of warmth and the spirit of competitiveness thereby caused the feeling of protest which does not contribute to the formation of personality; rather if these feelings are repressed they may engender dangers. In terms of sexuality, the sexual impulses do not pose anxiety rather they become real if the impulses are repressed due to social prohibition. From this, there are many grounds to repress hostility. Accordingly, Horney (1937) poses a question, "why a child who grows up in such an atmosphere will repress hostility: helplessness, fear, love or feeling of guilt" (p. 85). Parents, regardless of the emotional state of their children, they tend to their philosophical manner to deal with the care to achieve certain

important goals on their children's personality. When the parents' attempt on handling the child's life is creating an adverse outcome, the child represses his hostilities for various reasons. His feeling of helplessness may let him love them, fear them to maintain his relation, fear of losing them and feeling of guiltiness if he breached the rule of his family.

### **3.1.3 Fundamental Configuration of Neurosis**

Even though neurosis is a cyclical process which would move consistently depends on the background or a past drive, the present neurotic configuration encompasses all the features of individuals. An individuals' eccentric self incurred anxiety and caused character disorder or neurosis thereby it manifested in their personality. These displayed in, according to Solomon (2016) "a tapestry of elements: the real self, alienation from self, "shoulds," idealized images, self-hate, claims, pride, externalization, anxiety and conflict" (p. 13). However, man is capable of and has a need to change himself into what he believes he is. Thus, self-realization and a need to complete the inherent capacity for coming into being are man's sole goals. However, the first anxieties that may incur in neurosis apart from the above intrapsychic conflicts are basic anxiety. This is revealed when the hostilities are repressed, led to a deep feeling of insecurity and into a blurred sense of threat.

Dealing with anxiety all the time is helpful because it is a dynamic center of a neurosis. Besides, Horney (1937) points out that "in fact, hostile impulses of various kinds are the main sources from which neurotic anxiety spring" (pp. 47-48). An infantile anxiety is an indispensable factor but not adequately caused the development of neurosis. In other words, if there is an early amendment of environment (favorable interaction and interpersonal relations), may prevent a definite neurotic development. We can understand from this, neurosis can develop from the perpetual existence of anxiety. Despite the fact, Horney pointed out certain ways of self-protective mechanisms from anxiety such as securing affection or love, being submissive, attaining power and withdrawing in childhood time. However, these self-protective ways are not long lasting; rather, according to Schultz & Schultz (2005) "these mechanisms may reduce anxiety, but the cost to the individual is usually an impoverished personality," (p. 158).

Basic anxiety by itself is not a neurosis, but it is a nutritive soil out of which a definite neurosis may develop at any time (Horney, 1937, p. 89). Though it is evident that infantile anxiety comes

into being by a feeling of being unable to manage his life, it leads to distrust himself, others and the world around him. From such experiences a child can be isolated and discouraged for making other experiences of his own. Besides, a child who has a feeling of resentment towards his family fostered his anxiety to ascribe the peril to the outside world. Similarly, Horney (1937) opines that, “a child [...] will not dare in his own contacts with others to be as enterprising or pugnacious as they. He will have lost the blissful certainty of being wanted and will take even a harmless teasing as a cruel rejection” (p. 89). Therefore, we can deduce that, neurosis needs a fertile situation to grow up. Basic anxiety engendered helplessness, loneliness, and fear which continuously exist in the life of individuals.

Neurosis as it has been discussed earlier is a deviation from the cultural values and environmental expectations. Quite apparently the intensity of neurosis is ascended by the intensity of conflicts. What we need to get, what we believe have possibilities to clash with those who are around us. Broadly considering, the ordinary clashes are between us and our environment. Due to this, Horney (1945) discloses that “the conflicts within ourselves are an integral part of human life” (p. 23). Horney went on to state “the kind of scope and intensity of such conflicts are largely determined by the civilization in which we live” (p. 24). The choices presenting themselves in an unwavering situation of civilization are limited thereby the potential of conflicts are narrow. Likewise, in a chaotic stage of civilization where extremely divergent ways of living exist, the choices are diverse and difficult. Thus, conflicts in these situations inevitably exist and they are disguised to individuals, as a result a clear decision cannot be made. For neurotics “awareness of feeling and desires are at low ebb” (p. 27).

The neurotic disorders are determined by the severity of neurotic conflicts posed in the environment and culture. However, the characteristics of neurotic conflicts are completely incompatible and unconscious. The conflictual tendencies are deeply repressed and the propensity of both directions is compulsive (Horney, 1945, pp. 29-30). In line with this, neurotics do not able to make choices when they engage in conflict. On one hand, a neurotic person impelled by alike forces in contrary directions, and he has nothing desired to pursue. However, decision is impossible to the neurotic persona and stuck at nowhere. On the other hand, a neurotic individual has a discrepant decision which is an outgrowth of underlying conflicts.

Owing to the impacts of environmental and cultural conditions which engendered conflicts at the childhood period with improper nurturing to a child, can be manifested in hopelessness, anxiety, fear, dependency, aggression, and aloofness. However, a child strives to assert his safety and security by developing certain defenses against the adverse situations. In a related vein Horney (1945) in this regard clarifies:

Harassed by these disturbing conditions, the child gropes for ways to keep going, ways to cope with this menacing world. Despite his own weakness and fears he unconsciously shapes his tactics to meet the particular forces operating in his environment. In doing so, he develops not only ad hoc strategies but lasting character trends which become part of his personality. I have called these “neurotic trends”. (p. 42)

Therefore, before going on explicating the neurotic needs and neurotics trends it is fair to elucidate the cyclic move of neurotics. It is crystal clear that neurosis is a fear and a defense for a fear, thereon defending the fear ensue another sort of conflict. In similar manner, Feist & Feist (2009) clarify that “basic hostility led to severe anxiety, but anxiety and fear can also lead to strong feelings of hostility. Children who feel threatened by their parents develop a reactive hostility in defense of that threat. This reactive hostility, in turn may create additional anxiety, thus, completing the interactive circle between hostility and anxiety,” (p. 168). Thus we can understand and (Horney, 1937, p. 75) believes that basic hostility and basic anxiety are inextricably interwoven.

Furthermore, an individual who is living with uncertainty of his past began to interact in a community with a false pretension. He did not want to unveil his former state; by the virtue of his dreaded feeling he got all the good. Then he is overwhelmed with a new fear of losing these goods. These changes which he acquired in his personality let him getting into new conflicts. The pretension becomes hidden impulses from his conflicts or disturbances. This vicious circle thus, in this context, Horney (1945) extrapolated, “the basic conflict remains but transmuted” (p. 144). In line with the pretension, “a fear of exposure” (p. 148) a neurotic wants to show his false pride instead of his actual self to others. This transmuted or unresolved conflicts cause impairment of moral integrity and to be seen more pleasant-sounding, more munificent, more dominant or callous.

## **3.2 Intrapsychic conflicts**

All men's strive are directed towards self-realization by stabilizing the stunted self which is hampered by basic anxiety compulsively driven by the repressed hostilities during early childhood care. In this connection, we can say the intra-psychic conflicts cause psychic illness or neurosis. Therefore, from these self-image idealization, search for glory, neurotic pride, neurotic claims, tyranny of shoulds, alienation from self, and self-hatred are results of intra-psychic conflicts evolved from childhood repressed hostility brought due to basic anxiety and created character solutions such as moving toward, moving against, and moving away. In the consequent subtopics the intra-psychic conflicts have been discussed.

### **3.2.1 Idealized self-Image**

It is important to see the role of self before proceeding to examine the idealized self lest to lose the balance of the ideas. It is obvious that idealized self is a shift from the real self inasmuch as the neurotic desires budge from one to the other. Thus, the real self according to Horney (1950) "is the alive, unique, personal center of ourselves; the only part that can, and wants to, grow" (p. 155). As it has been discussed in the anxiety and fear which are provoked by repressed hostilities upon the lack of environmental warmth during the earlier stage, conversely if individuals are given opportunities, they really develop their peculiar existing force of their real selves. Therefore, the real self if it is not warded off, its final goal is towards self-realization. Besides, Horney (1950) claims that, "the real self as that central inner force, common to all human beings and yet unique in each, which is the deep source of growth" (p. 17).

A real self becomes real when there are healthy environmental conditions which permit individuals to grow according to the needs and potentialities they have. In such an event, real self as central inner force produces manifolds of spontaneity and reaction of spontaneity. Thus, Horney (1950) indicates real self is, "... the capacity to wish and to will; it is the part of ourselves that wants to expand and grow and to fulfill itself" (p. 157). In this sense a meaning is made by the self, it is not by its existence rather by its process. Kegan (1982) in this context asserted that, "there is presumed to be a basic unity to personality, a unity best understood as a process rather than an entity. This process ... gives rise to the self, the meaning-making system with which the process gets identified," (p. 5). Spontaneity and process are efforts and thoughts

which make the self full and whole. Thus, it can be deduced that humans are engaging in an ever acceleration of changes.

A real self since it is a basic tent, it underlies to a non-neurotic human being. It is brought about the healthy conditions for growth in childhood, and for all practical intents, throughout life. It is the basis for all other growth of the self towards actualization, towards achieving its inherent potentialities (Nunez, 2010, pp. 43-44). Arising out of this, the real self is the genuine force directed towards individual development and completion. We may attain to a clear picture again if we clearly elaborate on the impairment of neurosis. To add certain concepts of self helps to strengthen Horney's theorization of the real self, in this context Scharmer (2007) disclosed the self "represents the most fundamental grounding conditions" (p. 375). In a related vein, Horney (1950) disclosed that, "we want to know ourselves; i.e., we want to know ourselves as we are. The idealized self is what we are in our irrational imagination, or what we should be according to the dictates of neurotic pride (p. 158). Thus, if we know exactly who we are on the basis of grounding situations, our real self comes into being. However, due to unreal thinking of ourselves, the eclipse of real self along of compulsive drives engendered the idealized self.

These defenses are posed by repressing certain part of the traits and carry the reverse to the front, besides the other is to make a distinction of one's self from others by the conflicts developed into process. Considering the fact, Horney (1950) puts the self-idealization "a comprehensive neurotic solution, a solution [...] one that implicitly promises to satisfy all the inner needs that have arisen in an individual at a given time" (p. 23). In line of this, idealized image is a creation of an image which is largely far from reality but the effect it creates in the mind of the neurotics is real. Furthermore, Horney (1945) has disclosed idealized image is a "creation of an image of what the neurotic believes to be himself, or of what at the time he feels he can or ought to be" (p. 97). In the view of this, the idealized image became an entry to the entire domain of intrapsychic procedure. So, it actually is, according to Solomon (2016) "the central issue from which new insight evolved" (p. 367).

In normal people the self image gives a harmony and integration into the personality to make interaction with others and with ourselves. In this sense, it is formed by the rational evaluation of our capacity, predispositions, flaws, targets and relations with other people. Conversely to the fact, the neurotic built their self image as similar as the normal people do which is to harmonize

their personality through their realistic appraisal of their issues. However, Schultz & Schultz (2017) explained the failure due to “their self-image is not based on realistic appraisal of their strength and weakness. Instead, it is based on an illusion; an unattainable ideal of absolute perfection” (p. 145). On account of the unrealistic appraisal of their image, being they are characterized by arrogance it is pertinently fit with their personality. To the extent, they make undue claim of having illusory qualities and they are highly exposed and eager for external affirmation and recognition. Thus, to this effect, as Horney (1945) cited in Ryckman (2008) stated that, “neurotics eventually try to actualize the idealized self by achieving success, glory, and triumph in the outside world” (p. 160).

Owing to their locked real-self, a neurotic with idealized self image makes an undue strive for distorted higher standards. They feel that they are more intelligent, outstanding and perfect. Along of their unconscious mind, they are not aware that they themselves are idealized. Thus, the decisions are managed by idealized self, instead of real-self. This means that, it depends mainly on the focus of interest. If this interest constituted in convincing others of himself that he is what he is imaging about himself, thus, he may believe he is an architect of himself, superb human being, and flawless. Because of the idealized self, the real-self becomes stunted and disgraceful, thus, (Horney, 1945, p. 98) “self-derogatory criticism is in the foreground”. To this effect, as self-idealized image is remote from reality, likewise the real-self results from such criticisms is far from reality and it is called the despised self.

Driven by the sense of idealized self-image, instead of being himself the driver of his real-self is the conspicuous for the peril of neurotics. On this basis, self-determination is hampered by the neurotic trends and besides, the realistic self-confidence is replaced by the idealized self-image, thus neurotics upon their devastated experiences are not likely to construct the initial self-confidence. Similarly, Solomon (2016) suggested that, “the idealized self cause’s emotional damage by weakening self-confidence and reducing self-determination. Instead of the patient’s real self making decisions, the idealized image is in the driver’s seat,” (p. 37). In such an event, for the most part the authentic development is banned for the reason that rational limitations are denied. In regard to the feeling of magnifying their worthiness, Horney (1945) opines that “a belief in his omnipotence is a never-failing component of the idealized image (p. 100).

A neurotic person does not feel weak for nothing but believes that in the cynical world there are full of enemies ready to deceive, degrade, and win over him. For this he must involve in competition with others not for his arrogance but for his astringent need. Thus he is continually in search of something to make himself feel better and to excel others. These ways of excelling others might be in saintly or ruthlessness, loving or pessimistic. Similarly, what is developed in the personality of aggressive type, this idealized self, consciously or unconsciously have a barefaced desire for malicious triumph as a cure to the feeling of humiliating. (Horney, 1945, p. 101) maintains her view as: “it is one of the driving forces in the neurotic need for superiority and gives it its special coloring”. Similar with “vindictive success”, “rigidity” is another typical ways of banning obvious faults by the colorable image in which we see ourselves as epitome of virtue, or high caliber or intelligence. Therefore, an idealized image is created to wipe out the reality of conflicts; neurotic cannot endure their real self.

Therefore, since an idealized self is a product of neurotics’ imagination; it has a “static quality”. In this respect, Horney (1945) elaborates that, “it is not a goal toward whose attainment he strives but a fixed idea which he worships” (p. 98). In a clear explanation, idealized self has an attribute of ignoring the limitations as a result, the growth is totally hindered. To put it in another way, neurotic individuals presume that they rectify the opposites and come to convince of they are no longer in conflicts. Horney (1945) denotes this “artistic creation” (p. 104). Looking from another direction, the problem of the self is a way of relinquishing the real self to an idealized self. Horney (1950) gives an emphasis that an idealized self, “is trying to actualize this pseudo-self instead of our given human potentials; of a destructive warfare between the two selves; of allaying this warfare the best,” (p. 376).

### **3.2.2 The Search for Glory**

As it has been clearly identified on the foregoing topics, basic anxiety is a driving force generated from repressed hostility cultivated owing to unfavorable conditions in which a child has grown up. These unpleasant influences on a child do not allow growing up in line with his individual needs. In cyclic form, the people in the environment (parents), have their own piled up repressed feeling which prevent them to love and to conceive of the child’s need. To this effect, the parent’s approach towards the child, along of their own neurotic compulsion they treat, according to Horney (1950) “they may be dominating, overprotective, intimidating, irritable,

over-exacting, overindulgent, erratic, partial to other siblings, hypocritical, indifferent, etc. it is never a matter of just a single factor, but always the whole constellation that exerts the untoward influence on a child's growth" (p. 18). Upon these, a child may venture into a need of security and safety. Pursuit of security and safety due to helplessness engendered a trend to create a social atmosphere. These in need of social relationship thereby enable a child cope with his basic anxiety by means of defenses.

In such an event, a child develops a trend of complaint, aggressive, and detached personality for allaying the basic anxiety. Having all these may prevail in the child's situation, in time a child has a propensity to develop one of the trends which predominating over his personality. In this situation due to many environmental conditions and the degree of impairment, the neurotic solutions are no longer similar. Clinging towards one of the moves does not grant any guaranty to sooth his basic anxiety; rather it drives the child to gaze on comprehensive solutions. In line with this, Horney (1950) puts:

For many reasons, he has not had the chance to develop real self-confidence: his inner strength has been sapped by his having to be on the defensive, by his being divided, by the way in which his early "solution" initiated a one-sided development, thereby making large areas of his personality unavailable for constructive uses. Hence, he desperately needs self-confidence, or a substitute for it. (pp. 20-21)

As can be inferred from the above, undesirable environmental conditions hampered the realistic inner confidence of individuals and drive them to create neurotic solutions. This happened, according to Ryckman (2008) "because their energies are directed towards the development of defenses in order to feel safe, attempts to develop their real selves are overridden" (p. 160). When safety becomes dominant, the magnitude of internal feelings and thoughts come to be withdrawn and become hazy. In this context, Horney (1950) states that, "when feeling and wishes are not determining, the individual is no longer "the driver, but is driven" (p. 21).

Neurotic trends are solutions; these solutions due to immutable desires to excel spawned another neurotic solution in the long life process. Horney had been tempted to know the center of solution which can spawn other neurotic solutions. However, lately she propounded that the concept of idealized image became the central issue from which new insights are evolved. Actually it was the gateway to the whole area of intrapsychic process (Horney, 1950, p. 367). On

this condition, neurotic's idealized image does not only constitute false beliefs of the self, it grows hardly to an inclination for attempting to solve his difficulties and it goes on entailing the development of neurotic pride. Thus, from this, there are ways of actualizing our idealized self; this idealized self has a tremendous effect which other compulsive drives come into being so as to employ it in many ways.

Putting the above mentioned points into account, self-glorification is often a demand for self-idealization. Thus, searching for glory is a need for being significant and dominant over others. In fact, individual's self idealized image is constituted from the stuffs of his peculiar understanding, wishes, desires and his endowed abilities. Thereon, Horney (1950) suggests, "he idealizes, to begin with, his particular "solution" of his basic conflict" (p. 22). Nevertheless, neurotic solutions seem to be restored by the fact that when they become problems. Thus, the idealized image besides being having a feeling of self-glorification, it is restored in the person's mind that cannot create a disquieting conflicts. One patient may think or feel he is omnipotent, who can achieve everything when he exerts his potential. In general the individual can identify himself as he is an idealized self image. This is to mean that he cannot be who really he is because he could not appreciate inwardly and unable to notice the image. The idealized image, in turn changed to idealized self. The idealized self and real self are distinct because the idealized self becomes more authentic to him than his real self, because it replies to all his stringent needs.

In its various aspects, Horney's self-idealization is called as a "comprehensive neurotic solution". The comprehensiveness of this neurotic solution is, it gives an emphasis not only on the specific conflict, but also on the pledges to appease the entire desire for a rise in the individual at a given time. Horney (1950) maintains her explanation that self-idealization can be seen from two points of view: "it is logical outcome of an early development and it is also the beginning of a new one" (p. 24). When it is the beginning of a new one, Ryckman (2008) stated Horney's idea as, "such an image endows them with unlimited abilities and powers" (p. 160). Since the new and thereby the unlimited abilities usurped the energy of the real self, all the ways towards self-realization budes towards attaining the idealized self. Therefore, overriding all the feelings, wishes and desires through idealized self, everyone needs for perfection, neurotic ambition, and the need for a vindictive triumph (Horney, 1950, p. 24).

The drive towards external which has potentially to search for glory is neurotic ambition. Neurotic ambitious person is obsessed to change his striving to excel at the issues to defend the loss he thought would come. A change for neurotic is a way to prevent the loss from being ambitious. Such changes easily give rise to certain self-deceptions. According to the character of triumph, it belongs in two categories. These are, according to Horney (1950) “category of power (direct power, power behind the throne, influence, manipulating), category of prestige (reputation, acclaim, popularity, admiration, special attention)” (p. 26). However, though the drive of striving to excel and the need for success is “intrinsically unrealistic”. On the contrary, the negative aspect of search for glory is a vindictive triumph over the success of others. In other words, beyond the success of the neurotics, they have a destructive attitude towards others success. In similar vein, Horney (1950) elaborated that, “its chief aim is to put others to shame or defeat them through one’s very success; or to attain the power, by rising to prominence, to inflict suffering upon them mostly of a humiliating kind” (p. 27). These neurotic’s broad solutions may all be retained in neurotic individual, however one of these neurotic solutions necessarily predominate the neurotic personality.

Neurotics are stringently driven by their inner impulses to achieve certain goals. This compulsive drive, unlike spontaneous drive which stems from the necessity of the real self, is a strategy to fulfill their intrinsic desire of the neurotic structure disregard their real wishes and interests. One of the features of the compulsive drive for neurotic pride is “indiscriminate” (Horney, 1950, p. 30). This is a desire to be “the first” to be “the most” in any situation whether the scenario calls for it or not. The second feature which the neurotic is driven by unknown compulsive is “insatiability” (p. 30). This is exhilaration over a victory won, the work done, over any mark of recognition or appreciation, but it does not have any need of stoppage. “Frustration” (p. 31) which makes the search for glory to be a powerful drive, impelled forcefully to attain the desired goals. Therefore, all the drives towards searching for glory have in common with the desire for possessing all the potentials those great men could have. The neurotic’s search for glory shifts from the target impossibility to the dominion of the infinite, and to boundless possibilities.

### **3.2.3 Neurotic Claim and Neurotic Pride**

Neurotic trends such as complaint, aggressive and detached are compulsively driven by the neurotic needs. These neurotics needs come into being to actualize the idealized self-image as a

comprehensive neurotic solution. Indeed, they are compulsively driven by the idealized image to get a solution that they thought of the unlikelihood of the real self. To this effect, the drive shifts the feelings, wishes and desires for the neurotics from real self to the attainment of idealized self-image. Thus, in short, it can be deduced in this manner that neurosis appears when the neurotic drives override the healthy striving.

Neurotics, in spite of all the external manifestations, they seem they have normal life. Due to intra-psycho conflicts the outward and inward drives do not come compatibly to sooth the conflicts. This conflict stems from an inward drives engender irrational claims. The irrationality of claims comes from false assumption of a neurotic that he imagines a right or a title which actually do not exist. Worth mentioning in this regard, Horney (1950) stated that,

The neurotic feels entitled to special attention, consideration, deference on the part of others. These claims for deference are understandable enough, [...]. But they merely part and parcel of a more comprehensive claim that all his needs growing out of his inhibitions, his fears, his conflicts, and his solutions ought to be satisfied or duly respected. (p. 41)

The neurotic ascribes all the wrong doings to others. Thus, in this perspective, Horney suggests that, “the patient feels entitled to everything that is important to him- to the fulfillment of all his particular neurotic needs” (Horney, 1950, p. 42).

Human relationship, in this regard, is a fertile soil to raise neurotic claims. If these relationships are not restrained, thus, they will lead towards man-made establishments and it might transcend to life itself. If the neurotics wish turned to defeat; they have a claim to a reverse side. This is to mean that he feels he is not entitled to be defeated at any cost. Considering the facts, Horney (1950) demystified to the essentials of phenomenon: “a wish or need, in itself quite understandable, turns into a claim” (p. 42). It is unjust if failure remains constant on the phenomenon. “People whose need is to be always right feel entitled never to be criticized, doubted, or questioned” (p. 43) In this regard, neurotics who feel entitled to be something, should fulfill what they deserve they think about their entitlement. However, if the expectation of their unconscious needs is failed, they turn it to claim.

Imagination in the search for glory is greatly employed in neurotic claim. In this regard, Horney (1950) puts the main characteristics of neurotic claim “the person establishes a title which exists

in his mind only, and he has little, if any, consideration for the possibility of the fulfillment of his claims” (p. 47). This is simply a wish to happen certain needs considering less about others. This leads us towards “egocentricity”. This egocentricity unlike infantile needs which encircled the child to a mere adherence on his needs due to unaware of feeling of relatedness with others, neurotic often disregard others feelings. In a nutshell, neurotics think that “what I need is real-others with their needs are unreal” (p. 49). The expectation that things are directed to him “without his making adequate efforts” is another character of neurotic’s claim. In this manner, neurotics do not strive to do anything for their vantage in their life, but they waited the vantage to come to them. Neurotics in this situation do not intend to capitalize their potentials; rather they only remained tenaciously claiming that things should come to them. In other words, they lack responsibility to themselves upon the drive of inner refusal.

The impacts of persistent claims are manifolds, however they may cause a disperse sense of frustration and discontent. These dissatisfaction and frustration are called character trait. Discontent is generated by the trend of giving emphasis to the lack in the life situation. Even focusing only into a situation can blacken the whole happiness ever gained in their life situation. This conviction makes everyone’s life so hard, however, in the view of neurotic claim; Horney (1950) strengthened the point as: “any hardship becomes ten times harder if we consider it unfair” (p. 58). In other words, neurotics have a curiosity to be admired and appreciated comparing with what others have lacked in their life. This is the result of their indistinct vision of emotional blindness stemmed from inner unconscious necessities. Taking these into account, however “the consequences are a mixture of envy and insensibility toward others” (p. 59). In such an event, envy in the entire life pointed out to the “I am the only one” proposition of complaining. The insensibility is more congruent with egocentricity and tried to look out for himself alone.

Among the pervasive claims which are decisive features is the general tendency towards uncertainty. This is according to Horney (1950) “the private world, in which the neurotic feels entitled to everything, is so unrealistic that he becomes confused about his rights in the world of actuality” (p. 59). Because of uncertainty in the world of actuality, they change the attitude they had in various respect. This change of perspectives in neurotic claims causes suffer of what they necessitate to do. Therefore, the claims so far we have seen seem a remedy to the problems of the

neurotics, however, their overall function is to, (Horney, 1950, p. 63) “perpetuate his illusions about himself, and to shift responsibility to factors outside himself. By raising his needs to the dignity of claims, he denies his own troubles and places the responsibility for himself on the other people, on circumstances, or on fate”. To sum up, if a neurotic restores his claims, after a while they come to exist, thus the claims are his guaranty for future glory.

As a way to comprehensive neurotic solution, neurotic pride is a resolution to fulfill the self-idealized image of the neurotics. As many concepts have been discussed, the neurotic development provoked at the early undesirable situations smashes the core of his being. This smashed personality engendered an alienation from the core self. Then the self-idealization initiated an endeavor to cure the harm create a feeling of elating in his mind above the basic reality of himself and others. In a related vein, the well-functioning of having an autonomy, responsibility, realistic evaluation, strength, fair human relations, depicts a feeling of self-confidence. However, due to a firm self-confidence, an individual gains an impressive gift of the most disputed value: neurotic pride. This neurotic pride rests, according to Horney (1950) “on the attributes which a person arrogates to himself in his imagination, on all those belonging to his particular idealized image” (p. 90). It is clear that the neurotic pride expunges the difficulties and limitations from their mind they draw.

A pride becomes a neurotic pride if it is extended from a normal pride. Thus, neurotic pride in its all structure is a false or pseudo pride. Neurotic pride in its one-sided experience, it renders an individual to expose to the obsession of necessity of the pride. Neurotic pride can be impaired from inward and outward situations, these two typical responses to impair pride are shame and humiliation. Feeling of shame is an inward response and feeling of humiliation is an outward response. In this context, Horney (1945) elaborates that, “we will feel ashamed if we do, think, or feel something that violates our pride. And we will feel humiliated if others do something that hurts our pride, or fail to do what our pride requires of them” (p. 95). To these reactions, however, a neurotic can be vigilant to the incitement responsible to create the shame and humiliation. In other word, a neurotic can be unaware of to the reactions due to many factors. These are self-righteousness may blur the feeling of shame and a pride of invulnerability may prevent the neurotic to disclose that he feels cripple.

Equally important to neurotic pride is insult. Horney states a twofold way how insult harms individuals. She has disclosed that, “feeling humiliated by others and feeling ashamed of the very fact of his being hurt” (Horney, 1950, p. 98). Considering to what extent the individual is debilitated, its neurotic pride does not permit him to be open to all risks, rather his inner situations engendered him to a further irritability. These diffused irritability fear; anxiety and panic are responses to humiliation. In the view of this, anticipatory fear occurs when showing our faces to the crowd or making any interpersonal relationships or in other word stage fright. The other anticipatory fear is the expectation of doing something that might harm pride. This can be asking someone a favor, asking a girl for a date which may entail rejection. However, we alley them in various ways, from this (Horney, 1950, p. 105) puts, to restore our pride we should deny or forget about the thing that we have said or we have done. Moreover, distortions of an incident minimizing our share; leave out certain factors, interpreting them in our favor and so on.

The devices which can decline the duty of self are common. Forgetting, embellishing and blaming are face savers from possessing of weakness. In contrast, declining of responsibility for self can be, Horney (1950) “hidden behind pseudo-objectivity” (p. 106). Due to astute observation neurotics can understand what others have befallen and can offer honest explanations. A face-saving humor is an important device for liberating our inner reactions. This is performed by making ceaseless jokes about themselves and by overstating their complexities. The main reason for this is to pretend to be comic and to avoid denigration. Horney (1950) in this regard states that, “humor is used to take the sting out of an otherwise unbearable shame” (p. 106). The other ways of repairing the pride is by creating an elaborate system of avoidance in the prospect of succumbing to the future harm. The neurotic is unconscious to pass up any duty because he believes it might hurt him. Likewise, Horney (1950) disclosed that, “the process pertains to activities, to associations with people, and it may put a check on realistic striving and efforts. If it is widespread it can actually cripple a person’s life. He does not embark on any serious pursuits commensurate with his gifts lest he fail to be brilliant success” (pp. 106-107).

Considering the avoidance, in such an event, we can make two set of laws. The first one is securing one’s life than exposing to harm through refraining and relinquishing. The second is, it protects not to strive than strive and lose. The progress of pride is so axiomatic and the higher

point of the development articulated with the search for glory. Coming to the conclusion, Horney (1950) explicated:

The individual may first have relatively harmless fantasies in which he pictures himself in some glamorous role. He proceeds by creating in his mind an idealized image of what he “really” is, could be, and should be. Then comes the most decisive step: his real self fades out and the energies available for self-realization are shifted to the actualization of the idealized self. (p. 109)

### **3.2.4 Self-Hate**

Limitation is an unavoidable occurrence in humans’ life so long as they exist and have a relation with others. Even though some attributes are dominant in the psychic disturbances of individuals, there are two conflictual elements never reconciled with each other. Likewise, Horney (1950) states “There is the unique, ideal person; and there is an omnipresent stranger (the actual self), always interfering, disturbing, embarrassing each other” (p. 111). In this situation, he may deny the reality of the conflicts as immaterial and not articulated with his life, however he cannot get away from himself. In other words, the feeling of insecurity and inferiority is inevitable whatsoever he may be successful by the result of feeling of being misled. This is to mean that, the knowledge towards the reality of himself becomes deceptive. Then the actual self becomes hostile to the idealized self and it turns anti the stranger with “self hate”. Therefore, the reality rests on, “the actual self becomes the victim of the proud idealized self” (p. 112). In related vein, the only disparate and the incessant interference into the flight or fantasy of glory of human, causes hatred and self hate. Thus, the pride system as a sum total of the dynamics is often ventured into disturbance with each other.

Unlike the feeling of rescuing the real self from the creation of idealized self nevertheless, self hatred creates a noticeable rupture in the personality so long as the idealized self comes into being. In a wider sense, the clash between the pride system and real self occur in a greater dimension than any other conflicts, thus it is called the central inner conflict. The battle usually took place against the real self, shifts against the entire pride system. When the pride system is faltered the person begins to approach to himself, comes to identify his wishes, clarify his choices, operate his own decisions and altogether aware who really he is and feel responsible for all, thereby, the opposing force holds queue. Therefore, self-hate is directed hardly to the constructive force of the real self. As is further noted by Horney (1950) she said when she used

the neurotic conflict, “I have meant one operating between two incompatible compulsive drives. The central inner conflict, however, is one between healthy and neurotic, constructive and destructive forces,” (p. 12). Or it can be either between two neurotic forces or between neurotic and healthy force.

The reason of focusing on the conflicts among pride system and real self is because it has a terrible impact in the life of individuals. The primary reason is the distinction between limited and completed interference which is taking part among real self and pride system. The other is the ceaseless clashes with the real self upholds a safe existence. However, the hate for the real self’s limitation is obvious at the background. The effect of self hate has manifold entities, such as guilty feeling, inferior, torment. On basis of the neurotics, Horney (1950) indicates that, “Yet they do not in the least realize that they themselves have brought about these painful feelings and self-evaluations” (p. 116). For the unconscious state, the neurotics may not realize the suffering engendered from the self-hate, which are disguised by pride. In line with this, the neurotic pride bring forth the pretense is not the result of self-hate. This process of unconscious is manifested in externalizing the experience enforced on the individual and external world. In this context the former is leading to external self-hate, which is against life, fate, institution or people. Though it seems it is directed against the self, it is supposed or assumed resulting of the outside.

Horney has formulated six types of self-hate, they are: relentless demands on self, merciless self-accusation, self-contempt, self-frustrations, self-tormenting, and self-destruction (Horney, 1950, p. 117). To accomplish the idealized image, an inward impulse imposes what we should do, in a stubborn manner. When the shoulds which dictates our inner is not completed, the rage of self-hate released from the neurotic. Upon the imposition on shoulds there are equal clashing responses to why it should be and it should not be. Now self-hate arises when the inner dictates are not fulfilled. The shoulds often resonate to the action in practice, and it is a self-destruction in some part deterred the inner freedom of individuals. Most shoulds become destructive when they are utterly manifested in the unhealthy dependency. In line with this, the shoulds constituted of many components approves the continuation of suffering of morbid dependency. Thus, should become self-destructive if it clings into compulsion to create self-hate directed towards ourselves.

With regard to self-deceptive, it blocks the awareness of self and deters the neurotic from understanding of rebounding on their own should. According to Horney (1950) "Life is experienced then as a sequence of pushes and pulls, coming from the outside. In other words, the shoulds themselves are externalized (pp. 122-123). When a person is forced by an external despotism, the duplicity is completely known. In reverse, in the inner tyranny the character's self-deceptive simulation is unknown. Thus, the devices such as unconscious self-deceptive or duplicity, reacting being, denial or externalization prevent the increase of self-hate which pursue an insight of "failure", thus they create a great personal value; besides they also engendered an extended harm towards the wisdom of truth (which means they have a duplicity in the situation they are getting involved in) thereby they literally contribute to an alienation and autonomy of the pride system (Horney, 1950, p. 123).

Worth mentioning in this regard, the demand for a self in the structure of a neurosis forms a person to substantiate his idealized image. The primary upsurge alienation from self is an urge into forgery of his impulsive feelings and beliefs. These are induced by a disseminated unconscious dishonesty. Upon this his self-hate determines the actualization of his incapability to set free his self-hate. Besides, self-hate is manifested by self-accusation of the deficiency of attaining courage, generosity, dignity, will power which his pride engendered a sense of guilty. From the result of self-hate, self-reproach is another way of expressing self-hate. Horney (1950) indicates that, "it refers to the sum total of existing unconscious pretense, pretense of love, of fairness, of interest, of knowledge, of modesty. And the frequency of this particular self-accusation corresponds to the frequency of pretense in each neurosis" (p. 125). In line with the above quote, self-hate increases when the occurrence of self-accusation conforms with pretense neurosis.

To explicate the other way of expressing self-hate is by a means of self-contempt. In this regard, Horney pointed out that so as to get a wide understanding of the problem, four effects of self-contempt should be considered. From the four consequences of self-contempt, the first is when the neurotic person engages in comparing himself with others; thereon he deemed others are better than him. Though he thought they are asymmetrical, the feeling of comparative himself that he has a poor standard. Thus, the skill of others is disturbing and leads him to berating himself. Secondly, self-contempt creates liability in human relations. In this regard, self-

contempt person has an intensive allergy to a little criticism and rejection, this is due to a severe uncertainty he has about himself and makes him profoundly vague about the attitudes of others towards him. Thirdly, self-contempt person often gets more mistreatment from others though he may not distinguish these abuses. Besides, his compulsive trend makes him to play down the contempt behavior. Fourthly, it is a way of compulsive lessening self-contempt by resounding others prestige (Horney, 1950, pp. 134-137).

### **3.2.5 Externalization**

One of the neurotics' solutions for the conflicts they undergo in their life is through blaming the external as the source of difficulties. In this context, Ryckman (2008) explains externalization as "the tendency of neurotics to experience internal process as if they occurred outside the self and to hold external factors responsible for their difficulties" (p. 161). Externalization is created when the incongruity of the actual self and the idealized self reach at its peak and if the conflicts become intolerable he can no longer fall back on himself. This is a way of watching something to place outside and running away from himself. Part of the experiences that applied here is expressed by projection. Horney (1945) regards projection "objectifying personal difficulties" (p. 116). It is a means of budging of culpability to anyone else of personal denying trends. In this sense, externalization wiped out the real self and asserted the idealized self image.

Moreover, externalization is a way of ascribing the internal conflict to outside factors. In line with this, external forces are deemed as a basis of conflicts. Schultz & Schultz (2017) illustrate that "neurotic who experienced self-hatred because of the discrepancy between real and idealized selves may project that hatred onto other people or institutions and come to believe that the hatred is emanating from these external sources and not from themselves" (p. 146). However, neurotics do not only attribute their conflicts but also their virtue to the external phenomenon. As it has been seen in the neurotic trends, an aggressive type has a supreme feeling considered himself as an overriding individual and has a trend to look down others and could not think others despise him. On the other hand, a complaint type has a trend of feeling that others have contempt for them.

Indeed, rage is a feeling which can be easily externalized in three ways. The first one, in this case is, when resentment discharged unrestrictedly, anger is driven away from it. In such an event,

nervousness comes into being against others in general or towards particular flaws of others that he detests on himself. The second is in a way of continues conscious or unconscious apprehension or anticipation of endurable blunder himself can be exasperated others. The third way is manifested by physical disorders, such as headache, tiredness, and the like (Horney, 1945, pp. 120-122). In such way, the personality is restricted or confined by the inner force which the idealized image is restrained into. The effect of this is the inner freedom is kept under pressure.

Externalization is a way of closing down of the actual and real selves and it is formed to assert the existence of the idealized self. If externalization is not properly exerted, the neurotics are highly propelled to confine themselves to defenses for support. Horney described seven defenses used by neurotics to help them to cope with their inner conflicts and with their interpersonal relationships (Ryckman, 1945, p. 162). From these one of the defenses to abolish the real self is blind spot. This blind spot is the part which the clear incongruities are unnoticed. This means that neurotics are extremely mesmerized to their own practices. The other defense is compartmentalization which denotes the partition of attitudes and procedures compatible with each other. Of the other defenses, self-trickery is a realization of the reason for defending one's understood collapse and limitation. Thus, a defense is the acts of the neurotic's necessitate limiting the feeling of unwarranted self-control. From the unnecessary self-control employed to restrict the aggressive feeling is impelled by rage. In this context, the neurotic's power is aimed towards cramping anger and if the rage is repressed the more anger is displayed into unconscious and the more self-control can be blocked (Horney, 1945, pp. 131-137).

The other defense of endeavoring to sooth the entire conflicts by announcing that they are stringently accurate is arbitrary rightness. The reason for the feeling of arbitrary rightness is due to the uncertainty distinguished between the character and the neurosis. Elusiveness or a feeling of hard to pin down is a character of neurotics that they persistently vacillate in describing a real issue of any event. The last trait of externalization of neurotics is cynicism or skepticism. As a defense mechanism neurotics refute any moral values upon their attitude of pessimism and trusting no one (Horney, 1945, pp. 137-140). In this context, Ryckman (2008) summarizes that, "all of these irrational defenses help (at least temporarily) to maintain the neurotics' idealized conception; in so doing, they make healthy growth virtually impossible" (p. 164).

Suffice it to summarize, since the focus of this theory is on dealing with neurosis, a neurotic is a perturbed being who is not aware of his frustration. The neurotic drives lead them to a manifold of conflicts and these conflicts entail comprehensive neurotic solutions to uphold maintaining the shift from the real self to the idealized self-image which engendered neurotic claims, pride, self-alienation, self-hate, and self-contempt. Therefore, in this context the compulsive pride feeling engendered self-contempt, and in other words feeling of self-contempt realizes uncertainty of the neurotic as he is being incapable to do something, his intellect, his skill and external looking brings them into doubt. More over a neurotic person despises every of his own.

### **3.3 Neurotic Solutions/ Neurotic Character Structure**

Broadly considering the implication of anxiety, Horney had categorized many neurotic needs and neurotic solutions in isolation, but later she revised and grouped the neurotic needs under neurotic character structure or neurotic solutions. These neurotic needs and directional movement of neurotics are each connected with the person's attitude towards self and others. In other words, these self defensive is an enduring in personality and they have a feature of urges and needs to constitute the individual's trait. In this context, Schultz & Schultz (2005) note that:

None of the needs is abnormal or neurotic in an everyday, transient sense. What makes them neurotic is the person's intensive and compulsive pursuit of their satisfaction as the only way to resolve basic anxiety. Satisfying these needs will not help us feel safe and secure but will aid only in our desire to escape the discomfort caused by our anxiety. Also, when we pursue gratification of these needs solely to cope with anxiety, we tend to focus on only one need and compulsively seek its satisfaction in all situations. (p. 159)

Therefore, if we want to see how the conflicts develop, we should see the panoramic view instead of intending on the individual trends. But finally we can gain a vivid direction or move counts to cope with the environment. With regard to directional movements, Horney (1945) elaborates, "three main lines crystallize: a child can move *toward* people, *against* them, or *away* from them" (p. 42). Horney went on to affirm that "in each of these three attitudes, one of the elements involved in basic anxiety is overemphasized: helplessness in the first, hostility in the second, and isolation in the third" (p. 43).

Horney's theory of neurosis which is composed by neurotic solutions so can be applied to a normal individual. In view of this, though neurotic trends may be applicable to non-neurotic people, of course owing to the features of neurosis they are intensively dissimilar. In line with this, Feist & Feist (2005) stated that, "neurotics are unaware of their basic attitude; are forced to act; experience severe and insoluble conflict and they are limited to a single trend" (p. 171). In contrary, normal people are conscious, free to choose, experience mild conflict and can choose from a variety of approach. Therefore, as the focus of this study hinges on the neurosis, the neurotic solutions and neurotic needs will be discussed in combination.

### **3.3.1 Moving Toward People/ Compliant Personality**

A complaint type of personality is an attitude of moving towards others to lessen the basic conflicts by fulfilling certain desires. This type of personality is an inward confrontation with others seeking for approval and affection. The basic conflicts of complaints are many but the accepted and predominant elements are needed to be seen. On this condition, the basics of these attitudes toward others produce, according to Horney (1945) "the growth of certain needs, qualities, sensitivities, inhibition, anxieties, and, last but not least, a particular set of values (p. 49). A neurotic tends to move towards others for benefits of himself besides the peculiar care for others is to maintain his need for affection and approval. Their ways of handling towards the most significant people who can cherish them and offer them value is to establish their intrinsic ambition of exploitation. Thus, these needs, commonly shared by all neurotic trends are compelling, arbitrary, and posed anxiety.

To allay their feeling of hopelessness, the neurotic's unsystematic needs have an intention to ascend his amiableness and enthrall their interest regardless the separating issues among them and others. The compulsive trend of the neurotic drives to gratify his needs and only directed him towards completion. In this situation he builds up a style and an attitude of endearing that shapes his personality. Horney (1945) unravels "endearing" "becomes sensitive to the needs of others within the frame of what he is able to understand emotionally" (p. 51). Furthermore, a complaint type, disregarding his own feeling, nevertheless he dwells for what others expect him to be or to do. He tends to scarify his desire for others. Even though, he pretends as generous and unchallenging, he calculates for his unlimited needs for love.

A complaint neurotic type engages into a complex himself to cope with his life. This is “a whole way of thinking, acting, feeling a whole way of life” (Horney, 1945, p. 55). This is a way of living, a strategy, despite the fact they tend to convince themselves that everyone is good, helpful and considerate, that’s why they inclined to lesser themselves and they give the fame to others. Besides, to what extent they feel guiltiness; they do not have guts to accuse others rather they blame to themselves. Quite similar with this, an inhibition is the center of neurosis because any violent behavior is doom and gloom. Their ways of life is often straightened towards others; their inhibited feeling obstructed them to do for themselves. In this context, Horney (1945) gives an emphasis on “we find here inhibitions in regard to being assertive, critical, demanding, giving orders, making an impression, striving for ambitious goals (p. 53).

A feeling for others not for him proceeds to concede that he is feeble and helpless. In this regard, admitting that he is weak and helpless for himself and others rendered him to seek favor from others. Besides, a feeling of subordination has a connection with inferiority which is a way of belittling himself than others. Whatever the awareness to what extent he is capable of doing or knowing is not his matter, only he intends others are better than him. More often, the propensity of dwindling and increasing of self-esteem of complaint is approved or disproved by others. He has to get an approval who is he, what others wants him to be. Nevertheless, any refusal, accusation, and denial are shattering and peril. Though, rejection is so dangerous, he may not leave it as it deserves him, but Horney (1945) says “he may make the most abject effort to win back the regard of the person who has thus threatened him” (p. 54).

Based on the notion of repression, a neurotic trend is unaware of his feelings, drives and attitudes to stay to be anxious lest any mark unveiled to him and to others. A neurotic keeps to like others and to be liked by others, thereon he condemns his aggressive and self-assured feeling lest anyone considered him selfish and feels he is condemned. The reason to depend on others is a propensity of flourishing his wellbeing and self-esteem. Besides, compliant personalities are always submissive and they endeavored to thrill others leaving aside their needs. In vein of this, Schultz & Schultz (2017) disclose that “complaint personas have repressed profound feeling of defiance and vindictiveness. They have a desire to control, exploit and manipulate others, the opposite of what their behaviors and attitudes express” (p. 143). All the neurotic character structure defined they themselves are the opposite of what they actually are. Though they

unconsciously deemed their propensity towards others is accepted, they disclaim their trait in their conscious mind. Thus, in all characteristics of complaint neurotic trends there are double motivations which they subordinate themselves to avoid conflict, and thereby to retain their intimacy.

In short, so far the moving towards or complaint trend is engendered by the repressed hostility and it posses basic anxiety. With the reference to this, a complaint type neurotic is rigidly strived to gain affection and become dependent on others to achieve his repressed desires. His personality of subordinating to others makes him to ponder he is feeble, lesser, incapable than others and unleash himself to be afflicted. Besides, on account of this, complaint type person cannot blame others and it is easy for them to get accused for who they are and if they assert themselves they prompted for hostility. In any case, despite they granted others to adjudicate their life, they do not cope with rejection.

### **3.3.1.1 A Need for Affection and Approval**

In neurotic trends at least one predominant element can influence a neurotic with composite of other needs to enforce them. Arising out of this, needs for affection and approval are the main ways of winning gratification and drives to pay unreserved scarifies for its completion. A variety of feeling and behavior are caused by the differences among the driving forces. The quality of behavior grounds on the naturalness and discrimination is enforced by the immediate desire of satisfaction. On the other hand, Horney (1937) explicates that, “if we are driven by anxiety, however, our feeling and acting will be compulsory and indiscrimination” (p. 104). These impulsive and ill-assorted attitudinal behaviors multiply and open the door of the adversities that proceeds on the coming life. However, whatever the drive compelled us to obtain various needs, safety is primary than other needs.

To some extent we are all dependent on the regard others have for us. As a result, an endeavor for reassurance contains a source of satisfaction such as the feeling of love and appreciation to acquire success or pressure. While it may be important to probe, anxiety is the chief driving force behind some driving forces; craving for affection and the desire for power or control are the two main drives in neurosis. Helplessness towards the life and the world in general compelled us to seek love. On account of this, these compulsions are the most axiomatic to find compassion, help and admiration. Nevertheless, they craved for affection at the expense of their weakness and

helplessness. In this condition, they are driven by the “shoulds” what they should do and likewise what others should do to them. From this, the neurotic person usually strived to prove his servitude feeling and efforts to seek sympathy for him. In this regard, Horney (1937) opines that, “his impressions are belittling himself, should be guided by others, he feels people should appreciate for he is poor, harmless, lonely soul, needs little, people should be kind to him and the like” (p. 106).

Unlike normal people, neurotics crave affection for purpose, yet they are unaware of the compulsive urges to love or to be loved by others. They are overwhelmed by dilemma whether to love someone or to control the one who they intend to love. Making evident the dilemma of their choices, their unconsciousness state towards the need for affection due to anxiety for consolation is obscured. In the same vein, discounting is another feature of neurotic types. The individuality, idiosyncrasy, needs, wishes, lack and progress of others are not getting into account. In light of these points, (Horney, 1937, p. 110) strengthens “this disregard is in part a result of the anxiety which prompts the neurotic to cling to the other person”. Disregard commonly has a feature of “envy” and “contempt”, it expresses hostile impulses towards other people. Since disregard suppresses the distressed attempts to be compassionate, but cannot avoid the rising of some unwanted reactions.

Owing to the impulses of an anxiety, a desire to love someone has a shallow guarantee for the neurotics. The effect it poses is distrust and fear, which rendered him to concede no one, cannot possibly love him. Conversely to the fact, he has a feeling of panic when he verified an authentic affection came to light. In brief, the soil which the neurotic needs grown up are different, according to Horney (1937) these are: “anxiety, feeling unlovable, inability to believe in any affection, and hostility against all others” (p. 115).

### **3.3.2 Moving Against People/ Aggressive Personality**

The aggressive type is compelled by basic anxiety; lately generate fear of becoming and to appear strong. Considering the compulsion, aggressive type stringently believes Darwinian Theory, “only the fittest and most cunning survive” (Shultz &Schultz, 2017, p. 143). In this sense, they take it for granted that everyone is hostile. For them life is hard to bear, therefore, Horney (1945) pinpointed that life for aggressive type is “a struggle of all against all, and the

devil take the hindmost (p. 63). In this context, however, they prompted to engage in make-believe they have a combined feeling of genuineness and neurotic needs. Overall they are dominated by the heartless emotions of self-interest.

The emotion of self-interest is in love with his idealized self image. Since basic anxiety is the lead for aggressive neurotic trend, it mainly demands his determination to overcome to every adversity. Once the person conceded to his idealized self, he should be able to subdue the difficulties of fate, the difficulties of a situation and intricacies of intellectual flaws, the opposition of other people and conflicts in himself (Horney, 1950, p. 192). Contrary to the pursuit for mastery is his fear of anything verifying helplessness. To idealize his self a neurotic should deal with intelligence and will power. The picture of expansive types is tending on “self-glorification, on ambitious pursuits, on vindictive triumph” (Horney, 1950, p. 192). To understand the aggressive type is to look over the indubitable belief in his prominence and specialty.

This kind of neurosis has an ability to use its gift to dominate others. By virtue of their needs orientated to others, they may take everyone in obligation and exerted their intellect to take over every of their demands. They paved their ways to win others in a multitude of techniques. From these, Horney (1945) states “concomitantly he needs to excel, to achieve success, prestige, or recognition in any form. Striving in this direction is partly oriented towards power, inasmuch as success and prestige lend power in a competitive society (p. 65). Their success for prestige and power offered them satisfaction if confirmed by others. Their course of life is immutably directed to assure their relationship with the advantage they acquired.

Unlike the complaint type, the aggressive type deemed others irrelevant because their vantage point is to the people outside whom they wanted to affirm their supremacy. The fuel which consistently ignites them to move on to exploit, to outdo are their illusion that others have the same trends to regard success and prestige are their bench marks. Upon their illusory thought, they set forth to play on striving to acquire success and prestige, overall to confirm they are capable than others. However, they admit their faults (if it is absolutely important for their vantage), in the same way, Feist & Feist (2009) point out “they seldom admit their mistakes but are compulsively driven to appear perfect, powerful and superior (p. 172). Their compulsive force makes them callous to others in every situation, often they cannot see others liability

instead they tend to be they are right and perfect. So that there is no any account to be sympathetic to others.

Moving against others is in a sense moving in the direction of perfection, which identifies himself with his principles. This character structure has a surpassing feeling owing to his super value moral and intellectual. However, though he looks down others, his arrogant disdain for other, Horney (1950) states that, “is hidden from himself as well behind polished friendliness, because his very standards prohibit such irregular feelings” (p. 196). In a view the other type which is identified with the pride of himself is arrogant vindictive. The compelling force in the life of aggressive type is the need for vindictive triumph. This is explicated “the need for vindictive triumph is a regular ingredient by search for glory” (Horney, 1950, p. 197). The existence of such needs does not make changes however, the overwhelming intensity matters. The need for vengeance and triumph is overwhelming in others, it is often uphold within boundaries of love, fear and self preservation. From this context, the trend of keeping within is not only exerted in aggressive type neurotic but also in the other types such as complaint and detached type of personality. Hence, the need for triumph and the need to deny positive feelings which are concerned the basic of the neurotic trends emanated from the unfavorable childhood situations.

Horney (1945) stresses that, every aggressive types’ devotion in their work is “only a means to an end” (p. 67). While they work tirelessly, planned and applied intelligibly what they think to do, they take them for granted. Whichever way it is, they persistently involved to rule out their feeling from their life. Aggressive type neurotics are uninhibited and never considered others feeling when defined themselves. Corollary to this, aggressive neurotics move towards keeping their reputation and self-recognition to dominate and overpower others. Nevertheless, these all come from a defense of the repressed the hostility which incurred fear and anxiety. Horney (1945) clearly puts “... all the while neither of these patterns is freely chosen: each compulsive and inflexible, determined by inner necessities. There is no middle ground on which they can meet (p. 71).

### **3.3.2.1 The Desire for Power, Prestige and Possession**

Even though, certain conceptions of power, and prestige of aggressive personality have been stated concisely on the foregoing topic, now certain remaining points are unveiled under this topic.

The neurotics need for power, prestige and possession is generated out of stunted self to manifest their irrational strength to realize their security. Considering weakness as a peril, neurotics consistently strive to overcome by ways of controlling others, wealth, and pride. Moving against types despise others and their weakness. The neurotics adopt these feelings from social and cultural structures prevailing in the society. In similar notion, Horney (1937) clarifies that, “neurotic in our culture choose this way results from the fact that in our social structure power, prestige and possession can give a feeling of greater security” (p. 163). Owing to the points, neurotics inwardly endeavor to tackle the situations by undermining others capability and outshining their power to humiliate others. They disparage others weakness and strength to calm their anxious emotions. Besides, they feel humiliated if they feel weak.

Neurotics’ aggressive types have a stringent desire of turning the situation for their vantage. What they are satisfied by is not clearly defined; they are fond of their success thereon they are delighted by the failure of others. They thought this helps to outshine them over others and to mount up at the edge of success. In similar vein but much different from vantage point of the neurotics’ “me” and “we” Freud coined a term from ancient Greece mythology narcissism. In this regard, Thurschwell (2000) suggested that, “a sexual attitude in which a person directed his love towards himself, rather than towards another” (p. 80). To direct his love towards himself seems ordinary, and it is different from the drives of “sexuality” and “anxiety”. Thus, unlike aggressive neurotic trend, a narcissist person only loves himself but does not hate others.

On the other hand, these types of neurotics could not be elated at their power when things are not set forth and endorsed by them. A sense of taking over generates a feeling of striving to know anything in which they are involved in and pretend they know everything. Besides, a feeling overwhelmingly to suppress others gets under control, causes depression and other physical difficulties. If this depression or other physical illness is not recognized, the neurotics often attributed them to anything which others convinced of the depression. A feeling of being all the time true leads them to be disconcerted when asserted they are wrong. In such an event, they

tried to know better than anyone else and became an eye-catching in all matters. Moreover, they despise others if their desire does not meet. Due to this; Horney (1937) suggests that, “the attitude of impatience is closely connected with the aspect of the striving for power” (p. 169).

As it has been explicated aggressive type neurotic are in all struggle. However, they need to tone down their aggressive feelings settled by his fears. Unlike the belief of others and the denial of the arrogant themselves, aggressive type neurotics in reality have a fear of people as they terrified other people. The cause of their fear stemmed from the retaliation, interference in his plan of excelling others, their power to hurt his pride. Thus, to bear on the fear he must show his vindictive hostility without awareness of his fear. In line with pride, (Horney, 1950, p. 206) explicates though neurotics are not honest, fair and unjust, they feel they are honest, fair and just.

A defense to secure a feeling of weakness and inferiority; a defense against a feelings of low self-esteem are confronted and expressed by the aggressive type of neurotic making an effort to acquire power. Trying to become conspicuous, to be admired and bragging of something they are not are certain peculiarity of aggressive types. Nevertheless, as humans their ways of life is delicate and their communal life is also unpredicted. In this sense Horney (1937) opines that, neurotics “of their excessive sensitivity and because they are continually sensing humiliation, life is a constant ordeal. [...]. Hence his attitude leads to a constant generation of new hostility and new anxiety (pp. 171-172). Therefore, these defenses which have been mentioned are not only heartening against anxiety but also it is a means of unleashing of resentment.

### **3.3.3 Moving Away from People/ Detached Personality**

A detached personality is a personality which emotionally separated from others. Even though this need to be solitude seems no avail to exercise, the possibilities of this trend is ascertained by philosophies and religions. The detached personality is an inward feeling of separate from self and associate with others. According to Horney (1945) expresses detached personality as “the most obvious detached person’s peculiarities of these are a general estrangement from people” (p. 74). This estrangement is a sign of inner conflict between human relationships thereon the degree of the estrangement is determined by the intensity of the disturbance. In other words, the other peculiarity of detached personality is self-estrangement which is separated from self and

deadness or lack of sensation to emotional experiences, an uncertainty as to what one is, what one loves, hates, desires and the like.

All neurotics unconsciously feel they are in a war with their inner conflicts. In this context, neurotics withdraw themselves to attain an inner peace. Owing to resignation type, they feel they are not concerned about their inner conflicts. To sooth their inner conflicts, they demand less and feel careless to the situation which is the potentially hostile world. They detached themselves from their inner conflicts being they are onlooker at themselves and on others. Thus being onlooker at themselves means just that, Horney (1950) “they are not actively participating in living and unconsciously refusing to do so” (p. 261). If the detached personality type approaching to strife his interest in the entire dispute will peter out. Or in other words he may convince himself the conflict is not a conflict. Besides, even they have no interest to make an effort, they avert the achievement and their striving. This is to mean that they unconsciously refuse both the achievement and effort.

The common trait of the detached personality is the ability to look intelligibly inward themselves into life in general. In this connection, Feist & Feist (2009) have described detached neurotics “frequently build a world of their own and refuse to allow anyone to get close to them (p. 173). They are acute observers about the attitude of themselves and towards life in general. The decisive peculiarity in their life is the inner desire to put emotional remoteness among themselves and others. Because of fencing their life off from others, consciously or unconsciously preclude engrossing themselves into social activities. In the matter of peculiar features, the detached type personality restores the major striking behavior of solitude to the need of self-sufficiency. And this self-sufficiency is expressed through being resourcefulness. The most unsteady means of sustaining of self-sufficiency is, according to Horney (1945), “consciously or unconsciously restricting one’s needs” (p. 75).

The desire of excelling others belongs to both aggressive type and detached type personalities. Nevertheless, in aggressive type the aim is to domineering others; and in detached type personality the desire is for survival. This survival is highly revealed by withdrawing from competition, prestige and success. Besides, they refrain themselves from doing vital things so as not to waste energy and time. In a related vein, Schultz & Schultz (2017) explain why they exclude from competition is “they believe their greatness should be recognized automatically,

without struggle or effort on their part” (p. 144). The worst of it is that their strict need of independency, this is verified only by self-sufficiency and privacy. The sense of integrity, in this manner, is a product of concurring with aloofness than competing. Horney (1945) in this regard states that, “the fallacy here is that he looks upon independence as an end in itself and ignores the fact its value depends ultimately upon what he does with it” (p. 77).

The detached person avoids any kind of attachment to free himself from a sense of obligation, and influence. This kind of independence is compulsive and indiscriminate. In terms of the conventional rules, they obey the rules superficially to reduce hostilities, even though they seem to accept, they strictly revolt against them. Thus, a detached person is not only estranged but also superior along to achieve his independent emotions. When we say they are isolated, so as to measure up their character of isolation they must be resourceful and uniquely significant. Nevertheless, sometimes detached type personality could not persist of being aloof, in this regard Horney (1945) added that, “when the detached person’s feeling of superiority is temporarily shattered, whether by a concrete failure or an increase of inner conflicts, he will be unable to stand solitude and may reach out frantically for affection and protection” (p. 79). To sum up, detachment is the central part of basic conflict and of course it is a defense against it.

### **3.4 The Interrelation of Psychoanalysis and Literature**

Literature has evolved since the time man has come to exist in this universe. The distinguished Greek poets and philosophers had initiated so many human experiences in their works and applied hitherto. Psychoanalysts who had endeavored to examine human psychic had economized on terms and names into their psychoanalytic notions from works of literatures. Freud had taken the notion of Oedipus complex from the ancient Greek tragedy Oedipus Rex of Sophocles and “obsessive or violent Jealousy was also taken from Shakespeare’s Othello. Besides, the idea of human thinking has emerged from literature. In similar vein, Guerin (1999) has put “The history of literature has presented to us the idea of the superiority of the human facility of imagination by eminent romantic poets such as S. T. Coleridge, William Wordsworth and Percy Bysshe Shelley (p. 126).

Under other circumstances, Aristotle a primeval Greek philosopher had applied the notion of unconscious and the consequences of Catharsis by merging the feeling of misfortune and panic

into his tragedy plays. In this connection, Palkar (2005) has noted that, “Long before Freud could discover the unknown forces and drives in the mental structure of man and name them as the unconscious, literature had borne out of the testimony of their existence (p. 166). In this case, unconscious which is a repressed feeling, emotion and wish are a paramount human psychic formation used to comprehend human actions and thereby engendered a good literature. In this sense, Guerin (1999) disclosed that, “virtually every literary critic has been concerned at some time with the psychology of writing or responding to literature” (p. 126). However, considering the above points, Barry (1995) also discloses, “Freud was not the discoverer of the unconscious” (p. 96) however, Freud had measured up the notion of unconscious and employed it under the domain of psychoanalysis.

In this conception of reality, even though psychoanalysis had been employed and of course some of the conceptions were drawn from literature by Freud, recently it has a new focus. Similarly Habib (2005) notes that “the application of psychoanalytic principles to the study of literature, however, is a relatively recent phenomenon,” (p. 513) Therefore, psychology is regarded as an inseparable part of literature. The reason why psychoanalysis and literature are inseparable, Gnanasekaran (2014) mentions that, “a Psychoanalytic analysis in literature is an imaginative expression of the inner workings of the human mind” (p. 74). In this regard, characters in a story are forced by internal drives and put them to reflect their emotions.

It should be noted at this point, it is widely known that psychoanalysis provides an opportunity to readers and critics to analyze the fictional characters, thereon they can look over the main causes of their faults or unwelcome behaviors. Eagleton (1983) also mentions “formal construction of a text can be focused on when examining a text from a psychoanalytic literary perspective” (p. 179). In this context, thus, literary work has mainly given an emphasis on characterization and all the components of literature have converged to engross in the literary characters. Putting this into account, psychoanalysis facilitates to realize the individual traits and to this effect literary texts explicate the personality of literary characters in texts. Thus, evidently their relation is inextricable as the two sides of the same coin. Likewise, Julia (2009) disclosed that, “Since the onset of psychoanalysis, the field of study has displayed a powerful set of connections to “literature” (p. 437).

Inasmuch as literature is an expression of human life, it can be examined through psychological orientations. Though many critics do not concur with the idea of using psychoanalysis to examine literary characters, with actual consciousness, conversely many ignored the criticism in many ways. These two main reasons are, according to (Tyson, 2006, p. ) analyzing literary characters are by the way of imagining literary characters represent the entire psychological experiences individuals envisaged as real human beings. On the other hand, similar to the others critical theory psychoanalysis proposes at analyzing literary representations as images of real life. As it has been widely described as long as there are human beings, directly or indirectly analysis of psyche is a ubiquitous issue. Thurschwell (2000) in this regard explicates that, “when we look around us [human beings], psychoanalytic ideas is pervasive” (p. 2). In this context, the pervasiveness of psychoanalytic idea into human nature is compulsive to employ in the terrain of literature to create an impressive image of characters in the mind of readers and brought about a new insight. Likewise, psychoanalysis has a tremendous impact in the life of human and seeks solution. In this manner, Mitchell and Black (2016) expressed:

Each psychoanalytic formulation is an effort to grasp and portray some piece of human experience, some aspects of the workings of the mind. Each formulation refers to real people, their way of organizing experience, their difficulties in living, their struggle to shape and maintain a personal self in relation to other people. (p. xxii)

To articulate the above mentioned points to literature, literature has a similar pattern to portray characters and to deal with their nature. One of the primary appeals of great literature has always been its portrayal of characters that seem to be the same nature of ourselves. Thus, accordingly, Paris (1997) disclosed that, “Literary characters can be analyzed in ways similar to those in which we analyze real people has been an enormous critical error” (p. 29). Enormous critical error applies to the common traits of real people thereon it can be exerted on literary texts to psychoanalyze literary characters. Furthermore, employing psychoanalytic theories to the literary texts can help in disclosing (Banda, 2000, p. 25) “those recess of human that are beyond conscious understanding”. Hence, the need to psychoanalyze characters can enrich the meaning of life in fiction and besides it can help readers to acquire a deep experience which they had not practiced in their life time. Likewise, Paris (2010) stated that:

...It is not a universal theory, of course (not all theories are), but it deals with human needs and defenses that are portrayed in the literature of many periods and cultures. It can help us to understand the behavior of characters in literature from the past, to enter into their feelings, and to enrich our knowledge of ourselves and others through an understanding of their inner conflicts and relationships. [...] Each of the major psychological theories tends to focus on some part of the hierarchy of needs rather than upon the whole hierarchy. (p. 34)

Putting this into account, (Culler, 1995, p. 128) psychoanalytic theory has an impact on literary studies both as a mode of interpretation and as a theory about language, identity and the subject. Recently, all the misunderstandings towards psychoanalysis are drastically improved. The concepts of psychoanalysis are applicable in humans in their real life similarly; it is not unlikely to apply in literature to look over the entire experiences of literary characters deeply. Thus, it augmented the enlightenment of the readers since the experiences resemble to them. Besides, Tyson (2006) added her idea as follows: “and, of course, if psychoanalysis can help us better understand human behavior, and then it must certainly be able to help us understand literary texts, which are about human behavior” (p. 11).

Much in the same manner, Literature and psychology evidently therefore, appears to go hand in hand. This does not imply that literature can assist the science of psychoanalysis but it can indeed assist psychologists in understanding human experiences throughout history. Therefore, similar with the constituents of literature, and quite apparently disclosed the concepts of psychoanalysis in literary characters, characterization has an indispensable importance in literature. Upon this, “characterization is a method to analyze the main character’s development and personality which deals with the process of creating an image of person in fiction complete with the person’s traits, features and motivations” (Aquino, 1976, p. 112).

To maintain the characterization, the traits of characters should be identified in terms of the events they partake in and the nature they are endowed. Their whole life is determined by their social stratum, historical settings, and qualities of behavior. Similarly, Taylor (2016) expounds that, “a character usually consists of external and internal traits, such as physical appearance, social status and historical background on the one hand, and aspirations, mental state and personality on the other” (p. 4). Likewise, Paris (2010), on his part explicates, “Characters derive their significance from what they represent and how they contribute to the event in focus. They

become emblems of different aspects of human life: patterns of behavior, states of mind, universal conditions” (p. 9). In this manner, there are two different approaches of characterization; these are direct and indirect characterization. The direct depiction of characters personality is recounted by the narrator and the indirect depiction of the characters is recounted by the narrators about the situation that disclosed the personality. Of the various ways of indirect characterization speech, thought, action and looks are some (Burroway, 2000, p. 52).

Making evident from the interrelatedness of psychoanalysis to the psychic situation, literature to the characterization which is the way literary characters are illustrated; are all subsumed in novels. Thus, a novel in its broadest meaning is a whole feeling of life. Besides, a significant attribute of a novel is an explication of human existence. Thereon, characterization offers a vivid sketch to the development and purpose of characters’ depiction of trait, thought and motivation and thereby enhances the flow of the story in a novel. By and large, a novel consists of all the significant elements which constitute its value, consistency and connections. In a related vein, Martin (2004) to speak of characterization, it expounds on “speaking of stylistic and narrative techniques for the representation of human features, actions, intentions, desires and traits in the novel form” (p. 10). A novel as a one genre of literature, it is an all-encompassing writing which accommodates to show all the characters traits. The reason for all inclusivity is the story covers a large amount of actions, events, incidents and the plot signifies major and minor contradictions of different patterns in various relations.

As a novel is quite a significant part of this study, diasporic literature is a recent phenomenon created by diasporic people. Diasporic novel in this regard is much more dealt with the psychological hitches incurred in the life of immigrants by their changed life style. The term diaspora (Priya, 2016, p. 1) is a “psychological journey”. This psychological journey poses the predicaments of diasporic people in a manner of insoluble equivocal state of mind between homeland and new settlement. They live in a state of strangers and this engenders alienation, identity crisis, confusion of acculturation and provokes psychological impairments. The representations of characters and situations in the diasporic literature often depict the difficulties of new land and new culture. In regard with producing a novel by immigrants, Salman (1991) indicates that:

The Diasporic literature is a rich resource of studying the challenges of diaspora and the various strategies of negotiation which delineate diasporic experience at various levels of the place, language, customs, myths, beliefs, geographical displacement and the combat with the gape and change adopted in the process. (p.21)

Diasporic immigrants are necessarily fragmented, as they have been dispersed and torn away from their country and fellow citizens (Galvan, 2000, p. 116). In this sense, diasporic novels describe the psychological, social and cultural situation of immigrants in their new settlement. However, diasporic writers on account of their immigration status, they are not dealing only with the situation of new settlement, the past situation of their homeland is also included. Besides, Priya (2016) states that, “diaspora is a journey towards self-realization, self-recognition, self-knowledge and self-definition” (p. 3). Thus, the characters’ plights written by diasporic novelists can be examined from various vantage points in line with psychological, cultural, identity, feminist and acculturation.

In sum, all the psychoanalytic conceptions deal with the entire situations of humans are particularized in the theory of Horney. The foregoing conceptions beginning from the development of neurosis to the neurotic solutions are implicated in literature and thereby induced to thrive the basic sections of novels. Even though Horney’s psychoanalytic concepts seem vast to employ in the diaspora literary texts, as parameters each conception is consequential to acquire a clear picture of literary characters. Owing to this, environment and culture bring about helpless and insecure feeling of a child thereby when the feelings are repressed to sooth the hostilities, they engendered fear and anxiety. As a result their real self shift to idealized self which is far from reality but real for the idealized self. Idealized self-image implicitly promises to satisfy the inner needs that have arisen in an individual. From this they indiscriminately and compulsively tend to find neurotic solutions by moving towards, against and away from others. Hence, literature is an inclusive of psychoanalysis to analyze literary characters in a novel.

## **Chapter Four: Analyzing the Psychoanalytic Situations of the Characters in “How to Read the Air”**

According to the scope of the framework, which is intended markedly to investigate the constituents of psychoanalysis in the diasporic novels, has structured into three broad categories. These categories are grouped for analysis to depict the realization of psychoanalysis in the life of characters by interpersonal relations and intrapsychic conflicts. Thus, neurotic development (environmental and cultural situation, anxiety and fear), intrapsychic conflicts (idealized self-image, search for glory, neurotic claims and pride, self-hate and externalization) and neurotic character structure or neurotic solutions (complaint, aggressive and detached personality) are the categories entitled for analysis under this chapter.

As pointed out above, the interrelatedness of those categories are not commonly exclusive. In this manner, these categories can be coincided with one another. In keeping with the concepts, for instance, an anxiety may incur many of psychoanalytic impacts and likewise it transcends in the life of literary characters experienced as a diaspora. Indeed, in most cases anxiety and fear appear at the time of childhood period engendered the feeling of being insecure and helpless, however they repressed the hostilities induced from helplessness and insecurity thereby cause neurosis. Besides, they are reshaped when they triggered at the later stage and according to the contemporary conceptions an untoward situations in present time induced fear and anxiety. In the diasporic novel, *How to Read the Air* by Dinaw Mengestu, the characters especially the major characters such as Jonas a son of Yosef and Mariam, Yosef father of Jonas and husband of Mariam, Mariam mother of Jonas and a wife of Yosef and Angela a wife of Jonas are chosen for a wide analysis underlying the conceptions of psychoanalysis into the plights befall in their life.

### **4.1 Psychoanalytic Impacts on the Characters**

#### **4.1.1 Neurotic Development**

##### **4.1.1.1 Environmental and Cultural Conditions of Characters**

The environmental and cultural conditions determine the individuals' traits and thereby affect (negatively or positively) the child's unimpeded psychic growth. Environment and culture are

significant constituents uphold the basis of interactions through various aspects since they are embracing a diverse concerns over the causes of development. In other words, parenting and societal interactions have a premise of tenderness care to a child. From this, a child entails a nourishing environment so as to cultivate his own potentialities. Hence, if not or according to psychoanalytic intention to look for, the obstruction of a child's unhampered psychic growth due to environmental and cultural impact induces neurosis. Neurosis, in this context, is engendered from basic anxiety that has befallen in the life of a child who begins interacting with environment and culture he is living in. Even so, feelings of insecurity, helplessness and defenselessness are the primary feeling a child experiences due to anxiety and fear comes out from the interaction with his environment and culture. Helplessness and insecurity refer to the child's loss of potentiality and confidence on himself and on others. Similarly, Horney (1950) postulates that, "the child developed basic anxiety, which I defined as a feeling of being isolated and helpless toward a world potentially hostile (p. 366). In line with the points, the narrator in addition with his lack of getting an attention in his closest family, apparently he has acquired the capability of disengaging himself from others and became physically alone which deterred him from any involvement. From the text, the narrator had been told to "get out of his father's way". However, Jonas was hoping to get adoration and admiration when he went to his father to show him his mark he has made. His genuine need is to get an appreciation for the advancement he has made in his schooling. The anxiety, the narrator has experienced from the recklessness of his father's manner, brought about the feeling of helplessness. Thus, the edifice of the character's environment becomes entangled.

It had begun with my father, who I had always hoped would never notice me. It was in his company that I first learned how to occupy a room without disturbing it. [...] On several occasions I came too close and was told to get out of his way, (p. 101).

On the foregoing extract, the narrator "hoped his father would never notice him" generate another impulse to realize his own needs. Then he developed a feeling of inconspicuousness instead of attempting to get attention. Getting by from his father's way, renders him to be unnoticeable and further thinks, "Whoever can't see you can't hurt you" (p. 101). This is to mean blurring his existence is indispensable way to uphold his life. His insecure feeling provokes him to dissociate himself from his self and others. The character philosophizes that the kernel of his

existence has to be inconspicuous in his entire relations. This is the neurotic need to confine himself to a narrow border which constricted his life owing to unpleasant manner of his family. His insecure environment inculcates him to be self-effacing. This need entails, Horney (1942) puts “to remain inconspicuous and to take second place” (p. 52). The experiences he had befallen in his childhood times inspire him to engage in the preoccupation to analyze his past. In this case, he has come to conceive his obscurity as ordinary ways of his living. “The knowledge followed me from there so that eventually I thought of my obscurity as being essential to my survival” (p. 101). The narrator, instead of reacting against his father aggressive thought, his fear and anxiety are repressed to prevent himself from assaults which might come from his parents.

Due to basic anxiety, the stunted basic confidence occurs in the life of a child. In line with the prior quote, a child who has grown up in such circumstances apart from his diminished self prefers to be alone. The character Jonas could not maintain his healthy relation with others, rather he lived in continuous distraught. The reason behind this, as it is referred, his parents “did not like each other, and none of them are close” (p. 77). Human relationship is a fertile soil to raise neurosis, due to this, indeed intrinsically neurosis moves cyclical. The narrator’s parents could not feel great affection for him and they overlooked him because they wrapped up in their own conflicts. To this effect, Horney (1942) disclosed that, “he will be wounded and hurt more easily than others and will be less capable of defending himself (p. 89). Thus the narrator is seen to be defenseless though he tried to protect himself he could not rely on his ways of defense.

In this sense, the narrator has highlighted the undertone in his basic anxiety implicated in his self-esteem. Hence, he detects mollification to his decomposed self-esteem. The basic anxiety which usually hampered his sense of self incurred an inner tension by that begin stirring to the serenity and renders him to feel futile for the reason that he has already considered himself not contemptible. Being obscure, in other words, precipitated his supposition that his infallibility may rectify his sense of existence. In line with the basic anxiety, all the perilous effect of the animadversion, objection and imputation brought about by repression renders the character to be accountable. Furthermore, on account of blaming, Horney (1937) added that, the child “feels unworthy of love” (p. 84). To this effect, his true self cut off from his awareness and his direct energy becomes inactive. With this notion, Horney (1950) points out that, “he actually is less and

less a determining factor in his own life” (p. 160). Hence, unconsciously the narrator developed a feeling of alienation from himself.

Owing to the feeling of insecurity, in a sense, which infolds the identity of a character, is caused by the untoward environment. By that, the character feels he is getting into a permanent perilous situation and encouraged to find ways to alleviate his anxiety. Consequently, loss of identity is a profound feeling caused out of insecure feeling of the character which sparks his emotions off to envisage the precarious ground. As a result, the character is compelled to repress all the feeling of basic anxiety. Therefore, from this, the feelings and attitudes accompanied and went a long way with the life of individuals happened from their early experiences. These experiences are, Horney (1937) “both culture and individual, inseparably interwoven” (p. 19). Thus, identity determines the narrator’s ways of life. Pondering over the question “who he is” for so long time alone precipitated to uphold the feeling of daunting. Identity is a way of constructing meaning which influences and organizes both the action and the conception of ourselves. Consequently, the above point implying that, the stunted self can influence the identity. Thereupon, he could not identify himself either he is the same with others or the ways he is different from others.

The narrator saw a dozen times when his mother had tried to pack and unpack her luggage to escape from the gloomy part which had been engendered by and stemmed from the gloomy part of her husband’s life. The narrator Jonas and his mother Mariam were supposedly on the move to various places. Seeing this to get by from his father with his mother creates a conflict thereby the narrator reacts to his parents by suppressing his desire to stay at his home. A constant attempt of escaping generates a fear of losing his parents’ love. In this context, Feiring (1983) points out that, “conflict is the result of social conditions and the person who is likely to become neurotic is said to have experienced culturally determined difficulties during childhood” (p. 1). The fundamental for proper development of a child is that (Cuello, 2011, p. 39) the child understands he is loved for who he is regardless of what he does. However, though, the quarrel of his parents generates a profound insecurity and hazy misgiving, it makes Jonas to believe all his life to live in the world is so precarious.

“Life, for my mother and me, was lived in the space between attempted departures.” (p. 83)

She tried not only to escape from the site where she could not see her husband, but also from the strife which she often musing over her difficulties to alley. She strived to alleviate the anguish by packing her memories with her and intended to detach from her-self and of course from her husband. From the outset while she met with her husband when she arrived, she freed her mind off any remnants of him. She re-united with her spouse for the sake of unison and she attempted to depart together with her son. She couldn't cope with the situation she experienced with her husband before and after they met, thus she inclined to be far apart from anything including from herself. Unlike the narrator's repressed feeling, Mariam the narrator's mother did not have much in common with her husband; so that, the dissimilarities she had admitted earlier were repressed thereon the basic anxiety fashioned into unresolved conflicts.

Early childhood experiences molds the personality of individuals and later reshaped the experiences coming consequently. In this manner, Yosef's childhood experience was insecure and helpless due to the effects of his parenting. Thus, he had a disturbed personality by the virtue of environmental and intrapsychic situations. The reason for this, a child who nurtures in an adverse situation represses his hostility such as, Horney (1937) elaborates that, "helplessness, fear, love or feeling of guilt" (p. 85). Due to this, the environment and the culture under which a child is raised, stunted or furthered his personality. In other words, healthy parenting results of an outward orientation in a child directed toward real people who would provide real contact and exchange. It is evident from the subsequent extract, Yosef has not had a healthy parenting; as a result he had been virtually killed by his father.

"His father had once nearly killed him when in a rage he had swung at him with a knife still in his hand. [...] He was only nine years old at the time, which made him old enough to remember what he had sensed in the moment between his calling his father a bastard and the knife swooshing through the air. (p. 67)

A child is expected to do what is accepted and chided within his family and society. The character was old enough to recall, what he had sensed in the moment between calling his father's name and swishing the knife which has been hurled by his father. The character's genuine self needs assistance and liberty of expressing his thought, nevertheless, his father out of his anxiety cannot cope with his child's insult. Thus, the character was being halted to respond to his environment and abided by the limited cultural perimeters. From this, neurosis is induced through environmental factors which impede the child's robust psychic growth (Horney, 1950, p.

366). The character has been encumbered his needs to stimulate reacting freely to his environment based on his beliefs about reality. Based on the hindrance he has undergone, the character builds a restricted potential to interact with others and blurs his feeling of insufficiency as a human being. And in similar vein, the internal factor provoking anxiety is inhibition. Yosef was yelled by his father so often for anything he was doing wrong. Thus the inhibition which was ingrained in his mind precluded him to do things appropriately. This kind of inhibition made him suspicious his ability and others.

“As a child he had been clumsy; his father would often yell at him for breaking a glass or for being unable to bring him a cup of coffee without spilling.” (p. 190)

On the foregoing extract, the clumsiness of the character is likely brought about from the immersion of his parents into their intense life by that it transferred to the child to lessen their anxiety. Owing to this, the character became ambivalent whether to forebode his actual feeling of discontent or annoyance. Yosef’s father made him cognizant of his limitation by saying he was unable to bring a cup of coffee. To this effect, his parents instill values of superficial conformity and they make the child cognizant of his limitations. Yosef’s improper deeds were uncovered by his father, and along of this, his confidence is degenerated from time to time and he conceded that he could not able to carry out the social demands. Parents let their children engage in social pressure by ruling out his unique potential, thus his personality will develop with a predisposition toward existential neurosis.

Day and night, light and dark are natural in every ones live. However, they symbolically represent the equivalent concepts, such as the word dark to gloomy and obscure. Superstitiously, it is believed that ‘dark’ carries the existence of demon to impinge human physically or spiritually. In similar manner, human being’s fearful disposition is likely to be exacerbated in darkness. And surely, danger might usually lurk in the dark. In other words, as a country boy and under a cultural basis, it was unlikely to feel a fear of darkness because it was a usual experience to live under such circumstances. However, due to the unbearable situation befell in his environmental interactions and the way he imagined the mutable natural phenomenon, his feeling of insecure and helpless caused him to fear the darkness. In this manner, Yosef was ashamed of “what he actually is of his feelings, resources, activities he actively withdraws his interest from himself” (Horney, 1945, p. 160).

He remembered that as a child he had often been afraid of the dark, a foolish, almost impossible thing for a country boy but there it was. Of the vast extended family that lived around him, his mother was the only one who never mocked him. (p. 286)

If he wasn't only mocked by his mother from the extended family, in other words he was being mocked by others. Fear is repressed in his unconscious mind that's why it engendered neurosis. He was being mocked by everyone while he did things he would not expect to do as a country boy. This is an extended feeling of incurring the obstruction of interpersonal relations with his family of being alienated from his self. Hence, even though the character was living in an extended family, his untoward situation constantly made him to sense his identity is insecure and attempted to envisage his fear as a solution to his insecure feeling which engendered basic anxiety.

#### **4.1.1.2 Anxiety and Fear of the Characters**

Jonas the character/ narrator prayed 'to shrink down into a thumb-sized' so as to cover himself in the symbolic tiny fort he built to get by from enemies who could be caught by. The intention of imploring to be a petit and striving to build a fort is to protect the hostility which he envisaged would happen. His anxiety and fear which induced him to think he was living in a perilous situation, he envisaged an assault would come. Owing to this, his basic anxiety which was weakened his self confidence, uncovered him to a dream like situations, as such he tended to in curtailing himself into his fort which could only mitigate his suffering. Horney (1950) describes "anxiety as a dynamic force which stems from the helpless and powerless status experienced by a child" (p. 149). In line with the point mentioned, the character experienced the hostility which engendered anxiety from his childhood experiences when his parents often engaged in a quarrel with each other. The ill-parenting of the narrator induced fear of unknown. Therefore, the repressed anxiety which is retained in unconscious mind, vented through building forts placed beneath his bed to prevent the attack he would imagined coming.

I built mine to hide in because I always knew an attack would come, and that even at their best, the most my forts could do was soften the blows when they came. (p. 120)

Nevertheless, though he prayed to transmute to a thumb-sized version of himself, he knew it was hardly possible. Besides, he knew he could not defend himself from the blows but concedes it

can soften the blows temporarily. This implicated with the symbolic representation which he thought to come through. His effort of making a stronghold represented for his damaged self. To this effect, his damaged self incurred ill interpersonal contact, anxiety and inability to present himself to others.

The first gulp of air during the childbearing creates the primary interaction of the infant with the environment. It is the first interaction which determines the future trait of individuals. Since the determinant factors which constitute the personality thread emanate from interpersonal relations, a myriad of dysfunctions are predictable. The conflicts emanated from improper parenting or an adverse of culture practices which pertain to ourselves, “are an integral part of human life” (Horney, 1945, p. 23). As in the following extract, the narrator firmly ascertained that both he (Jonas) and Angela shared a similar gloomy past.

I knew Angela and large fragments of her sad history from when she was born until we separated, and I can say that each in some way was mine. [...] I had a more intimate knowledge of each, therefore greater claim on each, than anyone else living on this planet. (p. 95)

The above points are the remnant miserable history of the character from the time she had begun to interact with her environment. The narrator believed and it seemed to him he had a semblance of trauma with his spouse. In retrospective, the forlorn he has experienced similar to the events Angela had encountered in her life seemed to him clear. All the distress stifled in his unconscious mind vented when he incessantly heard her story. Hence, he confidently believed all the disintegrated history of Angela results and provokes his guilty feeling and remorse lest to lose affection from Angela. This helps to subordinate himself and offers an access to drive him towards her wishes and desires.

Angela’s ill-past experiences seem to him familiar than to anyone else’s from the outset implicate with his gloomy life. Though he pretended he knew the tense events Angela had met with, he could not discern the cause or to be rational to accept or to justify the purview of the conflicts. He conceded by saying ‘I can say that each in some way was mine’ (p. 95). He rigorously admitted in a default that he accepted all of her sadness to conform to his own. Indicative of his inner motives to sacrifice for his liberty, this gives focus exclusively to his dependency. However, though he attempted to discount his spouses’ limitations, wishes, desires,

in other words his anxiety impelled him to overlook all the shortcomings to ease his burdens. In this regard, Horney (1942) asserted that, “this disregard is in part a result of the anxiety which prompts the neurotic to cling to the other person (p. 110).

In creating personal insecurity there are certainly the fears created by the general potential hostile tensions. In a sense, the tension of diffused rage instigates an increased anxiety and increased need for reassurance. This means there no way to sooth his losses; instead there are many threats which imperil to his life into complicated events. The intense sense of insecurity is kept repressed from the time of his childhood period. In light of this, the consideration pivots on the others defect creates prolonged conflicts which cannot be arbitrate.

“They were afraid of the same thing, the fear of loss for the petty and security that might come with it,” (p. 80). He tried to distinguish the fear which they are unable to figure out and along with the fear; they are paranoid for the loss and the insecurity which might happen to them. Their basic anxiety which drive them indiscriminately to the fear of loss and abandonment is resorted towards an inward conflict and transposed into suppression. Due to this, (Brenner, 1982, p. 75) explicates that, “A child, who inwardly protests against the frustration of his free movement, is caught within an all -pervading anxiety” Though he attempted to discern what they have in common from the ways they are dissimilar, he internally did not recognize the disparity among them. In more precise manner, he unconsciously tried to operate their interpersonal relationship because of the anxiety his entire life engulfed in. Thus, though they are being latent, conflicts are inevitably existed in the situation they are living in various aspects. It can be deduced that, Horney (1945) states that, “for neurosis awareness of feeling and desires are at low ebb” (p. 27).

We know our place in the world was far from secure; each defeat, whether it was at work or at home, only reinforced that. [...] so it was only inevitable that soon we would begin to multiply our losses. (p. 80)

In the story the narrator is recounting, has never explicated the experiential reality brought about from concrete evidence. Though he endeavored to reassure the defenses of his conflicts on the basis of his unconscious needs and desires, he predicated his perpetual losses of life from his hazy awareness. In a sense, Jonas admitted that he was invariably helpless to the adversity encountered in his life. Meanwhile, his trait of feeling insecure incurred dependency on others that’s why he struggled to appease Angela during his married life.

Heidegger (1993, p. 12) suggested that “existence is a perennial error of modernism.” Modernism often obfuscates the life of the people who moved along its high acceleration. The points ‘far from secure, each defeat’ elucidated to the unsafe situation of their surrounding and the state of being they are feeble to prevent their defeat. Thus, hostility in terms of dislocation and predicament, is inevitable to happen in the life of immigrants and thus it opens the doors of anxiety. In other words, anxiety creates crises in the individuals’ experiences, thus it emerges as soon as safety fails to operate.

A child, who is insecure and imperiled to the threat of his home environment, feels anxious. His “thought” which might produce a provoking idea or correlated with tangible objects might incur visible or invisible perils. To pacify his relationship with his spouse, the narrator endeavored to reserve his inner thought. Thus, he feared to prevent himself from being a source of dispute. As it is shown in the next statement, the narrator attempted to optimize the disaccord lest to be a cause for any jeopardy and to settle the purview of his indifference with his spouse.

By any standard I had been afraid for too long of anything that I thought might pose a physical or emotional risk, and Angela, in her own way, had always been aware of that. (p. 75)

In line with this, alienation from self is a result of emotional anxiety. In a similar fashion, emotional anxiety connects the thought with concepts or things. Therefore, accordingly, “Cathexis” is a conscious or unconscious attachment of psychic energy to an idea, object or person. Jonas’ unconscious attachment which renders him to be self-effacing set forth a trend of dependency towards his parents, and likewise persists per se to his wife Angela as a result of his powerlessness. This shows, inasmuch as neurotic trends are determined by interpersonal relation, they can be immutably harnessed the life of the couples. In light of the above extract, notwithstanding he sensed the undercurrent that Angela was in a preoccupation to identify the risks, he became so much concerned with others powerlessness, which seems to him it generated from his true feelings and needs. Besides, he forwarded his energy in a pursuit of Angela’s responses and drives. Thus, however, his concern was a convict to remove off from his actual self and result his energy becomes inactive.

In line with this, (Bromberg, 1980, p. 230) postulated that “the response to a potential danger may be repressed for various reasons”. Thus, the hostility which is repressed creates anxiety. The

latent hostility which occurs during Jonas' childhood time is when he saw his parents involved in a perennial dispute. Jonas' bind-dependency on his parents, made him anxious whereby of his parents' wicked trait towards themselves and him. In line with his mistreated parenting, anxiety and fears are engendered in his life thereon he feared his classmates and preferred to evade than being caught. From the texts which is underlined the fear of the narrator, states "[...] taking back roads to school so as to avoid being caught alone on the sidewalk by any one of a dozen students and adults I feared" (p. 116), besides, when recalling his students' shouting, his repressed feeling triggered his fear and powerlessness. "The ensuing panic that their voices-loud and breaking with emotion always aroused in me," (pp. 116-117).

Deducing the above points and of course giving certain highlights for the following points, Feist & Feist (2009) clarify that "basic hostility led to severe anxiety, but anxiety and fear can also lead to strong feelings of hostility. Children who feel threatened by their parents develop a reactive hostility in defense of that threat. This reactive hostility, in turn may create additional anxiety, thus, completing the interactive circle between hostility and anxiety," (p. 168). His attempt of eluding from his classmates, whom he scared from, made him aloof. Since, this basic insecurity necessitates the rigid pursuit of certain strivings for safety; his unconscious mind opted to defend himself by moving towards others. In addition, Jonas as a child did not spend his time on exploring his surrounding; he highlighted to invest his energy for his unobtrusive strategy for his existence discreetly. This unconscious mind state replayed and extended the fear of the past to recur at the present. To verify the narrator's unconscious mind, the repressed "loud-voices" of his fellow classmates vented when he heard his students' loud-voices.

The memory, that Angela has often thought that her mother "is going to die", harbored in her unconscious mind. While she was a kid, Angela terrified that her mother would die. This repressed memory posed too much anxiety in her walk of life.

I knew this was coming. Even when I was a kid I always thought she was going to die. It used to terrify me; [...] she stayed in bed and waited for her grief to find her. (pp. 292-293)

The fear of her mother's death accompanied her almost long years of her life. She was insecure and helpless because she did not endure the fear of loss she had contemplated to her mother's death. Besides, Angela's mother was waiting the anguish to get her while she was lying on her

bed. She believed that a terrifying situation is unavoidable from the outset when she unconsciously begun struggling to her inward conflicts she had confronted with. In this context, Horney (1945) added that, “the basic conflict remains but transmuted” (p. 144). This is to show that, conflict creates many more conflicts in cyclic forms. Besides, the mutability of the conflicts mainly tended to find defenses, needs and solutions. Hence, a neurotic person engaged in lasting defenses to pacify and distract the conflicts. As is further mentioned by the narrator, having grown up poor and rootless in more than a dozen in different towns scattered throughout the country could miniaturize her factual existing strength.

Neurosis is engendered by the nature of rigid pursuit of certain strivings for safety and satisfaction. Therefore, the anxiety of relapsing into a deep poverty and rootlessness of a childhood provoked the character to the rigid pursuit of earning a larger sum of wealth. In this connection, Horney (1937) disclosed that, “Independence in regard to external needs may be achieved, by piling up possessions, possessions which have objectives to be safeguarded against all eventualities” (p. 101). The desire and the reality which separated the two halves of her life are contradictory. Her deep poverty endangered insecure life, and she was anxious for living an appropriate life.

For a woman who had grown up deep on side of poverty, however, that was far from enough. [...] and the line that separated the two halves of her life, in her mind, could be moved at any time, and she was convinced that only increasingly larger sums of wealth could protect her from a return to the poor, rootless childhood that she had known. (p. 71)

Indeed, money as a means of securing material needs occupies a pivotal role in human life. The poverty which engendered insecure life of individuals underestimates their confidence. The response of her undertone, get to revive when a declining of possession occurs. In a sense, the character unconsciously thought that, the eventuality of an inward competition with others impelled her to feel insecure, uncertain and self-destructive. In this context, Horney (1937) suggests “Craving for possession, [...], is one of the fundamental defenses against anxiety” (p. 127). By the virtue of the notion, she believes “larger sums of wealth” could secure her identity and avoided the vulnerability to suffer which implicated with her safety which she thought would come. Her two halves of her life which was separated and cherished in her mind could not make

to exceed the schema she thought to overcome. Along of the above trait, her obscured and thrifty manner made her to conceal her gloomy past events.

Angela in a dissimilar fashion had explained many times that she and her mother had been abandoned by her father. Nevertheless, she said this in different patterns many times. She had grown up with her mother, but her father had not care a straw of her. In more similar pattern, a weak or a powerless child is dependent on his parents for pursuit of security and satisfaction. However, she seemed independent and somewhat seemed dependent on the figure she had created when she tried to narrate how her father has gone. Angela often wanted to rectify the panic had been befallen in her and her mother's life by telling a misleading story to others about her father's disappearance. The acclimatization to her father's abandonment could not make her plainly reassuring his liability, instead her undertone is reflected on her tone of speech. Whereby the story she recounted often reveals her strive to avoid the harm in her life situation. Similarly, Horney (1937) viewed that, "the first method of rationalization is the best explanation for evasion of responsibility: it consists in turning anxiety into a rational fear (p. 48).

I tried to detect a pattern in the stories, [...] who Angela was and what she had gone through, all I could see were hints of an injury that she yet to let go of. This alone would have almost been enough to make me love her; the fact she chose to make a mockery [...] out of her past moved me, in part because a deeper damage was implied. (p. 47)

The story which has been recounted was a false phenomenon about her father's vanishing. Though the narrator's perception towards the narration is implicitly clear that she is in attempt of getting by from her impairment, the indication of the grievance he has perceived impelled him to love her. Nevertheless, the harm he thought implied in her story could no longer lessen his harm he felt as similar as hers. The inference from his own observation, made him to claim both of them shared similar anguish and damage hence they are of the same type. However, the attempt of simulating as a funny is a way of altering anxiety into a tangible fear. All the mockery, which she tried to come to set forth from her ill past experiences she had confronted with. He said "in part because a deeper damage was implied" (p. 47). Thus, Angela's mystified interpolation into others conversation would impart the loss she sensed in her life experience. Both the narrator and Angela were anxious towards their parent, that's why owing to their repressed feelings; they do not able to express their true feeling.

In this context, the absence or the disappearance of Mariam's husband Yosef made her unable to envision the right thing. Missing whereabouts of her husband engendered to helplessness which set forth from anxiety and thereby from the effect on anxiety envy precipitated in her imagination. Owing to this, she pictured her husband holding around another wife and children. Irrespective of their little time of married life, the disdain of her father to him; could not deter her from ruminating about him. The extended time of their separation uncovered her to be uncertain and became fragmentary about the promise she had to him. Cultural norms which mainly dominated our ways of living cause her to exceed her prospect to meet him. However, the ambivalence which had been entertained in her mind, ignited a conflict which has a connection with the past strife encountered in their life. In this connection, Horney (1942) notifies that, "center of gravity entirely in the "partner," who is to fulfill all expectations of life and take responsibility for good and evil, his successful manipulation becoming the predominant task," (p. 51). The conception from the above denotes that to live a life in a partnership each of the couple should depend and attract on each other. The principal action in a situation of married life, in this respect, is to complete the expectation of a partner. However, due to the short days they spend after their wedding, her spouse did not have a spare time and it was unlikely to handle her as his lover. This implies that they hardly know each other and thereby one could not be a center of gravity to his/her partner. From this, the narrator clarifies that she, "liberated from the standard burdens of family life" (p. 60). In light of the extract, both of the couples virtually did not spend extra days after the ritual of their wedding was over. Thus, the zeal for one another to the extent of their distancing has been dissolved. The effect of their separate life drives her to act in a pretension. As a defense, Mariam convinced herself living a life separately conduce a situation to be liberated from families' responsibility.

She expected other pictures would eventually follow: [...]; picture of him in a suit with a briefcase in hand; and then later, as the days, weeks, and months collided, and two years was quickly approaching three, she began to wait for pictures of him with his arm around another woman, with two young children at his side. (p. 6)

The above extract shows that the intense inner hostility induced a fear of losing affection. In this context, the picture she envisaged to receive from her husband inculcated into her thought by virtue of her feeling of living alone. In other words, Horney (1942) stated it, "dread of being

alone” (p. 52). In other words, this dread of being alone came out of her inability to know what is happening at the other side. Thus, from the hard times the character had befallen, envy is the effect of a hampered desire for love and stimulated a fear of something not to happen. She has immersed into an illusion when things remain normal. Taking these into account, however Horney (1950) says “the consequences are a mixture of envy and insensibility toward others” (p. 59). From this, she lost every thread of love and lately preferred to live alone. Though, the insensibility was predominant in the character’s later life; after she got married and soon separated, envy held a preponderant place.

In a similar vein, Mariam was preoccupied with the situation her husband had undergone at the time he departed after (the two-day-long wedding in Addis p. 268). She has a reserved space for English language which she thought an overriding issue for her life; likewise she retained a space for her husband in opposite ways.

[...] just as there was a space reserved for her husband, there was another for English ... (p. 4)

The reason she has retained a space for her husband was she thought she hardly knew him. The conflicts she had confronted with, posed a space reserved for envy. In a sense, envy results from an inner unconscious necessity. Thus, she was waiting to receive a photo of her husband holding two kids. The term “reserved” transcends its meaning to his emotions, feeling and his unconscious motives which causes him to act unprecedented deeds. Human mind is a reservoir of the past phenomenon thereby the past experience in turn reshaped at present. In line with the above extract “difficult to fall in love with your husband again” (p. 3), underscores the negation of the possibilities looms over the lapses occurred in her entire situation by the virtue of their separation. However, it is almost hard to believe “to fall in love with your husband” since they are attuned by the common affiliation of their trend promising to live a long life together. In other words, the difficulty of infatuating in love with a husband again after being apart from each other illustrated to the repressed anxiety brought about from the apprehension of inner conflicts. After the characters [Mariam & Yosef] had been dissociated for a long time, the love which has hovered at the earlier times has been flooded by the perennial revulsion against one another.

Furthermore, after the death of his mother, Yosef had been fraught by his belief that his life will be vanished. His dependency was crucial to his coming life. Inasmuch as the principal of the

personality results from the interaction with self and with others in childhood period, the self emerged seriously in contradiction. The reason for this is Yosef's hampered dependency on his mother which is resulted from her death, led him to envisage the horrific consequences and this according to Horney (1952) is called, "dread of uncontrollable situation" (p. 53). In the following extract Yosef imagined one day the world will be collapsed. A dread of uncontrollable situation is a permanent feeling of fear and anxiety which are engendered by his insecure childhood experiences.

For several years after his mother's death he had been convinced that the entire known world would someday pick up and vanish without trace and never tell him. It was easy for him to picture as a child. (p. 160)

Yosef later concedes that he "attributed this fear of abandonment to losing his mother at such a young age" (p. 160). Notwithstanding he ascribed his fear to his mother's death, even in his later age he conceived as "it was not so irrational a thought at all" too. From the above extract, due to the consequence of Yosef's adult self thus he existed in a state of varying degrees of coherence, and this varying degree of functional harmony was induced from order to chaos.

## **4.1.2 Intrapsychic Conflicts**

### **4.1.2.1 Idealized Self-Image of the Characters**

Dependency which is initiated morbidly bring forth incompatible with the choice of partner. In line with the following extract, both the characters have attempted to efface themselves into the less known world of themselves. Thus, it also makes evident to the self-effacing person that he does not choose but is "spellbound" by certain types. Our neurotic pride generates a sense of what we should be instead of knowing who we really are, or what we want. However, knowing who we are is the only attempt to get a complete sense of living. The idealized image endeavors only to attain to a fixed set of goals. Similarly, Horney (1945) has described that, "the idealized image is a decided hindrance to growth because it either denies shortcomings or merely condemns them" (pp. 98-99). Conversely, the real-self is the central inner force and it is the foundation of our growth. It means that the real self accepts who we really are an unfavorable environment and the repressed hostility which induces anxiety and fear are mainly the sources of our neurosis. Considering the facts, their idealized self spellbind the characters to focus to a mere

quality that they believe they have. Besides, they circumscribe their bond into their skin color “blackness”

... Angela and I had quickly found mutual points around which to bond. We were the only black people. (p. 17)

From the above statement, neurotic trends with its whole constituents are comprehensive neurotic solutions. Thus, they are compulsive and have indiscriminate features. Thus, its compulsive nature incapacitated to discern the needs and potentialities of the neurotics. In such a notion, both Angela and the narrator would not emphasis on the mutuality of their inner potentialities. This means as to Horney (1945) “the idealized image substitutes for realistic self-confidence and realistic pride” (p.100). They quickly found mutual points which connect with their desire. This depicts that the mutual union they allow themselves to find is constrained to the superficial disparities from others. It implies that they hardly tried to get the inner faculty which makes them responsible to each other.

Self-confidence, in the same notion, is the aliveness and availability of one’s emotional energies, the development of authentic goals of one’s own, and the faculty of being an active instrument in one’s own life (Horney, 1945, p. 100). Their lack of confidence poses an indiscriminate ability which enclosed them into their debilitated choices. Because of this, of course they do not live in a pacified situation and their neurotic ambitions unfold their facade union. The narrator recounted that, “For so long I lived on almost nothing and I was afraid of going back to that, [...] we are worse off than before” (p. 188).

In other words, being ‘blacks’ exceed their discrepancy and thus, cover up the abstract structures of their personalities. By the virtue of reality, their compulsive relation (being they are blacks) reveals they disregard to see their innate feeling and give focus seemingly to be resemble to each other. As immigrants they might construe their skin color can discern their traumatic experiences which sets them as different. At this point, they are driven by their compulsive feelings which determine what they should be instead of being drivers to their real self.

The trend of dependency on their parents to be secured due to helplessness made the children stumbling over, instead of keeping persistently their own way. The narrator clarifies that their dependency was inordinately recommended by others. Thus, the ability to find out their own life

is lessened by the dependency on people. Horney (1945) on her part opined that, “whatever form this may have assumed blind rebellion, blind craving to excel, and a blind need to keep away from others are all forms of dependence” (p. 100). In real terms, the prescription which they think was proffered by others was their façade union. Thus, this façade union is a result of unconscious pretention of what their parents become. This shows that the perpetuation of covering up their union as a healthy married life was a direct replica of their parents. Though Angela understood nothing she professed that they failed instead of budging forward as it had been approved by others. The statement ‘commonly prescribed by others’ infers their self-confidence was enervated by the idealized self-image. The need to form a life which is approved by others stemmed from the absence of a right archetypal experience of their families. In other words, this gradually made their ability of judging their situation to be extremely emasculated.

And that was at the heart of what worried Angela – that despite our being married we had yet to form a life as commonly prescribed by others. In life, one made steady but consistent progress. (p. 100)

The words ‘a steady’ and ‘consistent progress’ pronounce that they fail to earn a capital they should have gained to secure their self-perpetuation. To retrieve from her past inferior experiences, she endeavored to seek sum of money. This implies that a failure to maintain the façade of perfection means defeat. Likewise, idealized self emanated from the feeling of of being unworthy that the narrator experienced at his childhood time. By that it imperiled his feeling of pride. That’s why Angela became hostile to Jonas by saying “You lack a clear sense of identity.” This recrimination denoted to an effort to recover from a set back by means of prejudice his lapse. As can be inferred from, pride and self-confidence are the most significant needs to build up a real-self. To this, Horney (1945) stated that, “his feeling satisfied or dissatisfied, dejected or elated, his likes or dislikes of people, then, are mainly pride responses” (p. 163).

Jonas as a character narrator could not test the zeal of his married life; rather he thought the ordeal hovered over his life might be the configuration of everyone’s life. No one could attempt to figure out solutions for their awkward life to which they are confronted to. In line with this, the narrator has been denied his important basis of his parenting, thus he “must inflate his feeling of significance and power” (Horney, 1945, p. 100). He was wandering to find a substitute for his feeling of loss that he sought to recover. In this respect, neurotics must search for something that

will make them feel better if they feel weak and contemptible (Horney, 1945, p. 101). Jonas supplanted his object relation concentrating towards his teaching as an opportunity to heal his harmed and isolated self. In the succeeding extract, the narrator's father who has deserted away from his self was ascribed by the maltreatment and hampered his interpersonal relations.

As Angela and I began to withdraw from each other, I found myself increasingly taken with my teaching; each new class was an opportunity to step farther away from what I thought of as my slightly bruised and sequestered self. (p. 94)

Thus, by the virtue of his impaired interpersonal relation, Jonas consciously or unconsciously avoids emotional attachment with his wife Angela and intends just for attaining a strong need of self-sufficiency. As pointed out above, striving for self-sufficiency which emanated from seeking security settle the hostile experiences befell in his life while living with Angela. Besides, upon his lack of affirmative interactions, Jonas supplanted his teaching career as his internal object.

Angela's rigid image is liable to pretend considerate treating towards Jonas. However, the ending outcome was quite sinister. Her reactions had been signals of retaliation. Striving for vindictive triumph is a cure to the sentiment of dishonor in the minds of neurotics and ascertained a need for supremacy. However, Horney (1945) disclosed that, "it may be conscious or unconscious, but it is one of the driving forces in the neurotic need for superiority and gives it its special coloring" (p. 101).

I understood the reason behind her efforts and the price that she paid to make them as clearly as if they had been my own. (p. 47)

From the above excerpt, Angela had made an effort to attribute all the wounds which pierced her feeling to Jonas from time to time. In addition, Angela's crave for accusing Jonas transcends its border in the fact the narrator puts "It was common for Angela to accuse me of feeling nothing at all, just as it was common for her..." (p. 15). Even being she was incurious and insensible about her wishes, for her it is easy to indict me for I am reckless to lessen her anxiety. Angela's aggressive type of personality which evolved from unsteady ways of life she had undergone unconsciously reflected all her suffering to domineering others. As a result, finally she turned down his love for her and she began to domineering him persistently.

In other context, Yosef's aggressive type of personality is a cover of who he really he is and an outcome of a drive for his pride system. Because of his fear of abandonment of his family the hostility towards them is repressed thereon it generated hopelessness. However, he concealed his fear from himself and others in this regard, Horney (1945) stated that, "the aggressive type would regard any such feeling (fear) as shameful, to be hidden from oneself and others" (p. 103). Thus, we can infer from his repressed fear that his idealized self replaces his actual confidence and pride. In a related vein, the narrator clearly underscored that, "standing there looking for her he had maintained his composure while secretly beginning to fear that he had been suddenly abandoned" (p. 159). From this, the extract is a suggestive of his past experiences which is bound up with anxiety and fear. His fear of abandonment scintillated at his successive experiences even if he tried veneering by expansive traits. Besides, his neurotic pride restricted him to respect others attractiveness. Since the neurotic pride is victimized for idealized self image, to accomplish these shoulds his proud feeling has been clouded. Hence, his latent fear results of the stunted real self.

A detached person spent his life on the aversion to meeting people, freed themselves, and fear of adjoining to people. Much in the same vein, Horney (1945) has pointed out that, "the detachment constantly clashed with the need for human intimacy and created repeated disturbances in his/her relations with woman/ man (pp. 104-105). The undercurrent unpleasant feeling which haunted in the life of Mariam, disengaged from her spouse to liberate from the complexes of family matter. The narrator described Mariam that she kept herself independently and craved nothing for others. The idealized image (a modern woman, liberated from the standard burdens of family life) which constituted in Mariam's personality created unbearable relation with her spouse.

She, however, was a modern woman, one liberated from the standard burdens of family life. She envied no one, least of her sisters. (p. 60)

In addition, the narrator recounted that "...she bought shoes: black, brown ... made in Italy. She bought cigarettes imported from England, a bottle of scotch to entertain friends with,..." (p. 60). Her histrionic or showy personality denotes to an enduring pattern of behavior which is characterized by excessive dramatic, shallow emotionality and indirect attention-seeking. In other words, this is a means to the feeling of liberation to do what she needs to be independently.

Mariam's emotional estrangement engendered from her fear of others and perhaps she feared of retaliation, or hurt her pride when she created interpersonal relationships.

Seclusion is a result of the complications of parent-child relation which engendered anxiety and fear. This emanated from the unsympathetic care of parents towards their children. In this respect, Horney (1945) states that, "alienation is a remoteness of the neurotics from his own feeling, wishes, beliefs and energies" (p. 157). Alienation in other words, averts the feeling, the desire and the energy, by that it engendered an idealized self-image to secure the fear and anxiety. The consequent extract clarifies that the character's alienation is prompted due to estrangement from himself, means distancing his real-self from feeling, wishes and energies thereon renders him reckoned on his idealized image.

I could not have said much more beyond the general that I was either alone in my bedroom or sitting out by myself near the river's edge, close to where the cargo boats docked. Violence had made, and to an equal degree when I was older and separated from it, unmade, my world. (p. 175)

The narrator had treasured all of the painful experiences; nonetheless he told her curtailing a little part of his life. He was aloof and hardly practiced a life of what his friends had done at the time he should have enjoyed. Corollary to this, he had been unsafe and overwhelmed by conflicts and cause alienation which makes far from his own feeling and beliefs. Thereby, lately he felt desperate and narrowed the boundaries of his world by reducing his entire contact with others. Furthermore, the narrator confronted evidently with a couple of significant matters of ontology. From these he attempted to connect himself inauthentic with the reality and could not meet his needs with irrational silence of the world.

#### **4.1.2.2 Neurotic Claims and Pride of the Characters**

Men entitled to get what they need, to establish whatever they intend to do, to wish for fulfilling their desire; however, with regard to neurotic claims they wish irrationally for the things do not exist. Even though, neurotics feel they are entitled to everything that is paramount to them, all the needs stems from his inhibition, his fear and conflicts. In addition, Horney (1950) elaborated that, "the neurotic feels entitled to special attention, consideration, deference on the part of others" (p. 41). In this context, in the following excerpt, the character felt that he was entitled to

enjoy with whites in his vacation, however he found the situation uneasy. Thus, his wish to have a trip with whites has failed and thereon he felt it is unjust.

Is there a difference among blacks and whites to have a vacation? “May be that’s why everyone left”, “You think they heard we were coming”, “Words travel fast in small towns”. (p. 252)

The character feels he is entitled to do what he wanted to do and sought a glory which stems from the desire for realizing his idealized image. The character raised inwardly questions to ascertain his deference to others. From this, he concluded that blacks and whites do not have a clear sense to spend their leisure time, that’s why when the whites heard that blacks are available they become discontented and withdrew. Nevertheless, his restless effort to realize his deference by being with whites is ascribed to the disappearance of whites. Horney (1950) underscores that, “for the neurotic, minor happenings turn into catastrophes and life becomes a series of upsets” (p. 58). In relation to the point, “they heard we were coming”, to his irrational understanding of the whites, by that he thought he was despised by them. Neurotics can mitigate his self-hatred which is caused by unfulfilling the pride systems to realize the idealized self, is by cutting off from the real self. The neurotic pride, bounding up with neurotic claims, it precipitated the irrationality of the situation created in his morbid imagination.

Yosef was dehumanized by the man who he said “the only real friend he had ever had, and credited him his life saver” (p. 208). Abraham saved Yosef’s life for the repayable favor he has done to him. Even he seemed he was delighted by the care of Abraham, he would retain all the misfortune he had confronted with. Besides, he was abused as he is a goat or a sheep and forced pledging to take Abraham’s daughter to England as his wife. Similarly, Horney (1950) stressed that, “if one feels abused by another person, the person suddenly becomes untrustworthy, nasty, cruel, contemptible,” (p. 56). Likewise, owing to Abraham’s deceptive manner, Yosef condemned and distrusts the whole country, the religion and the continent.

At other times my father had claimed that the world was full of crooks, and that after his experiences with a man named Abraham in Sudan, he would never trust a Sudanese, Muslim, or African again. (p. 208)

Having been abused by Abraham the character felt unpleasantness and hatred with others and the whole world in general. Owing to his neurotic claims his pride transgressed indistinguishably to

distrust others. Thus, the character is driven by his neurotic ambition and claims he has entitled to have a right to get what he deserves. According to Horney (1950) this is happened by “an emotional blindness i.e., a blindness which results from inner unconscious necessities” (p. 59). As a result, the character’s claim which he indiscriminately reviles for humanity springs from emotional blindness. Of the neurotic needs, neurotic claims are evolved as the exigency to block the basic anxiety of individuals. In this stance, a neurotic claims to the right of getting the best and has to get deference. Therefore, since a neurotic tends to realize the idealized self, he feels he is entitled to all priority and mastery of all life.

Loneliness, sadness, and various desperate conditions are inevitable and probable in the life of humans. Though we may be overwhelmed with the despair of life, it is not solely given to some people. In a related vein, Horney (1950) confirmed that, “any hardship becomes ten times harder if we consider it unfair” (p. 58). Unfairness is a claim which bad thing is deemed as undeserved to happen for the neurotics. Considering something unjust tends to deny any happening in the life of neurotics. In a sense, “ten times harder” indicates to the eventual situation when become worse by implicating in just to their weakness.

He had realized at a young age – eight, to be precise, in the weeks following his mother’s death that the world was cruel and unfair. (p. 39)

In other words, his adversities afflicted him through his neurotic claims. To claim the world is unfair means to deny blindly to the probable of misery ensues of unconscious inevitably. The character claims at his young age when his mother dead, the calamity of his life becoming worsen.

Angela’s hostile repressed feelings are not expounded on the anxiety; rather she became anxious in her remaining life. At the time she recounted about her father’s disappearance in a variety of patterns, many people presumed that Angela was joking. However, she turned inside out the conditional on her father’s abandonment. She claimed that they believe every affliction is real to the black people but it is a prank to the white people. In line with this, as it is explicated in the subsequent extract, it is believed that black people are implicated in the impasse invariably with tragic events. Angela thought that it is unfair everyone to think whites cannot disappear as blacks do. Accordingly, Horney (1950) notes that, “the over-all function is to perpetuate his illusions about himself, and to shift responsibility to factors outside himself” (p. 63). On the below

extract, the character is not only concerned about her father's vanishing, rather she claimed it is not an illusion to whites too. Owing to her untenable personality, her claim is to feel entitled to live as others do. In that she engaged in a contest for the unwarranted to lessen her conflicts. Hence, she used the claims consolatory to herself to feel better comparing with the lack of others. In line with her claims, distinguishing no one she conceded all whites do not believe they can be imperiled and disappeared. Though many of the onlookers deemed Angela's speech as an irony, she strived to refute their beliefs and to sooth her anxiety.

If I were a white, every one would think I was joking you know that. They'd laugh and say, Ha, ha, ha, Angela is so funny. Instead everyone thinks it's true. (p. 49)

In the neurotic claim, if the wish or need is not fulfilled it changed to neurotic claim. The need of the character Yosef entails others to praise him and he believed it deserved him however no one could thank him at various places in various occasions. In this account, Horney (1950) puts, "The patient feels entitled to everything that is important to him to the fulfillment of all his particular neurotic needs" (p. 42). These particular needs refer to affection, power and prestige, which makes him to connect to social constructs. Alongside with neurotic needs; neurotic claims, shoulds, idealized self and prides set up an idealized self to construct a sense of worthiness. These dictate deviating the idealized self from real self.

No one thanked Yosef Weldemariam for anything. Not his boss at work and not any of the casual strangers he encountered day in and day out. He heard dozens of expressions of gratitude uttered every day, at restaurant where he ate, at gas station he visited, but none ever seemed to be directed at him. (p. 195)

The narrator recounts at the beginning that "a simple thank you set his heart briefly racing, although he would not have known how to say in which direction" (p. 195). In this context, the character thinks that when he heard many words of gratitude, he imagined it was not fair as long as it directed at him.

#### **4.1.2.3 Self Hatred in the Characters**

The idealized self and actual self are often in a battle one to substitute the other or to stand against the other. Actual self is all the time causation for the problem of self ideals. Therefore, self-hate comes into being when the actual-self becomes unreceptive to the idealized self and it

reacts against the actual-self with self-hate. Horney (1950) extrapolated that, “therefore, the reality rests on, the actual self becomes the victim of the proud idealized self” (p. 112). In more apparent terms, Mariam admired her husband for his unwavering conviction in which his feet were firmly planted and never budged; especially, his tenacious, unsighted, closely doglike devotion to certain principles. This stringent conviction is an ideal of rigid pursuit of affection and ended by defending aggressively. Whatever the influences might come through, she chose her husband instead of living alone. The unrelenting pressure into the flight of glory of human poses self-hate.

Her father had tried to tell her before she got married that such men were better suited to plough fields like donkeys than raising families, but she rejected that judgment on the grounds that their world was already changing fast enough, and that it was better to be tied to a donkey than to nothing at all. (p. 194)

Suffice to unravel the comparison between marrying to someone whoever he is or to live in solitude requires a tough choice. Mariam’s persistent crave for marrying someone who she admired for his unflinching stand, and consistent hold-ups to deter the coupling create a clash between pride and real-self. Horney (1950) unraveled that, “the shoulds as much determined by self-hate as by pride and the furies of self-hate are unleashed when they are not fulfilled” (p. 118). In this context, Yosef had beaten and had domineered Mariam thereon incurred a feeling of self-hate. Moreover, owing to the rejection of her father’s proposition on despising her spouse to marry her, thus it engendered an obsessive guilty feeling results self-hate. Furthermore, self-hatred is engendered by the ever present of despising, thus it is a deflecting of the actual self from the idealized image (Cuello, 2011, p. 45).

Both the characters varied with their neurotic trends upon the severity of the impact of interpersonal relationship in their life experiences. The neurotic trends such as complaint and aggressive type comprises their own peculiar conflicts and needs. Accordingly, the narrator explicates that they were unable to explain the fear befell similar to both of them. In this realm, waste and misdirection of energies arise from three main disturbances of the unresolved conflicts. These are indecisiveness, ineffectualness, and inertia which manifest in disturbances. Indecisiveness is an effect on vacillating thereby due to the immutability of decisions it engendered affliction which is a cause of panic-stricken and exhausted. Ineffectualness resulted from the person’s incapacity to exert his best efforts by reason of his inner crosscurrents. Inertia

is a neurotics' trait of accusing themselves as they are lazy. However, they might have a conscious aversion to efforts of any kind and may rationalize it by saying if they attempt others will conduct the detail (Horney, 1945, pp. 157-160).

Our greatest failure up to that point was that we were unable to explain to each other the degree to which we were afraid of the same thing, suddenly losing whatever minor gains we had made in life and the security that we hoped came with that. (p. 80)

Owing to the forgoing extract, their inability to confer on their mutual fear evinces their trait of indecisiveness. From this, they are unable to react sensibly because of panic and exhausted to deal with their predicaments confronted in their married life. Furthermore, in view of immutable decisions, their conflicting opinions obstructed their financial increment and the security they anticipated to safeguard their life. Furthermore, they are ineffectual to employ their best endeavors owing to their inner feeling. In contradistinction of their trait, Angela has a trend of domineering and Jonas has a submissive trend. In this manner, the idealized self takes its place, by that the self-hate poses a visible crack in their personality hence, they lost their slight gains and their security they hoped came with that.

Jonas' compliant type personality educed a trend to pass over his sincerity and accused in return to himself that others had done. Disregarding his own needs, Jonas was disposed to crave for others needs. Irrespective of the blame for others are hypocrite and self-seeking, to retain an equable feeling Jonas considers others as nice and trustworthy. With regard to this, Horney (1945) noted that, "the individual will lean over backward never appear to want anything for himself, never to refuse a request, always to like everyone, always to keep in the background and so on" (p. 57). From this, the character did not strive to keep his known name rather wanted to be inconspicuous. Thus, in neurotics there are infinitude clashes with a real self to maintain a safe existence. Therefore, the hate for real self's incapability is clear at the background.

He claimed "I may not have had a solid definition of who I was, but that was only because for so long I had concentrated my efforts on trying to appear to be almost nothing at all neither nameless nor invisible, just obscure enough to blend into the background and be quickly forgotten. (p. 101)

As it has been explained in the topic of basic anxiety, individuals' feeling of insecurity in their own identity spring from the feeling of permanently on precarious ground by the virtue of

untoward parenting. The inability of sustaining the idealized image inwardly brought about the feeling of self-hatred. Owing to victimizing the idealized self, improper self-appraisal upholds. From this, the Jonas' ineffectual efforts to actualize his idealized self induced him to dissimulate his own identity. Hence, the lack of idealizing the self produces a feeling of ineptitude.

In the subsequent excerpt, the narrator conceives that living alone proffers an emotional and physical liberty to avoid the damage and to alleviate the pain in his life. Though the narrator conceded the damage and pain could be eschewed as a result of freedom, his irresolute trait blocked his consciousness and induced him to elude from the veracity he has done. In contradistinction, we can see the narrator deterred himself from believing that he is doing the right thing. Likewise, Horney (1950) stated that, "the neurotic may maintain a tenacious unawareness of his own feelings, thoughts, or actions (pp. 122-123). Even though, he thought he divested from the damage and pain, and he blocked his awareness to believe his leaving.

The invisibility that came with that freedom was a small price to pay for all the damage and pain that could be avoided as a result. By the time I had packed my bags and was preparing to leave Angela. I was grateful I no longer believed that.  
(p. 304)

Besides, self-deception is a declining of the foundation of self. In this context, Jonas' tyrannies of shoulds which are destructive and unconscious are not welcomed by his duplicity. Therefore, his self-hate comes into being because the shoulds are not fulfilled. However, neurotics do not realize the suffering engendered the self-hate, which are concealed by the pride. To bring it to light, Jonas wanted to tell Angela "while the legal terms of our marriage may end soon enough, we are still not finished" (p. 304). Moreover, the narrator apart from his eluding through his complaint trend transfigured to abstract aliveness into each other. He said, "We are going to remain a part of each other's lives for much longer than we think (p. 305). Hence, indecisiveness generated a perpetual feeling of self-hate.

#### **4.1.2.4 Externalization in the Characters**

Externalization is highly implicated with self-hate, with a conflict between real self, idealized self and proud system. Externalization is, thus, ascribing self-hate not within the individual himself but between him and the outside world. In similar notion, neurotics encounter an internal process as if they arise outside the self, so that they hold the, Ryckman (2008) "external factors

responsible for their difficulties” (p. 161). The narrator has come to announce that “Our greatest failure up to that point was that we were unable to explain to each other” (p. 80). By that, the narrator arrogated their failure in an inward conflict to their inadequacy to confer with each other. Their blurred emotion gives rise to the feeling of insensibility to each other. However, in the following extract, the narrator directed his inner failure towards to his place in the world, and he further predicated a great deal of losses will come.

We know our place in the world was far from secure; each defeat, whether it was at work or at home, only reinforced that. [...] so it was only inevitable that soon we would begin to multiply our losses. (p. 80)

From the above conceptions, the narrator’s active externalization, as to Horney (1950) “an attempt to direct self-hate outward, against life, fate, institutions, or people” (p. 116) is a way of denying the real self and approve the idealized self image.

To set free themselves and of course to get certain relief neurotics should attribute their difficulties to some other people. Both the characters Yosef and Mariam are stringently obsessed by the neurotic trends which are influenced by their neurotic needs. Thus, they externalized their hatred towards one another. With regard to this, Horney (1950) indicated, “the tension of the inner conflict is released by being turned into an interpersonal one” (p. 116). Hence, externalization is a defense mechanism which rationalizes the sense to defend one’s known damage and weakness. Thus, “you did not” is an accusation which builds a partition of attitude and feeling among themselves.

Of the ten thousands of ways two people can turn against each other, my mother and father were faithful to a handful of words to provide that final spark, chief among them being ‘you didn’t.’ As in “You didn’t turn down the heat before you went to bed last night.” (p. 66)

Both of the characters indulged in externalizing the situation to blame each other, thereby they became like most Americans loaded with a ‘you’ to ascribe their lapses to one another to see someone dangled. The idiosyncrasy of husband and wife in their culture was succumbed by the dominating culture, thus it totally transmuted their ways of living. All the ruling trends of their culture such as respect and tolerate are subdued by the native culture. In this conception, thus, being turned against each other reveals the pride system to uphold their perfection; this in turn

creates the competitions to appear perfect and to override the other coincide to manifest their idealized self image.

The foregoing ideas emanated from the less fortunate relations of partners who engulfed in torment. The extract below “they had never met though they had been married for two years” depicts they are not considered married couples because their separation engendered many inner conflicts. To be more accurate, soon after their wedding they fall apart for years, consequently they develop conflicting trends in themselves. In this case, Yosef from his earlier experiences and after he is forced to flee he has developed an aggressive type personality. Thus, he managed his anxiety by his feeling of superiority and despising others. On the other hand, to sooth her anxiety Mariam became estranged from others and from herself. In this connection, externalization is created when the incongruity of the actual self and the idealized self reach at its peak and if the conflicts become intolerable he can no longer fall back on himself (Horney, 1945, p. 15).

My father had been married for almost two years to someone he had never met.  
(p. 237)

Notwithstanding they get married and stayed together for few days, she would not love him again after her arrival to America. The awkward situation could not let her love him again when she observed that he is “a middle aged man, once grown slightly heavier and more diminished than she remembered, had a mediocre sex with her, his coarse habit he has developed,” (p. 89). All these experiences which she has asserted for herself determined the sum total of her existence. The above extract, has clearly shown that she externalized her anxiety to the traits of her husband. She is profoundly disturbed by the oppression of her feeling. Thus, to allay the tension between the real self and idealized self she projected by reifying his personal difficulties. In this sense, Horney (1945) pointed out that, “as commonly applied, projection means the shifting of blame and responsibility to someone else for subjectively rejected trends or qualities, such as suspecting others of one’s own tendencies toward betrayal, ambition, domination and so on” (p. 116). To this effect, the occurrence of morbid dependency which is not restricted only to sexual relations is happened.

The “clean-shaven” is a phrase to indicate the norm that white people have a trend to shave all beard grown on their faces. This comes along with the status of different culture who might

engage in an intrigue extraordinarily. The sense of jealousy got its head when the dark took over the day to spring life of strife.

He would become one of those clean-shaven men in the catalogues his wife spent hours flipping through each evening. (p. 218)

The hesitation and envy caused her to think about the relation her husband would have made with other women infused in their consequent life. Before this, she envisaged that he would send her a photo with two young children and a wife. Therefore, the hatred which is being evolved upon the invisible urge has got a place in her mind. When she envied she assumed he would no longer crave for living with her again. The reason for this is her self-confidence is downturned in his life and the anxiety inculcates in the feeling of emptiness and meaninglessness into her life.

### **4.1.3 Neurotic Solutions/ Neurotic Character Structure**

A childhood and also a present experience of literary characters along of their impaired interpersonal relationship engendered hopelessness and insecurity. These disparities in interaction at a time repress the hostilities by that generated anxiety and fear. These repressed emotions open the gate of every disturbance and takes into operation of molding individuals' trait. More importantly, an incessant relatedness of individuals provokes many experiences which engendered various disorders and in similar vein, it can be seen in the life of literary characters.

These tripartite interpersonal theories are defense mechanisms. (Horney, 1950, p. 45) believed that these coping mechanisms were not simply ad hoc defenses but that they might become lasting character trends that she called 'neurotic trends'. Furthermore, Horney suggests a healthy individual is free to sway between any of these three interpersonal orientations and these orientations might help to develop self-realization (Coolidge, Moor, et.al 200, p. 1387). In the light of the abovementioned ideas, these personality traits became disorders when they cause a substantial impairment or distress in the thinking of individuals due to incessant dependency. Besides, the neurotic trends are intensively accompanied by the neurotic needs which render a profound conflict and carried on creating many more conflicts. More importantly, the life of the major literary characters are interconnected to each other and the ways of narration are

fragmented and told by omniscient narrator and character. Hence, various of conceptions may imply to the foregoing analysis since the succeeding analysis are the basis.

#### **4.1.3.1 Compliant Character Structure of the Characters**

Man is uncertain of his future and cannot predicate what is going to happen. Jonas was anxious for his inability on what to believe in and what to do to alleviate the difficulties befell in his life and to tolerate the uncertainties of his future. Jonas has a fear of incurring hostility in his married life with Angela. Therefore, inasmuch as he had a fear of the uncertainties of his life, he finds out everything is absurd and he becomes alienated from his own feelings and emotions. Thus, regardless of what he has in mind, he circumscribed his life to depend on his wife Angela. Jonas' obedient character to his wife Angela makes him endure not any remoteness between him and her. This is happened because of his masochistic trend; no matter what he feels inwardly, he accords with terms of his partner. Though he clung to the entire ways of her life, he would not unveil his resentment. Even so his revulsion over his dependency and the overall feeling of his humiliation generated from his relation are secretly entertained, However, Horney (1939) he is, "bound to rebel inwardly against any partner, no matter how considerate" (p. 259). His motive for unconscious dependency is the fear of losing affection.

In a similar cohesion with the above, the narrator described the superficial beauty of Angela other than her inner behavior. His alienated self prohibited him from gazing at everyone including his wife. His dependency renders him on restriction to do what everyone cannot do and unleash on himself to get into the impossibility. This is to mean that, he overlooked his own life and get ready to gratify her by investing his energy to enliven her life situation.

[...] was now strikingly and even beyond that alarmingly beautiful. I couldn't help staring often, and not only at her but at so much else throughout the city, from women on the street to men freely urinating in parks. (p. 58)

From the above extract, the narrator has endeavored to show the extent of his dependency and the extreme of his curiosity to gladden his wife. This blind need for affection at the expense of his pride compelled him towards dependency by that to ascertain as he is a dedicated and intelligent to fulfill the expectations which are framed inwardly. His only criterion which creates an impression and drove him to depend on is her superficial beauty. Consequently, his excessive dependency makes to obscure his feeling and numbed his working mind. That's why he kept

partaking into impractical emotionally driven situations. Besides, apart from his own needs, he is concerned to the needs of others within the scope of he understands emotionally. Similarly, Horney (1945) described this action as an “endearing” (p. 51). Thus, Jonas takes no notice of his own feeling and lives for what others expect him to be or to do.

A complaint type of personality is an inner conflict with others for endorsement and love. These conflicts are not seen clearly that they are unconscious. A complaint type individual is involved into a complex type of conflicts to create a great deal of composure in his life. They have a peculiar desire for a partner to discharge the expectation of life. These needs are, as to Horney (1945) “compulsive, indiscriminate, and generate anxiety or despondence when frustrated” (p. 50). Jonas as a complaint type wanted to sooth his difficulties by propitiated his wife and pretended that he is dissimilar to what she knew about hum. In the below statement, when Angela raged at him, he knew that all his words of comfort are futile. Thus, this implies to the indiscrimination which the narrator attempted to be an endearing by appeasing her. This compulsive need for approval and affection are unconscious.

I learned after that to never try to placate her with what she knew to be simple, generic words of comfort. (p. 52)

His ways of managing the anxiety and fear are compulsive to the disposition to clinging into others by the words of propitiation. This illustrates the endeavor he tried to attenuate his needs to others. A striving to appear perfect is an entire human nature but to know whether it is neurotic or not, identifying its compulsive nature is imperative. No matter how hard it is he claimed that he is living the life of others. After he had been expelled from his job at the center of immigrants, Jonas desperately felt that his relations and his life altogether is cramped to the demands of others. He learned to do what he is expected to do. The motive of the self-effacing or complaint type personality or neurotic character structure is to be the core attention to the others not in self. But what matters to them is, Horney (1942) “with their wishes and opinions” (p. 51). As a complaint character, the narrator engaged in a competition with a constant concern lest to create a conflict. Besides, on the basis of his inner conflict, he is keen to the suggestion and outlook of others and submissively accepted as a constructive input to strengthen his dependency and to exploit others attention. Individuals need to be lively in their environment to overcome the

competition. Besides, he claimed he became a member of the group he wanted to be after he got his new job. He thought he has been worthless.

With my new job at the academy, I began to see myself as part of that active, breathing world which millions of others claimed membership to. (p. 58)

He affirmed metaphorically that he was not a part of the active membership of the society. 'Millions of others claimed membership' denotes to the implication for those who are part of the real society. He considered himself he is succumbed by the harsh situations of his world. In line with this, when there is a predominant feeling of helplessness towards the situation full of peril and hostility, then Horney (1937) explicated "the search for affection would appear to be the most logical" (p. 106). Besides, the entire attempt his mother has done was not possible to them to depart from "claimed membership of the world". However, all the traces of departing for are left in his mind. Thus, as the result of suppressed anxiety, departure from his place was impossible instead he clung to Angela. Next to the extract, the narrator has opined "I did not have the words for them yet" (p. 58) denoted to his numb feelings, he is not certain that he is part of the active world yet. This demonstrated to his suppressed anxiety brought about from the dispute of his parents. To take back to the narrator's memory, he opined that "while still living with my parents and their daily battles, I had gone numb as a tactical strategy" (p. 58).

His repressed memories urged him to leave his home; even so he is fond of living in it. Not only did Jonas distance himself, but he was also estranged from the setting he was raised in. Albeit his propensity to leave something behind him; internally his compliance towards others is highly promoted. When he attempted to depart, he felt guilty of cognizance that the actions he performed can explicate so much less than his complete actuality. Taking cognizance of the above conception, Tillich (1952) "existential guilty (similar with guilty feeling prescribed by Horney) can drive us toward complete self-rejection (self-hate), to the feeling of being condemned not to an external punishment but the despair of having lost our identity" (pp. 52-3).

A neurotic person is often ascribed to the dissension held amidst others towards him. In a related vein, the matter 'who he really was' was a reason for their lasting dispute. To this effect, evidently Jonas was not enthusiastic for defining who he was to his wife Angela and she was so eager to know about his past that supposed to be a subject to their married life. Though he knew his complaint trait instigated the quarrel prevails in their life, nevertheless she did not understand

that he admitted his helpless attempt to gain guarantee and safety against the basic anxiety to overcome others affection. He could not tell her because he thought he might lose her. Concealing his past experiences owing to his self-effacing trait is his most obscured strategy to live with his wife Angela. In line with this, a complaint type engages himself into a complex situation to cope with his life. This is “a whole way of thinking, acting, feeling a whole way of life” (Horney, 1945, p. 55).

After that, who I really was becomes a source of constant debate between us. (p. 101)

Besides, his sense of identity is lost because of his profound insecurity he felt in his untoward parental care. From this the narrator developed a feeling of self-blaming and began to feel insignificant. As a result, he directed his vigor to change to one thing he is responsible for, that is to himself to create an idealized self-image. Besides, the reason of their constant debate was his obscured manner that she thought he is insincere in their relation. The cause of distrusting people is her trend that she actualizes the pretense and accepted the potential hostility of her environment. Thus, she distrusted others' feeling and intentions. The more he intrinsically tried to approach her, the more she has made all her relations to fall apart with him. In this context, Horney (1937) explicated that, “in certain neurotic persons emotional dependence produces a very realistic and even justified fear that their life is being ruined (p. 121). So that, if their fear becomes greater; they may strive to save themselves by stepping aside or concealing every of their details. This depicts to the collision of the complaint personality and the aggressive trait results from their needs of seeking solutions.

A complaint type which is a neurotic character structure appeals of love, subdued of his shoulds, lives and diametrically he attempts to be a house of failure. Anxiety and an attempt to defend the anxiety cause neurosis. In accordance with the idea of anxiety, the internal factor which provokes anxiety is inhibition. This inhibition, in the following extract is highlighted by the narrator and he said: the things which slightly embarrassing Angela is “having a husband, whose pay is calculated by hours,”; “incapable to get a job by himself” (p. 225). These all features of inhibition engendered self-inferiority. Even though he felt inferior or incapable to do things by himself, his submissive trend is his peculiarity and useful to defend to his wife who he depends exclusively. He did not worry about his payment; others help to get a job nevertheless he

concerned about Angela's disconcerting. This refers in this situation, his helpless feeling emanates from his inability to defend Angela. Similarly Horney (1950) added that, "he has solved his inner conflict by suppressing all expansive attitudes and drives ..." (p. 216). Thus, his unknown fear renders him only suspecting what they would say about his carrier to defend Angela from a claim.

... even in an office where everyone seemed certain of their status as younger career-minded professionals. I had always suspected as well that was something slightly embarrassing for Angela ... pay was calculated by hours, and whose job had been a gift from one of the firm's senior partners. (p. 225)

The narrator ashamed of himself owing to his salary calculated by the hour, and he degenerated himself comparing with the younger professionals. He said "everyone seemed", depicts to his uncertain and ambivalent traits he possessed. he is not certain just he envisaged as if they seem career-mind. To this effect, Jonas wanted to get an approval and to conciliate his fear of rejection which was precarious in his life. Likewise, Horney (1945) suggests that "he may make the most abject effort to win back the regard of the person who has thus threatened him" (p. 54).

His inhibition arose while he saw young carrier-minded professionals who had been working with Angela. This inhibition is surfaced with keeping up appearance to be perfect. Accordingly, the paranoid personality expects fears of being subjugated and unreasonably suspicious of the hidden perils or pressures. The narrator recounted that he was never been to Angela's office many times; this implicitly denotes to the inhibitions that he would imagined if he went to Angela's office. The narrator later became aware of his defenseless attribute and then reacts with a profound anger at himself for his incapability and to the colleagues of Angela he thought mean to him.

In other words, Jonas considered himself a cause to unease for Angela being his pay was calculated by hours and offered his job by a friend of his wife thereon created a sense of self-contempt. In spite of his neurotic character structure entails an appeal for affection and to be dependent, his subordinate feeling induced him uncertainty about his entire life situation. In a sense, inwardly, he felt he could not retain an affirmation because all his drawbacks are identified by others and directed him towards complicated relations with others. In this regard, vague feeling about himself and likewise considered other have a vague attitude towards him

develop a self-contempt. That's why he became a hypersensitive to every disapproval and refusal" (Horney, 1945, p. 136). In line with this, Jonas' feeling of self-contempt is engendered from his helpless attitude and detests any criticism due to uncertainty he has about himself.

Much in the same effect, cross-cultural misunderstanding is exacerbated by the potential grounds of conflicts such as disciplinary rules, gender roles, racial stereotypes, work habits and occupational choices (Berry, 2001, p. 32). The character was employed in the academy as a teacher after he had studied English in college. Of course, "his work was criticized as being mediocre at best" (p. 54). His mediocre outcome at his work made him to cope with the later consequence. The course he had been taken to teach in the academy was a course rendered others to be disinclined to adopt. Though he knew others are unenthusiastic for undertake teaching literature and composition, he taught the courses submissively to ease the situation he had engaged in. Besides, he thought his inner security is harmed because many of his colleagues who are racially different have failed to call his name appropriately. The failed linguistic confidence of others when calling his name, he attributed as a lapse of himself. Neurotics' life is often prevailed in despising everything. In a related vein, Horney (1950) discloses a neurotic person "despises his human limitations, his body, the faculties of his mind – reasoning, memory, critical thinking, planning, special skills or gifts ...," (p. 137).

It was enough, however, to qualify me to teach a course at the academy that the other teachers were reluctant to take on, or saw as beneath them, [...] a name like mine, Jonas Weldemariam, often failed to inspire linguistic confidence in others.  
(p. 54)

As pointed out above, the point "it was enough" makes Jonas to be helpless and insecure in the situation he was involved in. Besides, he circumscribed his necessities upon the self's specific action program constituted by ambition, goals, skills and talents. It can be inferred that the tension arose from these constituents determine the self by his submissive propensity towards accepting the suggestion of others. To be more accurate, he dissociated from his self by eliminating his stimuli from irrelevant criticisms such as "his work criticized as being mediocre at best" and "to qualify him to teach a course".

Even though, Jonas spent most of his nights alone like most men who had isolated nights, he was not aware of why he rendered so. He discerns himself from the intrigue commonly places in a

social strata. Inasmuch as he was being apart, his ability of interacting with others was incapacitated. His ways of interacting with others is implicitly hampered due to his ill-childhood parenting. Therefore, upon his indiscriminate feeling developed at his childhood times due to anxiety, he impelled to marry Angela. As a result, his life is overwhelmed by disparity when he persist living with Angela. His anxiety which is caused by improper parenting has determined his ways of life. In similar notion, Horney (1937) strengthened the foregoing idea as, “if we are driven by anxiety, however, our feeling and acting will be compulsory and indiscriminate” (p. 104).

Without ever thinking about it, I had become one of those men who increasingly spent more and more of their nights alone, neither distraught nor depressed just simply estranged from the great social machinations with which others were occupied. After the forced intimacy of childhood was over, I found I had a hard times being close to others. (p. 17)

The above mentioned idea is a suggestive of Jonas’ estrangement and pivots on his early experiences. The upshot of his impaired interpersonal relation during his childhood period compelled him to move towards self-realizations and ventured him to appear perfect. Reckon on his idealized image, he pretended as he is in love with his spouse. Likewise, Horney (1947) explicates that, “our psychic is molded by the need to maintain the appearance of perfection” (p. 214). In sharp contrast to Jonas’ neurotic trend which is a complaint type or a submissive trend, Angela’s neurotic trend is entirely the opposite character which constituted its dependency on it. Corollary to this, finally, they withdrew from each other. Hence, these two contrasting trends have never failed to disclose the pattern of their life structure.

The subsequent extract refers that as married couples, though, Jonas and Angela have lived together under the same roof, emotionally they were distinct. Jonas’ life, which begun from the ill-parenting was entangled in a lasting dispute with Angela. Thus, though at the very outset their togetherness seemed real, lately their impoverished contact unleashed painful experiences on them. The reason of this is, he craved for love at the expense of his weakness and helplessness. In this condition, he was driven by the shoulds and awaited Angela to do something to him. In line with this, Horney (1937) suggests that, “his impressions are belittling himself, should be guided by others, he feels people should appreciate for he is poor, harmless, lonely soul, needs little, people should be kind to him and the like” (p. 106). In line with this, his

unresponsive manner to Angela's merciless criticisms implied that he was awaiting her to be kind to him and to show her he is harmless.

You haven't lived with me in a long time. You have slept in the same bed as me, you have had dinner with me, gone to the grocery store with me, but you haven't lived with me [...]. (p. 53)

Considering himself as insignificant, Jonas' self-feeling of so tiny arouses the fear of ridicule. This is because of self-contempt has taken the forefront position. The narrator cannot feel consciously pride without uncovering his self-effacing claims. All the activities of his life which may exhibit his arrogance and rancorous are concealed because of his fear lest her to move away from him. Apart from the façade of rightness which makes individuals anxious to present themselves, Jonas was far from his own feeling, wishes, beliefs and energies. Thus, Jonas was anxious to present himself to Angela and to his external world. The foregoing contradicted extract delineated "they were living together but not" which in turn signified to Jonas' alienated personality. In more apparent ways, Horney (1945) puts "It is the loss of the feeling of being an active determining force in his own life. It is the loss of feeling himself as an organic whole. These in turn indicate an alienation from that most alive center of ourselves which I have suggested calling the real-self (p. 157). Because of his anxiety he was unable to present himself, and Angela has capsized her aggressive manner towards Jonas' complaint behavior to overpower him.

#### **4.1.3.2 Aggressive Character Structure of the Characters**

The constant tensions of separateness and unity enable humans to live life with reality and self-awareness. Besides, this becomes applicable without banning the constituents of the self from Angela's idealized self. Anxiety of abandonment usually emerges as soon as safety fails to operate in individuals. Angela's helpless feeling which spawn and made her retain the fear of abandonment is repressed to save and to persist her life. Along with her expansive neurotic type stems from her belief of greatness and uniqueness makes her to sense the buoyancy of her mastery and the zeal for the everlasting vigor. However, even so, she veered the tendency against others and impressed Jonas holding his hands when they crossed a busy street scintillating her love. Despite her incessant callous remarks from the very outset of their relation, conversely she acted and seemed alluring by breaching the perennial self-doubt habits. So as to allure her close

friends and to sooth her claim “the expansive type personality often charming indeed, particularly when new people come into his orbit (Horney, 1950, p. 194). Sometimes she admitted that others are important in her life. However, overall she imposed her power on others to cover up her weakness which results of her anxiety. With regard to striving for power, Horney (1937) disclosed, “The neurotic striving for power, however, is born out of anxiety, hatred and feeling of inferiority (p. 163).

Her greatest fear was of abrupt and sudden abandonment, whether it came through death or a simpler form of departure. She tried like most people to never show that, but it was evident even in the way she insisted on always holding hands when she crossing a busy street, as if that offered any protection against what she feared. (p. 46)

The above mentioned idea is an attribute of the defense or dependency she had unconsciously created when she thought of unexpected abandonment that she had experienced from her father. She tried to ward off the feeling of abandonment she had experienced by clutching Jonas’ hand. This indicates a fear of abandonment and the defense against these fears by attempting to find compromise solutions to the conflicting tendencies. To the aggressive type person, according to Horney (1945) “life is a struggle of all against all, and the devil takes the hind most, his attitude is sometime quite apparent, but more often it is covered with a veneer of suave politeness, fair-mindedness and good fellowship” (p. 63). As a result, Angela usually and unconsciously became sparkling in various scenario in which she had made a contact with to supersede her past anxiety. Though, she persisted in clutching her spouse’s hand while she was crossing a busy street it indicates to the veneer of her fear

In its literal sense, neurotics of such type have, Horney (1945) “a callous pursuit of self-interest is the paramount law” (p. 63). This means, they tend to overpower others, however the ways of controlling others are varied and it entails so many unconscious techniques. Angela to some extent swayed in contradiction of aggressive type and complaint type in spite of this her rigid pursuit is moving against others. From the very outset she met with Jonas, Angela did not show any signs of love except convincing herself to live with him. Her contradictions with others are the ways of maintaining her self-efficacy. The other reason that she seemed as though she retained a twofold personality is she became obstinate and she scared to cease her contact with Jonas. Her inability to dissociate from him is induced by her pride. In other ways, she disclosed

that she is very happy to live with Jonas just for her self-interest. She ratified beforehand she could not face any kind affliction. "I cannot be ignored, especially not by someone who is supposed to love me. That was why I was so happy when I found you" (p. 253). She reflected on his love is her shield, and she easily capitalized his attention to be towards her.

Angela firmly told Jonas "you only know that I do not know where my father is. But you do not know why or how he left" (p. 49). Contrary to the accusatory of points, she often blamed Jonas that he would not tell her who he is. This highlighted the recriminatory disposition she had maintained to ease her guilty feeling, "but you do not know why or how he left" implies he does not know but she knew why or how her father left her and her mother. This means the secrets are concealed from her spouse, nevertheless the guilty feeling of concealing a secret promoted her towards recrimination. Along with the above conceptions, Horney (1937) clarified that "the existence of diffuse guilty feelings is suggested further by the neurotic's haunting fear of being found out or being disapproved of" (p. 231). Thereupon he has been accused of his enigmatic behavior by Angela. He understood that she told him the right thing about her childhood regardless how much they are distorted. He was being manipulated and relinquished her to settle her desire for doing whatever she needs to do. She was in an incessant handling of paving his ways in her same course. Similarly, Horney (1945) notes that, "He may prefer to be the power behind the throne," (p. 64). From the above quote, the point transcend to the endeavor they practically maintain manipulating their power indirectly pretending as a thoughtful to override them.

Angela to this account has suffered by the belief that she does not deserve any better. This kind of predisposition is usually conducive to create a malignant perception of one another. She would not love Jonas and felt estranged from her self. Thus, the upshot of her damaged self prompted to blur her self-realization of loving herself and Jonas. In other words, Horney (1945) has disclosed that, "if the wish is to be the power behind the throne, the presence of sadistic trends is indicated, since it implies using others for the attainment of one's goals (p. 64). Neurotic trends have their own goals according to their needs, shoulds and claims. Neurotics condemned their real self for not come up to the shoulds they have already took on. Furthermore, when the actual self bleared the essence of idealized self which is a neurotic solution, the self-hatred and self-contempt came to existence.

I was convinced that I could no longer love you, or us. I am not really sure which. Every time I thought about us I had this picture of two damaged little kids trying to heal each other's wounds and failing miserably at it. (p. 254)

On the foregoing extract, the character Angela told to the narrator that she could not love either to him or to both of them. She disclosed that she implicitly hated to live with him. She distracted the essence of their attachment from the essence he knew about them. Knowing he predisposed to depended on her, Angela's articulation shows him outright that he failed miserably to heal his wound. Hence, her sadistic trait explicated her wish to manipulate him and to affirm her power using him indirectly for the attainment of her aggressive trend.

Angela and Jonas' security and safety have failed due to failing to operate them into practice. In line with this, Jonas has also an attribute of a wish to suffer and it is a way of acquiring happiness by worrying about something. To this effect, Angela slept with someone that Jonas was familiar with. Owing to his masochistic character Jonas was not capable of loving others and doesn't believe others can love him. A neurotic person feels abused and in similar vein, Angela felt abused as she was living in solitude and thereby her sadistic trait comes into being. Upon this she reacted in ways of infidelity to her spouse by a defensive attack of being she is 'less alone, less frightened and nervous'. Jonas denied and resisted stringently the reality of his deficiency which went almost through many years of his life to allay his anxiety. Hence, to maintain her power, she arrogated him for the lapses she brought forth in their life.

I began sleeping with someone else; just because I thought it might make me feel better. [...] You knew that even then, you didn't want to admit it. We could fight about anything else so long as it was stupid and trivial but not that. (p. 254)

They fought Angela has altered her relation in terms of sexuality towards other person who she did not care too much but to resolve her seclusion. She said we fought of the 'trivial' things instead of fighting on big issues. This further elaborates and she firmly confirmed and told him clearly that they had been fighting on critical issues unlike on the trifling matters they arrogated to. This indicated that she excessively knew that she felt better when she betrayed him by sleeping with another man. The conflict arises when the neurotic distinguish himself alongside with his superior proud self and with his despised self. Therefore, the individual's background foregrounds his superior being, he tends to be expansive in his strivings and his belief about what he can achieve (Horney, 1950, p. 189). Hence, unconsciously as she deemed herself of superior

being, she disdained Jonas as her subordinate being. In this context, she precisely articulated that “he knew that even then” means that when she began sleeping with someone else.

This depicts that she struggled to exist for nothing. She endured to live with Jonas convincing herself that she has nothing with him and slept with someone whom she hardly loved. In regard to Jonas’ issue he was inauthentic for he could not connect himself with the real world of infidelity, nothingness and absurdity. Moreover the reason he was being submissive was he imploded by the dreadful threat of reality. Though he was cognizant of the situation; he did not want to confront with the reality which might generate painful isolation.

Although, Angela had been astute observer of her drawbacks, she was a kin observer of her fellow Jonas (p. 106). Akin with the above points, Angela feels no rationale to be solicitous to Jonas rather she helped him to consider for his own issues. Even if she was mocking to her father’s desertion in various ways, she precluded Jonas when he was unsympathetic about his fathers’ death. Similarly, Horney (1945) describes that, “The aggressive type is not convinced that the other fellow is wrong; he just assumes he is right because he needs this ground of subjective certainty” (p. 66). In similar notion, Jonas was accused by his hushed manner which he copied from his parent’s unresolved conflicts. This inflicted a permanent defensive structure on complaint trend. She married and stuck with for he is submissive and she tends to overpower him by any means. Nevertheless, she underwent various hardships which molded her personality thereby to defend her anxiety she criticized his solitude.

You come home from work and then sit there so quietly that sometimes I begin to think that maybe you don’t really know English at all. (p. 103)

Considering the extract above, Angela has shown and taken unconscious self-deceptive measures. She indicted Jonas’ passive behavior stemmed from the suffering induced from his bad childhood experiences. As she tends to discern Jonas’ limitation, the awareness about her real-self blurred owing to expansive traits. Likewise, Horney (1945) stated that, in line with lowering the threshold of awareness of self, “sometimes an astute observer of others, the neurotic may maintain a tenacious unawareness of his own feelings, thought, or actions (pp. 122-123).

Angela thought that Jonas dissimulated the immanence of his problems being sequestered himself at his home. She illustrates “the easiest way to get by in life is not to say or do anything

that might blow your cover” (p. 104). Even her life is impaired, Angela has capitalized Jonas’ weak part resulted along of his alienated self. In the manner of series internalization, Jonas has done the same his parents were doing. What is more, Angela mocked him as Jonas came from Sierra Leone, traumatized by war; he doesn’t look it, but he is from Japan to show her supremacy to others. To secure herself Angela ridiculed him with sarcastic remarks on his flaws thereby his self-effacing disposition blows his protection and loses his internal security. In a related vein, Roberts (1974) verifies akin with the above extracted points that, “The child has purchased outer security at the price of sacrificing internal security” (p. 17). In another context, Angela’s aggressive type which emanated from her weak self reflects her irrational strength to maintain her security. In this perspective, she said “I didn’t want to see you, but I didn’t want to be far away from you either (p. 295). This explicated that she defended herself and as the same time she acted as a proponent to him. As it has been mentioned, the character has experienced herself as a proud self and despised self. Thus operating these two contrasting feeling engendered a severe conflict. Consequently, she could not alleviate the tension created among these conflicts, thus anxiety is bound to arise (Horney, 1950, p. 189). To allay her anxiety she began to purchase costly shoes and other things.

Yosef allowed Abraham to do whatever he wanted to him; even so, his aggressive personality ambushed a reaction to recover his impaired emotions. Yosef’s subservient acts to Abraham were deliberate to attain his desired wishes and ambitions. He coped with to remain passive on the decisions he ought to make for himself. One of the highlight caused Yosef to refuse the accord was the name he had been offered by Abraham. Yosef has been offered a name ‘investment’ as a capital in the hope of financial gain. In line with this, keeping to an inferior and submissive position within a relationship allows the effacing individual to avoid the anxiety and conflict of having to make his own decisions (Lubell, 1981, p. 81). Yosef’s resentment of his real-self which bound to invest the pride in the idealized image evolved from Abraham’s dehumanized handling.

You are going to be my investment yet. Everything I give to you I will get back tenfold.” His words were cryptic ...

Abraham would pinch and pull at my father’s waist as if he were a goat or a sheep and then says: “What do you expect; I have to check on the health of my investment. (p. 210)

Neurotic's aggressive trend has a stringent stand or desire to turn the situation to their advantage. In this view, Horney (1945) opines that, "he (neurotic) is opinionated rather than because he has genuine convictions (p. 170). The self's specific action programs are determined by the specific intrinsic patterns of the constituents. These constituents are ambitions to accomplish what he intended to do. Being submissive is a way to achieve certain specific goals. However, afterwards this situation induces Yosef to engage in the tensions between the existing constituents of the conflicting trends whether to accept or to deny. Yosef's expansive personality is bound up with self-glorification, on ambitious pursuits, and on vindictive triumph. Thus Abraham's disdainful and malicious acts brought about a feeling of vindictive triumph in Yosef's personality. Alongside with pride system which generates basic anxiety, the vindictive triumph is a means of, Horney (1950) "to actualize their idealized self" (p. 192).

The character Yosef has told to Jonas that a terrible thing was lurking and has mentioned nothing what it was about. In fact he could not protect anyone because he was just appalling at the things would come inevitably. In this case, though Yosef wanted to explain to the failed protective measures towards his family, he became reserved lest to expose by the fear of disapproval. In similar vein, Horney (1937) asserts that, "it is painful to feel honestly regretful or ashamed of something, and more painful still to express the feeling to someone else" (p. 133). For the reason that he was overwhelmed by the trauma, his self exists in a state of varying degree of vitality, from vigor to enfeeblement. Though the character discharged all the necessary actions rigorously, the chronic feelings of emptiness prevail in his entire life.

Thus, his life imbued with disquiet of the visible and invisible peril he would imagine was the results of anxiety which is bound up with the repressed hostilities into unconscious mind. The devitalized 'self' induced him to predict the "invisible' dangers to his marital continuity. With regard to this, Horney (1945) explicates that, "The third factor which renders the should self-destructive and which, more than others, accounts for their coerciveness, is the self-hate with which we may turn against ourselves when we violate them (p. 120).

It wasn't the energy to walk any faster that he lacked, however. It was the courage to do so that was missing.", "He come to the conclusion that the world was full of danger, both visible and invisible, [...]. (p. 147)

At the forgoing concept, Yosef did not lack vigor but valor. His real self becomes stunted and he lacked the capacity to wish and to act in a situation while he was living. In this context Scharmer (2007) disclosed the self “represents the most fundamental grounding conditions” (p. 375). However, conversely Yosef had a deficiency of fundamental grounding conditions. Therefore, he was dictated by the power of pride, instead of striving to know himself who really he is. His claims “the world was full of danger, both visible and invisible” explicated to his explicit attribution of his failure to the world. This emanates from the perception of unaccomplished shoulds which bring out the guilty feeling and unworthiness. All his numbed ways of living results a missing courage. In similar manner, Horney (1950) described that, “the idealized self is what we are in our irrational imagination, or what we should be according to the dictates of neurotic pride (p. 158). Furthermore, in existentialists’ point of view, depression can be described as a reaction to loss of power and rigor. Besides, depression is a way of narrowing the boundaries of the world and it reduces the neurotic world of social, personal and even familial contact. Owing to his depressed feeling, his life was being constricted into perils he would think may come. Likewise, due to his dissatisfaction in his ways of existence he was alienated and consequently he blocked the volition of affection he wanted to gain.

The harrowing experiences of neurotics affect the sense of oneness and engendered an aggressive personality. Thus, Yosef became a follower of different types of religions and attempted to be a religious at so many places when he was arriving at different places. So as to guarantee his security, Yosef has endeavored to change his faith into Catholic, Muslim and Protestant. He tried to assimilate his conviction for pretension in the situation he intended to dwell in. This came from his irrational imagination engendered the idealized self. In similar context, Horney (1945) postulates that, “the inability to take a stand can be because of some difficulty encountered may turn their enthusiasm into listlessness. They may change their religious, political, or scientific views because of some personal attachment or resentment,” (p. 169). His disposition of venturing to change his religion to various religions manifests his inner conflicts which warded him off him his social status.

In Italy he had been a Catholic and in Sudan a third generation Muslim, and now here in America he was a Protestant who kept his alcohol hidden under his bed.  
(p. 40)

Changing religion is a manifestation of inability to take a firm stand on the harsh situation befell in the life of the character. In addition, upon his enfeeble confidence and the need to appear perfect Yosef became a believer in Protestant and concealed his alcohol beneath his bed. This is to mean that, though alcohol is prohibited to the religious, Yosef's ostensible manner prompted him to venture in drinking alcohol which is not prescribed for religious men. Thus, to pretend as a religious man his alcohol was being hid under his bed. Aggressive type neurotics have difficulty to bear up, and to keep at the orthodox of faith. In other words, they have a limited capacity to a definite opinion, to defend and stick to them. But the impression is deceptive (Horney, 1945, p. 170). In this regard, he pretends just to be religious superficially instead of becoming a real religious. Neurotic individuals don't have the ability to choose when they engaged in conflict. He had his faith; he changed his faith whenever he arrived at the places he thought he could be estranged. Along with his aggressive type of personality, his negatively correlated type of personality envelops schizoid in his life and became somewhat a complaint type.

The immigrants' identity is clearly defined by the dominant society in the binary opposition according to the practices they may experience. Besides, identity is a way of self-understanding and placing yourself across time in flux. Apart from the views of identity, his idealized self supplants his real self to seek his neurotic solution. In this manner, he creates an image which is far from reality; however this creation is real for the neurotic individual.

My father went to great lengths to disguise his origins; he bought himself two white djellabas and grew a small beard. When asked where he was from, he said that he was a Muslim from Asmara, where barely even the imams spoke Arabic.  
(p. 210)

His basic anxiety which evolved from the maltreatment which induced a lack of understanding he is loved for who he is regardless of what he does. Consequently, Yosef pretended to appear perfect and strive to assimilate himself by wearing djellabas and grew a small beard owing to his basic anxiety owing to his helpless feeling streamlined at his childhood time. Disguising his origin meant to him concealing his superficial appearance than thinking identity is already formed within. His dissimulated trait when travelling to a great length makes him to believe to change where he came from erroneously.

### **4.1.3.3 Detached Character Structure of the Characters**

A detached type of personality is an emotional separation from others. A feeling of resignation or the appeal of freedom highlighted to veneering of inner peace. This is, according to Horney (1945) “if there is intolerable strain in association with people” (p. 73). Therefore, isolation becomes a means of avoiding the association and a wish to be alone. With regard to Mariam, she was estranged while she was living with her husband Yosef. She was not only estranged but also withdrew from the inward combat zone and pronounced she is incurious in conflicts. After their marriage they had few moments to know each other as a newly married couple. She knew that, though she rejected the mockery towards Yosef that, “her father had tried to tell her before she got married that such men were better suited to plough a fields like a donkey than raising families” (p. 194). Unfortunately, Yosef left his country and his wife after he had been jailed for political reasons. Since then, she felt a fear of distant which had extended between her and her husband. In accordance with Mariam’s fear, Horney (1937) has explicated guilty feeling is “a defense against the fear of self recrimination” (p. 257). Because of her disagreement with her father about his attitude towards Yosef, thereby the agony befell in her life after he left her and the unrelenting remarks on Yosef in aggregate rendered her to feel guilty.

To these effects, Mariam quitted living to live with her family and became lonely. In this connection, Feist & Feist (2009) have described a detached neurotics “frequently build a world of their own and refuse to allow anyone to get close to them (p. 173). Besides, living separately from her family before she had left to America is caused by her sisters’ tease for she married to Yosef. From this, the narrator described that he expected his mother that she would offer him a cold shoulder when he arrived at her home. This implies her aversion to be close with people.

I had been expecting that question since I arrived, although I expected in a blunter form, something along the lines of “You should have told me you were coming,” or worse, “Why didn’t you leave me alone?”. (p. 233)

In the foregoing extract, the character has shown hardly any attachment with anyone. She restricted her needs and entertained a personal desire in her life and induced to create an emotional seclusion among herself and others. The chief concern of detached neurotics is to be alone emotionally or physically. In the feeling of resignation, restrictions of wishes are the prevailing trends which are blurred by inner dictates. Besides, Mariam as a resigned person

believes better to wish not or expect nothing. Her emotional detachment incurred physical withdrawal in the consequence of basic anxiety when she embarked upon her first intimacy. However, her detached feeling is an emotional distance from others including her husband and son. Considering the fact, neurotics raise salient question for their survival. Thus, detached neurotics entail, according to Horney (1945) “Will he interfere with me? Will he want to influence me or will he leave me alone?” (pp. 80-81).

In a detached type personality the desire to be detached is for survival. They refrained from competition, prestige and success. In a sense, she left her husband not for the sake of evasion from his callous treatment but to be independent. Independency poses a trend of self-sufficiency and privacy. Horney (1945) in this regard states that, “his independence, like the whole phenomenon of detachment of which it is a part, has a negative orientation; it is aimed at not being influenced, coerces, tied, obligated” (p. 77). The obdurate traits generated through Yosef’s aggressive type provoked her inner motives into liberating from rigorous attachment. From the onset Mariam had detested the word “fall” because it implicated her in falling in love which comes from the anxiety recurred as soon as she rejoined with her spouse. Thence, Mariam thinks that though the word fall is associated to dependency, she hated it in that it uncovers falling under a restricted obligation, falling under inhuman treatment.

Later on, when she met with her spouse again, she experienced a gloomy life. In a related vein, the narrator disclosed “there were hundreds if not thousands of things that she had never forgiven to her husband” (p. 118). Hence, she underwent various rigorous set-backs which she could not unfold in her disturbed relationships. Likewise, Horney (1945) notes that, “estrangement from people is only an indication that human relationships are disturbed” (p. 74). In view of the points, she experienced a gloomy life, when she met forthwith with her spouse.

At the time my mother had thought to herself, I could never love anything called “fall. (p. 11)

The foregoing extract implies that she stringently has animosity with anything named “fall”. This is a repressed feeling she had experienced when her grandfather “fallen” down and his blood splashed on the floor. This seemed to strive to appear perfect thus, she did not want to fall on the ground, did not want to fall in love, and thereon did not want to live with others in unison.

The conflicting character of the demands which a culture imposes on individuals spawns difficulties on the personality in a flux of time. Estrangement in a detached type personality has a central part in relation to the self. Horney (1945) indicates to estrangement, it is “a numbness to emotional experience, an uncertainty as to what one is, what one loves, hates, desires, hopes, fears, resents, believes (p. 74). Whence, Mariam was insensible to distinguish what her husband is in that she compared the difficulty to learn a new language with the hardship to fall in love with her husband again. According to the troubles encountered in her life, her real self bear out that it is estranged. At the events when she encountered with the difficulties of English language, concomitant with it she faced an unrivalled vagueness what her husband is.

Learning a new language was, in the end, not so different from learning to fall in love with your husband again, Mariam thought. (p. 3)

From this, two things are explicated at the same time, a “new language” is very difficult to learn and it is hard to “fall in love” with a husband after being separated for a long time. In here there are an explicit comparison of “language” and “love” which one of the concepts can express the other. The analogical sensibility of the two terms unravels Mariam’s inept ability to love and to speak English language. Because the narrator concedes that “She afraid of everything even to children, her English wasn’t so good (p. 277). Coming to terms with the learning a new language entails to acquire the entire linguistic features of the language, besides to fall in love again requires an emotional attachment and common understanding of the lovers. It can be deduced in here, from the point of objective interest, they are competent to look at themselves and to life in general. Horney (1945) has detailed, “They may often, therefore, be excellent observers of the processes going on within them” (p. 75). By the virtue of Yosef’s bizarre behavior, Mariam pondered over various aspects of his conditions, to decide what she should have to do. Besides, he was not willing to tell her about the situation he had engaged into. For this reason, his enigmatic trait prompted her to be estranged herself with him.

Consequent on the incessant revulsion, they habituated to the common views of unity which they are restrained from. Words which represent the delightful events, in a sense, altered to disaffect the eventful situations. Mariam’s feeling of anxiety brought forth a sense of insecurity while she was accompanied by her husband. Hate and love indicate to the emotional understanding and the feeling of living they equally may gain. Thus, becoming strange and venture to live a life are

extremely opposing. In line with this, Horney (1945) denotes that, “the rejection of feeling pertains primarily to feelings toward other people and applies to both love and hate. It is logical consequence of the need to keep at an emotional distance from others, in that strong love or hate,” (pp. 82-83). In contradistinction to love or hate, one can be too close with others or engage into conflict. Mariam from her astute observation and from her binding belief, she admitted that “men can be strange” (p. 4). Thus, she would not see any compassion from her husband affirmatively.

They called the trip a vacation, but only because neither of them was comfortable with the word “honey moon,” which in its marrying of two completely separate words, each ... (p. 3)

In this manner, in the above mentioned extract, the word “honeymoon” is a compound word coined together to denote to a “happy trip after being married for newly-wed”. Yosef and Mariam have seen the word as separated words like “honey” and “moon” which might illustrate for a nutritious and a dark or the object that does not have its own light. The reason over this, notifies that though they departed soon after they get married, they rejoined after they were physically and psychologically separated. Consequently, they did not dare to call their vacation honeymoon because it could not give them comfort as they are newly-wed. They thought it deserves to explicate for it is a linkage of utterly separated words. They do not deserve to have such a vacation as they have a loving union. Furthermore, Mariam from the very outset observed he was aging and inwardly believed that he was not compatible to live with her and they believed their trip should not designate the name of honeymoon.

## **Chapter Five: Analyzing the Psychoanalytic Situations of the Characters in “All our Names”**

From the stand point of the analysis, the character formation and story on the one hand, the relationship of the constituents of psychoanalysis on the other hand overlap with a little variance. However they are fitted with the analysis of psychological impetus. The following analysis gives attention to the neurotic development (environmental and cultural conditions; anxiety and fear), intrapsychic conflicts (idealized self-image, neurotic claims and pride, self-hate and externalization) and, neurotic solutions or neurotic character structure (complaint, aggressive and detached).

The novel has two parts entitled “Isaac” and “Helen”. The narrator in the title Isaac recounts about his life story (he is anonymous, but he is known by “The Professor” after he said he wanted to study literature, again named after a poet “Langston” and about the life of the Ugandan Isaac. The second narrator in the title Helen narrates about her life in relation with the story of Isaac as boy-girl friends. The narrator in the title of “Isaac” is the character who fled from Ethiopia arrived Uganda and met with Isaac at the capital. Besides, the character’s situation which has recounted by the narrator Helen is Isaac has got his name from the revolutionary character who stayed in Uganda.

### **5.1 Psychoanalytic Impacts on the Characters**

#### **5.1.1 Neurotic Development**

##### **5.1.1.1 Environmental and Cultural Conditions of the Characters**

Culture, environment and societal consciousness determine the survival of individuals in a society. All these are learned behavior of human beings. The place where we live creates a distinct situation from the disposition others might have about us, likewise culture exhibits man’s life in the situation symmetrical with the environment. According to the narrator, topography of a place is surfacing the disparity of people by dividing ‘black from white’. Corresponding with this, Horney (1937) explicated the implication of environment and human conditions as: “feelings and attitudes are to an amazingly high degree molded by the conditions under which

we live, both cultural and individual, inseparably interwoven” (p. 19). In line with quote the boundary of blacks and whites is delimited by the cultural norms and individuals’ attitudes. Their color difference induces to create variances across the place where they are living. The prevalence of segregation due to the skin color of the lovers incurs anxiety thereon they became ambivalent.

We were exactly what geography had made us: middle of the road never bitterly segregated, but with lines dividing black from white all over town, whether in neighborhoods, churches, schools, or parks. (p. 33)

In the relationship between a white character and black, the other character David has teased by giving a name far from reality. He gave an extra name to Isaac as Dickens. Though the narrator found the name is embarrassing she has said nothing. Thus, culture indexes the veracity of its tenacity and slackness. The interpersonal relation that can determine the permanent or provisional threat of people may be inflamed through various situations.

The narrator at the subsequent excerpt, recounted that clasping their hands [between black and white] ensue precarious results in the individuals life. Thereupon, black and white lovers are deterred to see each other in a crowd whatever the intensity of their love is. Thus, both of the characters Isaac and Helen have retained a feeling of insecurity. They are not free to do as anyone should deserve to do. They are not secure to create a close attachment with each other, to gaze at each other and to infatuate in ones love. This disquieting or hostile situation creates insecurity and it produces fear and anxiety. Individuals in the situation of discrepancy have to pay excessive price for their defenses. According to Horney (1937) “an impairment in vitality and expansiveness, or more specifically in an impairment of his capacities for the achievement and enjoyment” (p. 26).

We didn’t hold hands that would have been too provocative but we did pause to look at each other with what I thought of as an abundance of affection. (p. 36)

The situations in which they are dwelling in and indeed their discrepancy caused them relinquish to maintain their closeness. The conviction in the cultural constituents does not allow others (black and white) to merge in love with one another. With regard to cultural influences, Horney (1950) states “it engendered basic anxiety” (p. 18).

In similar condition, knowing that the restaurant would be crowded, Helen insisted on picking him up so that everyone could see them walk in together. Insistence is a trend of stringent conflicts posed by the mind of individuals to be conspicuous. She wanted to exhibit that she was capable to have a boyfriend overlooking too many abrupt blatant humiliations. In this connection, Horney (1937) disclosed, “neurosis is generated not only by incidental individual experiences, but also by the specific cultural conditions under which we live” (p. 28).

I tried to ignore them, but then our waitress came back empty handed, and I felt certain that if I looked over again at them I'd see them smiling. [ ]. She leaned over and whispered to us, “Bill wants to know if you would like to take your food with you.” She was doing her best to be kind. (p. 37)

Because of Isaac's black skin the owner of the restaurant wants to expunge him with his girlfriend from his restaurant when looking them took a seat for a meal. The owner of the restaurant did not want to serve them as ordinary customers. Then after, Bill (the owner of the restaurant) sent his unwarranted order indirectly which implies to take their meal with them. Though it seemed to the waitress a groundless decision made by her boss, thus she tried to behave tenderly. In a similar manner, when he told them to leave his restaurant, even if it is indirectly, the other people who had been around there were smiling. This implicates that they all wanted that kind of measure which had been taken by the restaurant's owner. No one had tried to prevent the discrimination for which Isaac and Helen had confronted. In this context, both of the characters imperiled in a blatant specific cultural disparity which at every turn perpetuate the repressed hostility incurred basic anxiety and fear.

In the novel Isaac is portrayed as a permanent outsider as evidenced in his experience back home in Ethiopia, Uganda and America. He feels alienated as much in his home as in Uganda and America. In connection with this, alienation is a loss of feeling of identity (Horney, 1950, p. 155). Besides, his sense of belonging is underscored by the name 'bird' his father used to call him when he was a child because he thought his son “loved being high in the sky, far above anyone else” (179). The nickname signifies to the narrator's “wandering” behavior. This is later evidenced in the novel by Helen who discloses that Isaac told her once he had accepted the idea that,

There was no place in the world where he felt full at ease ... I didn't know it was permanent, though. I thought eventually I would find a house or a street that seemed to have been made just for me. I think I have walked more miles than just about any man I know, and I have learned that if I were to walk every day for the rest of my life, I would never find such a place. (p. 99)

The character's persistent emotional and physical moves indicate his wavering manner which stems from the cultural and interpersonal situations. Because of the inconsistent pattern he had grown up in, he developed a fear of living with other people. Thus, so as to assuage the variation in his life the narrator impelled to walk far away from his home. He wandered to find a place that he hoped by his imagination nevertheless he could not find a place suited with his dreams. His fear of abandonment which is repressed is replaced by his incessant feeling of restlessness. In a similar notion, the narrator is isolated and helpless towards the world potentially hostile.

The narrator seeks to establish and reconfigure his own identity away from his family and culture because at his home he always felt estranged from his family, culture and what the community believed in:

When I lived with my parents I used to take long walks by myself even when I was very young and was forbidden from doing so. I couldn't help it. I was restless. I always felt out of place. (p. 99)

In the foregoing extract, the narrator indicated he was often prohibited to walk by himself and he became helpless and desperate to find his identity. His restlessness is an attribute of disturbances which posed fear and defense against the fear. This defense is a manifestation of denial of fear and anxiety which may direct to another channel. In this context, Horney (1937) puts, "for practical reasons it is advisable to call this disturbances a neurosis" (pp. 28-29). However, this becomes a neurosis if this deviates from the cultural patterns.

When he (Isaac) clapped loudly to get attention, the boys who were gathering ceased their chattering when they heard the clap. Soon the gathered boys began to teas at the narrator and Isaac. They felt that they are dehumanized and ignored their feeling. Molding himself into an outsider forced him dissociate from himself. Being an outsider transpires him to disobey the obligations in his life. In this context, the narrator would not need to live under any requirements which could impose his life and to see anyone as a harbinger of his life. Similarly, an alienated people are incisive observers of other people, who can make a clear appraisal of a situation and

thought. However, Horney (1950) added that, “they do not penetrate to their feelings, and their inner experiences do not penetrate to awareness” (p. 156).

... I was so grateful that someone had actually noticed me that I stood there waving for another minute, perhaps much longer. Before Isaac, I had always been content to cast myself as the outsider, because only by such measures, I thought, could you break from the grips of the family and tribe around which you were supposed to order your life. (p. 45)

Because of the reprimands he experienced at his childhood times and the repression against the hostilities which he was constrained to infringe the cultural norms internally. Cast himself as the outsider means to have an emotional remoteness from the society or from the life which is recommended by the stakeholders to cultivate a child. All these strives are direct their ways towards self idealization.

The need to be conspicuous is a means of allaying anxiety which is induced by the conflictual trends to fulfill his acceptance. He was glad that he had been seen by others because he had been imperceptible through his whole life. This shows that though his blatant presence seemed to him ways of prevention for his insecurity, it worsen his threat. Thus, he needed to keep his appearance in the community he was living in. From the onset he was alienated from himself because he had often been pleased to be a recluse because of lack of confidence in his environment.

Regardless of what we do, we are tied to all the prejudices in our country and the crimes that come with them. (p. 113)

The narrator being she is a white young lady, she was secluded by the norm held in the consciousness of the society. The prejudices haunted in the consciousness of a society led them to be marginalized and aloof. The narrator lucidly stated “what was worse was being alone in public,” (p. 113). This is fairly similar with; alienation is an absence from his own feeling, wishes, beliefs, and energies. “Being alone in public” refers to his emotional isolation or to his estrangement. Therefore, he cannot be a determining force in his own life as long as there is remoteness from the real self (Horney, 1937, p. 157).

### 5.1.1.2 Anxiety and Fear of the Characters

Interpersonal relation has a demarcation in various contexts. It may be a perilous situation in the life of immigrants when they think it is a negligible in a culture of society. However, individuals in certain frameworks circumscribed their relation and ventured to take risks. As in the following extract, the narrator who recounts the life experiences of Isaac in America, had come to a conclusion and envisaged that ‘telling her (to her mother) about Isaac wouldn’t have brought her any comfort’ (p. 33). Thus, besides, living a life together with someone, regardless of the humanity they may share engendered risks. The narrator is anxious of the perils which may engender upon the affair she had with Isaac. Therefore, she was driven by the need of safety and security (Schultz, 1969, p. 302).

I decided over breakfast with my mother that certain risks had to be taken if Isaac and I were going to have any sort of life together. (p. 33)

His past experiences that he was well aware and its operation at in his present actions engendered despair. Though, he seemed frustrated, he determined to tackle the confrontations that would initiate from the past of his suffering. From this perspective ‘The narrator explained that he had suspected there were other sources of anger and heartbreak that he had yet to acknowledge,’ (p. 6).

Though there is an all pervading-anxiety, the narrator inwardly protests against the frustration of his free movement. The anxiety that resulted from his distant origin, terrified him to live freely in foreign land that he had a rigid pursuit other than the place he had been. Besides, the narrator verified that “I was terrified someone would realize that if I was killed or injured, if I abruptly disappeared, there would be no one to answer to” (p. 60). In line with this, (Horney 1945, p. 149) verified that, “anxiety is a dynamic force”. “There would be no one to answer to” pertains to the solitude life he was experiencing in those very short days. This is generated from helpless and powerless status experienced by a child or any individual.

.... But I knew it was me he was worried about. I was a foreigner. I had no ties to any of the local or even distant tribes. [...] and then worried late at night. It was always in times of trouble that those on the outside suffered most, and though I never shared any of my fear with Isaac. (p. 60)

Designating himself 'an outsider' and 'a foreigner' depicts that he felt he was alienated and no one would care if he had suddenly disappeared. The fear and anxiety stemmed from the misrepresentation he had in the community and thereby he thought the community couldn't count his participation though he lives with his friend in unison. He had been seen as somebody suspected as a tyrant or a terrorist. He was being beaten in Uganda and USA for he was a stranger (p. 60). Thus, taking all the individuals structure of anxiety, Horney (1937) strengthened the above experiences as: "one gradually recognizes the fact that the basic anxiety underlies all relationships to people" (p. 90). His estranged trend is compulsive to the needs of independence and self sufficiency.

Anxiety which is caused by a repressed hostility creates another new hostility and new anxiety. They fear for the unknown threat they thought would come besides, they feel unprotected because of the helplessness and insecurity. It can be deduced that, beyond the anxiety described so far Horney (1937) also added, "The general anxiety concerning the "world" may also develop or increase gradually. [...]. He will be wounded and hurt more easily than others and will be less capable of defending himself" (p. 89).

We were afraid of what would come next. (p. 59)

So as to comprehend the personality of individuals we should understand the driving force which prompts the disturbances. Furthermore, we should examine what a spot is impaired and became provocative to neurosis. Within this in mind, anxiety is posed by a repressed hostility in a state of hopelessness and insecurity. In a wider sense, Lubell (1981) suggests that "Being that the hostility highly disruptive to psychic unity, and in the face of great anxiety, the child come to project his own rebellion onto a world now viewed essentially oppressive and dangerous" (p. 7). Applying the concept of existentialism, the characters are anxious about the unknown time which might incur something to happen. They anticipated that a terrified situation would happen. This shows human existence is unexplainable and unpredictable due to natural experiences befallen in the life of humans. But in psychoanalytic perspective, it the imagination of individuals which creates or envisioned a peril would come alongside with the possibilities of perils.

It should be noted at this point, the past life experience of Helen who is the second narrator, was evidently stuffed with convoluted demoralization came from her entire relationship. Uncaring

environmental situations which inflicted the narrator's mother passed on to her daughter and resulted tremendous impacts. The narrator unconsciously compared her past experiences and the later after she started an affair with Isaac. Her childhood life was encompassed by happiness and grief that evolved from it. This denotes to the repressed hostility which was happened at early times pent up at any time. Horney (1937) underscores that, "a child represses his hostility against the parents because he is afraid that any expression of it would spoil his relation with the parents" (pp. 86-87)

The only thing that had changed between that time and Isaac's arrival four years later was that I no longer missed the restless anticipation I'd experienced during my childhood and the surges of joy and sadness that came with it. (p. 76)

From the below statement, the characters explicate nothing about their bygone relationships and experiences they have had. Remembering and recounting the past happenings stirred the dark amorphous suppressed experiences of individuals. Besides they were reserved to discuss any of their love and sex relationships. With reference to sex, Horney (1937) explains, "In our culture the sexual sphere is the one in which guilty feelings are most frequently stimulated" (p. 87). The preclusion of expressing or being curious about sex can be manifested through silence, open apprehension and punishment. Overall they avoided the conversation to prevent the anxiety that would come with it. "... Isaac and I never talked about the old relationships we may have had, and we never mentioned our desire for love or sex." (p. 59). In the other respect, Because of their threatened life experiences they were afraid of expressing their intimacy and extra contacts which may offer an acute attention for others.

We did our best not to be bothered. We didn't hold hands, we didn't touch, but we kept our eyes focused exclusively on each other as we ate our lunch and drank our coffee. (p. 225)

## **5.1.2 Intrapsychic Conflicts**

### **5.1.2.1 Idealized Self-Image of the Characters**

Idealized self-image is an image which the neurotics create and believe about themselves or what they feel about the reality around them. This idealized image generated during the time when the child's self is hampered by the adverse situation of his environment. With this in mind, Horney (1945) opines that, "conscious or unconscious, the image is always in large removed from

reality, though the influence it exerts on the person's life is very real indeed" (p. 97). Creating a new history is an attempt of hiding oneself in the imagination that has been formed. The character was often remained to establish a new history which he fantasizes about what he ought to be. The reason they went to the restaurant was to prove whether others provoke hostility or not. The characters determined to take a seat to measure up themselves equally with the native people.

I was too busy creating a new story to linger on that thought. In this story, Isaac and I were still heroes. The fact that we chose to sit there and linger when every part of me wanted to run was proof of the sacrifices we were willing to make. (p. 39)

Equally important with the above analysis, both of the characters perceive themselves as heroes for their bold deeds they had made amidst others. On account of this, Horney (1945) suggests, "Precisely to the extent that the image is unrealistic, it tends to make the person arrogant, [...] means to arrogate to oneself qualities that one does not have, or that one has potentially but not factually" (p. 97). To assure they have qualities that one has potentially but not factually, the character imagined and told the narrator, "Now you know. This is how they break you, slowly, in pieces" (p. 40). It can be deduced that, though they knew they were insecure placing themselves somewhere they do not assume safe, they strived to appear perfect because of the anxiety.

Quite applicable to the forgoing and the subsequent extract, self-idealized image generated to find out solutions for the basic conflicts. It is also formed by the individuals' atypical understanding of wishes and desires. Thus, this self-idealized image entails other neurotic needs. With reference to this, Horney (1950) explicates, "Self-idealization always entails a general self-glorification, and thereby gives the individual the much needed feeling of significance and of superiority over others (p. 22). From the excerpt below, "Isaac didn't want it to be that way, and so it wasn't" implies that he wanted to show his superiority by affirming his presence to the students to incite the violence. This self-idealization poses a feeling of indispensable for the students to initiate hostilities.

Whether any of the students noticed Isaac and me take our seats outside is hard to say. We aroused only the mildest curiosity. Had we walked off, no one would have thought of us again, but Isaac didn't want it to be that way, and so it wasn't. (p. 43)

Both of the characters wanted to be in a hub of attention and to define who they are. The reason of prying into is they thought they are indefinable amidst of the group of boys. However, the other groups of boys began mocking at Isaac and the narrator instead of showing curiosity to what they have intended to do. The narrator said “They started laughing at us in unison” (p. 43). Though they knew some other boys could be reckless of their attention seeking, both of the characters determined to outface and walk off doing nothing.

Isaac and the narrator had been at the university’s lab and pretended to make a bomb which could help them to their protest. They didn’t know how to make a bomb; just they stimulated to make a bomb. When they know they are incapable of making a bomb, they pretend to appear perfect. Horney (1947, p. 217) states that “to appear perfect is stemmed from the actual possibilities to excel”. This implies that they imagined making a bomb even it was not an axiomatic to them to apply. In similar style, the characters pretended as they drank a real beverage. “We raised our glasses of water and made a toast to that ...” (p. 109).

The narrator assured that he was dependent and relayed on Isaac thereby it was helpful to him to employ his strategy to fulfill his wishes. However, his detached personality let him rectify Isaac’s wrong order. Besides, his self-idealization endows him unlimited ability and endurance to cope with his pain. His rage could not disguise his desperation and a need to be acclaimed too. Neurotic pride is another contrasting need to self-confidence. The narrator’s conviction “I never needed it” implies his neurotic pride which he is attuned by his “imagination and all the belonging to his particular idealized image” (Horney, 1950, p. 90).

And suddenly I was also desperate to impress and to be rewarded. “Are you joking?” I said. I slipped my arm out of the sling and did my best to raise it above my head. The pain was far greater than I had expected. “I never needed it.” (p. 117)

In other words, for the incongruence of his idealized self, he feels ashamed when the character implores him to change the slip so as to appear good. Along with the above concept, Horney (1950) explicates, “In terms of subjective experience it makes a person vulnerable, and does so exactly to the extent that he is obsessed by pride” (pp. 95-96).

Unfavorable environmental situations impaired the characters’ self-confidence and forced them to generate neurotic needs. The insecure conditions in which the narrator underwent drive him to

substitute his real confidence by his wish to be someone he inwardly imagined. He determined to repair his failed safety to act like the gang boys wandering around various corners of the city. In this respect, Horney (1945) puts that, “the neurotic does not feel weak in a vacuum but in a world peopled with enemies ready to cheat, humiliate, enslaved, and defeat him” (p. 101).

I spent my first few weeks in the capital trying to imitate the gangs of boys that lingered around the university and the cafes and bars that border it. (p. 4)

Much in the same manner, the narrator imagined himself as a revolutionary though no one has recognized him as thought. Besides, he wanted to be a celebrated and entitled a glorious writer by famed writers. Bearing up not with what he actually is, raise the reason of building idealized self image (Horney, 1945, p. 112). Thus, the narrator wanted to be a revolutionary and a famed writer so as to get by from his real self. Furthermore, idealized image is created to prevent basic conflicts, in doing so, in turn it generates a similar conflict perhaps a precarious than the former.

I tried to think of myself as a revolutionary in the making, though I had come to the capital with other ambitions. (p. 4)

I knew afterward where to go and what I wanted to be: a famous writer, surrounded by like-minded men in the heart of what had to be the continent’s greatest city. [...]. No one I met believed I was a revolutionary, and I didn’t have the heart to claim I wanted to be a writer. (p. 4)

He had another aspiration before he put his feet on the capital. Afterwards he desired for a revolutionary; nevertheless he had bestowed a name of professor which includes a talent for writing. Though he assented to the inclination to be a revolutionary, his inner feeling clung to a poet. He asserted that, “No one I met believed I was a revolutionary” reverberated with his own belief that he could not be a revolutionary even he pretended to be a revolutionary.

In the notion of unresolved conflicts, the narrator went on a great length to prove his unrealistic idealized image. This is overly manifested due to his pretence to be a revolutionary and a writer. For most neurotics their belief underlies life can be subdued by intelligence, thus they pretend as they are enlightened. Their pretence gives focus as they are knowledgeable and interested in schooling. In this connection, Horney (1945) has pointed out that, “The pretense of interest and knowledge is most conspicuous in those who are alienated from their emotions and believe that life can be mastered by intellect alone” (p. 165).

### 5.1.2.2 Neurotic Claims and Pride of the Characters

A comprehensive neurotic claims that all needs are grown, (Horney, 1950, p. 41) out of his inhibitions, his fears, his conflicts, and his solutions ought to be satisfied or duly respected. In often times neurotics feel to get a particular attention, respect and consideration. The narrator notifies that there were an intimidating into the stares of many people and in reverse the characters feel they are disdained and abhorred because of their coupling is a composite of white and a black. Even though, their companionship is thwarted in their internal dispute, the narrator claimed she was concerned a fear of watched by others. She claimed they did refuse their attention and disavowed the relation they have. Neurotic needs are comprehensively compulsive solutions override the real self and realize the idealized self.

What we didn't have, for all that space, were many places where Isaac and I could publicly rest without fear of who was watching us. When we stopped for lunch at a restaurant off the highway, it was impossible not to notice the hostile glares of many of the men dining there alone. They were deaf and blind to the world until we entered; once they saw us, all they could do was glare over their coffee cups and from under the brims of their hats. (pp. 224-225)

On the points above or otherwise, the narrator has recounted that they are entitled to do what they ought to do as any members of the society. They hated the hostile glare of the people when they arrived at different places. In spite of the cultural practices of the society racially different lovers are not allowed in a companion, the narrator claimed the reality of life is awful. When the situation is demystified the reality and resorted towards the actual self which cannot give room to the idealized self that entails a perfection then self-hate comes into being. The central inner conflict is created from the abstruse tensions to ascertain the exactness of the real self and to prove the prevailing of the pride system.

Horney (1950) suggests the reality of the facts and the claims that are imagined in the minds of neurotics. "Life is awful; it is so full of reality" (p. 40) reveals the opposite and real in a sense is not acknowledged and is considered unpleasant to engender an idealized self. Evidently, the causes of the claims are attributed transcending to the others, other than the neurotics to themselves. That means he depends on the solutions he expected on the others.

Neurotic claim is a way of creating a new insight of viewing the idealized image and goes on to neurotic pride. In fact, in the theory of psychoanalysis, Horney (1945) has disclosed, “idealized image is the gateway to the whole area of intrapsychic process” (p. 367). In consequence, the idealized image is not a creation of a fake belief of self and tied to solve all the limitations and thereby leads to a sense of pride. In line with this, the narrator has detailed her observation to what extent the people stare at them. Besides, the narrator’s feeling of unlimited capabilities by the virtue of idealized self-image rendered her to know the enmity, vilification, jealousy, and exasperation far from reality. However, in such an event the self idealized and the real self are different because neurotics accord to their idealized self than their real self. In other words, in the self-effacing personality the neurotic in that of insecure and helpless feeling, claims help and adoration.

We were at the front of the pack, which was better than being in the middle, but still we were exposed. I noticed right away that the man next to Isaac and the woman standing closest to me were staring at us, and of course they weren’t alone. I kept my head up without looking at anyone long enough to read their expressions. I knew what was their anger, pity, contempt, and maybe even envy but I was convinced that there must have also been a touch of wonder, may be even awe at the sight of us. (p. 137)

Neurotic claims often changed to the neurotic needs. When the inner feeling is transmuted from the claims to the needs, the neurotics cannot only limit to the difference but also they abhor it. However, though they assume they have a right or entitled, these claims are irrational. In a sense, the solution of neurotics tend emasculating the real self thereon the claims invigorated the actuality of the idealized self. Idealized self is an immaculate feeling of supremacy which perplexed the illusion and reality. The reason for this is, Horney (1945) “they really do not exist” (p. 42). In the following extract, the narrator is seemingly to be emotionally independent, he claims he is a pride on himself, needs respect for who he really is and his superior feeling. Furthermore, the narrator understood that, a feeling of deference is an exemption from humiliation.

Even though they didn’t know why, I ‘m sure they understood we were being humiliated. (p. 43)

Neurotic usually constructs a title which is designed pertinently to his mind. Thus, the title evolved from the reaction to humiliation brought about the neurotic claims. In this regard, Horney (1945) added to the title which exists in the mind of the neurotic, “has little, if any, consideration for the possibility of the fulfillment of his claims” (p. 48). Because of the title designed to the attachment of their claim, the narrator considered their humiliation as it posed a reaction to others who were observing while the characters were humiliated.

Immigration is a process of moving from home land to another due to various reasons. It encompasses all the burdens befall in the life of the immigrants from start to finish. People’s visions to immigrate to alien places pertain with accomplishment to live a good life and to be in a better off. The narrator indicated “people risked their lives every day to get out” (p. 175), denotes the claim of inviolability. In this situation, Horney (1945) puts, “Unable to face the precariousness of his life as a human being, the neurotic individual develops claims of his inviolability, or claims of being the anointed” (p. 46). These resulted from the needs of luckiness, easiness of life and no suffer at all.

He had spent enough time in Africa to know there was no limit to what someone would do to leave. People risked their lives every day to get out. It was nothing to kill or steal from someone for the same reason. (p. 175)

The strife occurred in the life of each neurotics has a variance to claim. Though some believe our life is engulfed in a peril, conversely some claims of their inviolability. In a sense, “no limit to leave” and “risked to go out” are conflicts of claims of invulnerability. This shows to the denial of the cause and effect. People in Africa adapted to kill each other for the simple reason, by that they are living in a situation they are vulnerable to be taken their life easily. This implied to the contradistinction of unrelenting trial to leave their country with a clear and present danger at every turn happened to them.

In the consequent extract, the character has a confrontation with the owner of the restaurant and with his own neurotic needs a sense of pride. The owner of the restaurant at first place does not allow serving the orders of the characters. When Isaac insisted to sit and waited his order, they served his food in a plastic plate. Observing what had happened to them, the narrator begged Isaac to leave, however he refused to go before he finished his lunch. At this spot, his neurotic need of pride lurks in his mind. To consolidate the above narration, Horney (1950) explicates

that, “the patient feels entitled to everything that is important to him- to the fulfillment of all his particular neurotic needs” (p. 42). When ever more the humiliation pursue, he determined to outface the intrigue of the owner of the restaurant and to ruin Helen’s premeditated needs of approval being with him.

“Please,” I said to him, “let’s leave now.” He shook his head no. “Not until we both finish our lunch,” he said. “That’s what you wanted, isn’t it?” (p. 39)

So as to assure the righteousness of her relation, she exposed Isaac to be conspicuous for the reality she feared. She often insisted on travelling and enjoying in public with Isaac ever since she met him disregarding the remarks forwarded.

In the excerpt below, the narrator recounts all the grief has befallen in the life of Isaac however, she claims they have every right to be and to do. Besides, she claimed that she privileged an equitable love relationship to get by from isolation. Despite of her fear, her neurotic pride urges her to face even to death. All the uncertainties make the narrator a vigilant to the anxiety, to the grief and of bearing up all the desperate situations Isaac had undergone. In this aspect, Horney (1950) mentions that, “the private world, in which the neurotic feels entitled to everything, is so unrealistic that he becomes confused about his rights in the world of actuality” (p. 59). Thus, the functions of the claims are compulsively to maintain the illusion about herself and to budge the liability to the dynamics outside herself.

What I really wanted to say was that I was worried for him and for us. Nothing travelled better than death. Grief thrived in isolation, and I was afraid of being all that Isaac had. (p. 137)

### **5.1.2.3 Self Hatred of the Characters**

The repressed feeling which surge at the unconscious mind of Isaac was the uncertainty resulted anxiety from the past at his home land and alien land. The feeling of alienation and the fear thrived with the neurotic personality engendered helplessness. He conceded all the places in the world are full of thrones which made him unable to walk through. He could not get anything to mitigate his childhood pains where ever he put his feet on. In this connection, however his real self is replaced by his idealized self image. Therefore, due to all the turbulent flow of emotions the real self becomes fall victim to the idealized self and thereby self-hate supplanted it. With the

regard to self-hate, Horney (1950) states that, “self-hate makes visible a rift in the personality that started with the creation of an idealized self” (p. 112)

There was never the slightest trace of such cool confidence in Isaac. He told me ... there was no place in the world where he felt fully at ease. ... (p. 99)

From such indications the character is often get into a battle with himself. The conflicts arise from various situations of neurotic needs. These two kinds of conflicts are, according to Horney (1950) “a conflict within the pride system itself and the other deeper conflict is between the whole pride system and the real self” (p. 112). Thus, all these conflicts shift the center of attention towards the idealized self and create the pivot to see to the actual self from the perspective of self glorification and holy like perfection. And thereby if there is a disruption with the flight of glory therefore he comes to hate it, self-hate. To elaborate certain self-states the character Isaac noted that “When I lived with my parents, I used to take long walks by myself, even when I was very young and was forbidden from doing so. I couldn’t help it. I was restless. I always felt out of place.” (pp. 99-100). The narrator’s roving manner is brought about from the repressed feeling of taking long walks. The supremacy of the idealized image which is to be independent interposed by his real self engendered a conflict of self-hate. The prohibition to do what the character is happily to do engender a feeling of restlessness. Thus, a conflict which creates a feeling of out of place makes him inferior and insecure.

In a related vein, she was thinking over whether to take him some place at the center where there were crowd who knew her or not. She wanted to check if they can humiliate her for she has a contact with a black man who should not have been or belong there. What she should do and how she responds to the situation she is getting into provokes her towards self-hate. This self-hate appears when an individual is unable to measure up his real self with idealized self. The narrator is induced to take her boyfriend to the place where risked their life by the dictates of shoulds. Thus, she had been vexed by the situation she would not carry out to alleviate the conflicts. In this context, Horney (1950) expresses that, “the furies of self-hate are unleashed when they are not fulfilled (p. 118).

I tried to ignore them, but then our waitress came back empty handed, and I felt certain that if I looked over again at them I’d see them smiling. (p. 37)

Furthermore, self hate is far from awareness, but it comes at the background of the neurotics. Likewise, Horney (1950) stated that, “almost all neurotics are aware of the result of self-hate: feeling guilty, inferior, cramped, tormented etc.” (p. 116). From this, the narrator felt a guilty feeling and she said that she would not get him there. Besides, the narrator was driven by the neurotic needs to see what could happen in the restaurant, because she lost her feeling of identity and became alienated from herself. With regard to alienation, Horney (1950) underscores that, “alienation from self, is not a gross loss of identity and orientation, but the general capacity for conscious experience is impaired” (pp. 155-156). In keeping with this, “she tried to ignore them, but ...” denotes to her pride which drove her, however at the same time “a fear of smiling at her” impeded her idealized self thereby self-hate thrived.

In the consequent extract, the narrator wanted to be no one when he intended to leave his country. To be ‘no one’ was exactly what he wanted to be. His restless trait has brought forth through the repressed feeling of the character’s childhood experiences. Besides, the name bird which was given to the narrator by his father denoted to the latent feeling of his restlessness. In so doing, he knew he would be estranged from himself when put his feet on alien land. Similarly, immigration embarks on the mind of those who isolated from themselves and their environment. The narrator recalls that “he was no one” and thereon indicated to the unconscious self-deceptive measures trammled him to be conscious for his feeling, thoughts or actions. That means, he is incapable of deciding by his own and initiated nothing. Accordingly, Horney (1950) explicates, “unconscious self-deceptive lower the threshold of awareness of self, such as a tenacious unawareness of his own feeling, thoughts, or actions. The other is experiencing themselves only as reacting beings,” (pp. 122-123).

I went to Addis Ababa, and then took buses to Kenya and Uganda. I was no one when I arrived in Kampala; it was exactly what I wanted. (p. 179)

The narrator described himself as no one and that was what he wanted to be. However, though it seems to him as a factual and seemingly to be what he wanted to be, his tenacious unawareness of the fact he thought who he is; is not defined. What he wanted to be connotes to his separated self and the unawareness to his needs. However, in so saying does not particularize his conscious thinking, alternatively his desire for being a poet and revolutionary reveals to his idealized self. Nevertheless, his flight to glory of his idealized image is interfered by his actual self identifying

he was no one. From this, Horney (1950) disclosed that these devices make “for a diffuse impairment of the sense of truth; thereby they factually contribute both to an alienation from self and to the great autonomy of the pride system” (p. 123). These alienation and pride system compose the individual’s endeavor to materialize his idealized image. Therefore, from all which are determined by self-hate, Horney (1950) comes to deduce from: “the realization of his inability to comply with them unleashes his self-hate”.

#### **5.1.2.4 Externalization in the Characters**

An idealized self shut down the real self to realize its existence by the ways of Externalization. The character went to live in America by getting a name of his friend who he left him back in Uganda. Due to so much stammered experiences he has undergone in his life on the long way to arrive to America, his idealized image shattered his real self. The reason for this was his disturbed relations from the beginning generated helplessness, anxiety, fear and a defense for them. At various times his ways of living could not correspond with his intended outcomes. In a sense, Horney (1937) describes suffering as: “the realization of a growing discrepancy between potentialities and the factual achievements” (pp. 261-262). This discrepancy drives him to deny his real self and unable to have recourse to anything in himself.

“I will be fine,” I told him. ‘I will live as if I am not really here.’ (p. 177)

Besides, the narrator is bewildered to attain the impossible which comes out of his irrational imagination who he really is. He tried to live as if he is not really there stemmed from his irrational imagination. Distancing from one’s own feelings, wishes, beliefs and energies denotes to alienation from real self. In other word, this is to mean that the narrator is determined to close down his real self to realize the continuation of the idealized image by a means of far away from his identity. To imagine he is not really there signify he denies his existence and renders himself distant from his wishes.

Externalization is one of the neurotic solutions which help allaying the tension between the real self and the idealized self image. The narrator with his friend considered themselves as they are members of the university who are among the bright future generation. They resort on the pretense to fill the lacuna between their real selves and their idealized images. In a related vein, Horney (1945) suggests, “externalization means abandoning the territory of self altogether” (p.

115). The term “belong” in this context implies to the place where they had never been but they imagined or enforced to be part of the illusions of their idealized image. Being they are not supposed to be there, shifts their blame or responsibility to some other people or institutions.

When I saw him, I knew he was at the university not because he was supposed to be, but because, like me, he felt that was where he belonged, among the bright, future generation. (p. 7)

The narrator’s detached type personality tends him to be independent on his capability, intellect and ambition. Besides, he emotionally disallows anyone’s interference in his entire affair. Therefore, his inner conflicts are externalized to the outer ones. He is not supposed to be replaced by belong to be one among the bright future generation. Furthermore, the narrator said, “Begun to believe the world was uninhabited would know what we felt like” (p. 7). Owing to extract the narrator disclosed that he forced to believe the world is desolated and they know what they feel about it. This indicated to their mentality that they feel nothing about the life unlike what others felt. An idealized image is a place of safety of the characters from their basic conflicts. However, in a view of inconsistencies between the actual self (stranger) and ideal self and when they get to climax which makes the clash intolerable, Horney (1945) further adds, “he can no longer resort to anything within himself” (p. 115).

It was with this understanding that we were both liars and frauds, poorly equipped to play the role we had chosen. (p. 7)

Both of the characters had preferred to rely on the images they created to play with. They claim they belong to the members of the university and revolted against the government officials. The narrator admitted that they are poorly outfitted to carry out what they intended to do. By that, their irrational idealized self image induced them to accomplish their disguised feelings and wishes. However, the strife between the idealized self image and the real self engendered a feeling of indiscriminate to the things they wished to do. From this, their incapability is externalized to their destiny.

## **5.1.3 Neurotic Solutions/ Neurotic Character Structure**

### **5.1.3.1 Complaint Character Structure of the Characters**

A complaint type of personality is an inward confrontation of oneself for approval and affection. In this neurotic trend, Horney (1945) said that, “we shall find that the basic attitude toward others has created, or at least fostered, the growth of certain needs, qualities, sensitivities, inhibition, anxieties, and, last but not least, a particular set of values” (p. 49). The character slept with many men to assure if she could do sex pertinently. This is more apparent that she slipped over in the state of varying degree of vitality from vigor to enfeeblement. “Just to see if I could” is suggestive to her inabilities which have been brought from her observation which unraveled her mother was slept alone for a long time. That’s why she enforced Isaac to love her, whatever the danger comes with it.

I slept with several men, just to see if I could. Isaac was the first break I’d had from that routine. Our relationship had upended my private life while leaving the bulk of my days relatively the same. (p. 76)

In the other form, from the above excerpt, the narrator’s personality has been shaped by the anxiety that she has grasped from the experiences of her parents. She followed the same routine that she had seized from the experiences of her parents. The expectation of others to the neurotics verified how long he should move on by disregarding his own feelings. In other word, being confined her energy to the expectation of others and of course what she believes into their expectations make her feel subordinate to her potentialities. Thus, she was obstructed to fulfill her own emotional tendency. To this connection, a complaint neurotic type engages himself into a complex to cope with his life. This is “a whole way of thinking, acting, feeling a whole way of life” (Horney, 1945, p. 55).

The narrator’s mother was outfaced or inhibited by her husband’s dark moods. The abusive habit of her father made her mother to speak in a soft tone. Thus, the impaired relationship of her parents caused her to obtain a weak self-confidence. In other word, the interpersonal relationship she had been imbibed from her parents made her self-efficacy feeble. Thus, the narrator’s mother feeling which has passed down into hers employed as a preventive mechanism. In similar vein, Horney (1945) disclosed that, the complaint type personality, “aimed at avoiding black looks,

quarrels, competition. He tends to subordinate himself, takes second place, leaving the limelight to others; he will appeasing, conciliatory, and at least consciously bears no grudge (p. 52). Similar to the points above, the narrator abominated any actions of evil-doers and refrained from engaging in altercation.

She spoke in soft tones, in case my father was upset or had entered one of his dark moods, a habit which she continued after he had left. (p. 11)

The environmental conditions which have been repressed for a long time are her father's abandonment and the deleterious actions her father did to his wife. Though the focus has not concern on the narrator's father, to bound up with the situation of the narrator it is essential to deal with him. In particular, his narcissism trait which expresses his love with his idealized image brought about a plenty of self-confidence. In dealing with his idealized self his mutable trait should be displayed unconsciously by that it impacted others. Thus the narrator's profound pursuit of love renders him to stand by on her dependency.

On the consequent extract, neurotics have an internal conflicts caused from within and without. And also the clashes among ourselves and environment are ordinary. In similar notion, Horney (1945) explicates that, "conflicts within ourselves are an integral part of human life" (p. 23). Likewise, the narrator said she didn't draw herself closer when she had slept with Isaac, and she thought her mother would spend her entire life sleep alone that's why she said they (she and her mother) resemble to one another. She pondered over her mother's lonely life along with the disenchanting time she had spent with Isaac. However, she grappled with blotting out or let him go into her life. Unlike Isaac, Helen wanted to tune her entire situation to Isaac's life.

I left Isaac's apartment knowing that we were sleeping with each other not to draw closer but to try and rid ourselves of a desire we both thought we would be better off without. After he came, I'd try to get him back inside me. [...] I'd say, "So you can see how much we resemble one another. (p. 54)

"Sleeping not to draw closer, get ride their desire while they are in love," are paradoxes which entails an insightful exploration of their self-hatred and self-contempt. As a complaint personality she was in an incessant pursuit of love or to be an endearing, conversely Isaac wants to separate his self and has no crave for anything. However they are obligated to live into opposite situations by that they engaged in a ceaseless conflict. Though Helen was aware of the

desire she had with Isaac, she would not determine to revert or to let it recede. Similarly, Horney (1945) opines, “A neurotic person engulfed in a conflict is not free to choose. He is driven by equally compelling forces in opposite directions, neither of which he wants to follow” (p. 32). In a point of fact, if a decision is impossible, the neurotic has a propensity to cling with one of the neurotic trends. The decision she opted to decide inclined to the opposite of their conscious needs.

A complaint type personality has common trait with the other trends. Horney (1945) puts that, “that is, they are compulsive, indiscriminate, and generate anxiety or despondence when frustrated” (p. 50). Both of the characters have known each other right away they consolidated their relationship in so doing they became boy-girl friends. Nevertheless, many more attempts to cramp their association had been carried out. In this manner, having undergone all the marginalization and despotic or tyrannical times, she became indiscriminate through the anxiety.

What I feared most for Isaac and me happened that afternoon in the diner. It seemed impossible now for us to move forward, and I assumed after that lunch that if there was any relationship left it would live on in the strictest privacy, late at night and exclusively in his apartment, with all the blinds closed and the lights off. (p. 49)

Furthering her partnership due to indiscriminate trait, she was prone to be amiable with her friends who were working with her. Horney (1945) explicated the tendency towards others, “Because of the indiscriminate nature of his needs, the complaint type will be prone to overrate his congeniality and the interests he has in common with those around him and disregard the separating factors (p. 50). The narrator was cautioned not to save someone for the vantage she needed to have for herself. However, even she thought the close relation with Isaac came up towards the end, she decided to pursue discreetly.

David had warned me never to confuse my clients’ lives with my own. “If your life is falling apart,” he said, “don’t think you can make it better by trying to save someone else’s. And the same is true the other way. (p. 217)

Even though, the peculiar trend of the narrator was inclined towards a detached type, systematically she was dependent till he gets room to be apart. The narrator knew that her boy friend is a new comer, so she formulated that he could do nothing other than clinging with her. In line with this, every of the neurotic urges are set up to the completion of neurotic needs.

However, in the process, Horney (1945) “he develops certain qualities and attitudes that mold his character,” (p. 51). To bind up with the above warning that was given by David, she utilized all her available potentials to capture Isaac as soon as he arrived. She disregards the experience he had confronted with. The sole intention to adopt Isaac ventured her to blur the gaps and prompted her infringe on social conventions. In this context, most complaint type of individuals fostered the tendency of their intimacy because, according to Horney (1945) “his passionate need for closeness makes him so eager to believe that no gap between himself and others exists” (p. 74).

I grew confident as I watched him. My feeling about what was happening didn't change; I had none that I was comfortable with, so as soon as possible I adopted Isaac's as my own. (p. 165)

### **5.1.3.2 Aggressive Character Structure of the characters**

Isaac was a revolutionary starting from the time he arrived at the capital. Isaac was physically strong and emotionally stringent to his stand. He has an aggressive type personality and was overridden by the callous self-interest which made him at the center of everyone's eyes. Though he seems he has a composite of so many trends, it clings towards a domineering trend. As an expansive or aggressive personality he was endeavoring to excel, to attain triumph, pride which orientated him to uphold power. These success and prestige, Horney (1945) “lend power in a competitive society (p. 65). From this, he was keen to overtake others by any means he can. Besides, he was ready to accuse others and make them feel mocked. However, since he intends for behind the throne, he manipulates others to attain his goal.

Of all the would-be revolutionaries, there was one group he never mocked. (p. 27)

Aggressive type personality lies on self interest and compulsively resorts on excelling in others. The narrator asserted that Isaac was a definitive to claim he is all the time right. For him defeat means peril, thus his predominant intention is for success and prestige. Similar to the concept, Horney (1945) believes, “The aggressive type similarly is not convinced that the other fellow is wrong; he just assumes he is right because he needs this ground of subjective certainty” (p. 66). Furthermore, neurotics of such trends are bad losers and unflinchingly strived to be successful to maintain their pride through their idealized self image. By any means possible their center of lives depends on what is right to them and to prove his rightness in any way.

More than half the time, he claimed I was wrong. After a dozen attempts, I asked him what made him so certain he was always right. (p. 24)

To be conspicuous is another way of attaining power and prestige. All strives of the aggressive type are orientated towards maintaining a power. In this connection, the need to excel, to accomplish success and prestige are concomitant with the need for recognition. The character underscores “he will be known who he is and become reputable” Horney (1945) indicated that aggressive type personality has, “a strong need to exploit others, to outsmart them, to make them of use to himself is part of the picture” (p. 65). After he is being reputable, he believes he can manipulate others for his own advantage. Whichever way it is as a revolutionary, Isaac’s intension was to create as many followers as he contemplated to get. By that, he pondered over to govern a new power on the students and to be honorable and formidable all over the capital.

Isaac wanted to celebrate the paper revolution’s first victory. “Very soon,” he said, “the whole campus will know who we are. After that we’ll be famous.” (p. 41)

Knowing that he could not attain his goals exclusively, Isaac had pronounced “who we are” “we will” inclusive of the narrator. By the virtue of his grandiose ambition, the inclusion of the narrator, in spite of his outshining expertise in the revolution, is still championed in his way of manipulation.

Besides, Isaac went to the café where affluent students had used for entertainment. Both the narrator and Isaac had been there virtually bare pocket, only enough to order tea for both of them. To be seen confidently in the place in such manner renders shame and inhibition; nevertheless Isaac could not hold back himself going to that café. He thought this is a triumph, in line with this; Horney (1945) ratifies that, “the aggressive type looks like an exquisitely uninhibited person (p. 68). This type of personality affirms their dream, and can prescribe others and defend themselves. Uninhibited trait is an attribute of aggressive type personality to create an access of maintaining power.

But Isaac was feeling victorious, and there was nothing that could shame him. [...] they understood we were being humiliated. [...] but I did not know him well enough to understand that this made no difference to him. (pp. 42-43)

Whether he was humiliated or not, and to admit his faults or not, inasmuch as his intention was to outface others for the sake of his superior attitude, he disregarded his inhibition and he

proceeded to excel others. In the same way, Feist & Feist (2009) point out that, “they seldom admit their mistakes but are compulsively driven to appear perfect, powerful and superior (p. 172). Even so he knew others are humiliated, it seemed to him a weird to let others oppressed his life permanently. However, he was compulsively forced to restore his pride system which stems from his idealized image.

After Isaac clapped loudly to capture the waiter’s attention, the boys who were enjoying sitting beside them began to laugh at him. And one of them stood and began to clap as Isaac has done. Nevertheless, it was unbearable to see the boy teasing at him in such a manner. Then after, Isaac looped towards them and threw a stone into the mouth of the boy in the blue-and-white shirt. He began struggling with other four boys but he was taken down immediately. Regardless his courage and guts to wrestle with overstepped number; he was punched and kicked for some minutes. The tackling habits which come through when it is triggered at present entertained inwardly for so long time in his life from the past unfavorable situations. His anxiety which had began at his early age incurred aversion towards the boys living in a better off life. With this in mind, Horney (1937) puts “the neurotic striving for power, however, is born out of anxiety, hatred and feelings of inferiority” (p. 163).

Isaac was still conscious, bleeding from his mouth and nose. His face and arms seemed to be swelling as I knelt next to his head. “What should I do?” I asked him. He tried to laugh, but his lungs refused. (p. 44)

Whatever the punches’ strength, the severity of the painful kicks, he tried to laugh like nothing happened to confirm that others are disheartened by his strong power and sense of triumph. Even though, Isaac had attempted to gain power, prestige and recognition which are posed by anxiety and fear of insecurity, his endeavor to cope with the terrible situation was high. Aggressive neurotic structure strived unremittingly to excel others. In this respect, Horney (1950) stated that, “the great position, to which he may raise, the fame he may acquire, will render him arrogant but will not bring him inner security. He still feels at bottom unwanted, is easily hurt, and needs incessant confirmation of his value” (p. 86). Notwithstanding, he was terribly harmed, he tried to laugh. This implicated with neurotic pride which the individual arrogated to himself from his imagination posed by his idealized self image.

In other word, pride is not particularly fastened to thoughts but to all mental process. These mental processes are, Horney (1950) “intellect, reason, and will power as well” (p. 91). The narrator recounts at the hectic situation, when the students are chased by military men, Isaac was the only one who could not evade seeing himself away with other students. Since neurotic pride is a false pride, then “his entire body was fully exposed” (p. 63). He victimized himself to the danger. (Ibid), mentioned, “In terms of subjective experience it makes a person vulnerable, and does so exactly to the extent that he is obsessed by pride” (pp. 95-96).

The only one among us who did not run was Isaac. When I looked for him, he was just standing up, his arms at his sides so his entire body was fully exposed. (p. 63)

Striving for power is engendered from anxiety repressed at the time of his childhood times. While others were staggering to escape, Jonas could not move his legs a step and stood alone to prove his superior stance and to show his power and the ability of his leadership by exposing himself.

### **5.1.3.3 Detached Character Structure of the Characters**

A detached type of personality is an emotional feeling of away from others. The most clear peculiarity of a detached personality is, Horney (1945) “a general estrangement from people” (p. 74). Though estrangement is common for all neurotics, it becomes a trait to the detached personalities by the severity of the disturbance. The character experienced to live alone in isolation because of his restless trait he had developed due to emotional disturbances at his childhood times. The character, thereon, was often craved for finding a peaceful place to conceal his identity.

It was the idyllic corner of the world I had been hoping to find, and though that vision was little more than the fantasy of someone desperate for refuge, I was determined to preserve it for as long as possible. (p. 212)

The character harbors a kind of emotional distancing from others. He desperately needs for refuge to keep himself alone. The “idyllic corner of the world” he was striving to get was upon the capacity he has developed to observe from his point of interest. The solitude trait the narrator possesses makes him examine stringently the details happened within him. Detached type neurotics have, Horney (1945) “the same “on-looker” attitude toward themselves that they have toward life in general” (p. 75). Besides, the character did not choose to be aloof by his free will;

rather he cannot cope with others. To strengthen the above idea, the narrator approves “I never had many friends, and I had even fewer as I grew older” (p. 178). The narrator pronounces the detached trait or feeling got its course from the time the disturbance occurred. And the symptoms of detachment became real when interrelationship eventually increase.

This kind of process virtually accompanies the whole life due to the compulsive forces fostered by anxiety. In similar notion, the narrator, though she concedes she wanted to get him back, she recounts that, “I left Isaac’s apartment knowing that we were sleeping with each other not to draw closer but to try and rid ourselves of a desire we both thought we would be better off without” (p. 54). The reason to be closer with her was only to lessen the strife which might happen in their relationship; however he did not accept her emotionally. Horney (1945) in this context notes that, “to conform to the accepted rules of behavior or traditional sets of values is repellent to him. He will conform outwardly in order to avoid friction, but in his own mind he stubbornly rejects all conventional rules and standards” (p. 78). Horney continues to note that, the conscious experience to keep an emotional distance is by the way of strong love (attachment) or hate (conflict) feelings (pp. 82-83). In similar notion, Isaac’s emotionally detached personality is also described by the narrator who failed to find out affection. She said, “Isaac was made of almost nothing, not a ghost but a sketch of a man I was trying hard to fill in” (p. 21). The narrator described Isaac’s emotionless behavior as inhuman or a draft of a man who he affectionate hardly a feeling in interpersonal relation.

Independence in a detached personality is a consequence of emotional isolation. Inconspicuous is a way of avoiding the integral interpersonal relations with others. “Anonymity” is far from hiding a name of someone, it pertains to existence. The major intent of a detached personality type is not getting involved in any matter. Rather they use this style to retouch their whole potentialities. The main feature of detached type is, Horney (1945) “a need for self-sufficiency” (p. 75). The obliviousness of others is a better off situation to the detached type personality. It provides a chance to preoccupy with investigation to the unlimited potentials.

During the three days I lived in that enclave, I learned there was pleasure to be found in anonymity. (p. 213)

Self-sufficiency consciously or unconsciously transcends to a tough restriction of a need. They are not demanding and do not dedicate any time or energy to maintain their relationships. Thus,

the only way to recompense his isolation is by a way of “resourcefulness” (Horney, 1945, p. 75). Isaac’s trend of away from people, engaged him to measure up his life by reading. The narrator recounts that “he had his books dense historical works and biographies along with a smaller collection of romance novels that he kept hidden under his bed. He read obsessively.” (p. 22). Besides, though he was dependent on various matters to Helen, he was totally abhorred his dependency. To ratify his abhorrence of dependency, the character said, “I am dependent on you for everything,” he often said during two months living together. He said it sometimes as a joke, sometimes out of anger.” (p. 21). In connection to this, Horney (1945) has stated that, “self-sufficiency and privacy both serve his most outstanding need, the need for utter independence” (p. 77).

The subsequent extract unravels the anxiety the character has felt when he stayed with his girl friend. He worried about various things that he thought would have happened to her. His fear manifests his total remorse of her interference in his life. Independence, in this respect, has a composite of guilty feeling since the shoulds which dictate the interpersonal relations are not fulfilled. From his astute observation he was disentangled by the devotion he has had to her. The need of independence is indiscriminate and compulsive. With regard to independence, Horney (1945) underscores that, “it manifests itself in a hypersensitivity to everything in any way resembling coercion, influence, obligation, and so on” (p. 78).

I see the men at the other end of the beach and I worry that soon they will start to walk toward us. I worry-when you leave my house, when you come to it-that someone you know will see you. Until very recently, I worried about what you thought when you woke up. I worried about what I would think when you were asleep. I imagine things much worse than I would want to live with. That is why I packed everything, like you told me. (p. 241)

Individuals who have a trend away from people play the game with others so as to avoid conflicts and thereby to maintain independency. However, they do not obey any conventional standards even when they are fitted with their wishes. A wish to be independent has a negative impact in the life of neurotics. Because, Horney (1945) pointed out, “it is aimed at not being influenced, coerces, tied, obligated (p. 77). Likewise, the narrator unconsciously could not dare to respond in the manner he thought like Isaac the revolutionary. This depicts that the superiority which is suppressed inwardly engendered fear of conflicts.

He put a hand on my shoulder. I wanted to give a bold, definitive response – the type that came easily to Isaac - but none came to mind. (p. 141)

He pretended to be disappointed, shaking his head, but it was obvious he didn't mean it. [...]. The morning was brilliant, cloudless, sundrenched, and too bright for normal eyes. I had to keep my head bent toward the ground as Joseph spoke. (p. 140)

On the second extract, “I had to keep my head bent” denotes to helplessness and insecurity which engendered anxiety and fear. Because of this, the narrator pretended to be obedient and respectful for the reasons to sooth the peril might happen to him. His submissive manner is not reserved for his superior feeling or for later an overriding tendencies but he temporarily bent his head to let himself free.

The need to feel superior has an alliance with the detached personality. Superiority unlike to the aggressive type personality aims to excelling so as to promote the need of dependency. Horney (1945) connects superiority with “being particularly strong and resourceful or feeling uniquely significant” (p. 79). In that case, the narrator recounts he was called a bird to denote his ambition to look down others from the sky. This simile expresses his superior feeling floating on the sky to be seen by others.

I finally understood why my father had called me Bird: nothing made me happier than looking down, and that village, that was all I had to do. (pp. 219-220)

Floating on the sky does not pose any competition or struggle. He made himself to show his highness with no effort. In this context, the narrator's superior feeling entails, “abhorring competition struggle, he does not want to excel realistically through consistent effort” (Horney, 1945, p. 80).

The narrator recounted that his parents had blankets for winter and summer; they love blankets to wrap any time. The narrator's blanket is a symbol of wings to flap and used to hide in it. From this point of view, when he tried to hide himself under the blanket, he was trying to build his own world after his family left him somewhere. His detached personality caused him estranged from people. On account of this, Feist & Feist (2009) have described detached neurotics “frequently build a world of their own and refuse to allow anyone to get close to them (p. 173).

They had blankets for winter and summer, and when I was little I'd try to hide under the blanket when they walked. (p. 152)

Even though he buried himself under the blanket building his own world and attempted to ward off any interference, the inevitable interpersonal relation makes him to get into the need for affection. Moreover, his inability of his secure feeling rendered him to create his idealized image to defend his insecure life.

## **Chapter Six: Analyzing the Psychoanalytic Situations of the Characters in “The Texture of Dreams”**

“The Texture of Dreams” is a novel narrated by a first person omniscient narrator who recounts virtually about himself and about some other characters. Therefore, since the narrator is a round character and almost everything is about him, by that the analysis is made only on him.

### **6.1 Psychoanalytic Impact on the Character**

#### **6.1.1 Neurotic Development**

##### **6.1.1.1 Environmental and Cultural Conditions of the Characters**

Environmental conditions determine the confidence and the reliance on individuals come in on various situations and to know who they really are. The narrator’s close attachment to the radio and of course his fond listening to music renders him to spend more time on it. Owing to this, his father’s far-fetched belief on music and on a career of musician altogether considered as disparaging by that the narrator’s curiosity has trammled. Nevertheless, the narrator could not detach all his attention from music and both he and his father are getting into unwavering conflict. Thus, neurosis is generated by a specific cultural condition under which we are living in. Furthermore, Horney (1937) disclosed that, “a neurosis is a psychic disturbance brought about by fears and defenses against the fears, and by attempts to find compromise solutions for conflicting tendencies” (pp. 28-29).

At first, I was told not to spend so much time listening to music. Then the warnings became severe and mixed with threats of spanking. But even that didn’t keep me away from the radio; I was caught red-handed several times. When my dad realized that I had become hopelessly addicted to music, he began locking the bedroom door whenever he left the house. (p. 129)

From this, the narrator stuck to adjust his fears by the attempt at finding another ways to listen the radio. The conflicting views between the narrator and his father have risen a sever tension. Besides, his father’s “warning” and “threatening” could not deter him from the reach to the radio and his curiosity goes up into unlimited ways. Upon this, he has been caught red-handedly many

times and finally the radio was locked in the bedroom. All these domineering thinking are resulted of the father's conviction that he thought his child might grow up to be an "azmari" the one that condemned to a person to a life of poverty. As a result, the psychic disturbance of the narrator was stemmed from the father's conviction to which he adhered to social opinions and his craving for the music. Therefore, feelings and attitudes of the character are molded to an amazingly high degree by the conditions under which he lives in, both cultural and individual, inseparably interwoven into (Horney, 1937, p. 19).

Besides the fears disclosed above, the narrator has experienced a fear engendered from the cultural tales he has been hearing throughout his childhood time. These tales encompass stories of hyena waited outside to kill and ate greedily for isolated child; hostile demons and ogres. Likewise, any life conditions in any culture likely incited fears. These fears can be induced by external dangers such as, Horney (1937) "cultural traditions (traditional fear of demons, of violation of taboos)" (p. 25). However, though these cultural traditions are common to all individuals who are dwelling in a given culture, for neurotics the fear created from cultural traditions impelled to bring for another fear. As a result, the narrators fear of demons and hyena induced from the tales he has been told, altered to the fear of loneliness at night.

At another times, I would be afraid to go out alone into the night, thanks to hair raising tales of untold dangers I have heard throughout my childhood. Tales of hyenas lying in wait to carry off and devour unaccompanied children. Stories of truculent demons and of man-eating ogres... (p. 281)

The basic similarities of neurotics are essentially produced by the difficulties existing in our time and culture (Horney, 1937, p. 34). The conflicting tendencies what the father wanted his son to be and what the son wanted to be are manifestations of hardships prevail in time and culture. In this case, Yosef engaged in dilemma and became suspicious on the things he intended to do. "Heeded his father's wisdom and applied himself ... living up to his parents expectations" verified "excessive dependence on the approval or affection of others (Horney, 1937, p. 35). Nevertheless, he would not proportionate his inner feeling towards his potentials and the expectations of others.

His father, who saw promise in his son, assured him that he could be anything he wanted to be as long as he didn't squander his gifts on something as lowly as music. Yosef was not sure what else he wanted to do, but heeded his father's

wisdom and applied himself, in fits and starts, towards living up to his parents' expectations ... (p. 217)

Living to the expectation of parents is a norm of cultural traditions of the society the character resides in. Though the narrator has his own motives tends to be a musician, his father has disregarded his son's feeling and firmly implanted his feeling to see his expectation. Nevertheless, the narrator became incapable to discern his own feeling from his father's feeling. In other words, the idea "was not sure what else he wanted to do" indicates his blurred feeling of decision on what to do. Therefore, he was alienated and became far away from his feelings, thoughts, wishes and energies. Quite apparently, owing to his father's authoritative propensity, the character's feelings became hazy and rendered him to be disenchanted on his job. Hence, from his unconscious mind, anxiety which pertained to alienated feeling, the character has ascertained that, "There is no denying it; I am not in love with my job ..." (p. 85).

As it has been seen, a repressed hostility creates anxiety and it is a way of allaying the conflicts which might ground another conflicts. The narrator's unease feeling which comes from the repressed feeling of his experiences he has observed from the strikes cause a great deal of ordeal. In consequence, the narrator sequestered himself from the action that he thought nothing good will come out of. Horney (1937) in similar notion has disclosed that, "repressing a hostility means "pretending" that everything is all right and thus refraining from fighting when we ought to fight, or at least when we wish to fight" (p. 64).

Seeing my colleagues confronting the bosses has filled me with unease because it brings back memories of a great insurrection in my country. Insubordinate teachers inciting their colleagues to defy authority somehow remind me of the misguided Ethiopian revolution and the years of terror that followed it. I can't help thinking that a strike is an ill-fated battle, a risky venture that nothing good will come out of. (p. 99)

Even though, the narrator was sick of the laws which suppress the employee in various accounts, he was in disquiet that the strike would be ill-fated combat. Beyond the present situation of the strike which implicate with the narrator's past memories, his helplessness and insecurity engendered an additional anxiety of homelessness. When pondering about to tell to his colleagues why would he stepping aside from the strike, he would say he is in a unique predicament. He contemplated that, "missing a single paycheck would literally mean

homelessness to me” (p. 98). Similar with the ill-fated combat he knew the result of a strike; he thought the strike which is carried out by his colleagues can bring an ill-fated economic crisis. Repression creates an instant comfort. But when the latent experiences are activated by different incidents, various fears and defenses for the fears are provoked. Hence, the fear of opting for the right thing in his life was fashioned by his father when trying to conduce to great achievement. As a result, the fear which repressed at his childhood time made him irresolute in all his actions. Thus, the fear of partaking in a strike brought about to a diverse of conflicts.

Fear and anxiety are reactions of danger. They are generated by the feeling of helplessness and insecurity due to ill-considered parenting. When the hostility towards those who induced the helplessness and insecurity is suppressed, anxiety comes into being. From his past experiences he was unable to trust others and himself because of the fear from emotional isolation. By the virtue of the above concepts, the lessor of the narrator was mean and thereon it gave rise to his anxiety. However, having done all these he could not avenge her ever since she started humiliating him. He evaded from his anxiety by means of shunning from all the causes of anxiety. In this manner, Horney (1937) further suggests that, “it consists in avoiding all situations, thoughts or feelings which might arouse anxiety” (p. 53).

Mrs. Hanson has said mean things to me in the past, but none half as malicious as this. I feel something welling up inside me, egging me on to lash out at her with a torrent of angry words, and I am on the brink of losing it when providence intervenes and makes a verbal payback unnecessary. (p. 89)

With reference to the above excerpt, in line with his detached personality he was often habituating to those evading mechanisms in his life. Hence, Horney (1937) expresses, “The greater the number of things he is unable to do or does not consider doing, although according to his vitality, mental capacities or educational background one would be justified in expecting him to do them” (p. 59). Thus, inhibition evolves from his incapacity of doing things properly. The reason she became mean is the disparity in their cultural life. However, with regard to culture, culture is not a reservoir of neurosis rather it embodies the basic conflicts underlying them. In another words, the belief that hostile impulses provoke anxiety, prompted him to repress his hostility.

The narrator's interest of listening to music was not remained on listening, but it transcends to make his own music in unison with his friends after he pledged to his father to be a doctor, an engineer or a professor. They were performing music seemingly to be like an actual traditional band with models of traditional music instruments. The narrator asserted that, "once the band was assembled, I became its leader" (p. 131). However, he was unfortunate to pursue his passion developed from early days of his childhood. His parents had disregarded their son's deep volition of music and distracted his ways of life. Due to this his hostilities are repressed thereby anxieties are proliferated. In this conception of reality, Horney (1937) added "These consequences of repressing hostility may themselves be sufficient to create anxiety, provided always that the hostility and its potential danger to other interest are sufficiently great" (p. 69). This is to mean, we know what is within us without the awareness of detailed one. In line with this, his desire towards others inclination was heavily trammled.

... A propensity that may have tried hard to preserve but had failed in the face of parental disapproval, the curse of toothless hags and the menace of a pauper's future. (p. 131)

Of the environment situations, parenting is the one and has a crucial role in creating the psychic wellness and disturbance of individuals. The narrator has intensively explicated the indispensability of nurturing by the expressions "curse of toothless hags" "the menace of a pauper's future". The imprecation of an old witch depicts to the parental caring as a hesitation and the threat of the mendicant's prospect implies to unavoidable effects in various perspectives. Thus, in this perception it can be deduced that the unawareness of his parents to their ways of treatment caused him to be uncertain and firmly affected.

### **6.1.1.2 Anxiety and Fear of the Characters**

Anxiety is an emotional response to danger [...] and it is characterized by the quality of diffuseness and uncertainty (Horney, 1939, p. 194). The narrator extrapolated his anxiety from his way to a faraway land and his way to the other side of the globe. His inner feelings harbored insecurity, helplessness and uncertainty which he anticipated to confront with on the other side of the globe. As similar to others, the narrator feels about the essential value of his life and at the same time there are values which he had considered as a major threat. The essential value which represented the structure of his personality is, according to Horney, "his body, his possessions,

his reputation, his convictions, his work, his love relationships,” (Horney, 1939, p. 194). Therefore, his feeling of uncertainty incurred haziness in his feeling to anticipate for better good.

I was on my way to a faraway land on the other side of the globe, and only God knew how it was all going to turn away. (P. 3)

Besides, having all these threats of the feeling of the indispensable values of his life by and large the world he belonged to, he was anxious about his own incapacity and helplessness.

The extract below, depicts to the staggering part which incurred to the narrator’s life in college. The narrator’s detached personality lean on the infallibility for strengthening his independency and thereon to maintain his resourcefulness. These fangs of malnutrition, the abuse of callous professors tempted him to feel inferior and create anxiety. In this case, his safety which rests more or less on the feeling of infallibility is endangered by the wretched situation of his stay in the college especially by the unsympathetic professors. Though they are external factors, they imperiled the narrator’s security. With the regard to this, Horney (1939) opines that, “what is endangered is the individual’s security, inasmuch as his security rests on the functioning of his neurotic trends” (p. 202). Furthermore, all the miserable conditions he was facing are repressed because he was an independent of his faculty. Likewise, (Ibid) consolidated this as: “Repression of hostility helps to render a person defenseless because it makes him lose sight of the danger which he should fight” (p. 203). Hence, defenseless is an inability to identify the perils and by that it imperiled the security of individuals. As a result, his safety tends towards detachment from his emotions.

At the start, I floundered precariously. Then, as I slowly found my bearings, I managed to stay afloat. In the end, I began to swim. And, finally, I prevailed, graduating with flying colors, undeterred by the fangs of malnutrition and the abuse of callous professors. And gratefully, utter wretchedness was not the only relics of my college years. In fact some of the fondest recollections of my life come from that time. (pp. 5-6)

Defenselessness in this context represents to the fear of retaliation for whom he blamed for ruined his life. Hence, defenseless in combination with the fear of retribution remains repressed, (Horney, 1939, p. 203) and it becomes one of the powerful factors accounting for the neurotic's basic feeling of helplessness in a potentially hostile world. Besides, at the beginning though he was floundered precariously and finally graduated satisfactorily, latter on he found out that his

rank he was imagining “would not usher in a life of prosperity” (p. 6). This basic anxiety is repressed for some reasons and manifested by the general restlessness feeling.

The narrator’s basic anxiety brought about to a feeling of restlessness and he becomes a bearing his way to the place he thought a home away from home. Besides, his safety rests on the tranquil economic situation and independency, however he found it beyond his assumption. The narrator disclosed, the payment at the degree level is adequate for food consumption, he added that “but not enough to indulge my long-on-hold yearning for the finer amenities of life” (p. 6). Thus the narrator’s self-sufficiency is endangered by the payment he earned and rendered him anxious.

In short, of all the reason that lured me to the U.S., economy betterment was the one that held the strongest sway. [...]. And my own desire to set my stifled potentials free. (p. 6)

The expectation of what he should do render him endeavoring to be as similar as the standard he imagined in his mind. Graduated in English literature from college and employed as English teacher in English speaking society creates a weight to put his safety on the standards he thinks others expect him to do. Thus, the vital danger is if he is found inarticulate using the language he is expected to teach. In this manner, his bizarre way of speaking English induced him to bear anxiety. Therefore, according to Horney (1939) “any emergence of hostile impulses must provoke anxiety” (pp. 197-198). From this, the narrator’s anxiety is precipitated by the fear of losing his job set forth from his oddly ways of speaking.

Painful as the shame of my failure is, what worries me the most is that talk of my strange gabble would spread like wildfire and reach the ears of my employers. Even now, in the late night quiet, I can almost hear my coworkers whispering: “He’s the new teacher from Africa. Have you heard him talk? I don’t know how he got the job!” (p. 86)

Besides, in his detached trend, as long as he refrain himself from others for the sake of appearing perfect, any accusation, and awful remarks are really precarious. However, some rumors about where he came from, his language fluency for that he is assigned to teach, and their wonder of his Chinaman to get his job. Thus, from the abovementioned points fear which comes from the tenacious repressed hostilities he had experienced at his late times, resulted anxiety. In the same vein, Horney (1937) has mentioned that, “anxiety in general results not so much from a fear of

our impulses as from a fear of our repressed impulses” (p. 76). On account of this, his pride is impelled by the anxiety of inhibition.

From the beginning the narrator was undergone so many apprehensions in his life time. His anxiety which has impaired his unhampered personality does not stop its influence from the time it begins up to a latter life time. In line with this, his restricted life style provokes an estrangement from his emotion and it also in the same manner takes him to a deep painful illusion of Joblessness. Horney (1937) highlighted that, “while the individual anxieties may be stimulated by actual cause, the basic anxiety continues to exist even though there is no particular stimulus in the actual situation” (p. 90). To strengthen the concept, the narrator comes to terms that, “I am in a state of constant flux, as all things in the universe are” (p. 125). This constant flux might be a change of what the anxiety incurs and it continually affects his personality.

But I am a price for my careless life style in the form of occasional panic attacks. There are nights when I lie awake confronted by the fact that I am alone, and that things could go wrong and throw me back into the abyss of joblessness I have just come out of. (pp. 82-83)

After a long strike which seemingly to be momentarily threatening, held in his school by the insubordinate colleagues, he believed his job becomes secure. In this connection, the narrator blindly justified that the, “time of bewilderment, [...], has certainly passed, thank God” (p. 125). However, as long as his contact with people is lasting, the anxiety which is based on human relationship inevitably influences his life. Besides, though he thought the chaos is over, his anxiety created out of the mockery directed to him by the virtue of refrained himself from partaking in the boycott. Thus, the payability for securing his life, costs to retain another anxiety. In similar context, Horney (1937) propounded that, “the basic anxiety underlies all relationships to people” (p. 90).

## **6.1.2 Intrapsychic Conflicts**

### **6.1.2.1 Idealized Self-Image of the Characters**

An idealizing self-image is a process of inflating once own identity, capability and thought out of reality. Besides, it is a shift from the real self to the weak self due to helplessness and insecurity. If it stemmed from the helplessness and insecurity of individuals, it gives us an image what we

are from our irrational imagination according to the compulsive forces of neurotic pride. Considering this into account, Horney (1950) puts self-idealization is “a comprehensive neurotic solution, a solution [...] one that implicitly promises to satisfy all the inner needs that have arisen in an individual at a given time” (p. 23). This indulgence to an inward needs has not underlying on the factual premises. His father’s dominant position on determining the future path stunted the narrator’s real self by creating basic anxiety. On account of the father’s domineering stand which prevailed in the life of narrator, he (the narrator) presumed him a harbinger of his ways. Therefore, the presupposition “put him a path to distinction” leads him to a false perception towards to be one among engineers, doctors and professors.

... put him a path to distinction. He would soon be headed for Addis Ababa to join the best students of the land; to stand among the future engineers, doctors and professors. Set to blaze a trail to the modern way of life, he would carry with him a promise of prestige and prosperity. (p. 132)

Besides, an idealized self-image is a way of creating a new insight of weakness and strength from a mistaken appraisal. Likewise, Schultz & Schultz (2017) explained, “it is based on an illusion; an unattainable ideal of absolute perfection” (p. 145). The presupposition of the narrator, “set to blaze a trail to modern way of life” is evolved from his illusion and unattainable ideal. To make this evident, his real life was “whose earthly aspirations had never ventured beyond service in the house of God” (p. 132). Thus, the narrator makes an overwhelming strive of having an illusory quality and is exposed to the external recognition and affirmation.

Of pertaining to the above points, the narrator reveals his detached emotional feelings. His burden illusory of dreams and distressful expectation of others prompted him to distract his attention from his real ambition. In line with this, he determined to fight with every available resource to succeed his distorted but high standard potential. This is to mean that the decisions are made by his idealized self. Besides, his detached personality which is developed from untoward environment and culture obstructed the ability of determining a decision by himself. Alongside with the conception, inability of self-determination, Horney (1945) added, “a person is then driven instead of being himself a driver” (p. 100).

Having come from the forgotten backwoods of the country, laden with our dreams and the expectations of our poor kinfolk, we were determined to fight tooth and nail to succeed. (P. 5)

Furthermore, the narrator's dependency to his blind necessity to keep himself away from people has continually destabilized the capacity to establish his own paths. He determined to fight tooth and nail to make the expectations of his poor kinfolk real. This expectation is one of the 'shoulds' which circumscribe his attentions towards others. Thus, though he determined to struggle tooth and nail to succeed, his thinking that he brought from his forgotten country; loaded with dreams and the expectation of others ground to slow down his huge part of emotional energy. Owing to the reasons, Horney (1945) has particularized that, "All of these factors make it nearly impossible for him to develop his own goals" (p. 100).

Coupling to detached individuals is so precarious since the interrelation restricts to the feeling of independency. Due to this, on one hand, the narrator's failed superiority resulting from his inner conflicts obsessively rendered him to the pursuit of affection and protection temporarily. On the other hand, his intense feeling of aloofness was unbearable and thereby he forcefully strives for intimacy. The narrator disclosed that when he is haunted by an overwhelming wishful thinking; he became an optimistic dreamer for the love of Helen. His compulsive need allows him, Horney (1945) "to find love in one form or another" (p. 79). Hence, his hidden feeling of greatness and pride rendered him believe he can win without any competition.

I can be a hopeless idealist, a starry-eyed dreamer, when I am possessed by consuming wishful thinking. The thought of a possible romantic involvement with Helen, now that she is available, fills me with an intense thrill. That's why I give Helen the warmest of hugs and an unusually passionate kiss close to her lips ...  
(p. 212)

In the above conception, because of his idealized self, his rational limitations are denied. Now, his superiority has put in a new and his feeling of estrangement is replaced to fulfill his inner wishes. Thus, it can be deduced that, "superiority and detachment has an intrinsic association" (Horney, 1945, p. 79). To deal with the following extract, after he knew that Helen broke up with her boyfriend, his soul is filled with ecstasy. Even though he was elated, he did not dare to pronounce that he loves Helen. However, his attempt to find love in any way can be disclosed by his console to Mark (Helen's x-boyfriend) with a trickery suggestion seeing the havoc as an opportunity. His advice was tending to a mark of his superior feeling over the x-boyfriend of Helen. Therefore, upon the incongruity of his idealized self and real self, the narrator attempts, Horney (1945) "to bridge the gap and whip himself into perfection" (p. 98).

We tend to look at the world from a very different perspective. You live with a woman for years and think you've figured her out and she still catches you a complete surprise. Women can be capricious beyond belief. They are notorious for misreading our good intentions; you know what I mean? (p. 243)

The narrator's alienated self renders him to be far from feeling, thinking, and acting of his own. Emanated from his alienated self, his idealized self-image forced him to deny or condemn the inadequacy of others. In this respect, the narrator denied his isolated state and arrogated women they are unpredictable and undisputed for their misconception about men's goals by pretending he had been in affair.

Though an idealized self-image has broader conceptions, it pinpointed at a specific or static quality since it is formed by imagination. In this respect, Horney (1945) elaborates that, "it is not a goal toward whose attainment he strives but a fixed idea which he worships" (p. 98). With reference to this, the narrator though he pretended to believe that a thorn of remarks blown his illusion and false confidence, still concedes that his English had reached a new height. His imagination renders him to idolize in a permanent idea which prevails his feeling that incur his basic anxiety.

Yes, it was the thorn in her remark that had punctured the soaring, swelling bubble of my illusion. By coldly pointing out that I had an African accent as soon as I had uttered a few words, she had dealt a blow to my conviction in my mastery of the sound of English. [...]. It upset the false confidence I had in my command of the language, which had reached a new height after I had been hired as an English teacher. (p. 60)

From the above excerpt, the narrator has given an intention to ignore his limitation and advocating for his pseudo-imagination of his idealized self considering what he worships on the certitude of his mastery of the sound of English. This is to mean that the real self is replaced by the idealized self. With regard to this, Horney (1950) gives an emphasis that an idealized self, "is trying to actualize this pseudo-self instead of our given human potentials; of a destructive warfare between the two selves; of allaying this warfare the best," (p. 376). Hence, from the basic conflicts of an idealized self-image is configured and elevated to a higher rate and the real self has stepped aside to the position of ideal self.

### 6.1.2.2 Neurotic Claims and Pride of the Characters

Neurotic needs are emanated from the individual's inward conflicts to create a strong idealized self-image. Neurotics' claim of respect comes from their own inner conflicts, inhibitions, fears and a need to get solutions. Owing to their claim, they believe they should get a special attention, consideration and respect. Similarly, in this perspective, Horney suggests that, "the patient feels entitled to everything that is important to him- to the fulfillment of all his particular neurotic needs" (Horney, 1950, p. 42). The narrator's statement, "what reasons have cooked my goose?" indicates that he had done nothing wrong however he claimed there are people who trampled his success. Thus, he felt that his wish is defeated by unknown reason, he reversed to claim. Even though, his feeling of uncertainty leads him towards a fear of expelling from his job, he claimed it was unjust.

Well, that is it for me! My students, for God knows what reasons, have cooked my goose. Yes, my hour has finally come. I will be summoned to an office where, like the ones who have fallen before me, I will be told to pack up and leave. (p. 94)

Moreover, even though his repressed fear and anxiety to the danger he anticipated induced a feeling of discharging from his job, he claimed his students are liable for his dismissal. In the same page he said he suppressed his fury with effort. The reason for this is, the laughing and giggling of his students hurtled his pride. To explain further, Horney (1950) notes that a neurotic, "with all his strenuous efforts toward perfection and with all his belief in perfection attained, the neurotic does not gain what he most desperately needs: self-confidence and self-respect (p. 86). The narrator was unwelcomed to do an indispensable thing in his life at his childhood time; thereby he lacked his self-confidence to do by his own. Albeit, the fame he may acquire renders him arrogant, it does not bring him an inner security. Furthermore, being he is raised in unfavorable environment, his self becomes divided and it engendered self-alienation. Therefore, as comprehensive neurotic solution his idealized self has, according to Horney (1950) "attempted to remedy the damage done by lifting himself in his mind above the crude reality of himself and others (p. 87). In line with the above quotation, the narrator has tried to rectify the detriments generated from his past experiences when he was in care of his parents and the outer happening he confronted with. Hence, to heal his pain of the repressed anxiety he engaged into fixing his self-confidence by boosting the image into ideal so as to revive his pride.

### 6.1.2.3 Self Hatred of the Characters

The ideal self and the real self are often engaged in a consistent strife so as to realize their existence in the neurotic's psychic. This implies that, though the narrator was circumscribed to see his real self from a distorted view, his idealized self image also repudiated the reality of the conflicts. From this context, Horney (1950) explicates that, "briefly, when an individual shifts his center of gravity to his idealized self, he not only exalts himself but also is bound to look at his actual self all that he is at a given time, body, mind, healthy and neurotic from a wrong perspective" (p. 110). Thus, from this, the individual with his continual interference towards the flight of glory renders him to hate himself. As an English teacher, the narrator's neurotic pride towards his fluency of the language is continually warded off by the humiliation befell to him and this rendered to hate himself.

I have been lying in bed for a while, wide-awake, because the memory of my shame won't let me sleep. My eyes are open, and my head is filled with the bitter thought of my spectacular failure: my bungled attempt this morning to converse with my colleagues. (p. 59)

The extract on the above reveals that the narrator's inaccurate ways of conversing maintained by his idealized self posed the feeling of inferiority and insecurity of his actual self. In other words, the feeling of uncertainty of the actual self which is obscured by idealized self fouled his conversation up with his colleagues. Besides, "the actual self becomes the victim of the proud idealized self" (Horney, 1950, p. 112). That's why the narrator could not sleep well by the memory of his shame, and traumatized by his huge failure. By way of the existence of the pride system, the entity of these conflicts remains with the life of the neurotics. Besides, self-hate can be presented by self-reproach and it is caused by the sum total existence of unconscious pretense, pretense of love, of fairness, of interest, of knowledge, of modesty (Horney, 1950, p. 125). The pretence of modesty, hence, incurred a foul-up talk with his colleagues and by that it shattered his pride.

Similar with the conception on the above, the narrator, owing to his ineffectual self-confidence results from a blurred self, could not discern his idealized self from his real self. Thus, he tends stringently to recover his failure and he forfeited comfort and strenuous effort to grasp the native accent to verify the woman who vilified his African accent is wrong. The narrator unconsciously

has implemented the self deceptive measures to prove the woman is wrong. Thus, the narrator is, according to Horney (1950) “experiencing himself only as reacting being” (pp. 122-123).

By disparaging my African accent, the woman had roused a beast that placed itself between my thought and speech. And I sacrificed ease and clarity for a bad imitation of native accent in an attempt to prove her wrong. (p. 60)

Besides, his scarifies illustrates to the tyranny of shoulds which dictates his self by the idealized self. Shoulds are destructive in their very nature hereby impelled to the neurotics to do compulsively and obstructed from inner freedom. Thus, the narrator as a reacting being was obliged to hear his partial feeling of proving himself. With regard to this, Horney (1950) elaborated that, “even if he manages to mold himself into a behavioristic perfection, he can do so only at the expense of his spontaneity and the authenticity of his feelings and beliefs (p.118).

In most neurotics the results of self-hate can be recognized in the forms of guilty feeling, inferior, cramped, tormented etc., but they do not realize that they themselves are brought into painful feeling and self-appraisal. The narrator is in a state to clash his interest with the others who are involved in the strike. To put Horney’s idea for the second reason lies in the fact that, “every core of our being, our real self with its capacity for growth, is fighting for its life” (Horney, 1950, p. 113). From this, the narrator is immersed in the central inner conflict which is among the pride system and the real self. The pride system which is a combination of self hate and neurotic pride caused him to “feel rotten” and on the other hand he asserted “he has no choice”.

I sit in the lounge munching on a bagel, looking at the picketers through the window as they walk in circles shouting slogans and yelling insults at their foes, and I feel rotten. “I have no choice,” I keep telling myself again and again. “Better to suffer the pangs of guilt with a roof over my head. (p. 100)

In this regard, the narrator’s self-hate is also expressed by self contempt. From the above extract the narrator feels rotten because he sits in the lounge masticating, while he saw the strikers shouting, yelling at their rivals. Seeing the events that he is eating contrasting with the others who are in strike, let him induce to feel that he is in the twinge of guilt. Besides, he believed he had no choice lest to endanger his job and by that to degrade his confidence. However, beyond guilty feeling, he feels self-contempt by the deeds he has done and when he began sensing the

feeling of shame not partaking in the strike. To strengthen the idea, Horney (1950) identifies the primary effect of self-contempt is expressed when, “the neurotic person engages on comparing himself with others, he deemed others are better than him in all wise” (p. 134).

Besides, self hate in its whole essentials is a process of unconscious (Horney, 1950, p. 116). This is to mean that there is a continuous need of not being aware of its impact; owing to this the vast of the process become externalized. From this, active externalization directs self hate outward anti life, fate, institutions and people. Thus, the narrator externalizes his self hate against life that unconsciously provokes to remain isolated and his inability to take a courageous measure to be one from the insubordinates. Besides, he told to himself unconsciously “I have no choice” again and again.

The central neurotic conflict is held among the neurotic and healthy or among constructive and destructive impulses. In this sense, the neurotic’s conflict takes place among the real self and the pride system. In this context, the narrator infatuate just as he saw her being an attractive and genius. However, when she told him there is someone who she is in love with, he hoped and reserved her love and accepted her appeal to continue the platonic bond they had. On account of this, the pursuit of superseding the dependency from a state of isolation to getting into affection with Helen represents his superior feeling. Hence, on one hand, right after he heard she loves Mark, his pride began to manifest its existence and painted an irrational image to proceed forward. On the other hand his real self accepted her appeal to be at the same bond. At the same notion, Horney (1950) explicated that, “the pride system totter and the person becomes closer to himself; as he starts to feel his own feelings, to know his wishes, to win his freedom of choice, to make his own decisions and assume responsibility for them, the opposing forces get lined up (p. 112). In this regard, though the statement above seems contrasting, in other ways the pride system impelled the narrator to disconnect from his feelings, wishes, and choices. Hence, her request is complied inattentively because the narrator is forced to focus all that relinquishing the reality which he pronounced “the chill of rejection”.

I can’t say I’m not disappointed. I am. Terribly. The dream that had thrived on fantasy and blossomed overnight has quickly shriveled up in the chill of rejection. And I know that I have no choice but to acquiesce to her appeal for understanding and for a continuation of our platonic bond by abandoning my hopes of winning her heart. (p. 214)

Neurotics act they are living in the world full of impossibilities. This is evolved from their dimmed real self which stimulate to admit they have no choice. The narrator had no choice except withdrew himself from the strike held in his school and he had no choice except complied her suggestion whatever it debarred his hopes of triumphing her. To believe he had no choice come out from the conflict between real self and pride system.

In the following extract, looking his colleagues involved in the upheaval, the narrator was tempted into changing his conviction for withstanding to involve in the strike. Even though he hesitated at veering his course suddenly by the menacing glare of the strikers, his inward feeling which is not congenial with his real self deterred him partaking. The anxiety repressed at the time he experienced bloodshed on the protesters at his homeland, it unconsciously obstructed him to play up in the strike. Thus, the pride system drove him to be one from the insubordinate; conversely his suppressed fear enforced him to save his job. In line with this, Horney (1950) mentioned that, “There are two reasons for the conflict between the pride system and the real self having a much greater power to split us apart than other conflicts. The first lies, in the difference between partial and total involvement,” (p. 113).

When I see the bloodshot eyes of the most belligerent protesters, I am tempted to reverse course. My true intention, however, is no mystery to them. [...] “You come to work while your fellow teachers are on a strike, huh?” he glares at me, and I can’t find my tongue to answer him. (p. 97)

The pride system as a whole is a combination of self hate and pride. From this, the narrator thought that he was susceptible to his bosses wishes dispelling him from his job and thereon he despises his self confidence for the fear of expelling. His cracked self renders him to be suspicious on partaking in the protest and to maintain his position of defying. Therefore, in such an event the forgoing concepts asserted the availability of the conflict among the pride system and real self. Then the real self stepped aside and become latent as pride mounted to supremacy. However, it still is likely powerful and under suitable circumstances it may gain its full effectiveness (Horney, 1950, p. 112). In more specific terms, self hate creates a noticeable crack in the personality that began with the formation of self-idealization.

#### **6.1.2.4 Externalization in the Characters**

Externalization is a process of making the internal process hampered by external factors and attributed liable for the difficulties within the self. This process is a defensive measure to restore the idealized image by hampering the actual personality. As points of externalization has been particularized on the previous chapters, Horney asserted that individuals can make a hiding place from their idealized selves; however when the incongruity of the two antagonizing forces reach at its peak and they become unendurable, lean on nowhere within their selves. Thus, at this situation the person utterly deserted from himself and distinguishes all as if it rests outside. In a sense, the narrator tends to hurl his flaws to others to sustain his idealized image. From the above context, the narrator's submissive attribute of his idealized self which was caused due to his helplessness and insecurity feeling render him to be a tyrant. This tyranny or callous feelings are caused by the dictates of the shoulds to uphold the regularity of his idealized image. The narrator's oppressive tendency in his teaching such as "cutting them short if they don't", "yelling" are brought from the incongruence between the actual self and the idealized self. The students feel cowering; thereon his unfair treatment posed penitence for his harshness. Thus, he externalized his harsh way of teaching to those authorities who prescribed breathless interrogation. Besides, his self hate is externalized against his feeling of exhaustion.

I torture my students and myself with a flurry of breathless interrogation in the manner prescribed by the authorities, hearing them out if they get it, or cutting them short if they don't. At times, utter exhaustion makes me cranky and I find it impossible to pretend to be patient. I yell at elderly students and feel the pangs of remorse when I see them cowering. (p. 84)

Worth mentioning in this regard, individuals engage in fighting with their conflicts and a great deal of suffering befell to them. This suffering is emanated from the insight of thriving inconsistencies among potentialities and factual achievement. It shows the desperate situation neurotics unleashed their life to the prescription of others and their emotions. Thus, in a sense, "suffering is a relinquishment of self" (Horney, 1937, p. 280). Considering the concepts, the narrator expresses that "he tortures himself" to attain certain goals he obligated to achieve. Besides, he tortured himself and his students to actualize his idealized self by relinquishing his real self.

Being a resignation type of personality, the narrator strives to gain independency, superior, resourceful, and self-sufficiency to achieve the realization of his idealized self. In this sense, he believes “he cannot shake his belief” is to mean that he did not want engaging in any conflict to sustain his potential settlement. Thus, his stringent belief in avoiding conflicts which has been presented by his idealized image against his real self is externalized to misfortune and his fate.

No doubt the potential benefits could make my life a lot better, but how can I shake my belief that rising up against authority is a harbinger of misfortune? (p. 99)

The narrator on the succeeding extract has tried to defend himself, externalizing by a way of closing down his real self so as to assert the existence of his idealized self. When the boyfriend of Helen sarcastically suggested “you teach English”, the narrator tried to defend his capability of teaching English by explicating the toughness of his job. In this instance, to defend in such externalization is not functional. In this regard, instead of externalizing, “self-trickery is a realization of reason to defend one’s understood collapse and limitation” (Horney, 1945, p. 135). In view of this, as long as he knew the awkward of his English fluency, he tried to defend his recognizable limitations. Furthermore, the feeling of derision which seemed to him directed to his speaking ability; nevertheless he defended by explicating the dissimilar issues to the irony he considered as he was degraded.

“Helen tells me you teach English.” “Uh huh!” I confirm a shade defensively. It seems to me there is a trace of sarcasm in his voice. Then I glance at Helen, and I feel the need to say something by way of softening my tone. “It is a tough job and hard to get a fulltime position teaching ESL,” (p. 140)

Indeed the narrator found that sarcasm is the other way of despising. He began immediately by cleaning his throat to confirm his shade defensively. This defense helped him to come into clear relief from the spare of despondency directed towards him. Horney (1945) stated that, “It is painful enough to be despised by others, but there is always hope of being able to change their attitude, or a prospect of paying them back in kind, or a mental reservation that they are unfair” (p. 119). From this, the narrator hoped of being able to change Mark’s attitude about him by disclosing the difficulty to obtain a permanent situation to teach English. He externalized the cracked self provoked from the disparaging tone of the comments, to his misfortune to get a fulltime of teaching.

Moreover, the narrator recounted about the torment that tempted him into his rules of frugality bring forth after his long afternoon of work. Thereby, he blamed for the Audio-Lingual Teaching Method in that it renders him to be incapable of thinking and it wastes energy. In this manner, he shifts the accountability of the ordeal that tests his principles of parsimony to Audio-Lingual Teaching Method. With regard to projection, it is a means of displacing a blame and liability to someone else for subjectively rejected trends or qualities,” (Horney, 1945, p. 116). Thus, the narrator shifts the blame the method of teaching for his rule of thrift. In a nutshell, he is externalized his torment of economy is caused by the teaching method which numbs the brain and saps the energy.

The moments of ordeal that test my principles of parsimony occur mostly in the evening, on my way home after a long afternoon of work. You see, the so-called Audio-Lingual Teaching Method, I have found out, is nothing but a stupefying drudgery that numbs the brain and saps the energy. (p. 83)

### **6.1.3 Neurotic Solutions/ Neurotic Character Structure**

#### **6.1.3.1 Detached Character Structure of the Characters**

Environment has a decisive factor to shape individual’s personality inasmuch as it holds a wide range of adverse situations in it. Along with the environmental adversities, a child feels isolated and helpless in a potentially hostile world due to the basic anxiety developed in his life. At his first contact, when the narrator was taken to a nursery, he was terribly frightened and asserted that his freedom has been confiscated. Besides, his apprehension has been exacerbated by the whip that the priest (teacher) has. Thus as a child the narrator may presume he has been taken to a potentially hostile world at his first experience in his environment. In light of these points, a child feels a sense of affectation is lurking in his environment. Similarly, Horney (1945) explicates that, “his feeling that the parents’ love, their Christian charity, honesty, generosity, and so on may be only pretense (p. 41).

“Excited? I was frightened and in tears.” “Why?” “Because, I knew that meant the end of my freedom. No more fooling around all day long. And I am sure I had heard about the priest’s whip from the kids who had already been his students. (p. 118)

Hence, the narrator as a perplexed child had tried to keep going his own ways to cope with this threatening world. To prevent himself from lashing, he formulated his own tactics to meet the particular forces result from his environment. Moreover, a child vexed of disturbing conditions gropes for his lasting ways to ward off his suffering. In this account, Horney (1945) pointed out, “In doing so, he develops not only ad hoc strategies but lasting character trends which become part of his personality. I have called these “neurotic trends” (p. 42). From this, the narrator repressed the hostilities befall in his life to earn affection and he develops a detached type of personality.

The detached type of personality the narrator has developed is widely connected with the relationship he has with others. Human relationship has an indispensable effect to shape personality. These relationships, Horney (1945) “are bound to mold the qualities we develop, the goals we set for ourselves, the values we believe in. All these, in turn, react upon our relations with others and so are inextricably interwoven” (pp. 46-47). At first, when he had been employed, his English was strange and it caused him anxiety. Upon this, he was not daring to converse with his colleagues and became estranged. “I am still not partaking” (p. 101) statement states the goal he situated for himself lest teasing of his colleagues.

I have already been two years on my job, but I am still as taciturn I have ever been. Two years of hard work improving my English enough to allow me to engage in casual conversation, and yet, I am still not partaking in the noisy chitchats of my colleagues. (p. 101)

From the above extract, estrangement depicts to an emotionally unstable state and having difficulty coping with personal relationships. Besides, “I am still as taciturn I have ever been” touches the traces of his childhood fear of relationship and anxiety in doing so. All the narrator’s needs and tendency which he has obtained are forced him to not getting involved in any matter. Thus the narrator’s salient need is “a need for self-sufficiency” (Horney, 1945, p. 75). Accordingly, “two years of hard work improving my English enough ...” implicated to the principal endeavor of self-sufficiency to thrive his sense of self-efficacy. This is a way of living by compensating his feeling of isolation.

The detached personality of the narrator has a trend of avoiding frictions to accord seemingly to be inclined with tradition. Setting a tactic of “what to say” and “how to say” is a way of nixing

the criticism and rejection forwarded from others. In other word, Horney (1945) has called it, “ivory tower” (79) which is a means to evade from the intricacies and to ascertain his superiority.

I have learned to walk the treacherous line between what to say and how to say it. But even that, it turns out, is not enough to dispel my dread of stumbling into the verbal morass of my first days at work. (p. 102)

The narrator’s demanding attempt to resuscitate his self-confidence made him vulnerable and endangered to repeated mistakes. However, his pursuit to recover his superior feeling has not lasted out. In this manner, to compensate his feeling of isolation he is infatuated with Helen when they met in a college. To strengthen the above issues, Horney (1945) has put, “When the detached person’s feeling of superiority is temporarily shattered, whether by a concrete failure or an increase of inner conflicts, he will be unable to stand solitude and may reach out frantically for affection and protection” (p. 79). Nevertheless, the pivot of his reaction to turn on the need for affection to depend on is his attribute of independency. Though, he determined to have a companion disregarding his attribute of superiority, inwardly he considered perfidy.

In spite of his emotional distance from others, now he comes towards looking for a companion due to his momentarily shuttered inclination towards superiority. Even though, he stringently believes the principle, “live alone and like it” (Horney, 1945, p. 80), and a companion who is entirely proper with his own uniqueness may “mitigate the risk” (p. 78), now all he wants at first is help to find love in one form or another (p. 79). “He has been up to” has indicated an inward feeling of affection towards Helen. Yosef, the narrator was captivated by the remarkable look and smart thinking of Helen from the start they met. He misread her platonic relation as she had a special interest in him. However, when she named her boyfriend she is living with, Yosef could not believe his ears and his active cells become numbed. Once he knew she has a boyfriend, he reverted to his detached type of personality.

I hesitate, thinking that he might somehow be on to me. I want to decline so as to avoid a confrontation. But then I realize there was no way he could possibly know what I have been up to. (p. 241)

The narrator as a resigned person, his need for superiority rests on abhorring competition, and struggle. He does not involve in any kind of strife or does not want to get into obvious trial to create an affair as soon as Helen broke up with her boyfriend. Conversely to his ill-attempt, the

reason of being captivated by Helen was beyond dependency. His infatuation with her underlies beyond endearing himself to her. That is, “she hears to me out when I struggled to lift myself out of a verbal rut. The way she skillfully extracts the point I am trying to make from my faltering, convoluted sentences,” (p. 116). In this statement, he has seen his relation on the basis far from dependency. With the regard to the detached person’s dependency, Horney (1945) disclosed that, “any desire, interest, or enjoyment that might make the detached person dependent upon others is viewed as treachery from within” (p. 84).

Neurosis is created by the process of conflict which causes fear and a defense against the fear. This engendered a perpetual fear and defense against the fear. Along with his anxiety of faltered diction, the narrator’s defying partaking in the strike with his colleagues brings about anxiety of humiliation come by others. His inward feeling towards moving away from people deterred him to be on a strike unconsciously. On one hand, the narrator’s innermost fear of dispelling from his job caused him to refrain from partaking on the strike. On the other hand, the intensity of the anxiety caused by the repressed hostility makes the narrator to feel detached from his own emotion and others. In similar pattern, Horney (1945) mentioned that, “detachment is an intrinsic part of the basic conflict, but it is also a protection against it” (p. 94).

And in the end, the fear of being laughed at has me isolated. To take matters worse, the unpardonable mistake I have made by refusing to join the strike has added the stigma of a pariah to my reputation for being glum. (p. 102)

Detached individuals are astute observers about the stance of others and themselves in their surroundings. The narrator noticed that he was isolated though had made an unforgivable mistake of abstaining himself from strike. This in turn caused to incur a persistent conflict thereon fear and anxiety become lasting. Furthermore, being he is isolated from his feeling and emotionally detached from others, his personality is compulsively shaped to be aloof. Similar with this notion, Feist & Feist (2009) have described detached neurotics “frequently build a world of their own and refuse to allow anyone to get close to them (p. 173).

# Chapter Seven: Summary and Conclusion

## 7.1 Summary

In the three novels of the study, *How to Read the Air*, *All our Names* and *The Texture of Dreams*, the environment of the characters where they were grown up trammelled their real self thereby they developed a feeling of helplessness and insecurity which engendered anxiety and fear. In the first novel *How to Read the Air*, the major three characters Jonas, Angela and Yosef had undergone gloomy experiences in their childhood times which perpetuated in their later life due to basic anxiety. In this case, for instance, Jonas developed a trend to be inconspicuous to defend the anxiety induced by his feeling of helplessness and insecurity. Along with protective ways to tackle his feeling of insecurity, he constituted a sense of dependency towards others.

The character Yosef has had life of hardship. As a country boy he educed a feeling of abandonment by the bad parenting he had got and at his young age he developed a sense of inferiority which engendered a fear. In addition, being helpless because of unwelcoming trait of his parents, his inhibition provoked his basic anxiety. Angela, in this context, had a fear of her mother's death when she was young and this incurred a feeling of insecurity which accompanied her through entire life.

Environmental and cultural conditions, in many cases determine the psychic conditions of individuals. In this respect, psychic conflicts emanate because of the disturbing relationship of individuals. In the second novel *All our Names* various environmental and cultural hostilities have influenced the life of the characters. The narrator in the title of *Isaac* has had restraints from finding his ways and became restless to sooth his conflicts. These restrictions were directed by his parents hereon rendered him to be detached from his feelings, wishes and actions. Besides, culture embodied all the fabrics of the society indiscernible by others thereby it caused an adverse effect on the characters who thought to merge in love and it engendered basic anxiety. In similar vein, the first person narrator in the novel *The Texture of Dreams* grappled with the preclusion to achieve his strong passion of music. Helplessness, in this respect, is engendered by the impact of environmental and cultural conditions thereon his self-confidence degenerated into feebleness and rendered him to depend on isolation from himself and others.

The ubiquity of anxiety and fear results not from a vacuum; it stems from the helpless and powerless status of a child due to environmental and cultural conditions in which she/ he is living in. Moreover, when the hostility engendered from the feeling of helplessness and insecurity is repressed, it constituted basic anxiety and fear. It should be noted, the basic anxiety is a source of all the misery in the life of the characters mentioned in the three novels. The character Jonas in the novel *How to Read the Air* repressed his hostility towards his parents and classmates; Angela suppressed her anxiety from the experiences of the fear of death of her mother and abandonment of her father; Yosef repressed the yelling and a fear of abandonment of his father and his family.

In similar vein, the characters in the novel *All our Names* had experienced anxiety which is stemmed from the conditions where they grew up in. From this, the narrator Isaac repressed his feeling of preclusion from doing by his own and feeling of being an outsider; Helen concealed her fear of imperil to her boy friend and herself. In similar manner, the narrator Yosef in the novel *The Texture of Dreams* repressed the hostilities his father debarred the desire for making music and weigh him down his expectation. For this reason, these repressed fears rendered him to be defenseless in the situation that he should have fought for his life. Thus, all the enmity encountered him at his home, in the college, at his job in America, and the incapacity to speak English fluently are repressed.

Equally important to the neurotic solutions and needs, intrapsychic conflicts are indeed an extension of the repressions. Intrapsychic conflicts are ways of obviating conflicts unrealistically and befogging the real self to outshine the idealized self image. Moreover, they embraced as indispensable part of neurotic trends to actualize the idealized self through blurring the real self. Real self, however, is a justified application of self-confidence and actual pride. As such, idealized self replaces the actual self-confidence and the real pride of the neurotics. In such manner, the neurotic trends are the products of the intrapsychic conflicts which aim to ascertain the idealized self image by weakening the real self. Owing to the concepts, the characters in the novel *How to Read the Air* are living in lasting conflicts with themselves and others. The characters Jonas and Angela are living desperately in a manner they unleash on their life to hostility. The basis of their relation was to win one over the other upon their trends. For instance, Angela's need to excel, to overpower, and to dominate Jonas are manifestation of her neurotic solutions of her conflicts, conversely, Jonas' need of self-accusation, blind need for affection,

and the need of subordinating himself are ways of soothing his tensions. They are idealizing their self image far from the reality who they really are.

Furthermore, the characters Yosef and Mariam have joined harboring their inner conflicts which educated from their past experiences. Yosef aggressively craved for exercising his power and despising Mariam to maintain his idealized image so as to alleviate his anxiety. Mariam's detached personality induced her to be independent by the fear of living with Yosef. In other words, Yosef's aggressive trend was emanated from his fear of abandonment, apprehensive manner he acquired, his exposed limitations posed by his parents. Though, being vilified by his father-in-law Yosef obstinately married Mariam by his ostensible trait he developed to manipulate when the time comes. The façade union of Mariam and Yosef in a sense is an unconscious pretention; however the exceeding neurotic pride urges her dislodge from her feeling towards her husband. In the novel *All our Names* the characters' idealized self image comes from arrogating the qualities of others to themselves. With regard to idealized self image, pretension is the core of neurosis to blur their own feeling and supplant their feeling from their imagination. In this situation, the Ethiopian Isaac wanted to be a celebrated writer and the Ugandan Isaac wanted to be a formidable revolutionary. Thus, from this, idealized self image stems from self-glorification to calm the basic anxiety.

The other comprehensive neurotic solution, a feeling of entitlement for a special attention, consideration and respect on the part of others is neurotic claim and pride. In the novel *How to Read the Air* the characters Jonas and Angela felt that they are entitled to get a special attention while they were having a trip. Since Jonas' feeling is filled with a pride that blacks and whites have equal right to have a vacation thereby he failed to see any white, then he claimed it was unfair. Thus, the neurotics claim and pride for respect is not fulfilled thereby they became distrustful to everyone and the whole world. In this connection, the character Yosef was abused by his friend and he distrusted the Sudanese, Muslims, or Africans. Besides, the neurotics claim to engross themselves uphold their illusions to themselves and shift the responsibility outside. Angela has held a strong conviction that a tragic life is not a fate for blacks, but it is also of whites. In similar vein, Yosef was disenchanted because no one thanked him for everything. He felt that he is entitled to obtain everything important to fulfill his neurotic shoulds. However, by

the virtue of his failed claim, and of course his inability “how to say in which direction”, he felt everyone is unfair.

The reality of the images and the claims ingrained in the neurotic’s imagination are contradictory. Owing to this, the characters in the novel *All our Names*, preoccupied with the images they are not entitled to live together. A sense of an idealized image creates a power to solve all the limitations of life thereby lead to a sense of pride. Isaac, Helen and the professor have had a sense of pride and imagined their capabilities are unlimited. However, their psychic inward feeling transmuted their needs to claims thereby they think it is unfair or irrational. From this, they claim “the world has to serve them”. It can be deduced, all the neurotic claims are grown up from the inhibition, fear, and conflict that all the solutions should be satisfied or respected. In the novel *The Texture of Dreams* the character’s claim unraveled his effort towards perfection, independent, self-sufficiency, however, does not achieve the needs of self-confidence and self-respect. Upon this, the real self is supplanted by idealized self and attempts to remedy the damage done by lifting himself in his mind above the crude reality of himself and others.

Since humans fight is to win over the other and one reacts against the other, hereby similarly self-hate is a neurotic solution that is created in the battle of real self and idealized self. Considering the points, self-hate comes into being when the idealized self becomes the victim of the actual self. It is actualized when the neurotic pride and should trammled by the conscious part of the real self. The characters in the novel *How to Read the Air*, being immigrants and having disquieting relationships, they hate themselves for various reasons. In this reality, Mariam’s insistent demands into the fantasy of glory hindered by the reality of her life when rejoined with her spouse. In other word, the tyranny of shoulds determines the availability of self-hate. This is to mean that, when the applicability of shoulds failed, the vehemence of self-hate unleashed. Furthermore, in all the characters’ trait indecisiveness, ineffectualness and inertia are common by the reason of self-hate which engendered from incongruence of real self and idealized self.

It should be noted also, the sociability of humans more or less have a trend of entanglement, which is to perceive the reality, to cope with the difficulties, and to ascertain who they are. Thus, intricate relationship is inevitable in various circumstances. Considering the above facts, in the novel *All our Names*, the characters had confronted various constraints, impairments and

unfavorable situations. When the idealized self emerges, the self-hate poses a visible fissure in the personality of the characters. These characters faced conflicts with the pride and conflicts with the whole pride system and the real self. From this, the feeling of guilty, inferior, cramped, tormented etc., resulted from self hate and encountered in the life of the characters. In similar vein, in the novel *The Texture of Dreams*, the character budes his attention to his idealized self to visualize his actual self that he has at a time given, his body, and mind, healthy from an erroneous perspective. Besides, owing to his lack of self-confidence, the narrator's feelings, thoughts and actions had been blurred by his inability to discern his idealized self from real self.

As a part of neurotic conflicts, externalization is a way of experiencing the inward process as if it transpires outside the self and ascribe the outward responsible for the troubles. In this context, in the literary text *How to Read the Air*, the literary characters have a trend of turning their self-hate to external, against life, fate, institution and people. This is to rationalize a sense of defending their obvious damage and weakness. The main reason of externalizing their limitations to the outward is their incapacity of the forbearance. The conflicts in this manner can no longer fall back to themselves. Besides, in the novel *All our Names*, the characters externalized their awkward situations of the real self to defeat the idealized self. These characters abandoned the boundary of their real self. Hence, their feeling where they belong to is distorted and ascribed the liability to the outward for the haziness of their awareness. In the novel *The Texture of Dreams*, the character pretend to act differently from what he had been acting clashes with his real acts and thereby he attributed the responsibility to others. To get a solution, in other ways, the narrator has tried to change others attitude towards his difficulty when he failed to externalize.

Neurotic character structures are ways of coping with mechanisms to alleviate the anxiety engendered from the untoward situations. These neurotic solutions are complaint type, aggressive type and detached type in which the neurotics become dependent on. Considering the points, the characters in the novel *How to Read the Air* have encountered various types of dependency from those types of neurotic trends. From this, Jonas the narrator character has a complaint type of personality upon his dependency to search for affection compulsively and indiscriminately. He could not look into his inner capacity; rather he admired others are better than him and became unobtrusive. Moreover, Angela and Yosef have an aggressive type of personality. They depend on domineering others to magnify their power and to be conspicuous.

In this novel, these characters are endeavoring ceaselessly to engage into overshadowing to their companion for a long time. In keeping with this, their tireless conflicts which urge them to outshine than others is a repercussion of apprehensive situations. Mariam, on the other hand, has a detached type of personality estranged from herself and others. Besides, she was excited to study English which helps to conduce her self-sufficiency. She unconsciously preferred to be alone and independent to secure herself from engaging in conflicts. Thus, independency, in this respect, is a grand attribute which renders her not to get into compromise on strife in the relationships.

In the same vein, the literary characters in the novel *All our Names* have different types of neurotic character structure. With regard to the narrator an Ethiopian Isaac has a trend of detached personality to be independent owing to his divided self. He was alienated and thus he was far from his feeling, thoughts and actions. Self-sufficiency was his common attribute to assure his sense of supremacy. On the other hand, Helen has a complaint character structure to cope with her conflicts. Her trend towards others rendered her to act submissively to alley her anxiety and subordinate herself so as to be unnoticeable. The character Isaac who is Ugandan has an aggressive type of personality to dominate others for the sake of his success. He strived to make himself the center of gravity by manipulating others. He saw others down ward to assert his greatness. In the novel *The Texture of Dreams* the narrator as a first person narrator has a solution tend to assuage his conflicts by assignation from others in his interpersonal relationships. The narrator's father has impeded Yosef to ascertain his needs and talents and bring forth to engage into a life of haziness. For his independency and his feeling of supremacy he strived to be in a state of self-sufficiency.

Looking at the novels within the perspective of psychoanalysis gives room to analyze the literary characters' overall situation in connection with the environmental and cultural factors. These factors are determinants to the healthy or neurotic psychic growth of individuals. Unfavorable environmental conditions induce a feeling of helplessness and insecurity thereby the repressed hostilities engendered anxiety and fear. Repression occurs when a sensitive spot is hurt and thereby it creates basic anxiety. Thus, the basic anxiety engendered helplessness, loneliness, fear which continuously exists in the life of individuals. All through these points, a deviation from a cultural values and environmental expectations causes neurosis. Or in other words, a defense to

cope with basic anxiety causes a neurosis. Within this context, basic conflicts remain, but transmuted into another form. Thus, in line with this, the neurotics tend to chose neurotic trends or solutions to depend on and neurotic needs to actualize their need of dependency. Man's self-realization to attain his neurotic goals is determined by intrapsychic conflicts especially compelled towards the comprehensive neurotic solutions which is a center of the conflicts idealized self-image the needs to change himself into what he believes he is. These neurotic solutions are helpful to sooth the perpetual conflicts within himself and come to clash to each other to realize the image of perfection. These incessant conflicts are held among individuals and intrapersonal relations to uphold their existence to ratify the status of idealized self. These conflicts are pride (pride system), claim, glory, self-hate, and externalization.

In sum, it can be inferred psychoanalysis is precisely articulated with literature in terms of conflicts (plot) and characterization (a formation of characters' personality) of the literary characters in diaspora novels. Of the momentous part of literature and indispensable to the configuration of psychoanalysis, conflict and characterization have equally implemented in the study. Inasmuch as conflict and characterization are available in various areas however, virtually for the same application, it is deemed a juncture to bring them together. Thus, conflicts are an unavoidable human nature which is a determinant factor in the life of humans. A conflict, in this respect, is a way of enduring the story from one step to another. In addition to the use, in psychoanalysis the applicability of the characters' conflicts does not lead to resolution, rather it is a consequential for long lasting disturbing situations. In terms of psychoanalytic conceptions, environmental and cultural conflicts trammeled the confidence of individuals from the inception of their interdependence and interrelationship thereby induced fear and anxiety results of incessant repercussion of defenses from the repressed hostilities to alleviate the conflicts.

It should be noted, the conflicts depicted in the novels have a ceaseless and perpetual influences in the life of characters, on account of the psychoanalytic conflicts, all that the intrapsychic conflicts and neurotic solutions render the characters disintegrate their relation, as such in *How to Read the Air*, separation, as such in *All our Names*; waiting to get a true lover in a trickery, and had a disentangled relation, as such in *A Texture of Dreams*. Hence, the conflicts of characters which realize their indispensability in the novels create a consistent personality of the character by that act as similar as he should have done.

## 7.2 Conclusion

The employment of Horney's psychoanalytic theory in the study has an indispensable role to examine the literary characters' present conflictual experiences due to the situation they are portrayed in the diasporic novels. Environmental and cultural conditions where the literary characters were growing up and dwelling in, in the other hand, determine the psychological configurations of the literary characters in the novels. In contradistinction to the classical psychoanalytic theory, the intrapsychic conflicts in relational and social contexts represented in the contemporary psychoanalytic conception provide ample advantage to analyze literary characters in the diasporic novels.

Hence, psychoanalytic conceptions are operated to analyze the experience of literary characters in diasporic novels include the basic tenets such as: neurotic development, intrapsychic conflicts, and neurotic solutions. In keeping with this, diasporic novels embody various psychological realities of literary characters living in alien countries and their eminent past experiences. From this, some characters are experienced harsh environmental and cultural conditions which hampered their psychic developments. Owing to these conditions, they became helpless, defenseless and insecure and repress their hostilities for the need of affection, prestige, isolation altogether for defense. The repression for the enmity poses basic anxiety and it consistently creates conflicts and defenses for the conflicts. In these diasporic novels, literary characters' significant part of their childhood time crystallizes the continuity of anxiety and fear which later mutated into dependency and new experiences result of untoward environmental situations and trammled intrapersonal relations induced neurosis and defense the neurosis.

By the virtue of perplexed environmental and interpersonal situations, the feeling of defenselessness and insecurity are mainly brought forth, thus, thereon to realize their neurotic needs the literary characters develop dependency due to the intrapsychic conflicts. These neurotic intrapsychic conflicts or neurotic solutions render the literary characters to alleviate their conflicts and fears towards themselves, others and the hostile world in general in another ways than the usual. In a related vein, some characters relied on blind crave for affection, subordinated themselves and recriminate for others wrong deeds. Besides, some characters have a trend of acquiring power to dominate, a need to be conspicuous, a blind need for approval and appreciation. With regard to the third category of the neurotic solutions, some characters

reckoned on independency to free themselves from others influence thereon develop a need to be self-sufficient and resourceful, and bounded themselves to ward off in partaking in conflicts. In addition, they became reckless to assure their greatness; moreover, with no effort they expect recognition from others.

Since fictional characters are portrayed with considerable subtleties, characters in diasporic novels have also engaged in overwhelming difficult situations. In such a manner, due to their elemental experience of displacement deep-rooted in alien land, the characters portrayed while they encountered incongruence of their real self and idealized self image. This divided self emanated from anxiety and fear has a need to defend them necessarily. In view of this, all the characters wandered to realize their neurotic solutions by weakening their real self and resorted to their idealized self-image. Hence, idealized self refers to what they should be instead of what they really are. In line with this, they have a blurred feeling, thought, action and energy to attain their actual goals irrationally.

Taking these points into account, the idealized self image is created in the imagination of the characters. They imagined themselves they have unlimited potentials to achieve their goals. Notwithstanding this image is far from reality, unconsciously it is real for them. In a sense, in most characters upon their idealized image of themselves, they seem they generate an unlimited power to do everything thereby they create a pride system. Besides, the characters are seen they feel that they are entitled a special attention and privilege. However, these attentions and privileges are turned down when they change it to claim by that they feel it is unfair.

It should be noted that, in alien places the sociability of the characters more or less have a trend of entanglement which is, to perceive the reality, to cope with the difficulties, and to ascertain who they are. In line with this, the conflicts among the pride and real self pose self hate which impelled to guilty feeling, feel inferior, cramp their style and suffering. Hence, the characters visualize every of their life from the wrong perspective. Besides, from their neurotic solutions, the characters releases their inward torments to the outside factors and ascribe they are responsible.

In view of this, it may be concluded that, psychoanalytic conceptions are pervasive so long as dealing with human psychic and it employed in literary texts as literary characters represent the

actual human experiences. Diasporic novels reflect all the disparities, cramps, conflicts and torments which encountered in the life time of human beings from the stand of immigration aims to impart. These burdens underscored in the life of literary characters have enormous psychological dysfunctions. Hence, the characterization of the literary characters is given a considerable focus by the details of psychological realities of their past and present inward phenomena. Besides, the employment of psychoanalytic analysis to analyze the characters in the diasporic novels reveals the characters embody manifold types of personality, unresolved inward conflicts and comprehensive neurotic solutions. Thus, the deployment of psychoanalysis and its correlation with the life of characters enhance the whole story development. This is to intensify inward conflicts so as to proceed with the plot and to make it congenial with the real personality of the literary characters, help to posit literary techniques such as suspense, flashback and foreshadowing owing to the characters' pretentious trait which is a manifestation of idealized self-image, and bring a new insight of life.

In similar vein, psychoanalytic conceptions and literature have been associated in various ways and share the essentials to configure both of these disciplines to appertain one to another. Conflict and character formation are constituents of literature inseparable from each other. As it is often and widely explained and discussed, conflict is put to various categories, such as physical and psychological strife. However, all the conflicts regardless of the divisions given are fundamentally evolved from psychological instability. From this, inseparability, in this context, depicts to the deep clashes with the inner feelings which engendered diverse personality when attuned by the concept of psychoanalysis. Hence, conflict and characterization are employed as elemental concepts in literature and psychoanalysis.

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## **Appendix A: A synopsis of “How to Read the Air”**

A novel “How to Read the Air” is narrated by a first person narrator Jonas. It has two parts and the narrator recounted the story of two couples about his father Yosef and his mother Mariam; and about his and his wife Angela. At the beginning of the story the narrator explicated about his parents’ with impossible intimacy. This is happened after their separation for several years by political events following their marriage in Ethiopia; the couples have reunited in the States, but have also become strangers to each other. Though they intended to call their trip as a honeymoon, they are scarred by their past experiences and had a failed trip to visit the historical forts. These past experiences have evolved from untoward situations befell in the life of the characters. Yosef, the narrator’s father had faced a multitude of plights when he crossed to the territory of Sudan. Hence, the narrator’s father anger towards his spouse has boiled over thereby he brutalized his mother and she became trapped and unemotional. She longs for escape and all the tyranny induced her persistently to move away from him taking her son with her. Besides, the narrator was treated harshly by his father and had a lonely life and deterred him to get a healthy interaction with others. Thus, as a result Mariam the narrator’s mother left them and after a while his father died when he Jonas was living with Angela.

Due to the past story, the narrator has emerged from a traumatic childhood pretty much locked in the fetal position. His abusive father and hapless mother, both refugees from Ethiopia, have hand down him a fatally paralyzing psychology, in which avoidance of conflict trumps every other impulse. By the time he begins his story, the habit has compelled him to choose an ambitious young lawyer while he was working as a clerk at the refuge center. Afterwards, when they begin living together, their relationship is filled with a tenderness neither had growing up and they create a private world. They selected their own cafe, their own bench and share cute private jokes. Sometimes, like any couple, they make up stories together, grand and silly imaginings about their life together. This life begins to fade after Jonas loses his job. Through her connections at her firm, Angela helps get him a new one, teaching English at a private school where he was subordinated by his colleagues. However, his wife’s assistance creates a helpless feeling and incurred him to be insecure in his whole life. Yet her practical concerns about money, clashes with his attribute. In a sense, after some time, Angela has begun to blame Jonas

as he has no identity and as he has come from war zone by that it inflicted him on the post traumatic disorder. The excessive passive character of Jonas made him receptive and he could not react when he learned of his wife's infidelity. Knowing the impulses that induces Angela to act in such manner, Jonas the narrator divorced Angela and he began to live alone.

## **Appendix B: A Synopsis of “All Our Names”**

A novel “All Our Names” has a twin stories recount by the Ethiopian narrator who displaced due to civil unrest in his country and by the social worker who falls in love with the immigrant fleeing to the states. The novel opens with the African narrator shedding his birth name as he arrives in Kampala, which he refers to as simply “the capital”. At the local university, where the narrator impersonates a student, he meets Isaac, who christens him “the Professor”. Unlike Isaac, who has come to the capital to be a revolutionary, the narrator wants to be a famous writer. Both of the characters intend to capture the other students’ feelings so as impelling them to involve in the revolution. Isaac the friend of the narrator has endeavored to show his superiority to his friend and others. The narrator is wandering to search a place where he can live in comfort and peace. He prefers to live in anonymity unlike Isaac’s motive to show others who he is. The narrator’s friend Isaac could not give him a complete picture of what he actually knows is going on.

The narrator who claimed himself a writer was impeded to do what he wanted by his parents and had a fear of abandonment while he was sleeping. Besides, his father was calling him by a bird to see others from the top to the bottom. However, he transmuted the meaning of the name by being detached from others and wanted to be self-sufficient to enjoy his loneliness.

The story of Helen, a social career, begins when Isaac, newly arrived from Africa, is assigned to her. His file contains barely any information and she is discouraged from asking for more. The relationship between them starts almost from the very outset; it is a furtive affair hidden from public knowledge, even from overt or stated mutual acknowledgement by the lovers themselves. In the part of Helen’s narration, the one she has fallen in love with has called himself Isaac which is not the name he was born with, but one he has borrowed from the Ugandan Isaac when he fees to US. Helen, who has an intuitive understanding of the collective mentality of small town, especially in its unreconstructed hostility to black people, has her fears confirmed at the local diner where she takes Isaac for lunch one day. She loves him to prove her capability of sleeping with men. She was driven indiscriminately by the influence that she had experienced when her mother lived in constriction before her father left them.

## **Appendix C: A Synopsis of “The Texture of Dreams”**

A novel “The Texture of Dreams” is recounted by a first person narrator. The narrator explicates about his own and his father’s situations. The narrator was raised by his parents and he was the only son. His fond towards music was trammled by his father and he was told not to spend too much time listening to music. However, even his father was threatening him nothing could keep him away from the radio. The narrator’s father domineering conviction led the narrator only to fulfill his expectations. Nevertheless, Yosef the narrator was not sure what else he wanted to do, but obeyed his father’s wisdom and endeavored towards living up to his parents’ expectations. Alongside with his parents’ expectation, the situation he had faced at university was severe when comparing with the intention he had in his mind. The promise to stand among the future engineers, doctors and professors has failed. However, finally he prevailed; graduating with flying colors even he had been treated and abused by the callous professors. After he graduated he found out that his rank he was imagining could not led him to the life of prosperity. Then he decided to go abroad for economic betterment.

After a long wait in US he employed to teach English in the English speaking society. However, his bizarre way of speaking English brought about for his anxiety and fear. In similar manner, because of his strange way of speaking, he refrained from creating a contact with his colleagues at his school. Besides, his fears provoked the threat of his joblessness. The other threatening situation encountered at his work was his refusal to partake on the strike. Though the insubordinate colleagues could not understand his inner feelings which rendered him refraining from the strike, he had reasons of economic instability and he saw bloodshed in a strike at his homeland. Jonas infatuated just as he saw Helen being an attractive girl and genius. Though he loved her, she told him that she is living with someone. Thus, he hoped and reserved her love and accepted her appeal to continue the platonic bond they had. After sometime she broke with her boy friend, the opposing forces get lined up to precede his affairs and he made a treacherous talk with the ex-boyfriend of Helen. Finally he became ambivalent to decide to meet her or to get his flight to see his parents.