

Analysis of Defense Mechanisms in *Your Eyes Are My Destiny* by Ghada al-Samman

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Abstract: This paper aims to investigate the defense mechanisms in the short story *Your Eyes are my Destiny*, which is the first story in a short story collection with the same name by Syrian poet and writer, Ghada al-Samman. She explores feminine themes in her works.

In his psychological theory, Freud divides human psyche to three different parts: id, ego, and superego. Freud believes that id is the biggest part in the psychic apparatus of personality which includes human primitive instincts and motives. The ego is the intellectual and rational component of personality. It is a conscious part which operates according to the reality principle. The superego is the last stage of psychic development and incorporates the values and morals of society.

Defense mechanism are unconscious behaviors used by ego to lessen the anxiety resulted from imbalance between id and superego desires. The basis of all defense mechanisms is repressing id impulses and distancing from reality. Powerful characterization in *Your Eyes are my Destiny* has enabled Samman to depict such mechanisms in her protagonist, Tal'at. In this paper, some of the defense mechanisms employed in Samman's story are discussed.

Keywords: Defense mechanisms, *Your Eyes are my Destiny*, Freud, Ghada al-Samman

Introduction

With the renaissance and bringing about of increasing innovations in natural sciences and mathematics, humanities, and particularly literature and literary criticism, underwent fundamental changes. These changes gradually made their way into eastern Arab countries after the two world wars. One of the most important changes was shifting the focus from total aesthetics to interdisciplinary procedures in literary criticism. By and by, different branches of humanities such as sociology, philosophy, psychology, etc. were formally accepted into literary criticism. Although some of the works by earlier critics like Aristotle and those of recent centuries contain cases of interdisciplinary procedures, such a procedure absorbed more serious attention in this era and get its range delimited and specialized.

Psychological approach to literary criticism which forms the basis of this research, gained much favor when Freud first introduced the theory of unconscious mind, a theory which was later expanded by his followers. In a glance, major psychological approaches to literature in this period were threefold: author-oriented, text-oriented and reader-oriented (or reader-response criticism). Author-oriented approach is rooted in romanticism in that its supporters believe that any literary work, including poetry, is the result of authors'

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spontaneous overflow of powerful feelings. However, text-oriented and reader-response approaches focus more on discovering unknowns and readers' reactions.

Ghada al-Samman is a Syrian Lebanese poet and writer. Because of her skill in French and English, she is influenced by western novel and short story writing styles. A number of contemporary critics consider her an inborn poet. Her instinct has labored so much pressure that it is on the verge of outbursting; her instinct represents Arab women instinct which tries to blossom amidst the thick old wall of centuries. That's why her works-both poetry and prose- are open to psychological interpretation.

According to Freudian theory of psychic apparatus-which will be detailed later-one becomes anxious when his desires and instincts are suppressed as a result of inability to satisfy them due to environmental and social restrictions. To lessen this feeling of anxiety, he unconsciously begins using defense mechanisms. In this paper, we'll focus on the story for traces of defense mechanisms.

Ghada al-Samman

Ghada al-Samman is a Syrian poet and writer who explores themes of love, woman, discrimination and anti-discrimination (Madani, 2006, p. 71). She fearlessly provides a clear depiction of her feelings about humanity, loneliness, love and the world in which she lives (ibid, p. 74).

In a letter to Dr. Abdulhossein Farzad dated 10.10.1988, she introduces herself: "I was born to Syrian parents. My father, late Dr. Ahmed al-Samman was the president of Syrian University and the minister of education. I published my first works under his supervision. I received my degree in English Literature from Syrian University and get an MA degree from American University of Beirut. I pursued my postgraduate studies in London University. For a while, I served as a lecturer in Damascus University. Then, I tried my hand in journalism and worked in *Al-Havadeth* magazine. In 1977 I established Ghada al-Samman Publishing House..." (Al-Samman, 1989, p. 9).

Sigmund Freud

Freud was born on 5 May 1856 into a middle-class Jewish family. His father was a wool merchant. Freud was an energetic and serious boy and became the top student for six consecutive years; for this reason, he spent most of his educational expenses by school grants. Being born to Jewish parents, he was not allowed to have other jobs than merchantry, judgeship and medicine. Consequently, despite his interest in botany, he pursued medicine (Jazaeri, 2003, p. 21). He used to read works of Goethe, Shakespeare, Kant, Hegel, Schopenhauer, and Nietzsche with much enthusiasm (Ryckman, 2008, p. 34). That's probably why it is believed that Freud's view about the will in the unconsciousness is rooted in Schopenhauer's vision of the world as Will (Sheehey, 2009, p. 122).

Freud used to radically and unjustifiably explore sexual traces in individuals with psychoneurosis; this led his former followers, Alfred Adler and Jung, to distance themselves from Freudian school of psychology and develop their own theories on personal psychology and analytical psychology. However, despite criticisms leveled against Freud's theories, "his scientific services include a recognition of the fact that unconscious desires and conflicts are the prime motives of human behavior. His emphasis on the significance of early childhood experiences in the personality development is also worthy of praise" (Atkinson, 2002, p. 97).

Psychoanalytic Literary Criticism

Psychoanalytic criticism is a kind of literary criticism in which psychoanalytic methods are used to interpret a given text. It has a long tradition and Aristotle can be considered the father of psychoanalytic literary criticism, because experiential and psychological analyses are present in all of his works, especially *The Poetics* (Zaki, 1997, p. 326).

As with other approaches, psychoanalytic literary criticism can be author-oriented, reader-oriented or text-oriented. For example, Freud's search for hidden angles of the mind in Shakespeare's *Hamlet* is of the first kind (Payandeh, 2003, p. 81). As to the second approach, Norman Holland is the most famous practice. He introduced the concept of "Transactional criticism". This kind of criticism aims to shed light on reader's personal relationship with the literary text and as such is concerned with reader's identity (ibid, p. 91). There

are various views towards the psychoanalytic approach-the approach of our interest in this paper. Some critics object to the use of psychoanalysis to understand fictional characters; they argue that such characters are not real and thus are void of psyche. On the other hand, the proponents of psychoanalytic criticism cite two reasons in support of this approach:

1. Psychoanalyzing fictional characters does not mean that they are real, rather it means that those characters reflect human psychic experiences; and
2. Psychoanalyzing fictional characters is justified in the same way that they are assessed according to feminist, Marxist and American critical approaches (Tyson, 1999, p. 65).

Psychoanalytic Literary Criticism in Arab World

During the Second World War, the prominence of scientific methods in literary criticism in the Arab world led to the formation of various approaches including psychoanalytic criticism. Akkad is referred to as the founder of psychoanalytic criticism in Arabic Literature. His familiarity with Freudian ideas led him to invite his readers to explore within the author's mind (Zaki, 1997, p. 206). Mohammed Khalf Allah Ahmed presents a perfect example of this analysis in his book *Psychological Approaches to Literature and Criticism* (Atieh, 2012, p. 237).

Taha Hussein in an article on his two books on Abu Nuwas rejects psychological theories in general and Freudian psychoanalysis in particular (Mandur, 2008, p. 70). All in all, except for a few critics like Izz al-Din Ismail who has a psychological tendency to literary criticism, it is not much favored in Arab literary world; however, most critics consider psychological aspects in their works (Rajai, 1999, p. 193).

The point of above explanation is that Ghada al-Samman seems to be familiar with psychological concepts in that she uses them to describe her fictional characters. In the following sections, this practice is fully discussed.

Characterization

As mentioned earlier, we have taken a text-oriented approach to literary criticism. Moreover, analysis of defense mechanisms used by the protagonist, Tal'at, forms the basis of this research. To this end, we'll first take a look at characterization in *Your Eyes are my Destiny*.

Every story has two basic elements: (1) action and (2) character.

Actions in the story are those elements which are narrated: a set of causal statements which end with an ordinary conclusion. A new way of writing story is to focus attention on internal and external attributes of characters (Rajai, 1999, p. 233). Rather than getting characters involved in specific events, the author attracts readers' attentions to these attributes, letting them decide about events and behavioral and motivational roots of those events. Therefore, it is apt to say that in this new way, author seeks "the whys" of human behavior (Payandeh, 2003, p. 129).

These characteral considerations is evidently observed in *Your Eyes are my Destiny*. In this story, Ghada consciously and knowingly divulges latent secrets and mental anxieties of Tal'at to the readers in a way that her presence is never felt. Narrative style is in a way that supporting characters are sidelined and the sole purpose of their existence is to provide a better understanding of reasons and motivations behind Tal'at's behavior. In other words, what carries the readers with itself is not much the story line that is the characteral development and mental conflicts of the protagonist.

Apparatus of the Character

Talking about defense mechanisms calls for an understanding of psychic apparatus of the character. Having divided mental activities into conscious, subconscious and unconscious parts, Freud presents a tripartite classification of human mind: id, ego, and superego.

The id: Freud believes that id is the biggest component of personality and comprises human primitive impulses and motives. The id operates on the pleasure principle. Therefore, the basis of the id is on the impulsiveness and seeking pleasure (Ahmadvand, 1989, p. 14). Since the id is somehow controlled by the past, Freud can be considered a determinist (or more exactly, a psychological determinist) (Abbas, 1996, p. 33).

The ego: the ego takes shape in one to two years of age; it acts as the central core of personality and governs behavior. It works by reason and operates according to the reality principle, trying to mediate between the unrealistic impulses of the id and the external real world and society.

The super ego: it is the last stage of psychic development and is the symbol of social rule. The superego incorporates the values and morals of society which set a barrier to id's impulses (Ahmadvand, 1989, pp. 16-20). In her book entitled *Ego and the Mechanisms of Defense*, Anna Freud states that "if it wasn't for the ego or other external motives of which ego is a representative, instincts had just one destiny: satisfaction" (Freud, 1936, p. 50).

As stated before, the ego fails to satisfy all impulses of the id; that's the point where anxiety is experienced. Freud was among the first people to pay attention to anxiety. He distinguished two types of anxiety, a concrete anxiety-a realistic reaction to an external danger- and a neurotic anxiety. He believes that neurotic anxiety is the result of an unconscious conflict created by id's impulses and limitations set by the ego and superego (Atkinson, 2002, p. 152). At this point unconscious defense mechanisms are employed to help ward off unpleasant feelings or distort reality (Heller, 2010, p. 332).

Defense Mechanisms

When resorting to defense mechanisms, emotion-focused coping strategies are to be used not the problem-focused ones. Emotion-focused strategy tries to lower the anxiety instead of solving the problem; however, since there is rarely a simple solution to a problem, individuals have to use emotion-focused strategy (Atkinson, 2002, p. 154).

Most defense mechanisms have the following features:

- They are all unconsciously used by individuals;
- They give people more adaptability to the unfavorable situation;
- They have a temporary effect and don't solve the problem for good; and
- Repetitive use of them separates individuals from reality. (Ahmadvand, 1989, p. 29).

Plot Summary

Your Eyes are my Destiny revolves around the story of Tal'at, the fifth daughter of a patriarch family. When her father-craving for a boy- hears that her fifth child is also a girl, becomes terribly angry and decides to kill the newborn baby, only to be stopped by people surrounding him. Tal'at grows up and despite her sisters' disapproval, continues her education. She prospers so much in her career that people call her Master Tal'at. Contrary to her same-aged friends, she pays the least attention to men and harshly suppresses her own feelings and emotions.

Hatred for her father's cruelty and tyranny and resenting her mother's weakness and inability, make a coarse and inflexible character of her. However, two important events creates an internal revolution in her and recovers the suppressed love in her soul. The first event is meeting Emad, one of her students' brother. At the very first look, she feels the warmth of love inside her, but suppresses it. The second event is seeing Salmi, an old highschool friend.

Salmi has married in adolescence and has one child when she meets Tal'at. Tal'at's vision of Salmi's life turns out to be incongruent with the reality because she had expected Salmi to live a miserable life, having to tolerate her husband's cruelties and caring for her child with absolute hopelessness. However, what Tal'at sees with her own eyes is her friend's happiness and satisfaction of living with a man who has devoted his life to her. Eventually, Tal'at stops resisting, frees her latent emotions and goes for Emad who had indirectly proposed to her.

Now, we will deal with the main discussion of this study being defensive mechanism of Tal'at character in *Your Eyes are my Destiny* story

We will explain any of such mechanisms and present evidences out of the story.

Studying defensive mechanisms

In this section, we are trying to analyze some of man-like behaviors of Tal'at through defensive mechanisms of Freud. Some of the more important mechanisms are presented:

Repression

Repression or rejection is one of psychological defensive mechanisms considered as the preliminary act of all defensive psychological activities. Freud focused on repression or denial of desires as a comprehensive mechanism and building blocks on which psychological foundation stands (Heller, 2010, p.332).

It can be said that the most basic mechanism used in Your Eyes are my Destiny story is that of repression or denial. For instance, the story starts with this key phrase: the phrase conveys the meaning of repression clearly:

-«نوافذ البناء الواسعة المضيئة تنظر الى الشارع المزدحم كأنها عيون كبيرة بلهاء... و هي وراء احدى النوافذ رصينة جامدة كعادتها، انكبت على بعض الاوراق حتى كادت تلتصق بها وجهها، كأنها تهرب الى اوراقها من عالمها.. ولماذا الهرب؟...»

Large bright windows of the building stared into the busy street like a doodle woman's eyes... Tal'at was sitting behind one of such windows motionless and sturdy as always steeped in the papers in front of him in such a way that they stick close to his face, as if to escape from his world toward those papers... Why escaping? (al-Samman, 1993, p.8)

Tal'at tries to repress ID which means following feminine instinct and dealing with girl-like emotions by focusing too much on work and studies and the masculine character of her own with following "Super Ego" being social demands and the real environment, which is a patriarchal father. This fact is associated with her childhood period, and also her name is also a common female male name.

- «لماذا لم يقتلها ابوها يوم نَبأوه بأن بنتا خامسة ولدت له؟.. كان يريد صبيا بعد بناته الاربع .. وريث أمجاد دكانه و حلقة على رصيف الشارع .. وريث نرجيلته.. يريد وريث يسميه طلعت.. اسماها طلعت!!.. يريد صبيا لا يضطر لسجنه في الدار بعد ان يفوز بالشهادة الابتدائية .. لا يخاف عليه من السير في الشارع وحده! .. وهي قد وعت قضيتها منذ البداية .. منذ اكتشفت ان اسمها طلعت .. منذ البداية و هي تكافح ضد الشمس .. تتعلق بأذيالها و تشدها كي تشرق من المغرب.. اصرت على اتمام دراستها بعناد كان يثير في نفس ابوها سرورا خفيا يفشل في اخفائه.. لم يعد يخاف عليها من السير في الشارع وحدها.. إنها لا تتهادى بدلال .. لاتعنى بمظهرها .. »

Why didn't her father kill her the day they told him that he had a girl newborn? He wanted a boy after his 4 girls, a son who inherited the name and fame of his store and his successor with friends on the sidewalk street... Who inherited his hookah...to names him Tal'at. His father wanted a boy that he doesn't have to imprison him in the house after finishing elementary level and not to be afraid of him going alone in the street. She knew the story right from the beginning... When she realized her name was Tal'at... She was fighting against the sun from the onset... she pleaded with the sun to rise from the west... She finished her studies with persistence and tenacity, a sort of oersistence which made her father happy inside, a happiness he couldn't hide... Her father was not afraid of her going alone in the street.., she was not stepping coquetry... She had no attention to her appearance... (ibid, p. 9).

This fact is focused in other parts as well:

- « الانثى ماتت يوم اسموها طلعت . ماتت . »

Femininity died the day she was named Tal'at (ibid, p. 14).

Denial

Denial means when a person denies to percept an unpleasant event in the outside reality (Rikman, 2002, p. 44). Since Ghada al-Samman in Your Eyes are my Destiny story used stream of consciousness style to narrate the story, in which defensive mechanisms especially denial can be more easily seen. The author expresses feeling of a woman, who is under the impression that love will hinder her freedom and bring about many mental crises for her (Yousef, 2010). Therefore, Tal'at as a proud harsh woman has hateful feeling toward men deep down always denying her love toward Emad and uses different phrases in her mind:

- « لا شيء في حياتي سوى عملي.. انا سعيدة.. لا شيء ينقصني.. املك حريتي و قدرى كائى رجل فى هذه المكاتب.. انا حرة سعيدة.. سعيدة!.. لماذا تظل تكرر لنفسها انها سعيدة؟

عماد قال لها ذات مرة: «عندما نكون سعداء فعلا لا يخطر لنا ان نتساءل ان كنا كذلك ام لا؛ السعادة تصبح جزءا منا. انك لا تتساءلين اذا كانت يدك فى مكانه ام لا.. نحن نتحسس الاشياء عندما نشك بوجودها..» لماذا تستعيد كلماته بهذا الحنين؟ انها لاتحبه.. لا.. لم تحبه قط.. كانت تتسلى به كما يداعب ابوها جارتهم الحساء كلما التقاها على الدرج..»

Nothing is worth in my life except my job... I am happy I do not have any shortcomings... I am free just as any man owner of my own freedom and destiny... I am a free happy one... happy! Why would she repeat she is happy? One day Emad told her: If we are really happy, it is impossible to question ourselves about our

happiness or not; happiness becomes part of our character. Don't you ask yourself if your hands are placed in its own place or not. We are only looking for something when we doubt their existence... Why would she recall his words with this song? But she doesn't love Emad... No...she never loves Emad... She only has fun with him just as his father joked with his beautiful neighbor whenever he saw her (al-Samman, 1993, p. 8). Denial of this love is focused on in other parts of the story either just like this one showing repression as well as denial:

-«ما هذه الخواطر السخيفة؟ انها لا تحب عماد.. كل ما فى الامر ان المصنف بين يديها قد انتهى و ان عليها ان تجلب سواه و تغرق فى عملها..»

What are such frivolous memories? But she never loves Emad... The problem is that the book she has was over and she should take another book and become steeped in her job (ibid, p. 11).

Another example of such denial is when she would go to visit her student who is also Emad's sister, but she wants to see Emad in reality and deny such inherent thought:

-«لا.. لم تكن تذهب من اجله و انما كانت تطمئن الى اخته..»

No, she didn't go to see Emad but his sister (ibid, p. 13).

Identification

In this mechanism, a person unconsciously selects characteristic features of another person. Identification is done in relation to celebrities. In the defensive identification discovered by Anna Freud, a person tries to alleviate the anxiety by compliance with the threatening enemy and selecting his features through the projection (Ahmadvand, 1989,p.76) Defensive identification is quite obvious in the story of Your Eyes are my Destiny regarding her relationship with her father. Tal'at suffering from an internal hatred toward her father acts just like her father. Using this mechanism, she takes hookah like his father, shouts at her mother and walks proudly:

-«الا تجلس مع ابيها كل امسية تناقشه فى السياسة و المشاريع و الدخل القومى؟ .. الا تدخن نرجيلته بينما هو يضحك فرحا بها و فرحا بظلال الذعر و العجز فى عينى امها؟»

Is not it that she talks with his father about the policies and plans and national income every evening? Isn't she taking hookah like her father and her father is happy with her with fear and disappointment in her mother's eyes? (Al-Samman , 1993, p. 10)

Ghadri explains the reason for feeling of hatred together with kindness of Tal'at toward her father and reason for her effort for defensive identification with her father and other men:

-«احزان مبهمه تنمو فى هدوء صمتها و فى غمرة احساسها القاتم نحو ابيها .. ترى فيه عالمها.. مجتمعها .. تتحداه.. تكره كراهية شفافة لا حقد فيها .. تشفق عليه .. تريد ان تكون رجلا كى ترضيه .. كى تذله .. تدفع اى ثمن لنصرته .. تريد بان يشعر بانها تساويه .. تريد ان يحبها، لانه يحترمها لا لانه يشفق عليها كما يشفق على اخوتها و على امها ..»

Vague sadness in her silence solaces together with her dark feeling toward her father would grew and enlarge... She saw her immediate world in her father. Her society would challenge her. She disgusted it. Hatred with compassion where there is no hatred and tricks... She was sad about him... She wanted to be a man to satisfy him, to spoil him... She would pay any price to reach her goal... She would like her father think that she was equal to him. She would like her father loved her because she deserved the respect not because of feeling pity toward her just as he showed pity over her sisters and mother... (ibid, p. 9)

Compensation

People tend to this mechanism to compensate for their disabilities. In fact, use of compensation is a defense against feeling of inferiority (Mirloo, 2011, p. 6). Evidences presented in the text are in such a way that Tal'at achievement in education and job were of compensation type according to Adler. In Adler hypothesis, the first experience of self compared to the outside world is that of inferiority and disability. In his views, this feeling not only is an abnormal issue but is a factor for progress. According to this view, this inferiority feeling can be real or imaginative (Ahmadvand, 1989, p.43). In the family in which Tal'at was born, being a girl was the most preliminary reason for the feelings of inferiority and disgust. But she would decide to continue her studies unlike her sisters in such context instead of giving up and surrender.

-«اصرّت على اتمام دراستها بعناد كان يثير فى نفس ابيها سرورا خفيا يفشل فى إخفائه..»

She finished her studies with persistence and tenacity. Persistence which made her father happy inside one he couldn't hide... (Al-Samman , 1993, p. 9)

-«يوم حازت شهادتها الجامعية رمتها بوجه أبيها كأنها تصفعه .. انها سعيدة باحترامه لها .. سعيدة باذلالها الخفى له .. سعيدة .. يجب ان تكون كذلك..»

The day she got her education degree, she threw it to her father's face as if she had slapped him... She was happy because of the respect shown by her father... She was happy because of her father's hidden contempt... She had to do this. (ibid, p. 10)

She became rich.

-«بعد شهر واحد يجتمع لديها مبلغ كافٍ لشراء السيارة .. سيارة صغيرة لها وحدها .. سيسهل عليها التنقل بين اماكن عملها الكثيرة .. الدائرة فى الصباح .. مكتب الشركة بعد الظهر .. الدروس الخاصة ليلاً حتى الحادية عشرة»

She had enough money to buy a car after one month of working, the small car which was hers only enabling to go to her different job locations.. One job in the morning... One in the evening in the company office... And private teaching up to 11 pm (ibid).

As Emad put:

-«سمعت عنك كثيراً يا استاذة طلعت .. أهلاً و سهلاً»

she would become a great teacher: I heard your name “teacher Tal’at” Welcome (ibid, p. 12)

Intellectualization

Intellectualization is the effort to emotionally separate from a threatening situation through abstract and intellectual confrontation with it (Atkinson, 2002, p. 161).

-«لماذا أهرب من التفكير به و كأنه شيء يخيفنى؟ .. إنه لم يعن شيئاً بالنسبة إلى .. انها مغامرة كأية مغامرة لأى شاب .. جميع الشباب يستعيدون ذكرى مغامراتهم ..»

Why am I afraid of thinking about it? It is not a big deal... It is an adventure and a transient excitement occurring for any youths... All youths recall such memories (Al-Samman , 1993, p. 12).

Displacement

In displacement, anger that is not able to be expressed toward the time of the failure will move toward an easy or less threatening goal (Atkinson: 2002: 162). The best examples of displacement in the story of Your Eyes are my Destiny are depicted in Tal’at relationship with other men or her mother. Tal’at's extreme neglect and unwillingness to other men somehow expresses his suppressed anger towards his father which is trying to humiliate her through neglect and ostracism. On the other hand, shouting at her mother can be a displacement of her anger as well as being a defensive identification:

-«انها لا تنهادر بدلال .. لاتعنى بمظهرها . لاتثير اهتمام احد.. تكره الرجال و الشباب. لا .. لاتكرهم .. الكراهية اعتراف بوجود الشيء المكروه و هى لا تحس بوجودهم على الاطلاق .. لاتريد ان تحس بوجودهم .. و الا فلماذا ترفض الدخول لتحية أية خاطبة شاء لها حظها العاثر أن تدق بابهم؟..»

She was not stepping coquetry... She had no attention to her appearance... And she didn't attract any body's attention... He hated young men and boys. No... She didn't hate them... Hatred means confession to something as hated but she had no such feeling... She didn't want to feel their presence... Why would she refrain from facing anybody who wanted to marry her? (Al-Samman , 1993, p.9)

-«حين تعود الى الدار منهكة نائرة تصيح فى وجه أمها لأن طعامها لم يجهز ثم تنتقده مهما كان نوعه، كما يفعل أى شاب فى الحى ..»

When she would come home tired, she would shout at her mother why she didn't make dinner and criticizes about any type of food as was done by any other youths in the neighborhood (ibid, p. 10).

Another delicate example that can be mentioned regarding displacement was ringing Salma's house bell. Tal’at reviews her negative thoughts on her way back home. She imagines Salma as a fat woman with wrinkled hands cleaning the windows. Traces of crying is quite obvious on Salma face in her thoughts. Ghadeh describes ringing the bell in such a way that shows her little anger displacement toward the bell:

-«تقف أمام دار سلوى و هى ترتعد برداً. تتحقق من اسم زوجها على الباب قبل أن تقرع الجرس: "محمود سالم". لم تخطئ الدار... تهوى بيدها على الجرس بانتقام أحرق لم تستقم ردود فعله بعد..»

She stood behind Salma's house door shivering of cold. She made sure of the owner of the house before pressing the bell: “Mahmud Salem” had found the house correctly. She put her hands on the bell with a revenge like feeling of a crazy that ended up not thinking of the consequences (ibid, p. 17).

Reaction Formation

Another defensive mechanism is reaction formation known as simulations, reaction, perfection formation, reaction and formation reaction. Through this mechanism, there is specific behavioral and characteristic features which are the opposite end of one's internal desires. Harsh violent behavior of a person to achieve the ideal compromise is usually a reaction formation against motivations and suppressed desires (Ahmadvand, 1989).

One of the best examples of reaction formation was depicted in Tal'at's relationship with Emad.

-«قالت أخته: «أستاذة طلعت .. أقدم لك أخي عماد» .. نظر إليها .. لم تتجاوزها عيناها متفرستان كما يفعل الرجال جميعاً .. ظلنا نتأملنا ببطء .. عينا عميقتان خضراوان تجوسان وجهها كعاصفة عطر مثيرة .. رحلة نظراته في مجاهل عوالمها أرهقتها، كشفتها .. جعلتها تشعر أنها مضحكة و سخيصة .. و انها ليست الأستاذة طلعت .. و انها ليست سوى ممثلة اكتشفت فجأة ان ثيابها مضحكة و ان دورها مضحك و انها بحاجة الى البكاء في صدر ما .. ولكنها جلست برصانتها المعروفة .. كررت الدرس لأخته ببرودها المعروف ..»

Teacher Tal'at... My brother Emad is coming to you... Emad looked at her... But his staring eyes didn't harass her as all men do such... He looked at her with solace and reflection... His two green deep eyes swept his face like a tornado of nice odor... Tal'at felt his looks removed the dark glasses out of her face... Migration of Emad looks to unknown places of her worlds made her disabled and discovered her... They made her feel she is funny and cool... They made her feel she is not teacher Tal'at... Made her feel she was not nobody than an actress realizing her cloths are funny and her role is funny needing a chest to cry upon and rest... But she stood with her own tenacity... She repeated the lesson for Emad's sister with that known coldness. (Al-Samman , 1993, p. 12)

Another example is found in description of the way of Salma puts on her clothes.

. -«الباقية التي تشبه ربطة عنق رجل تضيق حول عنقها تضيق. تكاد تلهث. ترتعد. تسعل. سلوى تعانقها و تجلس بجانبها. ما أحلى رائحة العطر المنبعث من شعرها. ما أجمل عقدها الماسي. بريقه المضيء ذوالألوان المتعددة سكين من قوس قزح تغوص في صدرها .. يا لنعومة ثوبها. جلست تحدثهما و قد ازدادت انطواءً ، ستصمد، ستتماسك. كم تبدو جميلة لو ارتدت مثل ثوب سلوى. -«دروس اللغة الانكليزية ضروريه فعلاً، دعينا نبدأ منذ الآن»

Her sleeve being similar to men ties squeezed her neck. She was about to inhale and exhale fast. She was shivering. She was coughing. Salma hugged her and sat at her side. What a nice smell the odor had out of her hair how beautiful was her diamond necklace. Her colorful glow was like a dagger of bow entering into her chest... What a soft shirt she had. They started to talk and she was steeping deeper in herself. She was strong and reserved. She could seem more beautiful if she had a shirt like Salma. But she said: English language is important for now. Let us begin from now. (ibid, p. 18)

Regression

In some stressful anxious conditions, it is seen that people try to have a flashback to their childhood stages of life. Coming back to lower stages is called regressions. In fact, using this mechanism, the person frees himself from a trouble making situation and moves toward a situation in which he feels he can easily meet his needs. Behavior of adults who use a childish tone to solve interpersonal confrontations is one example of such defensive mechanism. (Mirloo, 2011, p. 2) It can be said that the first evidence of such mechanism is when she sits beside her father taking hookah while she misses suddenly:

«تشعر فجأة بأن جمرات النرجيلة تحرق خديها .. و ان دخانها يخنقها .. و انها تود لو تدفن خبيبتها في صدر أمها و تحدثها و هي ترتعد عن عماد ..»

Suddenly, she felt hookah fires was burning her face and smoke was choking her... She liked to put her disappointments inside her mother's chest, talk to her while she was shivering out of her love toward Emad (Al-Samman , 1993, p. 10).

Another example of such behavior can be found in the final part of the story which is also the story's climax where Tal'at ran willingly toward Emad to declare her love:

-«تركض فجأة .. لا ترى الناس الذين يرمقونها بدهشة .. لأحد يهمها. تركض .. شعرها يتبعثر .. نظراتها تسقط .. تتحطم تحت قدميها .. تركض .. المطر يبللها.»

Suddenly she started to run... She can't see people who are looking at her with fear... Nobody attracts her attention. She runs... Her hair is fuzzy in the air... Her glasses fell on the ground... It was broken under her feet... She runs... And rain makes her wet (ibid, p. 20).

Rationalization

Rationalization is justifying the behavior shown by us, but we don't know the main reason for that. This makes one to give acceptable reasons to justify his behavior being accepted by others and society, but it is not the real reason. Many consider this application of the mechanism as a self-cheating and magnifying reflection (Mirlu, 2011, p.3). The best examples of rationalization in the story of Your Eyes are my Destiny is when Tal'at tries to justify her love toward Emad:

18 - «لا.. لم تحبه قط.. كانت تتسلى به كما يداعب ابوها جارتهم الحسناء كلما التقاها على الدرج..»

Of course, Tal'at knows the real reason for his behavior but she wants to deny that with rationalization:

- «كنت أتسلى كأي شاب .. كأي .. كزيملي.. تدفن رأسها بين يديها .. تعرف أنها تخدع نفسها .. لم تكن تتسلى. انها قضية حقيقية كانت أكبر من أن تواجهها..»

Conclusion

1- Defensive mechanisms are strategies all of us use when confronted with mental and psychological crises in some extent. These mechanisms are only dangerous when used excessively making the relationship of people with the reality totally interrupted.

2- Unlike views of some critics who consider psychological criticism of the characters unacceptable, text-based psychological review could well provide the foundation for a better understanding of psychological theories and are used as a trial sample.

3- Some aspects of the anima and animus, that of the famous archetypes of Jung's analytical psychology can be expressed making use of some defensive mechanisms like identification or compensation.

4- Ghadeh Al-Samman due to having a good command of English and familiarity with modern western literature, using new approaches of storytelling presented a deep reflection of Tal'at character in the story of Your Eyes are my Destiny.

5- New approaches of storytelling standing firmly on the description of her character, mental states and stream of consciousness expands the context for doing psychoanalytic criticism.

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