

Addis Ababa University
College of Humanities, Language Studies, Journalism and
Communication
Department of Foreign Languages and Literature

**A Deconstructionist Reading of Yismaeke's *Kibur Dingay*
and *Yeogaden Dimetoch***

By:

Birhan Mekuanent Beruye

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Advisor: Dr. Berhanu Matthews

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Declaration

I, the undersigned, declare that this thesis is my original work, has not been presented for a degree in any other university and that all sources of material used for the thesis have been duly acknowledged.

Name: Birhan Mekuanent

Signature: -----

Place: Addis Ababa

Date of Submission: May 17, 2021

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Abstract

*The objective of this paper is to examine the binary oppositions, the inconsistencies, the notion of absence, and ambiguity of the novels. To achieve the objective of the study the research answers the role of binary oppositions and ambiguities in making new meaning of the novels, moreover the research shows the dominant inconsistencies and notion of absence in *Kibur Dingay (Ore)* and *Yeogaden Dimetoch (Ogaden's Cats)*. The study is based on textual and intertextual analysis; hence the researcher provides selective and relevant extracts from the novels for discussion after a repetitive critical reading. Moreover, a Biblical expression has been exemplified, and also it deals with the De-humanization of the current generation based on the deconstructionist point of view.*

In the research a highlight is given in the introduction about the relevance of theory of deconstruction to the study. A brief conceptual issue of deconstruction, which is formulated by Jacques Derrida, is discussed in the second chapter. In the third chapter analysis is made on the novels based on deconstruction theory.

The dual nature of the characters: the Dog-man, the Cat-man and the Cat-woman create an ambiguity to exhibit how much the respected human being devaluates one's own status and live as animals or below instinctive creatures those target only on sensational life. The inconsistencies, the notion of absence and the ambiguity emphasize as if the human being is created in the image and likeness of animals. In the conclusion, the findings of the research are presented briefly:

Based on the notion of Derrida a focus is given to the marginalized and unprivileged term. Then the research reveals the binary oppositions and they have been already subverted to create new meaning: woman over man, animal over person, and nature over culture portray how the life of the current human beings is deteriorated. Hence, the center that of person, man and culture are brought into decenter; and also animal, woman and nature which are inferior terms are brought into superior to reveal how much the generation underrates one's own status below human's ethical standard.

In the selected literary works the scrutinized notions of absences: absence of good life opportunity, absence of confidence and absence of reason show the reason why a person is changed into beast now a day. Moreover, the inconsistencies show the inadequacy of language to reveal the reality in the novels and also the ambiguous characters: the Dog-man, cat-man, Cat-woman show the high abstraction of the words that refer many meanings in the novels. Generally the finding shows that currently the animal kingdom is much better than human species.

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Chapter one

Introduction

1.1. Background of the Study

Ethiopia has a tremendous literary history that dates back to the 4th century A.D, with the introduction of Christianity to Ethiopia. According to Fekade Azeze (1988: 22) Phd dissertation, Ge'ez was widely used in Ethiopian literature. Many religious books were translated from Arabic and Greek into Ge'ez. Liteman in Fekade (Ibid: 22) says, "The history of Ethiopic literature is far more a history of books and institutions than of men and ideas... he further revealed that 'the language was cultivated for literary purposes though' mainly in the service of religion and the church.

As Molvaer et, al in Demeke (2014:10) says that a novel entitled as "Libwoled Tariq" (fictional story) by Afeworq Gebre Eyesus was the first Amharic novel which was written in 1908 and it is pioneer for other Amharic novelist like Haddis Alemayehu, Bealu Girma... and Yismaeke worku.

The above recent Ethiopian popular Amharic novelists reveal socio-political, economical, and cultural milieu of their country. The above authors described Ethiopians culture and identity in their literary works as if it is manifested in welcoming, cooperative, considerate and non-confrontational people for long period of time but recently these ethical values have been overthrown and now a day the country possesses highly deteriorated and morally discouraged generation. In recent time Yismaeke appears with his unique novels and poems to agitate and encourage the generation. His literary works have received a lot of attention from readers and literary critics. Among his best known novels *Kibur Dingay (ore)* and *Yeogaden Dimetoch* (Ogaden's cats) deserve prominence in its new insights and ways of characterization to reveal the obscured realities which is strange in Ethiopian literary history.

There are different approaches to read literary texts critically. These selected novels are closely opened for deconstruction, and more exactly the novels on their surface are developed with binary oppositions. As far as the characters ambiguous nature is concerned they receive not only

binary oppositions but also inconsistencies, the notion of absence, and ambiguities to themselves on the surface of the novels. Because, deconstruction is selected as regards to Derrida (1078:11) demonstrates that deconstruction uses to change singular tradition text to plural text since the deconstruction and the inter text admits only the plural meaning.

Therefore, the researcher chooses deconstruction theory, because it helps readers to understand the novels implicitly. The novels will be analyzed not only in terms of their binary oppositions but also in their inconsistencies, ambiguities, and the notions of absence in the view of deconstructionist reading.

1.2. Statement of the Problem

This research focused on reading Yismaeke's *Kibur Dingay* and *Yeogaden Dimetoch* from a deconstructionist point of view. Yismaeke is a popular poet and novelist who has authored a number of literary works which receive reader's attention due to his unique way of characterization and writing style. According to his reputation many of his novels have been published within numerous copies in Ethiopian literary history. The author whose initial literary work, *Dertogada* is translated into English and makes him prominent writer in world wide.

Afterwards the writer has contributed *Kibur Dingay* and *Yeogaden Dimetoch* recently to us. Both the novels have been written using ambiguous characters those have dual entities: half animal and half person and the literary works make readers to face with ambiguities on the surface of the novels. Partially and extremely the thematic expression of the novels that of De-humanization is alarming issue to the current generation. Therefore, it requires further analysis and implicit interpretation for readers to inculcate the implicit meaning upon the readers. Among various literary theories and approaches to scrutinize the novels, deconstruction theory is believed to be a better approach, because the characters who are a blend creature receive binary opposition, ambiguity, inconsistency and notion of absence.

Derrida in Bressler (1999;125) suggests that in the binary oppositions one of the element always comes at a superior position and privileged when the other element always be inferior and marginalized, and also he adds that there is no a single meaning rather there is available opportunity of meaning in a text. According to him deconstruction targets to depict the hidden

and other implicit meanings, therefore, the researcher is intended to provide readers with the new meaning of the novels based on deconstructionist point of view.

Basically, a study should be made on the novels since no one attempts conducting a research on them still now since the literary works are too recent and the deconstruction theory is quite challenging. In all the researcher needs to focus on finding out the binary oppositions in the text to find a center to expose and demystify the inconsistencies, the ambiguities, and the notion of absence in order to provide the readers of *kibur Dingay* and *Yegaden Dimetoch* within its implicit interpretation in deconstructionist point of view to avoid it's full of ambiguity.

1.3. Objectives of the Study

The major objective of the study is to examine the novels in deconstructionist point of view. And the research has the following specific objectives:

1. Analyzing how binary oppositions and ambiguities influence the meaning of the novels.
2. Identifying the inconsistencies and the notions of absence in *Kibur Dingay* and *Yeogaden Dimetoch*.

1.4. Research Questions

The researcher wants to answer the following questions through deconstruction analysis:

1. How do binary oppositions and ambiguities influence the meaning of the novels?
2. What are the inconsistencies and notions of absence in *Kibur Dingay* and *Yeogaden Dimetoch*?

1.5. Scope of the Study

This study is limited to the analysis of the relevant extracts of the novels which expose inconsistency, binary oppositions, ambiguities and notions of absence in *Kibur Dingay* and *Yeogaden Dimetoch* to provide an implicit interpretation based on the theory of deconstruction. The whole narrative mode of the novels is not the concern of the study.

1.6. Methodology and Procedure of the Study

In this study textual and intertextual analysis method has been used as a basic research method. Textual data have been drawn from *Kibur Dingay* and *Yeogaden Dimetoch*. Hence, the basic extracts in the novels are described briefly in the analysis of binary oppositions, inconsistencies, and the notion of absence and ambiguities to provide readers with the new meaning based on the theory of Derrida's deconstruction.

Kibur Dingay and *Yeogaden Dimetoch* are primary data sources to be analyzed based on deconstruction point of view. To do so the study is classified into four chapters. To provide readers with the introduction of the study, chapter one is examined that comprises background of the study, scope of the study, Objective of the Study, and Statement of the Problem. In chapter two related research works in the field of deconstruction is discussed.

Moreover theoretical and conceptual framework of deconstruction is illustrated in the chapter. Finally, in chapter three *Kibur Dingay* and *Yeogaden Dimetoch* are analyzed based on the theory of deconstruction, after reading the novels repeatedly and deeply relevant extracts from the literary works are selected to reveal binary oppositions, inconsistencies, notions of absence and ambiguity to provide readers with implicit interpretation in deconstructionist point of view, finally conclusion is made.

1.7. Significance of the Study

This research is essential to provide the readers with the implicit interpretation of *Kibur Dingay* and *Yeogaden Dimetoch* in a deconstructionist point of view by revealing the novels' binary oppositions, ambiguities, inconsistencies and the notions of absence. The study uses to develop the motive and the skills of the researcher in analyzing literary texts by using deconstruction theory. Moreover, it uses as a spring board and reference to other researchers who may study in the field of literature especially in a deconstructionist point of view.

Chapter Two

Review of Related Literature

2.1. Previous Findings

Molla Feleke (2008) in his M.A thesis has studied the contemporary prominent novel, *Fikir Eske Mekabir* in the view of deconstruction theory. Molla has scrutinized the binary oppositions of the novel that portrayed by Haddis Alemayehu, such as land lord over tenant, culture over nature, culture over religion, man over woman, etc... and the different ideological perspectives of the characters.

Moreover, Birhan Mekuanent (2019) in his senior essay on “A deconstructionist reading of Yismaeke’s *Kibur Dingay*”, the novel has been examined based on the notion and framework of deconstruction. Birhan has discussed the binary oppositions that manipulate the novel that of “The respected and non – mechanical man Vs the degraded and instinctive dog” was the major binary opposition that has been identified to expose the current reality of man in the world in general and in Ethiopia in particular.

The finding of his study shows that the respected man has left his dignity and has lived as a beast. But this undergraduate senior essay was too shallow and doesn’t go through deep analysis by considering the inconsistencies, ambiguities and the notions of absence, on the other hand the study doesn’t analyze the latest and the last novel, *Yeogaden Dimetoch* that sub sequenced from *Kibur Dingay*.

Although the above researchers conducted a study by using deconstruction theory as a method, both they didn’t investigate the binary oppositions, inconsistencies, notions of absence and ambiguity of Yismaeke’s *Kibur Dingay* and *Yeogaden Dimetoch* to provide readers with new meaning of the novels from deconstructionist point of view except an attempt that has been made on analyzing the binary oppositions of *Kibur Dingay* by Birhan.

Therefore, the above researches will be used as a guide and parameter to conduct the current study. Hence the research made an attempt to fill the gap by exposing the binary oppositions that

manipulate the novels, its inconsistencies, notions of absence and ambiguities by applying deconstruction theory as a frame work to provide the readers of *Kibur Dingay* and *Yeogaden Dimetoch* with its implicit interpretation from deconstructionist reading view.

2.2. Theoretical Frameworks

2.2.1. Structuralism/Post Structuralism or Deconstruction

According to Rea Wallden (2008:51)in her Phd dissertation “In between and Outside Deconstruction and Structuralism on Semiotics and its limits” suggested that structuralism is a movement of thought from Linguistics, to anthropology and cultural studies, from art to politics, from Psychoanalysis to the social and natural science, and then which influences post-structuralism/ deconstruction.

According to her the movement is christened by ‘structure’ which is difficult to cover the whole subtle varieties of its concept since it transfers from one level to another , from one writer to the other, from one theory to another, from one field to another. Overall, we can deduce that its central importance is to determine the definition of structuralism and as well as to know who is a structuralist.

Cuddon (1999:684) elaborates that although, in a broad sense structuralism is concerned with “language” it is not mean the language of utterance is speech and writing rather it is concerned with signs. It begin in the science of linguistics by Ferdinand de Saussure, he contributed that the concept of language can be understood in the relation between individual components of a sign system or a structure.

‘Parole’ (representing utterance, a particular use of individual units of langue) and ‘langue’ (representing a language as a whole) are the two basic terms of structuralism which are demanded by structuralist critics since it brought a scientific objectivity to assert the realm of literary study. In general, the structuralist model forwards:- ‘ reality’ is produced by the language structure and we think it only through language, secondly, they argue that the source of meaning is governed by sets of oppositions and operations, the signs and grammars rather than

individual's experience, they believe as meaning come from the system but not come from individuals.

We don't speak the language rather the language speaks us. We don't originate language; but we inhabit a structure that forces us to speak. Thus, all text and sentences that we speak or write is already made up of the "already written". In structuralism placed structure/ sign is at the center of meaning. Meaning is originated from or produced by the structure but not by the individual self. Therefore language is particularly at the center of self and meaning.

Having this in mind, Post structuralism/ Deconstruction emerged in the late 1960s as a critiquing movement that construed as a paradigmatic of structuralist movement poststructuralism argues that the signifier and the signified are not united rather it is inseparable, its view is contradicted with structuralism's claims of an independent signifier , superior to the signified.

Cuddon (2013:553) says that, as far as literature is concerned, post structuralism tends to argue that the meaning of every text is undecidable and indeterminate. It portrays that signification is unstable. Saussure's fundamental distinction between signifier and signified is at the heart of the instability.

Eagleton (1983:120) defines post structuralism as " a shift from seeing the poem or novel as a closed entity, equipped with definite meanings which it is the critic's task to decipher, to seeing Literature as irreducibly plural, and endless play of signifiers which can never be finally nailed down to a single center, essence or meaning".

Derrida influences on the movement of post structuralism in his prominent paper entitled "structure, sign and play in the discourse of Human Sciences" presented at John Hopkins University to the international colloquium in 1966. According to him language is unstable and fraught with ambiguity and leads to indeterminate meaning.

Generally the two literary criticism approaches structuralism and post-structuralism take the binary oppositions into account as a meaning generating units differently. Diyanji (1998:1920) confirms the target of deconstructive analysis as "to demonstrate the instability of language in texts, there by revealing how a text's conflicting forces inevitably destroy its apparently logical

or meaningful structure and how it's apparently clear meaning splits into contradictory, incompatible, and ultimately undecidable possibilities.

2.2.2. Conceptual Issues of Deconstruction

World literature is come across with different movements, theories and approaches that invite us to interpret, criticize, and analyze literary works. With the basic ground of structuralism, deconstruction is developed by Jacques Derrida as a new theory.

Jacques Derrida is the most prominent figure who develops and pioneer for post structuralism. He comes with the theory of deconstruction started with his paper on structure, sign, and play in the discourse of the human sciences (1966). Derrida keeps up that the major idea of the Western culture is a focus on the immediacy of a spoken word seems to have guarantee whether or not perfect understanding mostly occurs in fact to create the image of a perfect self-present meaning. This belief of self-presentation of meaning is defined as "Logo centrism" by Derrida (1981:10) logo centrism is derived from the Greek word Logos which mean speech, logic, reason, word of God.

Robert Diyanni (1998:1989) forwards an idea on deconstruction that a reader should go through critically to interpret texts by using various critical perspectives. In line with this Norris (1987:19) describes the term deconstruction as a serious of moves, that includes dismantling binary oppositions and hierarchical systems of concepts and unraveling of 'aporias' and moments of self-contradiction in philosophy. Besides to this Barbara Johnson (1980:5) expresses deconstruction as follows:

Deconstruction is not synonymous with destruction ... it is in fact much closer to the original meaning of the word 'analysis' itself. Which etymologically means to? 'undo'- a virtual synonym for 'to deconstruct'. The deconstruction of a text does not proceed by random doubt or arbitrary subversion, but by the careful teasing out of warring forces of signification within the text itself. If anything is destroyed in deconstructive reading. It is not the text, but the claim to unequivocal domination of one mode of signifying over another. A deconstructive reading is which analyses the specificity of a text is critical difference from itself.

The above citation refers deconstruction is not really synonym for 'destruction', but it is a method that use to analyze a reading text. Besides to its difficulty to understand, the other reason

is that many literary scholars face difficulty to define the term deconstruction succinctly. Because scholars feel fear to define the term, one will be restricting or narrowing down the scope of deconstruction. Nevertheless, deconstruction in its nature seems to be boundless and pluralistic.

2.2.3. Definition of Key Terms

In the method of deconstruction, there are some terms which are used commonly in the practice of deconstruction.

Metaphysics of presence

Metaphysics of presence which coined by Jacques Derrida uses to encompass ideas like logocentrism, the operation of binary oppositions, phonocentrism and other notions of western thought that concerns language and metaphysics in western thought acknowledging binary oppositions is the first step in the methodology of deconstruction.

As Derrida in *Ibid* (1999:126) mentions that the reversed hierarchy is not difficult to scrutinize the original and the new hierarchy's value and believes. This investigation is possibly revealed in how the meanings of terms are found from the differences between them.

Binary opposition

The elements' hierarchical relation is resulted from logocentrism. Derrida gives high emphasis to the unprivileged and marginalized terms than center. According to Derrida binary oppositions are constructed by the society and a term that has better attribute can be accessible than the other. It temporarily subverts or undoes the hierarchy in order to make the text opposite of its original meaning what it appeared to mean.

Logo centrism

According to Derrida in Bressler (1999:124) a variety of terms that function as a center such as God, reason, origin, essence, truth, humanity, beginning, end, self have been invented in western metaphysics.

As Derrida believes that peoples thought is unable to escape from transcendental signified or the concept of a center. Therefore, Derrida provides the term 'logocentrism' purposely on the other hand there is a possibility of decentering the old transcendental signified in order to establish the new concept of a center.

Phonocentrism

Derrida in Ibid (1999;125) objects that in the binary oppositions one of the element always comes at a superior position and privileged when the other element always be inferior and marginalized for example old vs. young, old is privileged but young is marginalized, because we say how old are you? But not how young are you to ask some one's age. Therefore, the word old come as privileged one since it is sensed better than young.

Supplement

Is the term which is formulated by Derrida in order to refer the unstability and undecidability meaning of binary oppositions. When we see speech/ writing, writing is a supplementary for speech. Supplement appears in every binary opposition Derrida in Ibid (1999:128).

Differance

If we understand the difference clearly we will have a clear image in deconstruction. The etymology of the term is French which means to differ or to be different from. According to Derrida in Bressler (1999:129) we cannot understand any term in isolation since the meaning of something could be conceived due to its difference (opposites) for example we know light in terms of its difference, dark.

Moreover Derrida (1968) stated the term difference more clearly. It is not both a word and a concept. It has no a single meaning rather it has available opportunity of meaning. Extremely the

condition of signification and presence are the main issue of Derrida's writing about difference, this signification affects the totality of sign.

Therefore we can see difference as the undecidability that related to the formation of meaning, structures and life. The term is a process which enables being meaning and the presence of consciousness simultaneously it prevents them.

Trace

Derrida in Levinas (1988b:201) relates the concept of trace to the central issues of writing that deal with a critique of ontology.

On the other hand Gasche (1979:198) elaborates the concept trace forming an origin with the other, where 'a trace represents a present mark of an absent (presence)'. Having this in mind the trace linked with the irreducible absence is connected to the whole structural reference.

Generally the concept of trace based on Derrida and Levinas can be understood as the interaction between the inside and the outside which is a contacting surface.

2.2.4. Deconstruction and Literature

Tyson (1999:252) argues that since literature is composed of language based on deconstructionist point of view. So, it is not easy to give a specific meaning to literary works because "meaning is never in fact single or fixed, but constantly proliferating or shifting" (Webster, 1990:102).

Derrida (1985:4) states that "I have no simple and formalizable response to this question. All my essays are attempts to have it out with this formidable question" in addition to this *ibid* (1983a:7) says the following about the undecidability and undefinability of deconstruction.

All sentences of the type 'deconstruction is 'x' or deconstruction is not 'x' a priori, miss the point... one of the principal things at stake in what is called in my texts. 'Deconstruction' is precisely the delimiting of ontology and above all of the third person present indicative 's' is 'p'.

As Balkin (1995-1996:1-3) states that deconstruction is an important practice in unraveling the obscured perceptions and meanings of a text, and also it is a style of interpretation which leads to find out unexpected meanings. Thus the deconstruction targets to depict the hidden and other implicit meanings rather than showing meaningless of a text by separating it. According to Keat and Urry (1994:149),”the language is structure of regularities, so every natural language lies under the worlds of those who speak that language as their mother language; the world addresses the actual linguistic action,”

Tyson (1999; 242-243) illustrates the above view of language by giving an example as follows: An old saying “Time flies like an arrow” refers time passes quickly.

Time flies like an arrow = Time passes quickly

Noun verb (Adv, clause).

When we think the first word of a sentence as a verb in the function of imperative sentence as a command then it tells us in order to do something and the second word “flies” would be thought as a kind of insect. Thus, the sentence gives us the following order:

Time flies like an arrow = get out your stopwatch and time the speed of flies as you

(verb) (obj) (adv, clause) would time an arrow’s flight. And again what would happen if the first two words are thought as if they refer a kind of insect – time flies (think of fruitless) and if we thought the third word as a verb – to like? Then we can understand about instinctive life of an insect:

Time flies like an arrow = Time flies are fond of arrow (or a list of one particular arrow). Therefore we can understand from the above examples without changing a word. The meaning of a single sentence could be ambiguous. In general Derrida in Tyson (1999:245) argues that from the deconstructionist perspective language has two important characteristics:

1. Its play of signifiers progressively defers or postpones meaning.
2. The meaning it seems to imply is the result of the differences that leads us to identify one signifier from another.

Tyson (1999:248) leads us to arrive at a conclusion about language from deconstructionist perspective “language is constantly overflowing with implications, associations, and contradictions that reflect the implications, associations, and a contradiction of ideologies of which it is formed”.

As we discussed earlier, language is undecidable, unstable and ambiguous tool of communication as far as deconstructionists’ view of language is concerned. In vein with this (Ibid, 1999:252) adds that “meaning is not a stable element residing in the text for us to uncover or passively consume; rather it is something that is created by the reader while reading a text”, and he contends that the exact meaning cannot be made by a reader while reading a literary text, since deconstructionist believe in “no interpretation has the final word”.

Basically, Ibid (1999:252) forwards two major purposes to deconstruct a literary text as follows:

1. To expose the text’s ‘undecidability’. Because it uses to portray the ‘meaning’ of the text is really an indefinite, undecidable, plural, conflicting way of possible meanings; thus, the text has no specific meaning.
2. To reveal the complex nature of ideologies of which the text is constructed. So, based on the major purpose of deconstructing a literary text, then answering a question should be followed “how we are going to deconstruct a literary text?”

In order to answer this question Diyanni (1998:1921) suggests deconstructive critical questions checklist which is more important to deconstruct a literary work as follows:

1. What oppositions exist in the work? Which of the two opposing terms of each pair is the privileged or more powerful term? How is this shown in the work?
2. What textual elements (descriptive details, images, incidents, and passages) suggest a contradiction or alternative to the privileged or more powerful term?
3. What is the prevailing ideology or set of cultural assumptions in the work? Where are these assumptions most evident?
4. What passages of the work most reveal gaps, inconcistencies or contradictions?

5. How stable is the text? How decidable is its meaning?

In line with this Derrida (1981:42) demonstrates the two steps to deconstruct a text in his book of *position*. First an opposition should be located, the second, the privileged binary opposition then will be determined.

1. Locating the Opposition

Deconstructions should be examined from the inside. There is a possibility of two ways to operate the text from the inside in the text. Identify the marginalized or the neglected parts then to discuss on the binary opposition a focus must be made on the neglected part and the inconsistencies also should be also found as Derrida in Ozdemir (2014:62).

Binary opposition is the core idea of Ferdinand De Saussure (1972). Who was a structuralist, the oppositions for instance signifier/signified, speech/writing, language/parole.

Derrida tells us how to deconstruct the neglected parts, mean that if a reader wants to deconstruct a text neglected or marginalized part should be looked from different perspective in order to create another new meaning.

2. Determine which term is Privileged

The determination of the privileged part of a text can be done after identifying the oppositions. By determining the center and the marginalize term then the original hierarchy should be subverted in order to reverse the first term over the second term. Since the hierarchy is unstable there is a free play of binary opposites in a non-hierarchical method.

Derrida first give emphasis for identifying binary oppositions in the text, i.e. man/ woman, present/ absent, rational/ emotional. Secondly the determined opposites show how they are existed in the text whether as a center, privileged and natural or as neglected, marginalized and repressed. Then the opposites/ hierarchy temporarily are made to be subverted or undid to reveal the text's implicit meaning as it is originally appear to mean. Finally the opposites left to be unstable in the free play of hierarchy.

Following the above frameworks a critic must give consideration to the inconsistencies, the notion of absence, the binary oppositions, and ambiguity in a literary text which is vital issues to analyze a text based on deconstructionist reading. Having the above frameworks of deconstruction the researcher has made an attempt to analyze the selected novels by giving answer for some of the critical deconstructive questions.

2.2.5. Approaches to Deconstruction

Deconstruction is a specific kind of analytical reading. Mainly it is a method of reading which able to form a sustainable meaning in a particular text.

As Barbara Johnson (1980:5) mentions that deconstruction is a theory which is a specific kind of analytical “reading”. Suffice to say the term deconstruction is a method to read a text: deconstruction’s broad cross-disciplinary scope allows for any deconstruction to have a text as its object and subject.

The wide scope of deconstruction is used in many fields to generate meanings from binary oppositions in the text. Different approaches that use to contribute meaning are: binary oppositions, inconsistencies, the notion of absence, and ambiguities etc ...

2.2.5.1. Binary Opposition

The idea of the binary oppositions is arised from western tendency to bring it in to a group of hierarchy. As Tyson in Derrida (1999:247) the polar opposites or binary oppositions are borrowed and transformed by Derrida from structuralism in order to examine a particular ways in which our language determines our experience.

In structuralism view we can conceive the word good different with evil, ‘reason’ as the opposite of ‘emotion’, ‘masculine’ as the opposite of ‘feminine’, etc. Derrida defines these binary oppositions as little hierarchies. Further he points out how one of the binary oppositional term is always privileged, and become as superior over the other. Mainly, Derrida noted that although the opposition remains in act. Next the attention moves from the superior to the inferior term from the center to the margin.

When a center is established automatically there is decenter, mainly the western metaphysics is already concluded by Derrida based on a system of binary oppositions. Having said this an opposing center inevitably appears to each center, for example man vs. woman, here one concept is superior and defined based on its inferior or opposite center because we understand good since we know bad.

2.2.5.2. Presence and Absence

Derrida concludes that the idea of presence is subdivided. Jonathan Culler (1983:94) demonstrates a paradoxical issue of presence. He just clarifies it by justifying flight of an anchor. The motion of an anchor moves from one side to the next. But, at a particular moment, the anchor is in a certain spot without a motion.

Therefore anything has an opportunity to be divided in it. Related to non present, past and future, Ibid (1983:95) contends:

The past is former present, the future an anticipated present, but the present instant simply is: an autonomous given. But it turns out that the present instant can serve as ground only in so far as it is not a pure and autonomous given. If motion is to be present, presence must already be marked by difference and deferral.

Moreover, according to Jacques Derrida (1978:224) “the ‘perceived’ may be read only in the past, beneath perception and after it”. Culler (1983:96) illustrates that, however, an account of language is dependent to find meaning as something which is present at a certain place, for example in a speaker’s consciousness while speaking and Ibid (1983:94) adds that “the authority of presence, its power of valorization, structures all our thinking. The notions of ‘making clear’, ‘grasping’, ‘demonstrating’, ‘revealing’, and showing what is the case all invoke presence”.

Derrida in West (1996:181) says that although present can be mediated by language but it is impossible to be immediate. Derrida in Culler (1983:99) adds that at any moment a fully present element that refers to only to itself is not allowed by the play of differences. West (1996:180) discusses the concept of the word presence, as it is figured out by its opposite term of absence rather than being isolated like other conceptual issues.

Gasche (1979:198) describes that a present mark of an absent represented in a trace. A trace is abided with all reference structures due to the irreducible absent linked with trace. The present mark of trace of an absent presence within the whole structures of reference announces the absence. In general Derrida described the structural absence (death) contained within consciousness and meaning presence no more exist without absence.

2.2.5.3. Ambiguity

As Empson (1955:3) in seven types of ambiguity illustrates that “an ambiguity in ordinary speech, means something very pronounced, and as a rule witty or deceitful”. We can get ambiguity in every text, thus analysis can be made upon it. For example as Ibid (1955:3) mentions, “the statement ‘the brown cat sat on the red mat’ may be split up into some series” and he also adds that in any text, “a simple statement may be translated into a complicated statement which employs other terms”.

Gasche (1986:1-20 said that: reasons why we analyze the ambiguity of the words have high level of abstraction. When an exercise of analysis is made on ambiguity in a text, there are seven types of ambiguity but mostly four of them can be taken into account are provided by the above scholar.

A, First type

This type of ambiguity is aroused during an effective detail appears in many ways at once in a text. Metaphor is popular in this type; here two similar things have different qualities. This is the same with the concept of metaphysical conceit (Ibid, 1955:04)

B, Second Type

On the other hand this type exists when two or more than two meanings are blended into one. According to Empson (1955:57) defines this as it is a type where two different metaphors are used once.

C, Third Type

This is termed as a verbal matter that occurs when two relevant connected ideas contextually conjoined simultaneously in one word (Ibid, 1955:117).

D, Fourth Type

This type of ambiguity occurs when two or more statement's meaning have not agreement between them, however they are combined in order to make clear that of a more complicated state of mind in the writer (Ibid, 1955:151).

2.2.5.4. Inconsistency

According to Bal (2004:54-55) states: deconstruction claims that the meaning is inconsistent and flexible. Most of the time texts will turn out to have contradictory meanings. Moreover, a conceptual opposition can be proved incoherent and self-contradictory. Therefore the aspects of deconstruction show that the freedom use of language creates internally incoherence.

In art contradiction comprises mutually exclusive meanings in the co-presence. The meanings are able to be expressed explicitly (i.e. verbally). Different philosophers have many categories of contradictions, one of which opposes the other negatively for example marriage life is important and marriage life is not important.

Peter Barry (1995:72) in his introduction to literary theory mentions that the deconstructionist “looks for evidence of gaps, breaks, fissures and discontinuities of all kinds” (72) and “show that what had looked like unity and coherence actually contains contradictions which the text cannot stabilize and contain” (77) Barry insisted that since the deconstructionist approach is one-sided (77, 79) a literary text should be recognized both its coherence and contradictions.

According to Derrida in Gutting (2004:306) describes that logocentric metaphysics written in language is because an attempt is made to speak of reality produces contradictions; however contradictions are not part of reality, it reflects the language inadequacy to describe reality. In all deconstructionist stands of contradictions that prevail all discourse negate its potential meaning.

Therefore to analyze the selected novels based on deconstructionist point of view the above approaches are used in the study. Binary opposition, inconsistencies, notion of absence and

ambiguity are the major approaches to dismantle the novels. To do so, the researcher provides the same extracts from the novels in the whole analysis for discussion consistently.

CHAPTER THREE

A Deconstructionist Reading of Yismaeke's *Kibur Dingay* (Ore) and *Yeogaden Dimetoch* (Ogaden's Cats)

In the analysis of the novels based on deconstructionist point of view, the researcher forwards a relevant and precise synopsis of the literary works to ease the understanding of readers on the study. Similar extracts of the novels are provided under discussion to examine the binary oppositions, the inconsistencies, the notion of absence, and the ambiguity to contribute new meaning to readers.

3.1. Synopsis of *Kibur Dingay*

Yismaeke Worku is a prominent author who is known in attempting new insights in his fictional works. He is highly reputable worldwide for his novel *dertogada*. The writer contributes many literary works that depict social, political, economic, and cultural issues of Ethiopia to readers; moreover, his works encourage many Ethiopians to reformation.

Among his novels *Kibur Dingay* shares the role of the lion to bring change of attitude in the generation. Yismaeke uses a view of magic realism to narrate the novel pleasantly. The author invites us to read the narration about a Dog-man, a man who has been changed into dog by magic. The major character Dr. Didimos Dorrie was a respected and elite man before he is changed suddenly into a black dog with magic. In the novel, the author creates a character who is a Dog-man that has both human and animal behavior to depict the current life experience of human beings in Ethiopia in particular, and in the world in general.

Mainly the man from the very beginning was created in the image and likeness of Holy Trinity. This image and likeness of God lead a person to be respected and rational in the whole aspect of life. Having this in mind, Yismaeke wants to expose the other side of the current personal life.

Through the mouth piece of Dr. Didimos, the author tells us the dignified human species is degraded from one's own rank into a beast. Today the generation in Ethiopia as well as in the world faces with De-humanization. *Kibur Dingay* portrays that the current generation is living as a beast. The Dog-man, who lives as a person as well as a dog, creates ambiguity. Here, we see when personal mind influences the sensation of the dog and also the desire of the dog influences personal nature.

Therefore, the Dog-man owns two behaviors, personal and beast. In the whole narrative mode the Dog-man strives to be changed into a person again but he befalls with big challenge that he gets it changing from a dog into human being is not as easy as changing from a person into a dog. In general, the novel depicts that human beings get out of the image and likeness of God and live as a beast in the current world.

3.2. Synopsis of *Yeogaden Dimetoch*

Yismaeke writes this novel subsequently from *kibure Dingay* that shares similar characters. Similarly the writer in his last novel *Yeogaden Dimetoch* has used similar narrative technique; the major character Dr. Didimos Dorrie from *Kibur Dingay* sustained into the second novel and is changed into cat with Ayan, the female character, and later his wife and house servants are also included. This suggested that Yismaeke wants to inform us the other side of human nature on the surface of the novel. In this novel the major character, Didimos goes to Ogaden to escape from his magic world and there he wants to make himself busy.

Then after the life system forced him to use his magic again in order to save his life with the new female character, Ayan. They are changed into cat with magic to escape from a prison and begin to live as a cat until they are returned into human being with magic. The author's way of writing, using magic realism unified *Kibur Dingay* and *Yeogaden Dimetoch*. The author criticizes the way of human life which is lower than animal's life standard and shows that how much personality is deteriorated.

The writer depicts that human beings have stopped living in harmony, helping each other, and many ethical values and principles are overthrown from the life of people today. There is no truth and love among human beings on earth. As the author exposes a person encounters de-humanization, but animals are living in their proper life cycle. Suffice to say, the anticipated fuel resource in Ogaden spent many years as a cause of war among people which manifests that the selfish nature of a person forces to live under the life standard of animals. Overall the ambiguities, i.e. the Cat-man and the Cat-woman depict how much the world is full of challenges and forces human being to be changed into a beast to cope up the difficulties.

The blend of two creatures, the cat person invites us to contemplate the ambiguity, the same as that of *Kibur Dingay*. Therefore, the contradiction between human being and animals and also the telepathic communication among the cats in the novel receives the attention of the readers and critics mainly for its new insights.

3.3. Deconstructionist Reading of Yismaeke's *Kibur Dingay* and *Yeogaden Dimetoch*

3.3.1. Binary oppositions

As Tyson in Derrida (1999:247) points out how one of the binary oppositional term is always privileged and becomes as superior over the other. Mainly Derrida noted that although the opposition remains in act, next the attention moves from the superior to the inferior from the center to the margin.

Considering this idea, binary opposites are determined in Yismaeke's novels the center and the marginalize term: person, man, and culture are privileged terms; animal, woman, and nature are unprivileged and marginalized terms in the novels. Then the original hierarchy has been subverted in order to reverse the term over the second term to generate new meaning i.e. the inferior terms animal, woman, and nature are brought into the center as superior of their opposites to reveal the current De-humanization.

Since the hierarchy is unstable in deconstruction reading, mainly the center of the hierarchy is decentered and the neglected and marginalized term becomes center by allowing the text to dismantle itself.

3.3.1.1. Animal over Person

The respected and non-mechanical man, Dr. Didimos Who is the major character in *Kibur Dingay* is changed into dog. In the story the major character starts with introducing as he is created in the image and likeness of God and later on he gets himself in the image of dog. Yismaeke dares to reveal the current generation in Ethiopia in particular and in the world in general encounters a state of de-humanization. In vein with this (Psalms, 49:12) tells us, “Nevertheless man being in honour abideth not: he is like the beasts that perish” it takes its Amharic translation as “ሰው ከቡር ሆኖ ሳለ አላውቀም፣ ልብ እንደሌላቸው እንስሶችም ሆነ፣ መሰላቸውም (መዝሙር፣ 49:12) this shows us how much we lost our dignity and prefer to live as animals and also Yismaeke abides this fact in *Kibur Dingay*. The following extracts depict that how a respected and non-mechanical human being humiliates one’s own dignity and descends into animal’s way of life:

በአርአያ ሰላሴ የተፈጠርኩት ሰውየ በአርአያ ቡቸ ኮች ብያለሁ። ሰው ነበርኩ። እነሆ አሁን ግን ወሻ ነኝ። ከልጅነቴ ደከቻ በትጋት፣ እለማመደው የነበረው አሰማት ጉድ ሰርቶኛል። አሰማቱ ይሰራል ብየ አሰቤው አላውቅም ነበር። ይህ ቅልብልብነቴ ጉድ ሰርቶኛል። አዎ ወደ ውሻነት ተለውጫለሁ፤. . (ክቡርድንጋይ፣ 9).

I, the man who is created in the image of Holly Trinity, am appeared in the image of dog. I was a person. Behold, now I’m dog. ...the magic that I exercised diligently starting from my Childhood period makes me unusual. I have never thought as if the magic is functional. This Voluble act deluded me. Yes! I am changed into dog...(kiburDingay, 9).

According to the notion of Derrida the privileged term the man takes inferiority in *Kibur Dingay*. On the other hand the marginalized term dog receives superiority to subvert the original hierarchy of man over dog that represents the major binary opposition: person over animal to create new meaning by focusing on the margin rather than the center. The major character, the Dog-man, has lost his former dignity and changed into a black dog which is instinctive and ordinary. Since being created in the image of Holly Trinity leads to be dignified and glorious, Dr. Didimos highly regrets and frustrates in his current dog’s life as follows:

... ሰው አልኩ? ሰው? ከእንግዲህ ሰው ምኔ ነው? አንደበቴ ቋንቋውን አይናገር! ልሳኑ ልሳኔ አይደለ! እንግዲህ እጣ ፋንታየ ውሻንት ነው::አንደ ውሻ አታያለሁ፤ እንደ ውሻ አበላለሁ፤ እንደ ውሻ እጠጣለሁ::... (ከቡርድንጋይ፤ 10)::

...Do I say person? Person? Then after what is a person to me? ... My speech apparatus can't speak the person's language! His language is not my language! Then after my destiny is being a dog; I am going to be seen as a dog; I am going to eat as a dog; I am going to drink as a dog (Ibid,10).

The dog-man is enforced to eat, drink and feel as a dog. His sensational life is already controlled by his dogness after he has lost his previous status. He is degraded in feeding; always he searches leftovers to fill his belly. The main character had a married life earlier; before he is changed into a black dog he was a rich man who had luxurious life. But now he gets himself in the life cycle of dogs whose fate is eating leftovers.

A reader can understand the implicit meaning from the above extract. The writer exposes that currently human being is living animal life who targets only eating rather than changing the environment to improve the life of the generation. The major character, the Dog-man, represents the whole human being who was created for glorious life, but now who are living to eat like animals.

Yismaeke shows how the respected human being loses one's own graceful identity in every aspect of life, and situations force a person to live as an ordinary animals those have not equal status with human being. To reveal the dual identity of the current generation, the author uses a dynamic and new way of characterization. The dog-man in *kibur Dingay* as well as the cat-man and the cat-woman in *Yeogaden Dimetoch* are relevant to depict the beast behavior of human species which leads to contradiction. The writer campaigns on the issue of the current De-humanization within his unique talent of writing. He describes how many people leave one's own personality: love, harmony, integrity, loyalty, and compassion etc. during a bad time. The selfish nature of the current generation is revealed in worldwide.

According to the author in his *Yeogaden Dimetoch* fictitious work, a female is 'Bastate' whose mind is cat and owns humans body to mean that the human body is humiliated with the operation of animal's mind and leads to live ordinarily which is not expected from any human being who is created in the image and likeness of God. The concealed beast behavior in our body is controlled all of us as the following excerpt substantiate:

ውሻ እያለሁ ሴትን ቢደመት መመሰሌ ለዚህ ነበር ባሰቴት ናት።ጭንቅላቷ የደመት አካል የሰው።የብዙ ሰዎች ችግር ይሄው ነው።በሰውነታችን ውስጥ የተሸሸን አውሬነት በብዙ ሰዎች ውስጥ አለ።ይህ የሚገለጠው ከፉ ቀን ሲያጋጥም ነው (የኢጋዴን ደመቶች፣ 177)።

When I was a dog it is for this, that I symbolize female by cat ... she is bastate. Her brane is cat's, her body is person's. This is many people's problem. There is a hidden beast behavior in the body of many people. This is revealed during bad time (Yeogaden Dimetoch, 177).

Yismaeke highly criticizes the perplexed identity of human being. These dual characters of a person (half a person and half a cat or a dog) are depicted in the novels as a person is not purely human being, because the one's selfish behavior dominates and cause him/ her to live as animals by giving priority for a sensational life. Here, the reader can understand the superior term, animal, comparing with its inferior term, person, based on the notion of Derrida that the focus is given to the margin.

However animals are considered as ordinary and instinctive creatures, in the current time they are better than human being in their mutual compassion. The same animal species cope up their life cooperatively, for instance, they share food and eat together peacefully as the following extract portrays:

የአንዱን ተመጋቢ አጥንት ይዛልኝ ከች አለች። ኸረ ጉድ ተመልከቱ... ድመትም ይተዛዘናል እንዴ! ወቸው ጉድ!... ሰው መተዛዘን ባቆመባት ዘመን ድመት ሲተዛዘን ማየት ያስደንቃል (የኢጋዴን ደመቶች፣ 197)።

She arrived suddenly bringing a regular customer's bone....Oh! Amazing! Look!" Had cat mutual compassion? It is miraculous looking at when cat practice mutual compassion (Yeogaden Dimetoch, 197).

According to the above narration, animals live in harmony and cooperatively, but human being is selfish and get out of the image of God. As it is proved by the following narrative mode, the major character Dr. Didimos witnesses that how he was selfish when he was wealthy and he lived to fill his own belly, besides to this, he hadn't care for people who were living under poverty. Personal ethical values are forgotten i.e. mutual compassion, helping poor, love others, give care to the needy are not exercised in today's world. Let us see the following substantiative extract in *Kibur Dingay*:

ያሁኑን አያድርገውና ስለረሃቤ አስቤ የማውቅ ሰው አልነበርሁም።ላግ ለነግ የማሰብበት ጊዜም አልነበረኝም።(ከቡር ድንጋይ፣ 23) ።

Not now but when I was not a person who had worried about my starvation. I had no

time to bother for a poor who has nothing (Kibure Dingay, 23).

Moreover, the selfish behavior of human beings leads to war. Although any person comes from one parent that of the first couple, Adam and Eve, people are divided in a lot of groups to oppress the weak class and bring hegemony over others. The author depicts how much a person is lower than animals in harmonious life. Surprisingly when animals never stop eating together by sharing to others for those who have not food, a person who is considered as grand creature beyond animals is still quarrelling in dividing resources which is belongs to the whole human species. The following extract shows that geothermal energy is the one which causes war among people:

ይህ ነዳጅ የወጣ ቀን... ሲል ነበር ወሬውን የጀመረው ወዘደሩ- በጥላሰቲክ የታሸገ ውሃውን አንቆርቆሮ ሲያበቃ። ፍጅት ነው መቸም... ፍጅት!... ምናል በለኝ የኢትዮጵያ ህዝብ እርስ በርስ ባይባላ!... ፍትሃዊ የሃብት ክፍፍልና አንድነት በሌለበት ሀገር፣አንዲህ አይነቱ የክርስ ምድር ሃብት በገፍ ከወጣ የግጭት መንስኤ መሆኑ የማይቀር ነው (የኢጋዴን ድመቶች፤159) ::

“When this fuel is dug out....” The labourer was beginning his talk by saying this after he was pouring his packed water in a thin stream. “May it is uproar...messacre!”... “I swear may the Ethiopian people back bited against each other! ... the country where there is no fair resource distribution and unity, if this kind of geothermal energy is dugout in plenty, then its means of conflict is undenyng (Yeogaden Dimetoch, 159).

The cat-man in *Yeogaden Dimetoch* (ibid, 164) despises a man who quarrel with him. The major character, the former Dr. Didimos and now who is changed into a cat owns a cat’s body and he criticizes the man who was eating, and the Cat-man says the man is talkative not only him but also the whole people in the country are idle. They are simply active in talking only. Basically a person is not more practically active to improve the environment in order to bring a better life to the people rather people in Ethiopia are indolent at work and only they use their toungue actively which is vain without bringing development in the country. Therefore, the major character dares to say human being is not greater than a cat in practice rather a man is active in tasting food as follows:

ሰውየው የሚበልጠኝ በምላሱ ብቻ ነው። በማጣጣም አቅሙ። ሀበሻን በምላስ ማንም አይችለውም። ሀገሩ በሙሉ በምላስ ጅምየተሞላ ይመስል ከነገር በቀር ተግባር የለም (የኢጋዴን ድመቶች፤ 176) ::

The man is greater than me only in his tongue. In his ability of tasting. No one can challenge Ethiopian in tongue. There is no practice except gossip as if the whole country is full of tongue jim (Yogaden Dimetoch, 176).

The author depicts the time as if it is for worldly instinctive human beings, and the current world is widely opened to host the evil people those abuse the generation due to their selfish and

barbaric nature. Allegorically, he said the world is bright for a person who worries about one's own sensational life like a hyena, but it is not voluntary to host human beings who keep one's own personality that of mentally dynamic and spiritual as the following narration confirms:

ይህን እያብሰለሰልኩ በመሮጥ ላይ እንዳለሁ አንድ እንደ አሮጌ ነጋሪት የሚያስገመግም ድምፅ ቀጥ አደረገኝ። አውቁዋለሁ፤ እሱ ነው፤ እሱ ነው፤ እሱ ነው። የጅብ ድምፅ ነው። አዎ። የጅቦች ጊዜ ነው። ለሰው ዘር መሸጊያ፤ ለጅብ ዘር ነግቷል። የኔ ጊዜ ከጅምባራ ጋር አብሮ መጥለቁን አልተገነዘብኩም ለካ (ክቡር ድንጋይ፤ 14) ።

... when I was running contemplating this, one sound that reverberates like old large ceremonial drum makes me stop. I know; it is him; it is him; it is him. It is the sound of Hyenas. It is getting dusk for human species: but it is just dawned for species of hyena. Just I have not recognized my time has been set with the sun (Kibure Dingay, 14).

Suffice to say; currently animals are better than human being in many aspects of life because no animal deviates from its natural way of life. Only human species breach the commandment of God. Especially, Yismaeke wants to expose how the selfish human being is already devastated mentally and spiritually. In *Yeogaden Dimetoch* (Ibid, 35) the donkey is provided to show how animals can be trained.

The characters, Dr. Didimos and Ayan have a conversation about the hardworking donkeys in Ogaden that they serve the mass people by delivering water without seeking man's help, even they know the direction to go home and return to the river by themselves. To substantiate this let us see the following:

ሰማያዊ በርሜል የተሸከሙ አህዮች ብቻቸውን ሲጓዙ ተመለከትኩ። ተመልከት ዶክተር! አለች አያን ወደ አህዮቹ በጣቷ እየጠቆመች። ወደ 70 ሽምግጦጋውን የጎዴን ህዝብ ውሃ የሚያጠጡት እነዚህ አህዮች ናቸው። ወንዙን ያውቁታል ማለት ነው ተገርሜ ጠየቅኳት። አህዮቹን እንኳን የሚመራቸው የሚነዳቸው ሰው የለም። ዋቢ ወንዝ ጠብቀው ይጫኛቸዋል፤ ወደቤታቸው ቀጥ ብለው ይመለሳሉ። ሌላው ይቅርና አህያ አይታሰርም። ቤቱን ያውቃል። ወሃ ቀድተው የሚጫኑት አሸከሮች ወንዝ ይጠብቁትና ያሸከሙታል። በቀጥታ ወደ ቤቱ ይጓዝና ጭኑቱን የሚፈታውን ሰው ይጠባባቃል። ይገርማል! ... አልኩ አህዮቹን እየተመለከትኩ። መሰልጠን እንደሚቻል ከዚህ በላይ ማሳያ የለም (የኦጋዴን ድምፅ፤ 35)።

I have looked when donkeys which are loaded blue barrel walk alone. “Look Doctor!” said Ayan pointing her finger towards the donkeys. “These are the donkeys that deliver drinking water for Gode’s people that is estimately about 70000 in number. “Do they know the river?” I asked her for my surprise. There is no person not only who leads but also who propels the donkeys. They load them waiting near Wabi river, then they returned directly to their home. Even if a donkey is never tied, It knows its home. The children those who load it by fetching wait it near the river then they load it. It waits someone who is going to untie its load after traveling straight to its home. “Amazing!” I said looking at the donkeys. There is no any model example beyond this for the possibility of civilization (Yeogaden Dimetoch, 35).

Here, Yismaeke clearly points out this view by using oppositional expressions in order to create pictures in the readers mind. He shows that animals are able to perform tasks as a person

irrespective of their dignity since they are not like a man who is created in the image of God. The author portrays the active contribution of animals for a person who underrates one's own respect by living below animal status. The author depicts how animals ascend their rank like human being, on the other hand how the respected human being descends to one's own dignity. Besides to the above excerpt Yismaeke tells us the active involvement of dogs in a difficult task. If dogs are trained they are capable to communicate in human language according to the following substantiative narrative mode:

ይህም ጀርመኖች ወሾች የሰዎችን የሀል ክህሎት አላቸው ብለው ከማመናቸው የመነጨ ነው። ለዚህም መናገር፣ ማንበብና መጻፍን ለወሾች ለማለማመድ የጀርመን ተመራማሪዎች ደከመዋል። አስቂኝ ይመስላል፣ ግን እውነት ነው። ሮልፍ፣ ብሎንዲና ቤላ የተባሉ እውቅ ወሾች ነበሩት ሂትለር። ሮልፍ የተባለው ውሻ እንዲያውም መናገሩ ሁሉ በታሪክ ተመዝግቦታል። የሚናገረው ግን በፅሁፍ ነበር። በተዘጋጀለት ሰሌዳ ላይ ግጥም ሳይቀር በጀርመንኛ እንደፃፈ ጥናቶች ያስረዳሉ (ክቡርድንጋይ፣ 29)።...

This is aroused from Dutches that they believe as dogs have equal skill as human beings have. For this Dutche's scientists have tiered to train dogs speaking, reading, and writing. Even it seems jock but it is fact. Hitler had famous dogs those named Rolf, Blondi and Bella. Even the speech act of a dog named Rolf had been registered in history. But his speech was in writing. Researches argued even he had written a poem on a board that had been prepared for him (kibur Dingay, 29).

The above evidence shows that how animals equalize themselves with a person in the ability of speaking which is only given to human being, on the contrary the highly respected creature profanes one's own personal standard in having sexual contact with the standard of animals in having sexual contact with the ordinary animals which is the most humiliated activity for the prince of the whole creature on earth. The author depicts the De-humanization which spreads in all over the world as the narrator tells us this as follows:

አርቃኛን አንሶላዋ ውስጥ ከገባች በኋላ አየችና ፈገግ ብላ እጇን ዘረጋችልኝ። ወጥቶ አልጋዋ ላይ ቁብ አልኩ - ሳላመነታ። ... ፈረንጆች ከውሾቻቸው ጋር ተራክቦ ያደርጋሉ የሚባለው እውን ይሆን?... ኔሊ አልጋዋ ላይ ፈጥ አድርጋች ትቅበጠበጥ ጀመር። አንገቷን እንደልሰላት አሰጠጋችኝ... የጋለ ሰይፍ የመሰለ ምላሴን የምኒሊክ ብርሌ በመሰለ አንገቷ ላይ እንሸራሸርኩት። በሲቃ አቃሰተች። ኔሊ ጥልቅ በሆነ የጋለ ሰሜት ውስጥ እየዋኘች ነው (ክቡርድንጋይ፣ 32-33) ።

After she gets in her sheet with her nude body she look at me and stretched out her hand with smile. I climb on her bed and set myself without hestating....may it true that whites make sexual intercourse with their dogs?... Geli became impatient after she mounted me quickly on her bed. She let me closed to lick her neck... I slide my tongue that resembles red sword from heating on her neck that looks like Menilik's flask. She groaned in panic. Geli is engrossing in deep sexual feeling (Kibur dingay, 32-33).

From the above excerpt one can understand how a person devaluates one's own status. Even the whites who are considered as extremely civilized in many aspects make themselves equal with

animals within sexual intercourse. Not only that but also there are some people who dare to marry animal within a wedding ceremony by forgetting one's own grand status. To substantiate this issue let us see how Indies woman marry a dog pleasantly.

በቅርቡ እንዲት ህንዳዊት ሴት በይፋ ሰርግ ደግሳ ዉሻ ማግባቷ መነጋገሪያ ሆኖ ነበር። ... ዉሻ በማግባቱ አልፀፀትም ነበር ያለችው ንግግር ስታደርግ (ክቡርድንጋይ፣ 37) ።

Recently one Indies lady's deed was hot issue that she prepares a big feast officially and marries a dog. "I don't regret" said when she makes a speech (Kiburdingay, 37).

Yismaeke, within his unique way of narrative style, he clearly shows us the current status of human being and animal by providing a juxtaposing opposition. From the very beginning the major character, Dr. Didimos told us as he was created in the image and likeness of God in a high dignity that leads to super creature over other animals, but he gets himself in the image and likeness of dog suddenly, which represents the current generation who lives below the life standard of animals. Due to this deterioration the major character wishes to die rather than live as animal as follows:

በርግጥ ውሻ ሆኖ ከመኖር (በተለይ ሰው ለነበረ ሰው) መሞት ይሻላል። በርግጥ ሰው ሆኖ መኖርም ትክክለኛውን ሰው ሆኖ መኖር ካልተቻለ በስም ሰው በግብር ዉሻ ከተሆነ እንደኔ በስም ዉሻ ሆኖ በግብር ሰው መሆን ይሻላል (ክቡርድንጋይ፣44)።

Really it is better to die rather than living being a dog (especially for a person who was human being). In fact if living being a person is impossible to live as real person lives, if there is a reality of being a person in name and being dog in behavior, I believe it is better being a dog in name and being human being in behavior (KibureDingay, 44).

The narrator suggests that the real animal is greater than a person who lives like animals. Because the ability of rational thinking is given for human beings rather than animals, but now a days people do not think as far as their grand nature is concerned. They are in the state of instinctive thinking like animals that have not good mind like humans. A person is considered as lord of all animals on earth due to one's own creative mind, but human's selfish behavior forces to live on the target of sensational life as animals do.

Therefore the oppositions are subverted. Here the ordinary creatures that of animals are dominated over the dignified human being in ways of life since they are living cooperatively, although they have instinctive nature. In general the animal kingdom is stable as the original and better in their life standarad than the current human species.

As it is overtly explored with Derrida's assumption of deconstruction the ideology and philosophy of the text tells us recently new culture is created in Ethiopia which is vague comparing with the original: when love, loyalty, integrity, compassion and integrity were exercised. Currently when human being is manifested in wicked and dishonest behavior; a dog is believed as honest or loyal to its lord or its madam. The following extract tells us clearly:

ከከተማዋ እንደገባን ተለይቻት መንገዴን ለመቀጠል አሰቤ ነበር። ነገር ግን እንደ ታማኝ ሰው ሳይሆን እንደ ታማኝ ውሻ ቤቷ ድረስ ልሸኛት ወሰንኩ። ከውሻነቴ የመነጨው ታማኝነቴ ምን ያህል ከጉዞዬ እንደሚያነጥብኝ አላውቅም (ክቡር ድንጋይ፣ 106) ።

.... I thought to continue my own journey departing her when we enter in the city. However I decided to escort her up to her home as a loyal dog but not as a loyal person. I don't know how much my loyalty that aroused from my dogness retards me from my journey (Kibur Dingay, 106).

The character who owns a blend of two creatures, a man and a dog, lives differently sometimes he practices as a man and another time his dogness enforces him to act as a dog. Having this in mind, the dog-man escorts the young lady up to her home loyally within his dog's behavior.

He considers himself as traitor due to his personal behavior since he fears to guard Gelli when she goes to refresh herself. We can look this contradiction in the following description:

ዛሬ ከ አጥሯ ውልፍት ሳልል ዋልኩ። ጀርመናዊቷ ሽርሽር አመሸታ መጥታለች። አብሬያት ባለመሄዴ የተሰማትን ስሜት አላውቅኩም። ምን አይነት ቦቅቧቃ ነኝ። ተፀፀትኩ። ይህ አይነቱ ከህደት እንኳን ከውሻነቴ ፣ ከሰውነቴ እንኳ አይጠበቅም። ይበልጥ ከውሻነቴ አይጠበቅም። ያ ክፉ ሰው መሆኔ አይቀርም ያስካደኝ። ባይሆን ኖሮማ እመቤቴን መጠበቅ ነበረብኝ (ክቡር ድንጋይ. 32) ።

Today I spend the day without moving from the fence. The Dutch woman has come after walking in dusk. I don't know her feeling since I didn't go with her. What kind of coward am I? I regretted. This kind of denial never be expected even from my dogness but also from my personality. More it is not expected from my dogness. That of my wicked personality may let me commit denying. If that was not I must have guard my madam (Kibur dingay, 32).

The author depicts how the dog is more loyal than a person. Yismaeke reveals this fact with his highly extravagant ability of expression by using a Dog-man's character to show the difference clearly to readers.

A human being is no longer believed as a dog. In fact, in many ways, animals are better than a person in the current world. Although a dog is considered as unholy and entering into a church yard is prohibited to it, still it has not bad deeds that cause God to feel sorrow, but the most sinful human being enters in a temple frequently.

Although a person possess a high level of intelligence than animals, humans commit sin and attend a church service without awe of God. Let us see the following extract:

ወደ ቀኝ ያለውን ጎዳና በመያዝ ወደ አራዳ ጊዮርጊስ ቤተክርስቲያን አዘገመኩ። ወደ ውስጥ ለመግባት አስቤ ነበር። ነገር ግን ውሻ መሆኔን አስታወስኩ። ውሻ ቤተ-ክርስቲያን አይገባም። ቢገባም በመቋቋም ወገቡን ተቀጭቶ ይባረራል። መግባት የሚችለው የሃጢአት ክርፋት የማያስቀርበው የሰው ልጅ ነው (ክቡር ድንጋይ፣140) ።

I walk slowly to Arada church of Saint George by getting into the right high way. I thought to get in. But I remember as I am being a dog. A dog can't get in church, if it gets it will be chased by hitting its waist with staff. A human being whose sin's stink can't be approached any one can enter (Kibure Dingay,140).

Human beings are fearless while worshipping God within their full of bad deeds, although they have a right to attend church service, really it is not deserved to them. Comparing to human's sin animals are better to enter into church.

On the other hand being a beast is advantageous to escape from a big trouble and emancipate oneself. But being a person is awesome in this challenging world, respect to this, many people prefer to be changed into a beast in order to overcome a bad time as the following excerpt substantiates:

እጅ መታሰሩን እረሳሽ ... ሰው ሆነን ታስረናል። አውሬ ሆነን ነፃ እንወጣለን (የአጋዴን ድመቶች፣ 136) ።

Have you forgotten as my hand is tied? We are tied of being a person. We are going to be emancipated in being beast (Yeogaden Dimetoch, 136).

Moreover, in the current world, problem pulls down a person from a prestigious personality and leads to live as a beast. There is no any animal that is changed into another creature due to difficult situation, but human being is changed into a beast due to lack of resistance to exist in a troublesome world. By the command of Amharic and his artistic talent Yismaeke reveals the weakness of human being within his mouth piece, Dr. Didimos as follows:

ከሰውነት ክብር አውርዶ፣ ወደ አውሬነት የቀየረን ችግር፣ ወርዶ በማያልቀው ወንዝ ገብቶ ይፈስ ይመስል ያሳለፍነው መከራ ሁሉ አንድ በአንድ ተሳለብኝ። ሁሉንም ችግር አሰብኩት። የኔን የግሌን ችግር፣ የአጋዴንን ችግር፣ የሃገሬን ችግር... (የአጋዴን ድመቶች፣145)።

That brought me down from personal dignity, changed me into beast, as if likes flow entering in the river that has un end flowing comes the image of distress that we overcome to my mind (Yeogaden Dimetoch, 145).

As we can deduce from the above narration, full of misery in the country challenges people and brought them down from humanity into a beast due to unable to cope up with it, still a man

himself is changed into another species in terms of the challenging world. Therefore the author tells us the deadly truth how a person is weaker than animal in resisting trouble. Extremely, the following extract tells more about the issue:

ሰው ሆኖ ተፍጥሮ ሳለ ድንገት ወደ አውሬነት የሚቀይር ሁኔታ የገጠመው ሰው ሞልቷል። ይሁን እንጂ ከ አውሬነት አምልጦ ወደ ሰውነቱ ለመመለስ አይሞክርም፤ በአራዊት መንጋ ውስጥ ሰው ሆኖ ለመገኘት መሞከር ትርፉ መበላት እንደሆነ ስለሚገባው ፣ የነገደ አራዊት ኑባሬውን ይቀጥላል። የሚያፈነግጡት ከ ኑባሬ አራዊት የሚያመልጡት እጅግ በጣም ጥቂቶቹ ብቻ ናቸው (የኢጋዴን ድመቶች፣ 148) ።

There is abundant people who has been created as human being and encouraged a situation that let change into a beast. Though he doesn't attempt to return into a person escaping from being a beast, he continues the life of beast species (Yeogaden Demtoch, 148).

As one can understand from the above description numerous people have been changed into a beast. Surprisingly, no one attempts to return back to his former respected personality rather prefers to run one's own life as animal, since it is difficult to be a person in between the collection of beasts. Only a few heroes try to escape from animal world. Thus, within oppositions the author depicts how much the generation is deteriorated currently. Many people are living as animals but animals are stable in their life cycle as much as the original.

Generally, the respected creature, the person who is blessed by the all-powerful God is brought down to animal status; therefore it is sufficed to say animals are better than human being in their original way of life. To substantiate this more let us see the following extract:

ሰው የሆንኩት ሰው ምን እንደሆነ ሳላውቅ ነው። የሰው ልጅ አሁንም ድረስ ራሱን ፍለጋ ላይ ነው። ድመት መሆን ግን ራስን መሆንን አይጠይቅም። ድመት ሲፈጠር ያው ድመት ሆኖ ነው የተፈጠረው። ሰው ግን ሙሉ ሰው ሆኖ አይፈጠርም። ሙሉ ሰው ለመሆን ወደመጣበት እስኪመለስ ድረስ ይታትራል። ይህም ሆኖ ሙሉ ሰው ሆኖ የተቀበረ የለም። ድመት ወደዚህ ምድር ሲመጣ ግንሙሉ ድመት ሆኖ ነው የሚመጣው። ሲሄድም ድመትነቱን ጠብቆ ነው ። የሰው ልጅ እንደ ሰው መጥቶ እንደ እንስሳ ኖሮ ወደ መጣበት ሊመለስ ይችላል። እንዲያውም የበዙ ሰዎች አጣ ፋንታሰው ሆኖ መጥቶ እንደ እንስሳ ታይቶ ማለፍ ሆኗል (የኢጋዴን ድመቶች፣ 147) ።

I am being a person without knowing what is a human being? Still now human being is on searching of one's own identity. But being a cat doesn't require self-esteem. When a cat was created it was created as a cat itself. But human being never be created as full of a person. To be full person he strives up to he returns where he comes. In fact no one has been buried being a full human being. But when a cat comes to this earth it comes being a full cat. When it passes away it keeps its catness. Human being may return to where he comes from after coming as a person and lives as animal. Even many people's destiny is passing away as animal after coming as a person (Yeogaden Dimetoch, 147).

This shows that how the author is a deconstructionist writer. As Derrida in Bressler (1999:126) describes that the reversed hierarchy is easy to examine the original and the investigation is possibly exposed in how the meanings of terms are found from the difference between them.

Having this concept in mind the person /animal hierarchy is reversed to investigate the real happenings in the current world.

Therefore within the substantiative extracts from Yismaeke’s novels *KiburDingay* and *Yeogaden Dimetoch*, person Vs animal opposition is subverted which an animal takes the center and dominates over human being in many aspects. To generalize it, Yismaeke reveals it in his *Yeogaden Dimetoch* (Ibid, 147) fictional work that no man is created as full human being rather a person is come to earth within many gaps.

To be a complete human being every one strives until death, but no one passes away in a state of being a full person. But animals are created in full of animals and they die within their complete animalistic behavior. Therefore, it is suffice to say animal is better than a person in a lot of aspects, because, many human beings live in the image of animal, even though they are created in the image of God.

3.3.1.2. Woman over Man

In feminist deconstruction females are considered as self –effacing, submissive, and irrational in a patriarchal society. This system of oppression and marginalization of women leads them to be ruled under the male dominated society. According to the western philosophical tradition and the reliance on phallogocentric assumption in Educational, Legal, Political, and business institutions reveal that feminism consists of phallogocentrism as far as particular textual features are concerned.

Therefore, according to Derrida, there is a possibility of decentering the old transcendental signified in order to establish the new concept of a center. Thus in this study the ‘man’ is decentered and woman is at the center within substantiative narrative modes in the novels.

The major character Dr. Didimos Dorrie in *Kibur Dingay* made a hasty wedding with Ephrata before knowing her personality deeply as we can look the following:

አጭር ቀሚሷ በጭቃ ዳከረ። ፈጠን ብዩ አፋፍሽ አነሰኝት። ኮቴን አውልቄ ወገቧ ላይ እንድታገለድመው ሰጠኝት። በጥብቅ አመሰግናኝ “ኤፍራታ” ስትል ስሟን በማስቀደም ተዋወቀኝ። እኔም “ ዲዲሞስ” ስል ስሜን ከ እጅ እኩል ዘረጋሁ። ከዚች ቀን ጀምረን በየቀኑ መገናኘት ጀመርን። ብዙም ነገር አሳለፍን። እንደወደደችኝ የገባኝ አጣድፋ ስታገባኝ ነበረ (ክቡር ድንጋይ፣ 12)።

... Her short dress is besmeared with mud. I quickly lift her up. And I take off my coat and give her to tie it around her waist. She gives me depth gratitude and introduce with me preceding her name saying “Ephrata”. And I also say “Didimos” equal with my hand shake. Starting from this day we begin getting together daily. We spend a lot of things. I understand as if she loves me when she marries me quickly (Kibur Dingay, 12).

We can understand from the above excerpt that an accidental meeting has not guarantee to a marriage life. The major character is really cheated by himself that he decided to marry the pretty lady, Ephrata, without relevant justification. Because she is already tied with bashfulness due to his help when she fell down on the muddy ground as she confesses the reality to her concubine, she has never loved Dr. Didimos rather her relation with him is accidental without love. We can see the following extract:

... እንደም ቀን አፍቅሬው አላውቅም። ... ተገናኘን ተመቸኝ... በምቅጭ ላይ ሌላ ነገር እንዳላይ አደረገኝ። ባጋጣሚ አረገዝኩ ። ወለድኩለት። ሌላም ጊዜ ባጋጣሚ አረገዝኩ። ወለድኩለት። ቢቃ!... (ከቡር ድንጋይ፣139)።

I don't love him even one day ...we meet and I feel comfort upon him... he forced meto not look another thing due to my comfort. Suddenly I become pregnant accidentally. I gave birth to him. That is all!... (Kibure Dingay, 139).

Ephrata withdraws her relation with Didimos after she missed him for about several months without any evidence of his whereabouts. Since Ephrata is pretty enough she has a lot of opportunities to be loved by other men and her nature forced her to be asked and demanded.

Even though, the former Dr. Didimos but currently the Dog-man leaves his wife and children alone with many miseries by his big mistake, he again begins to reproach his wife when he gets her married and he brings a pretext about the fault upon Ephrata as follows:

ሰለ ባለቤቴ ልብ እብሰለሰል ጀመር።... ከእርሷ በደል የተነሳ ሌሎችን ሴቶች ሁሉ ባየሁ ቁጥር ጥላቻ ያንዘረዘረኝ ጀመር።... ድመታዊ ባህሪዋ በሰባራ ገል ወተት እያታለሉ አሷን የትም መውሰድ ይቻላል። ... በዚህ ድመታዊ ባህሪዋ ወዲያው ከሁሉም ትላምዳለች። ... ወንድ ግን ወሻዊ ባህሪ ነው ያለው። ለለመደው እንጂ ላለመደው ጅራቱን አይቆላም። እንግዳ ቢመጣ ሊናከስ ያዙኝ ልቀቁኝ ይላል። እስኪለምደው ይጮህበታል። ከለመደው ግን እስከ ወዲያኛው አይረሳውም። ወንድም እንደዛው ነው። ለመልመድ እንደውሻ ጊዜ ይፈጅበታል። ከለመደ ህይወቱን እስከ መስጠት ይዘልቃል።... የሴቶች ልብ አራት ቻምበር (ክፍል) ብቻ ያለው አይመስለኝም። ሀኪሞች እንደገና ሊመራመሩት ይገባል። ዘጠና ዘጠኝ ክፍል ያለው ይመስለኛል። በእንዲት ቅፅበት ዘጠና ዘጠኙንም ያሰሩታል። በእንዳንዱ ክፍል 99 ሰውና ፍላጎት ያገሩበታል (ከቡር ድንጋይ፣ 146-147)።

I begin contemplating about the heart of my wife. Due to her atrocity, abomination outrages me when I see other females. Her cat's behavior is possible to take her anywhere by deceiving with a milk of broken clay. ... Within this cat's behavior she became accustomed to immediately with anybody. However, male has dog's behavior. Not wags its tail for whom it doesn't accustomed, but it doesn't for somebody who is being accustomed to. After it became accustomed with the

gust it doesn't forget forever. Male is also like that. He takes time to become accustomed to as a dog. If he knows, he lasts up to giving his life... I don't think as female's heart has only four chambers. Physicians must examine it again. I think it has 99 chambers. In a single moment they make the whole 99 chambers functional. In every chamber they set 99 person and wants (Kibur Dingay, 146).

Yismaeke depicts that the patriarchal ideology casts women as irrational. According to the the above substantial excerpt the author portrays that how the patriarchal society categorize female in cat and male in dog due to their behavior that they reflect in a real situation. The mouth piece of Yismaeke, the Dog-man, and the former Dr. Didimos criticizes female as a cat. Since it follows anyone who has milk then he arrives at a conclusion that a female is irrational and dishonest. On the contrary he symbolizes a man in a dog due to his rational and honest behavior. But the man / woman hierarchy is subverted in Yismaeke's novels into woman over man based on the substantiative extracts.

Logically many females are elite and more serious than males; to substantiate this let us see the following descriptions:

... ጌሊ እንዲህ አይነት ቁላቁል የሆነች ሴት አይደለችም። መሃንዲስ ከመሆኗ በላይ ብዙ የማንበብ ብቃት ያላት ሴት ናት (ክቡር ድንጋይ፣ 53)።

... Geli is not just like imbecile lady. Beyond being engineer she has much reading ability (KiburDingay,53).

...አሁንም ድረስ የሶማሌ ወንዶች ፣ እረኝነትን ለሴቶች በመተው ኢላማ ሲለማመዱ መዋል ልማዳቸው ነው። የሶማሌ ልጃገረዶች የፍየል መንጋ ሲከተሉ ማየትና ወንዶቹ መሰሪያ አንግተው ሲንጎማለሉ መመልከት አዲስ አይደለም (የአጋዴን ድመቶች፣ 62)።

... Still now Somalia's male by leaving the task of shepherd for females and spending a day by Practicing target shooting is their habit. It is not new looking when Somalia girls follow a flock of goat and males shove around by carrying a riffle on their shoulder (Yeogaden Dimetoch, 62).

Gelli and the Somalian females are considered as elite and serious respectively. Thus this is a good evidence to deduce that woman have a great role in nation building rather than devastating a country, that Gelli contributes in building different constructions since she is engineer with a good ability of reading. On the other hand when Somalian males shove around with riffle, females look after cattle, because male's desire is fighting and wishing war which causes a big economical, social, political and cultural damage of a country. Therefore the term 'man', which is belived as a center in western metaphysics philosophy is decentered in this study as the novels

dismantle themselves. So, the the man over woman hierarchy is subverted into woman over man dominancy within substantiative narrative modes.

3.3.1.3. Nature over culture

As it is suggested by Derrida, the western philosophy of metaphysics specially ‘logocentrism’ which believes that words like “God, man, culture, presence, truth,... etc.” are considered as the center and dominate its opposites. Therefore, Derrida, the influential critic of western philosophy or structuralist view asserted that no meaning is stable rather he outshines a new insight which approves that a signifier can have multiple signifieds. Therefore, the decentered opposition is a focus area where a new meaning can be revolves around it. To do so in this study the decentered opposites come to at the center to generate meaning based on the substantial narrations in Yismaeke’s novels. Thus let us see how nature dominates culture as follows:

ከጓሮ በኩል ሁለት ቻይናዎች ብልቱ ያልተለየ ስጋ በወሳንሳ ተሸክመው መጡ። ... ስጋው የውሻ ይሁን የፍየል፣ የዱር አውሬ ይሁን የበግ አይለይም። ... የሚጠብሱት የውሻ ስጋ ከሆነ አጥንት እንኳ ቢጥሉልኝ ንክች አላደርገውም። እንዴት አድርጌ የውሻን ስጋ አቀምሰዋለሁ? ምንም የከፉ ቀን ወሻ ብሆን እንኳ ጭንቅላቴ እኮ የሰው ነው። ያውም የኢትዮጵያዊ ጭንቅላት፡- የሃበሻ አእምሮ- የሞተ በድን ከነካ ፍደር የሚረጭ (ክቡርድንጋይ፣ 22) ።

From the back yard side two Chinese come with stretcher by carrying meat which part is not cut into pieces. The meat cannot be identified whether it is dog’s, beast’s or sheep’s. I don’t want to touch even they may throw a bone, if it is dog’s that they roast it. How can I taste dog’s meat? Even if I am a hard time dog my mind is human’s. Even, it is an Ethiopian mind. The Ethiopian brain- even if eating dog’s meat she/ he had to spray holly water when he/she touches a dead body (kibur Dingay, 22).

According to the above description the Dog-man, the major character in Kibur Dingay (Ibid, 22) prefers to be starved rather than eating dog’s meat which is leftover from a group of Chinese considering the firm culture of Ethiopia, because an Ethiopian man is known to his personality interms of culture and religion. The Ethiopian culture doesn’t obey a dog meat in one’s food menu like Chinese whose culture allows a dog as a good and selective food. Once Chinese practiced eating pet animals and all kinds of birds, it is already their culture still now.

Although people whose culture prohibits some kind of foods including pet animals meat, there is a natural incident that force to eat whatever anything that can be chewing to alleviate the misery of starvation during famine, when there is no food access any person is imposed to eat even human beings flesh. Let us see the following extracts:

ምክኒያቱም ቻይናዎቹ የውሻ ይሆናል ብዬ የጠረጠርኩትን አርስቶ ጠግቦው ተነስተዋል። ቀሪውን ሄጀ ልጋጠመው ይሆን ጥርጣሬየን የማረጋገጥ ወኔ የለኝም እንጅ የውሻ ይሁን የበግ ስጋ የሚለውን ለማወቅ ቀላል ነበር... ነገር ግን አንዳድ ጊዜ እውነቱን ማወቅ ከባድ ነው። እውነት እንዲሆን የማንመኘው እውነት አለ። ... ሰተት ብዬ ወደ ግቢው ገባሁ።... ሴቷ ተነስታ ወደኔ መጣች... እንደ ራብኝ የነገራት ያለ ይመስል ወደተረፈው ስጋ ሄዳ ሁሉንም አመጣችልኝ። እለመሱሁ ገባሁ (ክቡር ድንጋይ፣ 25-26) ።

Because the Chinese have stood up after they feel satiety the roasted meat which I suspect as if it is dog. Shall I fight with the left over? However, I have not courage to confirm what I suspect, it was simple to know whether it is dog's meat or lamb. There is a truth which we wish not to be fact. I enter straight towards the Yard. ... The female stands and comes to me. As if somebody tells her my hunger, she goes to the remaining meat and brings to me. I begin to eat it quickly (Kibure Dingay, 25-26).

In the above description the Dog-man is not strong to stay with his culture. Even he is not voluntary to confirm the meat whether it is dog or sheep rather he prefers to eat the leftover since he is starved very much. The ‘culture’ which is believed as center to ‘nature’ is dominated by nature here, as a result of reason. Besides the above narration there are also shocking incidents that happened in Ethiopia and Israel during a famine season.

When there was a famine in Ethiopia during the reign of emperor Menilik the donkey’s head was too expensive for the people who had a strict culture of feeding. It shows that a person who is in a deep belief of Ethiopian culture, that prohibits eating donkey, breaks hard chain of culture and already a donkey is eaten in the bad time.

Moreover a woman has been accused in front of the king since she had eaten seven children during starvation. It is approved by the following excerpts:

በጠና ረሃብ ጊዜ የሚላመጥ ሁሉ ምግብ ነው። መፅሀፍ ቅዱስ ላይ እንኳ በረሀብ ጊዜ የአህያ ጭንቅላት እንደተበላ ይነገራል። ይህን ስል በአፄ ምኒልክ ዘመን ሀገራችን ውስጥ በጠና ረሃብ ጊዜ አህያ መብላት ብርቅ የሆነበት አካባቢ እንደነበር በታሪክ የተጻፈው ትውስ አለኝ። ሌላም አሳዛኝ ነገር ተፈፅሟል ። አንሳሮ በሚባል የሸዋ ግዛት አንዲት ሴት ከንድና ከንዱን በሰዎች ተይዞ እየተዳፋች ከንጉሰ ምኒልክ የፍርድ አደባባይ ድረስ ትመጣለች፤ እንጦጦ። ሴት የዋ ሆኗ ከጀርባ የተላጠቀ፤ የጎን አጥንቷ ከሩቅ የሚቆጠር የፊቷ አጥንት የገጠጠ አሳዛኝ ሴት ናት። ይህች ሴት የተከሰሰችበት ምክኒያት ሰባት ልጆች በመብላቷ ነው። (ክቡር ድንጋይ፣ 24) ።

During the famine any chewing thing is food. Even the Holy Bible substantiates how donkey ‘s head was eaten in the time of starvation. When I say this recorded story about a place where eating donkey was considered as a big luck during emperor Menilik in Ethiopia comes to my

mind. Also another sorrowful thing has been committed by one woman who caught her arms and pushed by people in a place called Ansaro in the territory of Shewa come to emperor Minilik's judgement square, Entoto. The woman's abdomen is just fixed with her back, whose face bone is able extremely appeared, poignant woman. The reason why this woman is accused is since she has eaten seven children (kibur Dinay, 24).

Besides the above description Jewish whose religion and culture is considered as conservative had eaten human flesh like that of the Ethiopian woman. Infact that there is no person in the world whose moral ethics is deep and governed under the set of religionus principles. For both nations eating donkey and human flesh is authomatically forgotten in all time which is a life long rule. But both Ethiopian and Jewish have eaten human flesh due to big challenge of starvation. Overall a reader can deduce nature could dominate over culture whenever a person falls under difficult situation like starvation according to yismaeke's novels.

In general the above binary opposites use to enable readers to get more than two possibilities of meaning in *Kibur Dingay* and *yeogaden Dimetoch*. By using Derrida's theory of deconstruction the preceding analysis provides readers with unstable and undecideable meaning of the text by subverting the original hierarchies within the free play of binary oppositions.

3.4. The Notion of Absence

In *Kibur Dingay* and *Yeogaden Dimetoch* animals' kingdom is better than human species in their ways of life due to absent of humans' personality. Dominantly absent of life opportunity, absence of confidence, and absence of reason forced the current generation to be changed into beast as the novels are analyzed as follows:

3.4.1. The Absence of Good Life Opportunity

Good life opportunity causes human being to have a better life than what animals have. But human life is in the circle of troubles. To escape from challenging situation a person is forced to change one's own human qualities and act as animals or below animals. To depict this fact Yismaeke reveals how lack of good life opportunity challenges human's personality.

The following extract substantiates this reality:

ህይወት ዳጥ የበዛበት የጭቃ መንገድ ሆኖብኛለች። ሳላሰበው አዳልጣ ከሰውነት ወደ ወሻነት ለውጣ የጉድ ህይወት እንድመራ እያደረገችኝ ነው (ክቡር ድንጋይ፣ 21) ።

Life is a muddy ground with a lot of sliding zone to me. It slides me accidentally, and changed me from person to dog leads me to have a strange life (kibure dingay, 21).

From the above utterance of the Dog-man, one can deduce that bad time causes a man to be changed into a beast which is strange way of life to a respected person, this is why the absent of good life opportunity. Yismaeke shows that the country and the people have not a clear image towards sustainable development to have a better life rather every journey towards advancement is vague which has not a clear direction. It can be seen as follows:

ሁሉም እየሆነ ያለው ነገር ቀጥሎ የሚከናወነው ድርጊት ምን እንደሆነ በማይታወቅበት መልኩ ነው። አንዱን ድርጊያ አንዱን እየፈጠረ የቅጥልጥሎቹ ጉዞ ቀጥሏል። ደመነፍሳዊ ጉዞ። ፈር አልባ ጉዞ ። ደመነፍሳ። አንዱ አንዱን ሲቀልስ አንዱ አንዱን ሲፈልስ ... ይሄው ነው የኔ ጉዞ ... ይሄው ነው የሀገሪ ጉዞ... ይሄው ነው። ከፈረሱ ጋሪው፤ እውሩ ከመሪው የቀደመበት የተገለበጠሽ ኑሮ... የቅጥት ኑሮ... በደመነፍሳ ወደቤት ሰገሰኩ። እንደገና ቆምኩ (ክቡር ድንጋይ፣186)።

The whole happening is taking place without knowing the next occurrence. The one event creates the other one leads to an extension journey. A voyage without direction. The one designs onething, the other uproots one thing ... this is my voyage... this country's journey...just it is.It is the reversed life... life of fantasy that the advancement of the cart in front of the horse, the blind in front of the one who leads him. I go to home quickly in the state of instinctive mind. And again I get stop (kibur Dingay, 186).

Here, the reader can understand that people in Ethiopia are living instinctively. The absent of good life opportunity leads them to go without a clear direction towards change rather their fantasy life influenced them to live like animals.

On the other hand war is the big challenge which devastates people's economy, social values, culture, and spiritual ground etc. which are basic to build their personality. The following substantiative extract in *Yeogaden Dimetoch* approves it.

እንባየ ሳይቀድም የቤተሰቦቻን ሰቆቃ ባሜውትህ በወደድኩ። ነገር ግን እነሱን ባሰብኩ ቁጥር ስሜታዊ እሆናለሁ። ለነገሩ ለሌሎች ነገሮችም ስሜቴቅርብ ነው (የኢጋዴን ድመቶች፣20) ።

I am happy to talk you about my families' misery before wailing. But I become emotional whenever I think about them. However I am also susceptible for other things (Yeogaden Dimetoch, 20).

As the utterance of Ayan, the female character in the sub sequenced novel from *Kibur Dingay* exposes that she had lost her families during Ethio-Somali war in Ogaden, as a result of this she is too emotional for many things.

Ayan and Dr. Didimos decided to eat anything when they were famished in a jail and the major character Dr. Didimos exemplifies how Jewish ate human flesh during a bad time when there is

no good opportunity of life. Yismaeke exposes the absence of good life opportunities through his mouthpiece, Dr. Didimos. The major character utters that persons are challenged with bad time to do the don'ts to overcome stumbling blocks of life and believes that bad time can humiliate a person from one's own dignity. This can be substantiated with the following description.

መቸም በከንቱ አንገትን ተቀልቶ ከመጥጥ የማይሻል ነገር የለም። ብዙ ህልም፣ ብዙ ተስፋ ያለው ሰው ሞትን ዝም ብሎ መቀበል ለበትም። ከፉ ቀን እኛህ ያስጨብጣል። ጎደሎ ቀን ከሰውነት ክብር ዝቅ ያደርጋል። ምንም ይሁን ምን፣ በየትኛውም መንገድ ጎደሎ ቀኖችን ማለፍ ነው ቁም ነገሩ። ለኔ ጆግና ሰው ማለት አንበሳን ታግሎ የሚጥል አይደለም፣ ከፉ ቀንን በጥበብ ሚያልፍ ነው (የኢጋዴን ድመቶች፣ 118) ።

“Ofcourse there is no anything which is better than beheaded. The one who has many dreams and hope should not obey death sentence easily. Bad time forces to catch thistle. A fateful day degrades human being. Whatever it is, the goal is overcoming the fateful days by any means. For me the hero person is not the one who struggle with a lion to throw down it, but he is the one who can overcome the bad time in wisdom (Yeogaden Dimetoch, 118).

Therefore, a reader can conclude that the absence of good life opportunity can avoid human's personality that of grand qualities which are only deserved for human being.

3.4.2. The Absence of Self confidence

Confidence is taken into account as a quality of human being. But Yismaeke reveals human being lacks confidence in many aspects. The absent of confidence degrades a person from one's own status. The following extract approves this:

የሰው ልጅ የሚበልጠውን የመፍራት አባዜ አለበት። በሃብትም በጉልበትም የሚበልጠውን ይፈራል። የሚበልጠውን ያመልካል (የኢጋዴን ድመቶች፣ 176) ።

Human being has a habit of freighting the one who is superior. He afraid of the one who is beyond him in wealth and physical power. He worships the one who is greater than him (Yeogadyne Dimetoch, 176).

From the above enunciation a reader can deduce that a person lacks confidence when compared with the one who is superior. In fact, if a person has confidence he/she will not feel fear anyone who is rich or physically strong.

Therefore fear controls a person when there is a lack of confidence. Moreover the above excerpt tells us about secrete of sinking of human being into water is a result of frighten and lack of confidence in swimming. Because a corpse and babies never sink into water, since they don't fear. According to the following narrative mode, animals are better in swimming without practice:

መለመላየን ቆሜ እጆቻን ወደ ወንዙ ዘረጋሁና አመነታሁ። በመስጠምና በመንሳፈፍ መሃል ያለውን ልዩነት ለምን ማሰብ እንዳስፈለገኝ አልገባኝም። ሰዎችን የሚያስጥመን ፍርሃታችን እንደሆነ ሰምቻለሁ። ይሁን እንጂ ስለዚህም ማሰብ አያስፈልገኝም ነበር። የ ሰው ልጅ ትልቅ የሽንፈቱ ሚስጢር ፍርሃቱ ነው። ፍርሃት በራሱ ያስፈራል። ዋና የማይለማመዱት እንስሳት ብቻ ናቸው (የኢጋዴንድ-መቶ፣66)።

I hesitate after I stand in my nudity and stretched out my hands toward the river. I don't understand why I thought the difference between in sinking and in floating. I heard that our fear leads us to sink, although it was not necessary to think about this. The secret of human being's lose is one's own fear. The fear itself is freighting ... only animals do not exercise swimming (Yeogaden Dimetoch, 66).

To generalize it the absent of confidence causes human being to fear their superior people, on the other hand their fear also causes them to sink into water. This fact makes a person under animals.

3.4.3. The Absence of Reason

Reason causes human beings to have knowledge and brings them to think and make their own choices. Human beings can construct their own lives based on reason by producing conceptual and logical thoughts based on reason. In the novels, *Kibur Dingay* and *Yeogaden Dimetoch*, some extracts show that human beings are unable to make their choice based on logical assumption. But they decide to perform things instinctively like animals. Let us look the following excerpt:

“ግን የት ነኝ? የት ነው ያለሁት? ያለሁበት ጫካ ምስራቅና ምዕራብ ሰሜንና ደቡብ አይታወቅም። ግን ወደ የትኛው አቅጣጫ ልሩጥ ብዙ ካመነታሁ በኋላ አቦ ሰጡን እፈተለክ ጀመር። (ክቡርድንጋይ፣13)።

But where am I? Where is my where about? The forest of my where about is not known about its East and West, North and South.... To what direction shall I run? ...after hesitating a lot I start running out by guess (kibur dingay, 13).

According to the above utterance by the Dog-man in *Kibur Dingay* tells that he decides his journey instinctively without choosing his direction as far as reason is concerned. Besides to this he bewilders in proving the fact that whether the leftover of Chinese is dog meat or lamb. He fears to know the truth due to his starvation. He wants to feed the leftover whatever it is. Let us see the following description:

ምክኒያቱም ቻይናውቹ የውሻ ይሆናል ብዬ የጠረጠርኩትን አርስቶ ጠግብው ተነስተዋል። ቀሪውን ሄጀ ልጋጠመው ይሆን ጥርጣሬየን የማረጋገጥ ወኔ የለኝም እንጂ የውሻ ይሁን የበግ ስጋ የሚለውን ለማወቅ ቀላል ነበር። ነገር ግን አንዳንድ ጊዜ እውነቱን ማወቅ ከባድ ነው። እውነት እንዲሆን የማንመኘው እውነት አለ። እንደ እውነት የሚያስፈራ ነገር የለም (ክቡርድንጋይ፣ 26)።

Because the Chinese have stood up after they feel satiety the roasted meat which I suspect as if it is dog. Shall I fight with the left over? However, I have not courageto confirm what I suspect, it

was simple to know whether it is dog's meat or lamb. There is a truth which we wish not to be fact. I enter straight towards the Yard. ... The female stands and comes to me. As if somebody tells her my hunger, she goes to the remaining meat and brings to me. I begin to eat it quickly (Kibure Dingay, 25-26).

In the above extract the major character, the Dog-man, in *Kibur Dingay* says that people fear fact. Therefore, people fears to decide by taking reason into consideration. These leads persons to choose something that they want instinctively like an animal. The Ethiopian leaders also fear to take reason into account in order to disseminate real information to the mass people about the death issue of the former primeminister Meles.

Due to the absence of reasonable decision the mass people have stirred up with gossip. This can be proved with the following excerpt:

.... ስለራሱ መናገር ካልቻልክ ክፍተቱን አሉባልታዎች ይሞሉታል። ስለ ሰዉያው አጋጣሚት የተጣራ መረጃ ቢሰጥ ኖሮ በዚህ ሁሉ አሉባልታ ባልታመስንም ነበር (ክቡርድንጋይ፣70) ።

If you can't say about yourself, gossips will fill the gap. ... if a real evidence was given about the cause of the prime minister's death we may not stirred up in this whole gossip (Kibur Dingay,70).

Therefore, a reader can see the above enunciation about the one who conceals the fact, he will receive gossips. Truth is not very much exercised in Ethiopia among leaders and the followers, hence, the absent of reason leads them to stir with gossips.

Overall the absence of reason leads human being to be irrational and emotional. Therefore, without this quality a person can be considered as instinctive animal.

3.5. Inconsistency

As it has been examined below there are contradicting meanings in the literary works. The writer depicts the characters' complicated mind by using inconsistencies in order to provide readers with available opportunity of meaning making.

3.5.1. The Inconsistent want toward being a Person

In the novel of *Yeogaden Dimetoch* Dr. Didimos the major character who is the mouthpiece of the author, avoids his identity of being a person. He doesn't want to be a person rather he appreciates the identity of animals. He attempts to reason out for his decision as follows:

ሰው የሆንኩት ሰው ምን እንደሆነ ሳላውቅ ነው። የሰው ልጅ አሁንም ድረስ ራሱን ፍለጋ ላይ ነው። ድመት መሆን ግን ራስን መሆንን አይጠይቅም። ድመት ሲፈጠር ያው ድመት ሆኖ ነው የተፈጠረው። ሰው ግን ሙሉ ሰው ሆኖ አይፈጠርም። ሙሉ ሰው ለመሆን ወደመጣበት እስኪመለስ ድረስ ይታተራል። ይህም ሆኖ ሙሉ ሰው ሆኖ የተቀበረ የለም። ድመት ወደዚህ ምድር ሲመጣ ግንሙሉ ድመት ሆኖ ነው የሚመጣው። ሲሄድም ድመትነቱን ጠብቆ ነው ። የሰው ልጅ እንደ ሰው መጥቶ እንደ እንስሳ ኖሮ ወደ መጣበት ሊመለስ ይችላል። እንዲሁም የብዙ ሰዎች እጣ ፋንታሰው ሆኖ መጥቶ እንደ እንስሳ ታይቶ ማለፍ ሆኗል (የኢጋዴን ድመቶች፤ 147)።

I am being a person without knowing what is a human being? Still now human being is on searching of one’s own identity. But being a cat doesn’t require self-esteem. When a cat was created it was created as a cat itself. But human being never be created as full of a person. To be full person he strives up to he returns where he comes. In fact no one has been buried being a full human being. But when a cat comes to this earth it comes being a full cat. When it passes away it keeps its catness. Human being may return to where he comes from after coming as a person and lives as animal. Even many people’s destiny is passing away as animal after coming as a person (Yeogaden Dimetoch, 147).

As the reader can deduce from the above narrative mode Dr. Didimos in *Yeogaden Dimetoch* juxtaposes the two entities and he concludes being an animal is much better than being a person in some reasons as it is mentioned above. However, he also expresses his great desire to be a person as follows:

ምጣችን ጠና። ሰው የመሆን ምጥ። አያን አስማቱን አያጠናች ሳለ፣ ትውልዴ በሙሉ ይህን አስማት ቢያውቀው ስል ተመኘሁ። ሰው የሚያደርገውን አስማት (የኢጋዴን ድመቶች፤ 223) ።

Our labour was strong. A labour of being a person. When Ayan study the magic, I wished as if my generation knows this magic. The magic that can make a person (Yeogaden Dimetoch, 223).

Dr. Didimos reflects how much he tends to be a person in the above excerpt that his stand towards being a person creates a contradicting meaning.

3.5.2. The Inconsistent View toward Dog

In the novel of *Kibur Dingay* characters have different view toward a dog. In the story a dog is represented to evil act. As it is suggested by Merro, a character who is a house guard of Dr. Didimos, that the community considered Ephrata and Kelemintos as a dog as follows:

...ያስጨነቀህን ነገር ሁሉ አውቀዋለሁ። ባለቤቴ ሌላ ማግባቷን ደርሽበታለሁ። ያልሰማ ማን አለ! መንደርተኛው ሁሉ እንደሰውም አይቆጥራቸው። እንደ ውሻ ነው ሁሉም የሚያያቸው (ክቡርድንጋይ፤ 185) ።

I know the whole thing that annoyed you. I am informed that my wife has married another. Who don’t hear? The whole villagers don’t consider them as human being. All see them as a dog (Yeogaden Dimetoch, 75)”.

But they change their view toward dog. Because, dog is a representative of loyalty, that no man is as loyal as a dog and no dog is as betrayal as a person. It is approved by the following enunciation:

እንደ ወሻ... አይ መር!... ወሻ ቢሆኑ ኖሮ እንደዚህ ባላደረጉ:: እንደ ወሻ በዚህ ምድር ታማኝ አለ እንዴ እውነት ብለዋል ጌታዮ:: እንዴ ልማድ ሆኖብን ወሻን ተክፉ ነገር እንጥፋለን እንጅ እንደ ወሻስ ታማኝ ሰው የለም (ክቡርድንጋይ፣ 185)::

“As a dog? ...” Oh Merro! ... If they were a dog they will not do like this. Is there loyal as dog on this earth?! “You said right my lord. Even if once it is our habit that we categorize dog in bad, no honest person like a dog (kibur Dingay, 185).

In the above conversation between Merro and Dr. Didimos, they have agreed on the positive view toward a dog. In all the author deployed inconsistency in the novels to expose the inadequacy of language to refer reality whether animal kingdom or human species is better toward keeping one’s own status unchanged.

3.6. Ambiguity

The ambiguity that appears in *KiburDingay* and *Yeogaden Dimetoch* is initially triggered by the absence of human beings personality. According to the story in both novels, a person who is created in the image and likeness of God has lost one’s own dignity and lives as animals. So as to the Dog-man in *Kibur Dingay* as well as the Cat-man and the Cat-woman in *Yeogaden Dimetoch* represents that human species has an ambiguous identity which coincides with both of a person and an animal. In *Kibur Dingay*, Yismaeke reveals how the respected and rational person gets out of the image of the almighty God and changed into the image of dog to show how much people’s sensational life predominates over spiritual and rational thinking.

The Dog-man, the former Dr, Didimos has left his personal identity since he has changed into dog, artistically it implies human beings are not living as a person with their dignity rather human being defiled one’s own status due to the selfish behavior in using mutual resources together in mutual compassion and in harmony as a result of this a person devaluates one’s own value below what animals have.

The major character in *Kibur Dingay* describes his dogness, although he has human mind. Therefore he is forced to live as a dog since he owns dog’s body that requires leftovers where ever he gets. Let us see this dual creature that of the Dog-man as follows:

አሁን ግን ውሻ ነኝና ስለ ውሻ የማሰብ ግዴታ አለብኝ። አእምሮ የሰው ይሁን እንጂ ከቆዳዩ ጀምሮ ያው የውሻ አካል ነው ያለኝ (ክቡር ድንጋይ፣ 16)።

But now I have to think about a dog since I am a dog. Even if my mind is human being's I have dogs anatomy including my skin (Kibur Dingay, 16).

The above narrative mode tells us the Dog-man devaluates his personality since he focuses on sensational life to his dog's body that he uses his human mind to think about dog's life. Another ambiguity appears in *KiburDingay* as follows:

... በውሻ አእምሮ የወጣሁት የወረድኩት ሁሉ እየተመለሰሰብኝ አይኖችን ከሃይቁና በሀይቁ ላይ መለስኳቸው። ወደ ራሴ። ወደ ህይወቴ (ክቡር ድንጋይ፣ 115) ።

I turned my eyes on the islands that mounted on the lake when my ups and downs comes to my mind repeatedly (Kibur Dingay, 115).

The above enunciation tells us the Dog-man manipulates with his dog's mind. He uses his instinctive mind to think about his lifelong process. On the other hand the Dog-man uses his human mind to reconsider issues as follows:

እኔ በሰው አምእሮ ዘመኗን በዘመኔ ሰፍሬው እንጅ፣ ሶስቱ ሳምንት እድሜ ለንቢ የት የሌለ ሊሆን ይችላል (ክቡር ድንጋይ፣117)።

Even I gauge it's age in the age of mine within personal mind. For the bee the age of three weeks may be plenty (Kibur Dingay, 117).

The above description makes the former substantiative narrative mode ambiguous. The reader can deduce that the Dog-man who owns both human and dog entity is forced by dual minds. He sometimes dominated by humans mind as a person, although he is a dog on the other side. Another time his dogness dominates him to suppress his personality to live as a dog.

Generally this implicates allegorically the current human beings are living like animals instinctively, because people leave their grand dignity which make them as superior creature over animals rather they prefer to live as animals that only worry about to fill their belly.

Moreover the Dog-man creates an ambiguous picture in the readers mind due to his two blend behaviors that of personal behavior and dog's behavior. In order to depict the concealed beast behavior of the current human being in the world, Yismaeke creates a unique and miraculous

character, the Dog-man, in *KiburDingay* and makes the character to speak about his ambiguous identity whether he is a person or a dog. Let us see the following substantiative excerpt:

እኔም ብሆን ፍፁም ውሻ አይደለሁም፡፡ ገሚሰ ውሻ ገሚሰ ሰው ነኝ፡፡ እንደ ውሻ አሰብኩ ሰል እንደ ሰው እያሰብኩ አገኛለሁ፤ እንደ ሰው አሰብኩ ሰል እንደ ውሻ ሳሰብ አገኛለሁ፡፡ አሁን ግን እንደምን እያሰብኩ እንደሆነ ሊገባኝ አልቻለም (ክቡር ድንጋይ፡39) ፡፡

Even me, I am not absolutely a dog. Since I am half a dog and half a person, I am gotten in thinking as a human being when I attempt to think as a dog; and I am gotten in thinking as a dog when I try to think as a person. But now it is not clear to me as whom I am thinking (Kibur Dingay, 39).

As the one can deduce that the above utterance of the Dog-man which has ambiguous/ dual identity which represents human beings who get out from the image of God and live as a dog, because people are leaving their sensational life which focus on eating and drinking for one’s own instinctive life. Yismaeke highly exposes how much the beast behavior has antagonized with human being and dominates over their personality and he wishes to chase this wicked evil spirit from the whole human species in order to bring a pure personality which is dignified and good as far as human status is considered. The following extract proves this fact:

ሰባኪው እንዲህ ብሎ ቢሰብክሰ? “ባሰቱት ሆይ ... ጭንቅላትሽን የሞላውን አውሬነትሽን ተይ!... ሰባድአት ሆይ... ግማሽ አውሬነትህን ጣል!... ሰው ሁን! አውሬው ሆይ ትውልዴን ጥለህ ዉጣ! ... የታፈረውን የተከበረውን ኢትዮጵያዊ ሰው ወደ አውሬነት የቀየርክ መንፈስ ውጣ! ... በስላሴ ስም ዉጣ! በጌታ ስም ዉጣ! ስለ አላህ ብለህ ዉጣ!...(የኦጋዴን ድምቶች፡223)፡፡

If the preacher preaches like this:- You “bastate” ...leave your beast identity that fills your mind!...you” Sobodeat” leave your half beast behavior! ... be human being! You the beast leave out from my generation! Leave! The spirit which you changed Ethiopian person who was ashamed and respected into beast (Yeogaden dimetoch, 223).

In the above utterance the author exposes the ambiguous creature that has a dual nature that of person and animal should be separated. In order to bring the respected and gracious Ethiopians, currently a great sacrifice and determination is required to maintain mutual compassion and harmonious life among them, because currently a person is living instinctively without rational thinking. Overall Yismaeke illustrates the characters in *Kibur Dingay* and *Yeogaden Dimetoch* with the high level of abstraction in his diction to depict human beings’ hidden evil behavior, hence, the author uses metaphor which is the same with the concept of metaphysical conceit that more than two meanings are blended into one. The next chapter presents the summary of the discussion in the foregoing chapters and the finding of the study.

CHAPTER FOUR

4.1. Conclusion

From the preceding chapters, the research has exposed the binary oppositions, inconsistencies, the notion of absence and ambiguities in Yismaeke's novels, *Kibur Dingay* and *Yeogaden Dimetoch*. The aim has been to show the author's unique way of characterization. In both novels Yismaeke uses a Dog-man in *Kibur dingay* and the Cat- man as well as the Cat- woman in *Yeogaden Dimetoch* which receive binary oppositions, inconsistencies, notion of absence and ambiguity to it self on the surface of the novels and it is ambiguous for readers. Due to this, one can dare to say that Yismaeke is really a deconstructionist writer. Taking this into account an attempt has been made to examine how the author depicts the current de-humanization of the generation through his characters those who have animals body Vs human mind.

As it is examined in the analysis, the author uses the characters' dual entity that of both human being and animal to generate a new meaning according to deconstructionist point of view. As the reading approach suggests that the center comes to be decentered and a focus is made on the marginalized and unprivileged terms to create a new meaning.

Having this in mind, after identifying the binary oppositions i.e. human being vs animal, man vs woman, and culture vs nature, the original hierarchies have been subverted. From these oppositions the privileged and the center of the above binary oppositions: human being, man, and culture are decentered and made unprivileged in the analysis.

In the novels, the opposites: animal, woman, and nature are privileged and dominates over their opposites to reveal the deteriorated and immoral side of human being in Ethiopia in particular and in the world in general in this time. As the novels are reserved to dismantle it self, the instinctive behavior of the people made them under animals' ways of life.

The author coinsides the thematic expression of the novels, mainly de-humanization, with the citation in the Holly Bible that a human being was created in honour in the image of God but people are below their natural dignity those who resemble animals in their ways of life. The barbaric and selfish behavior of human species devaluate their dignity that a person was created

in the image of God. Animals are better than human being in loyalty and mutual compassion, because, today people are in big war as a result of resource division. The selfish behavior of a person is manifested in killing each other based on racial, language, religious, and cultural diversity.

As the two creatures: the person and animal both in the blend of one i.e. Dog-man, Cat-man and Cat-woman contradict each other and creates ambiguity. Therefore, as it is justified in the analysis: the absence of reason, the absence of good life opportunity and the absence of self confidence of human being forced to reveal the beast behavior of a person.

In analyzing the binary oppositions, the inconsistencies, the notion of absence and the ambiguity an attempt has been made to show how the respected and rational human being underrates one's own grand status below what animals are. To sum up, based on the deconstructionist reading view animals are considered as better than human beings since no animal shows change in way of life that they are permanently unchanged below their standard beginning from the time they were created till now. But if they are trained there are some animals that are able to equalize their ability with a person: dog and donkey. On the other hand the current generation is deteriorated and discouraged morally due to lost of personality.

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