

People Democratic Republic of Algeria  
Minister of higher Education and Scientific Research  
Hamma Lakhdar University of El-Oued  
Faculty of Arts and Languages  
Department of Arts and English Language



**The Search for the Self in Saul Bellow's *Dangling Man* (1944)**

**Dissertation Submitted in Partial Fulfillment of the Requirements for  
Master's Degree in Literature and Civilization**

**Submitted by:**

BEN AMOR Hanane

SADOUN Nourelhouda

**Supervised by:**

Mrs. SOUFLI Hassiba

**Board of Examiners**

Mr. DIDA Nassireddine

**President**

University of El-Oued

Mrs. SOUFLI Hassiba

**Supervisor**

University of El-Oued

Mrs. KHELEF Embarka

**Examiner**

University of El-Oued

**Academic year: 2021/2022**





## **Dedication**

We dedicate this work to all human beings in the existence

To all people who are seeking to be attached to their souls

To the ones who find themselves in a spiritual fulfillment.

## **Acknowledgement**

We would like to express our special thanks of gratitude to our supervisor Mrs. SOUFLI Hassiba for giving us the opportunity to do this work and for her encouragement and guidance.

We express our genuine appreciation to all our qualified teachers who accompanied us during the entire scholar path.

Our genuine thanks are directed to the honorable jury for correcting our work; we are really honored by that

By the end, any mistakes that are found in the work are assigned to our own responsibility.

## **Abstract**

The topic of the search for the self in *Dangling Man* (1944) is about a novel written by Saul Bellow. *Dangling Man* is about Joseph, a Jewish and alienated who is affected by Enlightenment, struggling between reason and nihilism during his search for his self within an American Christian society. The study is approached by psychoanalytic theory. The type of this research is qualitative research as it adopts the descriptive and the analytical methods in order to describe the style of writing of Saul Bellow and to analyze the work through psychoanalysis. The findings of this research manifest the change in Joseph's self-recognition that he can reach his spiritual fulfillment through isolating himself from the external environment, but he keeps his rationality.

**Keywords:** Psychoanalysis, Self, Absurdism, Existentialism, Dangling.

## Table of contents

Dedication.....	I
Acknowledgement .....	II
Abstract .....	III
Table of contents .....	IV
General Introduction.....	1

### Chapter One:

#### Theoretical Background of Psychoanalysis

Introduction: .....	3
1. Psychoanalytic theory: .....	3
1.1. Psychoanalytic literary criticism:.....	4
1.2. Sigmund Freud's approach: .....	5
1.2.1. Conscious: .....	22
1.2.2. Preconscious (The Subconscious):.....	7
1.2.3. Unconscious:.....	7
1.3. 1.The mind's levels:.....	9
1.3.1.1. Id: .....	24
1.3.1.2. Ego:.....	25
1.3.1.3. Superego: .....	10
1.3.3. Defense Mechanisms: .....	11
1.4. Jacques Lacan's Approach: .....	13
1.4.1. The Imaginary Order: .....	29
1.4.2. The Symbolic Order:.....	30
1.4.3. The Real: .....	31
1.5. Freudian Vs. Lacanian Approach: .....	31
1.6. The Definition of the Self:.....	33
Conclusion: .....	33

### Chapter Two:

#### The Search for the Self in *Dangling Man* (1944)

Introduction: .....	20
2. Saul Bellow's Philosophy: .....	39
2.1. The Significance of Dangling: .....	39
2.1.1. Dangling's Impulses: .....	41
2.1.1.1. Existentialism: .....	41
2.1.1.2. Postmodernism: .....	43
2.1.1.3. Disillusionment: .....	28
2.2. The Search for the Self-Aspects in <i>Dangling Man</i> .....	29
2.2.1. Alienation form Society: .....	29
2.2.2. Attempts to Change the Reality:.....	29
2.2.3. Seeking for Freedom:.....	30
2.2.4. Seeking for Meaning of Life:.....	30
Conclusion: .....	30
General Conclusion.....	31
المخلص .....	35



## **General Introduction**

### **1. Background of the Study:**

During the (1920s-1940s), the world witnessed crucial events, mainly the Great Depression and WWII. The Great Depression ‘in the United States, started by the Wall Street Crash of October 1929. As a result, the stock market crashed the percentages of unemployment, poverty, low profits, plunging farm incomes, and lost opportunities for economic growth as well as for personal advancement increased. Altogether, there was a general loss of confidence in the economic future. The impact of the Great Depression did not stop with the economic state of the American society, but it touched the political, social, cultural sectors and so on. With the end of the Great depression of 1930s until the beginning of the Second World War (1939), there were significant changes in the Americans' lives; The Great Migration of African Americans from the rural South to the industrial North was accelerated. New opportunities were opened for women. Americans eventually enjoyed a standard of living higher than the pre-Depression years. However, the war effort also had a darker side on the economic, and cultural issues. Both the WWII and the Great Depression had a significant influence on the Americans' lives especially their culture, which was reflected in their literature, prose and poetry, and the rise of many great authors like Richard Wright.

This period was characterized by despair and tension, which made the writings during this era accurately portraying the times, validating readers' anxieties and sorrow while also allowing them to escape their daily lives and relax by reading a book, even if the book's subject closely paralleled their own personal issues. Moreover, most themes of these writings centered on reality which the American society was living, and if this reality was truthful or not, this would facilitate the path for new movements in literature to appear strongly in a time

when there was no absolute reality and determining identity was difficult. Most prominent movements were postmodernism and existentialism that influenced brilliant writers to write about identity and self-determination; for instance, the novelist Saul Bellow.

Bellow was well-known for his first novel *Dangling man* (1944), which was written in a form of diary. The story revolved around Joseph, an unemployed young man who was frustrated with living in Chicago and waiting to be drafted, as well as his relationships with his wife and his friends. During his waiting, he spent his time reading books of philosophy and building his plans about his special world in which he found his missed self. The major themes in most Bellow's writings are talking about Jewish and identity; taking *Dangling Man* as a case study for our research in which Bellow analyzes the theme of being a Jew in American society suffering from an identity crisis and thus, he is in a constant request of the self.

## **2. Statement of the Problem:**

Due to his waiting for induction in the army with the different events and cruelty with his friends and family, Joseph is dangling between his reason and nihilism and in between, he still could not find himself, as a result Joseph chooses to stay alienated. In this case, his aim is to search for the self as indicated in the title of the dissertation.

## **3. Aims of the study:**

This study aims at analyzing the historical background and philosophical sides of the writer Saul Bellow with reference to psychoanalysis in order to understand the impulses of the writer's and hero's search for the self and how it is reflected and manifested in *Dangling Man* (1944).

#### **4. Research Questions and Hypotheses:**

The research aims to find answers to the following questions:

- How does psychoanalysis contribute to the interpretation of Saul Bellow's unconscious desires to depict a hero who reflects the writer's own dangling in *Dangling Man*?
- What are the Reasons and motives of the search for the self?
  - Is this search for the self in *Dangling Man* realized or not?

In order to answer these questions, it is necessary for us to raise several hypotheses, which will be a temporary solution for the research problem and at the end of the research we will check the validity of these hypotheses. the statements of the hypotheses are stated as the following:

- Psychoanalysis may provide conscious and unconscious elements of the characters' minds; these elements contribute to the understanding of the characters' desires.
- The reasons and motives that lead to the search for the self might be spiritual ones.

#### **5. Research Methodology:**

This research adopts two methods; they are mainly the descriptive and analytical methods in order to find answers to the research questions and achieve the objectives of this research; beginning with describing the style and content which have been used by Bellow in writing his work *Dangling Man* then moving to analyzing the work. The data collection is heavily based on the Psychoanalytic approach in analyzing the writer's writing and the character's psyche in the novel.

## **6. Structure of the Study:**

This research is divided into two main chapters. The first chapter is entitled “Theoretical Background of Psychoanalysis Approach” which provides definition of psychoanalysis, psychoanalytic literary criticism as well as the standing figures in psychoanalysis and their approaches. It also defines the notion of the self in the light of psychoanalysis. The second chapter; in the other hand, is entitled “The Search for the Self in *Dangling Man* (1944).” This chapter presents Saul Bellow’s philosophy, the significance of dangling, the dangling’s impulses, and the different aspects of the search for the self.

**CHAPTER ONE:**

**Theoretical Background of Psychoanalysis**



## Chapter One: Theoretical Background of Psychoanalysis Approach

Introduction: .....	3
1. Psychoanalytic theory: .....	3
1.1. Psychoanalytic literary criticism:.....	4
1.2. Sigmund Freud's approach: .....	5
1.2.1. Conscious: .....	22
1.2.2. Preconscious (The Subconscious):.....	7
1.2.3. Unconscious:.....	7
1.3. 1.The mind's levels:.....	9
1.3.1.1. Id: .....	24
1.3.1.2. Ego:.....	25
1.3.1.3. Superego: .....	10
1.3.3. Defense Mechanisms: .....	11
1.4. Jacques Lacan's Approach: .....	13
1.4.1. The Imaginary Order: .....	29
1.4.2. The Symbolic Order:.....	30
1.4.3. The Real: .....	31
1.5. Freudian Vs. Lacanian Approach: .....	31
1.6. The Definition of the Self:.....	33
Conclusion: .....	33

## **Introduction:**

One of the most difficult fields to study is psychology, which tackles the psychic and mental issues of the individuals. The latter makes psychologists engage in a long chain of research in order to find appropriate solutions for these issues. Among the specialities of psychology stands psychoanalysis as it is considered a therapy with its strong approaches of treatment. Sigmund Freud is the first to use the Psychoanalysis concept in 1890s after it has been called depth psychology. Two of psychoanalysis main subjects are the conscious and unconscious elements of the mind, and due to its role and results in treatment, psychoanalysis has known a significant number of theorists' side by side with Freud; some of them are: Jacques Lacan, Erik Erikson, Anna Freud, Carl Jung, Alfred Adler and others. Psychoanalysts' approaches are similar in some issues, but also different in others; such as Freud's approach and Lacan's approach that are exclusively discussed in this chapter.

### **1. Psychoanalytic Theory:**

The origin of psychoanalysis refers back to the Austrian neurologist Freud, and during the last decades of the Austro-Hungarian Monarchy (1867-1918). Freudian continuous analysis and ideas in his career led to the appearance of psychoanalysis.

The theory of Psychoanalysis has appeared first as an approach for medical purposes via psychological means, through which the neurologist treats the psyche of his patients. It relies on several manners in treatment; Hypnosis is quite significant one.

According to "*Langlit*" Journal, chapter 16 entitled "SIGMUND FREUD AND PSYCHOANALYTIC THEORY," SIBI (2020) states that psychoanalysis is a psychic treatment toward mental disorders. It is used for comprehending an individual's personal growth this theory has been founded by the physician Sigmund Freud depending on the

advancement of physical knowledge. At the time he formed this idea under the impact of contemporary science psychoanalytical literary theory has been refined significantly (75).

Another definition to psychoanalysis by Barry, in his book *Beginning Theory: An Introduction to Literary and Cultural Theory* (1995) is provided as the following: "Psychoanalysis itself is a form of therapy, which aims to cure mental disorders by investigating the interaction of conscious and unconscious elements in the mind" (96).

This is a clear statement to show that psychoanalysis, which is a type of therapy, is interested in studying the human mind and its aspects, especially the conscious and unconscious ones, which are to be used then in the psychological treatment.

### **1.1. Psychoanalytic Literary Criticism:**

Critics and analysts, who use psychoanalysis in their criticism and analysis to literature, investigate psychological features in the text and deal with it from psychoanalytic perspective. That is to focus on how does the author relate his inner, whether conscious or unconscious, desires which the writer implicitly uses in the text? Psychoanalysis, which is used in this case, has the more special name psychoanalytic literary criticism.

Psychoanalytical literary criticism is a form of literary criticism that employs the techniques of psychoanalysis for interpreting literature. As it is previously mentioned psychoanalysis is a type of psychological treatment, which contributes in treating mental problems by examining the functions of the brain's levels (Barry 96).

In other words, psychoanalytic literary criticism deals with the literary works, as they are in an indirect and fictional form expresses the inner desires of the author those that are denied or forbidden by the standard of society.

## **1. 2. Sigmund Freud's Approach:**

Sigmund Freud is the father of Psychoanalysis. His first book *Studies on Hysteria* was published 1895. Then, in 1899, he worked dream interpretation as a theory of self-analysis. As the father of psychoanalysis, Freud, established different theories and ideas about the field of psychoanalysis.

According to Freud in his book, *The History of Psychoanalytic Movement* (1917), translated from German to English by A. A. Brill Joseph, Breuer was the first to utilize hypnosis or catharsis wherein he hypnotized patients to allow them to recollect their prior experiences. Freud, a physician and later a doctor, was the first to suspect hypnosis, and began his career by assisting worried patients and comprehending their problems. Breuer and Freud applied hypnosis to examine the patient's situations by putting the actual conflict and the source of diseases in order to identify psychological conflict, and liberate the patient from their repressed affect. In this process of treatment, Freud explored the characteristics of the treatment process that was called repression because the treatment could do nothing without going back to the past, but so soon Freud opposed Breuer who adopted the hypoid states. This therapy is closely related to sexuality that plays a significant part in the psychic life and the causation of the neuroses as the origins of neuroses can be traced back to the sexual life. The theories of repression and resistance, the incorporation of infantile sexuality, and dreams interpretation for the comprehension of the unconscious were among the theories that led to Freud's transfer of the cathartic technique into psychoanalysis (2-6).

According to Freud (1917), repression is the struggle to avoid accepting a painful aspect of reality. The psychoanalytic edifice is built upon repression, as it is the primary pillar. Resistance, on the other hand, resists analytic work by creating memory loss in order to obstruct it. Psychoanalytic theory attempts to explain two experiences that occur in a

challenging and surprising manner during the endeavor to refer back the morbid symbols of a neurotic to their origin in his life history; the truths of resistance and transference. Each investigation that understands these two truths and uses them as the foundation for its work is referred to be psychoanalysis. Psychoanalysis explores the nature of the sexual desire and strives to comprehend the entire lives of child and individual. The field of dream interpretation inspired Freud as well. He understood how to interpret dreams and decipher their symbolism in order to comprehend the conflict that caused the patient's condition (7-8).

In this context of dreams interpretation, Freud, in his book *The History of Psychoanalytic Movement* (1917), states the following statement:

“The close connection between the psychoanalytic interpretation of dreams and the once so highly esteemed art of dream interpretation of the only became clear to me many years afterwards. The most characteristic and significant portion of my dream theory, namely, the reduction of the dream distortion to an inner conflict, to a sort of inner dishonesty...The interpretation of dreams became for me a solace and support in those difficult first years of analysis...Even today I am of the opinion that in the case of a prolific dreamer and a person not too abnormal, this sort of analysis may be sufficient” (9-15).

Freud believes that dream is an escape-hatch or safety-valve through which repressed desires, fears, or memories seek an outlet into the conscious mind (Barry 98). Therefore, Freud finds in dream interpretation not only theory, but also way that facilitates the path toward solving the psychological disorders of patients through decoding the codes of dream which reveals the inner thoughts and experiences.

Since human dreams reflect the state of its inner thoughts, the mind then is responsible for all these thoughts and feelings that take place in some part of the mind. Freud

divides the mind into three layers, which are as the following: Conscious, Preconscious (subconscious) and unconscious.

### **1.2.1. Conscious:**

The conscious mind represents the state of awareness that the human mind can achieve at certain time. It does not take large area but a small one, as in most time the mind experiences a state of unconsciousness about his life's events.

According to "*Langlit*" Journal, chapter 16 entitled "SIGMUND FREUD AND PSYCHOANALYTIC THEORY," (2020), the conscious mind is aware of current observations, memories, ideas, and feelings. It is only the top of the iceberg (SIBI 76).

### **1.2.2. Preconscious (The Subconscious):**

The two levels of mind, conscious and subconscious, describe the real parts that can be consciously represented in one's real life; however, they take the smallest surface in the mind. Through the subconscious mind, the person can recall his past events, thoughts, feelings to the conscious level.

According to "*Langlit*" Journal, chapter 16 entitled "SIGMUND FREUD AND PSYCHOANALYTIC THEORY," (2020), a 'preconscious mind' carries the accessible memories under the conscious mind. A person can recall memories into the conscious mind from the preconscious mind. The two levels of the mind are undeniably true. According to Freud's theory, these two layers are merely the tiniest portions of the mind (SIBI 76).

### **1.2.3. Unconscious:**

Previously, the 'unconscious' and 'subconscious' were known as synonyms that one can use them interchangeably, but this concept came to an end when Freud distinguished between the two parts of the mind. Freud considers the idea that 'unconscious' and

‘subconscious’ do not have the same function, as the unconscious is psychical and subconscious is conscious.

In this context, according to *Beginning Theory: An Introduction to Literary and Cultural Theory* (1995), Barry states:

“The adjective ‘unconscious’ and ‘subconscious’ (as used in phrases like ‘the conscious’ mind and ‘subconscious mind’) often seem to be interchangeable in popular usage, as if they were synonyms, but this is an error in the context of Freudian discussion. Freud used the term ‘subconscious’ (which was in fairly common use in the late nineteenth century) only in his early writings, and quickly abandoned it because it seemed wrongly calculated to stress the equivalence of what is psychical [That is within the mind] to what is conscious.” (97-98).

Unconscious mind represents the repressed events, feelings, thoughts in one’s life, and they are not easily accessed or brought into the conscious. This level of mind takes the largest surface of it.

According to *Beginning theory: An Introduction to Literary and Cultural Theory* (1995), Barry declares that the term unconscious describes...The repressed contents which have been denied access to the preconscious-conscious system by the operation of repression...Its contents are representatives of the instincts...It is more especially childhood wishes that become fixated in the unconscious (98).

In other words, “*langlit*” Journal, chapter 16 entitled “SIGMUND FREUD AND PSYCHOANALYTIC THEORY,” (2020) defines the unconscious as it makes up the majority of the mind. All of the things that are not easily accessible on a conscious level, such as: our urges or instincts, memories, and trauma-related emotions. The unconscious mind, like an iceberg, is a significant aspect of one's personality. It functions as a reservoir for

primal desires and urges. The preconscious mind plays a role in this. The unconscious mind is central to Freud's psychoanalytic theory, because it affects people's behavior to the greatest extent (SIBI 76).

### **1.3.1. The Mind's Levels:**

Freud provides another division of the mind. This division consists of three parts as well: The Id, the ego, and the superego. They are explained from a Freudian point of view as follows:

#### **1.3.1.1. Id:**

The Id is the section of the mind, which aims to achieve instinctual desires regardless of the consequences. The id takes place in the unconscious elements the mind, the part that constitutes of the inner desires that are brought into the conscious through the id; however, they are mastered by the ego.

According to Lapsley and Stey, in *Id, Ego, and Superego* (2012), Id is a psychical realm that encompasses instinctual drive energies as well as everything else that comes with our evolutionary heritage. The id works in the background, in accordance with fundamental processes, and drives the organism to participate in need satisfying, tension-relieving activities that have been seen as 'pleasure.' Undifferentiated parts inside the id would subsequently develop as the 'ego' (395)

A section of the id is topographically located near the precociousness and external perceptual systems (system Pcpt), allowing it to be influenced by the outside environment. The ego is formed because of the resultant alteration (Lapsley and Stey 396).

### **1.3.1.2. Ego:**

The ego is the component of the id that is altered by the perceptual system, as well as its proximity and access to consciousness, despite the fact that the ego, like the id, is unconscious.

The ego serves a variety of purposes. It is in charge of the voluntary movement. Its job is to protect itself; hence, it must master both internal (id) and exterior impulses. The ego masters impulse response through "consciousness," "memory," "avoidance through flight," and "active adaptation. It tries to manage the demands of the instincts by prudently determining the manner of pleasure, if satisfaction is to be gained at all, when it comes to internal drive stimuli (Lapsley and Stey 396).

### **1.3.1.3. Superego:**

While the ego represents reality, the superego carries the high values that control the id's instinctual impulses; therefore, the superego is attached to the id that is unconscious and far from what is conscious and real, the ego. The superego, in this case determines the level of conscience within the individual's personality. When the id is committing illegal action, the role is directed to the superego to conduct, and this is with using guilt as a sort of punishment against the id's impulses and instinctual desires.

In broader sense, the book of *Id, Ego, and Superego* (2012) defines the superego by a byproduct of family life. It is an agency tasked with enforcing the pursuit of perfection by upholding ideal standards of ego and moralistic aims. As a result, the superego serves as the 'conscience' of the personality, and it may use guilt to retaliate against the ego's flaws. Because the superego is generated from the initial id's object cathexis (in the Oedipal setting), it remains close to the id and can function as its representative (in contrast to the ego, which represents reality). Because the genesis of conscience is linked to the unconscious Oedipus

complex, the associated sensation of guilt must also be unconscious. Indeed, according to Freud, the super-ego stretches into the id and is therefore "far from awareness than the ego." The superego (and the guilt it imposes as a punishment) is equally irrational, one is morally superior to one realizes (Lapsley and Stey 397).

The creation of the superego and its high values helps one to master the Oedipus complex. It also maintains a strong position in relation to the ego since it evolved at a time when the ego was still susceptible. The superego is the element of Freud's theory that expresses man's 'higher nature,' as he was quick to point out. He said that as children, we were aware of our parents' higher nature, which we "admired and feared," and that "later we accepted them into ourselves" as introjections (Lapsley and Stey 397).

### **1.3.3. Defense Mechanisms:**

In psychoanalytic theory, the term "defense" is the first expression of the dynamic standpoint, which is the view of the mind from the perspective of opposing forces or conflicts: in particular, the ego's struggle against painful or unendurable conceptions or effects that Midgley states in his book *Reading Anna Freud*(2013) :“Anna Freud sets out most explicitly what she meant by this term. The concept of defense, she notes, had been used by Freud as early as 1894, where it stood as “the earliest representative of the dynamic standpoint in psychoanalytical theory” (A. Freud, 1936: 45)” (58).It initially appears in Freud's paper *The Neuro-psychoses of Defense* in 1894, and it is later used in his writings such as *The etiology of Hysteria* (1896). The battle of the ego against painful and unendurable ideas or affects is described as Defense Mechanisms. This phrase was later superseded by "repression" to explain a technique through which the mind gets rid of undesired or unpleasant thoughts, particularly instinctual wishes that emerge from the unconscious. The relationship between the two ideas is undetermined and uncertain. According to Freud, the

traditional concept of "defense" is reversed in the appendix to *Inhibition, Symptoms, and Anxiety* (1963). Reich (1928), Glover (1930), Klein (1932), and Nunberg (1932) were among the colleagues who followed Freud in giving further attention to these defensive mechanisms (1931) (Midgley 59). The way the psyche responds to anxiety due to internal conflicts between a (unconscious) wish and the part of the mind that rejects such wishes was already well-known, to psychoanalysis, for "super-ego anxiety". Some primordial wish seeks to penetrate consciousness, according to Anna Freud, but the super-ego defends. The ego obediently bows to the higher institution and initiates a struggle against the innate impulse... Super-ego worry motivates its defense (Midgley 59).

Moreover, in research from Baumeister et al. (1998): A particular crisis in self-perception may arise when an internal or external event occurs that clearly violates the preferred view of self. In such cases, it is necessary for the self to have some mechanisms or process to defend itself against the threatening implications of this event. Such process is commonly called defense mechanisms (Eg., 1082). So, when an internal or external event occurs that obviously contradicts the desired perspective of self, a self-perception crisis may ensue. In such instances, the self must have some systems or processes in place to protect oneself from the dangerous implications of the experience.

There are seven defense mechanisms which are: Reaction formation, it entails the transformation of a socially undesirable tendency into its polar opposite. Projection is the second mechanism which refers to recognizing one's own characteristics in others. Displacement is another type of mechanism which refers to changing the impulse's target. Undoing in which the individual seeks to change the past in order to prevent a certain disaster from occurring. Isolation, which is greatly appeared in the novel protagonist's personality, includes establishing a mental barrier between a potentially dangerous cognition and other

ideas and feelings. Sublimation includes expressing an instinct in a way that has little to do with its original purpose. To the usual unwillingness to accept the meaning of some occurrences, psychotic refusal to comprehend the physical realities of the current surroundings is the meaning of the last type which is denial.

#### **1.4. Jacques Lacan's Approach:**

Jacques Lacan (1901-1981) is, called French Freud, one of the most influential psychoanalysts in France. He introduces psychoanalysis in France which was, that time, deeply suspicious of the Germanic roots of psychoanalysis.

The discovery of Lacan in the mid-1970s, primarily by feminist and Marxist literary critics, resurrected the rather dormant practice of psychoanalytic critique and put psychoanalysis back on the leading edge of critical theory. Classic Freudian interpretations, psychoanalytic criticism had devolved into the reductive practice of locating Oedipal scenarios inside books and spotting phallic symbolism, after considerable early enthusiasm for Freudian and post-Freudian readings of literature. The relationship between the symbolic order and the subject, as well as Lacan's theory of the unconscious as structured like a language, opened up a whole new way of viewing the play of unconscious desire in the text. The goal of psychoanalytic criticism is to examine how unconscious impulses present themselves in the text through language rather than to explain the action. In *Jacques Lacan*(2005), Homer mentions that Lacanian critique thus focuses on the text itself and the relationship between text and reader, rather than the characters' or author's unconscious (2). Beyond just recognizing positive and negative images, Lacan's complicated theory of how a subject comes to identify themselves as a 'I' in the social environment was considered as a valuable means of explaining how cinema spectators identify with visuals on the screen. Lacan's expansion of Freud's idea of sexual difference sparked fresh debates in women's and

gender studies. The critical link of subjectivity to the unconscious and to language, as well as an understanding of sexual difference as constituted at an unconscious level, were all contributions of Lacanian psychoanalysis to this work.

#### **1.4.1. The Imaginary Order:**

In 'The Mirror Stage,' Lacan reformulates the psychoanalytic idea of the ego and the imaginary by drawing on a wide range of sources from philosophy, psychology, and ethology. The imaginary is the ego's domain, a pre-linguistic realm of sensory experience, identification, and a fictitious sense of unity. In the imaginary, the primary relationship is with one's own body, or the specular image of the body itself. The ego is formed by these imaginative processes, which the subject repeats and reinforces in his or her interactions with the outside world. As a result, the imagination is not a developmental stage-it is not something that one grows out of-but rather remains at the core of our experience. Because the impression of original wholeness and coherence in the mirror phase is an illusion, there is a basic conflict with the ego. Homer explains that the ego is nothing more than a continual war of conflict and turmoil. Lacan refers to this ontological void or fundamental loss at the core of human subjectivity as a "lack of being"(15). Lacan, on the other hand, goes beyond stating that we have lost our sense of oneness; he believes that this loss is a component of subjectivity itself. In a nutshell, the imagination is a world of identity and reflection; a world of distortion and deception. It's a region where the ego fights a losing battle to reclaim an imagined unity and coherence.

In particular, the mirror phase, which occurs between the ages of six and eighteen months, correlates to Freud's main narcissistic stage. That stage of human growth occurs when a person falls in love with their own appearance and body before falling in love with others. Between the ages of six and eighteen months, the child begins to recognize his or her

own image in the mirror (not a literal mirror, but any reflected surface, such as the mother's face), and this is frequently followed by delight. The image fascinates the child, who attempts to control and play with it. Although the youngster initially confuses its picture with reality, the image soon develops its own properties, and the child eventually accepts that the image is their own image — a reflection of themselves. During the mirror stage, the youngster realizes for the first time that his or her body has a complete form by looking in the mirror. The child may also control the movements of this image with its own body movements, resulting in pleasure. However, the child's awareness of its own body, over which it does not yet have full motor control, contrasts with this sense of completeness and mastery. While the child still perceives his or her body as fragmented and unconnected, it is the image that gives him or her a sense of unity and wholeness. As a result, the mirror image foreshadows the infant's mastery over his or her own body and contrasts with the infant's sensations of fragmentation. What matters at this point is that the child recognizes himself in the mirror picture. He/she is represented by the image. This identification is vital because the child would never be able to perceive himself as a full or whole entity without it – and without the anticipation of mastery that it establishes. The image, on the other hand, is alienating in the sense that it becomes confused with the self. The image eventually takes over the role of the person. As a result, the sensation of a united self comes at the cost of this self being an-other, or our mirror image.

#### **1.4.2. The Symbolic Order:**

Lacan is not suggesting that everything is reducible to the symbolic, but that once symbols arise, everything, including the unconscious and human subjectivity, will be ordered, or structured, in conformity with those symbols and the symbolic laws. The unconscious, according to Lacan, is made up of signifying material. The unconscious is an uncontrollable signification process; it is the language that talks through us rather than the language we

speak (Homer 49). Lacan defines the unconscious as the Other's discourse in this sense. The vast Other is language, the symbolic order; this Other can never entirely absorb the subject; it is a radical otherness that, despite its radical otherness, constitutes the basis of our unconscious. The ego and the subject were separated by Lacan; the ego is essentially established through the subject's relationship to their own body. The subject, on the other hand, is made up of symbols and is determined by language. In his famous statement, Lacan encapsulates this: The subject is that which is represented by one signifier to another (Homer 45).

Lacan developed the symbolic order and the subject as the signifier's subject. This aided Lacan's rupture with standard psychoanalysis and set the ground for his big breakthrough - the concept of the unconscious as a language.

### **1.4.3. The Real:**

The concept of 'the real' is one of Lacan's most intriguing ideas. The category of the real progressed from obscurity to become the fundamental theme of Lacan's later work. The real is the traumatic kernel at the heart of subjectivity and the symbolic order; it is that which resists symbolization. As a result, the real is linked to death and jouissance as the ultimate, unfathomable limit of human existence. Jouissance is the antithesis of desire - it is the discontent we feel when our desires fail. Lacan revolutionized psychoanalysis and its implications for other sciences with these insights (Homer 94).

### **1.5. Freud's Vs. Lacan's Approach:**

Psychoanalytic theories and worldviews have no bearing on our status as subjects in the world. To put it another way, psychoanalysis challenges the notion that humans are objectively rational entities that behave logically and reasonably. Psychoanalysis is more

concerned in what is illogical, irrational, and unconscious than in what is logical, rational, or conscious. Psychoanalysis looks at the aspects of our thinking and behavior that we cannot explain rationally or consciously.

Lacan refuses the post-1920 Freudian topography outlined in *The Ego and the Id*, in which Freud conceives of the ego as an agent of adaptation, integration, and synthesis, of truth, and theorizes sexual identity more broadly as the normative regulation of unconscious drives through oral, anal, and genital stages. Both the adaptive role of the ego and Freud's notion of sexual maturation are rejected by Lacan.

For Lacan, the ego is created through a projective and illusionary process that separates the person from his or her unconscious desires that is the subject (the person) is detached from the outside. In the book *Textbook of Psychoanalysis* (2011), Gabbard et al. states: I or ego is formed through an illusionary and projective process that alienates the subject from his or her unconscious desire (226).

Instead, he uses Freud's earlier work on narcissism—the drive to be noticed and, eventually, desired—as a model for ego creation. He believes that sexual identity is mediated by others rather than innate or instinctual elements. In new researches in *The Self and Its Pleasure*(2016), to put the sexual identity another way, "a hitherto biological instinct must be alienated to an essentially communicational or linguistic relationship—the want for recognition by the Other—in order to find pleasure," as Fredric Jameson phrased it (Dean 19). While the psychic agencies perform the same analytic work for Lacan as they did for Freud, Lacan sees identity as constituted through the mediation of others, paradoxically, through a process of self-alienation, so the psychic agencies' operations are determined by, conceal or reveal a lack, another (as Lacan called it) at the very heart of the self. Lacan theorizes the various ways in which this other constitutes the self in his exploration of the

imagined, symbolic, and real. What, on the other hand, is the other? It refers to the forces that develop the unconscious (on both primary and secondary levels) according to Lacan (Dean 20), and it is described in so many different ways that it appears infinitely "convertible" and difficult to pin down. The imaginary other could, for example, be the mother with whom the child first identifies. The parent, who embodies the language that organizes unconscious (imaginary) experiences, is the symbolic other. The genuine other, on the other hand, is difficult to symbolize, according to Lacan.

### **1.6. The Definition of the Self:**

Since the late nineteenth century, French modernists, existentialists, phenomenologists, structuralists, and now poststructuralists have all "decentered" the self in fundamentally diverse ways. They have established the idea that the self, rather than mastering the world through reason, is enmeshed in and shaped by culture. Beginning in the nineteenth century, philosophers and members of literary movements in particular shifted from a rational or empirical to an intuitive model of subjectivity's sources: from seeing as a primary mode of cognition to an emphasis on being that rejects the observer's supposed neutrality or passivity. As a result, in the same book *The Self and Its Pleasure* (2016), Dean states that both of Bataille and Lacan saw the "real" self as an unsymbolizable and consequently inaccessible other. They did so in a novel and radical way, separating truth from knowledge. They believe the self is hard to place symbolically beneath (in the unconscious as Freud imagined it) or above something else (it "falls" constantly) (8-15).

### **Conclusion:**

This chapter is to provide the necessary theoretical background of the self from a psychoanalytic perspective. Thus, it firstly explains the Freudian approach and its

fundamental assumptions: the layers for mind's levels, the mind's levels and defense mechanisms. The chapter, then, presents the three Lacan's orders: imaginary, symbolic, and real.

## **CHAPTER TWO:**

### **The Search for the Self in *Dangling Man* (1944)**

## Chapter Two: The Search for the Self in Dangling Man (1944)

Introduction: .....	20
2. Saul Bellow's Philosophy: .....	39
2.1. The Significance of Dangling: .....	39
2.1.1. Dangling's Impulses: .....	41
2.1.1.1. Existentialism: .....	41
2.1.1.2. Postmodernism: .....	43
2.1.1.3. Disillusionment: .....	28
2.2. The Search for the Self-Aspects in Dangling Man: .....	29
2.2.1. Alienation form Society: .....	29
2.2.2. Attempts to Change the Reality: .....	29
2.2.3. Seeking for Freedom: .....	30
2.2.4. Seeking for Meaning of Life: .....	30
Conclusion: .....	30
General Conclusion.....	31
المخلص .....	35

## **Introduction:**

Saul Bellow (1915-2005), who won the Nobel Prize for Literature in 1976, is still considered one of the twentieth century's most important literary figures. Since the late 1940s, Bellow's piercing prose had impacted writers and readers in America and beyond, making him a recognized icon of twentieth-century letters. Bellow's novels are a collection of short tales and novels that begin with *Dangling Man* (1944), which will be analyzed deeply in this chapter, and end with *Ravelstein* (1965). Bellow's literary work documents some of America's most pivotal cultural moments during the twentieth century. The urban experience of European immigrants, notably Jewish immigrants; the socio-cultural ascendancy of a powerful Jewish middle class; the intellectual seductions of Marxism and Modernism; the tensions between residual European intellectual culture and emergent popular culture; the fraught failures of the Vietnam War; the changing attitudes about gender and race; the "clash of civilizations" Furthermore, the Holocaust had an impact on America during Bellow's career: "a crime so great that it calls all Being into Judgment," as Bellow put it (Aarons 1).

Bellow employed a variety of techniques to keep his vast humanitarian engine of invention running, some of which were horrifically harmful to those around him and to himself. He dogged every nugget of experience, turned over every meaningful human connection and all the restless churn of his emotion to his books, and largely handed the results, as Leader reveals (Pritchard, 2019). The sexual revolution was one part of those times that Bellow passionately embraced; he was primarily at odds with the counterculture, refusing to endorse authors' anti-Vietnam rallies or what he perceived as the left's self-indulgent hippie activity. Some dubbed him a reactionary or even a complacent figure because of his refusal to be co-opted to causes; the latter allegation, in particular, could not be farther from the truth of Bellow's relentless engagement with experience.

Therefore, the major purpose of this chapter is to present the philosophical beliefs of the writer Bellow and how he included them and how they appear in the novel. Also, this chapter exposes the meaning of the word “dangling” in both literal and figurative discourse, and the impulses which led Bellow to think in writing this novel *Dangling Man*, also, the aspects of searching for the self in the novel.

The aim of this chapter is analyzing the novel on the light of existentialism and absurdism, mainly the principles of Jean-Paul Sartre and the psychoanalytic approach using the fundamental concepts of Freud and Lacan.

## 2. Saul Bellow's Philosophy:

Bellow's fiction has defined the literary possibilities for American cultural thought and expression since the publication of his first novel, *Dangling Man*, which Edmund Wilson praised in the *New Yorker* as one of the most honest pieces of testimony on the psychology of a whole generation who grew up during the Depression and the war (Narasaki42). It also has notable differences: it was influenced by the darker aspects of European literature and philosophy, especially French existentialism. The novel was written at the end of WWII and was definitely influenced by Jean-Paul Sartre, the founder of Existentialism. The work is written in the style of a journal, and it chronicles the lives and times of Joseph (no last name), a Jewish protagonist whose life is placed on stop when he receives a draft notice for the army. He leaves his work as a travel agency clerk, but because his induction is on hold indefinitely, he spends his days philosophizing about life, freedom, despair, death, and traveling from one conflict to the next with the few individuals he encounters during his seclusion.

Bellow is characterized in all his novels by using so characteristic character that is called Bellovian protagonist which is viewed in: a masculine, Anglo-Saxon, Jewish, contemplative, and little estranged intellectual with clarity of vision and parodic self-irony who has amazing discussions, mostly with himself like what is presented in the novel *Dangling Man*. Bellow presents the protagonist, Joseph, as Bellovian: man, Jewish, intellectual and introspective, alienated from the integration in the American society, and has conversations equipped with parodic self-irony. The novel is written in a free style; in form of daily diaries.

As it is mentioned, Saul Bellow is inspired by the existential and absurdist philosophy of Jean-Paul Sartre which is reflected in Joseph's seeking for his self by alienating himself from society and searching for rational reasons for self-existence.

To explain deeply, Existentialism and Absurdism are strongly linked. Actually, existentialism gave birth to absurdism. Both movements share the view that the cosmos is devoid of any inherent existence. The power to generate meaning is the difference between the two. In absurdism, meaning may be found if only the absurd is embraced; the human can discover joy and contentment, as Camus stated, but the human can only achieve resolution via death (Adams 10). Sartre produced several volumes about human essence and existence, including the Landmark *Being and Nothingness*, in which he states that "being precedes essence." In this comment, he rejects the traditional view that our lives are given their essence before we are born. According to Sartre, fate has no bearing on our lives and does not influence our future. He believes that once a human is born, he holds his fate in his hands and uses it to mold his life. In other words, Sartre believes that humans have the potential to create purpose in their lives without the intervention of God. In general, our nature, according to Sartre, is a result of our existence, not the other way around. As a consequence, to this belief, each individual has to determine their own reason for being (Cohen 27).

More specifically, through analyzing the novel, Bellow appears to be influenced by absurdism; a philosophy based on the idea that human beings live in an irrational and meaningless reality. This meaninglessness is marked by a sense of alienation in one's psyche and mental disintegration (fragmentation). Minds seek purpose in existence in a nonsensical universe, overcoming a series of difficulties just to be confronted with the inescapable fact that there is no value or meaning. Nature, inescapably, performs the function of decision maker and supreme law, which predetermines man's fate and failure in particular, as the futile trek towards order is inevitably beaten by the forces of nature. The absurdist perspectives are obviously apparent in Joseph's diaries (literary structure). The diary gives an insight into his alienation from society and the search for his real self, but, lately, he failed. In fact, the novel

represents a literary piece which unexpectedly shocks the reader of the purposelessness and Nothingness in Joseph's life aims. For instance, Joseph, in the novel, writes in his diary:

“Mr. Five-by-five,  
He's five feet high  
An' he's five feet wide  
and now, like any housewife,  
I am listening to the radio” (Bellow 4).

While Joseph is waiting for the induction, he spends a period of time full of idleness to the extent that he finds his time meaningless, and this reflects his view on himself in which he becomes as a house wife.

## **2.1. The Significance of Dangling:**

According to *Macmillan Dictionary*, if you dangle something, or if it dangles, it hangs or swings without anything stopping it. However, in *Dangling Man*, it refers to the state of Joseph who lives in a struggle between reason and nihilism, with neither side coming out on top when he gets an epiphany in intuitive experience.

### **2.1.1. Dangling's Impulses:**

#### **2.1.1.1. Existentialism:**

The origin of existentialism refers back to the Left-Bank Parisian cafes and the 'family' of philosophers Jean-Paul Sartre and Simone de Beauvoir who congregated there in the years following the Second World War. Paris was liberated at the conclusion of World War II. One imagines a group of offbeat, avant-garde academics smoking their cigars and listening to music. They listen to jazz while they discuss the ramifications of their newfound

political and creative freedom. The atmosphere is one of excitement, innovation, agonized self-analysis, and – always – freedom. (Thomas Flynn 9).

Existentialism has a crucial relation with responsibility, as it is not the Individual's biological being that indicates his existence. The individual's existence; however, is determined by their responsibility the existence of the individual to become an existential individual.

In this sequence, Thomas Flynn states in his book *Existentialism: A Very Short Introduction* (2006), We are born biological beings but we must become existential individuals by accepting responsibility for our actions (10).

As it has been mentioned before, to put it another way, Sartre believes that humans have the ability to find meaning in their life without the help of God. In general, our character, for Sartre, is a product of our existence, not the other way around ("Contents Vol. 119," 2018). Thus, each person must decide their own reason for being.

As it is mentioned in "*Journal of Language Teaching and Research*," (2013), Bellow wrote his novel *Seize the Day*, which was published in 1956, and the same year was the date of publication of *Being and Nothingness*, an influential yet enigmatic work authored by Jean-Paul Sartre, the greatest existentialist philosopher, writer, and Space incident exemplified existentialism's appeal in America throughout the 1950s. With its origins in Germany and France, existentialism made a brief but small appearance in America in the 1930s, focusing mostly on philosophical inquiry. The psychic anguish, material hardship in reconstruction, and political conflict induced by Mycoses after WWII created a fertile ground for existentialism to bloom in America (437).

Themes of existentialism as death, anxiety, despair, and self-choice were published edition in edition in America and German, and Despite the clear embrace of existentialism in

Bellow's characterization of his protagonist in *The Dangling Man* (1944), some observers and even Bellow himself will object to merely labeling him as an existentialist writer by neglecting his depth and multiplicity.

Bellow is usually credited for achieving depth while focusing on a few fundamental concepts as a Jew who writes in English, but as an American writer—a western writer who happens to be Jewish. “Not the action it depicts, but the idea it generates” is what makes his novel *Dangling Man* remarkable (Shechner, 2003, p. 4). All of his books' speculative concepts unavoidably take on the stamp of current popular existentialism.

The features of existentialism are quite clear in *Dangling Man* through the willingness of Joseph to know the meaning of this existence and the reason behind it as well as the role of his reason that makes Joseph enters in long period of meditation about this existence. These two features are represented in his conversations with his friends as well as in his inner conversations with himself. The following quotation is an example from the novel in Joseph's monologue: What were we given reason for? To discover the blessedness of unreason? That's a very poor argument (Bellow 98).

However, in the fact, life is not like what Joseph thinks and existentialism principles are not always realized, as his reason is unable to answer all existential questions of life and to justify its own existence.

#### **2.1.1.2. Postmodernism:**

Modernity viewed reality as a map until the 1960s, in which everything is outlined, discovered, known, and detailed. As a result, truth was assured and precise, similar to a fixed location on a map. However, in the 1960s, Jacques Derrida's poststructuralism put an end to modernity and its ideas, and marked the beginning of postmodernism.

Postmodernism is defined as "after modernity," "just after now," or "just after now" (Bressler 88).

Most modernist works of art portray the modern world as a dark, desolate void where human civilization risks extinction. Some postmodern writers have questioned this nihilistic speech, including notable postwar American novelist Saul Bellow, who in most of his works fights the intrinsic pessimism of modernist discourse.

The Basic Assumption of Postmodernism is centered on: Logocentrism, which M. A. R. Habib defines as "any system of thought which is founded on the stability and authority of the Logos, the divine Word" (650). One another important assumption of postmodernism is The Transcendental Signified, which is the "ultimate meaning, being the origin of origins, reflecting itself [...] an external point of reference upon which one may develop a system or philosophy" is the "transcendental signified" (Bressler 75). It is the source of all meanings, including God, reason, origin, existence, essence, truth, humanity, and self. All centers, such as the assertion that "self" as a transcendental signified is a source of meaning and truth, have been deconstructed by Derrida's deconstruction theory. The embodiments of postmodernist assumption in the novel is represented in the following quotation from *Dangling Man* during his speaking to himself:

"Then in what quarter should I look for help, where was the power? Grace by what law, under what order, by whom required? Personal, human, or universal, was it? The music named only one source, the universal one, God. But what a miserable surrender that would be, born out of disheartenment and chaos; and out of fear, bodily and imperious, that like a disease asked for a remedy and did not care how it was supplied. The record came to an end; I began it again. No, not God, not any divinity. That was anterior, not of my own deriving. I was not so full of pride that I could not accept the

existence of something greater than myself, something, perhaps, of which I was an idea, or merely a fraction of an idea” (Bellow 56).

### **2.1.1.3. Disillusionment:**

The Great Depression and the war resulted in disillusionment to the whole generation. Joseph, as belonging to this generation, is not satisfied by the traces that the war left in this existence and his reaction is touched in his refusing to all cruelty features. Since Joseph believes that he is a scholar (who is interested in philosophy and enlightenment), he has the confidence that he is able to make a difference in such state, which appears in Joseph description to himself as the following:

“What he wanted was "colony of the spirit," or a group whose covenants forbade spite, bloodiness, and cruelty. To hack, to tear, to murder was for those in whom the sense of the temporariness of life had shrunk. The world was crude and it was dangerous and, if no measures were taken, existence could indeed become in Hobbes' phrase, which had long ago lodged in Joseph's mind” (Bellow 14).

With his attempts to shatter the concept of an objective world accepted by common acquiescence, Joseph represents an alternative set of ideals for the modern day. He wants to create a colony without any sort of cruelty or danger to save this existence from disappearance; he called this colony the colony of the spirit. Through this colony, he seeks to achieve his spiritual fulfilment.

## **2.2. The Search for the Self-Aspects in Dangling Man:**

*Dangling Man*, as most Bellow's works, exposes an alienated protagonist, Joseph, who reveals the unconscious and inner thoughts of the author. Through the analysis of the novel, it becomes noticed that Joseph is unconsciously controlled by his 'ego' through separating himself from the others, like what Jacques Lacan believes.

### **2.2.1. Alienation from Society:**

Joseph lives a state of demoralization because of the society that is why he prefers to write his life's events in a journal, and chooses to stay isolated, in his room, escaping from the differences between him and the outside world. As it is shown in the two following examples: "In my present state of demoralization, it has become necessary for me to keep a journal [...] they fly planes or fight bulls or catch tarpon, whereas I rarely leave my room." (Bellow 1), and "That for all that, Joseph suffers from a feeling of strangeness, of not quiet belonging to the world, of lying under a cloud and looking up at it (Bellow 10)."

### **2.2.2. Attempts to Change the Reality:**

Because of the disillusionment of the condemned age, Joseph attempts to change the current reality through changing the basic beliefs of the post-war generation to create a universal unity, which is controlled by the logical reasoning to reach to the objective reality. These attempts are represented in his relationships starting with his close relatives, his wife Eva, his brother, his niece and his friends, ending with the rest. The following examples explain this aspect:

"In the last seven or eight years he has worked everything out in accordance with a general plan. Into this plan have gone his friends, his family, and his wife. He has taken a great deal of trouble with his wife, urging her to read books of his choice teaching her to admire what he believes admirable. To what degree he has succeeded he does not know" (Bellow 9).

### **2.2.3. Seeking for Freedom:**

For Joseph, the self is found only in freedom. He views that people's selves are imprisoned, and they are in perpetual struggle to free themselves. According to Joseph, the best space to unlock one's self is "ideal construction". In this regard, Joseph, in the novel,

states that the highest ideal construction is the one that unlocks the imprisoning self [...] We struggle perpetually to free ourselves (Bellow 71).

#### **2.2.4. Seeking for Meaning of Life:**

Joseph lives in a world that is senseless and pointless. This meaninglessness is characterized by a psychological sensation of alienation and mental breakdown. Minds search for meaning and purpose in a senseless cosmos, conquering a series of challenges just to be met with the unavoidable conclusion that there is none. Nature, unavoidably, serves as a decision maker and supreme law, determining man's fate and failure in particular, since the vain quest for order is inevitably defeated by natural forces. What Joseph is looking for has been already existed which is the common humanity, but he was denying it.

#### **Conclusion:**

This chapter has first dealt with the philosophy of Bellow who is considered a pioneer of the absurdism that is derived from existentialism. Then, it explains the meaning of “dangling”, the impulses which push the character of Joseph to dangle in seeking for the true meaning of life and the rational reasons to that, these factors are: Existentialism, modernism, and disillusionment. Finally, the chapter delineates the four main self-aspects for searching for the self in *Dangling Man*: Alienation from society, attempts to change the reality, seeking for freedom, and seeking for meaning of life.

## General Conclusion

When Saul Bellow's *Dangling Man* 1944 was initially published, it received mixed reviews, with some critics praising it and others dismissing it. As a result, the goal of this dissertation is to look at the novel's search for self and recovery from a psychoanalytic standpoint.

The first chapter covers the theoretical foundations of psychoanalysis, which is defined as a set of psychological theories and therapeutic techniques that have their origins in the work and theories of Sigmund Freud, and brief introduction to psychoanalytic literary criticism, as well as the important pioneers of the field, Freud and Lacan. In addition, the chapter discusses some of its foundational notions, such as Freud's conceptions: the layers of mind, the levels of the mind, and the Defense Mechanisms, for instance, displacement, denial, projection, etc. The three Lacan's Orders, as well as the meaning of the self were all important in studying Joseph's inner thoughts and comprehending his emotions in seeking and defending himself in the American society.

The second and the last chapter highlights at first the philosophy of the writer who is greatly influenced by the absurdist philosophy which tends to prove nothing at all in writing. In this account, the dissertation takes Bellow's *Dangling Man* as an example to the absurdist perspectives. In the novel, the protagonist Joseph's goal is searching for the obsolete and logic reality of himself. For Joseph, the most successful process to meet his goal is alienating himself from society to try to observe, understand, and lately to reach to create a rational model for the world to each knows correctly himself. Unfortunately, Joseph concluded that being isolated from the society is a useless way to know yourself and all this does not need an obsolete plan or process, but, in contrast, it needs to integrate yourself into society and he realized that his purpose of searching for himself is meaningless. Therefore, the chapter

presents the meaning of dangling which is the emotional state of Joseph which swings between reason and nihilism. In his mind, he is constantly being in inner conflict to choose the logical events and beliefs or illogical ones like the human's fates. It also exposes the impact of existentialism, modernism and disillusionment on Bellow's writing and especially *Dangling Man*. Finally, it provides the main aspects the novel discovers about Joseph in searching for himself such as: Alienation from society, attempts to change reality, seeking for freedom, and searching for the meaning of life.

Finally, the results of this study could not fully address all of the suggested questions concerning Saul Bellow's *Dangling Man*, therefore although some issues were addressed, others remained unsolved. Therefore, more research would be very helpful because many other subjects want more research, including the analysis of the novel's style and many others.

### Work Cited

Aarons, Victoria. *The Cambridge Companion to Saul Bellow*. Cambridge University Press, 2017.

Adams, Tim. "The Life of Saul Bellow: Love and Strife 1965–2005 by Zachary Leader Review – the Definitive Account." *The Guardian*, 12 Nov. 2018, [www.theguardian.com/books/2018/nov/11/life-saul-bellow-love-strife-1965-2005-zachary-](http://www.theguardian.com/books/2018/nov/11/life-saul-bellow-love-strife-1965-2005-zachary-)

Barry, Peter. "Beginning Theory: An Introduction to Literary and Cultural Theory." Manchester University Press, 2002, p. 96.

Baumeister, R. F., Dale, K., & Sommer, K. L. (1998). Freudian Defense Mechanisms and Empirical Findings in Modern Social Psychology: Reaction Formation, Projection, Displacement, Undoing, Isolation, Sublimation, and Denial. *Journal of Personality*, 66(6), 1081–1124. <https://doi.org/10.1111/1467-6494.00043>

Bellow, Saul, and Coetzee. *Dangling Man*. Adfo Books, 2013.

Bressler, Charles E. *Literary Criticism: An Introduction to Literary Theory and Practice*. New York: Practice-Hall, 1994.

Bressler, Charles E. *Literary criticism: An introduction to theory and practice*. NewyorD. (2011).

- Camus, Albert. *Myth Of Sisyphus: And Other Essays, The*. RANDOM HOU, 2022.
- Contents Vol. 119. (2018). *DESALINATION AND WATER TREATMENT, 119*, v–vi.  
<https://doi.org/10.5004/dwt.2018.23136>
- Dean, Carolyn. *The Self and Its Pleasures*. Amsterdam University Press, 2016.
- Freud, Sigmund. "The History of the Psychoanalytic movement." No, *The Jahrbuch der Psychoanalyse*, 4, 1914, p. 2-15.
- Flynn, Thomas. *Existentialism: A Very Short Introduction*. Illustrated, Oxford University Press, 2006.
- Gabbard, G. O., Litowitz, B. E., & Williams, P. (2011). *Textbook of Psychoanalysis* (2nd ed.). American Psychiatric Publishing, Inc.
- Homer, S., & Lacan, J. (2005). *Jacques Lacan*. Routledge.
- Lapsley, Daniel K., and Stey, Paul C. "Encyclopedia of Human Behaviour || Id, Ego, And Superego." No. University of Note Dame, In, USA. Elsevier Inc, December 2012, p. 396-397.
- Midgley, Nick. *Reading Anna Freud*. Routledge, 2013.
- Midgley, Nick. *Reading Anna Freud*. Routledge, 2013. Aarons, Victoria. *The Cambridge Companion to Saul Bellow*. Cambridge University Press, 2017.
- New Yorker 1 April 1944: 78. For an overview of contemporary reviews, my own short paper "Saul Bellow and the Early 1940 s: A Critical Heritage," in *American Literature in the 1950's: An Annual Report* (Tokyo: The Tokyo Chapter of the American Literature Society of Japan, 1976) 41-49
- Shanon, Eileen, and Hirmawan Wijanarka. "MODERNISM AS PROJECTED THROUGH THE CHARACTER OF VLADIMIR IN SAMUEL BECKETT'S WAITING FOR

GODOT.” *Journal of Language and Literature*, vol. 16, no. 2, 2016, pp. 137–46.

Crossref, <https://doi.org/10.24071/joll.2016.160205.ader-review>.

SIBI, K. J. “Sigmund Freud and Psychoanalytic Theory.” *Langlit*, no. Special issue, May 2020, p. 75-76, [researchgate.net](https://www.researchgate.net).

Wu, H. (2013). Seize the Day: An Existentialist Look. *Journal of Language Teaching and Research*, 4(2). <https://doi.org/10.4304/jltr.4.2.437-442>

## المخلص

عندما نُشر كتاب سول بيللا ' الرجل المتأرجح' سنة 1944 في البداية، تلقى مراجعات متباينة، حيث أشاد به بعض النقاد ورفضه آخرون. ونتيجة لذلك، فإن الهدف من هذه الرسالة هو إلقاء نظرة على بحث الرواية عن الذات والتعافي من وجهة نظر التحليل النفسي.

تناول الفصل الأول الأسس النظرية للتحليل النفسي، والتي تُعرّف بأنها مجموعة من النظريات النفسية والتقنيات العلاجية التي ترجع أصولها إلى عمل ونظريات سيغموند فرويد، ومقدمة موجزة للنقد الأدبي التحليلي، فضلاً عن رواد مهمين في التحليل النفسي. الميدان، سيغموند فرويد وجاك لاكان. بالإضافة إلى ذلك، ناقش الفصل بعض مفاهيمه الأساسية، مثل مفاهيم سيغموند فرويد، مثل طبقات العقل، ومستويات العقل، وآليات الدفاع، على سبيل المثال، الإزاحة، الإنكار، الإسقاط ... إلخ. كانت أوامر لاكان، وكذلك معنى الذات، كلها مهمة في دراسة أفكار جوزيف الداخلية وفهم عواطفه في البحث عن نفسه والدفاع عنه في المجتمع الأمريكي.

سلط الفصل الثاني وهو الأخير الضوء في البداية على فلسفة الكاتب المتأثر بشكل كبير بالفلسفة العبثية التي تميل إلى عدم إثبات أي شيء على الإطلاق في الكتابة. على ضوء هذا، تأخذ الأطروحة الرجل المتدلي (المتأرجح) لسول بيللو كمثال لوجهات النظر العبثية. في الرواية، هدف بطل الرواية يوسف هو البحث عن حقيقة ماهية نفسه ومنطقية من يكون. بالنسبة ليوسف، فإن أنجح عملية لتحقيق هدفه هي إبعاد نفسه عن المجتمع لمحاولة الملاحظة والفهم والوصول أخيراً إلى إنشاء نموذج منطقي للعالم يعرف به كل فرد نفسه بشكل صحيح. لسوء الحظ، خلص يوسف إلى أن العزلة عن المجتمع هي طريقة غير مجدية لمعرفة النفس وكل هذا لا يحتاج إلى خطة أو عملية لاكتشاف ذاته، بل على العكس من ذلك، يحتاج إلى دمج نفسه في المجتمع وأدرك يوسف أن هدفه من البحث عن نفسه لا معنى له. لذلك يقدم الفصل معنى التعلق وهي الحالة العاطفية ليوسف التي تتأرجح بين العقل والعدمية. في عقله، هو دائماً في صراع داخلي لاختيار الأحداث والمعتقدات المنطقية أو غير المنطقية مثل مصائر الإنسان. كما يكشف تأثير الوجودية والحدائث وخيبة الأمل على كتابات سول بيللو

وخاصة الرجل المتدلي. وأخيراً، يقدم الجانب الرئيسي الذي تكتشفه الرواية عن يوسف في البحث عن نفسه مثل: الاغتراب عن المجتمع، ومحاولات تغيير الواقع، والبحث عن الحرية، والبحث عن معنى الحياة.

**الكلمات المفتاحية:** النظرية النفسية، الذات، الفلسفة العبثية، الفلسفة الوجودية، والتأرجح.