

## CHAPTER II

### LITERATURE REVIEW

#### 2.1. Personality Change

Personality change became an issue because as human beings, people cannot avoid the changes in their live. Freud (in Putria, 2010:14) stated that personality change is caused by traumatic experiences that influenced a person's mental health, related with psychological theory. According to Wijaya and Listiyani, personality change is a result of a motivation that derived from certain conflicts (Purnamasari, 2011:11). In keeping with Warga, there are two factors to the need-drivers theory of motivation; first primary drives that's based on the human biological needs like hunger, thirst, sexual motivation, air to breathe , and to eliminate waste; second is secondary drives, including all the conditions experience by human like the achievement and self-actualization (Putria, 2010:14)

In addition, Maslow (in Martin and Joomis, 2007:72) stated that human are motivated by various inmate needs. Which become their satisfaction in life and he describe the needs as follows:

1. Psychological Needs which include the needs for food, water, sex, sleep and elimination.
2. Safety Needs which is the needs to be secured and protected
3. Belongingness and Love Needs is needs for affiliation and affection.
4. Esteem Needs is the needs of self-respect and esteem from others.

5. Aesthetic and cognitive Needs is the needs involved awareness of knowledge, understanding beauty, order, and balance.
6. Self-Actualization Needs is the needs to seek self-actualization.

Besides motivation, personality changes also occur because of experience, either personal or other experiences, and age. As well as personality development, environmental determinants play a major role in making someone changes the personality. Moreover, culture, social class and family affect the personality changes (Martin and Joomis, 2007:73).

## **2.2. Freud's Model of the Human Mind; Unconscious, Preconscious, Conscious**

Freud divides people's mind into three different, but attached to each other, categories: conscious, preconscious, and unconscious.

The unconscious contains all those drives, urges, or instincts that are beyond of person awareness but that nevertheless motivate most of person words, feelings, and actions (Feist and Feist, 2008:24). It is a reservoir of feelings, thoughts, urges, and memories that are outside of our conscious awareness. Freud believed that most of the contents of the unconscious were unpleasant, such as feelings of pain, anxiety, or conflict. Freud also believed that the unconscious continually influences behavior and experience, even though there is no awareness of the influences (Siegfried, 2014:2).

According to Freud (as cited in Feist and Feist, 2008:25) the preconscious level of the mind contains all those elements that are not conscious but can

become conscious either quite readily or with some difficulty. This part of the mind generally represents ordinary memory. People are not consciously aware of the information contained in the Preconscious; however, we can retrieve it and pull it into consciousness at anytime.

Consciousness, which plays a relatively minor role in psychoanalytic theory, can be defined as those mental elements in awareness at any given point in time (Feist and Feist, 2008:26). The conscious mind includes everything that people are aware of. It is the aspect of our mind that we can think and talk about rationally.

It has frequently been suggested that an iceberg can represent those mental categories. Berger (in Dististio, 2014:12) made a clear explanation about iceberg. The tip of the iceberg, the part seen above the water, is what the person is conscious of. The remainder of the iceberg, the hidden part that lies beneath the water, is the unconscious. Meanwhile, the preconscious is the part between the tip and the hidden part. However, Freud later explains those categories of people mind into new term: Id, Ego and Superego.

## **2.3. Personality Structures**

### **2.3.1. Id**

At the core of personality and completely unconscious is the psychical region called the id, a term derived from the impersonal pronoun meaning “the it,” or the not-yet owned component of personality. The id has no contact with reality, yet it strives constantly to reduce tension by satisfying basic desires (Feist and

Feist, 2008:33). The id corresponds to Freud's earlier notion of the unconscious. The id is the reservoir for the instincts and libido (the psychic energy manifested by the instincts). The id is a powerful structure of the personality because it supplies all the energy for the other two components (Schultz and Schultz, 2005:54).

Because the id is the reservoir of the instincts, it is vitally and directly related to the satisfaction of bodily needs. The id operates in accordance with what Freud called the pleasure principle; through its concern with tension reduction, the id functions to increase pleasure and avoid pain. The id strives for immediate satisfaction of its needs and does not tolerate delay or postponement of satisfaction for any reason. It knows only instant gratification; it drives a person to want what he/she wants when he/she wants it, without regard for what anyone else wants (Schultz and Schultz, 2005:55). To summarize, id is the central point of personality and it exists in unconscious level. Id shows the wildest desire of every human. It aims to raise human's desires and defeat pains.

### **2.3.2. Ego**

The ego is the part of the personality that maintains a balance between people impulses (id) and conscience (superego). The ego is the only region of the mind in contact with reality. It grows out of the id during infancy and becomes a person's sole source of communication with the external world. It is governed by the reality principle, which it tries to substitute for the pleasure principle of the id. As the sole region of the mind in contact with the external world, the ego becomes the decision-making or executive branch of personality. However, because it is

partly conscious, partly preconscious, and partly unconscious, the ego can make decisions on each of these three levels (Fiest and Feist, 2008:29).

Its purpose is not to thwart the impulses of the id but to help the id obtain the tension reduction it craves. Because it is aware of reality, the ego decides when and how the id instincts can best be satisfied. It determines appropriate and socially acceptable times, places, and objects that will satisfy the id impulses (Schultz and Schultz, 2005:55). Ego is the second stage of personality structure. While id concerns with human's desire, ego focus to take decision from id and restrict to superego.

### **2.3.3. Superego**

The id and the ego do not represent Freud's complete picture of human nature. There is a third set of forces—a powerful and largely unconscious set of dictates or beliefs—that a person acquire in childhood: ideas of right and wrong. In everyday language, it is called an internal morality of a conscience; Freud called it the superego (Schultz and Schultz, 2005:56). In Freudian psychology, the superego, represents the moral and ideal aspects of personality and is guided by the moralistic and idealistic principles as opposed to the pleasure principle of the id and the realistic principle of the ego. The superego grows out of the ego, and like the ego, it has no energy of its own. However, the superego differs from the ego in one important respect—it has no contact with the outside world and therefore is unrealistic in its demands for perfection (Fiest and Feist, 2008:30).

The superego has two subsystems, the conscience and the ego-ideal. Freud did not clearly distinguish between these two functions, but, in general, the

conscience results from experiences with punishments for improper behavior and tells a person what he/she should not do, whereas the ego-ideal develops from experiences with rewards for proper behavior and tells a person what he/she should do (Fiest and Feist, 2008:30). As the arbiter of morality, the superego is relentless, even cruel, in its quest for moral perfection. In terms of intensity, irrationality, and insistence on obedience, it is not unlike the id.

Its purpose is not merely to postpone the pleasure-seeking demands of the id, as the ego does, but to inhibit them completely, particularly those demands concerned with sex and aggression. The superego strives neither for pleasure nor for attainment of realistic goals. It strives solely for moral perfection. The id presses for satisfaction, the ego tries to delay it, and the superego urges morality above all. Like the id, the superego admits no compromise with its demands (Schultz and Schultz, 2005:56). In short, superego deals with norms that exist in the society. It repressed the id and takes control for the action based on morality perfection.

#### **2.4. Psychological Types**

Jung recognized various psychological types that grow out of a union of two basic attitudes—introversion and extraversion—and four separate functions—thinking, feeling, sensing, and intuiting (Fiest and Feist, 2008:121).

### **2.4.1. Attitudes**

Much of the conscious perception of and reaction to environment is determined by the opposing mental attitudes of extraversion and introversion. Jung believed that psychic energy could be channeled externally, toward the outside world, or internally, toward the self (Schultz and Schultz, 2005:101).

Jung defined an attitude as a predisposition to act or react in a characteristic direction. He insisted that each person has both an introverted and an extraverted attitude, although one may be conscious while the other is unconscious. Like other opposing forces in analytical psychology, introversion and extraversion serve in a compensatory relationship to one another and can be illustrated by the yang and yin motif (Fiest and Feist, 2008:121).

#### **a. Introversion**

According to Jung (in line with Fiest and Feist, 2008:122) introversion is the turning inward of psychic energy with an orientation toward the subjective. Introverts are tuned in to their inner world with all its biases, fantasies, dreams, and individualized perceptions. These people perceive the external world, of course, but they do so selectively and with their own subjective view. Introverts are withdrawn and often shy, and they tend to focus on themselves, on their own thoughts and feelings (Schultz and Schultz, 2005:101).

#### **b. Extroversion**

In contrast to introversion, extraversion is the attitude distinguished by the turning outward of psychic energy so that a person is oriented toward the objective and away from the subjective. Extraversion is more influenced by their

surroundings than by their inner world. They tend to focus on the objective attitude while suppressing the subjective. (Fiest and Feist, 2008:122). Extraverts are open, sociable, and socially assertive, oriented toward other people and the external world (Schultz and Schultz, 2005:101).

#### **2.4.2. Functions**

As Jung came to recognize that there were different kinds of extraversion and introversion, he proposed additional distinctions among people based on what he called the psychological functions. These functions refer to different and opposing ways of perceiving or apprehending both the external real world and our subjective inner world (Schultz and Schultz, 2005:101).

Both introversion and extraversion can combine with any one or more of four functions, forming eight possible orientations, or types. The four functions—sensing, thinking, feeling, and intuiting—can be briefly defined as follows: Sensing tells people that something exists; thinking enables them to recognize its meaning; feeling tells them its value or worth; and intuition allows them to know about it without knowing how they know (Fiest and Feist, 2008:123).

##### **1. Thinking**

Logical intellectual activity that produces a chain of ideas is called thinking. The thinking type can be either extraverted or introverted, depending on a person's basic attitude (Fiest and Feist, 2008:123).

The extraverted thinking type lives strictly in accordance with society's rules. These people tend to repress feelings and emotions, to be objective in all aspects of life, and to be dogmatic in thoughts and opinions. They may be



perceived as rigid and cold. They tend to make good scientists because their focus is on learning about the external world and using logical rules to describe and understand it (Schultz and Schultz, 2005:102).

The introverted thinking type does not get along well with others and has difficulty communicating ideas. These people focus on thought rather than on feelings and have poor practical judgment. Intensely concerned with privacy, they prefer to deal with abstractions and theories, and they focus on understanding themselves rather than other people. Others see them as stubborn, aloof, arrogant, and inconsiderate (Schultz and Schultz, 2005:103).

## **2. Sensing**

The function that receives physical stimuli and transmits them to perceptual consciousness is called sensation. Sensing is not identical to the physical stimulus but is simply the individual's perception of sensory impulses. These perceptions are not dependent on logical thinking or feeling but exist as absolute, elementary facts within each person (Fiest and Feist, 2008:125).

The extraverted sensing type focuses on pleasure and happiness and on seeking new experiences. These people are strongly oriented toward the real world and are adaptable to different kinds of people and changing situations. Not given to introspection, they tend to be outgoing, with a high capacity for enjoying life (Schultz and Schultz, 2005:103).

The introverted sensing type appears passive, calm, and detached from the everyday world. These people look on most human activities with benevolence

and amusement. They are aesthetically sensitive, expressing themselves in art or music, and tend to repress their intuition (Schultz and Schultz, 2005:104).

### **3. Feeling**

Jung used the term feeling to describe the process of evaluating an idea or event. The feeling function should be distinguished from emotion. Feeling is the evaluation of every conscious activity, even those valued as indifferent. Most of these evaluations have no emotional content, but they are capable of becoming emotions if their intensity increases to the point of stimulating physiological changes within the person (Fiest and Feist, 2008:124).

The extraverted feeling type tends to repress the thinking mode and to be highly emotional. These people conform to the traditional values and moral codes they have been taught. They are unusually sensitive to the opinions and expectations of others. They are emotionally responsive and make friends easily, and they tend to be sociable and effervescent. Jung believed this type was found more often among women than men (Schultz and Schultz, 2005:103).

The introverted feeling type represses rational thought. These people are capable of deep emotion but avoid any outward expression of it. They seem mysterious and inaccessible and tend to be quiet, modest, and childish. They have little consideration for others' feelings and thoughts and appear withdrawn, cold, and self-assured (Schultz and Schultz, 2005:103).

### **4. Intuiting**

Intuition involves perception beyond the workings of consciousness. Like sensing, it based on the perception of absolute elementary facts, ones that provide

the raw material for thinking and feeling. Intuiting differs from sensing in that it is more creative, often adding or subtracting elements from conscious sensation (Fiest and Feist, 2008:125).

The extraverted intuiting type finds success in business and politics because of a keen ability to exploit opportunities. These people are attracted by new ideas and tend to be creative. They are able to inspire others to accomplish and achieve. They also tend to be changeable, moving from one idea or venture to another, and to make decisions based more on hunches than on reflection. Their decisions, however, are likely to be correct (Schultz and Schultz, 2005:103).

The introverted intuiting type focuses so intently on intuition that people of this type have little contact with reality. These people are visionaries and daydreamers—aloof, unconcerned with practical matters, and poorly understood by others. Considered odd and eccentric, they have difficulty coping with everyday life and planning for the future (Schultz and Schultz, 2005:124).

## **2.5. Development of Personality**

Jung (as cited in Schultz and Schultz, 2005:108) took a longer view of personality than Freud, who concentrated on the early years of life and foresaw little development after the age of five. Jung did not posit sequential stages of growth in as much detail as Freud but he wrote of specific periods in the overall developmental process. In contrast to Freud, he emphasized the second-half of life, the period after age 35 or 40 (Fiest and Feist, 2008:126).

### **2.5.1. Stages of Development**

Jung (as cited in Fiest and Feist, 2008:126) compared the trip through life to the journey of the sun through the sky, with the brightness of the sun representing consciousness. The early morning sun is childhood, full of potential, but still lacking in brilliance (consciousness); the morning sun is youth, climbing toward the zenith, but unaware of the impending decline; the early afternoon sun is middle life, brilliant like the late morning sun, but obviously headed for the sunset; the evening sun is old age, its once bright consciousness now markedly dimmed.

#### **a. Youth**

The period from puberty until middle life is called youth. According to Jung (in line with Fiest and Feist, 2008:127), youth is, or should be, a period of increased activity, maturing sexuality, growing consciousness, and recognition that the problem-free era of childhood is gone forever. The major difficulty facing youth is to overcome the natural tendency to cling to the narrow consciousness of childhood, thus avoiding problems pertinent to the present time of life.

#### **b. Middle-age**

Major personality changes occur between the ages of 35 and 40. Jung (as cited in Schultz and Schultz, 2005:110) believed that such drastic personality changes were inevitable and universal. Middle age is a natural time of transition in which the personality is supposed to undergo necessary and beneficial changes. Ironically, the changes occur because middle-aged persons have been so successful in meeting life's demands.

Jung noted that in the first half of life people must focus on the objective world of reality—education, career, and family. In contrast, the second half of life must be devoted to the inner, subjective world that heretofore had been neglected. The attitude of the personality must shift. The focus on consciousness must be tempered by an awareness of the unconscious. The interests must shift from the physical and material to the spiritual, philosophical, and intuitive. A balance among all facets of the personality must replace the previous one-sidedness of the personality (that is, the focus on consciousness) (Schultz and Schultz, 2005:111).

## **2.6. Psychoanalysis**

Psychoanalysis is a form of therapy, which aims to cure mental disorder by investigating the interaction of unconscious and conscious mind (Barry, 1995:96). Psychoanalysis presents humans as the formation of instincts and conflicts of personality structure (Minderop, 2000:6). Psychoanalysis was initiated by Sigmund Freud based on the discovery of the unconscious. It concerns with the interaction between conscious and unconscious process with the laws of mental functioning (Evans, 1996:155). Besides Sigmund Freud, another expert in Psychoanalysis is Carl Gustav Jung. He went on to develop a theory of personality that differed dramatically from orthodox psychoanalysis. Jung fashioned a new and elaborate explanation of human nature quite unlike any other, which he called analytical psychology (Schultz and Schultz, 2005:96). Moreover, Psychoanalysis theory is related to human mental development based on the conscious, pre-conscious and unconscious mind.

## 2.7. Avoidant Personality Disorder

“The essential feature of *Avoidant Personality Disorder* is a pervasive pattern of social inhibition, feelings of inadequacy, and hypersensitivity to negative evaluation.” The *Avoidant Personality Type* tends to avoid close interpersonal relationships and social situations (Gunderson, J. et al., 2000:672). Individual with avoidant personality disorder avoid work activities that involves significant interpersonal contact because of fears of criticism, disapproval or rejection (Gunderson, J. et al., 2000:672). These individuals avoid making new friends unless they are certain they will be liked and accepted without criticism.

Because individuals with this disorder are preoccupied with being criticized or rejected in social situations, they may have a markedly low threshold for detecting such reaction. If someone is even slightly disapproving or critical, they may feel extremely hurt. They tend to be shy, quiet, lonely, isolated, inhibited and invisible because of the fear that any attention would be degrading or rejecting (Gunderson, J. et al., 2000:673).

No.	Diagnostic Criteria of Avoidant Personality Disorder
1.	Avoids occupational activities that involve significant interpersonal contact because of fears of criticism, disapproval or rejection.
2.	Is unwilling to get involved with people unless certain of being liked.
3.	Shows restraint within intimate relationships because of the fear of being shamed or ridiculed.
4.	Is preoccupied with being criticized or rejected in social situations.
5.	Is inhibited in new interpersonal situations because of feelings of

	inadequacy.
6.	Views self as socially inept, personally unappealing, or inferior to others.
7.	Is usually reluctant to take personal risks or to engage in any new activities because they may prove embarrassing.

Moreover, those with avoidant personalities are often hypersensitive to rejection and unwilling to take social risks. Avoidants display a high level of social discomfort, timidity, fear of criticism, avoidance of activities that involve interpersonal contact. The symptoms are, the person avoids occupational activities that require significant interpersonal contact, assume other people are not safe to trust until proven otherwise, become overly alert to behavioral cues that may indicate disapproval or rejection. The person is inhibited in unfamiliar social situation due to feelings of inadequacy (Gunderson, J. et al., 2000:720).

## **2.8. Borderline Personality Disorder**

Borderline personality disorder (BPD) is a complex and serious mental disorder. The DSM definition of BPD arose from the work of Gunderson and Singer (1975), who identified from the literature characteristic unpleasant moods and emotions, impulsive actions, unstable interpersonal relations, psychotic-like thoughts, and social maladaptations (Skodol, 2005:4). According to Goodman et al (2015:13) BPD is a disorder of emotional dysregulation, with additional components of impulsivity and interpersonal sensitivity. Recently, a field study

revealed that social situations are potent triggers for emotional arousal and affective instability in BPD (Domes, Schulze and Herpertz, 2009:7).

In line with National Institute for Health and Clinical Excellence (Hatloy, 2012:4) there are many symptoms of borderline personality disorder. People who suffered BPD have emotions that are up and down for example, feeling confident one day and feeling despair another. The feelings are often about emptiness and anger. They find it difficult to make and maintain relationships and they have an unstable sense of identity, such as thinking differently about yourself depending on who you are with. Another symptom is they will take risks or do things without thinking about the consequences and harm or think about harming their own self for example, cutting their own self or overdosing. In addition, people with BPD fear being abandoned or rejected and sometimes believe in things that are not real or true (called delusions) or see or hear things that are not really there (called hallucinations).

The disorder also coexists with, and borders on, other mental illnesses: depression, anxiety, bipolar (manic-depressive) disorder, schizophrenia, somatization disorder (hypochondriasis), dissociative identity disorder (multiple personality), attention deficit / hyperactivity disorder (ADHD), posttraumatic stress disorder, alcoholism, drug abuse (including nicotine dependence), eating disorders, phobias, obsessive-compulsive disorder, hysteria, socio-pathology, and other personality disorders (Kreisman and Straus, 2010:6).



According to Kreisman and Straus (2010:16) borderlines have extreme difficulties managing their personal lives, many are able to function productively in a work situation— particularly if the job is well structured, clearly defined, and supportive. The work world can provide sanctuary from the anarchy of their social relationships. For this reason, borderlines frequently function best in highly structured work environments.

## **2.9. Novel**

According to Abrams (as cited in Dwita, 2015:15) novel generally applied to any long fictional prose narrative. Novel is a long narrative in literary prose whose author tries to create the sense while readers read it and make them feel like experiencing the story in their real life (Putri, 2015:20).

### **2.9.1. Intrinsic Element of Novel**

#### **2.9.1.1. Plot**

Gwynn defines plot as a story sequences, arranged in dramatic order. In literature, the plot encompasses all the incidents and provides aesthetic pleasure (Putri, 2015:31). Kenny (as cited in Putri, 2015:31) promoted the plot as the events shown in the story is not simple, because the author set the event based on the relation of cause and effect.

Plot is an important part in a story and it has five element; Exposition, a beginning section provides the necessary background information, sets the scene, develop the situation, and dates of action; Rising action, build suspense and leads the climax; Climax, the turning point in the story that occurs when characters try

to resolve the complication; Falling action, the part of a story following the climax and its shows the effects of the climax; and Resolution, the final section of the plot that reveals the outcome of the conflicts (Dwita, 2015:17).

#### **2.9.1.2. Setting**

Setting is a background that helps the clarity of storyline and includes the time, place and social culture (Putri, 2015:22). According to Abrams (as cited in Dwita, 2015:17) setting is illustration of times and places. In most story, the action changes from one place to another and also the time. Time can be expressed specifically such as a time of day, time of year or the time in past or future. Setting also may serve background for the action, and are important elements in generating the appropriate atmosphere of literary works.

#### **2.9.1.3. Character and Characterization**

Character is the basic element in the fiction because characters make story become real (Putri, 2015:22). According to Kennedy and Gioia (as cited in Putri, 2015:22) the two parts of character are flat and round character. Flat character is those who represent a single characteristic, trait, idea, or almost a very limited number of such qualities. While round character presents with many changes the writer portray them in greater depth and in more generous detail.

In order to create a more realistic story, the author should enclose characterization in the characters (Kusumawardani, 2015:22). According to Arsyad and Ridwan (as cited in Kusumawardani, 2015:23) Characterization in the novel should be describe properly and rational which adjust the theme and message of story.

Characterization is defined by what the character say, what the character do, what the other character say or think about them and what others do that contrast or resemble them (Dwita, 2015:18). In line with Abrams (as cited in Dwita, 2015:18) there are two methods how an author presents the characterization in a novel. First method is telling, which relies on exposition and direct commentary by the author. Second method is showing which involves the author's stepping aside, as it were, the characters talking and acting and leaves the reader to infer the motives and dispositions that lie behind what they say and do.

#### **2.10. Colorless Tsukuru Tazaki and His Years of Pilgrimage's Novel**

Colorless Tsukuru Tazaki and His Years of Pilgrimage is a novel by Japanese writer, Haruki Murakami and translated by Philip Gabriel. It was published on August, 2014 and directly became the US bestsellers list of Book Scan, NPR and The New York Times in the "Hardcover Fiction" category according to the website of New York Times ([www.nytimes.com/best-sellers-books/2014-09-14/overview](http://www.nytimes.com/best-sellers-books/2014-09-14/overview)) and Amazon website ([www.amazon.com/Colorless-Tsukuru-Tazaki-Years-Pilgrimage](http://www.amazon.com/Colorless-Tsukuru-Tazaki-Years-Pilgrimage)).

The novel centers on an engineer called Tsukuru who works on train stations (and is thus concerned with liminality). He is adrift in his mid-thirties and still coming to terms with an event that happened many years ago. When Tsukuru was in high school, he and a group of four friends were inseparable. Murakami writes: "The two boys' last names were Akamatsu — which means 'red pine' — and Oumi — 'blue sea'; the girls' family names were Shirane — 'white root' —

and Kurono — 'black field.' Tazaki was the only last name that did not have a color in its meaning. Tsukuru's feeling of being excluded increases dramatically during college, when suddenly, without warning, his entire group of friends drops him. They don't return his phone calls, and they announce that they never want to see him or talk to him again. Why? "Think about it, and you'll figure it out," he was instructed.

In college, after he finally recuperates from the intense pain of his banishment, Tsukuru meets a young man named Haida (another color: gray), who becomes his first friend since high school. They become close, even sharing an apartment in the city. Shortly after Tsukuru had an erotic dream about Haida, then Haida disappears from Tsukuru's life, abruptly and without explanation, leading Tsukuru to wonder if Haida had partially absorbed Tsukuru's sin, his impurity, and as a result he had had to go far away.

Sixteen years later, an adult Tsukuru meets a woman named Sara. He begins to fall for her, and she tells him that he must "come face-to-face with the past" and get over the "problems [he's] been carrying around" for sixteen years." He must go and visit his former friends and find out once and for all why they suddenly and inexplicably excommunicated him from the "special chemistry" that "could never be reproduced". The novel ends ambiguously, but things are looking okay for Tsukuru.

### **2.11. Theoretical Framework**

This study is aimed at analyzing the main character, Tsukuru Tazaki, by using Sigmund Freud's theory and Carl G. Jung's theory that support the issue of personality change. The data are from narrations and dialogues in *The Colorless Tsukuru Tazaki and His Years of Pilgrimage* novel that is portraying the personality and personality change of the main character. The characteristic of the character will be investigated by analyzing the words, phrases, sentences and paragraphs in the novel.