

## **Chapter II**

### **LITERATURE REVIEW**

#### **2.1. Theoretical Framework**

The ultimate aim of literary work is to tell story to people, the reader. The subject of the story is particularly human, describing and detailing a variety of human experiences. Literature concretizes an array of human values, emotions, actions, and ideas in story form (Bressler 14). Since the central issue of literary works is human being, it portrays humanity aspects in various forms. The humanity is formed in the story line, the characters, even the moral message. It can be said that literary works are the result of human production, thus, they are the outgrowths of human experience and therefore reflect human desire, conflict, and potential, and then we can learn to interpret those productions in order to learn something important about ourselves as a species (Tyson 2). In other words, the reader can observe human behaviour in a literary work. In observing particular issue in a literary work, it requires a theory of literature which supports the elaboration to the issue. Theory of literature is the tool that helps the reader in analyzing a literary work. The function is to provide particular methodology in examining certain issues that lies within the literary works. Theory of literature then assists the reader to interpret a literary work by its methodology and tenets.

In the knowledge of psychoanalysis, the chosen work is going to be analyzed with Psychoanalytic Criticism approach since it concerns with the formation of human behavior in literary works. First, the theoretical framework

will provide the explanation of Freud's eminent theory of personalities. This part will discuss the psychological model of mind which is defined into three systems: unconscious, preconscious, and conscious. After that, the discussion will continue to the psychological model of human mind which is divided into three structures: id, ego, and superego. Then will continue to an explanation about the instinctual drives which are tautly related to the analysis.

The concept and idea of psychoanalytic have taken part in our everyday lives; even in human production such as literary work itself. Psychoanalysis has several meanings; there is one that is considered having the closest meaning to literature: a technique for investigating an individual's unconscious thought and feelings. It suggests that human's behaviour creates a certain characteristic in the story which makes it prominent. Various characteristic creates an introduction, conflicts, theme, etc which are contained in a story line of literary works.

In conclusion, Psychoanalytic Criticism is the most appropriate theory to use in analyzing the instinct of the main character in the chosen work, *Of Mice and Men*. It has prominent principle which proposed by Freud that a literary text is a part of human being; it produces certain characteristic drawn from real human being life. By examining the characteristic of the main character, the writer will be able to observe how the instinct works on a character primarily in the negotiation of *Eros* and *Thanatos*.



### **2.1.1. Conscious, Preconscious, and Unconscious**

Sigmund Freud is the most prominent neurologist during the 19<sup>th</sup> century. He has been proposed several eminent theories and concept related with personalities of human (Strachey 13). He promotes that the concept of human mind is composed by several interrelated parts and those are which influenced human characteristic. According to Freud, human psyche is defined into three levels: conscious, preconscious, and unconscious. This term is also known as topographical model of human thinking.

The first level of human psyche is defined as the deepest level of human mind, the unconscious. This is such a storehouse where all the repressed memories of experience live such as; the trauma, the fear, etc. This bottom part of mind consists of the instinctual drives plus emotions and memories that are so threatening to the conscious mind that they have been repressed, or unconsciously pushed into the unconscious mind (Hjelle and Ziegler 87). All the repressed which lie in the unconscious are the memories and feeling that can cause a disturbance into the conscience. Unconscious also keep the memory of certain event that happened so quickly so that it cannot arise in the conscience. Thus, they are set to be put in the storehouse. According to Freud, this deepest level is the most important part in shaping human behaviour.

The second level of human psyche is the preconscious; it is the level where all the memories of human experience exist. This level retrieves all experiences into awareness. The preconscious works toward both the unconscious and conscious, it works as the mediator. All the events or experiences in conscious

that are no longer considered as the centre of attention will be pushed into the preconscious. For example, a young girl suddenly recalls the argument that she had with her boyfriend the previous day. This example shows how the preconscious brings back the event which already happened to be recalled unto the conscious.

At last, the third level of human psyche called the conscious. It is the level where thoughts, feelings, memories, and perceptions are placed. Conscious is a level where our body and mind are totally aware of. We perceive everything with reason, doing everything in full awareness with ethical boundaries which we already learned. It is sometimes called as the rational part of human psyche. The conscious holds a small part in shaping human behaviour for it is an outcome of filtering process which is done by the stimulus or external factors.

By the same understanding as the preconscious works with the conscious, it also occurs with the unconscious. When there is a situation where a person has to make a decision, he /she will weigh several considerations which affect the decision. The conscious will be aware of the inappropriate material which accompanied the decision so it block and push the material to the unconscious. The material which already entered the preconscious is able to appear at some other time. However the form of the material will not be as origin as how it should be, it released in the form of dream, slip of tongue, and defence mechanism.

All of the levels explained above are interacted to each level, specifically in the formation of individual's characteristic. The unconscious establish an interaction with the conscious in releasing particular actions. The preconscious

takes a role by restraining or even sorting out inappropriate actions. This simulation can be seen in our daily life, when at a certain time we can cancel an action or a speech. Apparently, Freud was not the first person who proposed the importance of the unconscious mind toward the human behaviour. Several eighteenth and nineteenth century philosophers had suggested the general idea of an inner world unknowable to the conscious self (Ellenberger 134). The unconscious has a significant role because all the psychic processes are originated from this level.

### **2.1.2 The Id, Ego, and Superego**

Freud also has a prominent concept about structure of personality known as the id, ego, and superego. The first structure is id; it is located in the unconsciousness mind and is closely related to the instinctual biological urges that provides human behaviour such as eat, drink, sleep. Its operation is on the primitive basis, it does not notice any boundaries. This structure obeys the pleasure and ignores the consequence of any actions. Furthermore since the id does not recognize fear or anxiety, it takes no precautions in expressing its purpose –a fact that Freud felt may result in danger for the individual and/or the society (Hjelle and Ziegler 89). Id is considered as the most original form which refers to the impersonal part of human; and is not controlled by physical structure.

The second and the third structure are located and operate in the level of awareness. The ego is the decision making component that express and gratify the desires of the id. Ego is the aspect of the mind's functioning which is responsible

for reality testing that is for rational thinking and for checking what it is safe to do in a given physical and social environment (Bocock 54). It helps to ensure the safety and self-preservation of the organism and obeys the reality principle; it executes the appropriate action to satisfy the instinctual needs. Thus, ego considered as the housing of what are called as planning, setting up priorities, organizing thoughts, and considering consequences from the actions we would take.

The last structure is the superego; it reflects the constitution of good and bad behaviour. In Freud's view, the human organism is not born with a superego; rather, children must acquire it through interactions with parents, teachers, and the "formative" figures (Hjelle and Ziegler 90). The superego also considers as the self-control. This structure of personality will be associated with the negotiation of *Eros* and *Thanatos* as the instinctual drives.

### 2.1.3 Theory of Instincts

Human are believed to have goals that motivate their way in performing their behavior. The goals are based on human fundamental needs (physical and mental) which are demanding to be fulfilled and that becomes the motivation for human to make decision in their life. In the fulfillment, human are directed to the priorities established from the basic instincts which leads to the feeling of satisfaction toward the fulfillment. According to Freud, human being is basically has an instinct both to destroy and to preserve (*Beyond Pleasure Principle* 180).

Both of these are then shapes the motivation of the nature of human behavior. Thus, motivation is driven by the instinctual drives (*eros* and *thanatos*).

Freud states that the instincts have four features; a source, an aim, an object, and an impetus (*Instincts and their Vicissitudes* 121). The source of instinct is embodied from the physiological needs such as hunger and thirst. The aim of instinct is to eliminate or to reduce the excitement comes from the needs. If someone manages to achieve the aim of instinct, he/she will experience a moment of satisfaction. The object of instinct is a person or a thing of surrounding that provides the satisfaction. Every individual has the capability to change or to delay the object since every human will experience changing and growth during his/her life that makes the object can be changed according to the needs. The impetus of instinct refers to the force or pressure which is used to gratify the instinct. This can be estimated by observing the number of obstacles that the person will overcome in fulfilling his/her specific goal.

Freud's theory of psychoanalytic can describe behavioral process –related to the object of the instinct- in terms of (1) the attachment or investment of energy in an object (*cathexis*) or (2) an obstacle preventing gratification of an instinct (*anticathexis*) (Hjelle and Ziegler 93). Object *cathexis* is illustrated by emotional attachments toward other people, whereas *anticathexis* is represented by external or internal barriers preventing immediate reduction of instinctual drives. Thus, the interaction between the expression and inhibition of an instinct shapes the fortress of the psychoanalytic motivational system.



To understand the dynamics of instinctual energy and its expression via object choices is through the understanding of displacement. Displacement occurs when, for some excuses, the original object-choice of an instinct cannot be achieved. In such cases, the instinct displaces and expresses the energy to another object that has similar characteristic or quality with the original object. According to Hjelle and Ziegler, Freud suggested that the act of displacement can be affected by two primary instincts, the instinct for life and the instinct of death (94).

#### 2.1.4 *Eros and Thanatos*

Instinctual drive is the non-physical thing located in the unconscious. It is what is referred to stimuli, something of which driven people to take particular action. This stimulus arises from several gratification which demands to be fulfilled. A drive has a source, aim and object. Its *source* is physiological stimulus, its *aim* is to eliminate the tension exerted by the instinctual source and it is through the *object* that the drive may achieve its aim (Carel 8). The source is always a physiological need such as breathing, food, water, sleep, excretion, etc. The aim is uniform in all drives: to eliminate the urge originating from a physiological need.

Freud believes that the unconscious puts human's two basic instincts: *Eros* and *Thanatos*. These instincts are contradict yet complement to each other. By the understanding and function, the two instincts are very distinct. Their significance is inversely to each other but basically they complement each other in establishing particular priorities. One leads to the preservation while the other leads to



destruction. These are the characteristic of the instincts that lies in human and it drives the fulfilling of human basic needs.

What is meant by *eros* is the instinct of life; it is including all the forces to maintain vital life processes. It works with the orientation of self-preservative, maintaining all the manifestations such as love, sex, and all vital elements of human needs. Otherwise, the following *thanatos* is the instinct of death. It constitutes all the manifestations of cruelty, aggression, suicide and murder. The duty of *thanatos* is lead organic life back into the inanimate state (Freud, *The Ego and The Id* 30). According to Freud, our lives are shaped by two primary instincts: (1) sexuality and all other life instincts driven by libido and (2) aggression and all other death instincts (Heller 184). The existence and function of these instincts should be in balance despite of their distinct characteristic because somehow it is important in shaping one's orientation of life.

Instinct itself is a pattern of human behaviour. Erikson alludes to the concept of *thanatos* as Freud's "commitment to a mythology of primeval instincts" (68). Second, it is a life-span approach to understand human development, and although early experiences are important (as they are in all stage theories), change is possible at all ages and stages. Erikson realized that people are guided not only by their memories of the past but also by our memories of the future, the cherished schemas that we labor to realize (Dumont 105). Thus, back again on the basis that the initial of human behaviour and characteristic are constructed from the unconscious mind.

## 2.2 Related Studies

There are three related studies which support this study. The first study is written by Helena Carolin entitled *Farm Workers In All of California, Unite! – An Analysis of Marxism in John Steinbeck's Of Mice and Men and The Grapes Of Wrath*. This study concerns in the alienation issue that is depicted in the novels. The second study is *Eros and Thanatos Revisited: The Poetics of Trauma in Rebecca West's The Return of the Soldier* written by Christina Pividori. This study focuses on the instinctual drives associated with the trauma theory. At last, the third study is a thesis by Gesang Manggala entitled *Coleridge's Sexual Desire In The Poem 'Kubla Khan'*. This study concerns in revealing the author's desire of sexuality in the poem.

The writer learns that there is a writing written by Helena Carolin which support the idea that a particular events which occurred are able to construe a certain state, whether it is good or bad, that affect the formation of individual's behaviour. In her study, Carolin suggests that the critical economic condition during the Great Depression cause alienation toward the working class. Most of men long for a companion whereas they must compete with lots of people to get a job. This thesis will support this study since it has similar idea on how economic condition affects human life in terms of survival.

There are also several studies which apply Psychoanalysis approach specifically in *eros* and *thanatos*. In *Eros and Thanatos Revisited: The Poetics of Trauma in Rebecca West's The Return of the Soldier*; Christina Pividori focuses on the instinctual drives associated with the trauma theory. The response to war

trauma posed by Rebecca West's *The Return of the Soldier* is not only an enactment of Freud's theory of the death drive but part of a peculiar experience of survival. Desire is used as the framework for healing, and the reunion with the lost love becomes essential to the soldier's bearing witness to trauma. This study supports the idea of how the death drive could determine the character's behaviour toward others. Another study is written by Gesang Manggala. In his thesis entitled *Coleridge's Sexual Desire In The Poem 'Kubla Khan'*, he asserts the concept about human psyche in revealing the meaning of the poem. This study related in revealing the negotiation between the drives and human psyche. These related studies are having similar theory which varies several issues and discussions.

Based on the related studies mentioned above, there is a similarity in discussing the human behaviour by exposing it with Freud's psychoanalysis theory. However, there is one thing that distinguishes this study with those related studies: this study discussed about the development of human behaviour by referring to his/her motivation that is driven by the instinctual drives (*eros* and *thanatos*).

# **CHAPTER III**

## **ANALYSIS**