

CHAPTER 2

Literary Review

2.1 Theoretical Framework

This chapter aims to explain about some theories that will be applied in the novel *Half Bad* by Sally Green. The focus of the study is to analyze Nathan behavior and other factor that build his personality, especially to his integrity and loyalty to his father that still mysteriously. For this research we use Freud's theory which explains about three different level of consciousness, *id*, *ego*, and *superego*. The theory will classified the process of conscious and unconscious condition that happen to Nathan when he encounters the problem. The processes that carry the character get emotionally mature which makes him have a great loyalty and integrity in the inside of his awareness. Psychology of loyalty, psychology of integrity will be supporting theory in the analysis.

2.1.1 Psychology of Literature

Psychology of literature is the combination from psychology and literature. They born as a kind of variant of literary study which commonly used to read and interpret a literary work, author, and reader with use many concepts and theoretical design that contained in psychology.

Psychology and literature are two different things. Literature deals with fiction world, such as drama, novel, and poetry which are classified into art, while psychology refers to the study of human behavior and mental processes.

According to Wellek and Warren (18), psychology and literature have different object. Psychology deals with human beings and their characteristics while literature deals with imaginary world of human beings. Although they are not the same, they do not stand apart because literature can be analyzed using psychological theory.

Once, there was uncertainty that it is impossible for psychology to dive into literary text. It is quite convincible because the researchers have to able to observe psychological aspects within the text more carefully, whereas those aspects are abstracts. That is why it cannot be denied that we need a supporting theory of psychology in understanding a text of literature because it involves human psychological aspect which is imaginatively portrayed. It would be more complex if it reaches psychoanalysis capacity, especially studying about unconsciousness which demands an extra observation, broad logical way of thinking and psychically powerful imagination.

Although psychological theory seems difficult to understand and apply, Roekhan explained that there are three supporting approaches can be used to conduct a study. The first is textual approach which examines character's psychological aspect in literary work. Second, receptive-pragmatic approach which studies reader's psychological aspect as the consumer of literary work that is structured by the influence from works they read and reader's reception process in enjoying literary work. And the last is expressive approach which observes psychological aspect of the author's creative process that is projected through

literary work, not only as the individual, but also as a part of the society (Endraswara 97-98).

2.1.2 Psychoanalysis Theory

Barry defines that psychoanalytic criticism is a form of literary criticism which uses some techniques of psychoanalysis in the interpretation of literature. Psychoanalysis itself is a form of therapy which aims to cure mental disorders by investigating the interaction of conscious and unconscious elements in the mind (96-97). On the other hand, Tyson defines that psychoanalysis theory is particularly useful to literary criticism and to show how this view of human behavior is relevant to our experience of literature (11).

Psychoanalysis can help to understand kind of literary work by using psychological approach. So, to understand psychoanalysis you need have to understand psychological process and author's thought and imagination which is certainly influenced by psychological activity, and also because psychoanalysis itself is used as a tool to interpret literature. Besides, it also denotes that the interaction of conscious and unconscious elements in the mind is important in understanding human behavior. The same thing prevails in analyzing the character in the story because the character is the reflection of human's life. The character presents a variety of personality and behavior which relate to psyche and psychological experience or problem which is felt by human in the real life (Minderop 1).

The main part of psychoanalysis theory is introduced by Freud between 1890 and 1939. He painted a picture of human personality so forceful that he inspired strong devotion or strong opposition. Sometimes scholars analyze how frequently famous names are mentioned in the reference sections of journal articles. A *citation analysis* like this will often show Freud near the top of the list. So he is one of the most-frequently cited names in psychology, even though Freud was not a psychologist but a psychiatrist. He is the person who maps unconscious mind. He believes that unconsciousness is determines factor of human behavior (Semiu 55).

In the 1890s, Freud proposed a theory that distinguished between three different levels of consciousness. *Conscious* thoughts are mental products currently in awareness. *Preconscious* thoughts are memories not currently in awareness but easily retrieved. *Unconscious* thoughts are things a person cannot voluntarily bring to awareness. This was Freud's first theory about how the personality was put together.

In 1923, Freud came out with a new book, *The Ego and the Id*, describing a new, comprehensive theory of personality organization. Most people think of this as "Freud's personality theory." However, he came out with it after practicing for 40 years, so it was a relatively late development in Freud's career.

The ideas of *id*, *ego*, and *super-ego* were an attempt to describe important components of the *psyche* (overall mental contents). Freud called them *functions*. He cautioned his readers to remember that *id*, *ego*, and *super-ego* were not

"persons in their own right." They were just concepts-handy words for describing patterns of human behavior (Dewey 11).

The unconsciousness is the attitudes, feeling, and thoughts which is repressed, cannot be controlled by the will, but, only by drawing it tightly into conscious mind, not related by the law of logic, and not limited by time and place (55-56). It indicates that there should be the cause which driving them out if the individual wants to take those attitudes, feelings, or thoughts out of the unconsciousness to conscious mind. On the other word, the individual cannot take them as they want into conscious mind.

The unconscious is the storehouse of those painful experiences and emotions, those wounds, fears, guilty, desires, and unresolved conflicts (12). This implies that all things like attitudes, feelings, or thoughts which make individual feels bad or worried will be repressed into unconscious mind.

Tyson says further that until people find a way to know and acknowledge to their selves the true causes of their repressed wounds, fears, guilty desires, and unresolved conflicts, they hang onto them in disguised, distorted, and self-defeating ways (13). To know more about the interaction of conscious and unconscious elements in the mind, it is better to understand the new models of psyche

In essentials, this new model of psyche will help to reveal the unconscious mind of the character and understand the character's psychological problems. Seeing how important the impact and contribution of this new model of psyche in

influencing the behavior of the character, this research will provide some explanations from some resources discussing about the case.

THE ID

The **id** (Freud's term: das Es) is the most basic system of personality including the innate instincts (Koeswara 32). It is located in unconscious mind which makes up the reservoir of pulsions and the source energy of psyche (Minderop 21). The *id*, which means "it." Freud got the idea of a psychological id from a psychologist named Georg Groddeck who lived in Vienna at the same time as Freud. To Groddeck, the id was a dark, unknown part of the mind that controls us but remains outside our awareness. Groddeck wrote a book called *The Book of IT* in which he argued that we are "lived" by this unseen presence. In other words, "it" is *really* in control!

The id is devoted solely to the gratification of prohibited desires of all kinds—desire for power, for sex, for amusement, for food—without an eye to consequences. (Tyson 25). The statement indicates in id always wants to be satisfied immediately as desire, and in its satisfaction id always tries to avoid an unpleasant experience. As what Minderop says that the function of id is related to the pleasure principle which always attempts to find the pleasure and hinder the unpleasant things (Minderop 21). In order to achieve the pleasure, id has two processes to operation.

Id has two basic mechanisms, they are reflecting motion and primary process. The first process is reflect motion mean as a form of behavior or action

functioning automatically and suddenly, also contained in the individual innately (Koeswara 33). For the example when hungry time, the baby's mouth will open and look for the mother's teat to sip the milk, other example if we having dust in our eyes, we will wink or the wipe the eyes and so on (Hartono 4). The second process is primary process involving some complicated psychological reactions in which id decreases unpleasant things by shaping the shadow of the object which can decrease the unpleasant thing (Koeswara 33).

In general, Freud said, the unconscious is *infantile*. It is not necessarily evil, but it is childlike. It is innocently good or bad depending on circumstances, reacting with immediacy to events as they happen. Unconsciously, Freud believed, we are all like little children: we want immediate gratification and have low tolerance for frustration. Only the development of more mature, controlling parts of the mind helps us avoid expressing id impulses and acting like babies when we are grown up.

THE EGO

The second of Freud's three divisions of the psyche is the ego. Ego means "I." It is roughly equivalent to our sense of identity-who we think we are. Modern theorists sometimes refer to the ego as *the executive function*. The part of the mind/body system that Freud called the ego is the part that executes plans and coordinates activity.

The **ego** is located between conscious and unconscious mind which functions as the mediator which reconciles the demand of pulsi and the

prohibition of superego (Minderop 21). The ego also gives a place on the main mental function such as reasoning, problem solving, and making a decision (22). Ego is like a leader who should know everything which is better for the individual and should be able to make a decision fairly and rationally.

Freud described the ego, drawing power from the id while controlling it, as resembling a rider on a horse. In this metaphor the horse represents the id: a primitive, animal-like source of energy. The rider represents the ego. It may be weak or strong, clumsy or skillful. If the rider is uncoordinated or lacking in skill, the horse goes whatever direction it pleases, and the rider must hold on for dear life. This is like a person whose impulses are out of control, poorly coordinated by the ego. On the other hand, if the rider is an expert, the horse becomes like an extension of the rider's willpower, making the rider swifter and more powerful than a human on foot. Similarly, in Freud's view, the id provided raw energy, and the ego (if skillful or well controlled) used this energy to do remarkable, positive things (Dewey 11).

Freud explains that ego is a part of the id which develops in facing the threat of the outer world (Berry 76). In a glance, it is seen that between id and ego usually seem in a conflict. Id always tries to find pleasures and hinder unpleasant things, while ego is as the manager who sets the direction where and how id will find the pleasure in better and realistic ways. So, ego has some energy from id to do this duty. The conflict arises when ego cannot help id to find pleasures and hinder unpleasant things. If this thing happens, id will take its energy away and find the pleasure in its ways, and certainly not in realistic ways.

Ego is personality side that must submit to the id and must look for reality that is needed by id as necessary satisfier. So, ego is personality that can differ between imaginative and fact. Ego work as reality principle and ego does secondary process. Reality principle can tow self-expansion look for other expansion as well as the environment. Ego also serve secondary process it means ego uses thought ability rationally to solve problem (Hartono 4). The statement all above describes that ego can reach a perfect control for a person who mature enough psychologically and able to make decision rationally.

The Super-Ego

The super-ego was a third function that Freud hypothesized. The word *super* means *above*, and the super-ego is like a supervisor of the psyche, monitoring our activity and making value judgments which lead us to feel good or bad about our behavior. Freud believed that we learn morals and values from the people who take care of us in childhood. Gradually these values are *internalized* or taken inside us, and the result is the super-ego. He said the super-ego, as an "internalization of parental values," was responsible for both *pride* and *guilt*.

Superego starts to develop when ego internalizes moral and social norms. It is an internal realization from the value and ideal of traditional society. Superego is controlled by moralistic and idealistic principle which contrary to pleasure principle from id and reality principle from ego. Superego reflects something ideal (not real), fight for perfectness (not a pleasure) and decides something true or false in order to act besides on the moral norm in society (Semiun 67).

Superego contains two parts that is ego ideal- and the conscience. There is moral value that give boundaries which the good and the bad are. Ego-ideal gives present by making a man feels proud. It is an experience with presents toward right behavior. Conscience is sort an internalization of punishment. Besides, conscience punish a man by making feel guilty (Semiun 67). Feeling guilty appears if ego is not able to fulfill the perfection of superego's moral norms.

From explanation above, about Id, Ego and Super-ego that will do in Nathan, by knowing about id, Ego and Superego from psychoanalysis theory, it will reveal about Nathan's attitude and experience that make him stronger with his personal integrity and loyalty in his youth period.

2.1.3 Psychological Development Theory

Psychological development theory will discuss about the process of individual to start learn and manage their emotion. In this theory, we will identify the way of individual to understand their environment and absorb the influence in around them. Thus, the individual will start to copy their environment influence become a behavior, in the next phase they will select what is good and bad for them. Independence, the phase to understand who they are and how they must put their attitude, well-known their character and manage it well.

Development refers to systematic continuities and changes in the individual that occur between conception (when the father's sperm penetrates the mother's ovum, creating a new organism) and death. By describing *changes* as "systematic" we imply that they are orderly, patterned, and relatively enduring, so

that temporary mood swings and other transitory changes in our appearances, thoughts, and behaviors are therefore excluded. We are also interested in “continuities” in development, or ways in which we remain the same or continue to reflect our past (Shaffer & Kipp 2). According to Moshman, the behavior of organisms, as well as their anatomy and physiology, changes over time. With respect to human beings, there are major changes in perception, communication, thinking, personality, social relations, moral understanding, and so forth (xvii).

Moshman stated that the traditional basis for distinguishing development from learning is that development is guided from within by the genes whereas learning is caused by the external environment. If psychological changes are caused by the genes then they are the result of internal processes that generate ongoing progress toward mature structures. If psychological changes are caused by the environment, however, then we can expect change to be more discrete and variable, a matter of learning whatever happens to come your way whenever you happen to encounter it (xviii).

2.1.4 Psychology of Loyalty

The etymology of the word loyalty points to French root *loi* or law, and thus it implies law-abiding attitudes. Families have their own laws in the form of unwritten shared expectations. Each family member is constantly subject to varying patterns of expectations to which he does or does not comply. Young children’s compliance is enforced by outside disciplinary measures. Older children and adults may comply out of internalized loyalty commitments (Boszormenyi 42).

The concept of loyalty can be defined in moral, philosophical, political, and psychological terms. Conventionally, it has been described as a reliable, positive attitude of individuals toward what has been called the “object” of loyalty. The concept of a multipersonal loyalty fabric, on the other hand, implies the existence of structured group expectations to which all members are committed. In this sense loyalty pertains to what Buber called “the order of the human world.” Its frame of reference is trust, merit, commitment, and action, rather than the “psychological” functions of “feeling” and “knowing” (Buber 114).

Loyalty as both a group characteristic and a personal attitude surpasses the simple behavioral notion of law-abiding behavior. It makes an assumption that in order to be a loyal member of a group, one has to internalize the spirit of its expectation and have a set of specific attitudes to comply with internalized obligations. Ultimately, the individual can thus be subjected to injunctions of both external expectations and internalized obligations. It is interesting when Freud conceived of the dynamic basis of groups as related to superego function (Boszormenyi 37).

Loyalty as an individual’s attitude thus encompasses identification with the group, genuine object relatedness with other members, trust, reliability, responsibility, dutiful commitment, faithfulness, and staunch devotions. The expectation hierarchy of the group, on the other hand, connotes an unwritten code of social regulation and social sanctions. Internalization of expectations and injunctions in the loyal individual provide structural psychological forces which can coerce the individual just as much as external enforcement within the group.

Without having a claim for their deeper loyalty commitment, no group can exert a high level of motivational pressure on its membership (Boszormenyi 42-43).

By identifying the motive of loyalty, we can understand the character with more detail and specific. It also help us to identify any factors that influence the grade of loyalty from the character.

2.1.5 Psychology of Integrity

Like a process, integrity will make someone become trustworthy. Begin from the honesty that continually do as the habit, people that has a high honesty will upgrade it become a strong character that indicated he ready to lead something. This is characteristic usually called as an integrity, we compromise our integrity when we betray a trust. Integrity is a prerequisite to credibility. It involves an inner sense of wholeness which results from being consistently honest and morally upright. Integrity is crucial in all aspects of life, professional, personal, social and spiritual (www.jashow.org/articles/christian-living/godly-living/character/integrity-the-key-to-character-and-the-cure-for-inconsistency/).

Webster describes integrity as “soundness of moral character.” Integrity from biblical viewpoint has to do with being morally sound. In Freud’s theory, it is called as Super-ego that come from the inside of human unconsciousness. A person with integrity knows what is important to God and consistently lives in light of what is important to Him.

At the individual level, integrity more than ethics; it is all about the character of the individual. It is those characteristics of an individual that are

consistently considerate, compassionate, transparent, honest and ethical. The characteristic of trust is closely associated with integrity. Integrity is not determined by circumstances, based on credentials and is not to be confused with reputation. A person with the integrity of heart is a morally and spiritually healthy individual.

A person's reputation is only the shadow of his character. In some cases the shadow (reputation) may appear larger or smaller than the actual height (character) of the person. A good reputation may or may not be an accurate reflection of a person's character. A good reputation is as good as gold but a person with integrity own the gold mine. If you take care of your character and become a person of integrity, your reputation will take care of itself.

Integrity has to do with a sense of consistency between a person's inner values and attitudes and his outward words and actions. The more consistent we are, the higher the degree of integrity we possess. You can't put a price tag on integrity because genuine integrity is not for sale. Integrity helps us know what to expect from others. The more consistent a person is, the more confidence we have in how they will act in the future. An unpredictable leader suggests that they are not making decisions on the basis of deeply held biblical values but on how they may feel at the moment. It is hard, if not impossible, to trust such people. People will trust those who have proved themselves to be trustworthy.

2.1.5.1 Defense Mechanism of Integrity

Alicke and Sedikides define self-enhancement and self-protection as interests that people have in advancing one or more self-components or defending themselves against negative self-views (4). They also describe self-enhancement and self-protection as instrumental in maintaining, promoting, or safeguarding pivotal interests, and consider the relation between these interests and the ways in which they are regulated. In the other hands, self-enhancement and self-protection worked as defense mechanism that protect self-integrity of someone, they maintain, promote, and safeguard the personal interest become a power to protect from negative self-views.

Integrity also has the ability to make a self-affirmation in oneself, according to Steele that first proposed the theory of self-affirmation in 1988. It asserts that the overall goal of the self-system is to protect an image of its self-integrity, of its moral and adaptive adequacy. When this image of self-integrity is threatened, people respond in such a way as to restore self-worth (Sherman and Cohen 185).

2.1.6 New Criticism Theory

New criticism is clearly characterized in premise and practice, it is not concerned with context of historical, biographical, intellectual, and so on. it is not interested in fallacies of intention or affect , it is concerned solely with the text in itself, with its language and its organization. It does not seek the text meaning, but how it speaks itself (Selden, Widdowson, and Brooker 19).

New criticism is the new critic that was introduced to America and called “close reading,” has been a standard method of high school and college instruction in literary studies for the past several decades. So in this sense, New Criticism is still a real presence at the present and probably will remain so for some time to come (Tyson 135). The text is the most crucial object to do literary studies. On the other hand, the term intentional fallacy and affective fallacy show that the meaning of literary text cannot be seen through the author’s intention or reader’s personal opinion.

There are two new critical essays in particular which are overtly theoretical and which have become influential texts more generally in modern critical discourse: the intentional fallacy and affective fallacy written by W. K. Wimsatt (Selden, Widdowson, and brooker 20). The first essay argues that the design or intention of the author is neither available nor desirable as a standard for judging the success of a work of literary art, while the second essay argues that the effective fallacy represent a confusion between the poem and its results (21). The only way to know that the author’s intention and reader’s response can represent the text’s meaning is to carefully examine, or “closely read,” all the evidence provided by the language of the text itself: its images, symbols, metaphors, rhyme, meter, point of view, setting, characterization, plot, and so forth, which, because they form, or shape, the literary work are called its formal elements (Tyson 137). This statement indicates that carefully examining or closely reading is the way to understand or represent literary text’s meaning.

As has been noted that new criticism focuses principally on poetry, but two essays by Mark Schorer; *Technique as Discovery*, and *Fiction and the Analogical Matrix*, mark the attempt to deploy new critical Practice in relation to prose fiction (Selden, Widdowson, and brooker 21). From this phase, it is clear that new criticism can be used not only to analyze poem but also prose fiction. In order to analyze Nathan's loyalty and integrity to his Father in Sally Green novel entitled *Half Bad*, this research will use new criticism theory as a supporting theory to analyze the character and characterization that related to loyalty and integrity that owned by the main character 'Nathan'.

2.1.6.1 Character

Character is one of intrinsic element in fiction or narrative work. It is an important element in narrative work or in a story that can be a study. Character often becomes the most important to discuss (Nurgiyantoro 164). The character presents a variety of personality and behavior which relate to psyche and psychological experience or problem which is felt by human in the real life (Minderop 1). Through action, speech description, and commentary, authors portray characters that are worth caring about, cheering for, and even loving, although there are also characters you may laugh at, dislike, or even hate (Roberts and Jacobs 153). Based on some definitions above, we can conclude that character is the explanations of personal in a fiction work that includes their actions, dialogues, thoughts, response, etc.

Character is someone who acts, appears, or is referred to as playing a part in a literary work (Hunter, Booth, Kelly, and Beaty 102). This world is like a

stage where there are many characters that act and appear in it. That is why, what the characters do is the best clue to understand what they are (Roberts and Jacobs 155).

A character, then, is presumably an imagined person who inhabits a story—although that simple definition may admit to a few exceptions. A character should behave in a sudden and an unexpected way, seeming to deny what it has been told about his or her nature or personality, it is trusted that there was a reason for this behavior and that sooner or later it will be discovered (Kennedy and Gioia 74). As like human, characters in the story certainly has a reason for their actions. It can be understood when the readers finish the reading well and closely.

Character is divided into two different meanings, between character as person in the story and as attitude; anxiety, emotional, and moral principle inside the person (Stanton in Nurgiyantoro 167). Character is made from idea; attitude and utterance of the author in making the fiction work, so it has naturally live like in real world (Nurgiyantoro 167-168). It means that character same like human, in the story they have reason for their actions in order the readers can feels the sensation in every characters.

For addition, characters in fiction are divided in some types. First, significance role in developing story in main character and peripheral character. Main character is a main person that appears in all scenes in the whole story, he or she always be told whole sides of from his life, but peripheral character is supporting character for main character, they just exist when they have correlation

with main character (Nurgiyantoro 176-177). It means, the main character is they appears on the whole story from begin until the end of this story.

In appearance function character, there are protagonist and antagonist characters. Protagonist character is like a hero, this character usually shows sympathy feeling and looking face. Antagonist is the character which caused conflict (178-179). Characters in fiction can be conveniently classified as major and minor, static and dynamic. A major character is an important figure at the center of the story's action or theme. The major character is sometimes called a protagonist whose conflict with an antagonist may spark the story's conflict. Supporting the major character are one or more secondary or minor characters whose function is partly to illuminate the major character. Minor characters are often static or unchanging. Dynamic character, on the other hand, exhibits some kind of change—of attitude, of purpose, of behavior—as the story progresses (DiYanni 54).

Characters are divided into four types that are physical, social, psychological, and moral (115-116). Physical identifies peripheral facts such as age, sexual category, size, race and color. Social deals with the character's world or environment such as economic status, occupation or trade, creed, familial affiliation of the characters. Then, psychological disclosed the inner mechanism of the character's mind and deal with habitual responses, attitudes, longing, purposes, like and dislikes. Moral discloses the decisions of the characters, either socially or not acceptable or not (Dinurriyah 115-116).

The third is about round and flat character. A flat character is one who changes little. In other word, a flat character remains the same throughout the work; it is a character that has one private quality, flat character is have attitude and characterization that relative same, not develop until the end of story (188). Meanwhile, round character is not only showing a certain character, but also they can show various characters and behavior, even it may be in a contradiction and difficult to guess (183). By knowing about character widely, it helps to make easy to analyze. So, this study focuses on main character named Nathan. It will help to get more knowledge about Nathan's character in story.

2.1.6.2 Characterization

According to Robert and Jacob, Character and characterization are equally important in the story. Both of them relate each other, although they have a distinction. To understand the morality of character's behavior, the reader can see how the character is presented in the story. So, how the author presents or tells the character in the story is called characterization.

Characterization is the means by which writers present and reveal character. The method of characterization is narrative description with explicit judgment. It is given fact and interpretative comment. From both fact and comment the readers derive an impression of the character in the story (DiYanni 55). This statement shows that the author usually give a fact and comment to reveal the characters in the story. So, the reader can understand them from the impression taken from the author's fact and comment about the characters.

In presenting and determining the nature of the character in a story, generally, the authors use two methods in their works. The first is direct method (telling) and the second is indirect method (showing). Telling method is using the description of character's nature on exposition and direct comment of the author. Usually, this method is used by fictive writers in past time—not modern fiction. Through this method the author's interfering in characterizing the character is so much felt, so that the readers understand the character based on author's description (Minderop 77).

Besides, showing method (indirect method) denotes that the author puts himself/ herself in the outer of the story by giving an opportunity to the characters for presenting their character/ nature through *dialogue* and *action* (Pickering and Hoepfer in Minderop 77). Specifically, According to Josip Novakovich, in presenting and determining the character's personality in the story, the authors use three methods in their works. The first is, action of the character: in the scene, the author can make the character moves. Here, the author can show the character from the voice, appearance, and its action without make the summary or depict them as general. The second is, self-delineation of character: It is also possible that the writer tries to explain the character through the character itself. This method is simple enough because the characters can portray themselves by introducing directly. The last is appearance of character: It is almost same with the self-delineation method, but here the author describes the character through the character's appearance, so the reader can guess the personality (77-80). An understanding of the characterization will help more to learn and reveal the

