

## CHAPTER IV

### ANALYSIS

This chapter presents analysis of redemption done by Hang's mother, Que, and her Aunt, Tam. Hang is the main character in the novel of *Paradise of the Blind* by Duong Thu Huong. The discussion is divided into three subchapters. The first is id which is shown in Tam's treatments to her brother, Ton, and Que's treatment to her daughter, Hang. The second is ego which is shown in Que and Tam's feeling guilty. The third is superego which is shown in redemption of Que and Tam to Hang.

#### 4.1 Id

Freud in Feldman (2009:384), id is one aspect of human personality that does not have an existing from birth states that appears spontaneously or under natural consciousness. Id aspect has a function to enlarge and maximize satisfaction like pleasure. Id arises from a simple urge from within man himself. Encouragement is related to hunger, sex, aggression, and unreasonable encouragement. In this novel, the id aspect can be seen from Tam's treatments to Ton, and Que's treatments to Hang.

##### 4.1.1 Tam's treatments to Ton

Tam is Hang's aunt. She is the sister of Hang's father, Ton. She uses her life to collect money because she wants to fulfill Hang's needs. This is because Hang is only one of her family line. Aunt Tam lives with a love repressed, buried under years of hatred and revenge. She hates Chinh very much. Chinh is a brother from Hang's mother, Que. Chinh leaves Que for the underground after their mother was passed away. He gets his stripes and been promoted to section chief. He commands the Section for Land Reform, which is dominant and makes all the laws. Aunt Tam hates Chinh very much because he has separated Tam's brother with his wife, Que. He accuses that Ton's family is exploiters. This all makes Ton ashamed then run away. Tam has the steely, impenetrable eyes of a statue. During the denunciation session, Tam and her mother are forced to squat in a deep pit. Denunciation is where people that reputed as exploiter feel the full weight of

helplessness. They are forced to feel become cowardice, baseness, humiliation, and exile. They feel helpless. It breaks even the strongest. The denunciation makes Tam's mother pass away.

The id aspect is reflected through her impulse to prepare her brother's escape. This is reflected from Que states "Go now, Brother. You won't be able to stand the humiliation. We have to swallow it to survive. Don't worry about me. Times will change. Heaven will reward us (Huong, 2002:30)." Que suggests him to escape from the punishment given by the communists on charges of exploitation of workers just because they have a little land. Her impulse appears after she knows that Ton is not able to bear injustice and humiliation and she understands that Ton is unable to bear all that because the one who insults him is his wife's family. This makes her to suggest Ton to run away.

The id aspect is also reflected from the Hang states "Unable to bear the injustice or the humiliation, my father left the village. He left with only his sister's meager savings (Huong, 2002:60)." Tam gives an only small amount of savings to Ton. It is not important that the savings will be enough or not, and the most important thing is that Ton immediately leaves the village.

Aunt Tam's treatment is a natural thing for her towards her innocent brother. Her urge makes her feel that she has an obligation to protect her brother. But because of her helplessness, Aunt Tam could only give Ton a way to escape. She could not bear to see Ton punished and humiliated in front of his wife. She understands that Ton could not bear the shame. Therefore, she spontaneously thinks and suggests Ton to run away and gives her meager savings without enough consideration. She just thinks that her brother immediately goes from the village.

#### **4.1.2 Que's Treatment to Hang**

Que is Hang's mother. She gets married with Ton, Tam's brother. Que has a brother named Chinh who leaves Que for the underground and he gets his stripes and has been promoted to section chief. He commands the Section for Land Reform, which is dominant and makes all the laws.

The id aspect is reflected through Que's treatments to her daughter, Hang. Que always hides the identity of her husband, who is Hang's father, without considering Hang's feeling when the neighbors mock Hang for not having a father

figure. She still cannot accept the bad events in the past that has happened to her, which makes her husband pass away. Que always avoids when Hang asks who his father is. She insists that she must have a father. Hang only wants to know who her father is, no matter if in reality her father has died or is blind. All she needs is she has a father like other friends. Que does not want to answer and says that they will be together. She believes that someday they will be happy without Hang's father as Que states "Don't ask me these questions, please. At least we will always be together, you and I. Someday we'll be happy, but please, don't ask these question again (Huong, 2002:46)."

Chinh is a Hang's uncle who is her mother's brother. Hang offers her mother to buy some vegetables and beans to make a banquet for his Uncle Chinh after ten years of not meeting. Que seems unhappy after her brother Chinh talks about her husband, which has become a past she has tried to forget over time. The following quotation proves the fact.

"His family was reclassified as middle peasantry during the Rectification Campaign. But let's not talk about the past."  
 I went out, a hamper under my arm. They both went oddly silent. "Mother, should I get some vegetables and bean curd too?"  
 My mother shook her head. "That'll be enough."  
 She lowered her eyes abruptly and I saw tears wet the knees of her pants.  
 Huong, 2002:47)

Hang continues to urge her mother to show who her father is. She realizes that her curiosity will torture her mother. Que is very sad because Hang always asks with the same question. The id aspect reflected through the Que's impulse to reluctant to tell who Hang's father is as she states "Please, don't ask me these questions (Huong, 2002:56)." Her conscience refuses to tell the truth about Hang's father because Que suffers from a trauma after a bad experience that caused her husband's death.

When Que first brings Hang to meet Aunt Tam, Hang little by little knows the truth about her father. Aunt Tam tries to serve Hang's needs. Besides that, Aunt Tam also gives some jewelry to Hang. When her mother repairs the wall in the kitchen, Hang suggests selling jewelry given by Aunt Tam, but her mother refuses because she does not want to reduce the property given by Aunt Tam to Hang. She does not want Aunt Tam to assume that she cannot fulfill their life's needs. She does not want to depend on others.

After Que's husband is dead, Que cannot provide a decent roof. She cannot see Aunt Tam, their family, and the neighbor. Que feels ashamed of them. She asks more time to Hang to provide a new roof with her effort. She does not want to lose Hang. She does not want her position as a mother to be substituted by Hang's aunt. When Aunt Tam gives everything to protect and fulfill Hang's needs, Que asks Hang not to use the property given by Aunt Tam. The id aspect is reflected from Que's feeling of ashamed. Her inability to fulfill their needs makes her forbid Hang to use Aunt Tam's presents to repair their roof as seen in the quotation below.

“We can't cut into the capital that Aunt Tam gave you.”

“But that's what I want.”

“You can't dispose of them like that.”

“She gave them to me.”

“That's not the problem. She gave them to you to wear, not to sell.”

“But I'm too young to wear jewelry, and we're going to rot under this roof (Huong, 2002:102).”

Que has never had much luck. She finds out that her brother, Chinh has fallen ill. She decides to visit her brother's house. When she visits her brother's house, she finds the condition of her brother's family which is pitiable. Her two nieces who are too thin like malnutrition like potato vines. They are the family she has left. They are very unhappy and lacked. Her impulse instinctively makes her wants to help her brother's family, so that her two nieces get their nutrition.

When she finally falls ill because she works too hard to get money to help her brother by giving him enough food. Her impulse to help her brother makes her ask Hang to visit her uncle's house and gives food for her two cousins. It is natural make Que afraid that Hang will be disappointed and no longer loves her. Despite her desire, Que also worries about how Hang's feeling. The id aspect reflected from Que anxiety about Hang feelings and does not want Hang to stop loving her mother when she gives much attention to her brother's family rather than paying attention to Hang as seen in the quotation below.

She looked me in the eye, staring at me, dead level. “I'll eat. I'll get better. But you must go see your Uncle Chinh.”

I didn't answer, but I must have raised an eyebrow or cringed.

“He’s all the family I have left. He’s unhappy. Needs so much.” She went on, indignant. And your poor cousins . . . they looked so straggly, like potato vines.”

“Okay, but eat something first.”

“Don’t ever stop loving me, promise? (Huong, 2002:111-112).”

Her satisfaction after being accepted by her brother after a long period of dispute make her decides to take more responsibility for the needs of her two nephews. It is a source of new happiness when she can see her two nieces growing up healthy and their needs are fulfilled. She does not pay attention on her health since she just thinks to get more money. This can be seen in the quotation below.

I realized she had a mission now, a new source of happiness: to serve the needs of my little cousins. How intoxicating it can be, self – sacrifice. Every night, I watched her count out her money, breathing noisily, whispering sums between her teeth. Soon, she added tomatoes and bamboo shoots to her business. Neighbor Vi noticed too. “Your mother is too greedy. (Huong, 2002:115).”

The id aspect is reflected in Que's treatments towards Hang. Que’s happiness after be accepted in her brother's family only lasted during a year. The following year, Uncle Chinh comes down with diabetes. Again, her ambition to take more responsibility makes her devote all her ability to save her brother from his illness. She tries to give enthusiasm and tries to find medical expenses for her brother. Indirectly, she will ignore Hang because she is busy looking for medical expenses for her brother. For Que, there is no life that is always happy, there is no life without unhappiness, and no life without obstacles. With the difficulties faced by her brother, Que becomes an intermediary to be accepted in her brother's family, so Que tries to help her younger brother. There is no family left and her biological family is only her brother, Chinh. Que feels responsible for her brother's difficulties. Que asks Hang to understand the situation happening. She does not think about what Hang feels when she asks for Hang's understanding. She also does not think whether Hang will feel jealous because her attention and affection will diminish. She only thinks about how the difficulty experienced by her brother’s family is, as proved in the quotation below.

On the way back, we didn’t speak. Once we arrived at the house, she put away her sack and quoted another one of her proverbs, “Well, like there’s

no river without a bend, there's no life without its unhappiness. There's no one left in our family. I'm all he's got, you understand?"

I paused for a moment, but in the end, I said, "Do what you have to. Don't worry about me (Huong, 2002:178-179)."

Because her mother's treatment is too attentive to her Uncle's family, and she ignores her, Hang feels lonely, but she tries to understand the situation. She can do nothing but understand and give in. She realizes that her mother is just like her Aunt. They love the blood of the flesh. It means that Aunt Tam loves her niece like her daughter and Que loves her nephew like her son. Her mother does the same thing Aunt Tam has done to her. Moreover, Que is the only family owned by her Uncle since their parents have died. Her mother and Aunt Tam are two women who both love her, so Hang tries to understand her mother rather than complaints.

Since Uncle Chinh falls ill, she can see her mother and her mother smiling. She feels her mother is so close and yet so strange to her. Hang feels neglected by her mother even though every day they still live under the same roof. All her energy, all her love, and all the rest of her mother's life is poured out for her brother's family. She does not realize if their meal started to shrink by the day. One night, when Hang feels hungry, even does not have the energy to study, and she cannot stand it anymore, she asks her mother to sell one of the rings from Aunt Tam. Her mother, however, refuses angrily. Her mother is offended because she feels that she cannot fulfill Hang's life needs compared to her Aunt. Hang explains that Aunt Tam has already given the jewelry for her, and she still cannot wear other jewelry before she sells one of the rings to survive. Her mother still insists on refusing Hang to do it until she screams to Hang with such violence and looks so terrifying. It makes Hang sad and run out into the courtyard. She is not hungry anymore: the desire for food has knocked out her. She waits for Que to calm down and tiptoe back into the house to sleep. Que's urge of conscience directly makes her angry to Hang because that is the second time Hang asks to sell the jewelry from Aunt Tam for their survival. as seen in the following quotation below.

"We can't. They're Aunt Tam's" my mother sad, irritated.

I tried to keep calm. "She gave them to me. I need to survive and study before I can wear any ring."

"No," she snapped.

"Mother, I'm hungry," I pleaded, biting back my tears.

She went white and glowered at me. Suddenly, she jumped up, screaming like a madwoman, “No! Shut up! I said NO (Huong, 2002:180).”

Knowing Que does not permit Hang to sell the jewelry then used to survive, Aunt Tam is angry with Que for not paying attention to Hang's needs. She letting Hang starve by not selling one of her jewelry given to Hang. Que instead gives one of the jewelry to her friend to open a business. Aunt Tam feels something strange, Que says to use the jewelry to get profit but she cannot give Hang some food. Aunt Tam feels that Que use it for her brother, Chinh. Then, Aunt Tam forbids Que to use her giving to be given to her brother because he is a big enemy of Aunt Tam's family. Aunt Tam does not forbid Hang and her mother to use all her giving to survive. She does not hate Hang's mother because she realizes that she is also a victim of reform in the past. She only cannot forgive people who make her mother and brother had passed away.

Since then, the relationship between Hang and her mother has slowly degenerated. Her mother's treatment being cold is colored by irony. Her mother lifted her head off the table and looks at Hang. Hang mother eyes are strange. Puffy and hateful. She does not speak anything. She does not reply when Hang tries to speak to her mother. Que slings the bamboo pole she used to carry things to the market with over her shoulder and leaves without eat first. Offended with Aunt Tam, Que does not want to eat even the least of the fish that Hang cooks, because it is from Aunt Tam's giving.

Because she cannot stand the treatment of her mother, Hang brings up her mother's lies about jewelry and reminds her mother of lies in the past that Hang has done and her mother beats her mercilessly. Since then Hang has never lied again. The id aspect is reflected when her mother angrily drives her out of the house as she states “Get out. Get out of this house . . . Go to your aunt (Huong, 2002:189).” Finally, Hang decides to sleep in her campus dormitory. Every two weeks Aunt Tam comes to bring food and abundant money so that she never feels short comings. Hang's condition is far better than other students for she doesn't need to worry about food or clothes. But still she misses her mother. Whatever happens, she is still her mother. Hang still loves her.

One day her neighbor, Vi, visits her in campus and tells her that her mother has really suffered from driving her out. Even though her mother actually

does not want to throw her away, she did it for the future of Hang. Vi also tells that her mother has an accident. The following quotation states the fact.

“My mother kicked me out. I didn’t think of it.”

“Your mother has really suffered for this.”

“She was the one who kicked me out.”

“Yes, I know. But she didn’t want to.”

“No, she didn’t, but she had to . . . You see, in life, sometimes, that’s the way it is. “You’ll understand someday, when you’ve lived a bit more (Huong, 2002:196).”

The id aspect is reflected through Hang's mother's urge of anger to drive Hang out of house without consider her daughter’s feeling. However, actually Que does not want to drive Hang away, but she has to do it for the future of Hang. If Hang stays with her, Hang will feel lonely because Que has more responsibility for her brother's family and cannot pay attention to Hang. Their needs will not be fulfilled properly if Hang stays with her mother. By expelling her, she hopes her life will be better because Aunt Tam will fulfill everything she needs.

The id aspect is also reflected through Que’s urge of jealous with answer to Hang message when Hang asks permission to stay in Aunt Tam’s house. When Aunt Tam was passed away, Hang has to prepare a death ceremony until the hundredth day. Hang asks her friend to send a message to her mother to say that Hang cannot back go home until the death ceremony is over. Her mother’s answer shows that she is jealous of states “May she stay three years if it pleases her (Huong, 2002:252).” Hang’s mother immediately replies to the message in an angry tone. She unconsciously does it because Hang is to concerned with the ceremony of her Aunt’s death compared to her own mother. Because Hang leaves her too long, Que assumes that Hang does not want to return to their own home. Hang feels neglected since Aunt Tam is present in their lives, so when Aunt Tam dies, Que is still jealous instead of giving Hang a chance for the last time to give homage to Aunt Tam who has been fulfilled all Hang’s needs during Aunt Tam live. Que is afraid that Hang will not return because she will inherit all of the Aunt Tam's wealth. Hang does not respond to her mother’s answer. Experience of life has taught her the value of silence. Instead, she concentrates on organizing the ceremonies.

## 4.2 Ego

Freud in Feldman (2009:384), ego is an element of human personality that has a function to regulate the soul rationally. Ego cannot fully regulate the instinctive impulse of id. Ego cannot fully make id channel instinctive impulses in good and non-destructive patterns of behavior because ego is not fully conscious. Although ego is not fully conscious, ego still consists of what is usually considered a conscious mind because ego is governed by the principle of the reality of life, so that ego is the intermediary between the world within man and the outside world or real life. In this novel, ego can be seen from Tam's feeling guilty and Que's feeling guilty.

### 4.2.1 Tam's Feeling Guilty

The aspect of ego is reflected through the guilt of Aunt Tam who cannot help her brother, Ton. Her powerlessness against the government injustice during the reformation period has made Tam feels guilty. She can only submit to the authorities at that time who is none other than her sister-in-law's sibling, Chinh. She cannot bear to see her brother accept the insults he should not have received. When Uncle Chinh forbids Ton who has a relationship with his wife who is none other than Chinh's sister, Ton can only be silent and his face is pale with anger. Ton has suffered from the day Uncle Chinh come to Hang's grandmother house, when he wags a finger in Ton's face. Chinh says that Ton and Que are husband and wife, but he forbids him to see her sister, Que, because Ton is a class enemy. This is only because Ton's family have inherited a few acres of rice paddy. Chinh says that Ton's family are exploiters. The entire family are landlords, the mortal enemies of the peasantry. They hire farm labor.

When Uncle Chinh asks Ton, and he does not answer, Uncle Chinh shouts at Ton and immediately Aunt Tam comes forward, and Aunt Tam is forced to accept the insult, and she states that her family will not fight. This is proved in the quotation below.

“No mercy . . . “

Uncle Chinh yelled at him, “The section chief has just asked you a question. Are you going to answer?” My father turned ashen. Beads of sweat glistened on his temples. He still said nothing.

Just then, Aunt Tam stepped forward. “Venerable Section Chief, we accept our shame. Even without your orders, my family will never try to

rise above this.” Aunt Tam’s reply flattered his pride. So he left (Huong, 2002:29).”

Aunt Tam’s feeling guilty because she cannot help her brother and see him accept insults, so she takes the initiative to suppress Uncle Chinh’s anger. Seeing Uncle Chinh is angry, she is afraid that Uncle Chinh will torture her brother who can only be silent. Finally, she is forced to say that her family accept humiliation and will not fight.

Aunt Tam’s feels guilty when Que gets bad treatments from residents who hate Uncle Chinh, Que’s brother. Of all the former leaders, Uncle Chinh is the most hated. No one knows where he has gone to hide. For the villagers, the only target for their vengeance is Que, who has stayed behind in their ancestral home. One night, mob of villagers arms with clubs and knives surrounding the house and shout for Que to comes out and settle her brother’s debts in blood. The crowd hurled insults at Que, threatening to ransack the house. Terrorized, Que barricaded herself in her room and waits. The front door is blocked, but the mob will have knocked it down if Aunt Tam is not throw herself in front of them.

The ego aspect is reflected from Aunt Tam’s feeling guilty because she forces to Ton to escape during the reform period, so her brother, Ton, cannot protect Que from uncontrolled villagers. Although Aunt Tam is a little relieved because her brother will not get insult and punishment, but Aunt Tam feels guilty for making Que and Ton unable to meet again. Ego aspect is reflected from Aunt Tam feeling guilty after see Que get bad treatment from villagers and she angry to the villagers because Que is also a victim of the reformation. Aunt Tam is embrace Que without a word after Que open the door after the mob slowly of villagers backed off as seen in the quotation below.

“Have you all gone mad?” her voice was icy, imperious. “Taking out your rage on this innocent woman? Does my sister-in-law deserve this? You lost your rice paddies. She lost her husband. You’ve gotten your rice paddies back. But who’s going to return her husband?”  
The mob slowly backed off. The cadres of the “Rectification Campaign” scurried over, trying to calm the people, urging them to return to their homes (Huong, 2002:34).”

Aunt Tam’s feeling guilty because she cannot bring back Ton to Que and because she does not know where her brother has gone and does not know whether

she can meet again. What she hopes for at that time is that only her brother can live better. Ego aspect is shown from Aunt Tam's feeling guilty because there is not much she can do to maintain the relationship between the two of them and all she thinks is to save her brother as seen in the following quotation below.

"I beg you a hundred times, a thousand times. Please, don't torture me. Where is my husband?"

"You have a brother. You don't need a husband anymore. My brother had to leave. He would never have survived this humiliation. What difference does it make whether he's left for the mountains, the salt marshes, even the deepest jungle? Wherever he is, he'll be better than he was in this hell. (Huong, 2002:31)."

The event when Aunt Tam continues to feel guilty of the rest of his life also shows ego aspect because in the end her brother is died. She cannot forgive even hate Uncle Chinh who insult her brother. Aunt Tam goes to the neighboring village, the same man who visits the Muong village where Ton has lived. When Ton comes back, it is Aunt Tam who gives him Que's address in Hanoi. When Que is prepared to give birth, Ton leaves for the Muong village. He thinks he can get permission from his wife in Muong to come to town and helps Que to give birth, but the woman refuses. They probably quarrel. She insults him and accuses him of ingratitude. One morning he goes to the forest. Hunter finds his body washed up at the edge of a river two days later. The street vendor has come to the village the same day for his funeral.

Aunt Tam went on, "If your brother hadn't persecuted him, would he have to hide in that village, in exile? Would he have died so horribly? No, I won't stand for it. You cannot continue to absolve my brother's assassin." My mother sobbed for a long time before she could say anything. "Please, I'm begging you. We have to bury this hatred."

"That would be too easy! And my mother who died calling for her son. I can still see her eyes, how they refused to shut. And everything that . . . (Huong, 2002:81)."

The quotation above also shows ego. Tam feels guilty because she has suggested her brother to escape. Has Uncle Chinh not persecuted him, she will not suggest her brother to escape. This is because she knows that her brother can withstand thirst, hunger, and even being cold, but her brother cannot feel ashamed. If her brother not necessary to escape and hide, he will not die in vain. Her feeling

guilty shows ego aspect. She feels guilty and continues to blame the initial cause for all that events. She blames the cause of her brother's death.

The ego aspect is also reflected in Aunt Tam's attitude when she is ill and feels that she is will die. She pities Hang and regrets what has happened between Hang and her mother, because it is the one that makes Hang unhappy. She regrets that she can no longer protect and raise Hang. Aunt Tam also regrets that she tells Hang's father to run away. For the bad events that have occurred and for her helplessness, she regrets to make Hang lose her father. She feels she is the one who has caused all this to happen. She feels she is the cause of Hang's unhappiness and suffering, it can be seen in quotation below.

“I’ve come back my aunt.”

“Hang . . . So this is what you’ve become, my child, a skeleton? At your age. My poor niece . . . selling yourself like a coolie abroad.”

She spoke to me, her voice feeble but lucid. “Your mother . . . I detest her . . . sacrificing the fruit of her own womb like this.”

“Poor child.”

and now it’s me that’s caused you this unhappiness . . . this suffering. . . Are you angry with me, Hang? (Huong, 2002:241-242).”

The quotation above proves the ego aspect. Aunt Tam feels guilty for making Hang suffer by treating her like her child and makes Hang relationship with her mother unfavorable. She also feels guilty because her hatred to Uncle Chinh and keeps her mother away from her. Aunt Tam makes Hang's mother more attentive to her uncle's family than to Hang.

Until the end of her life, she continues to feel guilty that she can no longer protect and raise Hang. She is still keeps thinks about Hang when ill she. She feels guilty for Hang because of her poor fate. Hang has no father and her mother is paralyzed after had accident. Indirectly she also makes her younger brother die because she suggests him to escape during the reformation. Now she is ill and weak, so she feels guilty of being helpless. The below quotation proves the fact.

Her nostrils pulsed softly. “Hang. I love you. Poor fatherless child . . . “

Now, I was the sobbing. “Hush, my aunt, ypu’re frightening me.”

She coughed and muttered something. “Poor child . . . I . . .can’t . . . anything.”

“Outside . . . the color of the sky,” she repeated.

“It’s blue. There’s even some sun.”

“I’ve seen hell.” She closed her lips and became quiet.”  
 “What?” I cry  
 A pale smile flitted across her lips (Huong, 2002:249).

#### 4.2.2 Que’s Feeling Guilty

Another the aspect of ego is reflected in Que's feeling guilty. Que as Hang mother feels guilty to make Hang suffer by continuing to hide her father's identity. Hang suffers because the neighbors mock her for not having a father figure. That makes her feel insulted and feel this is all unfair to her. One night her mother sees her having a nightmare that makes her cry on her pillow for a long time. Because she sees the suffering of her child, Que finally thinks of telling her who her real father; a father she never knows. That is the first time she hears stories about her father. This can be seen in the quotation below.

That night, I dreamed that I was being beaten. I didn’t know what for or by whom. I wailed into my pillow for a long time. It was the humiliation, the feeling of injustice, that had haunted me since the neighbors had mocked me. Perhaps it was the sight of my suffering that made my mother change her mind, made her tell me about her husband, about the father I never know; and for the first time, I saw him clearly (Huong, 2002:59).

The aspect of ego is also seen through Que’s feeling guilty for dumping Hang when Hang asks permission to her to spend the night at Aunt Tam's house to carry out a celebration of her success to enter university. Que does not see it at all. Que speaks while still bending over her basket because she is jealous with Aunt Tam, for she cannot give a celebration party like Aunt Tam. She has no enough money for celebration party. She is jealous because Aunt Tam takes Hang under her protection, and because she has already found another object for her attention. A kind of indifference has slipped into their relationship. That is how it is between Hang and her mother. Hang hopes her mother love, while her mother hopes recognition from the Do family; her womb family. Hang does not expect how she can give up to be her mother. When Hang asks her mother to give advice before she goes to Aunt Tam’s house, Hang feels sad because her mother says that Hang is not necessary to give advice since Hang has Aunt Tam for that, as shown in the below quotation.

“Yes, go ahead,” she muttered, still bent over her hamper, fumbling through her peanuts in search of some shriveled seeds for a customer.

“You don’t have any advice for me?”

She looked up, surprise tinged with irony in her eyes. “Ah, but you have Aunt Tam for that.”

“Go ahead. They’re probably all waiting for you with some great big feast. I’m not reach enough . . . (Huong, 2002:136-137).”

Que’s feeling guilty is also seen when she cannot be a mother who can protect and guarantee the fulfillment of her child's needs. She has more responsibility to help Uncle Chinh who is sick, so she has makes less concern about Hang's needs. Let alone paying attention to her child, she does not care about herself. What is worse is when Hang starts starving because there is no meal to eat. She also does not allow Hang to sell Aunt Tam's jewelry, though she cannot fulfill Hang's needs.

The aspect of ego is also reflected through Que’s feeling guilty to Hang. Hang has to suffer to work abroad because of her. Hang quits college and works as a laborer in a textile factory in Russia since she has an accident and is paralyzed. The inheritance left by Aunt Tam has been used up for the ceremony to celebrate her death. Hang must survive in a snowy country to support her mother. People say that the roads in Russia are all covered with ice. Hang says that people get used to it, but older people have a hard time. She used to see them slip and fall in the snow on their way to the grocery stores. It always makes her think of her mother. This all makes Que feel guilty because her daughter suffers so much because of her. When her mother feels guilty, Hang holds her mother in her arms and rock her as if she is a little sister. They hug each other, and they feel happy, and they have buried the bitterness. Her mother is beside her, close to her, and she can love her again. The event above shows the ego aspect as seen in the below quotation.

My mother pulled up a shirttail to wipe her eyes. “You suffered so much. All because of me.”

I held her in my arms and rocked her as she were a little sister. In truth, she seemed to me as tiny and as fragile as a child. We stayed pressed against each other, and I felt happy that we had buried the bitterness, that she was here, close to me, that I could again love her (Huong, 2002:236).

### 4.3 Superego

Freud in Feldman (2009:384), superego is an element of human personality that has a function as a moral censor, conscience, and pleasure. Superego can protect the public from evil and possible crimes that can occur at the instigation of the id which does not pay attention on the law, social and moral aspect. Superego can act either directly or through the ego. Superego serves to suppress or inhibit the impulse of the id, to deter or push back into the human self for the pleasure of the id which is considered unacceptable by the community. Superego goes according to the principle of morality.

#### 4.3.1 Tam's Redemption

The superego aspect is reflected in the redemption of Aunt Tam's feeling guilty addressed to Hang for her helplessness in the past to help her brother, Ton. When she learns that her brother has a child, she is very happy because her family has a bloodline successor. Knowing that Que and Ton have a child, she is very happy, and she gives all her wealth to her niece, Hang. She wants to give the best for Hang's future. She fulfills Hang's need. This is all to redeem her helplessness to her brother, Ton in the past. She loves Hang like her own daughter. She tells Hang to send letters every month, so that she knows about Hang's news. Aunt Tam also gives some jewelry to Hang. It is a little of inheritance for Hang. The house, the altar to the ancestors, the rice paddies, and the garden, will be given to Hang.

The superego aspect is reflected in the redemption of Aunt Tam's feeling guilty to her brother, Ton, for not facilitating his education until higher education. Ton is a schoolteacher in the village because he is only a graduate of secondary school. Everyone knows and admires him. Her brother is also decent, gifted man. By the age of twelve, he reads French fluently. Aunt Tam wants Hang to study conscientiously, so she will never dishonor their memory about her family history. Aunt Tam wants Hang to become a successful woman. She provides all Hang's needs like food, clothing, and medication. She provides everything for Hang's success. What she does to Hang above shows her redemption to her brother. Her feeling guilty for not expensing her brother's education is redeemed by sending and expensing Hang to study abroad. The below quotation proves this fact.

“Write me every month to tell me how you're doing, your studies and your health. I can provide for all your needs: food, clothing, medication.

You will have everything you want to success. These days, lots of women are successful. Madame But's daughter, from the Duong village, she got her diploma in Poland. And you too, you're going to have to travel all that way to the university. I'll buy you a French Peugeot bicycle. If you succeed in going abroad to study, I'll buy you a house in Hanoi. Do you hear me? (Huong, 2002:87)."

The superego aspect is also reflected when Aunt Tam visits Hang during the Tet celebration. She brings so many dishes for the Tet celebration. She gives them to Hang, even she says to Hang to give them to anyone that Hang likes. Aunt Tam also gives a thick stack of paper money even though Hang refuses because she is too young to save that much money. Aunt Tam gives Hang much money because Hang does not write a letter to her aunt for see is too busy. Her school launches a big campaign to clean up trash. Aunt Tam does not want her niece not to pick up any glass or paper. This is very dangerous. In that village, the Bung family's girl has to gather bits of barbed wire to make some money. She rips to open her foot and gets tetanus and kills her. She does not want her niece to be injured because the Tran family depends on Hang. Tran family is Aunt Tam's biological family. She asks Hang to give people whatever they need, but Hang may not pick up any more trash. For her the money is nothing compared to Hang's living. As long as she is alive and as long as her hand is able to work, she can make a lot of money. The superego aspect is reflected as seen in the quotation below.

I tried to refuse, circling my arms around her neck. "I really can't. Dearest Aunt, I'm too young to spend this money. Keep it, please."  
 She scolded me. "No. I told you to take it. You must obey. Don't fuss with me. What is this money compared to your life? As long as I'm alive, as long as these hands are capable of working . . . "  
 "As long as these hands can work, there will always be money (Huong, 2002:99)."

When her mother spends her saving for Uncle Chinh's Tet dinner her, at home all they have been only a few New Year's cakes and a pound of pork pate. Aunt Tam and Madame Dua come to visit. They bring many fancy dishes for a year-end party for Hang. She brings a hamper full of cakes, pates, and meat. It is a feast. She also brings oranges, grapefruits, kaki fruit. She also brings a bantam rooster and six young hens. Aunt Tam is very attentive to Hang like a mother. She tries her best to ensure that Hang does not lack material or affection. That is all

because she wants to make up for her guilt towards her deceased brother, who is none other is Hang's father.

She only gives Hang's mother a rooster, while for Hang she gives a lot of hens that are specifically only for Hang, so she is meaty. Her mother relies on Aunt Tam to give her a Tet banquet. For her it does not matter, so she can use her money to buy a Tet banquet for her brother's family. The following quotation proves the fact.

On the twenty-ninth of the month, Aunt Tam came to visit. Madame Dua accompanied her with a hamper full of cakes, pates, and meat. It was a feast: she also brought oranges, grapefruits, kaki fruit. She even brought a bantam rooster and six young hens.

"I'm offering you the rooster for the end-of-the-year parties. As for the young hens, these are for you, Hang. You'll have to steam them. Now, that you're a teenager, you must eat right, round out a bit (Huong, 2002:126)."

When Hang prepares to take the college entrance examination, Aunt Tam stays at Hang's house to take care of her, spoil her, and serve of all her meals. Her mother continues her routine selling at the market. Aunt Tam is a little annoyed at Hang's mother because she does not pay attention on Hang even when she has to take the exam. She never sacrifices a day of business.

At the end of Hang is examination sessions, Aunt Tam returns to the village. Every week, she writes to ask Hang about her result, even though she tells her at least three times that it will be a wait of several months. Aunt Tam's expectation terrifies Hang. Fortunately, she passes her exams and is accepted the university.

Aunt Tam and Madame Dua come again. They bring much food, like fruit, cakes, ducks, and chicken for Hang. Hang can treat her friends. Aunt Tam also gives money for the cost of a trip to the university. Hang's father is only a graduated of secondary-school. Therefore, before Hang leaves for the university, Aunt Tam will have a party to celebrate her success because Hang is the only one in the Tran family line who first get to the university. The following quotation proves the fact.

I squirmed at the idea. "Please, my aunt, it's really not worth the trouble."

“You must listen to me.”

“But it’s ridiculous.”

She pouted, her face clouding over. “Your father only had a secondary-school education. You are the first, the only one in the entire Tran family line, to get to the university. This is no small matter. . . Listen to me (Huong, 2002:135).”

Aunt Tam makes Hang's favorite dish when she stays at Aunt Tam's house. Hang gorges herself, which makes her happy. From time to time, she even put down her chopsticks just to watch her eating. Hang has almost finished, but Aunt Tam still nibbled on a second bowl of rice. She eats almost nothing, but watching Hang eating gives her greater pleasure.

Aunt Tam holds a big party to celebrate the success of Hang entering the university. She serves so much food for the invited guests. Aunt Tam waits a long time to hold the party. She is not worried about how much money she has to spend in the party because the party is her pride. Aunt Tam wants to introduce Hang to her invited guests at the party she is holding which is attended by important people in the village. She says: “I’d be grateful if you would all make your best effort. This is the first time a member of the Tran family, my niece Hang, has made it into the university (Huong, 2002:147).”

Aunt Tam shows superego aspect through her giving Hang a gift when she gets the first rank among the best students in her class in the first year of Hang college. Aunt Tam gives her a dress made of imported muslin cloth. She also gives Hang a new bike. Aunt Tam continues to provide the best for Hang and fulfill all of Hang's needs. This is to redeem her feeling guilty to her brother in the past.

#### **4.3.2 Que's Redemption**

The superego aspect is also reflected in the redemption of Que's guilty feeling towards Hang by telling who Hang's real father is. She tells Hang that her father is not like her Aunt Tam. Her father cannot resist the insults of Uncle Chinh. Her father suffers from the first day Uncle Chinh come to her grandmother's house, and when her uncle swung his finger on her father's face.

She also tells Hang that her father leaves the village because he cannot bear the injustice and humiliation. At first, he looks for a place in his old friend's house. His friend is taught at the same high school in the capital. These men are

children of families who have lived in the fish sauce business in the city for more than three generations. By the time his father arrives, his friend has gone to Lao Cai. His family has been accused of protecting members of the Nationalist party, and since then it has been monitored.

Que redemption of feeling guilty is also reflected in her efforts to give a new roof that is leaking. She gets her confidence back and no longer feels inferior to her sister-in-law. Que tries to save little by little from sales in traditional markets collected before Tet. She asks Hang to wait until Tet. She starts to rake in the money. She has used all the profit to buy metal rods and several thousand bricks. After Tet, Que plans to raise the house on stone slabs and build a roof over the terrace.

Que tries to get her own money because she does not want to use Aunt Tam's giving to sell and use the money to repair the roof as requested by Hang. She does not want her responsibilities as a mother replaced by Aunt Tam, even though Aunt Tam has many assets. She wants to show her responsibilities as a parent to her daughter. She is jealous when Aunt Tam shows as though she was the mother of Hang and treats her more than anything. Que keeps trying to raise money to repair the roof, so it will not leak again, and it is no longer hot without having to use the property given by Aunt Tam. The quotation below proves the fact.

“Give me until Tet,” she promised, beaming at me. She had her confidence back now and no longer felt inferior to her sister-in-law. Still, I couldn't understand her stubbornness, and I used to plead with her not to worry so much.

“After Tet, we'll have a new roof. No more leaks, no more heat. And all without Aunt Tam's earrings,” she said. She grinned just thinking about it (Huong, 2002:103).

The superego aspect is also seen in Que's attitude which is no longer angry with Hang after Hang is back from the party at Aunt Tam's house. She is happy because Hang feels happy and enjoys the party celebrating her success in entering a university. She is no longer jealous with Aunt Tam. For her feelings of guilt for Hang for dumping her when Hang asks permission to celebrate a party at Aunt Tam's house, she makes Hang a pudding of lotus seeds. In the evening, she sleeps while hugging her.

When Hang asks her whether her mother miss her or not, her mother speaks in her different voice. From her voice, she seems not to be angry with Hang. She forgets what has happened. She says that she really misses her daughter. Que understands that Hang is the only who never thinks about anyone else if she has some good times. Hang says that she does not think anyone except her mother and no one can replace a mother, as Hang states: “That evening, she made me a lotus-seed pudding. At night, she slept in my arms (Huong, 2002:173).”

The superego aspect is also seen when Que buy Hang cloth imported from Japan and sewed it on a famous clothing store to become a blouse. She does not care even though Aunt Tam has bought her any cloth that is used enough for four years, Que still insists on giving something special for her daughter. What Hang states below proves the fact.

I was one of the privileged ones. Aunt Tam had given me fabric coupons for everything: khaki, wool, nylon, colored poplin, synthetic fibres mixed with silk. It was enough to clothe me for four years. But my mother insisted on buying me a coupon for a special eggplant-colored cloth with white polka dots that was imported from Japan. She bought it herself on Cotton Tree Street and had a shirt made from it for me in a well-known dress shop (Huong, 2002:173).”