



**ID, EGO, AND SUPEREGO OF THE MAIN CHARACTER
OF *THINGS FALL APART* (1959)**

A THESIS

**In Partial Fulfillment and Requirements
for S-1 Degree Majoring in English Department
Faculty of Humanities Diponegoro University**

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PRONOUNCEMENT

I honestly state that this thesis is written by myself without taking any works from other researchers in any university, in diploma degree, S-1, S-2, and S-3 degree. I also ascertain that I do not take any material from other works except from the references mentioned.

Semarang, 13 October 2022



Caesaryu Akhlaaqul Kariimah

MOTTO AND DEDICATION

Life is like riding a bicycle. To keep your balance, you must keep moving.

Albert Einstein

Happiness is when what you think, what you say, and what you do are in harmony.

Mahatma Gandhi

This thesis is dedicated to

Myself, my beloved parents, brothers

and those who have helped me to complete this thesis.

APPROVAL

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ABSTRACT

Things Fall Apart is a novel written by Chinua Achebe that tells the story of Okonkwo who struggles his life to become a successful man and struggles during the colonialization of the white men and missionaries. The novel depicts the life of Okonkwo before and after the colonialization happens. Because of these problems, this study aims to provide the work of id, ego, and superego in Okonkwo. Using the theories of id, ego, and superego by Sigmund Freud, the study analyzed the behavior of the main character and the behavior of the other characters toward the main character. The writer used a psychoanalysis approach to analyze the data. The study also focuses on library study methods. Based on the research conducted, there were id, ego, and superego that depicted in the main character of the novel that effecting on the other characters.

Keywords : *freud, psychoanalysis, things fall apart, chinua achebe*

CHAPTER 1

INTRODUCTION

1.1. Background of the Study

Humans are relying on other people to live in this world. They are unable to live alone and must rely on others to form a civilization. Humans in a community must also engage with one another. Interaction can take the form of chatting to each other. Even in certain cases, the engagement might be as simple as a gesture. However, social contact influences each individual's conduct. Interactions may alter an individual's mentality and conduct depending on the state and circumstances of the society in which they live.

Literature, in general, can be defined as the unique expression of a human being that stems from both physical and psychological experiences. They are made up of feelings, thoughts, ideas, spirit, and faith that are expressed in the form of concrete descriptions expressed through language (Wiyatmi, 2011:14). A work of literature creates an entertaining element that offers pleasure to everyone who reads it, and it is regarded as intriguing since it shows many aspects of life that are all around us. Literary work is a means of the results of human creation based on reality with a little imagination in the form of oral and written. Literary works are anything that is written or printed.

Literary works can be reviewed through various approaches, one of the popular approaches is psychoanalysis approach. Sigmund Freud, a young Viennese physician theorized that the human psyche was dominated by a more

comprehensive realm of unconscious sexual and aggressive impulses. In order to better understand human behavior, Freud developed a theoretical model of the human psyche which employed three levels of consciousness – the conscious, the preconscious, and the unconscious (Freud, 1923:4).

The writer is interested to examine a literary work entitled *Things Fall Apart* by using psychoanalysis approach. *Things Fall Apart* is a novel based on the life of people in Africa colonized by European or at that time British People who have a lot of colonized territories. It is addressing a particular problem of emerging Africa intruded in the 1890s of the White Missionaries and colonial rule in tribal Igbo society, as well as a series of events that leads to his exile from the village for killing a clans member accidentally and his seven years in exile. The story is traditionally structured and peppered with Igbo proverbs. It describes simultaneously the disintegration of its protagonist Okonkwo and his own village.

The novel has been praised for the intelligent and realistic treatment it has received for tribal beliefs and social disintegration. The novel shows colonialism and betrayal contributes also to the development of the whole conflict in history through the psychological factor. Those phenomena that the writer found are Okonkwo's anxiety from accidentally killing an innocent boy, the white missionaries, and fear of becoming like his father. These factors make Okonkwo stressed and commits suicide at the end of the story. Some of the phenomena are caused by not only Okonkwo, but also the white missionaries that happen in the village. It also revolves on the people around Okonkwo's life. This study will

discusses the work of id, ego, and superego of Okonkwo with the correlation of his problems in the novel.

1.2. Research Problems

1. How does the main character portray id, ego, and superego?
2. What is the anxiety of the main character?
3. How does the main character defense mechanism work?

1.3. Objectives of the Study

1. To examine the main character's id, ego, and superego.
2. To understand the anxiety of the main character.
3. To examine the main character's defense mechanism.

1.4. Previous Studies

Psychoanalysis has been the subject of numerous studies in the past. As references for this study, the author finds eight previous studies from undergraduate thesis and journal relevant to the study. Dewiana in her thesis, *Analisis Trauma dan Dendam Hannibal Lecter dalam Novel "Hannibal Rising" Karya Thomas Harris* (Diponegoro University, 2011), claims that action taken as a result of the character's choice or the outcome from Ego can occasionally result in trauma, which might affect the character's nature. Her study reveals that when an unstable personality is pushed to a breaking point, it might transform his personality and cause harmful conduct.

Pase in her thesis, *Self Defense Mechanisms In Obesity As Reflected In Meg Cabot' Size 12 Is Not Fat (A Psychological Analysis* (Semarang State University, 2014), believes that psychology was previously believed to be a medical concept,

however, it may now be applied to other areas of life like economy, government, school, and literature. Literary research that applies psychology as a method is a study that seeks and discovers the same idea or concept of psychological aspects of characters in a literary work using a certain theory of psychology.

Naratri mentions that in her thesis, *Psychological Conflict of Dorian Gray in The Novel Entitled The Picture of Dorian Gray by Oscar Wilde* (Diponegoro University, 2015), there is a distinction to be made between the id, ego, and superego. The Id and the superego are distinct in that the Id satisfies a basic human desire for pleasure, but the superego contains moral consciousness. Because the ego is built on the reality principle, it can hold and manage the conflict between the id and the superego. If those needs are not fulfilled right away, a condition of anxiousness or stress will develop.

Riza Alun said in his final project, *“Id, Ego, and Superego Represented by The Main Character of Fifty Shades of Grey Movie Christian Grey”* (Diponegoro University, 2016), id can be uncontrolled if there is no ego, and superego because id is driven by one consideration only and it is pleasure. This aspect of personality is entirely unconscious. The pleasure principle is all about id such as desire, love, etc. Ego is the responsible one for dealing with reality, and the last structure is Superego, the one that has structures strongly bound with moral principles.

As said by Anggraeni in her project, *“Unbalanced Behavior of the Character Rebecca in the Film “The Roommate”* (Diponegoro University, 2017), applying the Psychoanalysis method might show many behaviors indicating the psychological condition of the main or specific storyline. Analyzing psychological

aspects from Id, Ego, and Superego may assist readers in understanding the circumstances around the certain character and reveal the rationale for that character's actions.

According to Wibowo in his thesis, "*Kepribadian Tokoh Utama dalam Novel Kembalikan Karya RieHandra J (AnalisisPsikologiSastra)*" (Diponegoro University, 2018), personality is made up of three major systems which is id, ego, and superego. He also stated that the components of emotion have a role in exposing the primary protagonist's identity. In his thesis, he discovered that emotional components such as remorse, punishment, shamefulness, sadness, and love all have a role in shaping the protagonist's identity.

Eben Reinhardt (2019) states Freud's psychoanalysis is a psychoanalytic approach that stems from the concept of psychology. This theory is related to psychotherapeutic methods for healing mental and nervous diseases, then developed into personality theory. In his journal, *Konflik Batin Tokoh Utama Dalam Novel Ngenest Karya Prakarsa*, Saputra (2019) states that there is a personality structure according to theory Sigmund Freud's psychoanalytic personality consists of the three elements. The three elements of personality known as the id, ego, and superego, which work together to create complex human behavior. Based on previous studies, there has not been discussed a novel entitled *Things Fall Apart* by Chinua Achebe using Sigmund Freud's id, ego, and superego theories. Therefore, this study can provide a new perspective on other literary works.

1.5. Scope of the Study

This study focuses on two factors which is intrinsic and extrinsic elements. The intrinsic elements focus on theme, character and characterization, plot, setting, and conflict. Meanwhile, extrinsic elements will analyze Okonkwo's psychology utilizing Sigmund Freud's theories, particularly in the id, ego, and superego. While using the theory, this research mainly discusses the trigger of id, ego, and superego in Okonkwo and the impact of his id, ego, and superego on the other characters.

1.6. Organization of the Study

Chapter 1: Introduction

This chapter consists of background of the study, research questions, objectives of the study, previous studies, scope of the study, and organization of the study.

Chapter 2: Theory and Method

This chapter outlines the theory and methods the writer used to assist the analysis of the literary work's intrinsic and extrinsic features.

Chapter 3: Result and Discussion

This chapter also provides an analysis of the literary work based on theory and method, including intrinsic and extrinsic analysis.

Chapter 4: Conclusion

This chapter finalizes the analysis that was covered in the previous section..

References

CHAPTER 2

THEORY AND METHOD

2.1. Intrinsic Elements

2.1.1. Character and Characterization

Characters in literature are messengers of messages, moral ideals, or anything else that the author wishes to transmit to the audience Abrams (1999:32). According to Abrams (1999:32) Characters are the people who are portrayed in a story and are understood by the reader to have unique ethical, intellectual, and emotional attributes based on what they say, how they interact with others, and what they do.

As for characterization, Abrams (1999:33) said characterization has a broad definition that is frequently made between several approaches for defining the characters in the story. Still referring to Abrams's concept by showing and telling the characters who speak and behave, the author lets the reader deduce the personalities behind their statements and their actions. Abrams also states that the author may not only demonstrate external words and acts but also the inner ideas, feelings, and reactions of a character in order to tell or describe character motives and dispositional features.

2.1.2. Setting

Setting is just as significant as the other intrinsic elements. Setting supports and contributes in the creation of mood for the reader by explaining where the story takes place. Setting also become the foundation that suggests on the location, time,

and social situation where the action occurs Abrams in Nurgiyantoro (2002:216). Nurgiyantoro (2002:221) also stated that there are two kinds of settings, neutral setting provides only the basic information of the story takes place without detailing or specific information and typical setting provides specific information of the story about where the story takes place, how the social situation, and when the story happen. In other word typical setting provides place, time, and social background.

Setting of place can be defined as the setting of a story where the action takes place Nurgiyantoro (2002:227). Still referring to Nurgiyantoro t The time period where the action of the story's characters takes place is the setting of time. It mostly relates to the time period of the story, which clarifies the precise time (hour, year, or century) where the story takes place and aids readers in understanding what happens in the story. Social setting comprises the entire society, beliefs, and assumptions about the people. The social setting described the social state in the story that can have a significant impact on the characters Nurgiyantoro (2002:233).

2.2. Extrinsic Elements

2.2.1. Psychoanalytic Conflict

Conflict is the anticipated portion of a narrative since it describes the difficulty that happens in the story and gradually becomes intense before leading to the story's peak moment or climax. According to Nurgiyantoro (2002:122), conflict suggests a negative connotation, something unpleasant, in a series of events. Nurgiyantoro (2002:122) also states that there are two types of conflict, external conflict and internal conflict. External conflict occurs between the character to other characters like the protagonist fighting the antagonist or between nature like a

tsunami, earthquake, or flood and internal conflict occurs in the mind of a character itself like the character finding two different choices or having a mental illness.

2.2.2. Sigmund Freud's Psychoanalysis

Psychology, as a theory, has become a part of people's lives in areas like industry, law, education, and literature. In literary works, psychology is a theory that focusing on psychological components such as the psychological components of the author, psychological components that are found in the literary work itself, or psychological components that can influence the reader Suhariyadi (2014:70). By reading a literary work, through their conversations people can grasp the beliefs and attitudes of the character about many subjects. Suhariyadi also states the most common to use in a study is the psychoanalysis approach by Sigmund Freud. Sigmund Freud's psychoanalysis was the first method to the proper study of personality. Freud's conception of psychoanalysis emphasized unconscious processes, biologically motivated needs of sex and aggressiveness, and unexpected conflicts in childhood. These were believed to be the rulers and shapers of our personalities.

In developing psychoanalysis theory, Sigmund Freud in the 1920s introduced a division consisting of three provinces of the mind, the provinces are id, ego, and superego Feist and Feist (2008:27). Still referring to Feist and Feist (2008), those provinces interact with the three levels of mental existence in such a way that the ego covers all mind areas and has conscious, preconscious, and unconscious areas, while the superego is both preconscious and unconscious, and the id is fully unconscious.

2.2.3. Id

Id is the root of personality and in the condition of fully unconscious Feist and Feist (2008:27). Id cannot contact with reality or the outside world, but in order to lower the tension, id will survive by satisfying essentials needs. According to Feist and Feist (2008:27) id is present to serve to bring satisfaction and pleasure suitable to its function to seek pleasure. In simple explanation, the id is primeval, messy, unreachable to consciousness, unchangeable, unprincipled, irrational, unstructured, and packed with energy obtained from basic drives and released to satisfy the pleasure principle.

Other than seeking for pleasure, id also being unrealistic, irrational, and constantly bringing out weird ideas. These happen because id does not have morality and cannot determine between good and bad Feist and Feist (2008:28). The id acts through the primary process since it is the region that holds basic drives. Its survival depends on the establishment of a secondary process to bring it into contact with the outside world since it naively strives to satisfy the pleasure principle Feist and Feist (2008:29). This secondary process operates via the ego. A newborn baby is the right example of id that free from ego and superego. The baby do not care with what happen outside its mind, it will always try to seek satisfaction, and to conclude id is illogical, chaotic, and fulfilled it's energy by satisfy basic needs.

2.2.4. Ego

The Ego serves as a bridge between the id and reality. Ego advances id throughout infancy, the only source to communicate with outside world, and ego supervised by the principle of reality Feist and Feist (2008:29). Ego, other than

serve as a bridge, is also serves as the controller and procrastinator to id. These functions must be practiced regularly, in order not to let id rule over Schultz and Schultz (2017:46). Still referring to Schultz and Schultz, a person that is dominated or controlled by id might become a danger to society.

According to Feist and Feist (2008:29) ego covers all parts of levels of mental life (unconscious, pre-conscious, and conscious), because of this factor ego is able to make choices in those levels. For example, a man may (consciously) choose to tidying his room because he feels clean and comfort. At the same moment (pre-consciously) he may be vaguely aware of previous events of being respected for tidying his room and (unconsciously) he may be have the urge to tidying his room because of his childhood experience of disciplinary action from his parent. According to Freud in Feist and Feist (2008:35) ego becomes distinct from the id when infants learn to differentiate themselves from the outside world. While the id remains intact, the ego continues to build techniques for dealing with the id's unrealistic and relentless pleasure needs.

2.2.5. Superego

The Superego appears as the portion of the psyche that is moralistic and idealistic, which means that superego counters id's pleasure and ego's realistic principle Feist and Feist (2008:30). Conscience and ego-ideal are the two subsystems of superego. Feist and Feist (2008:30) said that conscience is coming from the result of punishment and tell the person what they not should do, while ego-ideal is coming from reward and tell the person what they should do.

A well-developed superego functions to handle sexual and aggressive urges through the process of repression; it cannot generate repressions on its own, but it can command the ego to do so. When the ego acts not according to the moral standards of the superego, guilt will arise, as well as a sense of inferiority will also arise when the standard of perfection is not achieved Feist and Feist (2008:30). Superego, on the other hand, is like the id in that it is simply unaware of, and uninterested about, the cost of its requirements. Freud in Feist and Feist (2008:37) emphasized that the distinctions between the various areas of the mind are not strong and well defined. The development of the three provinces of mind differs greatly across people. For some persons, the superego does not develop after childhood; for others, the superego may dominate the psyche at the expense of shame and inferiority sentiments. Others may experience dramatic mood swings and alternate cycles of self-confidence and self-deprecation as a result of the ego and superego taking turns directing personality.

2.2.6. Anxiety

In describing anxiety, Freud in Feist and Feist (2008:33) underlined that it is a felt, affective, unpleasant state associated by a physical sense that warns the person against imminent danger. The unpleasantness is often subtle and hard to describe, but the anxiety itself is constantly felt. The id, superego, and outside world are all associated in one of the three types of worry which are neurotic, moral, or realistic, but only the ego can make or experience anxiety.

Neurotic anxiety is fear of an unidentified threat (Feist and Feist 2008:34). Despite coming from id impulses, the emotion exists in the ego. Childhood conflicts

between instinctive desire and reality are the origin of neurotic anxiety. These hostile impulses are frequently accompanied in childhood by a dread of punishment, which later generalizes into unconscious neurotic anxiety. Anxiety is caused by the need to satisfy specific id impulses. This id-dominated behavior that causes impulsive anxiousness is a result of a unconscious fear of punishment. It's important to note that the dread arises from potential consequences from acting on the instincts rather than from the instincts themselves.

The struggle between the ego and the superego leads to a second kind of anxiety called moral anxiety (Feist and Feist 2008:34). It is essentially a fear of conscience. Superego responds by making you feel guilty or ashamed when you are motivated to act on an innate drive that is against your moral code. The level of the superego's development influences moral anxiety. Conflict will be more intense for someone with a strong inhibiting conscience than for someone with weaker moral standards. Adults are penalized for breaking society's moral code, while children are punished for breaking their parents' moral rules. Moral anxiety is characterized by feelings of shame and guilt that come from within; the fear and the anxiety is brought on by our conscience.

Realistic anxiety is a third type of anxiety that is strongly related to fear (Feist and Feist 2008:34). It is described as an uncomfortable, vague feeling accompanied by a potential for serious danger. Reality anxiety is beneficial because it directs our behavior to flee or defend ourselves against real threats. When the threat is gone, our fear goes away. However, these anxieties can become excessive if it beyond the level of normality.

2.2.7. Defense Mechanism

In 1926, Freud developed the concept of defense mechanisms for the first time (Feist and Feist 2008:34). In terms of definition, defensive mechanisms are the tactics the ego does to protect itself from the tension brought on by daily conflicts (Feist and Feist 2008:35). According to Freud, this conflict is continuous since the id is constantly pushing for pleasure and the taboos of society are constantly trying to limit such pleasure. Freud proposed numerous methods for defending against anxiety and observed that humans rarely employ just one; instead, we frequently employ several at once (Feist and Feist 2008:35).

The methods are :

- Repression is a defense mechanism that includes unconscious denial of the existence of an anxious stimulus.
- Denial is a defense mechanism of denying the presence of an external threat or painful experience.
- Reaction Formation is a defense mechanism includes expressing an id urge that is the complete opposite of the one that is actually motivating the person.
- Projection is a defense mechanism known as includes attributing an unsettling impulse to another person or object.
- Regression is a form of defense mechanism to a previous, less stressful stage of life and acting out the typically juvenile traits associated with that safer time.

- Fixation is a defense mechanism in which we reframe our behavior to make it more acceptable and less dangerous to us.
- Displacement is a defense mechanism that includes moving id impulses from a threatening or unavailable object to an available target; for example, substituting anger against a younger child with hostility toward an older child.
- Sublimation is a defense mechanism that involves changing or replacing id impulses through the redirection of innate energy into socially acceptable acts.

2.3. Methods of Data Collection

In conducting the research, the writer of this study uses the library research technique to acquire data and theories from earlier studies found in books and journals to help or support the findings in this study. Sarwono (2006:225) defines library research as a study of diverse books as well as the findings of past comparable investigations as references. In this research, the primary data is the novel *Things Fall Apart* and the secondary data are from several thesis, journals, articles, and electronic books.

2.4. Research Approach

The writer will use Sigmund Freud's psychoanalysis approach, especially focusing on the id, ego, and superego, in this study in order to uncover a link between the main character Okonkwo's interpersonal interactions and the behaviors all the way of the story. According to Feist and Feist (2008:17), psychoanalysis is a method to understand the works of human mind and personality and the

developments of human mental and psychological. Psychoanalysis approach on literature can be focused on one or more subject, such as approach on the author, the character, and the audience Hossain (2017:43). In this study the writer will be focusing on Okonkwo and other characters behaviour and motive that reflect id, ego, and superego in *Things Fall Apart*.

In examining the novel entitled *Things Fall Apart*, the writer use exponential approach to analyze the literary work's intrinsic elements. Guerin claims that the Latin word *exponere*, which means "to set forth" or "to explain," is where the word exponent originates (Guerin, 2005:143). The exponential approach, according to Guerin, "examines indicators or symbols of patterns of meaning" (Guerin, 2005:143). Essentially, this method focuses on a literary work's essential qualities, which help readers understand its hidden meanings.

CHAPTER 3

RESULT AND DISCUSSION

3.1 Intrinsic Elements

3.1.1. Character and Characterization

3.1.1.1. Okonkwo

The main character in the novel *Things Fall Apart* is Okonkwo who is a very manly figure who has three wives, village leaders, have titles and a number of children. He is the type of person who really values masculinity, honor, and power. This factor makes him rarely shows a lovely emotion toward his wives and children. At first, Okonkwo himself comes from a poor family background due to his father's actions, and this is what makes him dislike his father, "Unoka, the grown-up, was a failure. He was poor and his wife and children had barely enough to eat" (Achebe, 1959:5). Okonkwo's success could have happened because he didn't want to be like his father. Okonkwo also has a bad-tempered emotion and intolerant personality. These two personalities can be seen from his physical appearance.

"He was tall and huge, and his bushy eyebrows and wide nose gave him a very severe look. He breathed heavily, and it was said that, when he slept, his wives and children in their houses could hear him breathe. When he walked, his heels hardly touched the ground and he seemed to walk on springs, as if he was going to pounce on somebody. And he did pounce on people quite often. He had a slight stammer and whenever he was angry and could not get his words out quickly enough, he would use his fists. He had no patience with unsuccessful men" (Achebe 1959:3-4).

From his physical appearance, the reader can grasp that Okonkwo is a scary looking person and the reader also might think that he is a bad person. As explained from the previous chapter, Chinua Achebe shows and tells the characteristics and appearance of Okonkwo in the novel through the narrator in the novel. As the story

continues, Okonkwo managed to achieve success by wrestling and his hard working. In addition, Okonkwo's success happened because he had a quite good morality and intellectuality. He has great respect for the rules that exist in Umuofia which makes him understand what he must do to achieve success, "Okonkwo's prosperity was visible in his household. He had a large compound enclosed by a thick wall of red earth. His own hut, or obi, stood immediately behind the only gate in the red walls. Each of his three wives had her own hut, which together formed a half moon behind the obi" (Achebe, 1959:14). He defeated Amanize the Cat who is the greatest wrestler before Okonkwo. Besides those two personalities, Okonkwo also have others personality that makes him recognizable by the village leaders and village elders. The personalities are his hard working and optimistic.

"Perhaps you can already guess what it is. I have cleared a farm but have no yams to sow. I know what it is to ask a man to trust another with his yams, especially these days when young men are afraid of hard work. I am not afraid of work. The lizard that jumped from the high iroko tree to the ground said he would praise himself if no one else did. I began to fend for myself at an age when most people still suck at their mothers' breasts. If you give me some yam seeds I shall not fail you." (Achebe 1959:21).

This quotation shows how his optimistic and hardworking shown in the novel. Here Okonkwo asking Nwakibe to help him in his process becoming a great man. He asks Nwakibe to give him some him some of his yam seeds. Okonkwo spoke confidently and he also assured Nwakibe that he would not disappoint him. In the end, Okonkwo succeeded in planting the seeds that Nwakibe gave him and achieved his wealth.

3.1.2. Setting of Place

Setting of place of *Things Fall Apart* take place in Igboland which currently now is known as Nigeria (Sparknotes, 2022). Mostly all the events that occur in the novel *Things Fall Apart* happen around the nine villages. However, the most shown village is Umuofia where Okonkwo was born and grow up. “And so when Okonkwo of Umuofia arrived at Mbaino as the proud and imperious emissary of war, he was treated with great honor and respect, and two days later he returned home with a lad of fifteen and a young virgin” (Achebe, 1959:112), besides Umuofia, the next village shown is Mbaino where the negotiations took place which resulted in the bringing of Ikemefuna. “His own hut, or obi, stood immediately behind the only gate in the red walls” (Achebe, 1959:14), Okonkwo and his family live in a building called *obi*, a family-only cluster, and his three wives also have their own hut. “Okonkwo was well received by his mother's kinsmen in Mbanta” (Achebe, 1959:129), when Okonkwo gets exile, he stays at his uncle in Mbanta and Mbanta is also the place where Nwoye learning Christianity for the first time. “They were led into the courthouse where the District Commissioner sat” (Achebe, 1959:193), when the village leaders, including Okonkwo, were summoned by the District Commissioner to meet him is happen in the courthouse. “There was a small bush behind Okonkwo's compound” (Achebe, 1959:207), at the end of the story Okonkwo hangs himself on the tree inside the bush behind his compound.

3.1.3. Setting of Time

The novel is set in the year of 1890s during British colonialization in Nigeria (Sparknotes, 2022). In the novel, the setting of time is only shown in some events.

“In his anger he had forgotten that it was the Week of Peace, His first two wives ran out in great alarm pleading with him that it was the sacred week” (Achebe, 1959:29). The setting of time that is crucial to the conflict is when Okonkwo beats one of his wives during week of peace. “Okonkwo had just blown out the palm-oil lamp and stretched himself on his bamboo bed when he heard the *ogene* of the town crier piercing the still night air” (Achebe, 1959:9). The next part is when the village messenger informs the villagers that someone just died in the middle of the night. “He is an exile, condemned for seven years to live in a strange land” (Achebe, 1959:133). During Okonkwo's exile, it was also shown how long he was exiled.

3.1.4. Social Setting

The setting of social is the most shown setting in *Things Fall Apart*. “Umuofia was feared by all its neighbours. It was powerful in war and in magic, and its priests and medicine men were feared in all the surrounding country” (Achebe, 1959:11). The first is the background of Umuofia, the tribal society, which is famous for being the strongest village both from its villagers and from its witchcraft and makes neighboring villages always avoid war when they have issues with Umuofia. “You have many wives and many children-more children than I have. You are a great man in your clan” (Achebe, 1959:134). Masculinity in Umuofia is also above all where a man's success is judged by how strong he is, how many his wives and children, and how many titles he has. “The story was told in Umuofia, of how his father, Unoka, had gone to consult the Oracle of the Hills and the Caves to find out why he always had a miserable harvest” (Achebe, 1959:16),

they also have a law whereby every problem is consulted with the Oracle or with the village elders.

All of these things had endured for years, but they were interrupted when the white men and missionaries brought Christianity and other new things like churches, schools, and hospitals. The point from the previous explanation is that Umuofia is a tribal society where they have beliefs and customs that they get from their ancestor and it has been used for ages, but the changes in their beliefs and customs were made even more when many of the villagers embraced Christianity.

3.2 Extrinsic Elements

3.2.1. Okonkwo's Id

Id, as the writer explains in the previous chapter, satisfies from basic needs. In *Things Fall Apart* the prominent id is Okonkwo's ambition to become a great man. This id in Okonkwo can be seen from how he understands the life of every great man in Umuofia. "This meeting is for men. The man who had contradicted him had no titles." (Achebe, 1959:26), Okonkwo understands that a great man is a strong man who has a title and has many wives, and many fields. Here he understands it literally, where these things become "basic needs" in his life. That makes him to develop an abusive characteristic, "Do you think you are cutting up yams for cooking?" he asked Nwoye. "If you split another yam of this size, I shall break your jaw. You think you are still a child. I began to own a farm at your age" (Achebe, 1959:32-33). In addition, his dislike for Unoka, Okonkwo's father, makes Okonkwo grow a desire in himself to be better than his father. These things represent the id of Okonkwo.

His id works through his behavior toward his household, his participation in killing Ikemefuna, and his action in Umuofia society. Okonkwo also fears looking weak to other people and this fear also becomes the downside id in Okonkwo's life. The way Okonkwo holds up his beliefs and customs during the white men and missionaries colonialism also depicts the id in Okonkwo. Okonkwo does not want his village to be colonized. He discussed it with Obierika how to drive them away.

"It is already too late," said Obierika sadly. "Our own men and our sons have joined the ranks of the stranger. They have joined his religion and they help to uphold his government. If we should try to drive out the white men in Umuofia we should find it easy" (Achebe, 1959:176).

He is always the first person to stand up if there is any dispute between the white men and the villagers. Okonkwo is an example of a man who is mostly controlled by his id. It can be said that Okonkwo is a dangerous man to his family, his relation, and himself because he cannot control his emotions like when he kills the messenger before hanged himself.

3.2.2. Okonkwo's Ego

In order to counter the unconscious part of Okonkwo, he needs to work on one of his other mind provinces, namely ego. Ego that serves as a bridge to id, in Okonkwo can be seen in how he behaves toward Ezinma daughter of his third wife, Ekwefi. "Okonkwo was specially fond of Ezinma" (Achebe, 1959:44), Okonkwo sees Ezinma as a child who has similar characteristics to him and Ezinma is the child who is closest to Okonkwo, Okonkwo's relationship and behavior with Ezinma reflect how Okonkwo's inner ego does not work completely because he will be happier if Ezinma is a boy as the rank of men is higher than women in Umuofia.

“Where are the young suckers that will grow when the old banana tree dies? If Ezinma had been a boy I would have been happier. She has the right spirit” (Achebe, 1959:66), this happens because the ego works directly with reality. This is the factor that helps Okonkwo’s ego to restrict his id toward Ezinma.

In Okonkwo's decision to have a better life, Okonkwo’s ego may (consciously) motivates him to have a better life by becoming a strong and hard-working person because of his childhood. At the same moment (preconsciously) he feels that the great men of Umuofia have a better life because they are strong and hard-working people and (unconsciously) he wants to have a better life because of his fear of becoming like his father.

3.2.3. Okonkwo’s Superego

Superego is the part that works through the morality and idealistic principle which contrasts with id’s pleasure principle and ego’s realistic principle. Morality in Okonkwo can be seen how he respects and holds his beliefs and customs. He really wishes able to drive away the white men and missionaries. Even though he once broke the rules during the sacred week which is Week of Peace. “The oldest man present said sternly that those whose palm-kernels were cracked for them by a benevolent spirit should not forget to be humble. Okonkwo said he was sorry for what he had said, and the meeting continued. (Achebe 1959:26), the first depiction of superego in Okonkwo can be seen from the way he handles the comment from the oldest men in the meeting when he called a man without a title is a woman. The way Okonkwo feels sorry for what he said shows that his superego works accordingly.

The next part happens after Ikemefuna's assassination, Okonkwo does not eat or sleep for days as he is feeling guilty for taking a part in his adopted son's assassination even though one of the elders already forbids him. This shows that the ego of Okonkwo during this event does not work accordingly to the moral standard of his superego. The suicide of Okonkwo happens after he kills the messenger of the white men at the meeting in the market. In this event, he feels guilty and the inferiority inside his body arises, "Okonkwo stood looking at the dead man. He knew that Umuofia would not go to war. He knew because they had, let the other messengers escape. They had broken into tumult instead of action. He discerned fright in that tumult. He heard voices asking: "Why did he do it?" He wiped his machete on the sand and went away" (Achebe 1959:205). It can be tell from his knowledge that Umuofia will not go to war against the white men. On this moment his mind provinces dominated by superego and resulting his suicide.

3.2.4. Psychoanalytic Conflict of Okonkwo

3.2.4.1. Internal Conflict Between Okonkwo's Id and Ego

Okonkwo's understanding of masculinity that occurs in the village is very uncompromising. His id is to become a great man makes him embracing masculinity in the village. As for his ego cannot actualizing his id because the reality that Okonkwo facing is not accordance to his id. That makes him don't want to appear weak in front of everyone. This brings him to his personality every day.

“He walked back to his obi to await Ojiugo's return. And when she returned he beat her very heavily. In his anger he had forgotten that it was the Week of Peace, His first two wives ran out in great alarm pleading with him that it was the sacred week” (Achebe, 1959:29).

He does not hesitate to beat and scold his wife and children if they do things that he does not like. In fact, he also participated in the assassination of Ikemefuna which he had been forbidden to participate in, “Dazed with fear, Okonkwo drew his machete and cut him down. He was afraid of being thought weak” (Achebe, 1959:61). The changes that occurred within Umuofia also became a conflict within Okonkwo's mind. He feels that the values he holds are no longer useful, which makes him end his own life at the end of the story.

3.2.4.2. External Conflict Between Okonkwo’s Id and The White-Men’s Id

The arrival of the white men and missionaries can also be said as a conflict that occurs outside of Okonkwo, so it can be categorized as an external conflict of man versus man. The conflict happens because the things they brought into the village irritated Okonkwo and he wanted to kick them out. The white men who colonize the village sees that villager is still primitive. It created id inside the white men’s men. The white men want to take the villagers to a more advanced world, “In this way Mr. Brown learned a good deal about the religion of the clan and he came to the conclusion that a frontal attack on it would not succeed. And so he built a school and a little hospital in Umuofia” (Achebe, 1959:181). They do that by spreading and teaching new beliefs and also building facilities that can support a better life in the future. Okonkwo as a prominent villager was annoyed at their arrival. Their arrival has succeeded in making many residents embrace the beliefs of the white men. In addition, Nwoye was also attracted to the new belief. That's why Okonkwo wanted to expel the white men from the village, even though he

didn't know how. Okonkwo also feels betrayed by the villagers who don't want to try to drive the white men away.

3.2.5. Anxiety of Okonkwo

3.2.5.1. Okonkwo's Neurotic Anxiety

Okonkwo's neurotic anxiety starts to show when his ego fails to realizing his id toward Nwoye. He is afraid of Nwoye becoming like his father because of Nwoye's traits that similar to his grandfather. Okonkwo tries to teach Nwoye how to become a great man like him, but because of the similar traits to his father makes Okonkwo hard on Nwoye, "At any rate, that was how it looked to his father, and he sought to correct him by constant nagging and beating" (Achebe, 1959:13-14). As a great man in the village, Okonkwo is so worried and ashamed for having a son like Nwoye, "Okonkwo's first son, Nwoye, was then twelve years old but was already causing his father great anxiety for his incipient laziness" (Achebe, 1959:13).

3.2.5.2. Okonkwo's Realistic Anxiety

Realistic anxiety of Okonkwo can be seen from what is he afraid of. He is afraid becoming a failure in his life because of his childhood life with his father. Okonkwo is aware of the dangers that await him if he lives a life as his father did. In addition, it can be said that they are also indirectly afraid of the white men and missionaries. Maybe it wasn't the fear he felt, but the restlessness that rose within Okonkwo when the white invaded Umuofia. Realistic anxiety also appears in the last two chapters of the novel.

"It was useless. Okonkwo's machete descended twice and the man's head lay beside his uniformed body. The waiting backcloth jumped into tumultuous life

and the meeting was stopped. Okonkwo stood looking at the dead man. He knew that Umuofia would not go to war. He knew because they had, let the other messengers escape” (Achebe 1959:204-205).

The incident happens when Okonkwo, in his uncontrollable rage, killed a court messenger. Okonkwo was afraid of what would happen, because he knew that Umuofia would not wage war against the white men at that time.

3.2.6. Defense Mechanism of Okonkwo

The fear of failure becoming like his father can be considered as the main anxiety that leads to others anxiety in his life. Because of that main fear, Okonkwo develops some defense mechanism in his life. In the novel *Things Fall Apart*, Okonkwo's defense mechanism can be seen from how he treats other character and how other characters treat him.

3.2.6.1. Okonkwo’s Repression

The first defense mechanism that Okonkwo shows is when Nwoye convert to Christianity. The conversion happens because, other than his interest in the white men and missionaries, Okonkwo's id and understanding of masculinity forced Nwoye to become something he was not. The defense mechanism of Okonkwo towards Nwoye is repression, “Now he is no longer my son or your brother. I will only have a son who is a man, who will hold his head up among my people” (Achebe, 1959:172). Okonkwo tries to forgetting his son by disowning Nwoye from his family.

3.2.6.2. Okonkwo’s Denial

In denial of defense mechanism, Nwoye becomes the threat to Okonkwo. Okonkwo are afraid and anxious seeing Nwoye becomes a failure like his father,

“Okonkwo was popularly called the "Roaring Flame," As he looked into the log fire he recalled the name. He was a flaming fire. How then could he have begotten a son like Nwoye, degenerate and effeminate? Perhaps he was not his son, No he could not be, His wife had played him false” (Achebe 1959:153). He is even doubted that Nwoye his son, because how could a great man like him has a son like Nwoye.

3.2.6.3. Okonkwo’s Reaction Formation

Other than repression, Okonkwo also shown reaction formation in Nwoye converts case. Okonkwo feels regret and shame that a great man like him has son who convert his belief. The convert of Nwoye makes Okonkwo feels so betrayed, “As Okonkwo sat in his hut that night, gazing into a log fire, he thought over the matter. A sudden fury rose within him and he felt a strong desire to take up his machete, go to the church and wipe out the entire vile and miscreant gang” (Achebe 1959:152). In this event, Okonkwo’s anger arise because he is blaming the white men and missionaries for taking his son from his own family, clan, and beliefs.

3.2.6.4 Okonkwo’s Projection

The next defense mechanism that Okonkwo show is projection. In his household, Okonkwo projects his defense mechanism by teaching each of his sons, including Ikemefuna, to be like him. Okonkwo did not hesitate to beat up his son who was not to his liking. Although violence in households is normal in Umuofia, in Okonkwo's case it is excessive because in other households they still have tolerance.

3.2.2.5. Okonkwo's Regression

After a young boy dies accidentally and Okonkwo is accused of being responsible, his house is set on fire, his livestock is killed, and he is forced to leave Umuofia, "It was the dead man's sixteen-year-old son, who with his brothers and half-brothers had been dancing the traditional farewell to their father. Okonkwo's gun had exploded and a piece of iron had pierced the boy's heart" (Achebe 1959:124). In this event is when Okonkwo shows regression as his defense mechanism. It is essential that Okonkwo chooses to go back to his mother's memory and the spot where she was last laid to rest. Okonkwo's behavior could also be seen as a desire to revert to more primitive developmental stages after being exposed to unpleasant anxiety.

3.2.6.6. Okonkwo's Fixation

The next defense mechanism that Okonkwo shows is fixation. The defense mechanism is shown during the meeting with the elders and the village leader. Fixation can occur in Okonkwo because he mock one of the meeting member, "Without looking at the man Okonkwo had said: "This meeting is for men." The man who had contradicted him had no titles" (Achebe 1959:26). After he said that one of the elders contradict his statement, "The oldest man present said sternly that those whose palm-kernels were cracked for them by a benevolent spirit should not forget to be humble. Okonkwo said he was sorry for what he had said, and the meeting continued" (Achebe 1959:26). Okonkwo said sorry not because he is truly

regret what he said. There is a chance that Okonkwo fears of what will the elders do if he does not listen to the elders.

3.2.6.7. Okonkwo's Displacement

Displacement defense mechanism is also shown by Okonkwo. It happens when Ikemefuna, adopted son, lived with him and Okonkwo likes Ikemefuna more than he likes Nwoye. Displacement can happen because Ikemefuna is stronger and can be reliable than Nwoye, "He therefore treated Ikernefuna as he treated everybody else-with a heavy hand. But there was no doubt that he liked the boy. Sometimes when he went to big village meetings or communal ancestral feasts he allowed Ikernefuna to accompany him, like a son, carrying his stool and his goatskin bag" (Achebe 1959:28). This is the proof that Okonkwo likes Ikemefuna more the he likes Nwoye.

3.2.6.8. Okonkwo's Sublimation

The next is sublimation defense mechanism. Okonkwo's way of getting out of his poor life when living with his father is one of the example from Okonkwo's sublimation. He redirects his id impulses or his anxiety into hard working in gaining his wealth. At that time, Okonkwo received praise and title from the elders and also the village leaders because he succeeded in proving that he was capable of becoming a great man through hard work. Other than that, Nwakibie gave his yams to Okonkwo twice the amount Okonkwo had estimated, while other youths were always refused by Nwakibie when asking for his yams.

CHAPTER 4

CONCLUSION

Things Fall Apart is a novel by Chinua Achebe that brings the theme of cultural changes during colonial times. The main character, Okonkwo, in the story is struggling for his life to achieve success since a young age. The writer of this study evaluates both the intrinsic and extrinsic elements of the novel in order to analyze it. The intrinsic elements include of theme, character and characterization, plot, setting, and conflict. On the other hand, the examination of the extrinsic elements includes id, ego, and superego of the main character as well as the anxiety and the defense mechanism of the main character.

After conducting a careful analysis on Okonkwo as the main character of the novel by using Sigmund Freud's id, ego, and superego, it can be concluded that these three mind provinces are depicted in him. The id is about the pleasure principle, which reflects in Okonkwo as he struggled to achieve success. He understands that a successful man is a strong man who has a title and has many wives, courageousness, and many farming fields. He also teaches his sons to become strong men. His understanding of those becomes "basic needs" in his daily life where the pleasure principle seeks satisfaction from basic needs. His ego serves as a bridge to his id into reality. He asks one of the villagers to give him some seeds of yam as one way to gain success in farming. Ezinma as a girl also has the traits of great man according to him, but he is always regrets that Ezinma is a girl, and Okonkwo's ego helps restricts his id toward Ezinma. Superego is about morality principle and it works goes along with ego. He respects the beliefs and customs in

Umuofia, and when changes begin to appear caused by the white men and missionaries, he really wishes able to drive them away.

Firstly Okonkwo's id dominates the mind province, then along his growing up Okonkwo's ego starts to balance his id as he finds the way to gain success, and his superego works in balance, but in the end of the story his superego dominated the mind provinces and Okonkwo decides to kill himself as he kills the messenger and feeling tremendous guilt for knowing Umuofia will not going to war against the white men and missionaries.

As for the anxiety, the main anxiety of Okonkwo is the fear of being a failure like his father. This anxiety causing another fear occur in Okonkwo, like his fear of being look weak as he thinks that a weak person is a sign of failure. Okonkwo also shown two types of anxiety, which is neurotic and realistic anxiety. Neurotic anxiety happens when he is afraid of Nwoye become a failure like his father. Realistic anxiety happens when he is afraid becoming a failure like his father, when the white men come to Umuofia, and when he killed one of the court messenger.

The first defense mechanism that Okonkwo shows is repression that happen during Nwoye conversion to Christianity. He forgetting his son by disown him. Okonkwo also shows denial in the novel. He denies that how come a great man like him could have a son like Nwoye. In Nwoye converts case, he is also shown reaction formation defense mechanism. He is so angry to the white men and missionaries for taking Nwoye from his family, clan and belief. The next defense mechanism is projection. Okonkwo teaching to all his children to become like him. Regression also shown by Okonkwo when he is forced to leave Umuofia. He choose

his mother's homeland to stay in his exile for accidentally killing one of the clansmen. Okonkwo also shown fixation. He is afraid of what will the elders do to him if he does not sorry for what he said in the meeting. Then the defense mechanism, displacement. Okonkwo likes Ikemefuna, his adopted son, more than he likes Nwoye. He brings Ikemefuna to every meeting and event that he attends. The last defense mechanism that occurs in Okonkwo is sublimation. After realizing that his father is a failure, he redirects his id impulses into hard working to gaining his wealth.

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