

## **CHAPTER II**

### **LITERATURE REVIEW**

This chapter reviews what experts say about related topics of present study. This chapter focuses on the concept of youth, Japanese in 1960s, self-esteem, theory of psychoanalysis including Freudian psychoanalysis and Lacanian psychoanalysis, the theory of Freudian six major core issues, and Norwegian Wood novel.

#### **2.1 Youth**

Youth is a socially constructed intermediary phase that stands between childhood and adulthood, it is not defined chronologically as a stage that can be tied to specific age ranges, nor can its end point be linked to specific activities such as taking up paid work or having sexual relations. Youth is a broader concept than adolescence, which relates to specific developmental phases, beginning with puberty and ending once physiological and emotional maturity is achieved, and it tends to cover a more protracted time span (Furlong, 2013, p.1-2).

Establishing a sense of identity has traditionally been thought of as the central task of adolescence (Erikson, 1968). Adolescence is the first time, however, when individuals have the cognitive capacity to consciously sort through who they are and what makes them unique. The process by which an adolescent begins to achieve a realistic sense of identity involves experimenting with different ways of

appearing, sounding, and behaving. Each adolescent approaches these tasks in his or her own unique way. So, just as one adolescent will explore more in one domain (e.g., music), another will explore more in another (e.g., adopting a certain style or appearance) (Gentry & Campbell, 2002, p.15).

Adolescence is a time of great change: the body and the sexual organs mature, new expectations for social and academic adjustments arise, and self-image typically suffers. The basic task of this period is to assume an identity of one's own (Fleming, 2004). Erikson had established eight stages of psychosocial development which he identified as stages from infancy to old age (late adulthood). At each stage, the developing child or adult is confronted with a conflict of opposing forces. Erikson's stages of psychosocial development are as follows; basic trust vs. basic mistrust, autonomy vs. shame and doubt, initiative vs. guilt, industry vs. inferiority, identity vs. role confusion, intimacy vs. isolation, generativity vs. stagnation, integrity vs. despair.

Individual gain a firm sense of ego identity in adolescence period, although ego identity neither begins nor ends during adolescence, the crisis between identity and identity confusion reaches its ascendance during this stage. In his observations, Erikson noted certain psychological symptoms that could not be explained by orthodox Freudian theory. The symptoms appeared to be related to a sense of alienation from cultural traditions and resulted in the lack of a clear self-image or self-identity (Schultz, 2005, p.222).

Erikson had indicated that issues of vocational decision-making and adopting ideological values form the foundation of one's ego identity. The way an adolescent selects meaningful personal directions regarding these issues through the process of exploration and commitment is identified in five psychosocial types, or statuses (Marcia, 1966; Marcia, 1980; as cited from Kroger, 2000; Fleming, 2004; Schultz, 2005), that will be described as follows. **Identity achievement or positive role identity** describes adolescents who are committed to occupational and ideological choices; it is the sense of really knowing who one is and in general, where one is headed in life. **Moratorium** describes adolescents who are still undergoing their identity crisis, and their occupational and ideological commitments are vague. **Foreclosure** describes adolescents who have not experienced an identity crisis but who are firmly committed to an occupation and ideology determined by their parents. **Diffusion** characterizes people who have no occupational or ideological commitments in adolescence and who may not have experienced an identity crisis. **Negative role identity or alienated achievement** refers to the rebellious denial of the expectations of parents or society, adolescents in this status have experienced an identity crisis and have no occupational goals.

Identity-achieved individuals have shown such personality features as the high levels of achievement motivation and self-esteem (Orlofsky, 1978 as cited from Kroger, 2000, p.211). Erikson (1982) saw adolescence as a period of social latency. They are permitted to experiment in a variety of ways and to try out new roles and beliefs while seeking to establish a sense of ego identity. Adolescence, then, is an adaptive phase of personality development, a period of trial and error.

### **2.1.1 Japanese Youth in 1960**

Japan has something to teach us about psychological adjustment because it is similar in its modern social structure to many other industrial countries, and yet it is culturally quite different (Caudill, 1970, p.38). After the end of World War II, Japan was revealed to be an area of interest to social scientist. The economic growth went rapidly, accompanied by extreme social change, with cities developing into metropolitan giants, and life of ultra-modern aspect can be viewed side by side with persisting patches of traditional living and attitude.

Caudill (1970) has identified the psychological characteristics of the Japanese people that appears as a repetitive themes in the literature on Japan. He wrote that Japanese people focus more on group or communality as being of central importance. An individual in Japan exists only in terms of the groups to which he belongs and has little identity apart from such contexts. Reischauer (1992) mentioned that “in Japan, the group, rather than individual, is regarded as the most important stabilizing and creative force in society.” Therefore, Japanese tend to strongly emphasis on “our group” and treat the outsider as a stranger. It is also applied to an international level of “we Japanese” against the people of any other country. But nonetheless, Japanese still has a great interest and curiosity about them. Japanese people has a strong sense of obligation and gratitude. Having a sense of duty to the group to which one belongs remains a virtue. They also have a sense of sympathy and compassion for others, and this feeling can be very strong. It is often expressed impulsively and fleetingly, and sometimes get in the way of duty.

The late 1960s was the height of the radical student movement known as Zenkyôto. Students participated heavily in the two waves of social protest that opened and closed the decade of the 1960s, commonly known as 1960 Ampo and 1970 Ampo. According to the Newsletter of the Institute of Social Science, University of Tokyo (1999), Ampo, an opposition to the Japan-United States Joint Security Treaty, provided a focal issue for protests. The student protests of the late 1960s leading up to 1970 Ampo were far more extensive, complex, and violent than those of 1960 Ampo and reached deeply into Japanese universities, but they have received much less scholarly attention (Steinhoff, 1999, p.3). Greenlees (1996) wrote that during the 1960s and 1970s, campuses were hotbeds of student radicalism. Students demonstrated against many issues ranging from the poor state of university facilities to policy regarding the United States and Vietnam War. It is said that during that time, it was the peak of campus militarism in Japan.

The Western influences since postwar Japan marked a dramatical changes in Japanese lifestyle. In popular culture, American and European influence is strong. Movies, rock music, and fashion all take their Western counterparts as reference points. All of the TV programs were imported from America during the first few years of the 1960s. Even foods follow Western patterns with fast food hamburger and pizza outlets as the popular gathering points for most children and young adults. Although outside influence in these areas has threatened to overwhelm Japanese influences from time to time, outsiders will recognize adaptations which reflect the essential Japanese core.

Particular places in Japan are closely identified with Western things. In Tokyo, Harajuku, located between the large commuter centers of Shibuya and Shinjuku, is full of trendy shops. Yokohama and Kobe, two of the first ports open to residence and trade by Westerners, attract crowds to their Western districts (<https://www.nakasendoway.com/western-influences/>).

This linkage between popular culture and the American bases in postwar Japan cannot be reduced to a simple relation of influence. Although it was through a direct connection with the occupying power that many aspects of popular culture regained their footing after the war, popular culture itself adopted a rhetoric of negating this connection. In other words, as the occupation drew to its close, Japanese popular culture attempted to forget its links with the occupier. As the violent America of the occupation was obscured, “America” instead became a model of lifestyle consumption (Shunya, 2008, p.84).

The Japanese in 1960 showed a most ambivalent attitude toward America. While there were those who were totally engrossed in the Westerns, there grew a strong wave of anti-Americanism in the form of the movement to oppose the proposed revision of the US-Japan Mutual Security Treaty. This national movement was brief, lasting about six months in 1960. The country was divided squarely into two camps, one positing that the revised Security Treaty would guarantee the security of Japan, and the other claiming that it would force Japan to become part of the American strategy vis-à-vis East Asia. This movement failed when the revision was approved by the bi-cameral Parliament without its upper House of Councilors actually voting (Nakamura, 2002, p.218).

## 2.2 Self-Esteem

Self-esteem is literally defined by how much value people place on themselves. It is the evaluative component of self-knowledge (Baumeister, Campbell, Krueger, & Vohs, 2003, p.2). Self-esteem, the manner in which an individual evaluates self-characteristics relative to the perceived characteristics of peers, is a crucial variable for understanding identity development, and underpins the development of mental health adjustment (Young & Bagley, 1982; Bagley & Young, 1990, as cited in Bagley, Bolitho & Bertrand 1997, p.82).

Identity includes two concepts. First is self-concept: the set of beliefs one has about oneself. This includes beliefs about one's attributes (e.g., tall, intelligent), roles and goals (e.g., occupation one wants to have when grown), and interests, values, and beliefs (e.g., religious, political). Second is self-esteem, which involves evaluating how one feels about one's self-concept (Gentry & Campbell, 2002, p.15). Self-esteem and self-concept can be measured in global terms; by an affective construct by which many aspects of self-functioning and self-worth are evaluated, or by more specific evaluations of role performance (Bagley, Bolitho & Bertrand 1997, p.82). Self-concept and self-esteem are crucial in shaping one's self during development in childhood and affect how one's would become as an adults.

In a study from Robins, Tracy, Trzesniewski, Potter, and Gosling, (2001) suggested that self-esteem and personality are likely to share common developmental roots, and examining the personality correlates of self-esteem across the life span might provide insights into the nature of self-esteem and its development.

Self-esteem and personality may directly influence each other. For example, people's consistent patterns of behavior (personality) influence how they perceive and evaluate themselves. Conversely, self-esteem may play a critical role in shaping personality processes. Individuals' beliefs about themselves influence how they act in particular situations, the goals they pursue in life, how they feel about life events and relationship partners, and the ways in which they cope with and adapt to new environments. Individuals with low self-esteem might lack the self-confidence to engage in a wide range of social behaviors and, consequently, become more introverted, while high self-esteem individuals are likely to see themselves as possessing a wide range of socially desirable personality traits and as lacking undesirable traits (p.464-5). Self-esteem, whether high or low, may remain relatively stable during adolescence or may steadily improve or worsen (Gentry & Campbell, 2002, p.15).

### **2.2.1 High Self-Esteem**

J.D. Brown (1998) defined self-esteem as feelings of affection for oneself, and he described high self-esteem as a general fondness or love for oneself. High self-esteem is also a heterogeneous category, encompassing people who frankly accept their good qualities along with narcissistic, defensive, and conceited individuals. Many people with high self-esteem exaggerate their successes and good traits, claim to be more likable and attractive, to have better relationships, and to make better impressions on others than people with low self-esteem.



High self-esteem makes people more willing to speak up in groups and to criticize the group's approach. Leadership does not stem directly from self-esteem, but self-esteem may have indirect effects. Relative to people with low self-esteem, those with high self-esteem show stronger in-group favoritism, which may increase prejudice and discrimination. High self-esteem leads to happier outcomes regardless of stress or other circumstances. Overall, the benefits of high self-esteem fall into two categories: enhanced initiative and pleasant feelings (Baumeister, Campbell, Krueger, & Vohs, 2003, p.1).

### **2.2.2 Low Self-Esteem**

Low self-esteem develops if there is a gap between one's self-concept and what one believes one "should" be like (Harter, 1990). One might suffer from low self-esteem by thinking bad about one's self and not believing enough in the self. William James (1890) believed self-esteem to be the ratio of success and pretensions in important life domains. James formulates the "standard conception" of self-esteem determined by the ratio of our actualities to our supposed potentialities, as a fraction of which our pretensions are the dominator and the numerator our success (James, 1890, as cited from Schwarz, 2010, p.54). At a certain time, one's might had certain pretensions about the future self. Low self-esteem is characterized as a result of not having achieved those standards that are of importance for oneself.

Rosenberg and Owens (2001; as cited from Sowislo & Orth, 2013) described individuals with low self-esteem. According to them, individuals with low self-esteem tend to be more sensitive to criticism and to focus their attention on how others see them. They tend to avoid people by whom they feel their self-esteem might be threatened and conceal their inner thoughts and feelings from others. Also, as members of a group, these individuals have the tendency to stay at its fringes and not to contribute much to the group discussion. Individuals with low self-esteem tend to avoid risk and try to protect their self-esteem instead of putting their abilities to the test. Furthermore, they may be marked by an attitude of uncertainty, particularly regarding the self and moral convictions. As a consequence, individuals with low self-esteem may lack spontaneity, be shy, and feel lonely and alienated from others (p.216).

Low self-esteem may contribute to externalizing behavior and delinquency. Self-esteem has a strong relation to happiness. Low self-esteem is more likely lead to depression under some circumstances (Baumeister, Campbell, Krueger, & Vohs, 2003, p.1). According to Beck's (1967) cognitive theory of depression, negative beliefs about the self are not just a symptom of depression but a causal influence in the onset and maintenance of depression. Sowislo & Orth (2013) elaborates that individuals with current depression might feel empty and sad, and have the feeling of not being able to take it anymore. Moreover, they tend to lose the ability to derive pleasure from things that used to interest them, and they may feel a lack of drive and energy for work, family, and recreational activities. They tend to have problems concentrating, and others may notice that their movement and speech are slowed

down. Individuals with depression might also experience alterations in sleep and appetite. Individuals with depression can, but do not have to, experience low self-esteem (p.216).

Jaffe (1998) has been identifying the characters of adolescents with low self-esteem. It is said that depression can lead to low self-esteem, thus a low self-esteem adolescent often feeling depressed and always lacking energy. They tend to feel insecure and inadequate most of the time. They feel they are always lacking something, so they cannot accept compliments. Moreover, they strive to adapt to what people expect and assuming a submissive stance in most situations. Low self-esteem also associated with bad beliefs of the self, they tend to have an unrealistic expectation of oneself and always doubt their capability and having serious thoughts of the future. Individuals suffering from low self-esteem find working in group is incredibly a hard task because they rarely express their opinion and being excessively shy most of the time. Consistently, low self-esteem has been found to be associated with negative outcomes, such as depression, eating disorders, delinquency, and other adjustment problems.

Anxiety is associated with depression, depression and anxiety share the same feature of high negative affectivity; a stable disposition to experience nonspecific distress and unpleasant mood. Several theories postulate that high self-esteem serves as a buffer against anxiety elicited by awareness of human mortality. However, the experiences of intense anxiety might leave scars in the self-concept that persistently threaten and reduce self-esteem (Sowislo & Orth, 2013, p.217).

### **2.3 Psychoanalytic Criticism**

Psychoanalytic criticism is a form of applied psychoanalysis, a science concerned with the interaction between conscious and unconscious processes and the laws of mental functioning. Psychoanalytic criticism is one of many different forms of study that use psychoanalytic concepts to understand particular subject matter (Berger, 2004, p.75).

When we look at the world through a psychoanalytic lens, we see that it is comprised of individual human beings, each with a psychological history that begins in childhood experiences in the family and each with patterns of adolescent and adult behavior that are the direct result of that early experience. The goal of psychoanalysis is to help us resolve our psychological problems, often called disorders or dysfunctions, and the focus is on patterns of behavior that are destructive in some way (Tyson, 2006, p.12).

Psychoanalytic concepts have become part of our everyday lives, and therefore psychoanalytic thinking should have the advantage of familiarity. Psychoanalytic concepts such as sibling rivalry, inferiority complexes, and defense mechanism are such in common use that most of us have acquired a very simplistic idea of what these concepts mean. If psychoanalysis can help us better understand human behavior, then it must certainly be able to help us understand literary texts, which are about human behavior (p.11).

Psychoanalytic ideas have fertilized many other disciplines, such as literary criticism, film criticism, feminism, anthropology, and so on (Horrocks, 2001, p.4).

Critics, rhetoricians, and philosophers since Aristotle have examined the psychological dimensions of literature, ranging from an author's motivation and intentions to the effect of texts and performances on an audience. The application of psychoanalytic principles to the study of literature, however, is a relatively recent phenomenon, initiated primarily by Freud and, in other directions, by Alfred Adler and Carl Jung (Habib, 2005, p.571).

#### **2.4 Freudian Psychoanalysis**

Freud revolutionized modern thought with his conception and development of depth psychology. He postulated a fundamental incoherence in the human being, a division between the surface and what lies underneath –the unconscious (Horrocks, 2001, p.1). Freud invented psychoanalysis as a practical form of psychotherapy.

Freud's understanding of human personality was based on his experiences with his patients, his analysis of his own dreams, and his vast readings in the various sciences and humanities. These experiences provided the basic data for the evolution of his theories. To him, theory followed observation, and his concept of personality underwent constant revisions during the last 50 years of his life. Evolutionary though it was, Freud insisted that psychoanalysis could not be subjected to eclecticism, and disciples who deviated from his basic ideas soon found themselves personally and professionally ostracized by Freud (Feist, 2005, p.23).

Today, Freud's influence is worldwide. Scholars in literature are fond of using psychoanalytic concepts to explain the motives of fictional characters. Psychoanalytic concepts also can uncover the unconscious mind or obsessional thoughts of an author behind the content of the produced text.

The concepts discuss below are based on psychoanalytic principles established by Sigmund Freud. In his theory, Freud has introduced us to the basic constructs of personality (the unconscious, preconscious, and conscious; the life and death instincts; the id, ego, and superego), how they interact to generate internal conflicts, and the various defense mechanisms used to protect the ego and reduce the anxiety produced by these conflicts.

#### **2.4.1 Three Levels of Personality**

Freud's concept of personality divided into three levels: the conscious, the preconscious, and the unconscious. The **conscious** is the mental part which correspond to our ordinary everyday meaning. It is the only level of mental life directly available to us. It includes present perceptions, memories, thoughts, feelings which we are aware at any particular moment.

The **preconscious** consists of thoughts and feelings which is not presently conscious but we can easily summon to consciousness. We often find our attention shifting back and forth from experiences of the moment to events and memories in the preconscious (Schultz, 2005, p.54).

The **unconscious** contains the major driving power behind all behaviors and is the repository of forces we cannot see or control (Schultz, 2005, p.54). It is the home of instincts, wishes, and desires that direct our behavior. It constitutes the largest part in our mental structure and become the focal point in psychoanalysis. Although we may be conscious of our overt behaviors, we often are not aware of the mental processes that lie behind them. To Freud the unconscious is the explanation for the meaning behind dreams, slips of the tongue, and certain kinds of forgetting, called repression (Feist, 2008, p.30).

The unconscious comes into being when we are very young through the repression, the expunging from consciousness, of unhappy psychological events such as; painful experiences and emotions, wounds, fears, guilty desires, and unresolved conflicts. However, repression doesn't eliminate our painful experiences and emotions. Rather, it gives them force by making them the organizers of our current experience. For psychoanalysis, the unconscious isn't a passive reservoir of neutral data, rather, the unconscious is a dynamic entity that engages us at the deepest level of our being (Tyson, 2006, p.12-3).

#### **2.4.2 Three Structures of Personality**

Freud then developed these three levels to the three structure of personality –id, ego, and superego. The **id** is the pleasure principle because its function is to seek pleasure and avoid pain. The id is regarded as entirely unconscious. As quoted from Schultz (2005), the id is the reservoir for the instincts and libido, it is vitally

and directly related to the satisfaction of bodily needs (p.55). It has no contact with reality, illogical, and merely amoral.

The **ego** is the only region of the mind in contact with reality. The ego to Freud is the rational aspect of the personality, responsible for directing and controlling the instincts according to the reality principle. It attempts to help the id get what it wants by judging the difference between reality and imaginary.

The **superego** has no contact with reality and therefore is unrealistic in its demands for perfection (Freud, as quoted from Feist, 2008, p.36). It represents the moral and ideal aspects of personality and is guided by the moralistic and idealistic principles.

Each of the id, ego and superego contributes to the development of self-identity. They must be in balance or otherwise they will be in conflict. In the battle of id, ego, and superego, the ego often fails because the forces of id and superego are too strong. If the ego is too severely strained, the anxiety develops. Only the ego can produce or feel anxiety, but the id, superego, and external world each are involved in creating anxiety.

Freud believed that people are motivated to seek pleasure and to reduce tension and anxiety. Thus, Freud postulated a dynamic, or motivational principle, to explain the driving forces behind people's actions. This motivation is derived from psychical and physical energy that springs from their basic drives. Drives operate as a constant motivational force. These drives originate in the id, but they come under the control of the ego (Feist, 2008, p.37).



Freud grouped the drives into two categories: sex drives (eros) and death drives or destructive drives (thanatos). The aim of the sexual drive is pleasure, while the aim of the destructive drive is to return to the original inanimate state (death). Freud believed that people have an unconscious wish to die.

Throughout our lifetime, life and death impulses constantly struggle against one another for ascendancy, but at the same time, both must bow to the reality principle, which represents the claims of the outer world. These demands of the real world prevent a direct, covert, and unopposed fulfillment of either sex or aggression. They frequently create anxiety, which relegates many sexual and aggressive desires to the realm of the unconscious (Feist, 2008, p.39).

### **2.4.3 Anxiety**

Freud described anxiety as an objectless fear; often, we cannot point to its source, to a specific object that induced it. Freud asserted that anxiety is fundamental to the development of neurotic and psychotic behavior. When we cannot cope with anxiety, when we are in danger of being overwhelmed by it, the anxiety is said to be traumatic.

Anxiety serves as a warning signal to the person that all is not as it should be within the personality. Anxiety alerts the individual that the ego is being threatened and that unless action is taken, the ego might be overthrown. While the ego is being threatened, the person may resort to defense mechanisms, which are non-rational strategies designed to defend the ego (Schultz, 2005, p.58).

## 2.5 Freudian major core issues

Freud, whose theory of the psyche often referred as classical psychoanalysis, has evolved his idea over period of time. Freud has introduced six common core issues throughout many of his articles – to name a few, “The Interpretation of Dreams” (1900); Analysis of a Phobia in a Five Year Old Boy” (1909); “New Introductory Lectures on Psychoanalysis” (1933). In *Critical Theory Today* (2006), Lois Tyson has collected these issues and gathered them in one place. Tyson discusses that Freud identified these major core issues as: fear of intimacy, fear of abandonment, fear of betrayal, low self-esteem, insecure or unstable sense of self, and Oedipal fixation or Oedipus complex (p.16).

Our unconscious desires not to recognize or change our destructive behaviors—because we have formed our identities around them and because we are afraid of what we will find if we examine them too closely—are served by our defenses. Defenses are the processes by which the contents of our unconscious are kept in the unconscious. In other words, they are the processes by which we keep the repressed repressed in order to avoid knowing what we feel we can’t handle knowing. Defenses include selective perception, selective memory, denial, avoidance, displacement, and projection (Tyson, 2006, p.15).

Many psychological experiences can function as defenses, even when not formally defined as such. Sometimes our defenses momentarily break down, and this is when we experience anxiety. Anxiety can be an important experience because it can reveal our core issues (Tyson, 2006, p.16).

The Freudian major core issues are related with one another, a given core issue can result from or can cause the emergence of another core issue. For example, if fear of abandonment is my core issue, I am liable to develop fear of intimacy as a core issue as well. My conviction that I will eventually be abandoned by anyone for whom I care might lead me to chronically avoid emotional intimacy in the belief that, if I don't get too close to a loved one, I won't be hurt when that loved one inevitably abandons me. If low self-esteem is my core issue, I might develop fear of abandonment as a core issue as well. My belief that I am unworthy of love might lead me to expect that I will be abandoned eventually by anyone I love. Or my low self-esteem might lead me to develop fear of intimacy. My belief that I am less worthy than other people might lead me to keep others at an emotional distance in the hope that they won't find out that I am unworthy of them (Tyson, 2006, p.17).

The core issues define our being in fundamental ways, it stays with us throughout life and, unless effectively addressed, they determine our behavior in destructive ways of which we are usually unaware (Ibid.).

### **2.5.1 Fear of Intimacy**

Fear of intimacy is the chronic and overpowering feeling that emotional closeness will seriously hurt or destroy us and that we can remain emotionally safe only by remaining at an emotional distance from others at all times (Tyson, 2006, p.16). On the other words, fear of intimacy is the fear of involvement with another human being.

Tyson wrote that fear of intimacy is often an effective defense against learning about our own psychological wounds because it keeps us at an emotional distance in relationships most likely to bring those wounds to the surface: relationships with lovers, spouses, offspring, and best friends. By not permitting ourselves to get too close to significant others, we “protect” ourselves from the painful past experiences that intimate relationships inevitably dredge up. Having more than one romantic or sexual partner at a time, and keeping oneself too busy to spend much time with family and friends are just a few of the many ways we can maintain an emotional distance from loved ones without admitting to ourselves what we are doing (Ibid.).

### **2.5.2 Fear of Abandonment**

Fear of abandonment typically stems from the experience of childhood loss, it also can be a result from inadequate physical or emotional care. These early-childhood experiences can lead to a fear of being abandoned by the significant people in one's adult life. Tyson defines fear of abandonment as the unshakable belief that our friends and loved ones are going to desert us (physical abandonment) or don't really care about us (emotional abandonment) (Tyson, 2006, p.16).

Fear of abandonment is intimately linked with fear of death, because death is the ultimate abandonment. The thought of our own death keys into our fear of abandonment, our fear of being alone (Tyson, 2006, p.22). Fear of abandonment also plays a role when we fear the death of others. When children lose a parent,

when adults lose a spouse, the overwhelming feeling of loss is often a feeling of abandonment. Sometimes the bereaved feel abandoned even by God. In this context, whether we realize it or not, the death of a loved one pushes our guilt buttons: somehow I must have been inadequate; I must have done something wrong or I wouldn't be punished in this way. In fact, fear of such a loss, of such intense psychological pain, is probably the biggest reason why some of us are afraid to get too close to another person or are afraid to love too deeply. If I can hold something back, not give my whole self over to the loved one, then I will be better able to bear the loss when the beloved dies (Tyson, 2006, p.23).

### **2.5.3 Fear of Betrayal**

Fear of betrayal is the nagging feeling that our friends and loved ones can't be trusted, for example, can't be trusted not to lie to us, not to laugh at us behind our backs, or in the case of romantic partners, not to cheat on us by dating others (Tyson, 2006, p.16). Trust is essential because trust can reduce anxiety, help depression, and create the possibility to have interest to other people. Stosny (2014) wrote that intimate betrayal –abuse, infidelity, deceit, financial manipulation– fractures the ability to trust anyone who gets close to us, including friends, relatives, even children.

#### **2.5.4 Low Self-esteem**

Self-esteem refers to the overall opinion one have of oneself and the value one place on oneself as a person. Low self-esteem means that the tone of this opinion is negative. Tyson (2006) described low self-esteem as the belief that we are less worthy than other people and, therefore, don't deserve attention, love, or any other of life's rewards. Indeed, we often believe that we deserve to be punished by life in some way (p.16). If one's opinion of the self is inadequate or inferior as an individual this means the self-esteem is low. The opinion one's have toward the self is based on the life experience, and the messages these experience have given about what the kind of person we are. If the experiences have been negative, the beliefs about one's self are likely to be negative too.

These crucial experiences that help to form the belief about one's self often occur in the early life –childhood. What we saw, heard, and experience in childhood, including our roles in family, in the wider community and at school, will have influenced the way we see ourselves. Negative beliefs about the self can also occur in later life, sometimes caused by experiencing negative events, such as workplace bullying or intimidation, abusive relationships, persistent stress or hardship, or traumatic events.

#### **2.5.5 Insecure or Unstable Sense of Self**

Insecure or unstable sense of self is the inability to sustain a feeling of personal identity, to sustain a sense of knowing ourselves. This core issue makes us

very vulnerable to the influence of other people, and we may find ourselves continually changing the way we look or behave as we become involved with different individuals or groups (Tyson, 2006, p.16). An insecure person perceives the world as a threatening jungle and most human beings as dangerous and selfish, feels rejected and isolated, anxious and hostile, is generally pessimistic and unhappy, shows signs of tension and conflict, tends to turn inward, is troubled by guilt feelings, tends to be neurotic and selfish (Maslow, 1942).

### **2.5.6 Oedipal Complex**

After the first stage of auto-eroticism, the first love object for both sexes is the mother, who is not yet perceived as distinct from the child's own body. As infancy progresses, sexual development undergoes the Oedipus complex: the boy focuses his sexual wishes upon his mother and develops hostile impulses toward his father (Habib, 2005, p.575). Tyson defined this issue as a dysfunctional bond with a parent of the opposite sex that we don't outgrow in adulthood and that doesn't allow us to develop mature relationships with our peers (Tyson, 2006, p.16-7).

Feist (2008) described Oedipus complex in boys as a condition of rivalry toward the father and incestuous feelings toward the mother. Freud believed that these feelings of ambivalence in a boy play a role in the evolution of the castration complex, which for boys takes the form of castration anxiety or the fear of losing the penis (p.47).

## **2.6 Lacanian Tripartite Order**

Jacques Lacan was a French psychoanalyst who re-conceptualized Freud using post-structuralism. His reinterpretation of Freudian psychoanalytic theory, influenced by Ferdinand de Saussure's structural linguistics, has influenced contemporary critical theory and poststructuralist philosophers. Although Lacan insisted he was a student of Freud, his theories interrogate Freud's thoughts in new and progressive ways. The first idea that stands out is his shift in perspective in regards to the unconscious. Lacan suggested that "unconscious is structured like a language." (Lacan, S14, 1966, p.11). Lacan posits the idea that the structuring of psyche is achieved through the acquisition and partial appropriation of language, whose strictures determine and limit the knowability of self and acceptability of any notion of truth (Tomic, 2016, p.2). Lacan proposed that human psyche is formed of three orders; the Imaginary, the Symbolic, and the Real.

### **2.6.1 Imaginary Order**

The first order, the Imaginary derives from our first encounter with a world of images as we start to build models of our world and self. It is a world of satisfaction for the child, the realm of ideal completeness in which the child feels no lack or loss, since it is governed by the illusive joyful unity of the child and its mother. In a developmental framework, between 6 and 8 months, a child is first able to recognize itself in a mirror. In the Mirror stage, the child is able



to distinguish its own image from its mother and thereby the illusion of unity with the mother crumbles down (Darabi, 2013, p.66).

### **2.6.2 Symbolic Order**

Lacan refers to the child's acquisition of language as its initiation into the Symbolic order, for language is first and foremost a symbolic system of signification, that is, a symbolic system of meaning-making (Tyson, 2006, p.28). In the Symbolic order, the identity of the subject is formed, since it is associated with language and signs. The meaning of the language provides comes to dominate how we see the world. The Symbolic order is also the realm of the Other presented by the law-of-the-father and the ideology in which the child learns to speak, to understand rules and prohibitions of society. While entering Symbolic order, the child would feel lack or loss because of the separation from the mother. In this sense, or as Lacan calls *Object petit a*, is the lack created by the subject's entry into the Symbolic order, the lack which will never be compensated for and attained, since the subject has fallen into the web of language and its floating signifiers (Darabi, 2013, p.66). For Lacan, this separation constitutes the most important experience of loss. The subject will seek substitutes great and small for that lost union with the mother by different means such as knowledge, love and sexual fulfillment.

### 2.6.3 Real Order

Lacan describes the Real as “the impossible” because it is impossible to imagine, impossible to engage the Symbolic order, and impossible to attain. The Real is an unknown zone, it is the most inaccessible part of human psyche that cannot be experienced, since nothing real exists in the Symbolic order and what we see as reality is just ideology imposed by the Other on us (Darabi, 2013, p.66). The Real is beyond all our meaning-making systems, which lies outside the world created by the ideologies society uses to explain existence. The Real is the uninterpretable dimension of existence.

## 2.7 Norwegian Wood Novel

Haruki Murakami was born in Kyoto, Japan, on 1949, after the end of World War II. He started writing in 1978 and published his first book in 1979. Murakami has been heavily influenced by Western culture since childhood, therefore many of his works is considered as un-Japanese because of the Western influence. It is also distinguished him from other Japanese writers. His most notable works such as *A Wild Sheep Chase* (1982), *Norwegian Wood* (1987), *The Wind-Up Bird Chronicle* (1994-1995), *Kafka on the Shore* (2002), and *1Q84* (2009-2010).

In 2015, he was selected as one of 100 most influential people in the world by Time. His books and stories have been bestsellers in Japan as well as internationally, being translated into 50 languages and selling millions of copies

outside Japan. Murakami is now the most widely-read Japanese novelist of his generation.

After the publication of *Norwegian Wood* in 1987, Murakami achieved a major breakthrough and received international recognition. *Norwegian Wood* has sold more than 4 million copies in Japan (<http://www.murakamibooks.co.uk>). In 2000, Vintage Books has published the English version of the novel, translated by Jay Rubin. The title of the novel, *Norwegian Wood*, is named after The Beatles' song, which is the favorite song of Naoko, the female character in the novel who suffers from the death of her boyfriend and her sister.

### **2.7.1 Norwegian Wood Synopsis**

*Norwegian Wood* is a fictional coming-of-age memoir of Toru Watanabe during his college years in 1969-1970. The story begins as he flies to Germany in the late 1980s, The Beatles' song Norwegian Wood plays over the airplane speakers and he flashes back to the time when he was in high school. Back in the 1960s, Toru's best friend, Kizuki, committed suicide at the age of 17 years. Toru, haunted by the death of Kizuki, decided to continue his studies in Tokyo. In Tokyo, Toru runs into Naoko, Kizuki's former girlfriend, and after several meetings, he eventually growing feelings for her. Naoko has feelings for Toru in return, but her considerable mental health issues form an obstacle to their relationship. Naoko is overwhelmed with her life's pressure, compounded by Kizuki's suicide and the suicide of her elder sister several years before. Naoko's lingering grief puts her in

her own isolated world. Naoko then retreats from society to an isolated place known as Ami hostel to receive treatment for her illness. Toru, who is also still grieving for Kizuki, is growing lonelier and more conflicted about his own identity. While waiting for Naoko, Toru develops a strong friendship with Midori Kobayashi, a bubbly and attractive classmate of him, and then without him knowing he falls in love with her. In the end, Reiko, Naoko's roommate in Ami hostel, informs Toru that Naoko has committed suicide. Naoko eventually decides to end her life like her sister and boyfriend before her. Devastated, Toru wanders the country in a fog, until a visit from Reiko helps him realize he must move on. He finally reaches out to Midori but the future of their relationship is left ambiguous.

## **2.8 Theoretical Framework**

In conducting this research, the theory used as a tool to analyze Norwegian Wood novel is Freudian core issues by Lois Tyson (2006) in which he identified the major core issues Freud has been introduced. The major core issues are: fear of intimacy, fear of abandonment, fear of betrayal, low self-esteem, insecure or unstable sense of self, and oedipal complex. The approach of this study is Freudian psychoanalysis to uncover the themes of low self-esteem appeared in the novel. Freudian low self-esteem is used in order to elaborate the characteristics and condition of the characters after suffering from various psychological trauma.