

**DUAL PERSONALITY IN YEJIDE KILANKO'S DAUGHTERS WHO
WALK THIS PATH AND YVONNE VERA'S OPENING SPACES**

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CERTIFICATION

I certify that this research work titled “Dual personality in Yejide Kilanko’s *Daughters Who Walk This Path* and Yvonne Vera’s *Opening Spaces* was carried out by Alabi Faithfulness Ayomide ENG/14/1959 of the Department of English and literary studies, Federal University of Oye Ekiti. It has not been submitted before for any other degree or examination at any other university. All quotations and information used and sources are acknowledged by means of references.

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DEDICATION

This research is dedicated to my father in heaven, the alpha and the omega, the creator of heaven and earth in whom there is no darkness at all, the giver of knowledge and wisdom for his grace and mercy towards me.

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ABSTRACT

Women are often the victims of dual personality which various writers, in their works often down play. Dual personality is when someone has two contrasting personality in them. This is the issue examined in this study from the standpoint of Yejide Kilanko's *Daughters Who Walk This Path* and Yvonne Vera's *Opening Spaces* which opines that dual personality which affects behaviour can really affect the human psyche as seen in the case of Morayo, Morenike, Mrs Ncube and her fellow women lives. Until they learn to stand up to the bullying antics of their partner and people around them, will they be able to break out of this. Clearly, the domination of women is the most fundamental form of Dual personality in the African society. Dual personality can therefore be said to be a regular feature in many African homes, a situation which is portrayed by Kilanko and Vera in their novel: *Daughters Who Walk This Path and Opening Spaces* respectively, as they advocate change in the attitude of society to this.

CHAPTER ONE

1.0 INTRODUCTION

The term dualism has a variety of uses. In general, the idea is that, there are two fundamental kinds or categories of things or principle. In theology, for example a dualist is someone who believes that good and evil or God and Devil are independent and more or less equal forces in the world. In literature, dualism was first known through gothic or monster literature which was used to chastise morality. It is also known as gothic double which refers to dualism within a character, mostly the protagonist.

1.1 BACKGROUND TO THE STUDY

Dualism is derived from the Latin word duo, meaning two. (Random House Webster Dictionary 2nd edition). Dualism is said to be understood as a thought that some things about the world in general cannot be explained except by supposing ultimately the existence of two different, often opposite, principles (Howard 20). Dualism is most often discussed in context of literature, religion and philosophy. With each of them having their own different ideas and views about dualism. In this study, we will be emphasizing on dualism in literature, some characters in literature have what is known as dual nature, this being that they have two conflicting personality in them. This is when two different and distinct personalities are in a character known as the host. This is called dual personality.

The issue of dual personality has been a controversy among people because there has been various and different theories. As far back as the time of Buddhism , dual personality is known as the yin and yang with a symbol to emphasize, that there is good and evil in a host and they coexist together to complete each other, but in some cases, one can overshadow the other.

Sigmund Freud, Carl Jung, Alfred Adler and others added their own views to this, some are known as the Freudian and non Freudian theory and their views are as follows:

René Descartes view of dualism is closely associated with him, which says that the mind is a non-physical-and therefore, non-spatial-substance. Descartes clearly identified the mind with consciousness and self-awareness and distinguished this from the brain as the seat of intelligence (Cottingham 62).

Plato makes clear his view on dualism in his book: *The Dialogue Phaedo*, where he formulated his famous theory of forms as distinct and immaterial substances of which the objects and other phenomena that we perceive in the world are nothing more than mere shadows (Platonis 1).

Carl Jung's view of dualism which he calls 'collective unconscious' and the 'personal unconscious'. The collective unconscious deals with primordial images found in humanity, and the personal unconscious is composed of an individual's repressed thoughts or feelings (Lionel 42). Sigmund Freud's view of dualism, he concentrates on the conscious and unconscious mind, which says the mind can be divided into two parts the conscious and the unconscious (Freud 204).

On Alfred Adler's view of duality, he departed from other theorist he was concerned with notions of "the unconscious," and "consciousness," arguing that "the unconscious is nothing other than that which we have been unable to formulate in clear concepts" (Gregory 386).

Philosophers like René Descartes, Aristotle and Plato had their own different ideas of what dualism should be about. René Descartes is of the opinion that the mind is a non-extended, non-physical substance, a 'res cogitans'. He was the first to formulate the mind-body problem in the

form which still exists today, while Plato maintained that in dualism, the mind or soul cannot be associated with or explained in terms of their physical body.

Dualism was first known through what was known as gothic or monster literature which was used to chastise morality. It starts with the likes of Robert Stevenson, Mary Shelley. The duality in Robert Stevenson novel, *Jekyll and Hyde* is the one that is widely known to be associated with dualism. It is also known as gothic double which refers to dualism within a character, mostly the protagonist or a major character, based on presumption that this dualism centers on the polarity of good and evil. To an extent it does, because the human heart always carries the divide between the good and the bad. Also, our actions are always going to be affecting either one. It is what we do with it that makes our lives and stories more interesting.

The issue of dualism can be likened to a hero and a villain in us in the sense that no one is all good or bad. Without some contrast, we cannot tell one from the other. Dualism is ours to decide which we want to choose, to embrace, but we should never think that our heart will be completely pure of one thing or the other. This means that no matter how good we think we are or how bad we think we are, there is always an iota of good or bad in us.

Dual personality should not to be confused with DID which is known as dissociative identity disorder, they are two separate concepts where one concept is about having two distinctive characters in a person, while the other is about having the presence of two or more identities with different history, traits and it starts from being traumatized at an early stage in life whereas the other identity finds a way of shielding it. One of the symptoms which clearly distinguishes between dissociative identity disorder and dual personality is that DID comes with forgetfulness in which the host forgets what he or she does when the other personality introduces itself. They might have some issue because they both have different characteristic but they are different.

The first novel that was written about dual personality was known as *Jekyll and Hyde*. It was written around 1886, during the Victorian times by Robert Stevenson. It was a book that clearly showed how the issue of dualism comes to play in literature, through the character of Dr Jekyll. The book shows how a man could have both good and evil in him, no matter how he tries to suppress or control it, it always show. After this, many literary authors and scholars wrote about a character having dual personality in him or her and most times in some books it is not obvious until you as a reader have more understanding and imply meaning while reading the book.

The concept of dualism and personality go together in the sense that when we read about dualism, we understand the nature of humans and how there is good and evil within us while when we read about personality we understand what influences the dualism in us and it is about what influences one to be more obvious than the other or what makes them complement each other. Dualism of man was seen as far back as the Buddhist times; during those times dualism showed us clearly how dualism is with the yin and yang symbol through this we see how it complements each other.

Dualism was first seen in Egyptian religious beliefs by the contrast of the god Seth (disorder, death) and Osiris (order, life). Dualism, in Christianity, between good and evil is not a perfect dualism, as God (good) will inevitably destroy Satan (evil) (Maher 14).

Most authors used the idea of dual character to improve their plot. Everybody has dual personality in them, apart from the famous book *Jekyll and Hyde* by Robert Stevenson, which shows how a man have both good and evil personality in him, no matter how he tries to suppress or control it always come out. Mary Shelley Wollstonecraft's *Frankenstein* dual personality here can be looked at from two angles: one is that the creature itself is both a ferocious killer and philosophy loving giant; the other angle is that the creature is a dualism of Victor Frankenstein.

The creature was bigger than him he could have made it smaller. The dualism in his mind was bigger than him and thus he made the creature bigger, also, the creature was part of Victor to the extent that, he knew everything about Victor without anybody telling him. Also Darcy's aunt Lady Catherine in *Pride and Prejudice* was outwardly a stiff necked society matron but inside a hopeless romantic. Fyodor Dostoevsky especially uses characters whose personality is dual in nature, but it was not until his novel *Raskolnikov* that he exposes his reader to a study of dual personality. Personality is the coherent pattern that affects cognition and desire (goals) as they lead to behavior (Revelle 23).

Personality affects the dualism in men and it makes us know which of the dualism becomes dominant and which becomes recessive. We will also see how id, ego and superego influence the thought behaviors of people and fictional characters. Many psychologists like Sigmund Freud, Alfred Adler and Carl Jung wrote about how personality affects human behaviour.

Through the use of psychoanalysis, we check the psyche of the mind. This means we have to check how the mind works and since the mind has dualism on its own, the psyche we need to check is personality. Identity plays a great part in the idea of personality. Psychologists use the term identity to describe personal identity and from this we can get how your personality works, because who you are will sometimes determine how your character will be and when your character is determined dualism comes to play, in the sense that we know which is which and how they complete and balance each other.

In Carl Jung theory of personality, he first attributes personality to the general attitude type. An attitude, according to Jung, is a person's predisposition to behave in a particular way. There are two opposing attitudes, introversion and extroversion, the two attitudes works as opposing yet

complementary forces and are often shown as the classic yin and yang symbols. The introvert is always mostly alone and they love being in their own world while they know what is going on in the external world. They do not bother about it as much as seriously as their inward movement of psychic energy. Introverts are more concerned with their fantasies and their dreams.

While the extroverts are more outwardly, they love being with people than being alone. They know what is going on in the external world and they are bothered about it, because some of it involves their day to day activities. They gain more influences from surrounding environment than by their inner self. Here, it is not a case of one versus the other because many people carry qualities of both attitudes considering with subjective and objective information. What Jung explained was that even though the dualism is attributed to personality they still work together to complement the host.

1.2. AIM

The aim of this study is to examine the concept of dual personality as it is being portrayed in Yejide's *Kilanko Daughters Who Walk This Path* and Yvonne Vera *Opening space*.

1.3. OBJECTIVES

The objectives of this research are:

1. To examine the concept of dualism in literature and what it is all about.
2. To examine dual personality in the novel and how it affect the characters.
3. To examine both the good and bad side of dual personality and how it affects the characters in the text, day to day life.

1.4. SIGNIFICANCE OF THE STUDY

The relevance of this study is not only to educate people about the concept of dualism but also to talk about how it affects the characters in the literary text being used. Here we will concentrate both on the good and bad aspect since it works hand in hand and how it affects the character's life in the text.

1.5. SCOPE TO THE STUDY

A critical analysis of dual personality in the literary text will be done in this study. Dual personality over the years has been associated with different personality disorder, or with people who have mental illness and this is not so. It will focus on how dual personality affected the lives of the characters in the literary text. How the people around the character's life helped them deal with their duality.

1.6. STATEMENT OF RESEARCH PROBLEM

Over the years, dual personality has always been associated with different psychoanalytical problem such as DID, OCD that no one can differentiate from one disorder to the other, even though dual personality is not a disorder, most people still associate it with disorder most especially dissociative identity disorder. But the issue of this topic is not embedded in what it is associated with but in the concept of knowing people's reaction to it and the kind of attitude they show towards the person as seen in the literary text, also to know whether having dual personality in the life of the characters, whether it is a conscious action or an unconscious one.

1.7. THEORETICAL FRAMEWORK

Freud's consciousness comes under topographic theory which is a concept under psychoanalysis. Psychoanalysis is a set of theories and therapeutic techniques related to the study of the unconscious mind, which together form a method of treatment for mental-health disorders (Milton 20). The discipline was established in the early 1890s by Austrian neurologist, Sigmund Freud, and it stemmed partly from the clinical work of Josef Breuer and others.

TOPOGRAPHIC THEORY

Topographic theory was named and first described by Sigmund Freud in *The Interpretation of Dreams* (1900). The theory hypothesizes that the mental apparatus can be divided into the systems Conscious, Preconscious, and Unconscious. These systems are not anatomical structures of the brain but, rather, mental processes. Although Freud retained this theory throughout his life he largely replaced it with the Structural theory. The Topographic theory remains as one of the meta-psychological points of view for describing how the mind functions in classical psychoanalytic theory (Freud 19).

Freud's topographical model represents his configuration of the mind, this means the conscious pre-conscious and unconscious represents how the mind works and what goes on in the psyche. According to Freud, there are three levels of consciousness:

Conscious (small): this is the part of the mind that holds what we are aware of. You can verbalize about your conscious experience and you can think about it in a logical fashion. Consciousness is the state or quality of awareness or of being aware of an external object or something within oneself (Hawthorne 71). It has been defined variously in terms of sentience,

awareness, qualia, subjectivity, the ability to experience or to feel, wakefulness, having a sense of selfhood or soul, the fact that there is something "that it is like" to "have" or "be" it, and the executive control system of the mind. Despite the difficulty in definition, many philosophers believe that there is a broadly shared underlying intuition about what consciousness is.]

As Max Velmans and Susan Schneider wrote in *The Blackwell Companion to Consciousness*: "Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives"(Oderberg 70).

Western philosophers, since the time of Descartes and Locke, have struggled to comprehend the nature of consciousness and identify its essential properties. Issues of concern in the philosophy of consciousness include whether the concept is fundamentally coherent; whether consciousness can ever be explained mechanistically; whether non-human consciousness exists and if so how can it be recognized; how consciousness relates to language; whether consciousness can be understood in a way that does not require a dualistic distinction between mental and physical states or properties; and whether it may ever be possible for computing machines like computers or robots to be conscious, a topic studied in the field of artificial intelligence (Anna 70).

Thanks to developments in technology over the past few decades, consciousness has become a significant topic of interdisciplinary research in cognitive science, with significant contributions from fields such as psychology, anthropology, neuropsychology and neuroscience. The primary focus is on understanding what it means biologically and psychologically for information to be present in consciousness—that is, on determining the neural and psychological correlates of consciousness. The majority of experimental studies assess consciousness in humans by asking subjects for a verbal report of their experiences (e.g. "tell me if you notice anything when I do

this"). Issues of interest include phenomena such as subliminal perception, blind sight, denial of impairment, and altered states of consciousness produced by alcohol and other drugs, or spiritual or meditative techniques.

“In medicine, consciousness is assessed by observing a patient's arousal and responsiveness, and can be seen as a continuum of states ranging from full alertness and comprehension, through disorientation, delirium, loss of meaningful communication, and finally loss of movement in response to painful stimuli”(Penfield 19). Issues of practical concern include how the presence of consciousness can be assessed in severely ill, comatose, or anesthetized people, and how to treat conditions in which consciousness is impaired or disrupted. The degree of consciousness is measured by standardized behaviour observation scales such as the Glasgow Coma Scale.

Pre-conscious (small-medium): this is ordinary memory. So although things stored here are not in the conscious, they can be readily brought into conscious. In psychoanalysis, preconscious are the thoughts which are unconscious at the particular moment in question, but which are not repressed and are therefore available for recall and easily 'capable of becoming conscious'—a phrase attributed by Sigmund Freud to Joseph Breuer (Popper 19).

Freud contrasted the preconscious (Psc.; German: das Vorbewusste) to both the conscious (Cs.; das Bewusste) and the unconscious (Ucs.; das Unbewusste) in his so-called topographical system of the mind (Shoemaker 19). The preconscious can also refer to information that is available for cognitive processing but that currently lies outside conscious awareness. One of the most common forms of preconscious processing is priming. Other common forms of preconscious processing are tip of the tongue phenomenon and blind sight.

Unconscious (enormous): Freud felt that this part of the mind was not directly accessible to awareness. In part, he saw it as a dump box for urges, feelings and ideas that are tied to anxiety, conflict and pain. These feelings and thoughts have not disappeared and according to Freud, they are there, exerting influence on our actions and our conscious awareness. This is where most of the work of the Id, Ego, and Superego take place.

Material passes easily back and forth between the conscious and the preconscious. Material from these two areas can slip into the unconscious. Truly unconscious material can not be made available voluntarily, according to Freud. You need a psychoanalyst to do this. Empirical evidence suggests that unconscious phenomena include repressed feelings, automatic skills, subliminal perceptions, thoughts, habits, and automatic reactions, and possibly also complexes, hidden phobias and desires (Stapp 19).

The concept was popularized by the Austrian neurologist and psychoanalyst Sigmund Freud. In psychoanalytic theory, unconscious processes are understood to be directly represented in dreams, as well as in slips of the tongue and jokes. Thus the unconscious mind can be seen as the source of dreams and automatic thoughts (those that appear without any apparent cause), the repository of forgotten memories (that may still be accessible to consciousness at some later time), and the locus of implicit knowledge (the things that we have learned so well that we do them without thinking).

It has been argued that consciousness is influenced by other parts of the mind. These include unconsciousness as a personal habit, being unaware, and intuition. Phenomena related to semi-consciousness include awakening, implicit memory, subliminal messages, trances, hypnagogia, and hypnosis. While sleep, sleepwalking, dreaming, delirium, and comas may signal the

presence of unconscious processes, these processes are seen as symptoms rather than the unconscious mind itself. Some critics have doubted the existence of the unconscious.

Freud to further explain this theory made an Iceberg metaphor for the minds' layout: We can use the metaphor of an iceberg to help us in understanding Freud's topographical theory. Only 10% of an iceberg is visible (conscious) whereas the other 90% is beneath the water (preconscious and unconscious).

The Preconscious is allotted approximately 10% -15% whereas the Unconscious is allotted an overwhelming 75%-80%. The unconscious mind (or the unconscious) consists of the processes in the mind which occur automatically and are not available to introspection, and include thought processes, memories, interests, and motivations.(Taliaferro 19) Even though these processes exist well under the surface of conscious awareness they are theorized to exert an impact on behaviour. The term was coined by the 18th-century German Romantic philosopher Friedrich Schelling and later introduced into English by the poet and essayist Samuel Taylor Coleridge.

The aim of the theoretical framework is to help the research or the readers of the research understand the risk they go through at times when dealing with dual personality, it also helps us to better understand how the conscious and unconscious mind works.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

Over the years, dual personality has always been associated with different psychoanalytical problem such as DID (dissociative identity disorder), OCD (obsessive compulsive disorder) that no one can differentiate one disorder to the other. Though dual personality is not a disorder, most people still associate it with disorder most especially dissociative identity disorder. But the issue of this topic is not embedded in what it is associated with but in the concept of knowing people's reaction and the kind of attitude they show towards the person as seen in the literary text. To know whether having dual personality is noticeable in a character is a conscious or unconscious action.

A critical analysis of dual personality in the literary text will be done in this study. Dual personality over the years has been associated with different personality disorder, or with people who have mental illness and this is not so. This study will focus on how dual personality affected the lives of the characters in the literary text. How the people around the characters helped them deal with their duality. This study will deal with whether choosing a dual life was unconscious or not. The data collection that is done here is through research carried out and published in journals, articles, reports. This will be done to provide an appropriate context for the review.

They are different trends in the published works such as conflicts in findings; most of the works found only focused on dualism in psychiatric patients while the authors who wrote things about dual personality in their books had different ideas of it. The primary research that will be done here will focus on the novels being used, and the second will focus on the research samples being collected. In the course of this research, we will be presenting the critical analysis of related research studies related to the statement of problem and research questions followed by a conclusion.

2.2 DUALISM

The state of knowledge in this research will be based on the discussion of the basic concepts and reviews of related studies in the same line of discourse. As the topic of the study suggests, the scope of this review will be limited within published works of scholars that show how dualism affects people and how the unconscious mind affects the conscious mind. It will not go beyond the theoretical framework and discuss issues that are not related to the research topic.

Most of the critical studies reviewed in this chapter explained how most writers shared insight into their characters mind with their written works to show us how people with dual personality behave and how their personality affects their psyche.

This chapter gives an insight into various studies conducted by outstanding researchers as well as explains terminologies with regards to the topic of the research work. It examines various research and their views on dualism in the society. The topic also view various books and how they represent dual personality, their various views on it , it also uses this novel as an insight into what brings about dual personality in the society. It also sees this writer whose work and how they infuse the troubles that affects our psyche into literature.

The term dualism has a variety of uses in the history of thought. In general, the idea is that, there are two fundamental kinds of category of things or principle. In theology, for example a dualist is someone who believes that good and evil or God and the devil are independent and are equal forces. Dualism contrasts with monism, which is the theory that there is only one fundamental kind, category of thing or principle; and, rather less commonly, with pluralism, which is the view that there are many kinds it categorizes. 'In the philosophy of mind, dualism is the theory that the mental and the physical or mind and body or mind and brain are in some sense, radically different kinds of things. Common sense tells us that there are physical bodies' (Joseph 82). Discussion about dualism, therefore, tends to start from the assumption of the reality of the physical world, and then to consider arguments for why the mind cannot be treated as simply part of that world.

'The mind- body problem is the problem: what is the relationship between mind and body? Or alternatively: what is the relationship between mental properties and physical properties? Humans have or seem to have physical and mental properties' (Almog 20). People have or seem to have the sort of dualism attributed in the physical sciences. 'These physical properties include size, weight, shape, colour, motion through space and time but they also have or seem to have mental properties, which we do not attribute to typical physical objects, these properties involve consciousness including perpetual experience, and emotional experience and intentionality including beliefs, desires and they are possessed by a subject or a self, some physical properties are not directly observable while some are but they are equally available to all, to the same degree' (Almog 20). There are different problems associated to this and has given rise to many philosophical views.

Joseph Conner in his book *Materialist Dualism* states that

Materialist posits that, mental states are just physical states. mind-brain identity theory and the theory of mind are examples of how they attempt to explain how this can be so' (Joseph 20). The most common factor in such theories is the attempt to explain the nature of mind in terms of their ability to modify behavior (Joseph 20).

In summary we can say that there is a mind –body problem because both consciousness and thought, broadly construed, seem very different from anything physical and there is no convincing consensus on how to build satisfactorily pictures of both a mind and a body.

In dualism, mind is contrasted with body, but at different times, different aspects of the mind have been the centre of attention. In the classical and mediaeval periods, it was the intellect that was thought to be the most obviously resistant to a materialistic account: from Descartes on, *the main stumbling block to materialist monism* was supposed to be 'consciousness', of which phenomenal consciousness or sensation came to be considered at all.

Copper, John states that 'The classical emphasis originates in Plato's *Phaedo*'. Plato believed that the true substances are not physical bodies, which are ephemeral, but the eternal forms of which bodies are imperfect copies. These forms not only make the world possible, they also make it intelligible, because they perform the role of the universals. It is their connection with intelligibility that is relevant to the philosophy of mind. Its forms are the grounds of intelligibility, they are what the intellect must grasp in the process of understanding. In the book '*Phaedo*', Plato presents a variety of arguments for the immortality of the soul, but the one that is relevant for our purposes is that the intellect is immaterial because forms are immaterial and intellect must have an affinity with the forms it apprehends. This affinity is so strong that the

soul strives to leave the body in which it is imprisoned and to dwell in the realm of forms. It may take many reincarnations before this is achieved. Plato's dualism is not, therefore, simply a doctrine in the philosophy of mind, but an integral part of his whole metaphysics.

One problem with Plato's dualism was that, though he speaks of the soul as imprisoned in the body, there is no clear account of what binds a particular soul to a particular body. Their difference in nature makes the union a mystery.

Aristotle did not believe in platonic forms, existing independently of their instances. Aristotelian forms are the natures and properties of things and exist embodied in those things. This enabled Aristotle to explain the union of body and soul by saying that the soul is the form of the body. This means that a particular person's soul is no more than his nature as a human being. Because this seems to make the soul into a property of the body, it led many interpreters, both ancient and modern, to interpret his theory as materialistic. The interpretation of Aristotle's philosophy of mind and indeed, of his whole doctrine of form remains, as it was immediately after his death (Robinson¹⁹;Nussbaum 84, Rorty 32 and Nussbau 92).

Nevertheless, the text makes it clear that Aristotle believed that the intellect, though part of the soul, differs from other faculties in not having a bodily organ. His argument for this constitutes a more tightly argued case than Plato's for the immateriality of thought and, hence for a kind of dualism. He argued that the intellect must be immaterial because if it were material it could receive all forms. Just as the eye, because of its particular physical nature, is sensitive to light but not to sound and not to light, so, if the intellect were in a physical organ it could be sensitive only to a restricted range of physical things; but this is not the case, for

we can think about any kind of material object (DE Anima 429a). As it does not have a material organ, its activity must be essentially irrelevant.

In literature, most writers during the gothic era were the one who truly wrote about what it meant to have a dual personality, but it was called a gothic double, it refers to dualism within a character, mostly the protagonist or a major character, based on the presumption that this dualism centers on the polarity of good and evil. An example is Robert Louis Stevenson's *Strange Case of Jekyll And Hyde* or *Heathcliff in Wuthering heights*. Even other writers like Mary Shelly's *Frankenstein*, one would think in her book Victor would have created the monster as an image of himself but instead he created it on want he wanted to be. This itself is dualism. Robert Stevenson in his book said "man is not truly one but two" notes that since the public man must appear flawless, 'he must hide' his private nature, to the extent of completely denying it. This brings the question how much can one lose; individually, socially, nationally and still remain human.

Freud was right and wrong, in some sense he was right because some literary writer who wrote about dual personality like Robert Stevenson, Mary Shelley did not form the basis of their book around and childhood trauma or sexual abuse. He was wrong in the sense that some literary writer who wrote about dual personality also likes Yejide Kilanko and to an extent I would like to infer Ama a character from Chika Unigwe *On Black Sister Street*. Ama and Morayo both characters from this writer also had been sexually abused from childhood and thus the writers wrote and made the basis of their characters dual personality to be on childhood trauma and sexual abuse.

A crisis in history of dualism came, however, with the growing popularity of mechanism in science in the nineteenth century. According to the mechanist, the world is, as it would now be

expressed. This means that everything that happens follows from and is in accord with the laws of physics. There is, therefore, no scope for interference in the physical world by the mind in the way that interactions seems to require. Through this way, the facts of consciousness are acknowledged but the integrity of physical science is preserved.

However, many philosophers found it implausible to claim such things as that was what one person may see something or feel is different from what another person might. It is very largely due to the need to avoid counter-intuitiveness that we owe the concern of twentieth century philosophy to devise a plausible form of materialist monism, but, although dualism has been out of fashion in psychology since the advent of behaviorism and in philosophy since the scholar Ryle. Some neurologists have continued to defend dualism as the only theory that can preserve the data of consciousness. Amongst mainstream philosophers, discontent with physicalism led to a modest revival of property dualism in the last decade of the twentieth century.

2.3 REVIEWS ON YEJIDE KILANKO *DAUGHTERS WHO WALK THIS PATH*

The unforgettable and invisible truth: a study of acquaintance rape in Yejide Kilanko's *Daughters Who Walk This Path* by Dodhy, Shamaila states that “The outstanding contribution of feminism is that it highlighted the issue of women's mental health instigated by hidden but common abuse of women and children. Yejide Kilanko has presented an incidence of sexual aggression by a violent male figure, which results in severe negative consequences in a fragile girl of fifteen. The invisible truth of unforgettable experience overshadows her being. The disclosure leads to varied reactions from the public--ranging from surprise, pity, disappointment to supportive and compassionate care.. However, by inculcating hope within the traumatized individual, profound marks embedded in the psyche of the victim are deciphered, but the violent experience remains

alive until the time of the victim's burial. This study promotes the possibility for alteration in cultural and socio-political ideologies, which sustain trauma and the perpetrators of trauma”.

A Socio-psychological Study of the Perpetrator in Yejide Kilanko's *Daughters Who Walk This Path* by Shamaila Dodhy states that “Sociological factors are consequential in structuring the personality of a person. It is observed that there is a complete erasure of the image of perpetrator in survivor discourse. Contemporary psychoanalytical studies attempt to redress trauma of victims leaving a gap in the body of knowledge to focus on factors leading to deterioration of personality traits in perpetrator. This article argues that it is essential to dynamically address the painful ambiguities related to the life of the perpetrator. The readers are invited to view the offender as a fellow creature. The paper extracts examples from relevant scenes in the novel depicting portrayals of how sociological factors result in adversely affecting the psyche of an orphan. It proposes a counter narrative of trauma, the one that recognizes qualified sympathy for the perpetrator. The findings provide fundamental information that the training of a child does play a significant role in the personality development of a person”.

The Return of Nightmares in Yejide Kilanko's *Daughters Who Walk This Path* By Dodhy, Shamaila states that “*Daughters Who Walk This Path* (2012) is written by Yejide Kilanko, a Nigerian writer who is currently pursuing her literary career while simultaneously working as a therapist in children's mental-health center. In an interview "Being a Writer is a Huge Part of My Identity", she aptly remarks: "There has always been this illusion that we are safest at home, yet as research has shown, we are most vulnerable at home, as was the case with Morayo". She continues, "Sexual predators often prey on people they have easy access to", she further elaborates, "our extended family households combined with a culture of secrecy and silence

presents a predator with a lot of opportunities". In the selected work, the writer has chosen exploitation of innocence by a close relative to be the main theme of the novel.

2.4 REVIEW ON YVONNE VERA *OPENING SPACES*

Remembering the Nation's Aching Spots: Yvonne Vera's Authorial Position of Witness and Healer by Anna-Leena Toivanen states that "The Zimbabwean author Yvonne Vera (1964–2005) left behind a literary legacy focusing on the violence-shaded past of her country and the marginalized stories of women. Vera's iterative return to the past bespeaks her commitment to render visible painful issues in the nation's recent history. It also suggests that, by voicing silenced memories, the author adopts a specific role in relation to her community: Vera's authorial position can be understood through the tropes of witnessing and healing. As a contribution to the undertaking of "coming to terms with the past," Vera's writing articulates an ethical gesture towards a better future for the community.

In Zimbabwe, where the government has aspired to seize the past to suit its own purposes, Vera's counter-discursive revision is vital. In her texts, silence represents a problematic way of dealing with the past; the only possibility for viable communality is to create an atmosphere in which painful issues can be voiced. Hence, Vera's work inspires ethical guidelines for postcolonial memory. Her novels *Without a Name* and *The Stone Virgins* offer particularly interesting insights into issues of trauma and memory in the context of decolonization and nation-building.

Moreover, their approaches are distinct: while *Without a Name* turns to a poetics of despair and focuses on the traumatized condition, *The Stone Virgins* adopts a more hopeful tone by emphasizing the recovery process. Both novels also lend themselves to a discussion on the

matters of community and the private/public axis. In the African literary context, Vera connects to the tradition of women writers criticizing nation-building for its male-centered character (see Stratton 10). Besides the critical edge, Vera, like some other African women writers, is interested in exploring the possibility of “[r]eshap[ing] national cultures in a way more hospitable to women’s presence” (Boehmer 12).

Ifeyinwa J. Ogbazi in a paper titled “Speaking for the Voiceless: Yvonne Vera’s Characters and Social Conditions” focuses essentially on the characters we find in Yvonne Vera’s four subsequent novels after *Nehanda*, namely: *Without a Name*, *Under the Tongue*, *Butterfly Burning* and *The Stone Virgins*. It is the objective of the paper to substantiate Vera’s implied posture that the women of Zimbabwe, whose portraits she presents to us, and who she also perceives as constituting the major voiceless members of their society, are the ultimate victims of both colonial experience and post-colonial tensions. In the course of pursuing the thesis that the bulk of the events that make up Zimbabwean history is synonymous with oppression and suffering of the women, the paper argues that these casualties of Zimbabwean political and social developments are genuinely handicapped and that is why the female characters especially usually end up not living fulfilled lives in as much as they have their set goals and dreams in life. The paper reveals that society-imposed structures and conditions account greatly for their many bizarre deeds, so that when all is considered, it is discovered that Vera wants us to absolve her female protagonists because society has sinned more against them than they have against it”.

Nasir Umar Muhammad in a paper titled “Silence is in the mouth: Resisting Western epistemology and patriarchy: Zimbabwean author Yvonne Vera openly experiments with ways of retaining the features of precolonial orality in postcolonial writing that is primarily concerned with offering contemporary African women a moment of intervention, a free (written) space

which is “much freer than speech.” For, Vera argued in her 1999 collection of African women’s writings, appropriately titled *Opening Spaces*: “There is no way to stop sound and have sound... If I stop the movement of sound, I have nothing - (...) So Vera promotes writing because it works against the silencing imposed on women by the combined pressure of patriarchy and colonialism which still affect women’s lives: “to write is to banish sile (10).

CHAPTER THREE

3.0 INTRODUCTION

This section of this project will focus on the analysis of dual personality and human psyche in Yejide Kilanko's *Daughters Who Walk This Path*. It will examine the nature of dual personality in the novel and how it takes place and the phases of psychological development as depicted through characters in the novel. Also, it will illustrate the presence of human psyche and how it affects the decision of these characters in the novel. As earlier stated, there are three stages of dual personality that can be found in *Daughters Who Walk This Path*. It will also demonstrate how the three components of human psyche, id, super ego and ego help in the decision making of the characters. There are three stages in accessing dual personality and they include pre-conscious, conscious and unconscious.

The two characters who were mostly affected by dual personality or who had dual personality were Morayo and Morenike, this started after her cousin bro's T abused her at the mere age of 12. She even states "...I lived a double life..." (Kilanko 93) and we can see what happened in the novel from the first point of view which reveals the physical and psychological effect of duality in this novel.

Aunty Morenike's dual personality showcases when her father's friend, chief Komolafe also raped her. These two characters proved Freud's theory right in which he said that sexual abuse is the main factor of dual personality and most of the client had experienced a traumatizing sexual experience.

In dual personality as earlier stated, there are three different stages a person or in this case a character has to go through when they are encountering dual personality. In most cases the thought and feeling in the unconscious can be too much for a person to handle and they will come to the conscious like when Morayo was showing and acting out, all she was feeling in her sub-conscious.

The three stages are:

3.1 PRE-CONCIOUS

In psychoanalysis, preconscious are the thoughts which are unconscious at the particular moment in question, but which are not repressed and are therefore available for recall and easily 'capable of becoming conscious'—a phrase attributed by Sigmund Freud to Joseph Breuer (Popper 19). This is ordinary memory, so although things stored here are not in the conscious, they can be readily brought into conscious.

The pre-conscious could be seen as demonstrated in Yejide Kilanko's *Daughters Who Walk This Path*. It started when a memory was placed into Morayo's mind in the sense that she witnessed it and from the pre-conscious aspect of her mind, it slipped into the conscious not necessary through words but also body languages.

This can be seen when Iya Agba was berating Morayo's mother for being the cause of Eniayo's misfortune all because she is an albino and Morayo saw this. It became an ordinary memory to her but one that slipped into her conscious even though it was not verbal consciousness, it was body language which can also be a form of consciousness because she started avoiding Eniayo and did not want to look at her face because of the memory that was ingrained in her mind and she said "It was all Eniayo's fault" (Kilanko 6)

One that was stuck in her brain, she blamed what happened that day on her baby sister and avoided her like the plague. It was until her mom saw what she was doing that she finally let her pre-conscious slip into her conscious and said "...I am scared of Eniayo" (Kilanko 7). Here she was finally able to process verbal communication and she said it out. It was until her mum explained the situation to her and she finally understood it that everything became clear to her.

Another part of pre-conscious that showed up in the novel was where the memory of bro T and his friends were talking about Morayo like she was a piece of meat "... or Tayo, is it that you want her for yourself" (Kilanko 72). After this was ingrained in her mind and after the distrust she began to mistrust bro T after he abused her, she states "...if he thought he could get rid of me. I was not ready to die..." (Kilanko 83).

Where pre-conscious slipped into the conscious was where she took a shortcut home there she saw two young men who looked like bro T friends and her consciousness took over "... Bro T must have grown tired of waiting for me to die; he had sent his friends to finish the job..." (Kilanko 84). It is as a result of the memory that was ingrained in her mind and the conversation that took place that made her conscious think what she did and she started running only to find out it was a false alarm.

3.2 CONCIOUS

This is the part of the mind that holds what we are aware of. You can verbalize about your conscious experience and you can think about it in a logical fashion. Consciousness is the state or quality of awareness or of being aware of an external object or something within oneself (O'leary-hawthorne71). This is a part of the mind that holds what we are aware of. You can verbalize about your conscious experience and you can think about it in a logical fashion.

This part of dual personality started in the novel the night Morayo was raped and Bros T had done the deed her mind was so conscious and aware of what had happened even to the extent that she had to accept consolation from a gecko that everything was going to be okay. "... As if to tell me everything was going to be okay..." (Kilanko 75).

Morayo's consciousness not only made her aware of what had happened when she was awake but also made her aware of what had transpired in her dream in which she was having a peaceful dream and it took a change where she saw a snake as she states: "I noticed that there was something very peculiar about it. While the cobra had the body of a snake, it had a familiar face. Bros T" (Kilanko 75). Also in the dream, her consciousness made her aware of her being abused, where the snake..."Reared up its head and dug its fang into the fleshy part of my leg..." (Kilanko 75). Her consciousness made her aware of the face that even though she escaped into the dream world to find solace, which something has been taken away from her, something that will forever leave a mark on her being.

Also in her consciousness, when she woke up, she saw the wall gecko that gave her a glimmer of hope and when she blinked, it was gone and once her solace came, she became painfully aware of everything that had transpired: "... Memories of the night came rushing back..." (Kilanko 76). She wanted to get rid of everything that had happened, she wanted to forget that was why when she went to bath, and it was said that "... I had to wash his taste and smell off me..." (Kilanko 76). She really wanted to forget about it all, even when she was washing her clothes; she was washing the blood stains on the clothes wants it to disappear so she could herself rid of the memory "... My chest tightened as I stared at the bloodstains on the clothes. The more I scrubbed them, the brighter they grew I scrubbed furiously at the red spots until my fingers became

raw...” (Kilanko 77). She willed herself to forget but it was as if even the bloodstains were mocking her causing her to remember as they grew brighter still.

After the incident, Morayo starts to change, the playful girl was no more and instead a timid and fearful twelve year old girl showed instead. She began to suspect people and did not trust easily, she became depressed; she went through all this because she was constantly aware of the fact that it had happened and she could not forget it even when thinking that was what was mostly going through her head. She could not also forget because the devil in her nightmare was constantly around her and still continuously rapes her. In the novel, dual personality was fully mentioned when Morayo was finally able to voice her thoughts but she said “...in the months that followed. I lived a double life...” (Kilanko 93). In the months that followed “...a happy smile on my face and pretended that everything was okay...” (Kilanko 93).

The conscious also made her aware of the growing tension in the house, everybody was aware of it even outsiders knew something was wrong; an example is Morayo’s friend Tomi. She made an observation that Morayo had really changed and her personality had changed she said “... Morayo you are not talking much...” (Kilanko 93) and she was always avoiding people: “... and you always have something to do when I ask you to come and visit me...” (Kilanko 93).

This was someone who loved talking because she was very curious and inquisitive; she loved learning but she switched and became like a mute, she only talked when she was being talked to. She loved going out even sneaking out to go places because her parents were rarely around “... Eniayo and I were free to roam the streets with our friends...” (Kilanko 12). She became somewhat of a recluse always seeking the comfort of her home even though at home , the conscious made her mind play tricks on her that she was aware that she could not get out of the questions in her parents’s eyes as they saw her which they could not ask her.

She showed part of her new personality at home where bro T was looking or pretending to be looking for something in his room she answered him rudely that even her mother was surprised and exclaimed "...Morayo! What kind of behavior is that..." (Kilanko 81). This is to show she has never acted this way before and has started to change. The conscious made everyone aware of the fact that something shameful had happened to her that they even felt threatened and ashamed to the extent that they had to send Eniayo away to boarding school, their mother made a statement: "...things are different now... this is for the best..." (Kilanko 95).

Morayo again blamed herself for failing Eniayo as a big sister, she said that even her mum was nervous as they were about to confront each other in front of Eniayo the only thing that gave away her mothers' nervousness was "... her hands fiddled with the admission letter..." (Kilanko 95) and she "... averted her eyes..." (Kilanko 95). Though she was scared of what had happened and ashamed that she had failed as a mother.

The conscious made Morayo still aware even though it was like everybody had forgotten or chosen to forget the incident , she got lonely and was reminded of the fact gain what bro T had done to her. "... Still, I wondered , who needed me now?. The cold knot deep inside me that had come after that first night with bro T pulled tight until I could barely breathe from the pain..." (Kilanko 99).

Another character who was affected by dual personality was Aunty Morenike although in her own stage, she did not go or have the pre-conscious stage she went through the conscious and the unconscious. Morenike's case is just like Morayo, she was also abused by her fathers' partner but the only thing good that she got from it was that she was unconscious when it happened.

The only way she remembered what happened to her was that she became pregnant. We can say her own dual personality was for good because before it she was a shy, timid girl but after the incident she became outspoken and went after what she wanted. This was why Morayo could relate with her , and even Morayo's mum aunt Bisoye even attest to that. 'You would know what to say' (Kilanko 109). Though it was as a result of what happened to Morayo, we knew that the same thing had happened to Morenike and it was what caused a change in her.

When a baby came into the picture in Morenikee's case, the conscious that is their awareness was not focused on the rape right away, it was on the fact that she had been expelled and has a baby and she said the only way a solution could come up was "when a screaming baby was born" (Kilanko 134).

There were different reactions to the awareness (conscious) that Morenike was pregnant. Her mother Gbanjubola accepted what Morenike said and she believed her child, her dad Gbadebo did not readily believe his daughter and called her a "stone cold liar" and it even escalated the awareness in their house and the tension increased, he gave them an ultimatum.

We can deduce that the reaction of both families also attributed to their dual personality where as Morayos' family left her on her own after the sexual abuse, she became worse to the extent that she was contemplating suicide, whereas in Morenikes' case, through the help of her mother and grandma, she was able to overcome everything and pull through she lived her life for her son.

3.3 UNCONCIOUS

Freud felt that this part of the mind was not directly accessible to awareness. In part, he saw it as a dump-box for urges, feelings and ideas that are tied to anxiety, conflict and pain. These feelings and thoughts have not disappeared and according to Freud, they are there, exerting

influence on our actions and our conscious awareness. This is where most of the work of the Id, Ego, and Superego take place. Unconscious is our inner most feeling which we do not express, that holds all our fear and pain which we do not necessarily show them unless they slip into the conscious.

In *The Daughters Who Walk This Path*, the unconscious was in almost every part of the novel, it mostly started from aunty Morenike's point of view till when Morayo and Morenike started being close but we can see most of the unconscious where and when Morayo was in the university. She starts exhibiting the unconscious when everybody thought she was happy with the baby but in her mind she sometimes prayed that the baby should die, and she felt so much hatred in her partly towards the baby and partly to the father. "...sometimes she prayed that the baby would die in her stomach so that she could be free..." (Kilanko 127). And moreover she thought "... the hatred in her heart grew..." (Kilanko 127).

Another instance of unconscious was where Morenike and mama Omu went to mission house and a younger woman spoke about her longing to see a child. She talked about her buried feelings, the emptiness she felt how her "bitter tears" fell when her husband was sleeping peacefully. We can infer that in the morning, she would behave as if everything was alright while deep down it was not and she locked her feelings up but when the emptiness crept in she released it all with tears.

During Morenike's labour, the unconscious came to play because all she felt came to her, has images of everything played out in front of her when she was delirious, starting from her friend Remi from school who felt hurt that she did not come back to school, this showed that Morenike missed school so much as he states "Morenike why didn't you tell me, you are not coming to school" (Kilanko 133), or how she felt disappointed that her dad did not believe in her when she

told him of how she was abused by chief Komolafe, she also saw an image of him when she was delirious and how he rebuked her “all this is your mother’s fault . She should have taught you how to keep your legs together” (Kilanko 133).

Also, when she desperately needed her father’s approval on her coming back to Ibadan, but he kept on postponing it, as he was still disappointed and ashamed at her and no matter how much she wanted to go back home, her mum did not give her a definitive answer and she stopped asking but in her mind she wanted his approval. This can be seen in her derilious mind where she saw an image of her mother: “Morenike, your father just told me that you can come back home, I am sorry it took so long. After the baby is born, we will go back to mama Omu house and pack your bags” (Kilanko 133).

An instance where the pre-conscious, conscious and unconscious came to play was when she remembered Bolanle’s voice in her head “I have heard that if one dips one’s hand in the blood that comes with the baby and curses the father, he will know no peace until he admits publicly that the child is his” (Kilanko 133). Her hatred in her unconscious came to the conscious where she felt everything and the disgrace he had brought on her and apart from that, the pain of labour was so much for her to bear “ she wanted to curse him with every fibre of her being” (Kilanko 134).

Then the conscious came into place when her grandmother knew of her intention and stopped her hand from going to the pool of blood and she begged her to let her do it “Mama, leave me, leave me, please let me...” (Kilanko 134). When her father came to see her six months after giving birth to Damilare, when Gbadebo mum had finished talking to him and after seeing his grandchild he became more opened to Morenike’s coming back to Ibadan, he expected her to be over joyous or excited but she replied him in a flat tone “she knew he was expecting a different

response, perhaps a joyful, grateful one” (Kilanko 137). When she wanted his approval, he did not give her, when she expected him to believe her and have faith in her, he did not and at this moment all she could feel was hurt she could not express: “All Morenike felt was a searing hurt that flooded her body” (Kilanko 137).

Mama Omu knew that Morenike still held a deep or had a deep hatred for Damilare’s father which was why she advised her not to teach her son to hate his father. Mama Omu knew that though her granddaughter was beginning to love her grandchild, she still had a deep hatred for the father and even if she was trying to pretend that all was alright, it was not. Kilanko affirms “Promise me that one day, you will find it in your heart to forgive Damilare’s father. Remember that Damilare’s father is a part of him too... please do not teach your son to hate a part of himself” (Kilanko 138).

On her way back from Ibadan, she was trying to put on a bright face that everything was alright but inside her, she was afraid and scared, she earlier told her grandma about her fears.” she was still in a frightened young girl’s body” (Kilanko 138). This means although people will begin or are beginning to view her as a mother and no longer a little girl she was still frightened and scared and she was worried about what was going to happen when she gets home.

Mama Ibeji is not a major character but she had various feeling and urges in her unconscious to Chief Komolafe though she had given him a piece of her mind, she still had different feelings towards him. This was seen when Chief Komolafe after his twelfth wife still did not give birth to a male child came to acknowledge his bastard child with Morenike. When Baba Ibeji signaled that they should be let in, the unconscious came to play when Mama Ibeji showed what she felt: “Mummy Ibeji immediately sprang to her feet and stormed out of the house” (Kilanko 142). This showed she still had anger and hatred in her towards Chief Komolafe“...she could hear her

father swallow as he held on tightly to Mummy Ibeji's arm- she knew that her father wanted Chief Komolafe to acknowledge Damilare" (Kilanko 142).

Mama Ibeji's anger from her unconscious could be seen when and where the relatives of Chief Komolafe came as earlier said when she unleashed her anger at them when they came: "... does this shameless man remember that we entrusted our child to his care when he violated her?" does he?" (Kilanko 143). Morenike moved on and did everything to progress and take care of her child. The pain kept in her unconscious along with the bitterness came into play when she was telling her story to Morayo. "her mouth twisted in a bitter smile; I still live in fear of the day Damilare asks me how I met his father. Children want to know their parents wanted them. But where is my child's love story" (Kilanko 150).

In conclusion, in *Daughters Who Walk This Path* by Yejide Kilanko, we could see the various ways the conscious, pre-conscious and unconscious affects human psyche that makes up a larger part of personality.

CHAPTER FOUR

4.0 INTRODUCTION

This chapter focuses on the analysis of dual personality and human psyche in and Yvonne Veras' *Opening Spaces*. It examines the nature of dual personality in the novel and how it happens as well as the phases of psychological development as depicted through characters in the novel. Also, it will illustrate the presence of human psyche and how it affects the decision of these characters in the novels.

The difference from the analysis of chapter three is that these are short stories namely: Lindsey Colleen *The Enigma*, Melissa Tandiwe *Decidious Gazette* and Ama Ata Aidoo *The Girl Who Can* and I will be picking these three stories from each of the short stories to analyze dual personality because they each show how the psyche affects the personality of the characters. As earlier stated, there are three phases of dual personality, that can be found in the theory of topography which is under psychoanalysis and under it we have three phases of dual personality which are pre-conscious, conscious and unconscious. But in the case of these, I am going to be analyzing each story based on a phase. The three phases in *Opening Spaces* by Yvonne Vera, will be in three phases.

4.1 PRE-CONSCIOUS

In Yvonne Vera *Opening Spaces*, the aspect of -preconscious here was seen in story three: *The Enigma* by Lindsey Collen. An enigma means a person or thing that is mysterious and difficult to understand. We can easily infer that the enigma in this story is the father and daughter, they are both mysterious and they do not understand each other.

In psychoanalysis, preconscious are the thoughts which are unconscious at the particular moment in question, but which are not repressed and are therefore available for recall and easily 'capable of becoming conscious, a phrase attributed by Sigmund Freud to Joseph Breuer (Popper 19). This is an ordinary memory. So although things stored here are not in the conscious, they can be readily brought into conscious. Pre-conscious could be seen as demonstrated in this short story through this story; we can see that father and daughter stay at home most of the time. If not all the time and the girl lives a sheltered life. Through this, we can see that a memory has already been placed in her mind and it was slipping into her conscious as it was in Yejide Kilanko *Daughters Who Walk This Path*; here there is no body language consciousness.

This can be seen as said earlier, as a result of her father locking her in the house, things started to slip into her conscious and she put it into verbal communication and said: "... the family reduced to father and daughter..." (Collen 43). She hates this arrangement, she wants to be free. All that has been in her memory was that of her and her father being alone in the house with the keys he often used to lock her in , and the fact that they are supposedly rich, so it slipped into her conscious and she said "... father and daughter and keys and money..."(Collen 43). Then she kept on remembering different placed memories in her mind then she kept filtering the one that will enter her conscious, this can be seen when she said: "... anyways, there is something missing in it..."(Collen 44).

This means that in her psyche, it had slipped into her consciousness that something was still missing and she sorted out what could be missing and she put it into the conscious "...maybe it's that stupid dodo on the key ring..."(Collen 44) . Then after finally filtering through her memory she finally found it when she said: "... one thing I cannot stand..." (Collen 44). Then her memory finally remembers and everything fits into the right puzzle and she allows it to slip into

the conscious and she says “father, daughter, keys, money and waiting for a request for her hand in marriage” (Collen 44).

Apart from the preconscious in this short story *The Enigma* by Lindsey Collen, dual personality is so glaring because we can see it from the way she acts as if everything is alright to her father and how the two of them portray a good father or over protective father and daughter relationship but when she sifts through her memory we see that all is not so: “...she feels the lashing she’ll get already. Her father and the belt...” (Collen 46) and when she says “she knows the confinement to a convent, like a prison that will face her” (Collen 46).

This means that this will not be first time she had gone to the convent like prison and this can be the same reason why her father locks her in and while she lives a sheltered life is because of his lack of trust in her even though it is not all that sheltered because “...life is growing inside her” (Collen 46) and the only reprieve she gets is “... but at least there is no more waiting for her hand to be asked in marriage...” (Collen 46).

Then in her pre-conscious, she also remembers the “...one act” she did and that something is happening now...then her memory acknowledges the fact that it will be her family now and when she re-arranges the family structure and the way things are going on in the family, she states;“...the family reduced to mother and child”...(Collen 46).

4.2. CONCIOUS

This is the part of the mind that holds what we are aware of. You can verbalize about your conscious experience and you can think about it in a logical fashion. Consciousness is the state or quality of awareness or of being aware of an external object or something within oneself

(O’leary-Hawthorne71). This is the part of the mind that holds what we are aware of. You can verbalize about your conscious, experience and you can think about it in the logical fashion.

In Yvonne Vera *Opening Spaces*, the aspect of conscious here was seen in story two *Deciduous Gazettes* by Melissa Tandiwe. The name *Deciduous Gazettes* is a paradox that is being placed side by side, because *Deciduous* means lazy and *Gazette* is an animal that runs fast and is not lazy. This part or phase of dual personality started from the middle before it panned out to the end. It started when Mrs Ncube found out that her husband Mr Ncube had started having affairs and shows them to her albeit consciously or unconsciously when two of them where talking about it: “...wives are the last to know?” (Tandiwe 17).

Her only consolation throughout was her friend Saru where she said: “perhaps these problems you are having will disappear” (Tandiwe 17). The same happened with Morayo where she sought consolation from the wall gecko as if it would miraculously take all their problems away but as soon as the consolation or support is gone, they begin to weaken as the conscious makes them aware of every painful experience that had happened and in this case, its about her husband cheating on her and keeping a mistress and we can see that she indeed became weak and distraught. “... I wavered...” (Tandiwe 18).

But just like Morayo who had help of Aunty Morenike to pull her through when her consciousness was trying to drown her in her own awareness, Saru became her pillar of support by reminding her of her people who had gone through worse than her as she states: “...Do you remember Mrs Mandaza...?” (Tandiwe 18).

Even after she left her husband, the society still made her remember what had happened and have they slighted her, her consciousness made her remember the reason she had been slighted.

The society slighted her in the sense that her friends did not talk to her and to them it was like she never existed. "...pretend not to see each other..." (Tandiwe 15). Then her consciousness started making her aware of the reason they had pretended not to see each other and she said "... if you divorce a man, does that mean Tete becomes an ex..." (Tandiwe 15).

Her consciousness made her aware of the fact that even though she has escaped what was a painful experience for her and she went to find solace and she found a place far away from her husband and she found her own peace and quiet. But no matter how far she went or where she went to, her consciousness never made her forget even to the extent that her niece Irene had joined the flock of those having sugar daddy and consciousness might have made her remember Mrs Mandaza whose husband beats always.

When she heard about his mistress: Mrs Mandaza consciousness might have reminded her of the fact that it could have been because of the mistress she was beaten "Black and Blue" and in turn: "... she had in turn gone to the woman's house and beaten her Blacker and Bluer" (Tandiwe 18). This led Mrs Ncube to remember her own husband promiscuity and she said "... we attack the girl, not the sugar daddy, 'blame' the other woman, not the husband, 'castigate' the daughter-in-law, not the son..." (Tandiwe 19). This was said by her and it has a meaning, in the case of Mrs Mandaza, 'she attacked the other woman not the husband'.

In the case of the 'castigate the daughter-in-law not the son', her conscious was making her aware of the time her mother-in-law castigated and rebuked her on her husband infidelity and where she in turn rebuked her mother-in-law and said "...if you cannot hold him responsible for his mistakes, then it is not I who will take the blame, it is you. If you cannot reproach him for his wrongs, then bear his guilt yourself. Do not blame me for your son's choices..." (Tandiwe 41). When her consciousness kept on reminding her of what her husband has done and is still doing

she decided not to pretend anymore “...I will not pretend I have not seen what I have seen...” (Tandiwe 41).

The aspect of dual personality here was portrayed by the different women in this short story: *Decidious Gazette* namely: Mrs Ncube, Mai Sithole, Mrs Mandaza, Mrs Phiri and Mai Celestina. These women had to go through dual personality because of the trauma their husband put them through their act of infidelity and each of them chose to deal with it each in their own way.

Mrs Ncube was once the outgoing type, the trophy wife, the one who did whatever her husbands wanted but once news of his infidelity came to her she stated “...had broken a part of me...” (Tandiwe 40). He had changed her before, if she would have stayed with her husband no matter what and would have been a perfect trophy wife. Then all of a sudden she became an introvert, she put herself first and did not allow anything to bother her. Her introverted attitude can be seen where she said “...I have reverted to the mountain tops...”(Tandiwe 40).

Mai Sithole from what she did we can infer that she was once easy going , but when she learns of her husband infidelity, she transforms to a stalker she trails her husband to her mistress place she became deranged she started trashing the house, she even writes the name ‘whore’ on mirror. She was out of her mind to the extent that she “removes her underwear and climbs up onto the bed. She opens her legs wide and urinates on the duvet...” (Tandiwe 35). Also when she “...takes a match and lights one corner of one of the three pillows. She places the burning pillow on the heap of clothes...” (Tandiwe 35).

In the case of Mrs Mandaza : her husband had been beating her “every Saturday night”. When she heard of his own infidelity, she went over to the mistress house and in return beat her “black and blue”(Tandiwe 18). Mrs Phiri as we read her own side of the story was a woman

who goes to church “...they sing together in the church choir...” (Tandiwe 35). She was a good wife, then until her friend in church told her about her husband when she starts connecting the dots, then she started seeing that what her friend said was true. She chose to be numb about it. “..Lets the fog stay in her brain so that she remains numb...” (Tandiwe 36).

By remaining numb, she is closing off her emotions and we might infer that she must have been someone who was open with her feelings but because of her husband’s infidelity, she went numb and when her husband came back home, she switches to her dutifully wife position back and greets him successfully ‘Makadii enyu, Baba? Ma swera sei ko, Baba...?’ (Tandiwe 36-37). There was no hint of malice or hurt in her voice, one would think that what Mrs Ndlovu had told her did not matter or it was false but the truth was she had suppressed all her feelings and urges and had pushed it to the unconscious.

Mai Celestina psyche made her become another person as it had happened to others. Even with all what she did to get revenge on her husband “...but Mai Celestina sometimes lies on her bed, unthinking, unfeeling, unemotional...” (Tandiwe 39). With the entire front she puts up in front of her neighbours and family after days of her being “...unwashed, unkempt, unmoving...” (Tandiwe 38). With the way she portrays her happiness that she has gotten over her husband betrayal “...she lies there-unfulfilled, unsatisfied, unhappy...” (Tandiwe 37).

With all these women, we can see that they started having dual personality when they got traumatized after their husband’s betrayal and they got so broken which brought out another side of them.

4.3.UNCONCIOUS

In Yvonne Vera *Opening Spaces*, story one; *The Girl Who Can* by Ama Ata Aidoo.

In the unconscious, Freud felt that this part of the mind was not directly accessible to awareness. In this part, he saw it as a dump-box for urges, feelings and ideas that are tied to anxiety, conflict, and pain. These feelings and thoughts have not disappeared and according to Freud, they are there, exerting influence so our actions and our conscious awareness.

In *The Girl Who Can* by Ama Ata Aidoo the unconscious was in almost every part except the few places where Nana and mother talked or argued. This was mostly done by Adoja the main character, when we were introduced to the story, we can see that she was truly confused and at a point she thought saying her mind was a problem because most times, she would talk and get laughed at and other times she would be taken seriously. Her Nana's reaction was she would pull one ear towards her and say "Adoja, you say what?" Then she would say as an after thought "never, never, but never to repeat that"(Aidoo 8). As a small child of seven Adoja could not express her feelings and could not ask if what she said was bad or if it was meaningless that warranted Nana to: "Laugh and laugh and laugh, until tears run down her cheeks and she would stop whatever she is doing and wipe away the tears with the hanging edges of her clothes, and she would continue laughing until she is completely tired" (Aidoo 8).

With all these confusing emotions being shown, Adoja was really confused and it was a deep feeling in her unconscious that troubled her because she did not know what was wrong with what she said that made them tell her not to say it anymore or what she said that made them to

continue laughing to the extent of calling other elderly ones and they should continue laughing at it. She affirms:

I find something quite confusing in all of this. That is, no one ever explains to me why some times I shouldn't repeat some things I say; while at other times, some other things I say would not only be all right , but would be considered so funny they would be repeated so many times for so many people's enjoyment. You see how neither way of hearing me out can encourage me to express my thoughts too often (Aidoo 8).

An instance of how she buried what she was feeling was when it came to the issue of her leg; she was always worried whenever her Nana and mother, her 'two favorite people' in the world would constantly fight about it , she wanted to tell them that it was not an issue to fight over but because she was still confused over how to say things and when to say them, so she could not boldly tell her mother and her Nana to stop arguing because: "I didn't want to be told not to repeat it or for it to be considered so funny that anyone would laugh at me until they cried." (Aidoo 8). Through out this story, Adoja reached out to the readers through her unconscious, we could see what was going on in her mind and how she felt.

In conclusion, through the different short stories namely Lindsey Colleen: *The Enigma*, Melissa Tandiwe *Decidious Gazette* and Ama Ata Aidoo *The Girl Who Can*, We see how the pre-conscious, the conscious and the unconscious, play their roles in the characters of: The Girl, Mrs Ncube and Adoja respectively.

CHAPTER FIVE

5.0. SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

This research has been able to examine the nature of dualism, the way people switch personality, and how Freud's conscious, unconscious and pre-conscious affects the human psyche and how the human psyche affects the human personality. It also examines how the psyche affects human behaviour which in turn affects personality as well as Carl Jung theory of personality which is divided into two phases namely: introversion and extroversion.

Using Yejide Kilanko *Daughters Who Walk This Path* and Yvonne Vera *Opening Space*, we see how the pre-conscious, conscious and unconscious affects the human psyche through the use of characters such as Morayo, Aunt Morenike, their grandmother in *Daughters Who Walk This Path* amongst others. In Yvonne Vera *Opening Spaces*, we also see how the pre-conscious in *The Enigma* by Lindsey Collen affects the daughter, how the conscious in *Decidious Gazette* by Melissa Tandiwe affects Mrs Ncube and how the unconscious in *The Girl Who Can* by Ama Ata Aidoo affected Adoja. Through this we see how these phases of dual personality as discovered by Freud affects these characters and how they allowed it to affect their psyche and their personality.

From the analysis, the study has found out that family, friends and our loved ones play a big role in the aspect of dual personality. It finds that the way people react to dual personality is different. The research also observes that there is psychological and physical implication to a person who has dual personality as seen in the novels.

5.2 CONCLUSION

In conclusion, in *Daughters Who Walk This Path* by Yejide Kilanko, we could see the various ways the conscious, pre-conscious and unconscious affects human psyche that makes up a larger part of personality, in the case of Morayo, she followed through with the Jungian personality of introversion and extroversion. We noticed that Morayo was first an extrovert but when her cousin Bros T raped her, she reverts to the personality of introversion keeping to her self before she came out of her shell and went back to extroversion in her university days. Also, through the different short stories namely Lindsey Colleen's *The Enigma*, Melissa Tandiwe's *Decidious Gazette* and Ama Ata Aidoo's *The Girl Who Can*. We see how the pre-conscious, the conscious and the unconscious, play their roles in the characters of: The Girl, Mrs Ncube and Adoja respectively. All what happened to the characters serve to prove that the human psyche greatly affects human behaviour which in turns affects their own personality.

5.3 RECOMMENDATION

Family should not shun children who went through one thing or another that affected them psychologically and physically. Parents should hereby engage in constant communication or conversation with each other and the children as well. They should not focus only on providing means of survival or livelihood for their spouse or children. Parents should look into their children's emotional, psychological and mental well-being. People will continue to have dual personality and continue to have issues with it if they do not get involved with each others lives especially parents getting involved with their children lives. Adequate measures should be put in

place to curb the negative effect or the aftermath of factors which influences the characters personality.

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