



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar Unand.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin Unand.

THE CONSEQUENCES OF DOMINATION SUPEREGO TOWARD OKONKWO'S BEHAVIOUR IN CHINUA ACHEBE'S

THINGS FALL APART

A THESIS



MUHAMMAD IKHSAN

05 185 110

**ENGLISH DEPARTMENT - FACULTY OF LETTERS
ANDALAS UNIVERSITY
PADANG 2011**

ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

First of all I would like to express my deepest gratitude and grateful to Allah SWT, without His blessing and mercy I would not have finished the thesis. The praise also given to our beloved prophet Muhammad SAW.

I would like to send my gratitude to Mr. Drs. Herman DT Bgd Basago, M.Hum as my first supervisor and Mrs. Dra. Eva Najma, M.Hum as my second supervisor for the times, guidance, advices, corrections, patience, and supports throughout the research and during the writing of this thesis. I would also like to address my grateful to my academic supervisor Mr. Prof. DR. Oktavianus, M.Hum, who has given me advices and supports during the process of my study. Moreover, I also send my gratitude to all English Department's lecturers for guiding and teaching me and also to the academic, administration, and librarian staff for their assistance. Thanks to all those who have helped me in finishing this thesis, my family, my friends, and especially for Rizki Firdaus, SS who has helped me with his proofreading. Thank you all.

Padang, April 2011

Muhammad Ikhsan

ABSTRAK

Dalam skripsi ini penulis membahas sebuah novel karya Chinua Achebe yang berjudul Things Fall Apart. Novel ini sendiri merupakan karya pertama Achebe yang menceritakan tentang kolonisasi bangsa Inggris terhadap salah satu suku bangsa di Afrika yaitu suku Ibo. Penulis menganalisa tentang konflik yang terjadi dalam kepribadian tokoh utama novel ini, Okonkwo. Penulis menemukan bahwa dalam diri Okonkwo terdapat konflik yang terjadi antara elemen kepribadian, seperti *id* dan *superego*.

Dalam analisisnya, penulis menggunakan teori psikoanalisis yang dikemukakan oleh Sigmund Freud. Dalam teorinya Freud mengatakan bahwa dalam setiap personal terdapat konflik antara elemen kepribadian, *id*, *ego*, dan *superego* yang pada akhirnya akan menimbulkan kecemasan (*anxiety*). Untuk mengatasi konflik tersebut, setiap pribadi akan melakukan berbagai jenis mekanisme pertahanan.

Dari hasil analisis tersebut penulis menemukan bahwa dalam kepribadian tokoh utama novel ini, Okonkwo, terdapat dominasi *superego*. Dalam usahanya mengatasi akibat dari dominasi *superego*, Okonkwo melakukan berbagai mekanisme pertahanan seperti represi, reaksi formasi dan juga penolakan. Namun ketika mekanisme pertahanan ini tidak berhasil mengatasi kecemasan yang timbul, maka sebagai akibatnya Okonkwo menerima konsekuensi dari konflik tersebut.

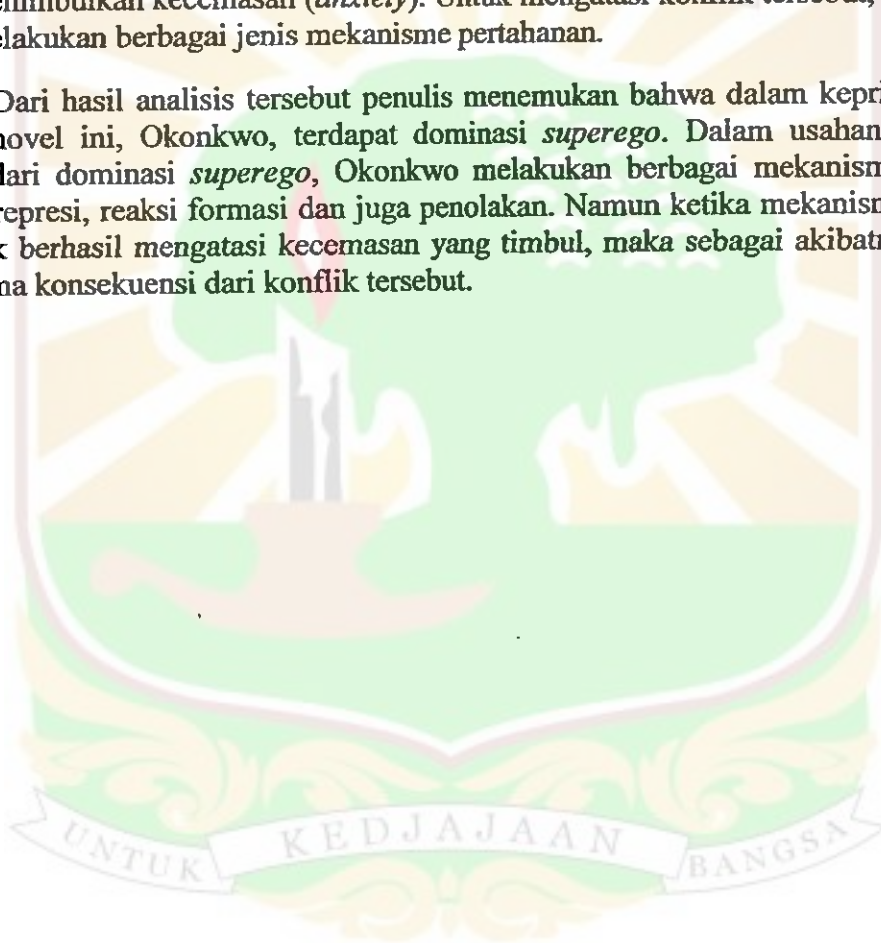
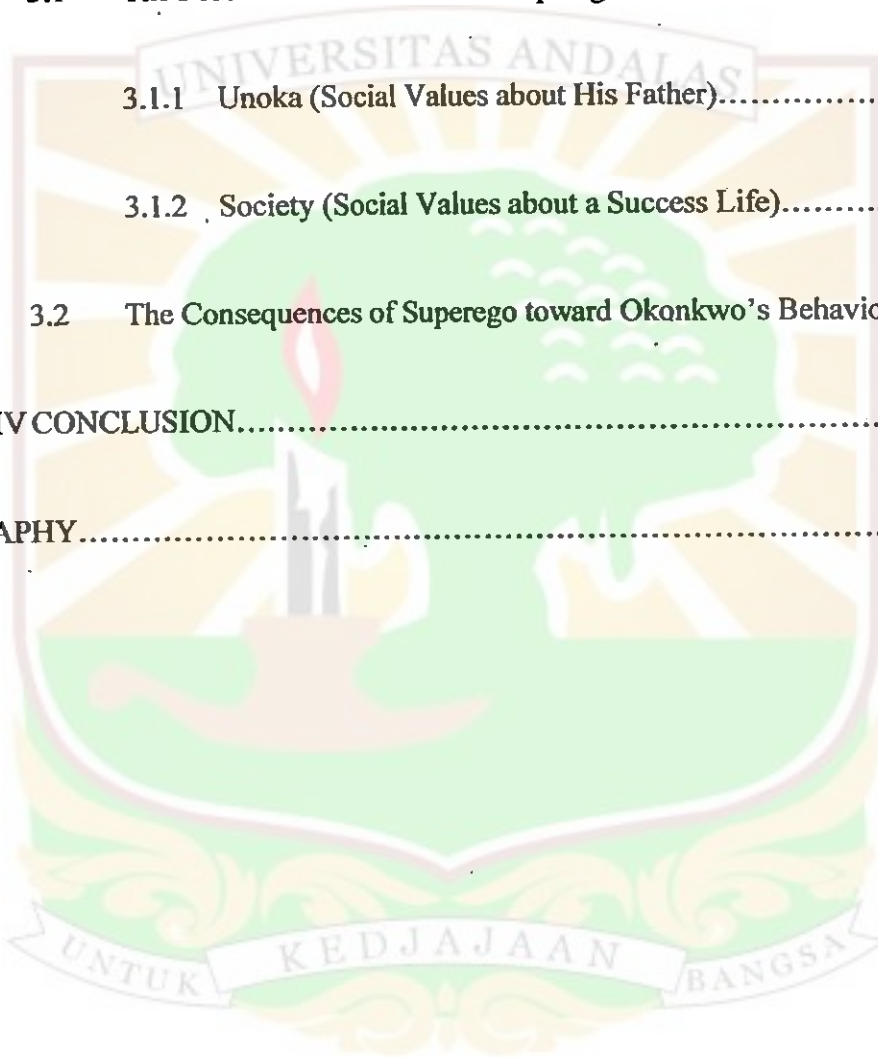


TABLE OF CONTENTS

DECLARATION.....	i
ACKNOWLEDGEMENTS.....	ii
ABSTRAK.....	iii
TABLE OF CONTENTS.....	iv
CHAPTER I INTRODUCTION.....	1
1.1 The Background of the Research.....	1
1.2 The Identification of the Problem.....	2
1.3 The Scope of the Research.....	3
1.4 The Objective of the Research.....	3
1.5 The Review of the Previous Studies.....	4
1.6 The Theoretical Framework.....	5
1.7 The Method of the Research.....	12
CHAPTER II PRELIMINARY ANALYSIS OF <u>THINGS FALL APART</u>	14
2.1 Theme.....	14
2.2 Plot.....	15
2.3 Setting.....	16
2.4 Characters.....	17
2.5 Point of View.....	25

CHAPTER III THE CONSEQUENCES OF DOMINATION SUPEREGO TOWARD OKONKWO'S BEHAVIOUR IN CHINUA ACHEBE'S <u>THINGS FALL APART</u>	26
3.1 The Force of Social Values as Superego Domination.....	27
3.1.1 Unoka (Social Values about His Father).....	27
3.1.2 Society (Social Values about a Success Life).....	30
3.2 The Consequences of Superego toward Okonkwo's Behavior.....	33
CHAPTER IV CONCLUSION.....	41
BIBLIOGRAPHY.....	43



CHAPTER I

INTRODUCTION

1.1 The Background of the Research

Psychoanalysis is a topic that is very interesting to be discussed. It is very closely related with our life as a human being. At the first time, people think that psychoanalysis is only one science that is used to cure those who have a problem in their mind. Nevertheless, psychoanalysis nowadays has developed far beyond that first perspective. It can also be applied into another subject such as literature as well.

Literature is the creation of human mind which uses language as the medium. It uses artistic language and has aesthetic value in order to excite the readers or the hearers. It could be in the form of poetry, drama, novel, etc. In literature we can find many phenomenons that have correlation with our life as a human being such as psychological phenomenon.

In this research, the writer chooses to analyze a novel because it tells and shows about the life of human being with its range of detail rather than the other form of works. The writer chooses the novel by Chinua Achebe entitled Things Fall Apart.

Things Fall Apart is Achebe's first novel. The writer is interested to analyze this novel because of several reasons. First one is because the novel is written by one of famous African writers, Chinua Achebe. Chinua Achebe was born on November 16, 1930 in Ogidi, Nigeria. He is the son of missionary teacher Isaiah Okafo and Janet Achebe. He was raised as a Christian. Achebe was

educated at the Church Mission Society and then Government College in Umuahia before he attended Ibadan University where he received his BA in English literary studies in 1953. His first novel, Things Fall Apart, was published in 1958.

The second reason is the theme of the novel is very interesting. Achebe describes the life of African people especially Ibo society well. He puts the culture and also historical value in this novel. Related to this research, the culture gives great influences toward behavior of Okonkwo as the main character. The influences cause some conflicts in psychological aspect of Okonkwo's personality.

In analyzing this novel, the writer uses psychological approach which is supported by psychoanalysis by Sigmund Freud. The writer uses this theory because the writer finds the conflict between id and superego of the main character in this novel. The result of this conflict as the writer already explains before causes the abnormal behavior toward the main character which finally conveys him to commit suicide as found in the end of the story. Because of those problems the writer conducts this research entitled "The Consequences of Domination Superego toward Okonkwo's Behavior as Seen in Chinua Achebe's Things Fall Apart".

1.2 The Identification of the Problem

Particularly the major theme of this novel is about the colonialism by British people to Ibo society. The author of this novel, Chinua Achebe describes the condition of Ibo Society before and after the coming of British people well.

The coming of British causes some impacts to Ibo society. The impacts also happen psychologically toward the main character of this novel, Okonkwo. The writer finds that there are many psychological conflicts that appear in this novel from Okonkwo's personality. The domination of one of his psychological aspect, here superego, causes some consequences toward Okonkwo's behavior during his life in the story.

1.3 Scope of the Research

In conducting this research, the writer limits the problem by answering some questions to discuss. The writer conveys the research questions as follows:

1. How does the superego dominate other psychological aspect in the main character's personality in Chinua Achebe's Things Fall Apart ?
2. What are the consequences of the superego domination toward the main character's behavior in Chinua Achebe's Things Fall Apart ?

1.4 Objective of the Research

In general, the writer tries to analyze and evaluate Chinua Achebe's novel, Things Fall Apart, from another perspective. The aim of this research is to find out the conflict of psychological aspects that happen in the main character, Okonkwo. The writer will explain the way of superego as one of psychological aspect dominates another psychological aspects in Okonkwo's personality. Then, the writer tries to find out and explain the consequences from those conflicts toward Okonkwo's behavior.

1.5 Review of Previous Studies

After doing the research in the library of Andalas University, the writer finds that there are some researches that related with this study. The first is that the novel has been analyzed by Felina Yarmelia, student of English Department, Faculty of Letter, Andalas University, Padang. In her research entitled *The Heroism of Okonkwo Against the Influences of English Missionaries Toward the Ibo Society as Seen in Chinua Achebe's Things Fall Apart* (1998), her analysis is focused on the character of Okonkwo and she also tries to see the influences of English missionaries toward the Ibo society. In analyzing the novel, she uses intrinsic approach, through the characters and also uses sociology of literature which is supported by sociological approach since her analysis deals with Ibo's culture and society.

The second is the research by Destri Zulaeka. She is also a student of English Department, Faculty of Letter, Andalas University, Padang. Her research entitled *The Impacts of Superego on Esther's Personality as Seen in Sylvia Plath's The Bell Jar* (2005). In her research she discusses the negative impacts from the function of superego toward the main character as seen in the novel. From the analysis she concludes that there are three negative effects that happened to the main character. There are oppressed, depression, and finally committing to suicide. In her analysis she uses psychological approach which is supported by psychological theory by Sigmund Freud in order to see the psychological aspects.

The writer also finds some articles that related to this research in internet. The analysis by Linda Strong-Leek entitled *Reading as a Woman: Chinua Achebe's Things Fall Apart and Feminist Criticism*. From the title we know that

she tries to evaluate the novel from feminist perspective, especially woman as the reader. Here she states that one must acknowledge as well that male and female roles are societal constructs, and thus, the entire female identity is based more upon societal constraints rather than physiological realities. Women are taught to mother, while men are conditioned to dominate and control. Hence, we know that men may also read as women, if they are willing to rethink their positions, as well as women's positions within patriarchal constructs (2009).

Different from other, in this research the writer tries to evaluate the novel from psychological perspective by using psychological theory by Sigmund Freud. This research aimed to find out the conflict of psychological aspect and its consequences toward Okonkwo's personality.

1.6 Theoretical Framework

In conducting this research, the writer uses objective theory that Abrams' classified as an approach of interpret and evaluate literary work by paying attention to what is the text said or free from extrinsic (Abrams, 1999:52).

In analyzing the novel, the writer uses psychological approach which is supported by the psychological theory by Sigmund Freud. Wellek and Warren states that:

By psychology of literature, we may mean the psychological study of the writers, as type and as individual, or the study of creative process, or the study of creative process, or the study of psychological types and laws present within works of literature and the study and the study of the impact of literature to the reader. (1971: 81)

From the quotation above, it means that through the psychology the research can deal with the author, the creative process, the implementation of psychological types and laws in a literary work and it can deal with the reader. Thus this thesis is related with the creative process from the author.

In this research, the writer applies the theory by Sigmund Freud of personality. Freud divides the structure of personality into three types, *id*, *ego*, and *superego* (Bertens, 2006: 32).

The *id* is the only component of personality that presents from birth. *Id* is the basic psyche area whereas Eros and Thanatos dominate. This aspect of personality is entirely unconscious also includes of the instinctive and primitive behaviors as the quotation, “...*id* adalah bagian kepribadian yang sangat primitive yang sudah beroperasi sebelum bayi berhubungan dengan dunia luar” (Semium, 2006: 61). According to Freud, the *id* is the source of all psychic energy, making it the primary component of personality.

The *id* is driven by the pleasure principle, which strives for immediate gratification of all desires, wants, and needs, as seen in, “*prinsip reduksi tegangan yang merupakan cirri kerja id ini disebut prinsip kenikmatan*” (Semium, 2006: 61). If these needs are not satisfied immediately, the result is a state anxiety or tension. For example, an increase in hunger or thirst should produce an immediate attempt to eat or drink. The *id* is very important in early life, because it ensures that an infants needs are met. If the infant is hungry or uncomfortable, he or she will cry until the demands of the *id* are met. In fact, immediately satisfying these needs is not always realistic or even possible. If we were ruled entirely by the pleasure principle, we might find ourselves grabbing things we want out of other

people's hands to satisfy our own desire. This sort of behavior would be both disruptive and socially unacceptable. The *id* tries to resolve the tension created by the pleasure principle through the primary process, which involves forming a mental image of the desired object as a way of satisfying the need (Semiun, 2006: 62).

The *ego* is the component of personality that is responsible for dealing with reality. *Ego* develops from the *id* and ensures that the impulses of the *id* can be expressed in an acceptable way in the real world. The *ego* functions in the conscious, preconscious and unconscious mind. In the process, the *ego* operates based on the reality principle, which strives to satisfy the *id*'s needs and desires in realistic and socially appropriate ways, as the quotation "*Ego dikatakan mengikuti prinsip kenyataan dan beroperasi menurut proses sekunder*" (Semiun, 2006: 64). The reality principle considers the costs and benefits of an action before deciding to act upon or throw away impulses. In many cases, the *ego* will eventually allow the behavior, but only in the appropriate time and place.

The *ego* also fulfills tension created by unmet impulses through the secondary process, in which the *ego* tries to find an object in the real world that matches the mental image created by the *id*'s primary process.

The last component of personality to develop is the *superego*. The *superego* is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society. It would make our sense of right and wrong. The *superego* also provides guidelines for making judgments.

There are two parts of the superego:

1. The ideal ego includes the rules and standards for good behaviors. These behaviors include those which are approved of by parental and other authority figures. Obeying these rules leads to feelings of pride, value, and accomplishment.
2. The conscience includes information about things that are viewed as bad by parents and society. These behaviors are often forbidden and lead to bad consequences, punishments, or feelings of guilt and remorse (Semiun, 2006: 66-67).

The *superego* acts to perfect and civilize our behavior. It works to suppress all unacceptable urges of the id and struggles to make the ego act upon idealistic standards rather than upon realistic principles, as the quotation follows, "*superego dikendalikan oleh prinsip-prinsip moralistic dan idealistic yang bertentangan dengan prinsip kenikmatan dari id dan prinsip kenyataan dari ego* (Semiun, 2006: 66). The superego is present in the conscious and unconscious.

The Interaction of the Id, Ego, and Superego

With so many competing forces, it is easy to see how conflict might arise between the id, ego, and superego. Freud uses the term *ego strength* to refer to the ego's ability to function despite these dueling forces (Wagner, About.com. 2008). A person with good ego strength is able to effectively manage these pressures, while those with too much or too little ego strength can become too unyielding or too disrupting.

According to Freud, the key to a healthy personality is a balance between

the id, the ego, and the superego.

Anxiety

In Sigmund Freud's topographical model of personality, as the writer already explains before, the ego is the aspect of personality that deals with reality. While doing this process, the ego also has to cope with the conflicting demands of the id and the superego. The id seeks to fulfill all wants, needs, and impulses while the superego tries to get the ego to act in an idealistic and moral manner. When the ego cannot deal with the demands of our desires, the constraints of reality, and our own moral standards, it will cause the anxiety. According to Freud, *anxiety* is an unpleasant inner state that people seek to avoid. Anxiety acts as a signal to the ego that things are not going right, "*kecemasan berfungsi sebagai mekanisme yang melindungi ego karena kecemasan memberi sinyal kepada kita bahwa ada bahaya dan kalau tidak dilakukan tindakan yang tepat maka bahaya itu akan meningkat sampai ego dikalahkan* (Semiun, 2006: 89).

Based on his theory, Freud identifies three types of anxiety:

1. *Neurotic anxiety* is the unconscious worry that we will lose control of the id's urges, resulting in punishment for inappropriate behavior.
2. *Reality anxiety* is fear of real world events. The cause of this anxiety is usually easily identified. For example, a person might fear receiving a dog bite when they are near a frightening dog. The most common way of reducing this anxiety is to avoid the threatening object.
3. *Moral anxiety* involves a fear of violating our own moral principles (Semiun, 2006: 89).

In order to deal with this anxiety, Freud believes that *defense mechanisms* help to shield the ego from the conflicts created by the id, superego, and reality.

Defense Mechanisms

Because of anxiety that is provoking demands created by the id, superego, and reality, the ego has developed a number of defense mechanisms to cope with anxiety.

There are a number of defense mechanisms that have been described by researchers. Sigmund Freud's daughter, Anna Freud describes ten different defense mechanisms used by the ego (Wagner, About.com. 2008).

Repression

Repression is one of well-known defense mechanism. Repression acts to keep information out of conscious awareness, as seen in, "*untuk melindungi dirinya sendiri, ego merepresikan insting itu, yakni ia memaksa perasaan yang tidak dikehendaki itu untuk masuk ke dalam ketidaksadaran* (Semiun, 2006: 97). However, these memories do not disappear; they continue to influence our behavior. For example, a person who has repressed memories of abuse suffered as a child may later have difficulty forming relationships.

Reaction Formation

Reaction formation reduces anxiety by taking up the opposite feeling, impulse, or behavior, as the quotation, "*salah satu cara dari dorongan yang direpresikan memperlihatkan dirinya adalah menggunakan penyamaran yang langsung berlawanan dengan bentuk aslinya* (Semiun, 2006: 97). According to Freud, they are using reaction formation as a defense mechanism to hide their true

feelings by behaving in the exact opposite manner.

Displacement and Sublimation

Displacement involves taking out our frustrations, feelings, and impulses on people or objects that are less threatening, as seen in, “...dalam mekanisme pemindahan, orang dapat mengalihkan dorongan-dorongannya yang tidak dapat diterima itu kepada bermacam-macam obyek atau orang sehingga dorongan asli disamarkan atau disembunyikan (Semiun, 2006: 98). Displaced aggression is a common example of this defense mechanism. Rather than express our anger in ways that could lead to negative consequences, we instead express our anger towards a person or object that poses no threat such as our pets.

Sublimation is a defense mechanism that allows us to act out unacceptable impulses by converting these behaviors into a more acceptable form in society, as the quotation follow, “Sublimasi adalah tujuan genital dari Eros direpresikan dan menggantikannya dengan tujuan budaya atau sosial (Semiun, 2006: 99). For example, a person experiencing extreme anger might take up kick boxing as a means of venting frustration. Freud believed that sublimation was a sign of maturity that allows people to function normally in socially acceptable ways.

Regression

Regression is the act of return to behavior used earlier in development when confronted by stressful events, as the quotation, “...pada saat mengalami stress dan kecemasan mungkin akan kembali lagi ke tahap perkembangan sebelumnya (Semiun, 2006: 99). For example, an individual fixated at an earlier developmental stage might cry or sulk upon hearing unpleasant news.

Denial

Denial is a total refusal to admit or recognize that something has occurred or is currently occurring. For example, drug addicts or alcoholics often deny that they have a problem, while victims of traumatic events may deny that the event ever occurred. Denial functions to protect the ego from things that the individual cannot cope with (Wagner, About.com. 2008).

Projection

Projection is a defense mechanism that involves taking our own unacceptable qualities or feelings and ascribing, see them to other people, as the quotation follows, "*bila dorongan insting internal menimbulkan terlalu banyak kecemasan, mungkin mereduksikan kecemasan dengan menghubungkan dorongan yang tidak bisa dikendalikan itu dengan objek luar, biasanya orang lain. Ini disebut mekanisme proyeksi* (Semiun, 2006: 100). For example, if you have a strong dislike for someone, you might instead believe that he or she does not like you. Projection functions to allow the expression of the desire or impulse, but in a way that the ego cannot recognize, therefore reducing anxiety.

Rationalization

Rationalization is a defense mechanism that involves explaining an unacceptable behavior or feeling in a rational or logical manner, avoiding the true explanation for the behavior (Wagner, About.com. 2008). The example of this mechanism is a student might blame a poor exam score on the instructor rather than his or her lack of preparation.

Intellectualization

Intellectualization works to reduce anxiety by thinking about events in a cold, clinical way. This defense mechanism allows us to avoid thinking about the stressful, emotional aspect of the situation and focus only on the intellectual component (Wagner, About.com. 2008). For example, a person who is diagnosed with a serious illness might focus on learning everything about the disease in order to avoid distress and remain distant from the reality of the situation.

1.7 Method of the Research

- **Collecting Data**

In conducting this research, the writer uses library research method. In this research, the data comes from two sources, primary and secondary data. Primary data is the novel Things Fall Apart by Chinua Achebe. Then, secondary data are obtained from materials such as books, articles from internet, and other writing that related to the subject of this research.

- **Analyzing Data**

In analyzing the data the writer uses the qualitative research method. It means that the data are presented in form of words as Bogdan says, qualitative research method is descriptive. The data are collected in the form of words rather than numbers. The written result of research contains quotation from the data to illustrate and substantiate the presentation (1982: 28)

- **Presenting the Result of Analysis**

In reporting this analysis, the writer uses descriptive method. By this method the writer presents the data descriptively in the form of analysis.

CHAPTER II

Preliminary Analysis of Things Fall Apart

The preliminary analysis is used to introduce and give the explanation about the content of the story and its elements. Klarer divides these elements into four main elements as plot, characters, point of view and setting (2004: 14). In this part the writer shows some of the elements of this novel, which are theme, plot, setting, and also characters.

2.1 Themes

According to Robert Diyanni, theme is a meaning of a story that consist of ideas and views of life, it is related to other elements of the novel such as characters, plot, and setting. In the story, theme usually brings the main problem which is constructed and appears continually as generalization of the problems (1988: 37).

In this novel, the major theme is British colonization which then followed by the conversion to Christianity of tribal peoples. Along with colonization was the arrival of the missionaries whose main aim was to spread the message of Christianity and to convert people to their religion. These missionaries eventually establish a strong foothold in the tribe which then allows a government as well as law court for administering justice to become part of the indoctrination of native peoples to Western ways. In a tribal society, the most important factor is the unity of the members of the tribe and their absolute obedience to the ruling of the elders

as well as the gods and goddesses. This is lost when some of the people in society accept contrasting values brought to them by the missionaries. This leads to an increasing openness to Western thought and religion and allows for the eventual exploitation and assimilation. Okonkwo is one of few who resists and he ends up dead at the end of the novel. His refusal is a form of resistance to conform to the ways of the white man as well as a rejection of his own culture as he has made a terrible transgression in committing suicide and will not be buried in the warrior style that he deserved.

This final consequence that happens to Okonkwo is resulted from quite complex processes in its relation to the psychological perspective. Okonkwo has to pass several internal conflicts in his mind built by the battle of his psychological aspects (id, ego, super ego). In the main analysis, the writer will show how domination of one psychological aspect, in this case the values brought by the British colonization as the general theme will affect through the main character's personal behavior which finally comes to his death.

2.2 Plot

Plot is a rational arrangement of narrative text which involves the theme of the story which divides into several elements or parts (Klarer 15). In this novel, Achebe divides the novel into three parts. In the first part the author gives an introduction of tribal life in Africa and the characteristic of Okonkwo. Okonkwo, the protagonist is introduced, along with the intricacies and rituals of the Igbo culture that serve as his backdrop. Okonkwo does not show any love in dealing with his three wives and children. This part reveals that Okonkwo's actions are

often irrational and imprudent, which will be the cause of his eventual fall.

In the second part, we can see the new life of Okonkwo and his family in his mother's land for seven years after being alienated by the society. This part also marks the entry of the white man into the lives of the African people. Though inwardly disappointed, Okonkwo begins a new life with his family on his uncle's bounty, dreaming and planning for the day when he will return to his own land. In these seven years, he hears of the destruction of the village of Abame by the white men because the natives there had killed a white man from his friend, Obierika. Achebe also introduces the missionaries into the lives of the people with particular reference to their interest of converting people into their religion. At the end of this part, there is the farewell feast that Okonkwo arranges for the whole village before he returns to his own village after his seven years of exile.

The last part deals with the returns of Okonkwo to his village and his disappointment at the lack of interest in his arrival. Many things have changed during these seven years. The white men have brought about a lot of changes in the village. They have brought in a new government and many villagers have converted to the new religion, including Nwoye, Okonkwo's son. The last two chapters deal with the terrible treatment meted out to the leaders of the tribe by the District Commissioner. His actions impel Okonkwo to kill one of their messengers at the end of the story and after realizing his action has no support from the tribe, Okonkwo is compelled to take his own life. Even at this last stage of his life, his fellow clan members do not bury him since he has desecrated the land of the Goddess Ani, by taking his own life.

2.3 Setting

In setting, we will talk about the place, historical time, and 'social surrounding' where the story arises (Klarer, 24). These elements give important role in determining our further analysis toward the works. In this novel the place is set in the Umuofia. This is a place in Africa. Unfortunately the author does not explain when the story of this novel is set.

In this novel, we can see that the culture in Umuofia is far different from culture in the western world, especially in terms of religion. Before the coming of Christianity in Part Two, much of the novel deals with the characters' polytheistic religion, consisting of many gods under one commanding god. Various gods control natural phenomena such as rain, harvest, and childbearing. In this novel the author also has attempted to describe the intricacies of the lifestyle of the Igbo, a thriving culture living in Nigeria. The novel produces impressive and beautiful artifacts in music, dance and above all, in conversation.

2.4 Characters

Character is an individual portrays which is represented in a literary works (Abrams 32-33). Characters are developed by the author within a specific personality which can be interpreted through their action in the story (33). According to Klarer, there are two types of character, flat character and round character. Flat character is a character with one specific trait, while round character is a character with more complex and differentiated features (17). In this novel, there are some characters, which are:

Okonkwo

He is the main character of this novel. He is known as a courageous and wealthy man in his tribe. Okonkwo becomes an important part of his village early in his life when he defeats Amalinze the Cat in a wrestling match. His victory makes him a celebrity among the nine villages of Umuofia because Amaline had been unbeaten for seven years, as seen in

“As a young man of eighteen he had brought honor to his village by throwing Amalinze the Cat. Amalinze was the great wrestler who for seven years was unbeaten, from Umofia to Mbaino. He was called the called the Cat because his back would never touch the earth. It was this man that Okonkwo threw in a fight which the old men agreed was one of the fiercest since the founder of their town engaged a spirit of the wild foe seven days and seven nights”(7).

He hates his father, Unoka, because he was a lazy debtor and an unsuccessful man, as seen in “*He had no patience with unsuccessful men, He had no patience with his father*” (8). He sets himself apart from his father by being well known and wealthy as well as becoming a great warrior in the tribal conflicts of Umuofia and the surrounding villages.

In his life Okonkwo is a severe man who often resorts to violence to make his points understood, as seen in “*He had slight stammer and whenever he was angry and could not get his words quickly enough, he would use his fist.*” (8). On the other hand, Okonkwo has his weakness. He has a great fear toward himself, he

fears he will be like his father, a weak man and unsuccessful man, as seen in “Okonkwo’s fear was greater than these. It was not external but lay deep within himself. It was the fear of himself, lest he should be found to resemble his father” (17).

Unoka

He is Okonkwo's father, he is a poor man and debtor who prefers playing his flute to working and piled up large debts among his neighbors before his death. Unoka is a source of embarrassment for his son because of his laziness and weakness.

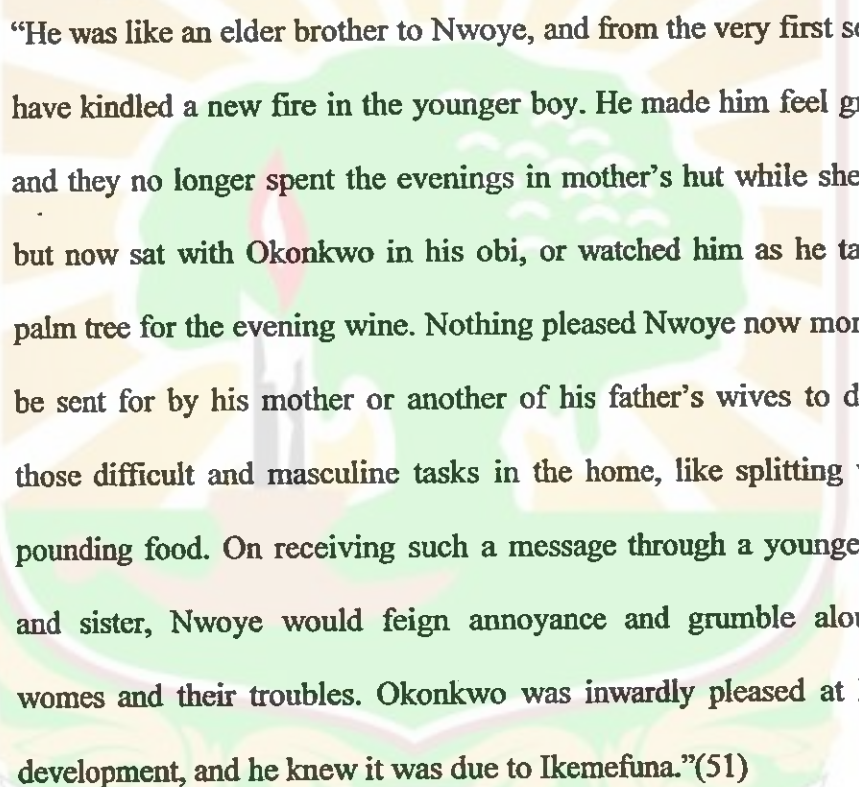
Ekwefi

She is Okonkwo's second wife, she is the village beauty in her younger days. She is passionate about wrestling, and when she sees Okonkwo defeat Amalinze the Cat, he wins her heart. Ekwefi has to marry another because Okonkwo can not afford her bride price, but a few years after her marriage, she runs away from her husband to live with Okonkwo. She bears ten children, but of those ten, only Ezinma lives. The villagers believe that Ekwefi's misfortune with children is caused by an *ogbanje*, a cruel child that dies and re-enters the woman's womb over and over again.

Nwoye

Nwoye is Okonkwo's son from his first wife, and he is the eldest son in the family. Okonkwo has a great deal of expectations for him. Okonkwo has kept

a firm control on him, since he wants him to grow into a tough young man. But Nwoye's inner confusion and turmoil at the beginning of the novel when he prefers listening to the more female-oriented stories such as the tortoise or the bird Eneke, rather than to the masculine stories of violence and bloodshed. With Ikemefuna to lead him, Nwoye seemed to be redirected onto the path of manhood, as seen in



“He was like an elder brother to Nwoye, and from the very first seemed to have kindled a new fire in the younger boy. He made him feel grown-up; and they no longer spent the evenings in mother's hut while she cooked, but now sat with Okonkwo in his obi, or watched him as he tapped his palm tree for the evening wine. Nothing pleased Nwoye now more than to be sent for by his mother or another of his father's wives to do one of those difficult and masculine tasks in the home, like splitting wood, or pounding food. On receiving such a message through a younger brother and sister, Nwoye would feign annoyance and grumble aloud about womes and their troubles. Okonkwo was inwardly pleased at his son's development, and he knew it was due to Ikemefuna.”(51)

Unfortunately Ikemefuna's unexpected death leaves him friendless and emotionally distressed. It is then that Nwoye becomes attracted to the new faith of the missionaries much to his father's embarrassment. His initial confusion about Igbo customs such as the killing of Ikemefuna and the fated exile of the twins in the forest are all answered by this new faith that appears more tolerant and compassionate. Nwoye is thus presented as a sensitive young man who is against

certain customs of the village. His defection to Christianity has a dual significance, it is an act of revolt against his father as well as a rejection of the society that he embodied. He thus stands as a symbolic negation of his father, the living denial of all that Okonkwo stands for and accepts.

Ikemefuna

Ikemefuna is the son from Mbaino that comes to Umuofia as compensation when the decision to take revenge on the village of Mbaino is made. Ikemefuna has no idea of his fate and adjusts to his new lifestyle when he is placed with Okonkwo's family. Nwoye, Okonkwo's son, becomes inseparable from him because he seems to know everything. He is by nature a lively boy and becomes popular in the Okonkwo household. Okonkwo too becomes loving of him, and treats him like a son but with a heavy hand. However the Oracle had already decided Ikemefuna's fate, he is to be killed and so Ikemefuna is led into the forest along with a band of men including Okonkwo and killed, as seen in, *"As the man who had cleared his throat drew up and raised his machete, Okonkwo looked away. He heard the blow. The pot fell and broke in the sand. He heard Ikemefuna cry, "My father, they have killed me!" as he ran towards him. Dazed with fear, Okonkwo drew his machete and cut him down"* (59). Such is the short life of Ikemefuna, who is merely a pawn and later a sacrificial lamb for the village.

Ezinma

Ezinma is the only daughter of Ekwefi, and the center of her mother's world. Ekwefi had birthed her daughter after a great deal of suffering. All her

earlier children had died soon after birth. Ezinma is the only child who survived and so Ekwefi treats her with extreme love and caring. Such is the relationship that Ezinma does not call her mother not like other children, but calls her by her name, Ekwefi. Okonkwo too loves his daughter, but, typical to his character, he never expresses it and even more Okonkwo, who always worried about his son Nwoye, wishes Ezinma to be a son because she has more strength of character than Nwoye.

Obierika

Obierika is Okonkwo's closest friend. It is to him that Okonkwo turns to after Ikemefuna's death. Obierika is very frank about Ikemefuna's death and Okonkwo's part in it. He has refused to join the men in the killing. He tells Okonkwo, "*What you have done will not please the earth. It is the kind of action for which the goddess wipes out whole families*"(64). And ironically, Okonkwo's family does suffer a great deal from the hands of fate as well as Okonkwo's rigid adherence to tribal customs. Obierika is the voice of reason. Much of what he says to Okonkwo falls on deaf ears, but he is patient and prudent and questions some of the tribal customs. He has a healthy skepticism of the traditional ways and is more adaptable to change than Okonkwo.

In part two of the novel, when Okonkwo is banished from the village, Obierika comes to meet him at his uncle's village to keep him informed about the changes taking place in their village. He even looks after his fields and sends him the money that is raised. And at the end of the novel, when Okonkwo is pushed into taking his own life and decide to committing suicide, Obierika turns

ferociously to the District Commissioner and says, "That man was one of the greatest men in Umuofia. You drove him to kill himself; and now he will be buried like a dog..." He could not say any more. His voice trembled and choked his words" (191). Obieika is, thus a true friend of Okonkwo, and comes across as a very strong character.

Mr. Kiaga

He is an Ibo convert to Christianity who acts as a missionary and translator for the first six missionaries who comes to Mbanta while Okonkwo and his family are in exile there. He builds a church in the Evil Forest, the land that the village elders gave him, and his church prospers despite the skepticism of the prominent men of Mbanta.

Mr. Brown

He is one of the first missionaries to come to Umuofia. He is more lenient than his successor, Mr. Smith. He is "very firm in restraining his flock" (163) and is able to let the clan be. He always tries to make the relationship between the Christians and the villagers as stable as possible despite the fanaticism of some of his converts. He discusses the differences of religion with the clan, because he is interested in understanding other cultures.

Mr. Brown is respected by many of the men of the tribe as well as some great spiritual leaders and he had weekly discussions with one medicine man in particular in which they discuss their respective religions, each trying to convert the other. Mr. Brown builds a small school and a hospital in the village.

Reverend James Smith

He is Mr. Brown's successor, but very different from him. After Brown's departure, Smith openly condemns his predecessor's method of compromise and accommodation. Mr. Smith sees the world as a "*battlefield in which the children of light were locked in mortal conflict with the sons of darkness*" (169).

Mr. Smith comes across as a very opinionated person who starts making changes as soon as he arrives in the scene. He adheres strictly to Christian doctrine and does not allow any of the converts to retain any of their old ways. In fact, he suspends a young woman from the church for contaminating her new religion with her old beliefs.

The District Commissioner

The District Commissioner is the head of all affairs, and it is to him that Reverend Smith turns to, after the desecration of his church. He is the man who sent to rule over Umuofia, he and his court messengers are corrupt officials who abuse the natives. He judges cases although he knows nothing of the people, their culture, or their customs. He is another fixture of colonization that the people of Umuofia are subjected to. He makes his court messengers trick Okonkwo and other tribe leaders into coming to the D.C. headquarters so that he can imprison them and extract a ransom from their village because they burned the Christian church.

When the Commissioner comes to take Okonkwo away for the murder of a court messenger, he finds that Okonkwo has killed himself. The Commissioner is

moved only to think of the peculiarities of the natives and how such interesting stories will fill his book project called 'The Pacification of the Primitive Tribes of the lower Niger'. This shows him to be a shallow human being, more interested in the accolades he will receive for his book, rather than the pitiful state of the villager, whom he sees as primitive and inferior. He is a stern, unyielding, insensitive and racist figure who ironically comes across as being more primitive in his cruel treatment of the clan members than the Igbo. One feels only repulsion for such a character.

2.5 Point of View

In his book, Klarer define point of view as the way in which a text presents persons, events, and settings (Klarer 20). In this novel, the author uses the third point view which is also known as God-like perspective. Okonkwo as the main character and the society that influenced in his life, all described in third point of view during the story.

CHAPTER III

THE CONSEQUENCES OF DOMINATION SUPEREGO TOWARD OKONKWO'S BEHAVIOUR IN CHINUA ACHEBE'S THINGS FALL APART

In this novel, the major theme is British colonization and the conversion to Christianity of tribal peoples (Ibo society). Along with colonization is the arrival of the missionaries whose main aim is to spread the message of Christianity and to convert people to their religion. In a tribal society, the most important factor is the unity of the members of the tribe and their absolute obedience to the ruling of the elders as well as the gods and goddesses. This is lost when some of the people in society accept contrasting values brought to them by the missionaries. This leads to an increasing openness to Western thought and religion and allows for the eventual exploitation and assimilation. Okonkwo is one of few who resists and he ends up dead at the end of the novel. His refusal is a form of resistance to conform to the ways of the white man as well as a rejection of his own culture as he has made a terrible transgression in committing suicide and will not be buried in the warrior style that he deserved. In this novel, Okonkwo as the main character also has conflict in his personality. This conflict appears because the interaction of Okonkwo's psychological aspect of personality.

In this chapter, the writer will explain the process of domination of the culture in the society through Okonkwo's father attitude and values of life attaining as the superego. The writer will also describe how the conflict arises between id and superego and what are some consequences of superego

domination toward Okonkwo's behavior.

3.1 The Force of Social Values as Superego Domination

As the writer already explains in the first chapter before, with so many competing forces, it is easy to see how conflict might arise between the id, ego, and superego. The id seeks to fulfill all wants, needs, and impulses, while the superego tries to get the ego to act in an idealistic and moral manner. In this part the writer tries to show the conflict between the psychological aspects so we can see how the superego dominates other psychological aspects.

According to Freud's theory, "the superego is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society" (Semiun, 2006: 67), the writer finds that there are two factors which are took part as the superego, Unoka as his father and his societies' values about a success life.

3.1.1 Unoka (Social Values about His Father)

In this novel, Achebe shows that Okonkwo really hates his father since his father is really a "poor" man. There is nothing to be proud of his father. His father does nothing during his life. Unoka could never afford to purchase a title for himself or to have more than one wife, and his neighbors put no respect for him because his primary joy was in music and merry-making rather than work, wealth, and reach a better life.

In the beginning of the novel, Achebe describes Unoka character as

follow,

Unoka, for that was his father's name, had died ten years ago. In his day he was lazy and improvident and was quite incapable of thinking about tomorrow. If any money came his way, and it seldom did, he immediately bought gourds of palm wine, called round his neighbor and made merry...

Unoka was, of course, a debtor from a few cowries to quite substantial amounts... (8)

He was poor and his wife and children had barely enough to eat. People laughed at him because he was a loafer, and they swore never to lend him any more money because he never paid back. But Unoka was such a man that he always succeeded in borrowing more, and piling up his debts (9).

From the quotation above, we might see that the behavior of Okonkwo's father is perceived as a failure of a man especially as the head of family in his society. A man who cannot stand by himself, moreover in giving propriety life to his family will be disrespected. He will be segregated from the livelihood in the society as well as it will impact to the member of his family.

Many years ago, when Okonkwo was still a boy, Unoka meet with Agbala, the Oracle of the Hills and the Caves, to consult why he always had a miserable harvest. When he told his story to the Oracle, the Oracle said to stop his story and ask him to work harder, as this quotation,

“You have offended neither the gods nor your fathers. And when a man is at peace with his gods and his ancestors, his harvest will be good or bad

according to the strength of his arms. You, Unoka, are known in all the clan for the weakness of your machete and your hoe. When your neighbors go out with their axe to cut down virgin forests, you sow your yams on exhausted farms that take no labor to clear. They cross seven rivers to make their farms; you stay at home and offer sacrifices to a reluctant soil. Go home and work like a man.”(20)

Another thing that is embarrassing from Unoka is he is a coward. He never likes the war and fear with the blood. One day, a neighbor calls Okoye comes to his house. They talk about many things; about the heavy rains which are drowning the yams, about the next ancestral feast and about the impending war with the village of Mbaino. Unoka of course, as a coward did not like about this topic and turn to talk about the music.

In his life, the only thing that Unoka good in is about the music. Unoka is a musician and he plays the flute. He plays the flute since he was a boy. He is very good in his flute, and his happiest moments are the two or three months after the harvest when the village musicians bring down their instruments, hang above the fireplace. Unoka would play with them, and his face beaming with blessedness and peace (8). Unoka also never does violence and cruelty in his life, and that is the only good attitude of his father but Okonkwo thinks this is one of the reasons why his father fails in his life.

Okonkwo as his son is seen those values which are accused to his father (super ego) will influence to his disturbed reputation in the future as seen in, “*It was the fear of himself, lest he should be found to resemble his father*” (16). In other words, he feels guilty just because he is the son of a father who cannot

follow the standard ruled by the society. Conscience here, as the part of the super ego is really taking a great part through his psychological aspects so that Okonkwo even never think about what he really wants to do as himself. What he only concerns is that he will not being seen as his father was. Thus, with all of those attitudes of his father, Okonkwo from the beginning of his life set his life apart from his father. He believes that when he set his life with different ways from his father he will deserve a better life than his father which is unconsciously already dominating his entire life. The societies' evaluation about his father just drives him to be obedient through the power of his ego ideal.

3.1.2 Society (Social Values about a Success Life)

The second factor that took part in influencing Okonkwo's life is his society values about life attaining. In this novel, some values in the society really give great influence toward Okonkwo's life, consciously and unconsciously. Since his early life, when he was young, he has decided to be a great and strong man, not likes his father. He does that in order to get the respect, to be proud in his society. As Freud theory about parts of superego, "*The ego ideal includes the rules and standards for good behaviors. These behaviors include those which are approved of by parental and other authority figures. Obeying these rules leads to feelings of pride, value, and accomplishment*" (Semiun, 2006: 66). From the beginning of the novel Achebe describes that Okonkwo get his first respect in society by beating Amalinze the Cat in a wrestler match. Later, he gets the respect and his own pride by his own strength and hard struggling. He has to struggle since he was very young in order to get the respect and he is successes to reach

that, as seen in this quotation,

He was still young but he had won fame as the greatest wrestler in the nine villages. He was a wealthy farmer and had two barns full of yams, and had just married his third wife. To crown it all he had taken two titles and had shown incredible prowess in two inter-tribal wars. And so although Okonkwo was still young, he was already one of the greatest men in his time. Age was respected among his people, but achievement was revered. As the elder said, if a child washed his hands he could eat with kings. Okonkwo had already washed his hands and so he ate with kings and elders (12).

Later, Okonkwo starts his effort to become a wealthy man by making his own farm. Of course since he has a silly father like Unoka, he does not have any yams to begin his own farm. In his village there is a wealthy villager Nwakibie and from him Okonkwo loan a number of yam to start his own farm. As the deal, Okonkwo has to share of his harvest with Nwakibie. Starting out as a sharecropper was not the ideal situation because that means he only gets one-third of the crop he slaves over. But that is the only option Okonkwo has because of his father's poverty. With a hard struggle he successes to become a wealthy man and gets the respect from his society.

Because of his gr̄eat wealth, courage, and social esteem, the elder of the village chooses Okonkwo to act as an ambassador of war and meets with another village to work out the terms for settlement when a woman from his village is killed by people from the neighboring village. As the result the neighboring

village has to give a girl and a boy as the penalty, and later he entrusted by the elder about the life of that boy. For three years the boy lives with Okonkwo's family and they grow fond of him, he even considers Okonkwo his father and later the boy, Ikemefuna becomes a part of Okonkwo's family as seen in, "*But there was no doubt that he liked the boy. Sometimes when he went to big village meetings or communal ancestral feast he allowed Ikemefuna to accompany him, like a son, carrying his stool and his goatskin bag. and, indeed, Ikemefuna called him father (30)*". Unfortunately the elder of the society decides to kill him. Although Okonkwo (unconsciously) loves Ikemefuna but he obeys the order of the elder to kill him. He thinks that by obeying that order, he can maintain his wealth and power in the society. He does not realize anymore with the reality that he has a special emotion with Ikemefuna. What he just dreams is how to be more wealth so that the people of his society will be more amazed and he will be so proud of it.

In the middle of the story, Okonkwo is forced to leave his home and has his property destroyed because he accidentally killed a boy. He is banished from the village, as seen in, "*The only course open to Okonkwo was to flee from the clan. It was the crime against the earth goddess to kill a clansman, and a man who committed it must flee from the land*" (117). This accident becomes the turning point of his position in the society because his status in the society that he already achieves with a hard struggle suddenly disappears, as seen in,

His life had been ruled by a great passion- to become one of the lords of the clan. That had been his life-spring. And he had all but achieved. Then

everything had been broken. He had been cast out of his clan like a fish onto a dry, sandy beach, panting. Clearly his personal god or *chi* was not made for great things. A man could not rise beyond the destiny of his *chi*. The saying of the elders was not true- that if a man said yea his *chi* also affirmed. Here was a man whose *chi* said nay despite his own affirmation (121).

The quotation above clearly showed that when Okonkwo is banished from his clan, he lost all his status in the clan. His ambitions from his early life to become the lords of the clan—this also known as his *id*, and his hard struggle suddenly meaningless and caused a great regret toward himself. This where we can see more clearly how Okonkwo takes the drive of his super ego out of it's properly. Continuously obsessed by his life achieving to success, he even never realizes that some of his actions will anyhow contrast in some extent to the society. He is not just failing to pursue what he wants to be the lord instead of being accused for sacrificing someone's life.

In general, we can see that during his life, Okonkwo always try to follow and obey the culture of his society, although his heart is cannot accept. It means that the superego success to dominate in Okonkwo's life. His super ego is overtaking as well as the id which is authorizing in our early life. Ego as the decision maker is not able more to make him thinks logically. His decision from the beginning that he will prove that he can reach what the society views as ideal brings in a contrary fact to him.

3.2 The Consequences of Domination Superego toward Okonkwo's Behavior

During his life, Okonkwo's aspects of personality always clash and try to dominate each other. When the conflicts appear, it will result the *anxiety*, as Freud states "*When the ego cannot deal with the demands of our desires, the constraints of reality, and our own moral standards, it will cause the anxiety. Anxiety acts as a signal to the ego that things are not going right*" (Semiun, 2006: 87). Anxiety is an unpleasant inner state that people seek to avoid. In order to deal with this anxiety, Freud believes that *defense mechanisms* help to shield the ego from the conflicts created by the id, superego, and reality.

In this novel, we know that during his life Okonkwo always fear with himself, because he does not want to be like his father, this is the first Okonkwo's anxiety. In order to manage his anxiety, Okonkwo does some acts as his defense mechanism, the first mechanism is *repression*. Freud states that repression acts to keep information out of conscious awareness and these memories do not disappear, they continue to influence our behavior (Semiun, 2006: 96-97).

Since the early life, Okonkwo has to repress his anxiety. His hatred toward his father and fear that he will be the same as his father is seen in,

But his whole life was dominated by fear, the fear of failure and of weakness. It was deeper and more intimate than the fear of evil and capricious gods and magic, the fear of forest, and of the forces of nature, malevolent, red in tooth and claw. Okonkwo's fear was greater than these. It was not external but lay deep within himself. It was the fear of himself, lest he should be found to resemble his father... And so Okonkwo was ruled by one passion—to hate everything that his father Unoka loved (16-

17).

The one that he represses is his anxiety toward his conscience which comes from the failure of his father to pursue the ego ideal. His father's bad reputation is automatically adhered to him by his society. In his effort to repress that feeling of anxiety, he shall start to leave and erase everything which are correlated or has any resemblance with his father. During his life Okonkwo always hates his father and acts in the opposite with his father. Even when he finds something that has a potential to make him remember with his father. In his family's life for instance, he always does violence and cruelty although actually he did not want to do that. He just want to make certain if that kind of hard lesson or discipline he applied might affect to the high mental of his family.

In another kind or the developing of defense mechanism of repression, it is called *reaction formation*. Reaction formation reduces anxiety by taking up the opposite feeling, impulse, or behavior. According to Freud, they are using reaction formation as a defense mechanism to hide their true feelings by behaving in the exact opposite manner (Semiun, 2006: 96-97). In this case, his cruelty is the opposite manner of Okonkwo's feeling, because deeply in his heart he loves his family. He always did violence and cruelty toward his family, as seen in, "*Okonkwo ruled his household with a heavy hand. His wives, especially the youngest, lived in perpetual fear of his fiery temper, and so did his little children. Perhaps down in his heart Okonkwo was not a cruel man*" (16). That quotation shows us that from the first Okonkwo never want to let his father's shadow which always haunts to still close to him will exist in his family life. Thus, he anticipates that prediction with anxiety by acting in exactly different ways from what his

father done to him. He does not want his family and children ever know that their grandfather teach him as weak person.

Then, in other case toward Ikemefuna, as seen in,

Even Okonkwo himself became very fond of the boy-inwardly of course.

Okonkwo never showed any emotion openly, unless it be the emotion of anger. To show affection was a sign of weakness; the only thing worth demonstrating was strength. He therefore treated Ikemefuna as he treated everybody else—with a heavy hand (30).

The Quotation above shows us that Okonkwo love Ikemefuna but as the other he treated him harshly. On the other hand, Okonkwo has to kill Ikemefuna in the middle of the story because it is the order from his God. In order to show his fearlessness and loyal dedication to the society, he strikes the final blow with his machete, even as the boy is calling him "*My father, they have killed me!*"(59). This act shows us how the superego very dominates in his life. He always tries to obey the rule of the society although his heart cannot accept his act. He has to do it in order to show that he is not a weak man. He does not want the clan looking down toward him, although the elder already tells him to do not take part in the execution of Ikemefuna. Here once again we can see Okonkwo has to repress his id. This act also the representation of his *reaction formation* because he does not want to seemed weak. After his act, he gets the consequences as he feeling guilty for some days after that accident, because he knows that in his heart he really likes that boy.

In the Week of Peace, Okonkwo beats his youngest wife because of her late to cook afternoon meal, "*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. But Okonkwo was not the man to stop beating somebody half-way through, not even for fear of a goddess (31). Because of this act, he gets a punishment. Okonkwo knows that he was in error and regretted his act against the God, he does not show his regret to the villagers because he does not want to appear weak. This is another consequence that Okonkwo deserves from the society, and also we can see again his act to not appear as weak man as the repression of his id toward superego.

Another consequence is when he is banished for seven years from his society because he has killed someone from his clan at the funeral of the leader of the tribe Ezeudu. Ezeudu is the oldest man in the village and he has taken three titles in his life. It is a rare achievement because there are only four titles in the clan. At the Ezeudu's funeral ceremony, there is much dancing and firing of crackers and guns. Okonkwo fires his gun, but it explodes and a fragment of metal kills Ezeudu's own son. In Freud theory about another part of superego, the conscience, the conscience includes information about things that are viewed as bad by parents and society. These behaviors are often forbidden and lead to bad consequences, punishments, or feelings of guilt and remorse (Semion, 2006: 66-67), being banished is the punishment from his society toward his act. Later, after seven years being banished from the clan, there are many things changed in the clan. The white man has come to the society and builds the church. *This church had come and led many astray. Not only low-born and the outcast but sometimes a worthy man had joined it (159).* Even his eldest son, Nwoye has followed the white man and Okonkwo of course cannot forgive this and ask Nwoye to away

from his family. This in another consequence toward Okonkwo because in fact he loves his son and hope he will be a great man like him. In order to protect his other son to do not act like his brother Nwoye, Okonkwo warns them, as seen in,

“You have all seen the great abomination of your brother. 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. If any one of you prefers to be a woman, let him follow Nwoye now while I am alive so that I can curse him. If you turn against me when I am dead I will visit you and break your neck (158)”.

After the coming of the white man to the clan, Umofia, they are not only brings a new religion, but also government and trading store. They also build a court where the District Commissioner judges cases in ignorance. One day in an annual ceremony which is held in a honor of the earth deity, there is a conflict happens between the clan and the white man caused by Enoch. Enoch is one of native of the clan which is following the white man religion. At that ceremony, he opens up the mask of an *egwugwu*, and it is a greatest crimes. As the counter of his act, the band of *egwugwu* destroys Enoch's house and also the church, as seen in, “*Mr. Smith stood his ground. But he could not save his church. When the egwugwu went away the red-earth church which Mr. Brown had built was a pile of earth and ashes (175)*”.

When the District Commissioner knows that the church already destroyed, he makes a discussion with Mr. Smith, the priest of the church. Later he invites the leader of Umofia to come to his office to talk about that accident. Okonkwo is belonging to one of the leader and they go to the office with fully armed as

Okonkwo already warned before. Unfortunately they are being cheated by the white man and arrested. During the arrested process, the leader of the clan is being tormented by the officer. They can go free after the clan pays the fine to the white man. After the clan pays the fine, the leader is released and can go back to their home. Okonkwo cannot forget the torment that he gets during the arrest and plan to revenge as seen in, "*As he lay on his bamboo bed he thought about the treatment he had received in the white man's court, and he swore vengeance. If umofia decided on war, all would be well. But if they chose to be cowards he would go out and avenge himself* (183)". This is later will be the cause of Okonkwo's final consequences.

The final consequence of the domination of superego is found in the last part of the story. After the occasion that happened toward the leader, the villager holds a meeting as the respond. The first man to speak to the clan in that meeting is Okika. He is one of the six who had been imprisoned and he is also an orator. In his speech he persuades the clan to fight against the white man as the quotation follow, "*We must root out this evil. And if our brothers take the side of evil we must root them too. And we must do it now* (187)". When the messengers of the District Commissioner suddenly appears in this crowd to stop this meeting, Okonkwo who cannot take more of the vile behavior of the District Commissioner, it is his impulsive nature that pushes him to behead one of his messengers, "*In a flash Okonkwo drew his machete. The messenger crouched to avoid the blow. It was useless, Okonkwo's machete descended twice and the man's head lay beside his uniformed body* (188)". Though this was a brave act, and he did it because he wants to protect his society, he commits suicide when he

realizing that his clan is no longer with him.

His act to commit suicide is also to deny the changes in his society which he cannot accept any more. This is also another Okonkwo's self defense mechanism, in this case *denial*. By killing himself, it is the most extreme way he can deny every blame pointed to him after the surprise act he did to the messenger of the District Commissioner. In the first consideration, he might later deny that his action shows his dedication to support what the society has decided to resist. On the contrary, people do not expect to conduct that extreme, as seen in, "*He knew that Umofia would not go to war. He knew because they had let the other messenger escape. They had broken into tumult instead of action. He discerned fright in that tumult. He heard voices asking: "Why did he do it?"*"(188).

Thus, he makes his second denial by leaving everything he just did. He will not able to take accusations anymore and committing suicide although he knows that is disgracing, "*It is against our custom,*" said one of the men. "*It is an offense against the Earth, and a man who commits it will not be buried by his clansmen. His body is evil, and only strangers may touch it*" (190).His death is the final consequences of the domination of superego in his life when he cannot manage his anxiety any longer.

CHAPTER-IV

Conclusion

Things Fall Apart as the first Chinua Achebe's works shows us about the life of African tribe, Ibo society. In general the major theme of this novel is about the colonialism by British people toward Ibo society. Achebe describes the condition of Ibo Society before and after the coming of British people well. The coming of British caused some impacts toward Ibo society. The impacts also happen toward the main character of this novel, Okonkwo. The writer find that there are many psychological conflict that appears in this novel in Okonkwo's personality. The domination of one of psychological aspect, here superego, caused some consequences toward Okonkwo.

During his life, the conflicts between the aspects of personality always appear in Okonkwo, especially the conflict between id and superego. There are two factors which are took part as the superego in Okonkwo's life, his father Unoka and also the society. He hates his father because his father is a poor man and doing nothing in his life and he feels ashamed with him. Okonkwo set his life apart from his father in order to get a better life.

Okonkwo get the respect from his society by his own effort. From the beginning of his life he always tries to get the high social status in his society. His courage and his wealthy put him at the high position in society.

As the result of these conflict is anxiety in the Okonkwo's personality. In order to manage this anxiety, there are some defense mechanisms that Okonkwo did such as repression, reaction formation and denial. On the other hand when he

cannot repress and manage his anxiety, he commits suicide in order to run from his entire problem. His death is the final consequence caused by the domination of superego.



Bibliography

- Abrams, M.H A Glossary of Literary Terms. 7th ed. USA: Heinle & Heinle, a division of Thomson Learning, Inc, 1999.
- Achebe, Chinua. Things Fall Apart. Heinemann Eduactional Publishers. 1986.
- Barry, Peter. Beginning Theory: An Introduction to Literary and Cultural Theory. Manchester University Press: Manchester and New York, 2002.
- Bertens, K. Psikoalanalisis Sigmund Freud. Jakarta: Gramedia Pustaka Utama. 2006
- Bogdan, Robert C. Qualitative Research Education: An Introduction to Theory and Method. Boston : Allyin and Bacon, Inc. 1982.
- Endaswara, Suwardi. Metodologi Penelitian Sastra. Yogyakarta: Pustaka Widyatama. 2003.
- Guerin, Wilfred L, Earle Labor, Lee Morgan, Jeanne C. Reesman and John R. Willingham. A Handbook of Critical Approach. 4th ed. New York: Oxford UP. 1999.
- Klarer, Mario. An Inroduction to Literary Studies. 2nd ed. New York: Routladge, 2004.
- Selden, Raman and Peter Widdowson. A Reader's Guide to Contemporary Literary Theory. Third ed. Lexington: Kentucky UP. 1993 .
- Semiun, Yustinus. Teori Kepribadian & Terapi Psikoanalitik Freud. Yogyakarta: Kanisius. 2006.
- Strong-Leek, L., 2001. "Reading as a Woman: Chinua Achebe's 'Things Fall Apart' and Feminist Criticism". African Studies Quarterly 5(2): 2. 11 Januari 2009. URL: <http://web.africa.ufl.edu/asq/v5/v5i2a2.htm>
- Wagner, Van Kendra. The id, ego and superego. 27 Maret. 2009 <<http://www.About.com>>
- Wellek, Rene and Austin Warren. Theory of Literature. New York: Harcourt Brace and World, Inc. 1959 .