

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

Crime and Punishment by Fyodor Dostoevsky tells the story of an arrogant former student named Rodion Romanovich Raskolnikov, who holds this philosophical theory that there are two classifications of people: extraordinary and ordinary. He argues that the extraordinary, the lord of the future, has the right to transgress over law and rule as long as they have a greater goal that benefits humanity. On the other hand, the ordinary, the lord of the present, does not possess such right. The ordinary protects the world and increase the population, whereas the extraordinary move and leads the world towards its goal. Influenced by this philosophical concept, the man character then dares himself to murder the old and corrupt pawnbroker, whom he considers as a parasite, to see whether he is qualified to be extraordinary or not. However, he could not overcome the guilt and thus is tortured by his own mind and conscience, leading to his pitiful downfall and imprisonment in Siberia

The analysis in this thesis reveals that Raskolnikov has superiority complex, which are characterized by strong endeavor to achieve personal desire, perceiving himself in an exaggerated fashion, arrogant and boastful, and believe that his particular skills and abilities exceed those who they consider inferiors. In the novel, he is so devoted to his goal to the point where he dehumanizes others and reduces their essence to a parasite, an illness, and a principle. he also thinks highly of himself and thus compares himself to the extraordinary figures mentioned in his article (e.g., Napoleon, Newton, and other influential figures).

Based on the analysis, his superiority complex stems from an extreme poverty, radical ideas, and inferiority. Superiority complex is often characterized by a person's need to be superior to those around them, and individuals who possess superiority complex are the one who fail to conquer their inferiority feelings. In *Crime and Punishment*, Raskolnikov drops out from university due to extreme poverty, and his family's financial condition gets worse after he loses his job as a teacher. Thus, his mother and sister have to sacrifice themselves and work harder in order to supply money for him. he is the source of their hope, but he could not fulfill their expectations and fails to be the breadwinner, making his inferiority emerges. As a result, he takes the alternative by desperately composing the concept of extraordinary man to justify his murder, and utilizes the wealth of Alyana Ivanovna for something good (e.g., his family, his education, and for humanity).

Raskolnikov's concept of the extraordinary is similar to Nietzsche's *Übermensch*, which can be utilized to examine the cause main character's superiority complex. Nietzsche argues that individuals who strive to be the *Übermensch* have to undergo three spiritual transformations: the camel, the lion, and the child. Based on the analysis, there are two results from two different lenses. The first result is he succeeds in becoming the lion, but fails to be the children, because he could not overcome the guilt from committing the murder. The second result, from theological perspective, is he does succeed in becoming the child, because he feels renewed and finds a new meaning after embracing Christianity through suffering, redemption, and Sonya's unwavering support. Hence, it could be derived that his superiority complex stems from his desire to not be a part of what Nietzsche calls as the Last Man or the ordinary, because being ordinary pains him.

There are several consequences that Raskolnikov suffered from adopting superiority complex: aggressive behaviors, dehumanization, and alienation. During the conflict between Raskolnikov and his family, he gives two options to Dunya, his sister, to choose either Luzhin or him, and one of them has to leave the family. His pride as a breadwinner is damaged because his sister sacrifices herself to marry Luzhin, a prosperous but morally dubious man, to secure the family's financial stability. Therefore, he needs to get rid of Luzhin through cruel authority in order to restore his broken pride. Another consequence is he dehumanizes others by perceiving them as a louse, a principal, an obstacle, and a disease, emphasizing his superiority against others. By dehumanizing them into something that is not human, he could do whatever he wants to them—even murdering them. Lastly, he experiences alienation because he distinguishes himself from the ordinary, which separates and prevents him to relate with people.

Through his writing of *Crime and Punishment*, Dostoevsky demonstrates the impact of poverty, radical ideas, intellectual superiority, and nihilism to Raskolnikov's psychological and physical state while providing cures for such issues, which are love, humility, empathy, and divine guidance. The tormenting journey of Raskolnikov shows that it is unwise to prove worth through domination and cruelty, which brings nothing but harm on personal and interpersonal connection. Therefore, Dostoevsky emphasizes that the source of strength is neither from superiority nor cruelty, but it is from love and shared humanity. The novel bears many important messages, but the prominent one is to be aware of pride, which stated by Dante as the worst sin of the seven deadly sins.

5.2 Suggestion

This thesis analyzes the consequences of Raskolnikov's superiority complex in Fyodor Dostoevsky's *Crime and Punishment*. It also discusses idea as one of the easiest things that can

be abused for personal gain and satisfaction. However, there is a limitation in the analysis because Dostoevsky was a devoted Christian believer in the Russian Orthodox Church. Therefore, the writer strongly suggests other researchers to analyze *Crime and Punishment* from the lens of existential theology like Søren Kierkegaard. The writer also encourages to utilize Jean-Paul Sartre's radical freedom and bad faith. This can add more perspective to the research and gain more insights into how the book portrays its message.

