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A Psychoanalytic Insight into Henry Kyemba's *A State of Blood: The Inside Story of*  
*Idi Amin*

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By

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### **Letter of Approval**

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A Psychoanalytical Insight into Henry Kyemba's *A State of Blood: The Inside Story*  
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Abstract

*This paper entitled "A Psychoanalytical Insight into Henry Kyemba's A State of Blood: The Inside Story" investigates how Idi Amin Dada's defragmented childhood memories like blood culture from maternal relatives and the overall environment played crucial role to ruin his mindset, which established him as a psychopath leader who killed a number of people and preserved the dead body and head to eat by peeling their flesh in different pieces. This study seeks to look into the causes of the psychologically sick personality of Idi Amin, who thinks he can get pleasure from his terrible work. Idi Amin's activities, behavior, attitudes and his dialogue in the A State of Blood picture him as an insane character. His ambition to become president of Uganda seems to have added fuel to his psychologically illness. In this research work, the researcher focuses on analyzing the ambition, activities of Idi Amin through the theoretical concept of Sigmund Freud's Uncanny and the Structure of Unconscious Mind, and chain of signifier by Jacques Lacan. Therefore, it can be analysed that the uncanny behavior and practices were the consequences of the unconscious repressed desires resulted by his upbringing.*

Key Words: leader, pleasure, psychopath, uncanny, unconscious

This research paper on Henry Kyemba's *A State of Blood* makes an attempt to excavate the major character, Idi Amin as a psychopath character. His defragmented childhood memories due to his broken relationship of his father and mother, his family history on the border of Congo and Somalia and blood culture from maternal relatives make him a psychopathic leader. In his psychopathic activities, the major one is he kills a number of people and preserves the dead body and head to eat by

peeling their flesh in different pieces. During his periods of leadership, he portrays ultra-masculine behaviors, hyper sexual activities and violence. He ruled Uganda for seven years and he headed a corrupt and ruthless regime. He killed his own wife into pieces, besides other five wives, had multiple sex partners. He used to kill the enemies and keep their heads inside the fridges to eat them later. These kind of evil nature are anti social behavior. The researcher tries to analyze Idi Amin activities and portray him as psychopathic leader.

A mentally sick leader, Idi Amin Dada not only kills people including his wives, ministers and enemies rather he uses their flesh as meal and preserves it to eat later. He struggles to get excessive pleasure by killing people and eating their body parts. His past life, cultural background and childhood experiences have contributed to this. And this has forced him to kill people differently which ultimately turns him to be a psychopath. All his abnormal behaviors, leadership and activities establish him as a psychopath character. Amin's evil behavior derives partly from his tribal background. The Kakwa tribe of Amin is known to have practiced blood rituals on slain enemies. These involve cutting a piece of flesh from the body to suppress the dead man's spirit or tasting the victim's blood to render the spirit harmless. Further, Amin's birth in northwest Uganda, near the border of Congo and Somalia, Amin's father (Dada) from Muslim community, mother from ethnic group who practiced witchcraft, and separation of his parents are major reasons for him being a psychopath. His behavior of talking with dead body in a room, and tearing the body parts of dead one, playing with human blood show that he gets pleasure from such activities. His sub conscious of mind has pleasure seeking activities from dead body.

Amin's father was a farmer and a member of the Kakwa, tribe indigenous to Uganda, Congo, and Sudan while his mother was of the Lugbara people. Both tribes

fall under the umbrella of what Ugandans call "Nubian," and it's with the Nubians that Amin's loyalty would lie throughout his life. Amin's parents were separated when he was very little, and he and his mother moved to the city. Amin enrolled into a Muslim school, but he left shortly thereafter, only reaching the fourth grade. With an imposing height, body structure, the ability to speak the local Kiswahili language, and due to lack of education, Amin was the perfect person for the British colonial powers to mould into an obedient soldier.

Idi Amin Dada creates his own "killer squads," tasked with killing soldiers suspected of being loyal to him. These squads brutally murdered a total of five thousand to six thousands soldiers from the Acholi, Langi, and other tribes, right in their barracks. To the members of the cabinet, it quickly became apparent that Amin's man of the people persona was no more than a front to hide his true inclinations. He was ruthless, vindictive, and used his military clout to further his goals. Amin also ordered the expulsion of five hundred Israelis and fifty thousand South Asians with British citizenship. As Israel had undertaken several large building projects, and Uganda's Asian population consisted of many successful plantation and business owners, the expulsions led to a dramatic economic downturn in Uganda. So those foreigners who come to his country to help Ugandan are killede by Amin killed . He is uneducated and his reckless behaviors show him as psychopath. He joined the King's African Rifles (KAR) of the British Colonial Army as a cook in 1946. He rose to the rank of lieutenant, taking part in British actions against Somali rebels in the Shifta War and then the Mau Mau rebels in Kenya. Uganda gained independence from the United Kingdom in 1962, and Amin remained in the armed forces, rising to the position of major and being appointed Commander of the Army in 1965. He came to know that Ugandan President Milton Obote was planning to arrest him for

misappropriating army funds, so he launched a military coup in 1971 and declared himself President. In this way he became leader of Uganda.

The author of *A state of Blood*, Henry Kyemba is a Ugandan political figure and a Health Minister during Idi Amin's rule. So, he knows about his behaviors, attitudes and cruelties simultaneously.

The researcher analyzes Idi Amin through the lens of psychoanalysis including the concept of uncanny; The uncanny effect is produced by effacing the distinction between imagination and reality. The notion of uncanny draws on the lingual origins of the German word 'unheimliche', opposed to 'heimlich' which signifies 'homely' in the cozy-intimate sense of the word. Unheimliche, translated as 'uncanny' is not exactly the opposite of homely but rather a word that describes a sense of estrangement within the home, the presence of something threatening, tempting and unknown that lies within the bounds of the intimate. Freud asserts that "Uncanny is the name for everything that ought to have remained secret or hidden but has to come to light" (224). Here, it means that the long repressed or secret things, events which remain unknown come to be known later. It is the consequence of the repressed desire, isolation, silence and the orientation of an environment and society. He adds "The source of uncanny feelings wouldn't, therefore be an infantile fear but rather an infantile wish or even merely infantile belief" (233). The happy and painful experience wishes and beliefs of people remain suppressed from childhood and come to light only in adulthood. The secret wishes and beliefs of an individual are the optimum source for the result of the uncanny.

For Freud, if psychoanalysis is correct in holding that an emotional effect of any kind can turn into anxiety by means of repression it follows that there must be types of anxiety that are the result of something repressed that has resurfaced. Such a

feeling of anxiety is the uncanny, which is something rediscovered only after repression has rendered it strange and unfamiliar, the uncanny, in other words, is something that should have been kept concealed but is discovered. Freud argues that we experience a sense of uncanny when a certain trigger brings back repressed childhood conflicts or primitive beliefs that we have overcome but suddenly, receive renewed affirmation. For Freud, human mind is divided into three phases such as Id, Ego, and Superego. Id is the consciousness part full of desire and impulses. The things and events that human beings want to fulfill remain trapped in Id. As Tyson says, “Unconsciousness is the store house of those painful experience and emotions, those wounds, fears, guilty desires and unresolved conflicts ... unconscious comes into being when we are very young through the repression of unhappy psychological events” (12). All the unfulfilled desires, experience and the conflict remain piled up in this unconsciousness part of human psyche. Because of the fear, rage and overwhelming desire, everything remains hidden in the unconscious part of mind.

Similarly, Jacques Lacan, 'Chain of Signifier' also helps to clarify the psychological state of Idi Amin. Lacan differentiates between sign, signifier and signified to clear the chain of signifier. The sign is the equivalent to the code in the animal kingdom. It is a complete equivalence of thing and meaning that allows for no ambiguity. The signifier is a sign without any referent. It does not refer to anything, although it shares with the trace absence as its fundamental feature. And, the signified is not the thing or object in reality to which the signifier refers but instead the meaning. Signifier is related to another signifier to give final signified. In this respect, Lagan argues that “it is in the chain of the signifier that the meaning insists but that none of its elements consists in the signification of which it is at that very moment” (419). The ultimate meaning or signified is the outcome of the combination of the



signifying chain. One signifier depends on another or in the entire connection of the signifying chain. None of the element in the signifying chain remain stable. It rather always moves from one element to another to reach pure signified. So, Lacan further contends that the signifier represents the signified.

In *Abnormal Psychology*, James C. Colman describes the causes of abnormal behavior or psychopathic behavior. He claims 19/20<sup>th</sup> century was the age of Anxiety. Anxiety comes from war, ritual prejudices, culture, unhappy marriage, pollution, competition, bureaucracy and so on. Abnormal behavior and activities are the psychological traits or results of neurotic patients. They are used to function with their unconscious mind and even to repeat the same events either negative or positive unconsciously. As argues that "... there is constant occurrence of the same things" (234). There is constant repetition of the features or character traits, crimes or things by the unconscious psyche of a neurotic patient. The unconscious mind is compelled to repeat the events and things because the id needs to be fulfilled.

The researcher presents numerous ideas of many critics who have studied Henry Kyemba's *a State of Blood: The Inside Story of Idi Amin* from different perspectives. Aidan Southall's review entitled "General Amin and the Coup: Great Man or Historical Inevitability?" mentions that "General Haji Idi Amin Dada is not a bizarre or maverick intrusion upon the Uganda political scene, but deeply and significantly entwined in it" (85). Here, Aidan Southall projects General Haji Idi Amin as a pleasure seeking person by killing and terminating a number of people during his regime. Further, he goes on saying that Idi Amin is not a strange kind of person and instant decision maker over the political scenario but he is very much connected with this. In this way, he is not bizarre but his activities done during his ruling time shows the extent to which he is abnormal.

Similarly, Ali A. Mazuri in his article entitled “Boxer Muhammad Ali and Soldier Idi Amin as International Political Symbols: The Bioeconomics of Sport and War” claims;

Muhammad Ali, with fewer political constraints in his own career, was blunter in denouncing Christianity as a white man's religion. He was also more open in declaring his intention to spread the message of Islam to other black people. Amin might have entertained similar ambitions of Islamization, but he was more subject to political re-straints in this particular domain than Muhammad Ali was. (196)

The reviewer compares between Muhamad Ali and Idi Amin who both had desires to protest Christianity and Christians which was considered to be white people religion and whiteness and this kind of messages is disseminated in the mind of black people with keeping aims of creating a lens for looking at white people as the bad ones through the eyes of black. So, what it projects is Idi Amin and Muhamad Ali both convey more focus on making Islamization. Furthermore, Idi Amin is a bit more concerned with a particular political domain. This research is more concerned with a conflict between Islamization and Christianity.

Ali A. Mazuri has also insight on intellectual level of Uganda leaders including Idi Amin, Edward Mustesa and Milton Obote in his paper, “The Social Origins of Ugandan Presidents: From King to Peasant Warrior”. He comments:

The first president of Uganda, Sir Edward Mutesa, was a king. The third president, General Idi Amin, was a common man from the womb of the countryside. In between these two President A. Milton Obote, descended from chiefly family in Lango, educated at Makerere, and basically a member of the middle class. In the history of the presidency in Uganda so far we have,

therefore, a process of structural democratization, starting with a king-president, then a president drawn from the middle classes and a chiefly house in Lango, and finally a president drawn from humbler origins. (3)

This reviewer shows the dichotomy between two educated and uneducated presidents namely sir Edward Mutesa and General Haji Idi Amin respectively. The process of coming to power is quite different between them. The former one came through democratic election but later one through undemocratic election i.e. by capturing state power. This excerpt shows difference between the manner, behavior and activity of educated and uneducated personalities and the process of accessing the power.

Reviewer, Peter F.B. Nayenga projects on the concepts of real story told by Kyemba and the narration done by foreigners in his work "Idi Amin: Death-Light of Africa by David Gwyn; *A state of Boold: The inside Story of Idi Amin*" by Henry Kyemba; *Idi Amin Dada: Hitler in Africa* by Thomas Melady and Margaret Melady:

Although, Gwyn and the Meladys are foreigners, they lived in Uganda and studied Amin quarters. Kyemba, on the other hand, was born and raised in Uganda a cabinet minister in Amin's government before defecting. So, what portion of their writings is a myth and what can be taken as a reality? '127'

Similarly, this excerpt elucidates the dilemma between myth and reality of the brutal activities done by Idi Amin. While writing this novel by Kyemba he was also the health minister of Uganda under the minister cabinet of Idi Amin so this shows politicization of Idi Amin activities a bit more. Gwyn and Meladys are foreigners who lived in Uganda and studied Amin quarters. There is blurring between first hand experience and second hand experience. Correspondingly, Ralph D. Nurnberger has showed his analysis in his paper called, "The United States and Idi Amin: Congress to the Rescue". He mentions:

"Idi Amin's brutal regime in Uganda presented a series of unique and complicated dilemmas for American policymakers. Despite its stated commitment to the cause of human rights, the administration of President Jimmy Carter opposed the imposition of economic sanctions against Uganda. Congress, however, determined that the levels of atrocity and repression which marked Amin's dictatorship warranted a new foreign policy approach. In addition, by providing another example of changing executive-legislative relations in foreign policy, the October 10, 1978, embargo of United States' trade with Uganda established new precedents in America's commitment to human rights". (49)

This connotes that the brutal regime of Idi Amin creates dilemmas and difficulties for American policymakers regarding the formation of foreign policies should form to establish relationships with such brutal dictators in course of economic and trade. America advocates for human rights and treats accordingly but the behaviors of Idi Amin are obsession with violence, repression and atrocity. This shows that there should be a new foreign policy approach.

Another researcher, Kenneth E. Johnson portrays his concept of Idi Amin towards modernity in his research, "Modernity and Dream Content: A Ugandan Example". He writes:

After Amin had came to power in 1971. Since that time conditions in Uganda have deteriorated, particularly for students. There has been a general attack upon the educated elite and upon the students at Makerere University. As a result Uganda suffered a brain drain, with thousands of Ugandan professionals leaving the country Two Makerere Vice Chancellors fled the country, as well as a number of professors, department heads, and lecturers. Another

Chancellor, Frank Kalimuzo, was arrested in October, 1972, by the Public Safety Unit and never seen again. (213)

Here, the critic presents a deteriorated content and condition of modern times in which education must have been hegemony but the case is not so. During his time, a higher rate of educated people was brain drained and a number of professors, department heads and lecturers left the country. Furthermore, persons with high position in an academia were arrested and killed them.

The above literature review shows that many critics mostly deals with the story of Idi Amin in terms of political issues, violence, myth and realities, feminism, issue of congress, postcolonial factors, tyrannical leader of Uganda and so on. But this research paper takes the behavior, attitude, murder, eating human flesh, hyper-sexuality as mentally disorder people or psychopath personality. This research paper takes the study of psychopath or psychopath killer as a core issue in the text. Furthermore, methodological process in extant pick up the conventional issues to interpret Henry Kyemba's *A State of Blood: the inside Story of Idi Amin*. However, this paper uses a methodology of Sigmund Freud's psychoanalysis, Coleman's Uncanny and Jacque Lacan's Chain of Signifier. This means the research paper analyzes this text from new dimensions.

This research explores that Idi Amin Dada's defragmented childhood memories, born at the boarder of Congo and Somalia, blood culture from maternal relatives and environment play crucial role to ruin his mind set which established him as a psychopath leader where he kills a number of people and preserve the dead body and head to eat by peeling their flesh in different pieces. The current researchs core objective is to prove Henry Kyemba's character, Idi Amin, third president of Uganda

a psychopath character. This burning issue is critically probed within the broader textual framework of Henry *KyembSa'A* *State of Blood: The Inside Story of Idi Amin*.

Sigmund Freud's notion of Uncanny is something that is strange or frightening in the present condition after long repression. An individual shows uncanny behaviors and activities because of the repressed unfulfilled desires and wishes earlier from the birth but comes to light only in later life. In the same token, Coleman quoting definition of Uncanny, "Unheimlich is the name for everything that ought to have remained ... secret or hidden but has to come to light" (224). Here, they offer that, it used to remain hidden for certain duration due to unconscious repression and it comes to know this unconsciousness later. No any signs and symptoms of repression of something or events are noticed by an individual for a long time but such symbols, signs, and symptoms are noticed later only.

Childhood experience, memory, wishes and beliefs are the root causes of uncanny behavior in an individual. These very factors are the optimum source of presenting behavior and activities rather than fear on childhood. James C. Coleman contends that, "The source of uncanny feelings wouldn't, therefore, be an infantile fear ... but rather an infantile wish or even merely infantile belief" (233). Hence, childhood unfulfilled desires and wishes result in unfamiliar behavior in later life. Idi Amin, is also familiar and known about his blood culture and his isolated life after the separation of his parents. As Henry Kyemba, a Baganda who worked for Amin as a senior civil servant and cabinet minister, and whose book was a major source to prove him as a psychopath, He writes:

Amin's bizarre behavior derives partly from his tribal background. Like many other warrior societies, the Kakwa, Amin's tribe, are known to have practised blood rituals on slain enemies. These involve cutting a piece of flesh

from the body to subdue the dead man's spirit or tasting the victim's blood to render the spirit harmless. Such rituals still exist among the Kakwa. If they kill a man, it is their practice to insert a knife in the body and touch the bloody blade to their lips I have reason to believe that Amin's practices do not stop at tasting blood: on several occasions he has boasted to me and others that he has eaten human flesh he went on to say that eating human flesh is not uncommon in his home area. (9)

Idi Amin shows cruel nature when he is in power. How he treats his enemies after his/her death comes from his cultural background. In his Kakwa culture, there is stabbing of knife to his enemies' body, cutting flesh and test it. Cutting repressed desire is placed in his mind from his childhood and after he comes in power he treats his enemies with same pattern. He reveals his desires unknowingly or unconsciously.

Kyemba projects Amin desire of killing man as a result of being a psychopath. Coleman contends that, "Uncanny reveals presence, trace of the past in the present" (12). The long hidden thing from the past is revealed in present by the very notion. Amin's secret of the past is revealed to him when he confined himself when he comes to power. Henry also mentions "Amin extraordinary sadism and cruelty have often been said to be a direct result of syhills, which in its final stages affects the brain, driving the victim insane" (34). Here, Henry refers Amin as victim; his work is insane which directed to the activities of psychopath. He kills for pleasure and when he realizes his activities he hates himself and feels sad.

For Freud, the intellectual and, everyday experience had become understandably illegitimate and untrustworthy. At the time of his writing, psychoanalysis was state-of-the-art. It had charted new depths to the human psyche. Hidden sexual forces revealed only in dreams and neurosis and that guided and

formed the individual's world. Sex as repressed desires of human beings but people who are not normal he/she projected his or her sex desires without any rules and norms of society. Amin's former Minister for Health, Henry Kyemba, in his book *A State of*

*Blood* characterised his rule as follows:

Besides his five wives, Amin has had countless other women, many of whom have borne him children. His sex life is truly extraordinary. He regards his sexual energy as a sign of his power and authority. He never tries to hide his lust. His eyes lock onto any beautiful woman. His reputation for sexual performance is so startling that women often deliberately make themselves available, and his love affairs have included women of all colours and many nations, from schoolgirls to mature women, from street girls to university lecturers. (24)

Amin's interest of fulfilling his sexual desire is not normal as normal people do because of his pre activities like having physical relationship with multiple girls and killing a number of people and eating those dead bodies. To fulfil his desire, he has five wives. Due to his abnormal state of mind, his sexual desire is also extraordinary. He can not control upon his desire for sex. So, he has physical relations with different kinds of women, street girls, students and so on. This means his desire of sex is not normal. He wants girls not because of power. Amin establishes sexual relationships with women of different level, age school girls and lecturers either by force or mutual understanding. It shows that his sexual side is not in his control and he is unable to control his repressed desires. it is because of Id which is pleasure seeking principle.

A Living person can also be uncanny to other person. People used to impose evil intention to them and regard their appearance and activities abnormal. If we



impose our evil intention and take them as an evil creature, then it meets unfamiliar quality. Coleman claims “We can also speak of a living person as uncanny, and we do so when we ascribe evil intention to him” (243). If a person is dehumanized by other as the evil or see him/her as devil, then a person shows his uncanny behavior and attitudes. In this regard, Idi Amin, in his text is taken as the devil; he was born in boarder line of Kango and Somalia, marginalized as well as separation of his parents makes big effect in his life. Amin’s family and societal environment make him an outcast and affect his psychology negatively. He is abandoned by his father. Because of this imposed blame by other he gets hurt and this mental effects or trauma affects since childhood which remains stored in his psyche. Hence, his family environment affects and haunts his psyche and thus becomes the root cause of his unfamiliar behavior.

Human mind is full of repressed desires and wishes. These desires and wishes come out unconsciously and cause harm to other individual. When these remain unfulfilled and individual behaves abnormally and show uncanny behaviors in their adolescence or even later. In this respect, Coleman writes, “An uncanny experience occurs either when infantile complexes which have repressed are once revived by some impression, or when primitive beliefs which have been surmounted seem once more to be confirme. (249) Uncanny experience occurs due to revival of earlier repressed wishes. Presentation of abnormal behavior unlike the normal people is the result of repression. Sometimes, the repressed wishes and desires may also force people in the category of neurotic patient. In the novel, Amin’s repression of deep feeling, environment, separation of the family and the blood cuture result in the killing his own people and placing their body parts in fridge and talking to them. As Henry says:

Once he meets his Idi Amin's servant, he told him that he smelled human flesh in Amin's private room. And he is talking with cut-off head and also using knife to tear the hand of death body and smelled the sweet of blood and body. He is scared by the activities of his president. There is four fridge with full of body parts and room with full of death body smell. But Amin couldn't smell that body. He looks like taking pleasure and dancing in front of the body parts. Amin shows his abnormal character inside his private room. That means this is his repressed desire. The above activities are not normal for human beings. Amin's repression, inability to function as human being and talking with dead bodies differentiate him from other normal people and make him an outcast from the society. These are his neurotic characters beside repression due to isolation. In this vein, Lacan argues "Neurotic character is the reflection in individual behavior of the isolation of the family unit, the social position" (109). Here, Lacan means that, if an individual who is isolated from the family and loses social status then he/she shows different types of neurotic character like Adi Amin. Reflection of the neurotic characters in the present life is seen in those who are mentally disturbed. Hence, the researcher argues, Idi Amin is a psychopath in the sense that he shows ample abnormal behaviors while he works as a leader of Uganda. He eats human flesh, talks with cut-off head and licks dead body for an hour.

In the novel, Kyembas major character is mentally disturbed and depicts his trails like a madman. As Coleman states "Psychopath were associated with early emotional deprivation produced irrelevant behavior" (26). Psychopath shows unexpected behavior when there is a time of war they show love and love is replaced with war. In the novel, "Amin was in a "jolly mood" during the attack on the *Lubiri* and was "obviously enjoying the fight." Kyemba also claimed that the looting of the

*Lubiri* that occurred after the brief Battle of Mengo lasted “for several days.” This incident was later termed the Battle of Mengo. Kyemba” (26). Amin shows unfamiliar behavior in war. During the civil war leaders are full of scared, frightened, hopeless but Amin is in jolly mood and excited which proves him as psychopath. Coleman also projects psychopath portrays abnormal behavior. He asserts “as an asocial, aggressive, highly impressive person, who feels little or no guilt and is unable to form lasting bonds with other human beings” (153). Psychopaths do not want to be social with other human beings nor do they have affection for other people. They like their own isolated life. In the book, Kyemba describes the activities of Amin in a dinner party:

The crudity of Amin’s dinner table manners, jokes about farting and the hyena like manner of his eating all fit into the savage trope. The narrator’s antithetical notion that the “Digestive structure of zebu (African cow) is even more complicated than that of the European cow – more like buffalo or wildebeest” emphasizes the wildness of African cows as opposed to European cows and by induction, the barbarity of Africa versus the civilization of Europe. The unlikely idea that a leopard lived on the hill above the clinic repeats the trope of Africa as a dangerous place where wild animals walk on the streets even though wild animals in Uganda are located in national game parks far removed from cities and towns, except for Entebbe zoo which is properly fenced up and occasional excursions of animals into human settlements along the wild life reserves. (152)

Kyemba projected the eating style of Idi Amin, his style of eating is different than normal people. As Amin is psychopath, Kyemba compare with animal like African cow and hyena. Normal person shows some respects to the food but he is wild while eating. This is also the good example of psychopath; they don’t have true nature of

human rather their behaviors are mixed with different animals which they portrayed while they run their life. So, it also proves him as psychopath. Along with this, Henry Kyemba described the scene following a cabinet meeting, which Schroeder's crew included in the film as an example of Amin's ruthlessness as he denounced Foreign Minister Michael Ondoga, who was dismissed and murdered several weeks later. "Immediately after the television crew had left, [Amin] joked about his performance. 'How did it come out?' he asked me, laughing." (111). The line also reports that Amin laughs at someone's death. He might be the killer of Michael Ondoga. He doesn't have any sadness rather he is happy. It also shows the behavior of a psychopath.

This character is different from normal people. He acts quickly without realizing consequences. James C. Coleman claims "The abnormal means way from the normal. In some cases people feel excessive due to long sickness, quick decision maker without knowing result, frustration in love and the situation may create some sort of confusion and disagreement" (6). Here, Coleman mentions the nature of an abnormal person. Their mind works not in a normal pattern. There are confusions, irritations, disturbances and frustrations which lead to abnormal activities.

Henry Kyemba writes Amin acted quickly:

In the early afternoon of January 24, he contacted a few of his most trusted officers and ordered them to take immediate command of the armories, a few tanks and the radio station. There was no plan of attack, no meetings, no formal strategy — and nothing, therefore, for Obote's men to fight against. Few people in the army even knew of the coup before it started. Again, Amin had proved a master of unpredictability" (30). Quick decision of Amin creates large problems in Uganda. If he was a man with normal behavior, he could control the

state without killing. Due to his quick decisions and work Ugandan are victimized. He is unpredictable because no one knows about the announcement of war. His decision is too quick that no one can expect. This behavior is directly imposed towards the behavior of psychopath or abnormal people because those people didn't respect to the other people life and death.

The characters of normal and abnormal are different. People who are normal from outside can be abnormal from inside or psychopath. The thinking ability of normal and abnormal are different and they present different behavior in society. James C. Coleman asserts that there is minor difference between normal and abnormal people. He says "There was not normal people on the one hand and abnormal people on the other two different and distinct kinds of beings ... Most people are moderately well adjusted, with minor maladaptive patterns; a few at one extreme enter mental hospitals or clinics; and a few at the other extremes lead unusually satisfying and effective lives"(11).

The life patterns of normal and abnormal have not so many differences. Difference created through mental hospital or clinics. But inner psychology leads with both normal and abnormal behavior. Those people who can adjust they are normal and who can not adjust or there is problem in adaption they are marked as abnormal.

According to Henry Kyemba:

.... a Ugandan bureaucrat, personal secretary to Obote, Minister of Health under Amin, and author of a 1977 book which will be frequently consulted throughout this paper for qualitative explanations of quantitative trends that describes this period of Ugandan politics and Amin's tyrannical rule with the specificity of a true insider, the referendum became the "split between Prime

Minister and President that eventually led to the end of democratic rule in Uganda. (72)

Here, Kyemba depicts the normal and abnormal behavior of Obote and Amin. He shows normal behavior or research based attitude of Obote. His qualitative explanation of Ugandan politics in the world conference shows his normal behavior of Oboto. But Amin's psychopathic behavior is tyrannical like killing of people, talking with dead people, eating flesh of their enemies. Here, Kyemba shows the split behavior of the Prime Minister and President differentiating between normal and abnormal people.

Amin's mind is directed towards the fulfillment of his repressed wishes. According to Freud, there are three parts of a human mind and that helps to determine the decision of life. His mind is divided into three parts as Freud divides mind in conscious, sub-conscious and unconscious or Id, Ego and Superego. For Freud, Id is a sack of repressed unfulfilled wishes and desires that remain deep down into the mental sphere. As Tyson argues "Unconsciousness is the store house of those painful experiences and emotions, those wounds, fears, guilty desires and unresolved conflicts .... Unconscious comes into being when we are very young through the repression ... unhappy psychological events" (12). In this extract, Tyson argues that the unconscious is not the passive reservoir of neutral data rather it is dynamic entity that engages us at the deepest level of our being. It is unfulfilled depository instincts especially socially unaccepted wishes, desires, painful emotions, traumatic memories put out of mind by psychological repression. Amin's unconscious mind is full of painful emotions and traumatic memories of abandonment by family and society. Because of this, his psyche is haunted and trauma remains stored. His obsession of

killing enemies, tearing their flesh and eating their blood and meat comes under his unconscious desires. As Kyemba asserts:

These involve cutting a piece of flesh from the body to subdue the dead man's spirit or tasting the victim's blood to render the spirit harmless. If he kills a man, it is their practice to insert a knife in the body and touch the bloody blade to their lips I have reason to believe that Amin's practices do not stop at tasting blood: on several occasions he has boasted to me and others that he has eaten human flesh he went on to say that eating human flesh is not uncommon in his home area. (9)

He moves not by his will but the power of repressed desire. His Id forces him to murder and test their blood and flesh because it needs to fulfill their desire. Freud also claims that, 'It is repression that first creates the unconscious' (3). Unconscious is the outcome of repressing wishes and desires. Because of unfulfilled desires and wishes people show uncanny behavior and activities like Kyemba's protagonist. Amin act of murdering and eating human flesh is the result of his repressed desire of doing same thing from his family's past.

Similarly, as Id is the unconscious part of psyche, Ego is the balancing force of Id which is sub-conscious. It is the rational governing agent of psyche. It tries to restrict the wrong deeds, wishes and desires of Id. Unwanted desires and wishes which Id needs to fulfill are indigestible to it. Unwanted desires and wishes which Id needs to fulfill are indigestible to it because Amin kills a number of people and plays with their bodies. This is because of unwanted desire that seeks pleasures. Id works on pleasure principle. In this respect, M.A.R. Habib contends "... ego was obliged to protect itself against any renewed threat of the repressed impulse by permanent investment of energy" (574). Ego controls the repressed unconscious desires of an

individual. Unconscious desires and wishes need to be verified by it. It acts as a referee between what we want (id) and what society says we cannot have (super-ego). In the novel, Amin's ego acts as a regulating force to him. His ego does not allow him to think about murder, killing and eating flesh of the man. It forces him to become loyal to his country and president. His ego makes him to avoid his blood culture and follow and run his position as a commander. Amin ordered Henry Kyemba for the good work of society. In this point, Kyemba writes:

In my new role, I had some time to continue the development of my farm, but my official responsibilities were wide-ranging and interesting. At various times, I dealt with the National Theater, museums, the preservation of historical monuments, cultural activities, youth activities the Probation and Welfare department, the rehabilitation of the physically handicapped refugees from Rwanda, Sudan and Zaire and sports. I also have the role of administering the heartbeat of Africa, Uganda's national dance group. (37)

This extract portrays that, Amin's ego wants him to be away from murder and killing. Ego restricts him to cause any harm to other human beings and makes him to provide good facilities to citizens. It also wants him to think about the citizen of Uganda rather than just pleasure of himself. He also ordered Kyemba to help handicapped refugees of Rwanda, Sudan and Zaire. He asked Kyemba to administrate theatre, museums and preserve historical places. This also shows the balanced conscious life of Idi Amin.

Beside these Freud's notion of conscious and sub-conscious and level of human psyche, Id works on pleasure principle, Ego works on reality principle whereas superego works on morality principle and the conscience level. This conscious level is also rooted in Amin's protagonist. For Freud, superego makes an individual to think



about social norms and values rationally and place limits on the subject. Here, Freud makes his argument that:

The superego is thus a precipitate of family life. It is an agency that seeks to enforce the striving for perfection, as it holds out to the ego ideal standards and moralistic goals. As a consequence, the superego is the “conscience” of the personality, and it can retaliate against the imperfections of the ego by inducing guilt. Insofar as the superego is derived from the id’s first object cathexis (in the oedipal situation), the superego remains close to the id “and can act as its representative. (6)

Superego asks an individual to see societal rules and values before fulfilling the demands of unconscious psyche. It makes what kinds of actions need to perform and what not by an individual in terms of his/her desires and wishes. The superego incorporates the values and morals of society which are learned from one's parents and others. The superego's function is to control the id's impulses, especially those which our society forbids, such as sex and aggression. It also has the function of persuading the ego to turn to moralistic goals rather than simply realistic ones and to strive for perfection. In the text, the protagonist realizes his act of killing, eating flesh as inhuman activities. Amin’s realization at the end acts as his balancing force. He takes his actions against norms and values and places limit on them. For him he wants to come to his own homeland after his runaway outside his country. He wants to come to his own country at the end of his life. The life here refers to the time when he was so ill and was about to die in Saudi. As Kyemba mentions,

He was suffocated by outside world. His defragmentation of power, people, culture, love traumatized him. His love and moral value towards the country haunt him whne he is outside the boarder. He realized his country’s love after

his execution. He no longer wanted to live outside the country and want to die in own land. He wanted to go to Uganda and die. That was what he wanted.

(237)

After realization of wrong deeds, Amin no longer wants to stay in foreign country but wants to die in his birth place. Because of not fulfilling his repressed desire rather he loses his own life, power, people and family, he wants to give up his activities and die in his own land. In consciousness mind, he knows the importance of people and life. Thus, he realizes it and wants to live a normal life. But he couldn't do that because of his previous deeds. His super-ego is he wants to follow the morality principle by leaving his all the wrong activities.

Abnormal behavior and activities are the psychological traits or result of neurotic patients. In order to fulfill the repressed desires and wishes posed by unconscious mind such people used to repeat their activities and traits. As James C. Coleman argues, "... There is constant occurrence of the same things" (234). There is the constant repetition of the features or character traits, crimes or events by the unconscious psyche. In the life of Idi Amin, he is a psychopath character who also repeats his act of murdering and eating flesh of enemies in order to reach his final signified or being with his own tribes who eat human flesh. He wants to preserve the human blood, flesh to become his own tribes. As Kyemba portrays:

Inside of his room was crate padded with large fridge, there were eleven segments filled with human hands, brain, four heads, fingers that Amin had produced over six month. And fresh body with approximately seven feet height is inside the large cupboard, he planned to practice blood rituals and eat today. These involve cutting a piece of flesh from the body to subdue the dead man's spirit or tasting the victim's blood to render the spirit harmless. (243)

The above extract explains that, Amin murders many enemies and tested lots of blood and flesh of his enemies and he made a plan for another enemy. For him, killing of human and eating of their flesh makes him nearer to his own kakawa tribes. He thinks his eating of flesh give him love of his society and accepts him as a member of kakawa tribes. Hence, researcher argues that if Idi Amin Dada is not psychopath he would not have killed his own country people.

Idi Amin act of eating and murdering people in his political time meets another psychoanalyst's, Jacque Lacan's notion of chain of signifier. Lacan believes that one signifier depends on other signifiers or in the entire connection of the signifying chain in order to reach the final signified. One signifier cannot remain stable for giving final signified. Lacan is interested in how the infant gets this illusion we call a "self." In the same ground Lacan argues that:

It is in the chain of the signifier that meaning insists but that none of its elements consists in the signification of which it is at the very moment capable. For Lacan, The ego can never take the place of the unconscious, or empty it out, or control it, because, for Lacan, the ego or "I" self is only an illusion, a product of the unconscious itself. The unconscious is the ground of all being ... The elements in the unconscious--wishes, desires, images--all form signifiers (and they're usually expressed in verbal terms), and these signifiers form a "signifying chain"--one signifier has meaning only because it is not some other signifier. There are no signifieds; there is nothing that a signifier ultimately refers to (43)

To make a complete signifying chain all the signifiers in the chain are connected to each other. One signifier cannot give meaning but it is the whole system of signification that gives meaning. In the novel, Amin murders the people being

obsessed with his tribes and culture of eating human blood and flesh. This is the initiating force of his activities. Qazi also asserts that, "... one anything enters mental life, it never perishes" (3). If anything and events haunt the psyche, then it is difficult to remove rather it haunts time and again. In the same way, the initial eating flesh of enemies compels Idi Amin to murder other enemies and eating their flesh. He makes the chain of murdering them for eating blood and flesh. Kyemba also present "And all the eating flesh of enemies was adjuncts to the last murdering...The murderer's systematic method and his idealistic motive" (222). In this extract, Kyemba claims Amin's way of murdering and eating the flesh of enemies is systematic. For him all the murders are joined to each other through the cultural process of Kakawa tribes. Killing of the enemies either unconsciously or consciously makes such a chain to reach the final signified. Amin thinks that the killing and eating flesh give him his true essence of Kakawa tribes, that is love of society and people but he ultimately fails to achieve. In this regard, Lacan asserts that, "Because of this lack of signified ... the chain of signifiers is constantly sliding and shifting and circulating" (3). There is no final signified or the meaning. To reach the final meaning, the signifiers constantly circulate within the signifying chain. Only the signifier slides and shifts to another signifier to reach the signified.

In the life of Amin, enemies act as the signifier and their tribes's love/responsibilities/respect as the signified. Idi Amin, to reach his signified make a chain of killing and eating flesh in which his ambition of getting tribes love and respect as the signifiers circulate in the signifying chain. As Lacan argues, "... the elements in the unconscious-wishes, desires and images-form signifier and these signifiers form a signifying chain" (3). Unconscious mind creates the signifiers and these signifiers make a chain in order to reach the signified. Amin kills his many

enemies to fulfill his ambition but cannot fulfill it rather meets his tragic death in foreign country not in his own country.

Summing up, this study has thus made it clear how Idi Amin Dada's defragmented childhood memories like blood culture from maternal relatives and the overall environment turned him into a psychopath leader, who killed a number of people and preserved the dead body and head to eat by peeling their flesh in different pieces. Looking into the causes of the psychologically sick personality of Idi Amin, this study examines Idi Amin's activities, behavior, attitudes and his dialogue in *A State of Blood The Inside Story of Idi Amin* and sheds light on his insane and uncanny personality. Apart from other childhood experiences, his ambition to become president of Uganda seems to have added fuel to his psychologically illness. The orientation of an environment, culture, tribes, society and relinquishment of family affected Amin's mental sphere. All these factors and his obsession to kill and eat human meat structured his mind. His Id wanted him to fulfill his obsessed desire of eating human flesh but his ego made him to balance his cruel nature and do good things to society. He fell into a chain of signifiers, i.e., the killing and eating of enemies' flesh but never reached the final signified, i.e., earning his own tribe's respect. Instead, he met his own tragic death.

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