

A DECONSTRUCTIONIST READING OF YISMAEKE'S NOVEL "KIBURDINGAY (ORE)"

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Abstract

Deconstructionist reading demands close reading of the text to construct meaning in different perspectives. It enables the reader to explore the text in depth. Thus, this research aims at analyzing deconstructionist reading of Yismaeke's novel 'Kiburdingay' in line with Derrida's assumption of deconstruction. The study reveals the ambiguity of the text by examining the character representation of the novel in terms of binary oppositions. The novel raises a numbers of contradicting scenarios that make readers to think in depth to find the communicated meaning of the text. The study indicated that the respected and non mechanical man Vs the degraded and instinctive dog is the major binary opposition of the novel that dominates and interwoven with other binary oppositions throughout the text. The main character Dr. Didimos Dorrie was changed from the image of man in to the image of dog, and got himself both man and dog (dog man) that sometimes think as a man and feel as a dog and vice versa. The novel is widely and allegorical represented the Ethiopian

political system. Moreover, the new born cultures of Ethiopia are overtly explored since deconstructionist reading study of "kiburdingay" investigated the ideology and philosophy of the text. Therefore, the binary opposition dominated and interwoven with the man Vs the dog, human being Vs hyena, being a man Vs being a dog, human sex Vs zoophilia,, patriotic Vs unpatriotic, the leader Vs the follower, leaders smart protocol Vs their null mind, secrete Vs gossip, the ancient Vs the recent ,and capitalism Vs socialism. Theses binary oppositions make the novel very rich in meaning and make the readers to be critical to find the hidden meaning.

Keywords: Deconstructionist, Reading, "kiburdingay"(Ore)

1. Introduction

Deconstruction is one of the approaches to study literary works that differs from the traditional concept of reading literary texts and started in the late 1960's (Johnson, 2009). The pioneer of 'Deconstruction',

(Derrida, 1997) explains it as method of deep analysis of literary meanings of the text to find the internal contradictions of the text itself which enable to get more than two possibilities of meaning. Undeniably, the readers sometimes encounter difficulties to interpret and carry out all possible meaning of the text.

Ultimately, deconstruction explores the opposition of concepts which subverts the hierarchies to reveal the meaning of the text although both the hierarchical terms are involved in the free play of binary oppositions that make the meaning unstable and undecidable (Derrida, 1996). Basically, text has its own fixed ideology and philosophy that incorporates; thus, a critic using deconstructionist approach purposes at exploring how the text itself goes against its easily seen ideology and philosophy in the text, how text itself deconstructs its own construction (Derrida, 2001).

Deconstruction, being argumentative concept, indicates how a discourse undermines the philosophy that asserts or on which hierarchical oppositions depends on. In this regard, Payne (1993) asserts that deconstruction as impossible thus to grant the impossible covet of language to make present the permanently slippery. Moreover, Usher & Edwards (1994) argue that in deconstruction there is no method as the literary text deconstruct themselves in their impossible strive to assume language as a metaphysical signified. It should be considered as a way of 'pointing' at something true. According to Bennigton

(1998) it is marked as is the active antipode of everything that criticism possess pursue to demonstrate the text's authorized meaning, where the prototype meaning of the texts placed by the author.

For Kamuf (1997), deconstruction comments a certain complicated and inherent non return of the subject to itself an ineradicable force of difference externality in which the text communicate, actuality, discrepancy within the very relation and the possessive passion with which the same allies with itself, influence and effects itself in a movement of allocation that is never simply given in the present but must be performed posed. Similarly, in Norris (1987) postulation, deconstructive moves are interested in the dismantling of conceptual opposition, the taking apart of hierarchical systems of thought that can be re-inscribed within a different order of textual signification; therefore, it is vigilantly seeking out 'aperies', moments of self-contradiction in the text that involuntarily betray the tension between rhetoric and logic, and what the text says and what it is intended to mean.

Off the demand of approaching deconstruction reading, the readers do not learn from it only how to read literature more blooming by presenting it as language, as the meaning produced through difference and circulation centering with a complex play of signifying traces, it also enables readers to inquire the sculled political and philosophical postulates of institutionalized critical methods that

govern our reading a text... it is not a request for the annihilation of such institutions, however, it makes us apprehensive of what readers are in fact doing when they are agreeing to this or that institutional way reading (Derrida, 1983). Deconstruction has tried to examine the subversion of binary oppositions and hierarchies on every text; however, it can be understood as a kind of text reading. This does not mean destructing an author's work, however, to reveal different meanings at work in language (Johnson, 2010).

Burgass (1999) briefly summarizes the way of approaching literary texts through deconstruction reading. Primarily, distinguishing the binary oppositions that a text is well formed with it, next establishing of the hierarchies of the oppositions and lastly examining in to the ways that the text's rhetoric subverts the hierarchies its argument are showed up on. In line with this, Culler (1982) adds that deconstruction is a setback or overturning of philosophical, hierarchical, and digressional privilege. Furthermore, to deconstruct a text is, to expose how it undermines the philosophy it assures.

In the deconstruction reading, there is no single authoritative reading, rather meaning to be actively created by the reader. In this notion of reading, the literary works have been explored with multiple interpretation, and readers enrich themselves with ample of possibilities of meaning of the text, but most critics leave aside deconstruction reading. In Ethiopian, many authors offered outstanding works,

but their works have not been seen in the perspective of deconstructionist reading. Thus, the total absence of work on the deconstructionist reading motivated me to analyze the Amharic novel 'Kiburdingay' its English version is *Respected Stone*, was written by the famous Ethiopian author Yismaeke Worku.

2. Method of the Study

This study employed document analysis method. After critical reading of the text under study, the analysis has been made in line with deconstruction: hierarchies of the binary oppositions.

3. Analysis

Yismaeke's kiburdingay is about a man called Dr. Didimos Dorrie who was the main character of the novel, he was changed in to a black dog suddenly with a magic. First the man was respected, elite, famous and wealthy. The main character of Kiburdingay was created in the image and likeness of Holly Trinity got himself in the image and likeness of dog. The research finds the major binary oppositions, the respected and non-mechanical man Vs the degraded and instinctive dog that dominates and interwoven with other binary oppositions to demonstrate the beast behavior of Ethiopian leaders and political situation of the country.

3.1. The Respected and Non Mechanical

Man Vs The Degraded and Instinctive Dog

In the story the character starts with introducing as he was created in the image and likeness of Holly Trinity, but he had

his path. As Derrida (1996) elaborated, deconstruction opposes a historical identity to one's grammar as it changes the relational identity and the significance of words in language. In this regard, the text tells us about the political ideology differences of the leaders with then period. Character represented as the dog man heard a loud voice of hyenas that suddenly stopped him from running; consequently, new transformation plan of the country has been banned due to the briber of the country. To consolidate this idea, the main character (the dog man) said *"yes! Now the time is for hyenas, it is dawned for them, but it is dusk for human being"* (P, 14). Here, the instinctive journey of the dog with the country's (Ethiopia) instinctive transformation and its stagnant advancement. Allegorically,,at the basic level the 'hyena' indicates the instability meaning from the endless chain of meanings which the word 'hyena' is capable of representing both team and wild animals along with its typical internal instinctive behaviors, and , the attribution of hyena impliedly portrayed on the current political leaders of Ethiopia. This paradoxical statement implies that the time is for selfish and corporeal leaders like a hyena those think and live only to fill its stomach or purposed only to eat rather than bothering about the country's transformation and advancement plan. The paradox implies that the current time do not stands for the weak genuine people; it is already dusk for them. Therefore the reader can understand the story in terms of binary oppositions, human being Vs hyena that human being lives and stands for truth

and worry about dignity, but hyena lives to fill its stomach only and they are greedy.

3.3. Leaders Smart Protocol Vs Their Null Mind

The late Ethiopian political monarchial leader Emperor Haileselassie had a dog who communicated with arrogant and boastful ministers; then, the king send a shoe cleaner to clean their shoes and to receive their backbiting towards the emperor. The shoeshine man had a title role of a minister in gathering and giving information to the king. The shoe cleaner was taken as a minister but his dignity was as a dog that he didn't served the wide population with feeding information rather he was depending under the emperor for his leftovers.

On the other hand president Ali Solih of Comoros in Africa a bed dream at night which was a fantasy, it is that a man with a strong dog chased him and the dog ran to bite the president angrily, due to this night dream, president Ali Solih woke up nervously with in a full of his body sweat, immediately, he spread a decree of dogs genocide throughout the entire Comoros and within a few days, a special army force killed all dogs of the country like the genocide of Jewish by Hitler. The bull minded leaders of Africa looks like a super human when they appears with their expensive wool clothes but their mind is null, null of null. Their physical appearance and their mind contradicted each other.

The dog man prayed for our prime minister, if as not chased by a dog in his night dream “if he chased by a dog we (dogs) will have genocide”. Our prime minister back bitted in his army friends as he designed a decree to arrest a person and ratify it with HPR to pretend it as a legal, however “I decided to go to the palace”. He saw a piece of newspaper dropped on the ground because it is the country Ethiopia whose people torn it rather than read it.

The newspaper comprised an information which read as the political criminals had a judged to be killed and to be arrested lifelong then a prophecy followed by saying the political criminals will be discharged, since they requested forgiveness for the first time” The dog man felt nervous at the prescription he read, and said that who will struggle for fact, who will be disliked due to reality and whipped for reality whom will be tortured for his country, whom will be arrested for Ethiopia more than two decades as Mandela. Up to when the jokers who let Berban discharged from his jail but let Jesus Christ arrested in jail. Up to when they deceive the innocent Ethiopians and play a political gambling over the country. It is therefore, African leaders’ smart protocol and their bull mind contradicted each other, and they live to fill their stomach like an animal rather than bothering for the advancement of their country’s history and development.

3.4. Secrete Vs Gossip

The narrator mentioned as gossips were distributed as Prime Minister Meles

was dead and the dog man said, if African leaders sit on their throne once they never think as their authority might be replaced by others even they don’t think their death. The dog man heard the gossips from different people about the death of Prime Minister that everyone forwarded a suggestion about the situation of his death. However “if I were a person I would suggest my own” But it is impossible for a dog. Here the narrator would like to say people who don’t dare a reality and those who are living for their stomach by gathering leftovers fear to say something about Prime Minister’s death. A proverb that say on page, 70, in Amharic “ስለራስህምናገርካልቻልክክፍተቱንአሉባልታዎችይሞሉታል” the English translation said that “if you don’t say about yourself gossip will fill the gap” the prevalence of gossips happened due to the obscure information that concealed by leaders, who never thought about which is a secret and which is not. As the main character of kiburdingay, the dog man narrated that secrete and gossip contradicts each other, that the equivocal Ethiopian leaders are known for their obscure information then there would be a full of gossips in the country.

3.5. Human Sex Vs Zoophilia

The novel under study is not limited on Ethiopian social strata; it depicts Ethiopian characters relationship with the foreign characters in the globalization era. In this arena, how the Ethiopian Longley established social affairs are disrupted due to assimilation to foreign culture. Here in Yismaeke’s KiburDingay novel, a number of forbidden

realized, it is better being in the name of dog, and in the image of man as me...

But for a creature that was a man and changed into a dog like me is better to die instead of being alive". Also the narrator mentioned that when he was a man he was an Ethiopian. Who got his nationality in blood (birth) there were people who were wagging their tail, however they appeared as a person. They were selfish and greedy who lost their personal image and dignity for leftovers. They attempted to pull down personal dignity into the dignity of dog, but more than standing for his country's flag, he kept his personal image by scorching them as a blame of fire. Here the binary oppositions patriotic versus unpatriotic showed the story of Yismaeke's Kibur Dingay clearly. According to this discussion, the people who are patriotic Vs unpatriotic contradicted each other.

The unpatriotic people greediness and selfish behavior had changed their human image, that they need living to fill their stomach not for building a country like a time which changed Dr. Didimos Dorrie into a black dog and got himself a blend of both a man and a dog that his image contradicted. In the novel , as it mentioned above the image of man Vs the image of dog which hold non mechanical Vs instinctive respectively assures as the binary opposition dominates and interwoven with all other binary oppositions throughout the text because a person who is patriotic shares non mechanical thinking, on the other hand unpatriotic people those who bother only to eat shares instinctive behavior like

animal. The patriotic man and the unpatriotic citizens contradicted each other in terms of their attitude towards their country Ethiopia.

4. Conclusion

The study attempted to explore deconstructionist reading of Yismaeke's novel "kiburdingay" which is written in Amharic language. Basically, the study aimed at analyzing character representation in terms of binary opposition in the novel, to examine good Vs evil character and to explore political deconstruction of the novel. As the text had been analyzed based on deconstructionist view, the novel kiburdingay is highly dominated by the main binary opposition, the respected and non mechanical man Vs the degraded and instinctive dog and interwoven with other binary oppositions through the entire narration. The excessive utilization of binary opposition leads the readers to use their maximum effort to explore the meanings in the novel under study. This may make the readers to see words beyond their literal meaning. Significantly, the author is successful in presenting the political scenario of Ethiopia via this novel.

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