



## **Acknowledgments**

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To  
My dear father and mother  
Dear husband Fateh Belkis and his family  
My lovely son Juba  
My brothers Farid, Rabah and their wives Samira and Nawel  
My sisters Farida and Djamila  
To the soul of my brother Mohand  
My nephews: Wassim, Bilal, Nabil, Cerine, Abd Allah and Melissa  
Relatives and friends

KAHINA.

To  
My dear mother  
To the soul of my dear father  
My brother Khaled and sisters Meriem and Ouerdia  
To my dear fiancé Slimane and his family  
To my grandparents, uncles and aunts  
To all my lovely family  
Relatives and friends

SARAH.

## **Abstract**

*This research paper is an exploration of a social and psychological study of Steve Jacobs' novel entitled *The Enemy Within* (1995). For its theoretical implication, the study relied on Hall's theory on identity, Todorov's theory on racism and Jung's theory on the unconscious. Focus has been laid on the analysis of psychological state of the characters, their confused lives and their behaviors. Yet, we stressed on the analysis of the characters' positions that were undertaken to treat the issues of identity and racism. Our dissertation contains five sections which consists of a 'General Introduction', 'Methods and Materials', 'Results', 'Discussion', and a 'General Conclusion' and a 'Bibliography'. The discussion section is divided into three chapters. The first chapter concerns the way in which Jacobs defined the character's identity within South African society. The second deals with the issue of racism that was widespread during the Apartheid era. The third one is a psychoanalytic study of Jacobs' characters. This study has reached some of the following results. The first one is that each character tries to recognize his own identity. Second, racial segregation disturbed the whole nation during Apartheid system. The last one is that the characters are subject to inner weaknesses that might destroy them.*

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## **I. General Introduction**

Our research aims to deal with the issues of identity and racism which are reflected in the work of Steve Jacobs' *The Enemy Within* (1995), as well as a psychological study of the novel. It sheds lights on how Jacobs's novel presents the two social concepts used and known in the field of cultural studies as: cultural identity and racism, and the notion of unconscious psyche known in the field of psychology. These notions have been selected for the purpose of discussing and analyzing how the subjects of identity construction and racism were explored in South African history during its complex period especially the Apartheid era, and how people were subject to mental disorders. Our work relied on Stuart Hall's theory on cultural identity, Tzvetan Todorov's on race and racism and Carl Gustav Jung's on the unconscious. As well, this study may offer the opportunity to readers for a better vision of the world around and allows to see things from different perspectives.

To begin with, Steve Jacobs is a South African writer born in Port Elizabeth in 1955. He wrote several novels and short stories including *Under the Lion* and *Diary of an Exile*. *The Enemy Within* is about a Jewish educated lawyer who defends a Xhosa (black) man accused for a murder; he discovers how racist are people around him and how unjust is the legal system during the Apartheid era.

Thus, the question of identity is being widely debated in social theory and has also been subjected to many critics. Indeed, the term remains an ambiguous concept to define. The term consists of a several meanings as the following definitions indicate: According to the Cambridge Advanced Learner's Dictionary (2003), identity signifies '*who a person is, or the qualities of a person or a group which make them different from others*'<sup>1</sup> In her book *The Pickup* (2005), Nadine Gordimer asserts that '*Identity is unstable*'<sup>2</sup>. The variety of views about identity reinforces the idea that the term itself is a complex

phenomenon, Raditlhalo (2003) mentions that *'identity cannot become if it does not take into account the contestations between language, culture, history and power'*<sup>3</sup>

South African literature focuses on the subject of identity, protest and liberation. It started to be remarkable throughout the world by the end of the Apartheid era. Therefore writers found interest in writing about political upheaval and its effects on the African people. In fact, the concept of racism may be defined as the belief of superiority of one race over another. The term may also refer to prejudices and discrimination towards other people because they are of a different race. The Cambridge English Dictionary (2019) defines racism as: *'the belief of people's qualities is influenced by their race and that the members of other races are not as good as the members of your own, or the resulting unfair treatment of members of other races'*<sup>4</sup>.

Moreover, concerning the unconsciousness, it is sometimes referred to as *'the shadow of the mind'*<sup>5</sup>, it is a source of stored, perturbing beliefs, and fears that affect people's thinking and behavior. The unconscious mind controls human behavior to a wide extent than people may doubt. Whereas collective unconscious, sometimes called the objective psyche, is *'the part of the unconscious mind which is derived from ancestral memory and experience and is common to all humankind, as distinct from the individual's unconscious'*<sup>6</sup>

## Review of Literature

Steve Jacobs' *The Enemy Within* (1995) has been a center of interest for many critics;

Moshebolatan (2017) points out,

I have never been to South Africa but Steve Jacobs made me feel like I had been there in the hot long summer of 1990 when a middle aged lawyer, Jeremy Spielman decided to defend a young, confused, helpless black man accused of a terrible crime.<sup>7</sup>

He argues that his admiration and interest on the novel is due to Jeremy's voice which seems very clear and true. He adds that Jeremy makes him feel and see the true life in South Africa. Then, he states that *The Enemy Within* centers on the theme of racial intolerance and Jeremy simply makes it part of the world he describes. We feel as if he really lived the events of the novel.

Another illustrative critic is by Celestine Nudanu (2012), who is an African passionate reader, a book reviewer and a poet, she declares,

I found *The Enemy Within* enlightening and informative, though I am an African, I must admit that I know little about South Africa during those turbulent years. I never even knew that Jews were living in South Africa. I would recommend this book to anyone interested in knowing about South Africa and her struggles in the Apartheid era.<sup>8</sup>

From Celestine's view, the novel is rich of knowledge about South Africa, more precisely about the complex period of the Apartheid, she then advises the reader to consult the novel for a better understanding of the country's history. It shows the complexity and the variety of themes during that period, as it shows also the real portrayal of South Africa. Another critic by Brendon Nicholls (2017), shows the value of Jacobs' novel to talk about the difficult social barriers and circumstances that differentiate the new South African society from the old one; the critic argues,

*The Enemy Within* is clearly narrated from a white liberal perspective; its protagonist Jeremy Spielman is faced with the monumental task of defending David Tshabalala, a resident of Nyanga township, who has murdered his wife during a thwarted attempt to run away with their child. As this legal drama unfolds, it is set against the uncomfortable process of transition from the old South Africa to the new South Africa.<sup>9</sup>

It follows from the following quotation by David Medalie (2017), the importance of the novel in dealing with the social and political problems faced by South African people, the following comment demonstrates that the novel focuses on historical events of South Africa as well the unjust system the country witnesses.

Steve Jacobs' *The Enemy Within* is poised on the cusp of history: at the moment when, as popular sentiment would have it, history is being made [...] the novel takes on the subject of transition explicitly, considering it both as discrete historical moment and as an awkward and abrasive process [...] Jeremy is pro-ANC and pro Mandela [...] South Africa is almost unconscious racism and anti-Semitism and also his faith in an unjust legal system.<sup>10</sup>

## **Issues and Working Hypothesis**

From the above review of literature and to our knowledge, few studies have already dealt with this novel of Steve Jacobs' *The Enemy Within*. However, it is of most significance for us to notice that concern has neither been given to the issues of identity and racism nor to its study from psychological perspectives. Indeed, few pieces of research were undertaken on Jacobs' work. Our intention throughout this dissertation is to demonstrate how the novelist pictured the mental traumas through the character's behaviors and psychotic states. Our task is also to analyze the work and highlight the characters' stands as committed and explored the issue of identity and racism during the hard time of the Apartheid era.

## **Methodological Outline**

We intend to write our memoir through the IMRAD method. Our dissertation begins with an introduction which states our main objectives and some reviews of literature done on Steve Jacobs' *The Enemy Within*. In the 'Methods' section, we will summarize the three theories we intend to borrow. The 'Materials' section presents the biography of the author Steve Jacobs, a synopsis of *The Enemy Within* as well the historical background of the novel. After numerating the results of our research, we will move to the most detailed part of our memoir which is the discussion section. It is divided into three chapters: The first chapter demonstrates the notion of identity which is analyzed through the characters; Black

South Africans, Jeremy, Esta and Elmarie. The second chapter explores how the issue of racism is portrayed through the characters of the novel; the third and last chapter will discuss the inner psychological side of the characters. Finally, we will end with a general conclusion that will sum up our main findings and results of this humble research.

## Endnotes

<sup>1</sup> Gordimer, Nadine. *The Pickup: A Study of Identity in Post-apartheid South African English Literature*(April,2005),p52. Accessed on May 2018. Available on:[https://www.researchgate.net/publication/268004319\\_A\\_study\\_of\\_identity\\_in\\_post-apartheid\\_South\\_African\\_English\\_literature\\_1\\_The\\_Pickup\\_by\\_Nadine\\_Gordimer/link/54620ac50cf2c1a63c028e08/download](https://www.researchgate.net/publication/268004319_A_study_of_identity_in_post-apartheid_South_African_English_literature_1_The_Pickup_by_Nadine_Gordimer/link/54620ac50cf2c1a63c028e08/download)

<sup>2</sup> *ibid*, p. 52

<sup>3</sup> *ibid*, p. 52

<sup>4</sup>Cambridge dictionary website. Accessed on November 2019. Available on: <<https://dictionary.cambridge.org/dictionary/English/racism>>

<sup>5</sup>Psychology today website. Accessed on December, 2019. Available on: <<https://www.psychologytoday.com/int/basics/uncon>>

<sup>6</sup>Lexico website.collective unconscious. accessed on December, 2019. Available on: <https://www.Lexico.com/definition/collective-unconscious>

<sup>7</sup>Guerill abasement website. Review. *The Enemy Within* (August, 2017). Accessed on May, 2018. Available on: <<https://guerillabasement.blog spot.com/ Review-enemy-within-by-Steve-jacobs.html>>

<sup>8</sup>Nudanu,Celestine. Review. *The Enemy Within*(May, 2012). Accessed on June 2018. Available on:<<https://readingpleasure.wordpress.com/2012/05/28/book-review-steve-jacobs-enemy-within>>

<sup>9</sup>Nicholls,Brendon.*Journal of Southern African Studies*.(Taylor & Francis, Ltd. 25-01-2017).p158. Available on: <<https://wwwjstor.org/stable/2637594>>

<sup>10</sup>Medalie, David. *Journal of South African Studies*.(Taylor & Francis, Ltd, 25-01-2017).p508. available on:<<https://wwwjstore.org/stable/2637514>>

## II. Methods and Materials

### 1. Methods

#### 1.1) Stuart Hall's Theory on Identity

This section of our dissertation is devoted to the theoretical framework that will be undertaken to achieve our objective. First, to deal with the issue of the quest for identity in Steve Jacob's novel *The Enemy Within*, we shall explain the concept of 'Cultural Identity' as discussed by Stuart Hall's in his essay '*Cultural Identity and Diaspora*' (1996).

To start, Stuart McPhail Hall (1932-2014) is a Jamaican cultural theorist and sociologist. He lived and studied in the United Kingdom. He wrote on politics, race and culture. In most of his works, Hall analyzes the issue of cultural identity, race and ethnicity. He assumes,

We always supposed, really, something would give us a definition of who we really were, our class position or our national position, our geographic origins or where our grandparents came from. I don't think any one thing any longer will tell us who we are.<sup>11</sup>

Hall's quest for cultural identity is still in progress; he adds:

Identity is not as transparent or unproblematic as we think. Perhaps instead of thinking of identity as an already accomplished fact, which the new cultural practices then represent, we should think, instead of identity as a production which is never complete, always in process.<sup>12</sup>

In his essay '*Cultural Identity and Diaspora*', Hall gives the example of the Caribbean identities and the black experiences to define the concept of cultural identity. Hall presents two different notions of cultural identity. On the one hand, he defines it in terms of '*a collective one true self [...] which many people with a shared history and ancestry hold in common*'<sup>13</sup>. That is, cultural identity is collective, stable and unchanging, providing us as one people with common historical experiences and a shared culture. In this regard, Hall argues that '*this 'Oneness', underlying all the other, more superficial differences, is the truth, the essence, of*

*Caribbeanness, of the black experience.*<sup>14</sup> Hence, Hall emphasizes on the importance of this form of identity and the necessity of its discovery by black diasporic people.

On the other hand, Hall goes further in exploring the second form of cultural identity; he thinks that identity is marked by similarities as well as differences *‘which constitute what we really are; or rather – since history has intervened- what we have become.’*<sup>15</sup> Hall explains that cultural identity encountered transformations throughout history; it is the case of an unstable identity which is *‘subject to the continuous play of history, culture and power’*<sup>16</sup>. In this view, Caribbean **identity** is shaped by both **continuity and rupture**. In fact, there is a common history. People shared the experience of colonization, migration and transportation, but also instability and displacement from one’s homeland to another as a result of slavery. That is, for Hall, how black people were subjected to the dominant colonial control.

To understand the idea of “traces” in our identity, Hall describes the **hybridity** of Caribbean identity by the metaphor of a mixture of three presences. First, the **African Presence**; it is the unspoken one, considered as a site of the repressed. Second, the **European Presence** is the site of the colonialist. The last which is the **American Presence**, is the *‘New World’ defined as a territory ‘where strangers from every other part of the globe collided’*<sup>17</sup>

Finally, Hall thinks that hybridity and diversity led to the formation of the Diaspora identities. He argues, *‘Diaspora identities are those which are constantly producing and reproducing themselves anew through transformation and difference [...] the mixes of color and blends of tastes that is Caribbean cuisine.’*<sup>18</sup>

## **1.2) Tzvetan Todorov’s Theory on Racism**

Tzvetan Todorov (March 1, 1939-February 7, 2017) was a Bulgarian French historian, philosopher, structuralist, literary critic, sociologist, essayist, and geologist. He was the author

of many books and essays which had a significant influence in anthropology, sociology, semiotics, and literary theory. Todorov published a total of 39 books, including *The Poetics of Prose* (1971), *The Conquest of America: The Question of the Other* (1982), *Hope and Memory* (2000).

According to Todorov, the word **racism** indicates two different meanings. First, it's a question of **behavior**; it is the feeling of hatred of individuals who have good physical characteristics towards those who have not. Second, it concerns an **ideology**; a belief that focuses on human races. For him a racist is unable to justify his acts scientifically. A racist's perspectives may have absolutely no influence on his doings. Todorov gave two explanations; 'racism' a term that specifies behaviors or acts, and "racialism" a term predestined for doctrine. He suggested **five propositions for racialist doctrine** which are found in the 'ideal type'.

First, there is the existence of races which consist in proving that there are something called 'races'; human beings acquire same physical characteristics. Opponents have already attacked the racial doctrine. On the one hand, they claimed that human groups have mixed from the very old time; thus, their physical characteristics cannot be as different as racialists claim. On the other hand, they suggested two biological remarks for their historical evidence. He suggested that every individual is physically different from another which normally would lead to fixed groups and these groups in fact would share harmony and agreement. But, this is not the case. However, he also argued that in each group we find a separate oneself between individuals and even between one group to another. The author argues that a mixed race person can be easily recognized because the observer is able to distinguish common member of each race.

Furthermore, Todorov claims that there is a kind of continuity between physical type and character where he argues that races are not simply individuals who share same physical

characteristics. He claimed that physical and moral characteristics are inseparable or complementary. That is to say that one race may have several cultures; however, within the different races we have cultural change. Race and culture are apparent, sometimes they can stand in opposition, “*physical differences determine cultural differences*”<sup>19</sup>

In addition, he points out that the action of the group influences the individual; he states that ethnicity plays an important role on the way that individual may behave. However, he also believes that this idea may not be obvious since individuals have no control over their own behaviors; “*racism is thus a doctrine of collective psychology, and it is inherently hostile to the individualist ideology*”<sup>20</sup>

Moreover, there is a sort of unique hierarchy of values; Todorov argues that the racist believes that some races are more superior to others. Concerning physical characteristics, the racist believes that his race is beautiful than the other. Whereas on the level of mind, his judgment regards both intellectual and moral capacity, he believes that his race is more intelligent and noble than the others.

Finally, the knowledge-based politics where the author asserts that the fifth proposition is the result of the four previous ones. The racist draws from the previous facts a moral judgment and a political model. He adds that the ‘notion of race has been changed in the late nineteenth century from physical level to the cultural one under the influence of some authors like Renan, Taine and Le Bon’<sup>21</sup>. Taine believes that there are three systematic elements which dominate human behavior; race, surroundings and epoch. He draws a distinction between race and nation in his *Philosophy of Art in the Netherlands* (2010). For him, race goes on whatever the circumstances are, and people spread or contract it; it is transformed by its surroundings and history. “*Taine’s analyses suggest that races are nations, understood as cultures.*”<sup>22</sup> The author points out that “*Race is what is innate, but is what is innate modifiable?*”<sup>23</sup> From one side, Taine suggests that race is a ‘stable entity’; it remains the same from one generation to another and through cultural change. However, he makes an opposite

claim. He argues that race is an adaptation to the surroundings. He asserts that “*Race no longer produces history, but rather history produces race.*”<sup>24</sup>

### **1.3) Carl Jung’s Theory on the Psyche**

Psychoanalytical study is one of the most influential approaches in the field of psychology. It theorizes that human personality can be divided into two parts: the conscious and the unconscious which are constantly in conflicts allowing the understanding of cognitive processes, mental emotional disorders, and the human behaviors. This theory has been applied in many different studies such as literature, sociology, and ethnology. It prompted the interest of many scholars. One of the most influential figures in this field is Carl Jung, who says,

Self is really a term that designates the whole personality. The whole personality of man is indescribable, his consciousness can be described but his unconscious cannot be described, because the unconscious, if I must repeat myself, is always unconscious [...] and so we don’t know our unconscious personality, we have hints, we have certain ideas. But we don’t know it really [...] the unconscious of man can reach, God knows where, there we are going to make discoveries.<sup>25</sup>

Carl Gustav Jung is a Swiss psychiatrist and psychologist born in July 26, 1875 and died in June 6, 1961. He studied Medicine at the University of Basel, and psychiatry at the University of Zurich. He was the founder of the analytical psychology. His most important works are *Psychology of the Unconscious*, *Psychology Types* and *Modern Manin Search of a Soul*, *The undiscovered self*. His works were influential in the fields of psychiatry, anthropology, archeology, literature and philosophy. He is known for his theory about human unconscious, including the idea that there is a collective unconscious all people share. He also developed a theory about the way that personality types shape our behavior.

Freud and Jung shared an interest in trying to understand the unconscious forces affecting people’s behavior. However, they disagreed on several aspects of psychology. Freud believed that the unconscious mind consists of desires that people have neglected, especially

sexual desires whereas Jung believed that there are other important motivators of human's behavior. He also disagreed with Freud about the Oedipus complex. He published a book on psychological types in 1921; he presented different personality types including introverts and extroverts. In 1913, he began writing a book about his own personality. Jung dealt with the study of the psyche; he declares *'By psyche, I understand the totality of all psychic processes, conscious as well as unconscious.'*<sup>26</sup> Psyche refers to the mind and it can be seen as one's personality; it concerns one's behavior, emotions and thoughts. Jung studied the psyche from three different aspects: the Conscious, the Personal unconscious and the Collective unconscious. First, the Conscious; according to Jung, is represented by the Ego which, *'...Forms, as it were, the centre of the field of consciousness and in so far, as this comprises the empirical personality, the ego is the subjects of all personal acts of consciousness.'*<sup>27</sup> It is explained as one's field of awareness comprising the elements of one's individual experiences, thoughts, wishes, impulses and memories of which the individual is aware. In other words, it is what a person knows. Secondly, Jung defines the Personal Unconscious in the following way:

Everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do; all the future things which are taking shape in me and will sometime come to consciousness; all this is the content of the unconscious... Besides these we must include all more or less intentional repressions of painful thought and feelings. I call the sum of these contents the 'personal unconscious.'<sup>28</sup>

From the above explanation, we understand that there are elements or events that are rejected or even forgotten by the Ego for some reasons. From the Jungian vision, these events have happened but they have been repressed and stocked to appear after a dramatic or traumatic event. That is to say that the repressed experiences do not reach a level of consciousness; they do not disappear in our psyche, but occupy the Personal Unconscious. Jung considers that these rejected elements can be developed in the future in the conscious form and they have the possibility to influence one's personality through the impact of what Jung called 'Complexes' which are according to him, *'sub personalities which have the potential to exert a powerful*

*control over one's thoughts, emotions and behaviors.*<sup>29</sup>

Jung thinks that **complexes** are units determined by experiences and the individual's reaction to these experiences. They are rooted in the collective unconscious and interfere with the intentions and disturb the conscious pushing the individual to behave independently and uncontrollably. The collective unconscious, according to Jung, is the part of the psyche served as a form of psychological inheritance; it is as a storehouse of memories inherited from the common ancestors of the whole human race. *"It refers to the idea that elements of the deepest unconscious mind is genetically inherited from our ancestral and evolutionary past."*<sup>30</sup> It explains that individuals were born with universal patterns that the environment brings out setting the cores of their lives. This affects person's thoughts, emotions and actions. In other words, human mind inherits from the ancestral past, latent collection of knowledge and images which may have a great influence on one's beliefs and behaviors. Then, to Jung, the collective unconscious is made up of **archetypes** (including: The Persona; the face we present to the world, The Anima/Animus: it concerns the feminine or masculine tendencies. The shadow: it is composed of repressed ideas, weaknesses, desires...that could include prejudice, hate and aggression. Finally, the self which provides a union of the conscious and unconscious realms; it contains all the aspects of individual) Hence, these are considered as universal patterns, structures and symbols that influence the human's behavior.

## **2. Materials**

In this section, we will introduce the materials used to achieve our work. It introduces the writer by giving biographical background and a synopsis of the selected work.

### **2.1 Biography of the Author**

Steve Jacobs is an African writer born in Port Elizabeth in 1955. He studied Law at the University of Cape Town. He worked as a journalist and a bookseller at a photographic

camp in Botswana. He also worked for a year in a collective farm in Israel. He has been a member of Koeberg Alert, an organization opposing a nuclear station. He wrote a collection of short stories including *Light on a Dark Age* (1984, Ravan Press). He also wrote two novellas: *Diary of an Exile* (Ad.Donker, 1986), *Under the Lion* (published in 1993 Heineman). It was *The Enemy Within* (1995) which placed him among the 1996 Commonwealth Writers Prize from Africa.

## **2.2 Summary of the Novel**

The story is set around the beginning of 1990s, a symbolic period; the time of Nelson Mandela's release from prison. This liberation stands as a new departure for Black South African nation. Jeremy Spielman, a young Jewish lawyer, defends a Xhosa man, David Tsabalala, who murdered his wife and tried to murder his father-in-law. Jeremy discovers the racism of his girlfriend as well as the one of his mother Esta who wants him to marry a nice Jewish girl who shares the same habits and cultural values. Hence, Jeremy could not marry Elmarie, an Afrikaner because of his mother's disapproval. In the end, Jeremy gets a sort of release after the death of his mother through a heart attack.

## **2.3 Historical Background**

South African literature is so rich and diverse. It includes science, fiction, crime writing, comedy and social realism. After the European colonization in South Africa, race, ethnicity and language were the core of African history, politics, culture and economy. Race and ethnicity were unstable ideas during the Apartheid era, and the government used it for political and racial purposes.

Apartheid was a political and social system in South Africa while white minority ruled at that period. It focused on skin color and fortifies social discrimination; this existed from 1948 until the early 1990's.

Until 1991, the Apartheid government divided the population into four categories; Blacks (it includes several populations; Xhosa, Zulu, Khoi and other), colored (they were mixed whites and black descent), whites and Asian/Indian. These laws allowed white people to be in specific areas while blacks were obliged to have a permission to move outside their appointed areas. The Apartheid system made differences between whites and non-whites, and also between black groups and turned them against each others. It also brought a kind of severe inequality that comes with social classification and segregation, therefore the life of blacks was harshly marked by restrictions, prohibitions and bad treatments. Considering Apartheid as a form of colonialism may lead to psychological damages on the former oppressed. It creates a kind of ill treatments on the person concerned; therefore, a change may occur at the level of behaviors and suffer from perturbed personality. During that time, blacks were inauspicious in terms of living and working conditions as well in the field of education. This is because white South Africans viewed them as weaker and inferior, therefore, less worthy of respect and dignity. It is important to mention that the second half of the twentieth century saw various African countries freeing themselves from the white authorities. Therefore, South Africa also fought for independence from racial Apartheid segregation.

By definition, Apartheid is a, '*Policy that governed relations between South Africa's white minority and non white majority and sanctioned racial segregation and political and economic discrimination against non white*'<sup>31</sup>. Thus, Apartheid is an oppression and a racial discrimination towards Africans. It aimed at separating non white South Africans from whites limiting contacts between the two groups. Indeed, many liberal movements emerged throughout the African continents aiming to put an end to the Apartheid system.

The African National Congress (ANC) is one of the most important movements which pacifically fought the white government in South Africa. Its primary object was to give the right of vote for mixed race community. This movement gave birth to the leader who achieved a legendary stature namely 'Nelson Mandela' who was released from prison in 1990 and worked with De Klerk for a peaceful transition to multiracial South Africa. It was banned from 1960 to 1990 by the white South African government. Then, De Klerk was elected as a president of the state and devoted himself to support Apartheid.

## Endnotes

<sup>11</sup>Independent website. Ed. Professor Stuart Hall (Williamson, Marcus, February 2014). accessed on November, 2019. Available on :

<https://www.independent.co.uk/news/abituaries/professor-stuart-hall>

<sup>12</sup>Hall ,Stuart , *Cultural Identity and Diaspora* (2003),p222.accessed on October,2017. Available on:<https://sites.middlebury.edu/mydiasporaworkshop/files/2011/04/hall>

[stuart,cultural identity and diaspora.pdf](#)

<sup>13</sup>Ibid., 223

<sup>14</sup>Ibid., 223

<sup>15</sup>Ibid., 225

<sup>16</sup>Ibid., 225

<sup>17</sup>Ibid., 234

<sup>18</sup> Ibid., 235

<sup>19</sup>Todorov, Tzvetan. Race and Racism in *Theories of Race and Racism*. Ed. Les Back & John Solomos, trans. Porter Catherine. (Taylor & Francis e-library, 2001: London), p65. Accessed on: June 2018. Available on:

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<sup>20</sup> Ibid., 66

<sup>21</sup>Ibid., 67

<sup>22</sup> Ibid., 68

<sup>23</sup> Ibid., 68

<sup>24</sup> Ibid., 68

<sup>25</sup>C.G.Jung, *Le Soi et l'Inconscient*. Accessed on December, 2019. available on

:<https://www.youtube.com/watch?v=Mnhnmwulr2Y>

<sup>26</sup>CW. Archetypes of Collective Unconscious, (1934/1954). Accessed on December, 2019.

Available on :<<http://assets.press.princeton.edu/chapters/s10550.pdf>>

<sup>27</sup>Introduction to Carl Jung. The psyche, Archetypes and Collective Unconscious. Accessed on December, 2019. available on: [https://www.youtube.com/watch?v=j0KzUS0b\\_uc&t=579s](https://www.youtube.com/watch?v=j0KzUS0b_uc&t=579s)

<sup>28</sup>Journal Psyche website. The Jungian Model of the Psyche. accessed on December, 2019.

Available on: <http://journalpsyche.org/jungian-model-psyche/>

<sup>29</sup>Introduction to Carl Jung. The psyche, Archetypes and Collective Unconscious. Accessed on December, 2019. available on: [https://www.youtube.com/watch?v=j0KzUS0b\\_uc&t=579s](https://www.youtube.com/watch?v=j0KzUS0b_uc&t=579s)

<sup>30</sup>Verywell mind website. Understanding the Collective Unconscious. Accessed on December, 2019. Available on: <https://www.verywellmind.com/what-is-the-collective-unconscious-2671571>

<sup>31</sup>Encyclopedia Britannica website. Apartheid. Accessed on June, 2018. available on: <https://www.britanica.com/topic/apartheid>

### III. Results

In this part of our dissertation, we will shed light on the findings reached throughout our study through Steve Jacobs' novel *The Enemy Within* (1995). Our exploration of the selected work revealed the complex period that South Africa witnessed during the Apartheid era. Indeed, Jacobs' work takes on the subject of transition, considering it both as a particular historical moment and as difficult social and psychological attitudes.

To achieve our aim, we analyzed the issue of identity in Steve Jacobs' novel *The Enemy Within* by relying on Stuart Hall's theory on identity. Also, we intended to demonstrate how the issue of racism was represented and discussed through the characters, we relied on the theoretical guidelines of Tzvetan Todorov's on race and racism. We also studied the novel from a psychological perspective. To carry out the study, we have decided to rely on some of Carl Gustav Jung's notions of the psyche.

In the first chapter entitled *The issue of Identity in The Enemy Within*, we discussed how the author painted a postcard of the cultural identities that existed in the South African society during the Apartheid era. It has been inquired about how the majority of the characters are subject to a stable identity, while the protagonist's identity is unfixed and changing.

In the second chapter called *Racism in The Enemy Within*, we analyzed the concept of racism through the characterization has shown that the effect of apartheid and racism in the mindsets of people that shook up the whole nation during this trial and all its consequences. Moreover, one of the major findings of our research paper are the tensions generated by these love-hate relationship that forced Jeremy to confront his own stance with anti-Apartheid struggle and racism. The boiling hatred, unease, fear and crime that were the era of De Klerk; Blacks against Blacks, Afrikaners against Blacks, Afrikaners against Jews, Blacks against

Jews were properly and lightly portrayed by Jacobs in the confused and insecure lives of Jeremy and those whom he loved.

In the third and last chapter called *The Unconscious Life in The Enemy Within*, we came to identify that almost of the characters are subject to mental disorders. David and Elmarie are prisoners of their violent and traumatic pasts. Jeremy's personality becomes perturbed. Hence, inside of each of them, there is a weakness that strays them away from their true self.

#### **IV. Discussion**

This section of our work is concerned with the analysis of Steve Jacobs' novel *The Enemy Within*. It includes three chapters. The first chapter is devoted to the analysis of 'identity' and its concepts in the selected work through characterization. The second chapter, we shall discuss the issue of racism as portrayed in the novel. In the third chapter, we attempt to explore the psychological side of the characters. Our aim is to highlight the way that Jacobs' portrayed and discussed the three mentioned concepts.

##### **Chapter One: Issue of Identity in Steve Jacobs' *The Enemy Within***

It has been decided to rely on Stuart Hall's theory on identity in our research. He is an essential guide for us since he has advocated significant conceptions on the process of identity which are a center of interest in our dissertation since the novel portrays the South African society which consists of mix of races and different cultural identities.

Stuart Hall was born in Jamaica, he moved to live and study in England where he spent most of his life; he recalled; '*We were part Scottish, part African part Portuguese-Jew*'<sup>32</sup> He adds, '*I was born into and spent my childhood and adolescence in a lower-middle-class family in Jamaica. I have lived all my adult life in England, in the shadow of black Diaspora.*'<sup>33</sup> Hall's life and migration complies with the novel; the events take place in South Africa, the mix of different races, cultural identities and origins. Hall places the black subject at the centre while discussing the issue of cultural identity. Most immigrants in South Africa developed different conceptions on their cultural identities in comparison to the native population.

Indeed, the story of *The Enemy Within* written by Steve Jacobs is set in the Apartheid era in South Africa. Jacobs offers a vivid and real insight into the South-African society during the 1990's. Though the apartheid was dismantling during this period and the country was under the reign of Mandela (from 1994 to 1999) who spent 27 years in jail, the social

segregation remains a distinctive feature among the South African community where the blacks remained disadvantaged and segregated among the different racial groups from different origins who lived in South Africa namely Black, Colored, White and Asian/Indian.

This novel focuses on how the characters see themselves and how they recognize their own identities; there are separate identities to which each character classifies him according to his cultural heritage as being opposed to others.

### **1. Identity is fixed**

If we appeal to Stuart Hall's theory, definition of the cultural identity as '*a sort of collective 'one true self', hiding inside the many other, more superficial or artificially imposed selves which people with a shared history and ancestry hold in common*'<sup>34</sup>, some characters of the novel share the same historical experiences, same ancestry and even the same cultural identity.

Indeed, the novel focuses on the cultural identities according to each group. For instance, **the Black South Africans** share the same cultural identity but suffer from common violence of racial discrimination. They consider themselves as the authentic inhabitants of the region, and deploy themselves socially, culturally, economically and politically. The construction of a new South African identity became their salient matter. The author depicts the Black African identity through many characters; David Tshabalala, Gloria his wife, Kekana the father in law and Thelma, his mother.

Steve Jacobs demonstrates how the Apartheid policy destroyed the social rubric; Blacks used to live in Nyanga, the poorest and the most dangerous part in Cape Town; the '*symbol of violent and savaged land*'<sup>35</sup> as he describes it. The choice of this town is also symbolic since the famous prison 'Robben Island' where Nelson Mandela was imprisoned, is located in Cape Town. Yet, the miserable conditions, the social exclusion and the inequality,

all forced Blacks to be involved in criminal acts. Hence, the black cultural identity is painted by violence, murder and xenophobia, even if the act of murder of David Tshabalala is justified by being himself a victim of his uncle who was gangster. This idea is illustrated by the words of his mother Thelma, *'your uncle was a gangster [...] You were a good boy until he scrambled your mind.'*<sup>36</sup>

It is evident that exposure to high levels of criminality and widespread fear of crime contribute to individual and group anxieties as well as attitudes marking notions of threat and fears. In this sense, Jacobs argues;

*'[...] in this grim new South Africa, one's horizons narrowed: you couldn't go into the townships, or drive in this rode, or visit the part of the country, until the only safe place left was small space within the laager of your home – and you lived in constant fear that it, too, would be violated.'*<sup>37</sup>

By here, the novel shows that, though the black identity is symbolized by crime and violence, it is depicted by the unity of all blacks who remain constantly opposed to the Apartheid laws. In this perspective, Hall tries to explain the sense of 'oneness' which provides a shared identity that people of the same ethnic group have in common.

As to **Afrikaners**, the major character who reflects their Diaspora is Elmarie; she is an Afrikaner; her ancestors came from somewhere from Europe, have their own history, values and traditions. Elmarie is involved in a love relationship with Jeremy Spielman but was against his position to defend David. She tells him, *'open your eyes! You're so obsessed with the blacks that you ignore your own people.'*<sup>38</sup> From the latest expression 'your own people', Elmarie aims to differentiate Jeremy's identity from the black one. For her, even if they all inhabit South Africa, her identity should remain an Afrikaner, not a black. Hall has written that one's identity is stable and unchanging, he claims, *'It (identity) contains the notion of the true self, some real self inside there, hiding inside the husks of all the false selves that we present in the rest of the world.'*<sup>39</sup>

Elmarie has never identified herself as being a South African; she thinks that

Afrikaners who live in South Africa could remain in the country they fought for, but also she does not neglect her attachment to her self-identity. She says about blacks, *'they're not my people'*<sup>40</sup> For her, her people are no one than Afrikaners or rather Europeans.

Elmarie accepts Jeremy, a Jewish man, different from her. However, she does not ignore or change her values or religion for him. In this sense, she claims, *'How on earth could we be married? [...] and I'd have to become Jewish. No, it'll never work [...] Well I can't become a Jew [...] I believe in Christian. I can't change my religion like slipping on another pair of shoes [...] I don't want to get married to you.'*<sup>41</sup>

Furthermore, Elmarie feels a sense of belonging to the South Africa. She feels that with Mandela being freed from prison, the blacks will take over the land and the Afrikaners would have no future in the country. She asserts, *'that's all we want, a piece of land for ourselves [...] the Afrikaners have nowhere else to go'*<sup>42</sup>. In another passage, Elmarie thinks that the end of the Apartheid marks a new beginning for South African nation and the end of the old world. Jacobs describes her,

sobbing silently, she dabbed her eyes with the sheet [...] she looked at him with the mournful eyes and quivering lips of someone who is newly bereaved [...] 'I'm crying' she began, then stopped to draw the breath to continue. 'I'm crying for the loss of my birthright [...] it's De Klerk, she said emphatically. He is selling out my people. We fought for this country, my... she sought for the correct generation, '...my grandparents. And now he is giving it all away. All their struggles were for nothing', she added, swallowing her tears. 'They died in vain [...] apartheid can't go on. It's killing the country. We can't afford it.'<sup>43</sup>

From what Jacobs describes in the above quotation, one can deduce, regarding Elmarie's fear and her vision towards her origins, that she does not belong to South African mainstream identity. This idea echoes Hall's argument in *'Imaginary Politics re-Identification Concept'*. He argues,

People were being blocked out of any and refused an identity and identification within the majority nation having to find some other roots on which to stand. Blocked out of any access to an English or British identity, people had to try to discover who they were.<sup>44</sup>

As far as the **identity of Jews** is concerned, they were over-represented among Whites in the anti-Apartheid struggle. Jews live in separate groups, sharing history, religion and traditions,

not only to preserve the Jewish cultural identity but also to guarantee the survival of their community.

Hence, Steve Jacobs depicted the most important specificities and aspects of the Jewish community. Going on Hall's theory which assumes that identity in spite of historical changes is unchanging and fixed, Jews in the South African society have to trace their beliefs and values back to assure the stability of their Jewishness.

The Jewish community descends from Litvak (Lithuanian and Latvian) Jews who immigrated to the southern part of Africa in the late 19<sup>th</sup> and early 20<sup>th</sup>. The Jewish Diaspora in Cape Town is the most important. Being Jewish is a matter of background, culture, values and ethnicity living in separates groups. Jacobs embodied the whole thoughts of the Jewish community through Esta, Jeremy's mother. Her quest is to guarantee the survival of Jewish identity; she categorically refuses the engagement of Jeremy with Elmarie, a non-Jewish girl. The passage below reflects the importance to convince him of the intermarriage,

If your father was alive[...]Esta clicked 'he must be turning in his grave 'she added darkly, pouring the tea .He wanted Jewish grandchildren .And so I do. Dad was very happy with whatever I decided 'Jeremy protested, watching the thin brown bow of hot liquid that arced from the spout of the teapot into his cup .He didn't care whether my friends were Jewish or not .That's your problem .Even those old people –you wouldn't entertain them if they weren't Jewish.<sup>45</sup>

Another conversation with Esta and Jeremy shows the contradictory trends between them. On the one hand, Esta points out all the characteristics of Jewish community, life style and even the non acceptance of the others, the use of 'we' is significant representing cultural belonging and a link to her community. On the other hand, Jeremy points out the importance of what he shares with his girlfriend,

We can do business with them, we can take money from them, but we can't marry them, 'Esta hissed. They're different .They don't understand us. They'll take what they can from us but in the end, to them, we're always bloody Jews. It's not like that with Elmarie and me, Jeremy fought back , 'We understand each other. We've got a lot in common. When we get together we just talk and talk....We go to movies...my boy, [...] you've got to come from the same place. Your values must be the same.<sup>46</sup>

Throughout her utterances, it is clear that Esta sticking on her values, as a kind of resistance for the Jewish population in South Africa as Hall assumes, *‘one people, with stable, unchanging and continuous frames of reference and meaning, beneath the shifting divisions and vicissitudes.’*<sup>47</sup> That is to say that within the novel, Esta represents the Jewish identity that tends to preserve the Jewish culture and guarantee the continuity of the Jewish community. Esta is the cultural protector of her community.

## **2.Identity is flexible**

**Identity in ‘Becoming’** is symbolized by **Jeremy Spielman**. According to Hall, the concept of an unstable identity means that identity is a matter of being and becoming marked by both similarities and differences, a subject to a continuous conduct of history. Identity is formed through political, social and historical interactions. Identity encounters transformations through the history and society.

Jeremy Spielman is a young Jewish lawyer who lives in Cape Town in South Africa. He is a pro-ANC and a pro-Mandela whereas his mother Esta Spielman and his girlfriend Elmarie Cotzee either fear or hate blacks. Jeremy, originally from Israel, struggles to overcome the racial barriers that the country undergoes during the Apartheid era. This part will demonstrate how he tries to incorporate the black structure regardless to the diversity of races and ethnicities. In this regard, one can argue that Jeremy Spielman may help to reveal the second concept of identity as a matter of becoming as it is presented by Stuart Hall.

While analyzing the character, we can notice that Jeremy’s personality implied construction and reconstruction of the self through social interactions. Jeremy lives in South Africa, a country where social and political turbulences were widely emerging during that period of time. The severe and harmful social conditions have complicated the attitudes of Jeremy who was brutalized by Apartheid and the racist attitude of his mother and his girlfriend. Hall thinks that *‘Diaspora identities are those which are constantly producing*

*and reproducing themselves anew.*<sup>48</sup> For instance, Jeremy demonstrates that the meaning of blackness may change. In this case, Jeremy needs an immediate resolution to get free of the social and racial disturbances. Thus, it is clear that Jeremy's personality could be discussed in the light of Hall's assumptions about Diaspora identities. One can pick out that Jeremy, during the time while all blacks were marginalized in their own country, overcomes all the racial intolerances towards the black people. He adapts a South African identity which shifted from a Jewish one.

In his essay *Long Walk to Freedom* (1994), Nelson Mandela asserts; 'In my experience, I have found Jews to be more broad-minded than most whites on issues of race and politics, perhaps because they themselves have historically been victims of prejudice'<sup>49</sup>In terms of social relations, Jeremy accepted to go out with a non-Jewish girl Elmarie, despite his mother refusal. Throughout the relations he had with others, either with Jews, Afrikaners or Blacks, and by the social experiences and daily practices he lives, Jeremy succeeded to incorporate into a society of different ethnics. By doing so, Jeremy reconstructed his own identity which is shaped by social connections.

In addition, identity is shaped throughout historical transformations. The disturbing conditions of the British colonization had a great influence on the Jews' lives. These historical changes contribute in shaping their identities.

Hall describes this point in the following way, '*A moveable feast formed and transformed continuously in relation to the ways we are represented or addressed in the cultural system which surrounds us. It is historically, not biologically, defined, identities which are not unified around a coherent 'self'*'<sup>50</sup>

He adds that '*Cultural identity is a matter of becoming as well as of being*'<sup>51</sup>; he explains that cultural identity is not fixed. It is subject to the continuous play of history, culture and power. In Jacobs' text, Jeremy's family moved from Israel to South Africa, he is a South African citizen. As an illustration, Jeremy declares; '*I am a South African, this is*

*my country*<sup>52</sup>. This sense of belonging is defined by Steve Jacobs while he says; ‘*The country of his birth, the land he loved*’<sup>53</sup>. Before he goes to the court of Cape Town where he works as a lawyer, Jeremy used to stand on the balcony observing the Sea Point in front of his floor, trying to get his enjoyment from the water and the ships as if the blue color of the water could overwhelm the troubles the country was experiencing. In this regard, Hall supports the idea that identity, “*In that very struggle is a change of consciousness, a change of self, recognition, a new process of identification, the emergence into visibility of a new subject. A subject that was always there, but emerging historically.*”<sup>54</sup>

In addition, Hall recognizes that Britishness is equated to racism but this historical tendency can be undone and changed; thus, in this novel, this conception goes hand in hand with Jeremy’s character in terms of anti-racist view. In fact, white population in South Africa consider themselves superior to the native blacks who were supposed to be apart, the racial segregation led to the feeling of hatred and ethnic prejudices in the country. However, Jeremy was an anti-racist, this is revealed through his defense of a black man accused of murder and the sympathy he shows to him and his mother; Jacobs narrates;

Would you like some coffee? Jeremy asked and frown has displaced by an expression of astonishment. White men in suits were obviously not usually polite to him...Coffee, he said...It is says here your name is Themba...people call me David. The whites can’t remember our Xhosa names.<sup>55</sup>

Jeremy accepted the defense of one who is unable to pay the lawyer. Thus, Jeremy helps Davis Tshabalala from death sentence, a xhosa man who, unable to accept the degrading treatment of his father in law, murders his wife and tries to murder her father Kekana. Jeremy considers himself obliged to convince the white judge and free David from prison. As an illustration, Jeremy says to Elmarie, ‘*This is my duty to do my best for him.*’<sup>56</sup>, a duty that, logically, a black lawyer may feel. Therefore, one can say that Jeremy is a jew, humanist and anti-apartheid militant who believes in New South Africa where Jews, Blacks and Whites will be tolerated.

Furthermore, Jeremy has pity on Thelma, David's mother. Jacobs describes, '*And what a hard life you must have had, Jeremy thought with sympathy.*'<sup>57</sup> Hence, Jeremy's stand is viewed while he denounces the unfair treatment of his mother Esta toward the black maid Vivian, '*You can't say things like that in front of her Ma....she is a person with feelings*'<sup>58</sup> Therefore, Jeremy simply does not care about the racial differences. He believes on change and equality; that blacks, like all individuals, are humans and have feelings. He accepts blacks and he even rejects the racism of his mother and his girlfriend.

Indeed, as far as Stuart Hall is concerned, he thinks that identity '*is not a fixed origin to which we can make some final and absolute return*'<sup>59</sup>; he argues, '*It is to do with the constitution of some defensive collective identity against the practices of racist society*'<sup>60</sup> In this term, by having matured out of his anti-racist attitude, Jeremy takes a strong stand against the anti-black racism driving his Jewishness to change.

The identity of Jeremy could be determined through his political engagement. He believes on equal rights between the whites and the black South Africans. His political involvement fits Hall's opinion since he says that political engagement is connected to the diversity of identities.

Jeremy is a sympathizer of the African National Congress (ANC). While this movement was unbanned, he was very excited, '*You must be in heaven now that your organization is unbanned*'<sup>61</sup> Elmarie says to Jeremy who wanted to go to the march to recreate the atmosphere of his student's days. The quotation below might illustrate well Jeremy's joy;

Jeremy heard it with disbelief [...] cold silver of emotion pierced the heat that had stifled Jeremy's body, icy needles penetrated the muscles of his shoulders and neck [...] Jeremy closed his eyes and the sunlight seared through his eyelids, driving out the shadows that had been hidden there for years.<sup>62</sup>

Jacobs refers to the ANC as being Jeremy's own organization. Furthermore, Jeremy is very pleased by the news he heard about Nelson Mandela's release from prison; '*Tomorrow he*

*(Mandela) is coming out. He (Jeremy) whooped*<sup>63</sup> Jacobs describes. Jeremy also feels proud at having part to release Mandela through his political struggle; this liberation announced new perspectives for South Africa.

From what is said, it has been noticed that Jeremy's identity is politically reconstructed since like the entire white minority in South Africa, Jews struggled to keep their social, political, economic dominance, and their highest status over Blacks. However, throughout the novel, Jacobs tries to affiliate Jeremy's sense of belonging to the black society. Accordingly, Hall claims,

The black I'm talking about is a historical category, a political category; a cultural category [...] Black was created as a political category in a certain historical moment. It was created as a consequence of certain symbolic and ideological struggles.<sup>64</sup>

According to the above explanation, Jeremy's identity is characterized by a shift from a Jewish nature to an African one as a consequence of political ideologies, this identification contribute to reconstruct a new identity.

Furthermore, the notion of religion is rejected by Jeremy. This is clear through his relationship with the Afrikaner Elmarie. He overcomes the racial and religious barriers between the Jewish, African and European races. Hence, despite the disapproval of his mother about this relationship, Jeremy accepts to date a non-Jewish girl. In addition, Jeremy stops going to synagogues. For him, religious habits are meaningless. For example, Jacobs narrates, *'He (Jeremy) stopped to go to synagogues, found that he had nothing in common with the conservative Jews'*<sup>65</sup>. It is noticed that religion is the cord that bounds the individual to his family, society and community. However, while reading the novel, one can feel Jeremy's indifference towards religious practices and values, but Jacobs points out that Jeremy does not completely leave his Judaism. This could be explained by Jeremy's instable nature. From this stand, one can refer to the notions of identity that StuartHall suggests; he defines identity

as being a subject of change, self recognition and new process of identification which evolves continuity and rupture. In this sense, continuity is introduced while Jeremy does not leave his original faith whereas rupture is assured by his refusal to attend synagogues.

Through this chapter, and relying on Hall's view about identity, one might argue that the novel explores the ways in which identity, and how it is approached and viewed differently within the South African context. Hence, throughout the analysis of the novel's characters, it has been noticed that each of them has got his own way for defining his identity. As ethnic groups namely Blacks, Afrikaners and Jews provide an example of a fixed identity. However, being an exception while trying to construct his identity, Jeremy neglects his racial origins. This fact is a kind of separation and a breaking down to the past; he decides to stay in South Africa. Thereby, individual identity is flexible and could be subject to transformations as Hall tries to explain in the second definition he gives to Identity.

## Endnotes

<sup>32</sup>Sparcatus Educational website, Hall Stuart, (August 2014). Accessed on September 2018. available on: <https://spartacus-educational.com/HIShallS.htm>

<sup>33</sup>Hall, Stuart, *Cultural Identity and Diaspora* (2003), p223. Accessed on September 2017. Available on: <http://www.rlwclarke.net/Theory/SourcesPrimary/HallCulturalIdentityandDiaspora.pdf>

<sup>34</sup>Ibid., 223

<sup>35</sup>Jacobs, Steve. (1995) *The Enemy Within*. Heinemann Educational Publisher, p146

<sup>36</sup>Ibid., 11.

<sup>37</sup>Ibid., 178.

<sup>38</sup>Ibid., 141.

<sup>39</sup>Hall, Stuart, Old and New Identities, Old and New Ethnicities in *Theories of Race and Racism*. Ed. Les Back & John Solomos, (Taylor & Francis e-library, 2001: London), p145. Available on:

<https://student.cc.uoc.gr/uploadFiles/181%CE%91%CE%9D%CE%98%CE%9A342/BackSolomos-Theories%20of%20Race%20and%20Racism.pdf>

<sup>40</sup>Jacobs, Steve. (1995) *The Enemy Within*. Heinemann Educational Publisher, p82

<sup>41</sup>Ibid., 142.

<sup>42</sup>Ibid., 141.

<sup>43</sup>Ibid., 138

<sup>44</sup>Hall, Stuart, Old and New Identities, Old and New Ethnicities in *Theories of Race and Racism*. Ed. Les Back & John Solomos, (Taylor & Francis e-library, 2001: London), p148. Available on:

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<sup>45</sup>Jacobs, Steve. (1995) *The Enemy Within*. Heinemann Educational Publisher, p 82

<sup>46</sup>Ibid., 87.

<sup>47</sup>Hall, Stuart, *Cultural Identity and Diaspora* (2003), p 223. Accessed on September 2017. Available on: <http://www.rlwclarke.net/Theory/SourcesPrimary/HallCulturalIdentityandDiaspora.pdf>

<sup>48</sup>Ibid., 235.

<sup>49</sup>Jewish Currents website: Mandela and the Jews. Accessed on: December, 2019. Available on: <https://jewishcurrents.org/mandela-jews/>

<sup>50</sup>Hall, Stuart, *Modernity: An Introduction To Modern Societies* (Blackwell Publisher, no date), 598

<sup>51</sup>Hall, Stuart, *Cultural Identity and Diaspora* (2003), p 225. Accessed on September 2017. Available on: <http://www.rlwclarke.net/Theory/SourcesPrimary/HallCulturalIdentityandDiaspora.pdf>

<sup>52</sup>Jacobs, Steve. (1995) *The Enemy Within*. Heinemann Educational Publisher, p49

<sup>53</sup>Ibid., 27.

<sup>54</sup> Hall, Stuart, Old and New Identities, Old and New Ethnicities in *Theories of Race and Racism*. Ed. Les Back & John Solomos. (Taylor & Francis e-library, 2001: London), p149. Available on: [https://student.cc.uoc.gr/uploadFiles/181%CE%91%CE%9D%CE%98%CE%9A342/Back\\_Solomos-Theories%20of%20Race%20and%20Racism.pdf](https://student.cc.uoc.gr/uploadFiles/181%CE%91%CE%9D%CE%98%CE%9A342/Back_Solomos-Theories%20of%20Race%20and%20Racism.pdf)

<sup>55</sup>Jacobs, Steve. (1995) *The Enemy Within*. Heinemann Educational Publisher, p105

<sup>56</sup>Ibid., 172.

<sup>57</sup>Ibid., 126.

<sup>58</sup>Ibid., 18.

<sup>59</sup>Hall, Stuart, *Cultural Identity and Diaspora* (2003), p 226. Accessed on September 2017. Available on: <http://www.rlwclarke.net/Theory/SourcesPrimary/HallCulturalIdentityandDiaspora.pdf>

<sup>60</sup> Hall, Stuart, Old and New Identities, Old and New Ethnicities in *Theories of Race and Racism*. Ed. Les Back& John Solmos,.(Taylor&Francis e –library, 2001: London),p148. Available on:

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<sup>61</sup>Jacobs, Steve. (1995)*The Enemy Within*. Heinemann Educational Publisher, p48

<sup>62</sup>Ibid., 35.

<sup>63</sup>Ibid.,64.

<sup>64</sup> Hall, Stuart, Old and New Identities,Old and New Ethnicities in *Theories of Race and Racism*. Ed. Les Back& John Solmos,.(Taylor&Francis e –library, 2001: London),p149. Available on:

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<sup>65</sup>Jacobs, Steve. (1995)*The Enemy Within*. Heinemann Educational Publisher, p23

## **Chapter two: Racism in *The Enemy Within***

In the following chapter, we will rely on Tzvetan Todorov's theory on racism. This choice is based on our belief that Todorov is one of the leading forces in many fields, especially in literary theory. He is also an essential guide for us since he developed and explained the concept of race and racism. Steve Jacobs' novel reflects the conflict that people in South Africa faced such as the issue of racism between the natives. The life of Jacobs' characters depict the African society in the Apartheid period. Moreover, throughout our analysis of the conversations between the characters, it has been noticed that non-white races have been faced with discrimination and discriminatory laws. This conflict between the characters will be our main concern in the discussion below.

The concept of racism as it is said previously designates two different meanings. First, it is a question of behavior, second it is a doctrine; a manifestation of hatred. This concept is developed and well demonstrated through the novel's characters. Jacobs' *The Enemy Within* is set against De Klerk's government and around Mandela's release from prison. The story turns around Jeremy, a Jewish lawyer and a supporting figure of the ANC movement that fought for an end to the Apartheid. Jeremy learned that most people around him were racist.

South African people have mixed from the very old time though they are physically different, they would live together in harmony and agreement since they are ethnic compositions of South Africa. However, this is not the case. This goes with Todorov's first proposition about racism namely racial doctrine. Jacobs' characters developed this idea throughout their conversations.

Elmarie, Jeremy and even Esta (Jeremy's mother) all live in South Africa, but these characters do not share common views and agreements. The following quotations

illustrate this point: Elmarie argues: *'what sort of hope do you see when a group of terrorist is allowed to run around freely?' She jibed'* <sup>66</sup> Elmarie has treated those who marched as being terrorists because the march was made to free Mandela. Her stand shows that she hates the blacks; she even thought that with the release of Mandela the blacks will take over their land. Her fear may be theorized as a moral panic.

Elmarie's racism is intolerant; through her character we can see the blatant hatred and racism that is widespread during that period. In this sense, Elmarie says: *'The Jews have got their homeland, the English have got theirs. Why can't we also have a country? That's all we want-a piece of land for ourselves'* <sup>67</sup>. This illustration shows Elmarie's stand on the whole South Africa not only her hate towards the black people. She has even desired to own a proper land only for whites. She prefers that blacks should be classified separately. In another passage, Elmarie declares: *'It's a celebration of Blacks, not whites,'* she retorted. *'It's a moment of history, no matter what color are you'* *'Well it's not my history'*, she replied. *'They're not my people'* <sup>68</sup> Here, Elmarie should share good and bad things with African people; however, she does not do so. She ignores their shared history and culture. She even excludes Blacks from the nation and she is not happy of Mandela's release. She justifies her hate for the blacks by the black driver who was responsible of her father's death. She rejects any belongingness to black community. Elmarie stands as a conservative and intolerant racist South African.

Through the following quotation about the conversations between Elmarie and Jeremy about David, it can be observed that her racism towards blacks have no limits.

*'No death sentence?'* she asked, excitement creeping into her voice.

*'No, just seven years in jail...don't ask me why it was seven and not six or eight...'*

*'You won!' she cried. 'You saved him'* <sup>69</sup>

Here again, Elmarie's reaction when learning that Jeremy saved David from death sentence is somehow astonishing. It is as if she feels happy for David, but in reality it is the contrary. Her reaction is uncontrollable because the feeling of hatred which is inside her makes her to desire that David would be sentenced to death. Once again, hatred may be viewed as one mechanism of Elmarie's racism.

*'And what do the black do? They go on strike! That's why I am worried, what happens if they strike at the printers and we can't bring out the magazine?'*<sup>70</sup> Elmarie is having a discussion with Jeremy about the Apartheid movement and the release of Mandela then she moves on to speak about blacks in general saying that Jews and Afrikaners work hard to earn money whereas blacks are taking it easily. For her, they stole the money from them. Here again Elmarie shows her racist attitude towards the blacks. She demonized them by saying that the only thing they do is robbery.

As for Esta, Jeremy's mother, her racism towards the blacks and the Afrikaners is also noticeable. The following quotations are to be our justification to this claim. Esta asserts: *'She's a thief and stupid'*<sup>71</sup> Esta when speaking about the maid Vivian who is black, treats her as a thief because for her she stole sugar at home. She abuses her because she is black. *'We can do business with them, we can take money from them, but we can't marry them', Esta said. 'They're different. They don't understand us.'*<sup>72</sup>

Esta disapproved Jeremy's relationship with Elmarie. She tells him that they can do whatever they want with Black community but not to be engaged with them. She wants him to marry a nice Jewish girl who adopts their customs. Though Elmarie is not black, Esta does not want her to be her son's wife.

[...] do you mean you want to emigrate? Jeremy asked she didn't reply directly; all she said was: 'crime has racketed since the ANC was unbanned. And it's not just robberies. But there's violence too. They don't just rob you; they rape and murder you as well'. 'A kaffir will always be kaffir' Marie Goetze said, clearly thrilled to be the centre of attention, the one who has made the news'<sup>73</sup>

She treats them as being thieves and criminals just because they are black. Even Marie hates the black people she treated them as kaffirs. *'Apartheid is over' she sneered. Mandela is free. The ANC is unbanned. Black drivers will kill as many people as they want. I can't understand what you're still protesting about'* <sup>74</sup> Elmarie sees blacks as being heartless; she thinks that with the ANC unbanned, black people will be freer to kill anyone they want. She regards them criminals.

Another illustration that portrays Esta's hatred towards blacks, she says: *'I don't want to live like this', she moaned, her voice breaking again, 'like an animal in a cage'* <sup>75</sup>. Esta complains her life; she regrets to be all the time at home because there is no security outside. Blacks are to be scared of and Esta sees them as been violent and thugs.

*'She's pretty,' his mother conceded. 'Is she going to become Jewish?'* <sup>76</sup> Esta was talking to Jeremy about Elmarie; she asked him if she would become Jewish. Esta is a conservative, she does not accept to be in contact with other communities. She is strictly attracted to his religion.

*'If your father was alive' ... Esta clicked. 'He must be turning to his grave, she added darkely, pouring the tea. 'He wanted Jewish grandchildren. And so do I'* <sup>77</sup>. In this quotation, Esta rejects any relation with Afrikaners. She tells Jeremy that even his father wanted him to marry a Jewish girl. She strictly preserves their Jewish community so that to ensure the survival of their own culture and beliefs. Her hatred for the Afrikaners is not a matter of scare but it is to preserve their Jewishness and guarantee its survival.

Jeremy Spielman is a pro-ANC movement and a pro-Mandela. Jeremy in most of his speeches shows a kind of sympathy towards the blacks. Once again, he is a model character; prefigures and anticipates South Africa, a tolerant where all ethnicities are welcome proving that a mixed group can live in peace, harmony and agreement. This overview stands for the second hypothesis of Todorov when he suggested that one race may have several cultures.

The fact that Jeremy decides to defend David who is black and accused of a horrible crime, shows that Jeremy is not a racist like his mother and girlfriend. He hoped to help and save David at least from death sentence. *'I will argue in court for you'*<sup>78</sup> This citation reveals how Jeremy tries to do his best to defend David. He does not hate the blacks nor feels any kind of aggressiveness towards them.

He also asked for help of Dr. Higgins who is a psychiatrist to look at David and analyze either David's head injury might have influenced his behaviors. Dr. Higgins declares:

[...]He has little insight into the changes which occur'. The psychologist's index finger moved over the model in his hand, stroking it as one might rub behind a dog's ear. 'Typically, the patient is subject, under mirror provocation to sudden explosions of violent behaviour'<sup>79</sup>

Here, Dr Higgins exposes his report in the court and he affirms that David's behavior is resulted from his head injury when he was a child. He confirms that David could be aggressive and have an anti-social conduct. Jeremy trusts and hopes that this will help David.

To end apartheid, Jeremy declares: *'I shouted "VIVA ANC" and waved my fist in the air'*<sup>80</sup> He was supporting the movement that aimed to end the oppression and social discrimination as well racial segregation towards the blacks. He was happy to join the march and to ask for Mandela's freedom. He even shows affection towards Vivian, asking his mother not to blame her. He said: *'You can't say things like that in front of her, Ma. She's a person, with feelings...'*<sup>81</sup> Another quote shows Jeremy's kindness towards the blacks; Jacobs writes:

'Jeremy stopped the car and could not prevent himself from looking over his shoulder as he opened the door. A group of children had collected from nowhere and shuffled up to him; a small boy with Bambi-brown eyes took the lead and smiled shyly, revealing teeth as white as those in a toothpaste advert. The lawyer smiled back'<sup>82</sup>.

From the above quote, Jeremy makes us see this positive side. His description of the boy shows a kind of affection and appreciation towards blacks. The fact that Jeremy smiles back

shows his interest and respect for the black people. He may be stand as humanist and a peaceful man, Jeremy spielman manifested for South African mixed race. His tolerance pushed him thinking to build new South Africa through overcoming the social barriers. The fact that Jeremy defends David shows his sympathy and humanity towards black people. May be his choice to defend David could be related to his own experience. May be Jeremy has also witnessed the same racial intolerance since Jews were harshly rationalized by Christianity.

Another influential illustration is Vivian, for this Jacobs writes: *'Vivian loomed in the doorway, a weighty black presence, dabbing the tears from her eyes with the hem of her clean blue overall'*<sup>83</sup> Vivian may be viewed as a symbolic character, with all she had witnessed of bad treatments and insults disappear on the moment when Esta dies. Vivian feels sad and sorry for Esta's death and this shows her anti-racist attitude. The death of Esta would be a new life for her, she would be free from her racist domination and miserable life. Yet, one may think that Esta and Vivian developed a good relationship with the past years, however this is not the case. Esta have already mistreated Vivian.

Tzvetan Todorov maintains that a racist believes that his race is always superior either physically or morally. The following quotations will develop this idea. Elmarie says:

Do you know how those bottles get there?' 'Sailors drop them overboard?' he ventured, wondering what the point was. 'No, she said scornfully. It's the blacks. They use sea-water for medicine. But they're so stupid. They carry armfuls of empty bottles down the sea, but when the bottles are full they're too heavy. So most get left behind'. And then she smiled 'you're so involved with the blacks. Didn't you know that?'<sup>84</sup>

Elmarie treats the blacks as being stupid; she believes that the whites are more intelligent and noble. She mocks on the way that blacks hold on sea-water the bottles. For her, it is something silly and idiotic. She also believes that blacks do not use their minds to think when doing their activities or even when speaking.

Moreover, Elmarie announces:

[...]I gave her five rand because I felt sorry for them...Elmarie paused and Jeremy waited for the punch line. 'Then the man shouted at me. He said: "fucking whiteys! You think we're trash."I just got back into my car and drove away. I was too upset to fill up.' That's terrible' Jeremy clucked. 'What a nasty man 'There's no future for whites here,' she said. Then she laughed coarsely.' I heard a joke today. You know why our magazines don't sell to blacks?' 'Why?' the pages are too glossy. They can't be used as toilet paper<sup>85</sup>

In this passage, Elmarie speaks about a man and his wife whom she met in a garage, she tells Jeremy that she is disappointed from the man's reaction when she gave his wife some money; she pretends to be kind with them, however her stand and feeling towards Blacks do never change. Elmarie says to Jeremy that Blacks used magazines as toilet paper; for her, whites' things are of high values and it is forbidden for Blacks to touch them.

Elmarie argues: '*They behave like animals' she said caustically. 'And they want to rule the country'*<sup>86</sup> The above quote shows that Elmarie considers blacks as being non-human and savages. For her, blacks are idiot. She feels that they are not able to do anything right in this life because they are uneducated and ignorant. So, she wonders how they would be able to govern the country. Moreover Elmarie declares, '*I don't want to live under Mandela's reign of iron'*<sup>87</sup>

This quotation lights on how Elmarie rejects any relation with blacks. She asserts that she does not want to live under black government. She also treats Mandela's reign as being rigid and non- sense.

[...] but the black tide of Africa had begun to breach the dam of white exclusivity; apartheid was crumbling. 'I wish they were wouldn't come here,' his mother had got into the habit of complaining as bands of blacks increasingly congested Sea Point's streets. 'They got their own beaches to swim at. I am afraid to go to out these days. We don't go to their areas. I don't see why they should come to ours.'<sup>88</sup>

In this above quote, Esta is talking about the blacks saying that they should not go to swim at whites' beaches because whites do not go to their areas. She shows a kind of abhorrence towards them. She repulses on them and regards them as being inhuman. So, she does not want to encounter blacks because she feels scared and anxious towards them.

What are all these *pro deos*? She asked, wrinkling her nose as if the word had a bad smell. 'I've explained to you. It's if someone faces death sentence and he can't afford to pay a lawyer. Then the state pays.' 'Oh yes, she said without interest.' I just wish you'd get some nice cases. We didn't put you through university for nothing.' She found a crumpled tissue in a pocket and studied it, looking for a piece which had not been used.' Your father slaved in that shop for you. And did you appreciate it? No, you just gave him heartache. And you don't care about me either. Your own mother.<sup>89</sup>

From the conversation above between Esta and Jeremy, we notice that she does not agree with Jeremy that he defends David; an ordinary black man. Here again she shows her racist stands towards the blacks. For her, if Jeremy defends the black David it will be an insult for all what his mother and even his father have done for him to study in good conditions. His father would have blamed him too because she considers this affair non-sense.

Hatred is one mechanism of racism, this is well demonstrated through Elmarie's and Esta's speeches. The dark feelings inside them for the blacks make us see the monster part of both of them. Esta feels pity when something good happens for blacks as she feels happy when something bad happens too. Elmarie is a conservative Afrikaner, she stick only on her culture and religion.

As a conclusion, all of the most characters who are mentioned in this chapter have revealed their racist attitudes towards blacks. Either they are scared of them or just they hate them. It is also noticeable that other characters would seek to free those racist ones from their cruel and severe stands towards black people.

## Endnotes

<sup>66</sup>Jacobs, Steve. (1995) *The Enemy Within*. Heinemann Educational Publisher, P48.

<sup>67</sup> Ibid., 49.

<sup>68</sup> Ibid., 82

<sup>69</sup> Ibid., 174

<sup>70</sup> Ibid., 141

<sup>71</sup> Ibid., 18

<sup>72</sup> Ibid., 87

<sup>73</sup> Ibid., 145

<sup>74</sup> Ibid., 141

<sup>75</sup> Ibid., 66

<sup>76</sup> Ibid., 19

<sup>77</sup> Ibid., 19

<sup>78</sup> Ibid., 105

<sup>79</sup> Ibid., 173

<sup>80</sup> Ibid., 48

<sup>81</sup> Ibid., 18

<sup>82</sup> Ibid., 123

<sup>83</sup> Ibid., 180

<sup>84</sup> Ibid., 50

<sup>85</sup> Ibid., 166

<sup>86</sup> Ibid., 169

<sup>87</sup> Ibid., 169

<sup>88</sup> Ibid., 15

<sup>89</sup> Ibid., 22

### Chapter Three: The Unconscious Life in *The Enemy Within*

This chapter will explore the psychological inner side of the characters as it is assumed by Carl Jung. The expression 'The enemy within' represents the novel's title itself, and Jacobs refers to it many more times in the last chapter of the novel; '*The enemy who lived in his head*'<sup>90</sup>, '*The terrible enemy that lives within us*'<sup>91</sup>.

As it has been mentioned before, the novel portrays the South African society in all its perspectives during the Apartheid era; society struggling, racial discrimination, violence, intolerance...those can be the greatest challenges and obstacles leading to destructive thoughts that influence actions and the way people live. In this regard, Jacobs argues;

Within each of us, there is a small destructive force that secretly applauds when the warlords rattle their pangas and incite us to hate the blacks, the Afrikaners, the Zulus, the ANC, the Jews. Is this force in us to be led by the rabid demands of fanatic to whom we have surrounded our power? And is this force allied to the self destructive behavior.<sup>92</sup>

Through different characters, Jacobs demonstrates what may cause the problems of the whole society. The real battle lies inside us; each character fights roughly an internal battle. Jacobs sheds light on the vision of Carl Jung with which he started his novel as he writes; '*But what if I should discover that the very enemy himself is within me.*'<sup>93</sup> To portray the real society of the South Africa, he defined the enemy that could be in the characters by delving into the very deep weakness that is in each of them.

After Esta's death, Jacobs writes, '[...] *he (Jeremy) recognized the killer's face, clearly through the cracked mirror that divided them: the killer was Jeremy Spielman, his host.*'<sup>94</sup> In the above quotation, Jacobs first uses the expression '*cracked mirror*'<sup>95</sup>; the broken mirror can symbolize Jeremy, looking into it, not being able to see his true self, and '*his host*'<sup>96</sup>, which refers in Psychology, to the most prominent personality in someone who has a dissociative personality disorder. Indeed, in the last chapter, Jeremy's personality is described by the author to be unstable, confused and unclear. It seems that Jeremy is led by a brand of

guilt with Jewish inflections, torn between, *'We got rich on the backs of the poor'*<sup>97</sup> so he feels a duty to help Blacks like David Tshabalala though his mother's laments that *'You don't care about me.'*<sup>98</sup> Hence, Jeremy discovers that he is the culprit of his mother's death; Jacobs uses the metaphor *'He (Jeremy) recognizes that his mother has got the death sentence from which he has saved David Tshabalala.'*<sup>99</sup> Therefore, the guilt is a portion of Jeremy's personality.

According to Jung's views, the unbalanced personality of Jeremy is perceived between one which is mannered and portrayed through his interaction within society, in order to be admired and accepted, and the other which reflects what he really is. The problem is when Jeremy becomes so closely identified within his world that he loses all sense of any distinction between himself and the world in which he lives. The result Jung warns is *'Shallow, brittle, conformist kind of personality which is 'all persona', with its excessive concern for 'what people think.'*<sup>100</sup>. Jung's 'persona' archetype refers to the social mask one wears to convince himself and the others. That is to say that Jeremy sacrifices himself for the wishes of Blacks without limit and ignores the inner, perhaps the hidden part that he inherited from his mother. This weakest side of him is what Jung calls 'the shadow', the part of Jeremy that he denies, a real self enemy that can destroy him.

In addition, Jung goes further in exploring the psyche; he believes that collective unconscious is something inherited or shared by all humans due to ancestral experiences. And complexes are influenced by this collective unconscious. In this light, Steve Jacobs' character Elmarie can be seen as a model of Jung's type of complexes.

Originally, white people have got the feeling of hatred towards black people. It is something that whites are born with and they cannot change their stands. Elmarie is white, so her hatred towards the blacks is unconscious. Jeremy declares:[...] *'You've got this love-hate relationship with blacks, like your great-great Afrikaner grandparent'*<sup>101</sup>. In this quote, Jeremy makes reference to Elmarie's grandparents saying that her hatred of the blacks is related to her ancestry. In other words, she is predisposed by her cultural and familial environment to hate the Blacks. That is a feeling that she carries from heredity.

According to Jung, sometimes there are some actions or incidents that for some reason left or pent up by the ego; that means that there are parts of the psyche which are ignored and undeveloped. Jung believes that through time, these events will be developed in the future through conscious form. Indeed, this will be under complexes' influence which in its part will be determined by individual experience and the reactions towards these experiences. To illustrate this point, Elmarie may be a suitable example to this in the following quotation: [...] *'A black driver did this to me and killed my father. He was drunk. He swerved across the road and hit us. He wasn't even hurt. He walked away'*<sup>102</sup>. Here, Elmarie justifies her hate for the blacks. It is about the black driver who killed her father accidentally. This experience has made Elmarie conscious now about her acts and her hate and antipathy towards the black people.

In another example, Jeremy demands: *'I'm going to rally', he said. 'Are you coming?'* *'No,' she answered determinedly. 'I don't like hot crowds. And it's not my cause,' she swung herself off the couch and stood before him, arms folded like a policeman, blocking his way'*<sup>103</sup>. From the above quote, we deduce that Elmarie refuses to go with Jeremy to the Parade to welcome Mandela. Here again, her reaction is no more out of her control but rather done consciously. She is aware of her thoughts and her refusal is due to her hate of the blacks. Elmarie declares:

[...] ‘And the black driver...’ her body trembled. ‘He laughed in court, that’s what my mother said, when the magistrate only gave him ten years. He thought they’d hang him... Ten years, less time off for good behavior- that’s what my father’s life was worth’<sup>104</sup>

Elmarie is telling Jeremy how her father was killed by the black driver. It seems that Elmarie is not satisfied by the fact that the black man has got only ten years in jail. The inside feeling of hatred makes her wish that the black driver would be hacked and killed to release her father’s soul. Her father’s accident worked as a trauma for her, this event traumatized her and shaped her vision of the Blacks. In another quote, Elmarie announces:

[...] ‘And before’. They’ve been killing one another for hundreds of years. What makes you think they’re going to stop now? You can have your little *pro-deos* but they’ll go on killing long after Mandela’s taken power; they’re using bush law here. Come’<sup>105</sup>

In this above quote, Elmarie tries to convince Jeremy that blacks are to be scared of; she believes that black people are terrorist and criminals. And thus, with Mandela’s freedom and power, things will be worse. She is aware of what she is talking about; black for her signifies danger.

Moreover, David Tshabalala or Themba Tshabala, as blacks called him, has grown up in South Africa, the country of racial turbulences and inequalities. Apartheid has made him recognize that white men enslaved and discriminated his ancestors, denying their values as individuals. This made him internalize the racist conception of the oppressors. The severe and harmful conditions his ancestors have witnessed have complicated his views toward the other. It is known that blacks carry inside them a deep feeling of hatred, anger, fear and rancor. Consequently, this resulted in a deep weakness in David’s soul.

It’s noticeable through the novel that Jacobs’ character, David, suffers from a psychological disorder. To describe this, Jacobs writes; ‘[...] *his madness*’<sup>106</sup>, ‘*making him mad*’<sup>107</sup>. In fact, these internalized emotions and perceptions could be the hidden part that is inside each black man. Within the above quotation, Jacobs uses the word ‘enemy’ to reflect the attitudes and characteristics David could have inherited from his black ancestral past

leading him to exteriorize them through his violent behavior as a reaction to these experiences. This is called in the Jungian definition, the '*Collective Unconscious*'.

In their essay '*A Primer of Jungian Psychology*' (1973), Calvin Springer Hall and Vernon J. Nordby, explain:

The discovery of the collective unconscious was a landmark in the history of psychology. The mind, through its physical counterpart, the brain, has inherited characteristics that determine the ways in which a person will react to life's experiences and even determine what type of experiences he will have. The mind of man is prefigured by evolution. Thus, the individual is linked with his past, not only with the past of his infancy but more importantly with the past of the species and before that with the long stretch of organic evolution [...] the contents of the collective unconscious have never been conscious, within the lifetime of the individual. The collective unconscious is a reservoir of latent images, [...] Man inherits these images from his ancestral past, a past that includes all of his human ancestors as well as his prehuman or animal ancestors. These racial images are not inherited in the sense that a person consciously remembers or has images that his ancestors had. Rather they are predispositions or potentialities for experiencing and responding to the world in the same ways that his ancestors did.<sup>108</sup>

According to the above explanation, David had inherited images of racism, hatred, violence and aggressiveness. The notions are genetically shaped and common to all Black community. Yet, Jung explains that the unconscious could influence one's behavior through the impact of 'Complexes'.

David could be seen as a subject to a developed form of these complexes. By relying on the Jungian vision, we deduce that the deepest collective unconscious part in David's mind causes the complexes leading him to face a difficulty in regulating himself and reacting uncontrollably. Furthermore, his uncle's severity toward him could have deepened his weakness. In fact, his uncle hit him with a hammer while he told him his music was too loud. In addition, David felt belittled by his father in law, he says,

'Kekana (his father in law) never wanted me to marry Gloria (his wife) [...] I didn't have enough money. He wanted her to marry a priest's son in his church, a rich man [...] he sent me a letter saying that if I wanted to marry her, I must pay him fifteen hundred rand'<sup>109</sup>

Consequently, these extreme bad treatments drove David to become alcoholic, Thelma (his mother) says, ‘...*He used to drink a whole case of beer all by himself. I could see he did not care if he was alive or dead*’<sup>110</sup>. In this case, David, because of his complex, has trouble perceiving and relating to situations and people. He does not procure a full balance to his personality.

Until then, David does not recognize his complexes. The triggering event was the crime he has committed; he has killed his wife Gloria. Now, David knows that he is ill, violent and aggressive. He says, ‘*I was very unhappy. While I was walking down the street, I felt depressed and confused.*’<sup>111</sup> It seems that the event has damaged his mind; he adds, ‘*I lost my mind [...] I stopped Gloria*’<sup>112</sup>. In the previous quotation, David illustrates his avowal of the wrong things he did. Correspondingly, Jung thinks that the conscious and the unconscious realms of the psyche dynamically interact; he thinks that hidden elements in our unconscious could penetrate into the conscious form; they are repressed but they can be expressed. This could reveal David’s inner personality. In this sense, Jacobs asserts, ‘...*as though he were reluctant to re-enter the city of his memory*’<sup>113</sup>.

In the light of what has been said through this chapter and relying on Jung’s psychoanalytical reasoning about the psyche, one might notice that Jacobs represents tormented, troubled and traumatized personalities throughout the characters who picture their confused lives. Indeed, the troubles come from the very deepest part of their psyche; when unaware, they become driven by this hidden force within them, this might become their real ‘enemy’ if they do not recognize it.

## Endnotes

<sup>90</sup>Jacobs, Steve. (1995)*The Enemy Within*. Heinemann Educational Publisher, p174

<sup>91</sup>Ibid.,185

<sup>92</sup>Ibid.,185

<sup>93</sup>Ibid.,

<sup>94</sup>Ibid., 184

<sup>95</sup>Ibid., 184

<sup>96</sup>Ibid., 184

<sup>97</sup>Ibid., 25

<sup>98</sup>Ibid., 19

<sup>99</sup>Ibid., 180

<sup>100</sup>Persona Growth website,4 Carl Jung Theories Explained: Persona, Shadow, Anima/Animus, TheSelf.Available on:<https://medium.com/personal-growth/4-carl-jung-theories-explained-persona-shadow-anima-animus-the-self-4ab6df8f7971>

<sup>101</sup>Jacobs, Steve. (1995)*The Enemy Within*. Heinemann Educational Publisher,p171

<sup>102</sup>Ibid.,82

<sup>103</sup>Ibid.,84

<sup>104</sup>Ibid., 139

<sup>105</sup>Ibid. 170

<sup>106</sup>Ibid.,5

<sup>107</sup>Ibid.,1

<sup>108</sup>Hall, Calvin Springer and Nordby,Vernon.J, *A Primer of Jungian Psychology*,(Taplinger Pub 1973). Available on: <https://trove.nla.gov.au/work/8885485?q&versionId=45227093>

<sup>109</sup>Jacobs, Steve. (1995)*The Enemy Within*. Heinemann Educational Publisher, p108

<sup>110</sup>Ibid.,103

<sup>111</sup>Ibid., 162

<sup>112</sup>Ibid.,107

<sup>113</sup>Ibid.,108

## V. General conclusion

South African literature focuses on the study of political and social turmoil during the Apartheid era. Steve Jacobs' *The Enemy Within* is one of the major works which extended the social issues during the Apartheid period when violence and discrimination were largely spread damaging the South Africans' lives. Hence, this piece of research has been an opportunity to explore South African literature on the work of Steve Jacobs *The Enemy Within* (1995). The aim was to discuss the issues of identity and racism in the selected novel as well as a psychological study of it.

The multiracial South African society could be put at the center while analyzing the issue of identity. Throughout *The Enemy Within*, it has been clear that there was a separation between the existing communities and there is not much unity among the characters; the identity of Black South African is characterized by violence and crime and it is portrayed by the character of David Tshabalala. Then, while Esta and Elmarie succeeded to reach a stable and resistant identity based on their attachment to their own ethnic origins, Jeremy Spielman gave an example of a flexible and changeable identity; in fact, he shaped a new identity by overcoming the political and social barriers within South African society.

Furthermore, Jacobs' novel *The Enemy Within* has depicted the issue of racism during the Apartheid era. The racial inequality is marked by the imbalanced opportunities that are distributed to races in different ways. We have concluded that most of the novel's characters are subjected to racism, they either fear or hate blacks who suffered from brutality; they were harshly marginalized, classified apart from whites and considered non human and criminals or stupid because of their comportment and color origins. This phenomenon led them to forge a sense of inferiority.

Yet, our work has also centers on the study of the psychological state of human beings and this, through the analysis of psychological experiences witnessed by Jacob's characters; David Tshabalala, Elmarie and Jeremy who suffered from inner mental troubles. It has been demonstrated that this deeply hidden weakness which is, either due to their traumatic past or inherited from the ancestral species, is responsible of behaviors and perturbed personalities leading them to self destruction.

The scope of our research does not allow us to study thoroughly all the issues related to Steve Jacobs' *The Enemy Within*, so we invite other students to adopt other theories to analyze more deeply the aspects presented within the novel. They may analyze the novel from political perspectives.

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