

**PSYCHOLOGICAL PROBLEMS SUFFERED BY FAK IN  
CHART KORBJITTI'S *THE JUDGMENT*  
(A Freudian Psychoanalysis)**

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2021**

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## APPROVAL SHEET

This is to certify that Amanee Mahsaechahnae's thesis entitled "Psychological Problems Suffered by Fak in Chart Korbjitti's The Judgment" has been approved by the thesis advisor for further approval by the Board of Examiners one of the requirements for the degree of Sarjana Sastra (S.S) in Department of English Literature, Faculty of Humanities, Universitas of Islam Negeri Maulana Malik Ibrahim Malang.

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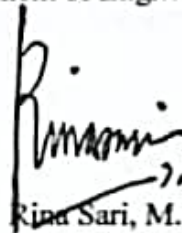
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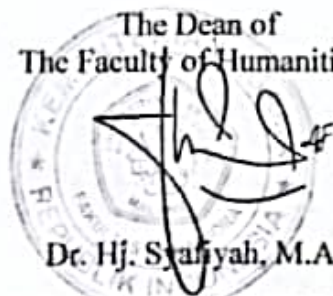


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I am the researcher. I state that the thesis entitled “Psychological Problems Suffered by Fak in Chart Korbjitti’s The Judgment” is originally my thesis to accomplish one of the requirements for the degree of Sarjana Sastra (S.S) in English LiteratureDepartement, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. It does not incorporate any materials previously written or published by another researcher. Due to this act, I am the researcher, will be the only one who take responsible for the thesis if there is any objection or claim from others.

Malang, 10 August 2021

The Researcher,



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## MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

So, surely with hardship comes ease.

Surely with “that” hardship comes “more” ease.

## **DEDICATION**

This thesis is especially dedicated to my beloved father (Asae Mahsaechahnae) my mother (Mareeyae Yusoh), my brother (Muhammad sufan) and my sister (Fareeda, Areena) and also my big family in Thailand that give Doa, support, and encourage me in this study. Finally, this thesis is dedicated to my beloved partner (Armanah Rodkeaw) the person who helps everything and always beside me.

## ACKNOWLEDGEMENT

*Bismillahirrahmanirrahim*

In the name of Allah, the most merciful, the most kind

All praises be Allah SWT, the lord of universe, Alhamdulillah, with his amazing guidance, the writer can accomplish of making this thesis. The blessing and salutation are delivered to the most honourable prophet and messenger Muhammad SAW, who has guided to be a great follower in the way of Allah.

The writer cannot stop being thankful to Allah for this on complete package of support that writer receives to finish this study. Moreover, the researcher expects this research will be useful for all the people who read it. Suggestion and criticism will be accepted for the improvement of this thesis.

This thesis is actually intended to fulfill one of the requirements for achieving the degree of Sarjana Sastra (S.S) in Faculty of Humanities at Universitas Islam Negeri Maulana Malik Ibrahim Malang. This thesis entitled “Psychological Problems Suffered by Fak in Chart Korbjitti’s The Judgment” has involved many people who give me their support and contribution. First of all, I express my sincere thankfulness to my advisor Dr. Siti Masitoh, M. Hum for guiding me in writing this thesis with her consideration and her great motivation. The support and contribution are extremely meaningful for me. Therefore, this thesis is finally finished. In this case, as the researcher want to convey my sincere thanks to:



1. All beloved lectures in English Literature Departement. Thanks for the knowledge and guidance given to me.
2. My beloved parents, my father and my mother (Always in my heart and my Doa), who always wisely guided and prayed their daughters in their life. They are truly hero in my life, and also thanks to my brother and my sister for support and motivation.
3. My best partner Armanah Rodkaew who always support and helps me until this thesis is completed and always beside me.
4. And thank you to myself to be patient for everything.

## ABSTRACT

Mahsaechahnae, Amanee 2021. *Psychological Problems Suffered by Fak in Chart Korbjitti's The Judgement*. Minor thesis (Skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang

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**Keywords:** Psychoanalysis Theory, Defence Mechanism

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This research is mainly aimed to find out the problems that happened to the main character "Fak" along his life and how the main character overcame his problems in the novel *The judgment* of Chart Korbjitti based on psychoanalysis theory of Sigmund Freud.

The object of this research is solely the novel *The judgment* of Chart Korbjitti. The researcher used literary criticism as the method to analyse the psychological problems of the main character. The data collection was done by reading the novel comprehensively then analysing it based on psychoanalysis theory of Sigmund Freud.

The result of this research showed that the main character "Fak" faced eight major problems along his life, they are: the dilemma to choose between his dream or his father, the strong urge to abandon his step mother, the misery of being slandered by villagers, being an alcoholism, fired from his job, the resentment of being cheated by the headmaster, being imprisoned unfairly, and being guilty of killing the dog. Thenceforth, the researcher also found how the main character solve his problem based on defence mechanism theory by Sigmund Freud. "Fak" used the theory "Denial", "Repression", "Rationalization of Sweet lemon and Sour Grape", "Regression", "Projection", and "Fantasy" of defence mechanism as the solution for his conflict.

## ABSTRAK

Mahsaechahnae, Amanee 2021. *Masalah Psikologis yang Dialami oleh Fak dalam Chart Korbjitti's The Judgement*. Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Pembimbing: Dr. Siti Masitoh, M. Hum

**Keywords:** Teori Psikoanalisis, Mekanisme Pertahanan Diri

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Penelitian ini bertujuan untuk menemukan konflik yang dialami tokoh utama "Fak" selama hidupnya dan bagaimana karakter utama dapat mengatasi permasalahannya pada novel *The judgment* karya Chart Korbjitti berdasarkan pada teori psikoanalisis Sigmund Freud.

Objek dari penelitian ini adalah novel *The judgment* karya Chart Korbjitti. Peneliti menggunakan metode kritik sastra untuk menganalisa masalah psikologis dari tokoh utama. Peneliti mengumpulkan data dengan memahami isi novel tersebut lalu menganalisanya dengan berdasarkan pada teori psikoanalisis Sigmund Freud.

Hasil penelitian menunjukkan bahwa terdapat delapan permasalahan yang dialami oleh tokoh utama, yaitu: Fak dilemma dalam memilih antara mimpinya atau ayahnya, ingin menbuang ibu tirinya, sengsara difitnah oleh warga, menjadi pecandu alcohol, dipecat dari pekerjaannya, dendam karena ditipu oleh kepala sekolah, dipenjara secara tidak adil, dan merasa bersalah karena membunuh seekor anjing. Dari konflik tersebut, peneliti juga menemukan bagaimana tokoh utama mengatasi permasalahannya berdasarkan teori mekanisme pertahanan diri oleh Sigmund Freud. "Fak" menggunakan teori "Penyangkalan", "Represi", "Rasionalisasi *Sweet-lemon* dan *Sour-Grape*", "Regresi", "Projeksi", dan "Fantasi" dari mekanisme pertahanan diri sebagai solusi dari permasalahan yang dia alami.

## مستخلص البحث

أماني مآسي جآني ٢٠٢١. التحليل النفساني في مشاكل الحياة التي واجهت "فاك" في الرواية اسمها : "خام بيبي باك سا" للروائي التايلاندي شات قاب شيت تى، البحث العلمي، قسم الآب الإنجليزية. كلية الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف: سيتي ماسطة الماجستير

---

### الكلمات الدالة : التحليل النفسي وآلية الدفاع عن النفس.

هذا البحث بحث صفي مقدم في تخصص الآب والذي يستخدم فيه التحليل النفساني لتحليل شخصية الممثل الرئيسي اسمه بالتايلاندية : "فاك"، وهو ممثل في إحدى الروايات الأدبية التايلاندية التي اسمها : "خام بيبي باك سا" -بمعنى الحكم أو القرار- للروائي التايلاندي شات قاب شيت تى.

وما يحتني على تحرير هذا البحث أنه يهمني بعد قراءة هذه الرواية بعض المشاكل والتكاليف التي واجهت هذا الممثل طوال عمره وحياته، وأن المؤلف يطبق فيها بعض النظريات النفسية التي يملكها "سيك مان فرود" في تحليل هذه المشاكل.

ومن بعض مشاكل هذا البحث التي يريد الباحث أن يجد إجابتها، أن الباحث يريد معرفة المشاكل التي واجهت الممثل الرئيسي وحلولها. فبالتالي كان هدف البحث أن يحلل الباحث تلك المشاكل المواجهة في مجال علم النفس.

وكان المصدر الأساسي الذي رجع إليه الباحث الكتاب اسمه : "خام بيبي باك سا" للروائي التايلاندي شات قاب شيت تى. وهذا الكتاب قد اطلع عليه الباحث وراجعه مرة بعد أخرى ؛ لكي يبحث عن جميع المشاكل المواجهة أكمل بحث ويحللها تحليلاً نفسانياً ويؤدي ذلك إلى إدراك الحلول الصحيحة السليمة بناءً على النظريات النفسية التي يملكها "سيك مان فرود".

ومن نتائج هذا البحث، أن الباحث يجد فيه ثمانى مشاكل، منها : ما يتعلق بترك الرهينة البوذية، وما يتعلق بتحمل رعاية زوجة الأب ذات الإعاقة بعد وفاة الأب، وما يتعلق بقذف أهل القرية، وما يتعلق بإدمان الخمر الشديد، وما يتعلق بإقالة العمل، وما يتعلق بالاحتيال المالي، وما يتعلق بالقبض والسجن، وما يتعلق بتأثير قتل الكلب الأليف في قلب صاحبه. فبالتالي يمكن للباحث أن يستنتج أن الممثل الرئيسي أكثر ميلاً إلى إنكار الحقيقة والقمع والتبرير والتزكية ؛ للتعامل والحلول مع المشاكل المختلفة في حياته.

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# CHAPTER I

## INTRODUCTION

This chapter contains the background of the study, the problem of the study, the objective of the study, scope and limitation, significance of the study, research method, previous studies, and definition of key terms.

### **A. Background of the study**

The novel *The Judgment by Chart Korbjitti* is very interesting because the text contains psychological problems. This research describes the problems of the main character that exists in psychological analysis. It is the reason that inspires the researcher to analyze this novel deeply by using psychological analysis and defense mechanism theory of Freud.

This story begins when Fak, who was the protagonist. He was the only son of Fuu. Fak worked as a janitor at a small school in a village. His dream was to become a monk. He was a poor person and left at the temple. He always helped his father in work. After his father passed away, he had to take care of his stepmother. It became his responsibility but that was not good for him because he had been framed by the villagers that he had taken his stepmother as a wife. However, he tried to forget it by drinking alcohol. Fak got drunk and lost his job. Drinking alcohol is a sin for Buddhist. It is forbidden for all monk because it is a monastic vows. Therefore, no one in the village wants to have a relationship with him anymore, except two people; they are his stepmother and the undertaker.

The undertaker was a person who invited Fak to drink alcohol. He was the person who trusted what Fak said and always had been beside Fak.

Fak's problem got worse. he was blamed by the villager when a group of student mocked at him and Fak cannot hold it. Therefore, he pitched a coconut to the head of a student. After that, the student's father and his friends ambushed Fak and beat him savagely. Finally, Fak met the headmaster and he was fired from his job because of that situation.

Fak respected to the headmaster because he was the one who gave him a job. Fak trusted the headmaster so much. Therefore, he asked the headmaster to collect a part of his salary every monthh for him. The headmaster cheated Fak's money. He lied that he never got Fak's money at all. Fak reviled what the headmaster did to the villagers. Then, Fak was arrested by the polices because all villagers thought that he accused the headmaster. They thought that it was not true because the headmaster was a good person. He would never did that. After that, the headmaster let him out of the jail. All people thought that the headmaster had a lot of generosity.

Even though the undertaker was always trusted Fak, he left Fak because he was afraid of the villagers. The undertaker thought that the villagers would blame him too. Finally, Fak lost his money and also he lost his best friend (The undertaker). Fak did not have anyone beside except his stepmother (Ma'am Somsong).

A day, Fak started vomiting blood and died in a very short time because he got the alcoholism. The headmaster arranged the funeral but he did it in a bad way. After Fak passed away, his stepmother was sent to a mental hospital in the city.



The character is imaginary people created by researchers, so it can be concluded that the character is the researcher's imagination and an important role of a story (Diyanni, 2002). This study indicates the uniqueness of the psychological character created by the researcher.

The researcher chose Fak because the researcher wanted to know the problems and how to solve the problems of the main character. The main character in this novel experienced various kinds of turmoil in his life. This study focuses on the psychological analysis of the main character.

The researcher chose Sigmund Freud's psychological analysis theory and defense mechanism theory to analyze Fak's problems and the ways he overcome his problems. The researcher used the psychological analysis theory for analyzing the problem of the main character. And the researcher used defense mechanism theory for analyzing the ways that the main character overcome his problems.

Besides, to deepen this research, the researcher took the studies that are relevant to make it more comprehensive. The first was conducted by Francisca Theny Engelina, a student of Petra Christian University by the title: A study of Jim's Psychological problems in Josseph Conrad's Lord Jim. In this study, she has focused on analyzing Jim's psychological problems and the way to solve his psychological problem. And also involve the internal and external problems which are faced by Jim (Engelina, 2001) .

The second study is attended by Meliana Triawati, a student of Petra Christian University by the title: *A Study on Three Main Character's ways of dealing with the psychological problems as the effect of the death of their beloved in Banana*

*Yoshimoto's Kitchen*. She focused on analyzing the three main character's Mikage Sakurai, Yuichi Tanabe, and Erico in the novel *Kitchen* (Triawati, 2004).

The third study is distributed by Chris Andre Susanto, a student of Petra Christian University by the title: *The Captain's psychological problems and the process of his withdrawal from reality in Strindberg's The Father*. He focused his study on Captain's fixations, anxieties, and the process of retraction in the reality (Susanto, 2007).

The fourth study is distributed by Ariyani Fajar Apriliana, a student of State Islamic University Maliki of Malang by the title: *Psychological Problems of the Main Female Character Lucy Snowe in Charlotte Bronte's Vilette*. She focused her study on analyzing Lucy's psychological problems and the way to solve her psychological problem. And also involve the internal and external problems which are faced by Lucy (Apriliana, 2005) .

Therefore, in this thesis, the researcher wants to find out the psychological problems faced by Fak as the main character in *The Judgment*, and the way to solve the psychological problems that he faced. The researcher focuses on studying this thesis using a psychological analysis and defense mechanism theory.

## **B. The problems of the study**

In line with the aforementioned rationale, the main problems to answer in this study are;

1. What are Fak's problems in Chart Korbjitti's *The Judgment*?
2. How does Fak overcome his problems in Chart Korbjitti's *The Judgment*?

### **C. The objectives of the study**

Based on the statement above of the problem, here are the main objectives of this research:

1. To find out Fak's problems in Chart Korbjitti's *The Judgment*
2. To analyze the ways Fak overcome his problems in Chart Korbjitti's *The Judgment*

### **D. Scope and limitation**

The researcher focused on the psychological problems of Fak in Chart Korbjitti's *The Judgment* based on the psychological analysis theory of Freud. And also the ways that Fak overcome his problems based on the defense mechanism theory of Freud. However, other aspects may be carried out by future researchers.

### **E Significance of the study**

This study is expected to provide theoretical and practical contributions to the next researchers in literature studies. Theoretically, this research contributes to explaining psychological problems, especially based on the psychology proposed by Sigmund Freud. Meanwhile, practically, this research can be a collection of knowledge in the library for further researchers.

## **F. Research Method**

The design of this research is literary criticism, especially literary psychology. In this study literary psychology is focused on the literary work itself, which means that it is mainly related to the content of *The Judgment* and other things implied in the literary work itself. Literary psychology is based on psychological analysis theory. This study applies the personality theory by Sigmund Freud. In this analysis, Freud looked at psychological problems starting with the Id, Ego, Superego, and Defense Mechanism.

### **1. Research Design**

This research is a literary criticism, It has been mentioned on literary discussion of the psychological analysis. Therefore, the novel *The Judgement by Chart Kobjitti* is applied into this study. The researcher used this novel as an object of the study. Also, the researcher took the psychological theory of Freud to analyze this study. Those are including personality theory of Id, Ego, Superego, and Defense Mechanism

### **2. Data source**

The data sources that used in this research are from the novel *The Judgement by Chart Korbjitti*. In the other words, this novel is a primary source of the research. The data presented in form of words, phrases, sentences, or discourse of the novel that indicate psychological problems in the main character shows the novel.

### 3. Data collection.

In collecting the data, the researcher does four steps; firstly, the researcher reads and understands the novel deeply. It means that while reading the novel, the researcher gives a deep thought big attention to the contents of the novel, thereby, the researcher completely understood what the story means. Secondly, the researcher collected all information or references which concern the topic that the researcher wanted to analyze. It was the psychological problems. Thirdly, the researcher identified the data that was related to two of the research problems. The researcher tried to read the novel several times. The last step, the researcher classified the required data for those research questions.

### 4. Data analysis

After having data collection, the next step is checking reviewing, interpreting, organizing, and evaluating the data. The steps are begun with checking the collected data. In this step, the researcher reviews and interprets the data which are related to the formulated statement of the problem by marking the statements or paragraph in the novel.

## **G. Definition of the key term**

### *1. Psychological Analysis*

Psychological analysis is an approach that analyses the psychological condition of the character in a literary work (Hardjana, 1994: 66)

### *2. Self Defence Mechanism*

Self Defence Mechanism is Ego function to defend itself against anxiety and conflict by obstructing it to be subconscious level. (Zafiera, 2007: 98)

## **CHAPTER II**

### **REVIEW OF THE RELATED LITERATURE**

This section discusses the theories used in the analysis of *Chart Korbjitti's The Judgment*, which included psychological approach in the literature, and Freudian Psychoanalysis.

#### **A. Psychological Approach in Literature**

According to Jatman (in Endraswara, 2003, p. 97), literature and psychology have a close relationship, both indirectly and functionally. Indirectly, literature and psychology have the same object, namely human life. Functionally, both literature and psychology study the psychological condition of humans. The differences between psychology and literature are if the psychology discusses the real indication, meanwhile, the literature discusses the imaginative indication.

Psychology is an academic that applied discipline to involves the scientific study of emotions, mental processes, behavior, personality, and relationships. Psychology has been traditionally defined as the "science of mind," but in recent years, and increasingly, "behavioral science" (Rycroft, 1977: 130). As the assumption put forward by Freud, gives his theory of 'mind' based on the western stamp to explain a text by reading someone's Oedipal (O'Hara, 2018, p. 377).

Furthermore, some psychologists would require to append that a distinction between internal and external behavior is an essential part of the basic definition. Besides, literature psychology considers a literary work as a psychological activity in which the author uses thought and feeling in producing literary work in the literary study (Endraswara, 2004, p. 96). Therefore, applying psychological science through art can generate two types of illumination. First, as a means of discussing creative processes in new fields that provide more precise language. Second, as a means of understanding art in the author's life.

The psychological aspect is one of the essential values that need to be expressed. Literary work is a psychological activity in which the author uses his creative power to understand a literary work, and cannot be separated from his psychosocial activities. Besides, the author captures the indication in his mind later, expresses it in a written text, and is equipped with the author's experience around his environment. Therefore, people call this phenomenon "literary psychology."

There is a reservation whether the psychological aspect can be included in the literary text because the text's psychological aspect is very abstract. It is difficult to avoid it because understanding a literary work requires psychology because literature is also related to human psychology (Wellek and Warren, 1956: 81). Proposes that literary psychology has specific characteristics as follows;

Literary psychology has four possibilities in research. First, research on the author's psychology, whose analysis leads to the author himself as an individual. This study tends to be on the psychology of art. Researchers try to capture the author's mental condition when he produces literary works. Second, the research

is creative, processing according to mental. This study is related to creative processes' psychology and focuses on psychological steps in expressing literary works. Here, the study can be linked to psychological theory. Third, authors often use specific theories in their work. This study seriously uses literary texts as a field of study. Fourth, research on the psychological influence of literary texts on readers. This study focuses more on the pragmatic aspects of psychological texts for the reader.

Literary psychology research has a strong foundation; both literature and psychology study human life. The difference is that literature studies humans as imaginative creations of their authors, while psychology studies humans as God's real creations (in Endraswara, 2003, p. 97). However, human characters in psychology and literature show similarities, so that literary psychology is essential to take. Apart from imagination and literary creation, authors often use psychology laws to develop the characters of their characters.

## **B. Freudian Psychoanalysis**

Psychoanalysis is based on the concept that individuals are not aware of the many factors that cause their behaviour and emotions. These unconscious factors can produce unhappiness, which in turn is expressed through scores of different symptoms, including disturbing personality traits, difficulty relating to other people, or impaired self-esteem or general disposition (Report, 1999).

Sigmund Freud was the first psychoanalyst and a true pioneer in recognizing the subconscious mental activity importance. His theory of the human mind's inner workings, which seemed so revolutionary at the turn of the century, is now



widely accepted by most schools of psychological thought. In 1896, Freud coined the term "psychoanalysis." During the next forty years of his life, he worked in earnest developing core principles, goals, techniques, and methodology.

In an outline of psychoanalysis, Freud (1949) describes the main principles that underlie psychoanalytic theory. It exists by describing the psychic apparatus's three powers - the id, ego, and superego. The id has the qualities of an unconscious being and contains everything inherited, everything that becomes parents at birth, and instincts (Freud, *An Outline of Psychoanalysis*, 1949, p. 14).

The ego has the quality of being unconscious and responsible for stimulating and functioning as a link between Id and the outside world. Moreover, the ego responds to stimuli either by adaptation or flight. Organizing activities and trying to achieve pleasure and avoid displeasure (Freud, *An Outline of Psychoanalysis*, 1949, pp. 14-15). Finally, the superego, whose demands are managed by the id, is responsible for limiting satisfaction and representing the influence of others, such as parents, teachers, and role models, as well as the impact of racial, social, and cultural traditions (Freud, *An Outline of Psychoanalysis*, 1949, p. 15).

Freud stated that instinct is the leading cause of all behaviour. Thus, Freud argued that there are two basic instincts, namely Eros (love) and the instinct to destroy or die. Eros' goal is to build and maintain unity through relationships. On the other hand, the death instinct's purpose is to cancel connection and unity through destruction (Freud, *An Outline of Psychoanalysis*, 1949, p. 18). The two instincts can work against each other through repulsion or merge through attraction (Freud, *An Outline of Psychoanalysis*, 1949, p. 19).

## **C. Freud's Structure of Personality**

Freud discussed the divisions of human psychism: the id (located in the unconscious part) which is a reservoir of pulses and a source of psychic energy. The ego (located between the conscious and unconscious states) serves as the mediator that reconciles the demands of the pulses and the prohibitions of the superego. Superego (located in part to supervise and block the complete satisfaction of these pulses which is the result of education and identification in parents (Minderop, 2013, p. 21).

### **1. The Id**

Id has properties that are born from birth, including instincts as a reservoir as psychic energy that moves the Ego and Superego (Suryabrata S., Personality Psychology, 1995, p. 125). Bimo Walgito wrote that Id is impulses, lust for an object, where it demands to be able to fulfill the impulses or those passions (Walgito, 1980, p. 48). The id operates as a pleasure principle, intending to reduce tension to achieve enjoyment (S. Hall, 2000, p. 18). Then, Bernard Paduska explained that Id is hedonistic (looking for pleasure alone). Where, Id does not distinguish between (thought or action) and (real or imaginary) (Paduska, 1997, p. 84).

For instance, if a man is at a bar and sees a pleasant person who arouses sexual feelings in him, the id will encourage a man to come to that person, arrest him, and destroy the girl. Meanwhile, the man knows this is unacceptable behavior, so a man shouldn't do it, but he doesn't care about it, and does what he wants, and acts on his pleasure (Freud, *Introducing Psychoanalysis* (K. Bertens translator), 1979, p. 35). The id contains things that are born from birth (biological

elements) include instincts. The id is a reservoir of psychic energy that drives the ego and superego. Psychic energy in Id can increase due to stimulation from both internal and external individuals (Muhari, 2004, p. 9).

Thus, Freud called Id "the pot of boiling joy," referring to the primitive evil character in a person who causes a potion to overflow from insatiable desire. For instance, sexual "pleasure," addiction, sensual, selfish, libidinal erotic pleasure. As Freud wrote, "The id knows no value, there is no good and evil without marriage, no time." The id is an animal trait that is present in everyone, sometimes finding pleasure in releasing aggression, anger, and pure animal destruction (Freud, *Introducing Psychoanalysis* (K. Bertens translator), 1979, p. 25).

The subconscious mind or Id always wants satisfaction. Human satisfaction is a basic instinct as a pleasure. This layer has the most significant influence on human life when compared to the ego and the superego. The id is part of the hidden personality and cannot be included, as little is known about it. The only function of Id is to try to more quickly channel the collection of energy or stress that is channeled by stimuli into the body, even from within or outside. The principle is to prevent suffering and indulge in pleasure. Id does not think, only imagine taking action (Hall, Calvin S & Gardner Lindzey, 1978, p. 40).

## **2. The Ego**

According to Freud, Ego is formed by differences in Id caused by its activities with the outside world. These activities have the characteristics of conscious, preconscious, and unconscious. Thus, Ego based on conscious activity leads to external observation, internal perception (mind), and intellectual processes.

Meanwhile, Ego based on preconscious activity can be found in functioned memory. Besides, Ego based on subconscious activity is driven by control mechanisms. Therefore, as a whole, the ego is dominated by the reality principle as seen in objective thinking which conforms to rational social demands and expresses itself in language. The ego also controls consciousness and what it does (Freud, *The Id and Ego*, 1984).

Furthermore, Ego consists of logical and useful psychic processes to facilitate human action. For instance, a hungry person needs food to relieve the tension that is in him. This example means that the organism must be able to distinguish between fantasy and reality (Suryabrata S., 1995, p. 126). On the other hand, Ego includes the ability to plan, solve problems, and create various techniques to adapt to the environment. Ego inhibits and controls the power of the id and ensures the smooth interaction of the individual with the environmental (Kartono, 1986, p. 17).

The ego is a part of the personality that functions as an executor, where the system works in the outside world to assess reality and relates to the inner world to regulate the Id's impulses so as not to violate values

(Zaviera, Ferdinand & Prismsophie, 2007, p. 934). The ego makes contact with the world of reality that is outside of itself. The ego acts as an "executive" who orders, regulates, and controls the personality so that the process is exactly like the "traffic cop" who always controls the running of the id, super-ego, and the outside world. It acts as an intermediary between instincts and the world around them.

The function of the ego is to provide satisfaction to the needs for food and protecting the organism, to adjust the efforts of the Id with the demands of the surrounding reality (environment), to suppress impulses that cannot be accepted by the superego, to coordinate and resolving conflicting demands of the id and superego, and to maintain individual life and try to reproduce species (Semium, 2006, p. 66).

### **3. The Superego**

The superego is the basis of the inner self. Superego activity manifests itself in problems with the ego what is felt in emotions such as guilt, remorse, etc. Mental views such as self-observation, criticality, and inhibition come from the superego (Freud, *The Id and Ego*, 1984, pp. 11-41). The superego is more oriented toward perfection than the pleasures of life. Besides, the superego can also be considered as a moral aspect of personality that has a primary function in determining good and bad, so that individuals uphold the morality of society (Suryabrata S., 1995).

Furthermore, the superego is the one who holds justice or acts as a filter for the two personality systems so that he knows what is right, wrong, good and bad, what is wrong, and so on. Here the superego acts as an ideal, which conforms to the moral norms of society and begins to develop at the age of 4-6 years (Budiraharjo, 1997, p. 22). Sigmund Freud divides this ideal Superego into two components, namely conscience and ideal ego. Conscience is in the form of punishment is given by the environment to individuals, for example, the punishment given by parents, or society, while the ideal ego is found through receiving the gift (Budiraharjo, 1997, p. 22).

## **D. Freud's Dynamic of Personality**

The dynamics of personality, according to Freud, is how psychic energy is used by the Id, Ego, and Superego. Freud also argued that the energy present in an individual comes from the same source, namely the food consumed. On the other hand, human energy is distinguished only from its "use", energy for physical activity is called physical energy, and energy used for psychic activity is called psychic energy. According to Freud, at first, it was Id only. Through the mechanism which Freud called identification, this energy was given by the Id to the Ego and the Superego.

Identification is a method by which people take over the traits of others and make them an integral part of their personality. Besides, identification is also a way to recover an object that has been lost by identifying yourself with a loved one who has separated. Then the person who has lost is reincarnated in the form of certain characteristics that are pervasive or attached to a person's personality. People can also identify with someone out of fear. Such identification is the basis for the formation of the superego. Furthermore, to deal with the stress of excessive anxiety, the ego system is forced to take extreme measures to relieve that stress. Such action is called a defence mechanism

### **1. Defence Mechanism**

The purpose of Defence Mechanism is to defend the ego against the stress of anxiety. There are 10 kinds of ego defence mechanisms that Freud said was common (Koeswara, 2001, pp. 46-48):

1. *Repression*, a mechanism by which the ego can relieve anxiety by pressing the impulses that cause anxiety into the unconscious.

2. *Sublimation* is an ego defence mechanism aimed at preventing or relieving anxiety by changing and adjusting the primitive impulses that cause anxiety into a form of behaviour that can be accepted and even appreciated by society.

3. *Projection* is a diversion of impulses, attitudes, or behaviours that cause anxiety to others.

4. *Displacement* is the expression of encouragement that causes anxiety to objects or individuals who are less dangerous than the original individual.

5. *Rationalization* refers to individual efforts to distort reality, in this case, the reality that threatens the ego, through certain pretexts that seem to make sense. The rationalization is often divided into two: sour grape technique and sweet orange technique.

5.1. *Sour Grape*, it is how Ego eases the pressure by reducing the importance of what it wants but cannot get, for example, the husband desperately wants a new car but could not buy it because his wife refused to buy. The husband then created a new idea that "new cars are wasteful, it's good to not buy".

5.2 *Sweet lemon*, in contrast to sour grapes, sweet lemon is the ego's way of relieving pressure by focusing on what they possess as a change of thinking. For example, a single girl says that "How good is that as being independent?" or a young man sees the hard work he does as valuable and meaningful. We can see that the Lemon Sweet is the pressure Ego is exposed to, it is not as intense as the Sour Grape.

6. *Reaction formation* is an effort to overcome anxiety because individuals have an impulse that is contrary to norms, by doing the opposite.

7. Regression is an effort to overcome anxiety by behaving that is not following the level of development.

8. *Denial of the truth*, Anna Freud (1937) explains about denying the truth is to block oneself from outside situations that arise when the situation is too intense to handle people. Therefore, try to reject those experiences. This is because such a situation can have an unacceptably severe psychological impact.

9. *Identification*, similar to a regression, when an Ego becomes uneasy, stressed, insecure, the person can find a place to stabilize himself. The reverse process goes back to a period of safe, comfortable development as opposed to imitation. That people imitate people who they feel secure such as a child imitating their parents or a capable person. Moreover, imitate can take when we want to be of interest like imitate your parents when you want to get their attention.

10. *Fantasy*, like other mechanisms, Ego arises from stress due to conflicts of internal personality structures as a result, the person eliminates stress by creating imaginary space. Most of these are fantasies, such as a man walking around the mall and he sees a woman who was dressed seductively resulted in sexual arousal. The man then used a method to imagine that he was having sex with the woman to give him satisfaction because he is unable to express sexual emotions.



## CHAPTER III

### ANALYSIS

This chapter is aimed to answer all the statement of the problem in chapter one. This chapter is divided into two parts. First, this study focus to find the main character's "Fak" problems in Chart Korbjitti's *The Judgment*. The researcher analyzes the problems based on the theory about Id, Ego, and Superego of Sigmund Freud. Second, this study analyze how Fak overcome his problems based on the theory of Defense Mechanism of Sigmund Freud.

#### **A. Fak's problems in Chart Korbjitti's *The Judgment***

The researcher analysed the problem based on the behaviour and emotion conflict that the main character and its environment defined in the dialogue. There are eight main problems of the main character "Fak" in *Chart Korbjitti's The Judgement* based on the psychoanalysis by Sigmund Freud. They are:

##### **1. Fak's desperate dilemma to choose between his dream or his father**

Fak lived in a Likay factory next to the temple. Fak's family was poor. He and his father had no home to live in. They spent many years in the temple and make his life as a child in the shadow of religion. Fak had a dream that he wanted his life to be in the Dhamma. After Fak finished grade four, he decided to be ordained as a novice.

After Fak had finished Grade Four, he decided to be ordained as a novice. He thought in the wisdom of his age that he could do well in the church. He planned to go through the three levels of theology examinations to follow in the footsteps of the abbot, who was highly respected by everybody in the village. (*The Judgement* 15)

We can see from the data above that Fak finished grad four and he decided to be ordained immediately. He was very dedicated in the theology examination. Also, the data shows that in the deepest of Fak's mind, he wanted to be respected by people in the village. In accordance with the theory of Sigmund Freud, Fak's inner desire operates as an Id where unconsciously his dream become the source of his satisfaction. In addition, it is supported by the belief of society that becoming a monk or a novice for Buddhist in Thailand is a good way to repay the parents. As Fak was a filial son, living in the middle of religious conservative environment demanded him to always be aware of neighbor's expectation and opinion towards him and his family. Thus, he wanted to preserve his father dignity by became a monk. Because anyone who becomes a novice or a monk will be respected and accepted by people in societies.

The villagers fully expected that one day, when the young novice would be ordained a monk, they would have another great teacher at the temple. Some went as far as to call him, seriously or in jest, Arjarn Fak – Reverend Fak. (The Judgement 15)

From the data above makes it clear that Fak's Id wanted everybody in the village to respect, love, and praise him. Moreover, the villagers operated as a superego who controlled the action of the main character, made him want to be loved and respected by others, so it made him tried to reach his goal. Furthermore, the ego gave him urge to be ordained as a monk. Anyway, he had to stop his dream just this much because he decided to disrobe suddenly.

But the people's expectations were shattered when the novice requested to disrobe just as he was about to reach the age of ordination.(The Judgement 15)

Fak decided to disrobe because he cannot see his father worked alone. His inner Id had a conflict to choose which one should be prioritized. As Fak lived only with his father, the role of a mother also bound to the father. Thus, the sense of belonging and loving became stronger since he had no siblings and relatives. Even more, the father was the one working for their daily living. The guilt arose to Fak every time he thought that his father must be exhausted working alone. Therefore, the only one person who can help and take care of his father when he was too old to work was him.

His father had brought him up all by himself; he had neither brother nor sister nor other relatives; so, who, if not him alone, could help his father when he would be too old to work? The Judgement 16

From the data above, we can see that Fak was confused between his dream and the gratitude. It shows us the conflict between the Id and the Superego. Therefore, his Ego happened in this data. Finally, he decided to disrobe and help his father in work instead of becoming a monk.

Finally, he made up his mind to disrobe, and no amount of argument could counter his determination. (The Judgement 16)

The data above shows that his Superego was very high. Fak did not listen to anyone after he decided to disrobe from the ordination. No matter how much people argue him, finally, he chose to disrobe from the ordination.

## **2. Fak's strong urge to abandon Somsong**

Since Fak's father married ma'am Somsong, she became Fak's stepmother and came to live with him in his hut. According to this part of the story:

After his discharge from the army and his return to the village, he couldn't help wondering why a woman was living in the hut. He was told the woman was living there as his father's wife. (The Judgement 18)

Fak's father left the widow named Somsong with him. It brought an additional burden to his life since Fak had to take care of a lunatic person who was living in the same hut. According to these parts of the story:

From what he could observe of his father's wife, Fak got the impression that she wasn't quite all there. She was always collecting things like coconut shells, flowers, broken combs, old newspapers, and the like, and hoarding them in the hut. Now and then Fak would discreetly throw the whole lot out (The Judgement 18-19)

This part of the story has confirmed that Somsong was not normal and her sanity is bad because no one that has a good sanity would always collected things without any reason.

Also from this part of the story:

"This morning, your missus showed me her tits. Aren't you jealous?" Master Preecha was grinning. Fak smiled back and shook his head.

"Don't take offense, sir. She's not all there." Fak put the soap back in its holder.

"What's not all there?" Master Kitti joined in, speaking in jest. (The Judgement 41)

From the dialogue above, it was the situation when Fak and the teachers took a bath together. Master Preecha was talking about the shameful thing that Mrs. Somsong did in the morning (showing her tits to him). When Fak was listening to

him, he asked Master Preecha to ignore it because she was not normal. Somsong was not normal by showing her tits to others.

And also Somsong made Fak feels uncomfortable many times. We can see from this part of the story:

She was possessive over Fak as she glared at the young vendor.

“You leave my man alone, you hear!” Somsong said. (The Judgment 10)

From this part, we can see that Somsong called Fak as her man, although Fak never wanted to be her husband. This also made him feels uncomfortable as the neighbor start to bad mouthing them for having an immoral relationship between step mother and son. We can see it that Fak thought about Somsong as his burden from this part of the story:

“Oh, dad, you've unloaded your burden onto me. If it wasn't for her, I'd have been ordained by now to have you share the merit. I wouldn't have to put up with all these worries and torments as I do every day.” Fak said. (The Judgement 47)

From the data above, again, Fak was having immense inner conflict. His Id urged him many times to expel Somsong to go away from him because he thought that Somsong was the cause of many problems in his life. Fak thought that if he does not have Somsong beside him, his life would be better. However his Superego was always pitying her every time he thought like that. If he expeled Somsong, Somsong would not have anyone. Therefore, Fak never expeled her because he was pitying her. We can see it through this dialogue:

“What if I sent her away? Maybe I could fool her into going into town with me and then I'd sneak back alone. To prove my innocence, I'd resign from the janitor's job and become a monk for the rest of my life. “(The Judgement 47)

Fak's superego was so high. He was annoyed with Somsong but he could not leave or send her away. It was because the superego was higher than the ego. A part of that comes from good training and perhaps from the ordination because the person who ordained has to learn about morals and ethics.

### **3. Fak's misery of being slandered by the villagers**

After Fak's father passed away, Fak needed to take care of Somsong, his father's wife who was not normal. Besides, he got another problem. It was the slander of the villagers about him and his stepmother. There was a rumor that he and his stepmother had sex together. This rumor strongly believed by villager since it was possible to happen in Fak situation currently. Moreover, Fak condition was a single man who live only with his beautiful stepmother. But, the rumor was not true. It was just a misunderstanding from some villagers, we can see it from this part of the story:

"Oh, the heat! The heat! The heat!" she screamed at the top of her voice.

"Hey! M'am!" Fak shouted, running after her. She turned and stared at him with a fierce look in her eyes, but he wasn't deterred and flung himself at her. Her body, white from the waist down, fell crashing onto the soil. He sat astride her waist, caught hold of her knees, and forced them together with her forearms, with which she was trying to pummel him. She continued to kick and writhe on the ground. The tussle went on for quite a while before he managed to get the sarong back on her. (The Judgement 55)

Nothing more would probably have happened had Old Paen and Old Sai not decided to go and see what the commotion in the plantation was all about. What they saw was this: Fak sitting astride the widow Somsong, in the middle of the plantation, trying to pull off her sarong.

"Hey! What do you two think you're doing?" Old Paen shouted from a distance, shaking his cane in their direction.

"You filthy pigs! Whenever you get the urge, you just go and do it. You've got your place. If you wanted it that bad, why didn't you do it there before you came out here? How dare you come and do it in my plantation? If you've no respect for others, at least you should be afraid of offending the spirits." (The Judgement 56-57)

In the above quote tells Fak condition, even though he tried to help Somsong covering up her body but the neighbor who saw it got angry. It seemed that the action Fak did was inappropriate because it disrespected the people and the spirit they believed into. This attitude of the superego in Freud's psychoanalytic theory with the strength of morality and religious/belief values, which is the action of forbidding the intimate situation of Fak and Somsong. On the other hand, Fak tried to clear up the misunderstanding.

“No, please! Listen to me first. She just went crazy. I don't know what's wrong with her. I was trying to put her sarong back on. I wasn't doing what you think I was.”

From the dialogue above, we can see the situation. Fak tried to explain the truth even if he had to blame his stepmother. This is the reality of ego power, one of which is telling the truth of Somsong's craziness. He wanted to help Somsong but he had to defend himself since he knew that people judged him insolent in that situation. However, the response of the neighbor was disbelief and angry toward Fak.

“Shut up, Fak. You were only putting her sarong back on her after you'd finished. Get outa here, both of you!” he shouted, waving his cane, pointing the way out of the plantation. (The Judgement 57)

The quote above shows how the old people did not want to trust him and kicked them out of his plantation furiously. The neighbor was blinded by the bad rumor about Fak and his stepmother. In addition, it was strengthened by the ambiguous act Fak and Somsong had done. Thus it was hard to accept Fak's explanation. This is in accordance with principle of ego reality, one of which is by

accused them. This was the cause of the slander among the villagers that Fak and Somsong had a sexual relationship. We can see some of the parts those showed us about the conversation of the villagers about this situation such as these parts:

“Oh yes? Then, what about your stepmother? Does she drink it too?” Kliao asked with a smile. He turned and smiled at Chit as though he was making a bit of a clown out of Fak to keep the passengers entertained while they waited.

“Of course. Why shouldn’t she?” Fak raised his voice, feeling that he had the upper hand. How odd! Going all the way into town just to have some tea? There must be something wrong with these guys.

“And at what time do you like to have tea together?”

“Whenever we are free. There’s no set time. But I have some every night before I go to sleep. It soothes the throat.” As soon as Fak had finished speaking, Kliao burst out laughing. He laughed so hard that his whole body shook. (The Judgement 32)

The quote above tells Fak how people mocked and made fun of him in every situation without his realizing. Fak’s attitude is in accordance with the principle of ego, which is giving the people usual reaction. It was the response given since he did not know the intention of Kliao and he was tired to explain the truth. Even it was his headmaster whom he respected earnestly did not believe him. Here is the explanation:

“How come you took so long over lunch?” “I’ve just finished, sir.”

“And what else have you been up to?” “Up to what, sir?”

“Hey, with your woman. I mean, it’s still kind of new for you two,” the headmaster said, smiling at him good-naturedly. (The Judgement 36)

The situation above displays the id aspect of headmaster where he directly said that Somsong was Fak’s woman without even clarifying the issue with Fak in the first place. In accordance with Freud theory, the ego of Headmaster is weaker than his id. That is when he was in a rush teasing Fak while not trying to be considerate



towards Fak at first. The other example of ego theory is when the villagers spoke too harshly at Fak and Somsong. As in the quotation below:

" Looks like he's getting into it, eh!" "I reckon that woman's sex-mad. Have you seen how she smiles at men?"

"He'd never had it before, but when he tried it, he sure liked it." "What a scumbag! If it were me I couldn't do it. His own father's wife!"

"Yeah, but she isn't his mother."

"Either way, I still wouldn't do it. At least he ought to be afraid of his father's spirit. The body hasn't been cremated yet". (The Judgment 57)

This situation shows that the villagers are trying to label themselves as "good society" by rising up their ego and weakening Fak's ego. The other example of citation quote about id and ego conflict. Here is the explanation:

"Song saw red."

"Why did you let your woman out?"

"Has she gone mad?"

"If the young monks see anything like this, they won't stay in the monastery for long."

These were the comments that had set Fak's head spinning, while his feet were propelled by the anger he felt – why was it that she always brought him bad tidings? (The Judgement 74)

In the quote above, Fak's is embarrassed and angry at the same time in response of her stepmother action. Then he hurried stopping her while they were in the middle of Monk ceremony. Fak's attitude in accordance with Freud theory of conflict between id and ego in which Fak wanted to scold everyone who commented him but he chose to drag his stepmother and left the ceremony. The mockery and insult kept continuing since no one believed Fak's explanation. This misunderstanding brought the problem to him such as no one wanted to associate with him anymore. We can see it from this part of the story:

Even though people no longer wanted to associate with Fak, a few were still willing to hire him, probably because there was no denying that, when they did, they got their money's worth. When Fak did the weeding, he'd pull out all of the grass as though every blade were to be accounted for; he didn't just cut it so that within a few days it would grow up again. A weeding job done by Fak would last a long time and be to the owner's satisfaction. ( The Judgment 54)

Fak's id and ego probably had given up to fix the situation, thus Fak just wanted to focus on his job. He felt lucky because at least he still had the job. He thought that at least his job made him useful and it can release his stress as well.

#### **4. Fak's sorrowful leads to an alcoholism**

Fak was sad because no one came to his father's funeral. In his father's funeral had only him, Somsong, and the undertaker Khai. When the undertaker Khai saw Fak was sad, he invited Fak to drink some alcohol for making his feeling better. This was the beginning of his alcoholism and it brought a lot of problems to him. According to this part of the story:

The undertaker poured rice wine into the glass.

“Try some, it'll make you feel better,”

he said and passed the glass to Fak. Fak took it, raised it, and drank. The smell was repulsive and the taste made it hard to swallow, so he forced himself to gulp it down. He wondered what kind of satanic demon made him do it, or was it because he was feeling so bad inside? With a wry face, he gave the empty glass back to Uncle Khai. The undertaker poured some tea, now tepid, and passed the cup over to Fak. Fak took the cup and swallowed the tea in one draft. It helped ease the burning in his throat. (The Judgement 150)

This was the first time he drank alcohol before he was heavily addicted to alcohol. The undertaker Khai invited him to drink again and again and Fak has accepted it because he had some stress with his life. Fak's action is the example of the conflict between id and ego. When Fak was feeling stress and down, he wanted to console himself by drinking alcohol. The strong id made him drink

even if he knew alcohol was a bad beverage. His ego had told him that drinking alcohol was a satanic demon doing yet he did not care about it. We can see it from this part of the story:

The undertaker poured another glass of rice wine for him, but this time a smaller one.

"Have another one. It'll make you feel better soon. Try not to think too much." Fak obediently took the glass. He felt he'd like to forget everything. He raised the glass, took a swig, and with a shudder asked for some tea. He sipped it until the cup was empty, drank the rest of the wine, and asked for more tea. The second glass of wine didn't seem to smell as foul. (The Judgement 151)

At the moment Fak was drunk, he lost his rationality which made his id grows stronger. As the result, he kept drinking to forget the problems he had. After he was addicted to alcohol, The undertaker Khai tried to stop him but it was so late. We can see from this dialogue:

"Enough. I've had enough, and so have you. You don't need anymore. Just enough to make you feel good is okay, but too much isn't good for you, believe me." He jammed the bottle shut with the stopper. Fak lifted the glass and drank it himself.

"What do you mean 'enough'? There's plenty left and I've got more money." He patted his trouser pocket.

Fak stopped chanting and looked up.

"Yeah, okay, good, uncle. Sit down and have a drink." Fak poured some rice wine into the glass, but when he extended his arm to pick up the glass, his hand missed, the glass toppled over and the wine spilled all over the ground, releasing its sickening smell. (The Judgement 161)

The above quote is an example of the aspect superego displayed by undertaker Khai. When Fak had no intention to stop drinking, Khai tried to stop him because he knew having a large amount of alcohol will make him very drunk and addicted. But he could not stop Fak because the strong id he had. Furthermore, His heavy alcohol addiction has brought various problems to him. We can see it through these parts of the story:

The following day, the three teachers who boarded at school returned to make preparations for the opening of the final term. When they saw that the plants around the school had almost died, they told Fak to go and water them. During the last three days, he had almost forgotten that he was the janitor. He had been entirely taken up with his drinking and the new path he was traveling. The three teachers agreed that the ten-day vacation had indeed produced a quick change in Mr. Fak. They had never thought someone like Fak would ever drink or ignore his duties, which he had always carried out most conscientiously. The three of them kept wondering what it was that made him change so quickly. (The Judgement 173)

Fak was determined and diligent in working. He was accepted by many people about that but now he changed to be another person who always drank all the time. It made him lost his responsibilities because of the power of alcohol. Fak had lost his control over his ego and superego. When he did not care about what should he do and not do anymore. He even wasted his money only to buy alcohol:

Fak spent nearly half of his salary buying rice wine to drown his sorrows.  
(The Judgement 174)

In the past, Fak was a frugal man. He never wanted to waste his money with any useless item but after he knew alcohol, parts of his salary were spent to buy alcohol without thinking. He was not worried about the money to buy food at all because he can ask the food from the temple. His attitude is the example of id personality theory which is selfishness. It arose because of his addiction. He made his salary finish for buying alcohol every month.

The example of other citation quote about aspect id personality. Here is the explanation:

The widow Somsong returned to the hut and went inside. When she saw Fak sitting there, she gave him a warm grin, but the moment she noticed her treasure scattered all over the bamboo platform her expression changed. The upturned tips of her gaudy red mouth dropped and pouted as if she was about to cry. Fak wondered what it was that was staining her mouth, but he didn't say anything except,

“M’am, do you have any money?” hoping that maybe she had stashed away some change left over from the money he had given her to buy things.

“What money?” she asked suspiciously.

“Money to buy things with.”

She shook her head, not interested in Fak's question. Instead, she walked straight to her treasure, which Fak had thrown all over the platform. She looked alarmed as if she was afraid Fak might throw her precious possessions out of the hut again. (The Judgement 271)

The situation above is the example of the strong id displayed by Somsong and Fak. When the first time Somsong was happy to see Fak but as soon as she knew Fak was messing up her treasure, she got angry and nearly cry. This attitude is related to the original personality in mankind that is when getting hurt/upset she will not be able to control her emotion first. The other example was Fak action who wanted to buy alcohol really bad he was looking for every way to get money. He even dare to scatter her stepmother treasure belonging without afraid that Somsong will get angry. This is in accordance with Freud’s personality theory, which is selfishness. Selfishness due to his obsession over alcohol. The other example of an aspect id quote. Here is the explanantion:

Fak had made up his mind to go and ask a favor from Uncle Khai, even though part of him was reluctant to do so, but the part that was under the control of his craving for alcohol compelled him to walk on. He wasn't sure whether he should ask outright or merely 'borrow'. If he were to ask, would it be appropriate to ask for money only to buy liquor? His sense of shame asked him:

‘Aren’t you feeling embarrassed at all?’ If he were to borrow,

where would he find the money to pay back his debt? If he didn’t pay back, it would be the same as cheating; he’d be a bloody cheat like the headmaster. But his craving for a drink urged him on:

‘Do whatever you want so long as you get me some booze.’ (The Judgement 272)

The above quote is an example of inner conflict between id and superego. Where Fak wanted to get alcohol real bad by borrowing money

from Khai, however he still had some sense of shame on him. His rationality was trying to prevent him from borrowing money since he would not be able to repay anyway. This is in accordance with the Freud's theory namely superego. It is a moral aspect of personality that has a primary function in determining good and bad, so that individuals uphold the morality of society that acts as the limitation of individual action. Nevertheless, Fak's id is stronger and put aside the superego.

Finally, he asked Uncle Khai to lend him fifteen baht, saying that when a funeral came up he'd help with the work as a way to repay the money. Uncle Khai didn't say anything, even though he was aware that Fak was going to use the money to buy himself liquor. He thought it was better than leaving him to crave to death. (The Judgement 273)

The situation above shows that when uncle Khai was lending the money, Fak would use all of it to fulfill his alcohol thirst. Though Khai still gave the money thought it was the best way rather than letting Fak suffer. The action of uncle Khai is in accordance with the aspect of ego reality, one of which is lending Fak the money. His addiction was getting worse day by day until it affected his health and everything about his life. We can see it through this part of the story:

He was fed up with rice and water and on some days drank himself to sleep, skipping dinner. His stomach simply became a place to store booze. His pillow and mosquito net, which he used to wash regularly, was now filthy and stank. The back of his shirt was stained with salt licks from his sweating, and its collar was black and grimy, yet he still wore it without feeling any discomfort. But if a day went by without booze, then the discomfort made him squirm. He would desperately look for something to drink, and the amount he drank increased as days went by. Since his father's cremation, he hadn't stopped. His appearance had become darker and gloomier, and his neck and ears were thick with grime. Some days he took a shower, some days he didn't, yet he drank himself to sleep every evening. In the morning, he would wake up late and have to rush to get the windows and doors at the school open in time, and this made it difficult to find time for a shower. The teachers noticed a smell of alcohol on his breath whenever he spoke, which was even stronger than his foul body odor. (The Judgement 175)

Fak no longer had those bright enthusiastic eyes when it came to work, and he had been consoling himself with alcohol instead. This attitude is the example when someone has lost his sense of superego and ego. He only follows his instinct to satisfy his desire which is id. Fak only lived to fulfill his alcohol craving to the extent he did not care how people see him anymore.

The closer it got to evening, the more he wanted a drink, as this was the time when he would usually begin to drink in earnest. His hands shook and he felt weak. It seemed that the problem he had had during the afternoon of not wanting to see all those people were no longer what bothered him. His problem now was that he wanted a drink more than anything else. (The Judgement 191)

Also, the alcohol made him unconscious and delirious, we can see it from this part of the story:

From afar came the whine of a violin, poignantly sharp and shrill and cold, then raucous like the last sigh. The sound grew increasingly loud as if the player was walking towards the hut, getting closer and closer until it seemed to be right in front of it.

“Master Preecha – teacher, sir, help me, please. I’m desperate –”

Fak called out weakly, thinking that Master Preecha had come to see him. When he realized it was vacation time and the teachers had gone back home, a shiver ran down his spine. He was scared by the music and couldn't work out where it came from.

The situation above tells Fak that he still needed help from other people. His condition was worsen as his physic was getting weaker and he had delusion. This is in accordance with the aspect of id Freud’s personality theory, which is loneliness. Basically, humans are social creature who need the other human being to rely on.

## 5. Fak was fired from his job

Fak lost his job because he cannot control himself from the angry mood. We can see it from this part of the story:

The three boys rushed out of the hut, then, turning around, poked their tongues out and made wry faces at him as they shouted:

“Fak the Drunkard – has his missus – take her clothes off.”

Fak couldn't hope to be as fast as the kids, who were standing not so far away, taunting him, so he looked around for something to throw at them. He found a small coconut that had fallen onto the ground and picked it up. It fit perfectly in his hand, and he hurled it in the direction of the kids. Nobody could say whether it was Fak's skill as a marksman, or whether it was his bad luck or the boys' bad luck, but the coconut flew through the air forcefully and landed right on the forehead of one of the kids with a resounding plonk, which instantly put an end to the taunting. The unlucky boy let out a yell and rubbed his forehead. Tears flew out of his eyes as he shouted:

"You sonofabitch! I'll tell me, dad." The boy's shouting brought Fak back to his senses. (The Judgement 212)

This part of the story is the situation of mimicking three boys to Fak and he cannot control himself until he tried to hurt them. The effect of alcohol addiction made Fak lost his sense of judgement. He intuitively follow his id to punish the boys. One of three boys got hurt by him and that brought a new problem to him. It was that he was fired from his job. We can see it through this part of the story:

“We’ve had a meeting and we want you to resign,” the headmaster said slowly, looking at the cigarette he was tapping against the brim of the ashtray. Fak couldn’t believe his ears.

‘I have to resign?’

“Why, sir? What’s wrong?”

He moved closer as if to make sure he would hear correctly.

"Your behavior, what else?"

Do you want me to go into details?" The headmaster stared at him angrily. (The Judgement 218)



Fak was angry in response to the injustice had done. However, instead of contemplating his mistakes he was angry. It was the effect of being an alcoholic which made his Id turned higher than the superego when he was angry sometimes.

## **6. Fak's resentment of being cheated by the headmaster**

From the fact that he worked as a janitor at the school. Fak deposited some of his salaries to the headmaster every month. Fak asked for a part of his money from the headmaster first time just for use in his father's funeral. We can see it from this part of the story:

“How much do you want?”

“Two thousand, sir.”

“Two thousand! I don't have that much with me now. Wait until tomorrow. I'll go and get it from the bank.” “I've arranged with the undertaker to go and buy some firewood tomorrow, sir.”

“Then let's do it this way: I'll give you five hundred first and I'll go get the rest tomorrow. You can come and get it in the evening. Oh, is there anything you want me to buy for you while I'm in town? Won't you be needing sandalwood flowers, robes, and the like?”

“That's very kind of you, sir. I was thinking of buying those things myself, but since you're going into town, perhaps you can buy them for me. I mean, if it's not too much trouble for you, sir?”

“Come on, there's no need to think like this. I've got to go into town anyway to withdraw money.”

“I've hardly ever gone there at all, and I was worried the Chinamen at the marketplace would overcharge me.” “Indeed, I was worried about that too. How much money have you left with me now?”

“Six thousand three hundred, sir.”

“You're going to withdraw two thousand, that'll leave four thousand three, right? All right, sign your name here. Are we agreed?” He handed the book to Fak, who signed and returned it to him. The headmaster then gave him five one-hundred-baht banknotes. (The Judgement 131-132)

After that, the headmaster denied that he never received any money from Fak and never kept it for him. Fak remember that he still had the rest of his money

with the headmaster. Fak went to the headmaster's house with the hope that he would come back with his money for sure but finally, he was disappointed because the headmaster said that he never got any money from Fak. We can see it from this part of the story:

“What is it you want, Mr. Fak?” His voice sounded like a stranger’s and the look on his face was no different from the one he had worn on the day Fak had been fired. Fak recalled that day instantly. He had forgotten the headmaster had looked at him like that and it was only now he remembered.

“I – er – I’d like to – er – to withdraw some money – ah – five hundred, sir.” Fak trembled. The headmaster's stare and tone so upset him that, without realizing it, he had halved the amount of money he originally intended to withdraw.

“What! I’ve never kept any money of yours. Are you sure you’re remembering correctly? You’re drinking so much, maybe you’re imagining things.” A look of suspicion flitted across the headmaster’s face.

“The money I left with you, sir,” Fak said quickly. He didn’t know what to think. He couldn’t figure out what the headmaster was driving at – ‘Perhaps he’s trying to test my mettle’. As soon as the thought crossed his mind, he smiled at the headmaster to let him know he could see through him.

“You know, the money I gave you to look after, sir,” he said, still smiling.

“And when was that?” asked the headmaster, who looked baffled and wasn’t smiling back.

“I left it with you every month, sir. The last time was in July, sir.”

“What! Who did you give it to?” The headmaster looked amazed and spoke as though he couldn’t believe his ears. (The Judgement 249-250)

Fak was shocked of this situation. He still did not believe it because the headmaster was the person that he was respected, so the headmaster would not do this bad thing. This is an example of the aspect id personality displayed by Fak. When Fak saw the headmaster as a wise and kind person, he intuitively trust him. Finally, Fak cannot ask for the rest of his money from the headmaster. It made him angry so much because he knew that the headmaster tried to cheat him, so Fak started to damn the headmaster. This act is in accordance with theory in which Fak id was angry, supported by his superego that cheating was bad, and his

ego wanted to seek for justice thus he went to the headmaster to confront him.

Another example of an aspect of ego quote. Here is the explanation:

"Hey – watch what you're saying, Mr. Fak. Why would you want to say things like that? I've already told you I've never looked after any money of yours. I'm being patient with you only because I can see you're drunk. Well, if you haven't got any other business, then you'd better leave, and don't come around here bothering me with silly jokes like this in the future. I don't like it and you'd better remember that."

The headmaster spoke in terse tones. (The Judgement 252)

belongs to me. It's my money.' His mood changed and desperation over his loss turned into a desire for revenge. He stood up and pressed the button, leaving his finger on it, even though nobody came out. "Come on, you cheat! Come on out!" Fak shouted. The headmaster, followed by his wife and children, who looked alarmed, came out to see what was up. "Mr. Fak, you're drunk. Go home and sleep. Don't come here shouting and disturbing me," the headmaster said loudly. "What about my money?" Fak shouted, no longer bothering to show any respect. "Go away now. If you don't, I'll get the police to come and take you away." "Where's my money? Give it back to me!" (The Judgement 254)

From the situation above, Fak was no longer care about neither the politeness nor respect. His ego is stronger than his superego which is why he can fight the headmaster back. And from this part of the story, we can see clearly that Fak's relationship with the headmaster had ended.

"I've been cheated by that fuckin' headmaster – he cheated me out of my money – the bastard tricked me," Fak blurted as soon as he saw Uncle Khai. "The lot – he's cheated me outa the whole lot – the whole lot –" He lurched over to the platform and flopped down hard on it. "He just stole me blind."

"What are you talking about?" Uncle Khai was looking for ticks in White's coat. When Fak sat down, Uncle Khai gently patted White, who jumped down from the platform.

"That damn headmaster – he's cheated me outa my money, the money I gave him to look after – he's a cheat!" "Hey! Don't speak so loudly. It wouldn't be any good if people heard you speak like that."

"Why should I be quiet? The bastard's cheated me," Fak said resentfully.

"Why would he want to cheat you? He's plenty rich as it is. Are you sure you didn't withdraw your money to buy yourself some booze? Or maybe you spent it on something else. Think carefully."

"Hey, uncle, you don't believe me, do you?" Fak shook his index finger unsteadily before Uncle Khai's face.

"If that's the case, I'm afraid you can kiss your money goodbye – go and see Kamnan Yorm all the same: maybe he can do something for you. I'd like to help you, but I don't think there's anything I can do." Uncle Khai sighed and shook his head. (The Judgement 265-266)

From this problem of Fak, we can see that Fak's superego was high because he still did not hurt the headmaster. The superego plays its role as the moral control over Fak's anger which suppress his id to hurt headmaster. Anyway, he just tried to say the truth to everybody but no one trusted him, It shows the conflict between Fak's superego and Society's ego in which no matter how honest Fak is speaking the truth, the villagers ego are insisting on disbelief him. It is because of Fak's disdainful problem such as immoral relation with his stepmother, being an alcoholic, and his violent act.

### **7. Fak was imprisoned unfairly**

After the headmaster cheated on Fak's money, Fak tried to ask his money back many times until he thought that there was no way to take it back. At least, he wanted to expose the truth to everyone. Fak ego of seeking justice remain strong despite losing his money. We can see it from this part of the story:

'He cheated me. It's my money. I'll tell everybody,' Fak thought as he refilled his glass, poured the liquor down his throat, and wiped the drooling corners of his mouth with the back of his hand. (The Judgement 256)

Finally, Fak could not hold it anymore. The headmaster cheated his money and he could not do anything from that. A day, when the students were studying peacefully, Fak shouted throughout the school building. Fak was angry with the headmaster until he could not think anything, so he decided to shout that the

headmaster was the person who cheated on him. At this moment, Fak superego of shame and respect had lost to his id, anger. Here is the explanation:

“The fuckin’ headmaster!”

“The a fuckin’ cheat!” “The fuckin’ headmaster’s cheated me outa my money!”

The shouting resounded throughout the buildings, penetrating every room. The teachers stopped speaking in mid- sentence and the students listened intently at the shouts coming from outside and no longer paid any attention to the blackboard.

“The headmaster’s cheated me outa my money, the money I left with him. He’s a bloody cheat. Don’t trust him. Don’t believe anything he says. He’s a two-faced liar. He’s a cheat.”(The Judgement 280)

But it was not easy as he thought. The headmaster was famous. Therefore, from the situation that Fak tried to expose the headmaster’s cheating, it brought him a new problem. It was imprisonment.

Fak would probably have gone on like this for a long time had Sergeant Horn and Officer Norm not appeared with the school janitor. The two policemen helped each other put handcuffs on Fak. He tried to struggle but his strength wasn’t up to his will and the handcuffs were easily clicked shut around his wrists. He was dragged off to the police station despite his protests. (The Judgement 281)

“Fak’s been arrested!”

“The scumbag’s got himself arrested!”

The word quickly spread and before noon had reached the ears of everyone in the village. Everybody was delighted. The plan to approach Kamnan Yorm to have Fak driven out of the village was dropped when it became known that the headmaster had filed a complaint of defamation of character against him. Most of the people thought it would serve the bastard right, and they predicted he’d have to spend a long time behind bars, if his craving didn’t kill him first, that was. (The Judgement 282)

And this dialogue showed us that the villagers had no intention of trusting the Fak’s story of being cheated. The fact that they were delighted and wanted to drive Fak out was the aspect of id personality. They hated Fak and they wanted

him go out of village. Another example of id personality quote, here is the explanation:

‘Three months – three months. I have to stay in jail for three months. I’m gonna die – I’m gonna die for sure. And who will look after M’am Somsong? That bastard of a headmaster – if I can get out, how can I get back at the fuckin’ cheat? I know: he goes home alone in the evening; I’ll stab him while he’s walking home. I’ll stab him in the stomach first and when he doubles over, I’ll stab him again and again and again until he’s dead. Then I’ll chop off his head and throw it in his front yard. I’ll call that bitch of his to have a look – You’d only get yourself arrested again. I’m under arrest! Yes, I’ve been arrested – that’s the truth. I’m behind bars. Gotta get out of here – This lock’s darn strong. Oh, shit! No way. You’re wasting your energy. All because of the damn headmaster. How come? You cheated me, then how come you didn’t get arrested? Cheating me wasn’t enough, so you got me arrested as well. How come nobody believes he’s a cheatin’ sod, an evil bastard? And then the cops come and arrest me. Oooh – oooh – oooh –’ Fak moaned desperately to himself. ( The Judgement 284)

The above quote shows the conflict of Fak id in which wanting to harm the headmaster but it would make him got arrested again. At this point Fak had lost his rationality over good or bad. All he thought was revenge. Even though at that moment he still had a conscience worrying about Somsong. Until the headmaster gave him a choice, the Fak got on his sense back. Here is the example of ego personality quote:

– apologize – headmaster, sir." ('Fuck you, you sonofabitch.') Having said the words of apology, he lowered his head to the floor. Finally satisfied, Sergeant Horm turned the key in the lock, opened the door, and let Fak out while Captain Somchai warned him not to go and make a nuisance of himself again. (The Judgement 294)

The cause that brought Fak to jail was his ego. He just tried to ask for his money back from the headmaster in any way he can but because the headmaster's word was more reliable than Fak's word. The headmaster wanted him to apologize. Then he would let Fak free. Fak did not have any way, so he needed to do it. This action is the example of ego conflict in which headmaster’s ego is stronger than Fak’s ego. Fak’s ego to reveal headmaster crime is weak because he

is currently in jail and no one believe him. Due to the low ego, Fak put aside his id of seeking the justice and following headmaster order instead.

### **8. Fak's guilt about killing the dog**

The last problem of Fak that the researcher found in this story is a big guilt of Fak because he killed a dog in the school. It was the order of the headmaster. We can see the situation from this part of the story:

"I don't think we can be so sure. Look at that froth coming out of its mouth and the way its tail is hanging down," the headmaster said as everybody stared at the black dog.

"Don't bet on it. Suppose it bites one of the kids. Then we'll be in trouble," Master Marnit objected, turning to the headmaster.

"I agree with you. If it is mad and bites one of the students or another dog, there'll be a big problem. Prevention's better than cure."

"You'd better arrange to have it dispatched, sir," Master Kitti added.

"Where's Fak?" the headmaster asked the boy who was standing beside him.

"I'll go and fetch him, sir," the boy volunteered.

"Go and look in his hut, but be careful," the headmaster told the boy.

"The dog's mad. Get rid of it," said the headmaster before Fak even had a chance to utter a word.

"Make sure it doesn't run away."(The Judgement 85)

The story showed that there was a mad dog come inside the school. It made all of the students shocked and scared. The headmaster asked Fak to drive the dog away but because the dog was a mad dog which aggressive, Fak tried so hard to do that. He was afraid to kill the dog but he needed to do it for saving the students. After got the order from the headmaster, finally Fak hit the dog until died and he received praise and applause from everyone. We can see through this part of the story:

He had no choice. All he knew was that he had to kill it. Kill it! Kill it! This was the only thought going through his mind. The dog, now weak, collapsed and lay limp on the ground. Fak stalked around it waiting for the right moment to strike. The students and teachers, who stood watching on the veranda, were now less tense, their faces relaxed and smiling. Fak struck at the dog's ribcage with the piece of wood. The dog got up and bared its fangs in an attempt to fight back. The moment it stood up, Fak raised the piece of wood and thrust it down on the dog's neck. The dog jerked, its eyes rolling upward. Fak hit him again with all his strength, this time on the head. The dog lay there breathing feebly, blood pouring from its eyes and muzzle. Its body jerked two or three times, then lay completely still on the ground. (The Judgement 87-88)

Although the dog had died but Fak still felt bad with that. He never wanted to kill it. He thought about it again and again until he tried to search the reason for killing that dog. It was a mad dog! Fak thought that and this reason could make his feeling better.

He lifted the dog's head with the stick and coiled some rope round its neck, then dragged the body away, not daring to look back. All he was aware of was the weight of the body, which furrowed the ground as he pulled it along. He finally reached the grave he had dug, dropped the body in it, together with the rope and the hoe handle he had used to kill the animal, and then shovelled the earth back into the hole. "Please forgive me and don't take revenge on me," he said to the body of the dog lying in the grave. (The Judgement 89)

This situation made him feel so bad and he always blamed himself. He never wanted to kill anyone even the animals. This is related with his superego which is feeling guilty over violating his conscience. Here is the quote of V's superego conflict:

Fak went on with his shower, immersed in thought about the black dog he had killed.

'So, it wasn't mad after all. Then if it wasn't mad, it shouldn't have died. Why did I think it was mad? Because the headmaster said it was.

But how did he know for sure that the dog was mad? He probably figured it out from the way it looked – the frothing at the mouth, the sagging tail ... If it had been a person, it'd be like it had been ordered to be executed without having done anything wrong. But it wasn't a person. Stop thinking about it. Forget it. It was only a dog.'



Fak tried to prevent himself from worrying about having killed the animal. He tried to justify his action by reasoning that it was an insignificant life, a life that was of no use to anyone. But no matter how hard he tried, he couldn't stop thinking about it, and thinking about he did until late into the night, when he finally came to the conclusion that killing the dog had been wrong. (The Judgement 91)

Fak had never wanted to kill the dog. It was because he has a high superego of non-killing a life being yet the villager and headmaster force him to kill it. This is the example of ego and superego conflict between the society and Fak. His ego had to save the students and people there from the mad dog but his superego believed killing the animal was wrong. On the other hand the people acted as the superego who wanted Fak to kill the dog. Thus, Fak's ego was suppressed by the superego of society and made him decided to kill the dog.

## **B. The way Fak overcome his problems in Chart Kobjitti's *The Judgement***

The researcher had found the ways how main character "Fak" overcome his problems in point A by using theory Defense Mechanism of Sigmund Freud. They are:

### **1. Rationalization in solving Fak's dilemma**

On the problem "Fak's dilemma in choosing between his dream or his Father", he used the theory "Sour Grape" and "Sweet Lemon" of "Rationalization" of Freud to overcome it. "Sour Grape" is how Ego eases the pressure by reducing the importance of what it wants but cannot get The example of in the quote below:

Even though he still wanted to remain in the shade of religion as one of the Buddha's disciples, he couldn't help feeling concerned every time he looked at his father. How could he go on chanting prayers, reciting the scriptures, and basking in the comfort of religious life when his father had to struggle to earn his living day after day? His father had brought him up all by himself; he had neither brother nor sister nor other relatives; so, who, if not him alone,

could help his father when he would be too old to work? Each time he saw his father, whenever he spoke with him, he no longer found himself at peace. (The Judgement 16)

The above quote shows that Fak's id wanted to be a monk but because of his father condition, he decided to give up on his dream. His ego suppressed the id by claiming that it is useless being a monk yet he neglected his responsibility as a son. After that he strengthen his decision by using "Sweet Lemon" theory. It is how Ego eases the pressure by focusing on what it possesses as a change in thinking. As displayed in the situation below:

His father had never asked him to disrobe, far from it. It was his own decision; it was his mind which was demanding that he forsake the comfort he alone could enjoy, as enjoying it was like deserting his father and leaving him to cope alone with the pain and sorrow of the secular world. He had to show his gratitude now and look after his dad while the old man was still alive, not wait to go through the rituals and pray for his soul to rest in peace after he had gone. (The Judgement 16)

He thought that it is better to feel out of the ordination because he could help his father to work instead of looking at his work alone. Despite, the fact that he would like to continue to ordain. He took the positive side of his decision to suppress his id.

## **2. Rationalization and repression in preventing Fak to abandon Somsong**

Many times Fak wanted to chase Somsong away because he thought that she was the cause of the problems that came to him every day. But he never chases her away. In this problem he overcomes it by using the theory "Sweet Lemon" of "Rationalization" of Freud. We can see from this part of the story:

“What can I do? I’ve got to keep looking after her until one of us dies. She’s my dad’s wife. How can I send her away? How about taking her with you and looking after her, uncle?”

Fak laughed and helped himself again to the rice wine. (The Judgment 158)

Fak uses the positive excuse to suppress the idea of neglecting his stepmother. He also uses the theory "Repression" of Freud to overcome when he was stress about Somsong. Repression means forcing memories, thoughts, or perceptions away from the conscious and sending them into the unconscious. We can see it from this part of the story:

He spent all this time of dire solitude trying to avoid thinking about the incident, but it seemed that the more he endeavored to suppress his thoughts, the deeper they burrowed themselves into his mind and the more he thought about the incident day after day. His anxiety increased. He became obsessed with finding a way out through religious practice, which hopefully would still his thoughts. Every night before he went to sleep, he would sit and chant prayers for hours hoping to put his mind at rest. He recited every chant he had learned when he was a novice, but it didn't help him to sleep soundly at all. Though he tried the religious way for support, he still couldn't extinguish the fire of suffering. He came to suspect that even if he got rid of M'am Somsong, shaved his head, and was ordained, the villagers wouldn't accept him as a monk. Furthermore, he wasn't sure he'd enjoy the same happiness as when he was a novice. Indeed, it seemed impossible. There was only one way: go and live someplace else and start a new life where nobody would know him.

‘Oh! Am I really so deep in misery that I must give up my own birthplace?’ He had thought about leaving dozens of times, but always had to give in to the truth: where would he start a new life? and how? He was completely at a loss. When would he be able to get M'am Somsong out of his life? Not that he hadn't thought about it often. (The Judgement 59)

The quote above shows how Fak suppress his suffer by forgetting the reality and looking for the peace through religious activity. In that way he can endure his pain because of Somsong and not abandoned her. Thus it made him obsessed to be a God disciple.

### 3. Repressing and projecting the misery of being slandered

Every time the villagers said that Fak and Somsong were a couple, he tried to explain the truth to everybody but no one trusts him. So, he usually thought that why people have to do like that to him. He felt hurt by people. This is the theory "Repression" of Freud. This case is "selective suppression" which means forcing the memory, thought, or perception out of the conscious mind to the unconscious and built a barrier to protect it such as the pain of being hurt. We can see it from this part of the story:

The people here are all too eager to pass judgment on others. Nobody's ever seen me doing anything with her, so why do they all believe it's true? They used to be nice and friendly and only had praise for me, but now they've become full of spite and sarcasm like the old me has died and someone new has been born instead, someone who's downright bad.

But I haven't changed at all. What grounds do they have to base their judgments on? Just because a man and a woman live under the same roof, does it mean they are doing it together? Or is that what they'd do? Well, to hell with them. To hell with anybody who has anything to say. Since I haven't done what they accuse me of, one day the truth will out – but when? When will that day come? The day I can escape from this hell? I can't see any way out. Or will things turn out the way they say after all? Maybe I should do it just to make them happy. (The Judgement 49-50)

Sometimes, Fak just blamed his father that it is his father's fault to leave a burden on him, so he became a fool of the villagers like this. It is the theory "Projection" of Freud. It is when Ego is under a lot of pressure from Id or Superego. We can see it from this part of the story:

Fak had stopped chanting and now sat with the box of relics on his lap, mumbling and shouting the same things over and over, sobbing all the time.

“Dad, you shouldn't have gone and got yourself a wife.

– dad, I've never slept with your wife. I really didn't

– I wanna be ordained –

it's because of that damn woman I can't get ordained

– she – dad, they hate me. Nobody came to your cremation because they all hate me – but never mind, dad, the cremation is over now – they hate me – all of them – they all hate me –

oh, I want so much to be ordained – ” (The Judgement 161-162)

Sometimes Fak cannot control himself from his anger and tried to hurt people who said about that slander. It is the theory "Displacement" of Freud. It is when Ego gets stressed out, Ego moves those sensations outside such as kicking a chair, throwing things which is most aggressive, In addition to moving to belongings. It is often found that they move it to another person as well. We can see it from this part of the story:

“Fak the Drunkard has his missus take her clothes off.” The other two joined in, taunting him as if they were challenging him to come and catch them. This was a most infuriating morning for Fak. He was incensed. The children still shouted from the door:

“Fak the Drunkard has his missus take her clothes off.” While this was going on, the widow Somsong, the missus whom the kids said took her clothes off, pretended to be asleep on her mat – without a mosquito net.

“Fak the Drunkard – has his missus – take her clothes off.” This time the three of them shouted together. (The Judgement 211)

Fak couldn't hope to be as fast as the kids, who were standing not so far away, taunting him, so he looked around for something to throw at them. He found a small coconut which had fallen onto the ground and picked it up. It fit perfectly in his hand, and he hurled it in the direction of the kids. (The Judgement 212)

Fak vented his anger to the boys to make him feeling better. His ego responded his anger by throwing things instead of keeping it silent and patient as he always did.

#### 4. Fantasy and denial to stop Fak's alcohol addiction

After Fak had got alcoholism, he tried to stop it because the abbot asked him to stop drinking and he said yes. We can see the dialogue that he had promised the abbot and tried to stop his drinking from this part of the story:

The abbot continued to speak with Fak.

"I want to ask something of you: stop drinking. Can you do that?"

"Yes, I can, sir," Fak replied softly.

"Oh, good. Today's New Year's Day for all of us Thai people. Take your vows and put yourself back on the path of religion, you'll find yourself feeling better. Make a new start and don't think about the past. Now – pass me that fan." (The Judgement 187)

On a holiday such as this, what was the best thing to do?

'Work – do some work,' a voice whispered. Fak went inside the hut, which was dirty and untidy. It seemed to be asking,

'So, you're back, eh?' and his subconscious answered,

'Yes, I'm back'. There was so much work to be done that Fak wondered how he had managed to live there without feeling distressed. Fak took the box containing his father's relics from the shelf where he had placed it and cleaned it, dusting away the cobwebs around it. Tomorrow was the day for paying homage to the ancestors. He had made up his mind that he would take his father's relics and participate in the ceremony so that his father's soul could find peace and happiness. (The Judgement 189 -190)

He suffered from a craving for alcohol and he imagined that his dad comes to help him. This is the theory "Fantasy" of Freud. It is the attempt of him stopping his alcoholic addict by hoping the person he cherished come to save him from the sorrowful. We can see it from this part of the story:

The more exhausted he felt, the more rumbling went on in his stomach. He could feel wind building up and he had to sit up and let it out in loud burps. The hair on his arms bristled and there was a buzzing sound in his ears as if the wind was coming out of there as well. His whole body shook. It was a long time before his retching eased off and he could lie down again. "Ow! – Dad – help me!" he moaned, calling for the last resort in his heart, a resort that didn't exist any longer. "Help me! I'm hopeless now!" he kept calling, wishing his dad would come and help him. (The Judgement 196)

Finally, Fak cannot stop drinking alcohol and he refuses to stop it anymore. When people warn him about his health that was very bad, he just said that there was nothing wrong with his health. It is the theory "Denial" of Freud. It is to block oneself from outside situations that arise. We can see it from this part of the story:

Uncle Khai kept trying to make him stop drinking, but it was too late. Fak could no longer stop and wouldn't entertain the idea of doing so. Uncle Khai would tell him to go into town and have the doctor give him a check-up, but Fak would only say, "I'm fine. There's nothing wrong with me". (The Judgement 246)

### **5. Projection and denial in defending Fak's wrongdoing**

After Fak was angry the three boys damn him at his hut until he flew the coconut to the boy's head. He was afraid of being fired and he tried to find excuses for what he had done. It is the theory "Projection" of Freud. It means when Ego is under extreme pressure from Id or Superego, Ego will move those pressures out to the outside world. We can see it from this part of the story:

At times, his mind went through all that had happened earlier and tried to find excuses for what he had done.

'Those boys called me "that damn Fak", sir.'

'They just walked into my place and started to shout, sir.'

'I didn't mean to hit him, sir.'

'I guess I was a bit too angry, sir.'

'I'm willing to apologize to the boy, sir.' 'I etc., sir.' (The Judgement 214)

And after Fak had been fired from his job, he wanted to ask the headmaster to go back to work again but he thought that he did not do anything wrong, so he did not apologize and ask the headmaster for allowing him to work again. It is the theory "Denial" of Freud. It is when a person sees himself as a good person but

people say that what he does is wrong therefore, he rejects the truth. We can see it from this part of the story:

The two of them remained silent. Right then, Fak was emotionally torn between two halves. One half wanted to ask the headmaster to forgive him and let him keep on working; if he had to prostrate himself at the headmaster's feet in exchange for being allowed to go back to work, then he was willing. But the other half – his own dignity – wouldn't let him.

'I'm not wrong. I won't beg. Heck, it won't kill me.' (The Judgement 221)

## **6. Regression in securing Fak's disappointment of betrayal**

Anyway, Fak cannot take his money back from the headmaster. So he tried to refuse that this situation never happens to him. It is the theory "Denial" of Freud. We can see it from this part of the story:

Fak's heart shrank and he felt weak at the knees. He had almost lost any hope of getting his money back, but another side of him thought,

'It can't be true. No way. It's just not possible that the headmaster would cheat me'.(252)

And this part of the story:

Fak stood dumbfounded – so dumbfounded he didn't know anymore where he was standing, whether it was all a dream or whether it was really happening. One question kept spinning round and round in his head.

"Is this for real?" he mumbled to himself incredulously. He had no idea what he should do next. He was so spent he couldn't go on standing any longer and plopped himself down on the ground, feeling hopeless. He felt so bad about losing his money that he wanted to cry out,

"The headmaster's cheated me!"

'Would someone like the headmaster really cheat?

How can that be?' Fak stretched out his legs and leant back against the gate, letting his arms hang limply by his sides. He had a confused look on his face and was still in two minds about the reality of what had happened. He thought of the loss he had just incurred. He had never ever thought anything like this would ever happen and hadn't in any way prepared himself for it. He had come out, his face and heart brimming with the hope he'd take his money back home and use it to buy rice wine. He had reckoned the five thousand plus would keep him in drink for many months to come. Even



though it would be a hassle to go and withdraw it, Fak had put all of his hope in that money. His trip to the headmaster's house had thus been filled with hope, but when he found his hope shattered, he was introduced to a double experience – the annihilation of hope and the absolute disappointment that went with it. He sat for a long time, confused, not knowing what to do. The sunlight was fading with every passing moment. Before long it would be dark, but he still couldn't decide what to do. His mind was still obsessed by the matter of the money. Even though that money was in someone else's possession, Fak just knew he'd get it back somehow. His heart was set on that money and he wasn't going to let go of it

– 'It belongs to me. It's my money.' (The Judgement 253-254)

And Fak tried to imagine that he can take it back by asking his father's help (his father has passed away). It is the theory "Regression" of Freud. In the case that a person is severely hurt, therefore the person tried to escape to the world of the past. When Ego is scattered from the real world and out of control, Ego will fall back during the time that can be controlled. We can see it from this part of the story:

That night, Fak wasn't sleeping as soundly as usual. He dreamt almost all night and his dreams were confused and disjointed. The only thing he would eventually remember was that his dad came to him and said he was sorry Fak had to put up with so much for his sake. His dad told him that from now on everything would be all right. He added that he had buried some money beneath the bamboo platform and Fak should dig it up and keep it for his use. Fak started digging right away and while he was at it, a big monkey came up and began to hug and grapple with him until he could hardly breathe. He had to fight it off many times before it eventually went away. He kept on digging and grew quite exhausted. After removing much earth, he found a tin buried deep in the ground. He prized it open and saw it was crammed with red, one-hundred-baht notes. He would distinctly remember later that he took a wad and stuffed it into his trouser pocket before burying the tin and filling up the hole again. He decided he'd use this money to keep himself in drink in days to come. (The Judgement 259)

## **7. Repressing and regressing the misery of unfair judgement**

After Fak was arrested by the police because he tried to ask for his money back from the headmaster. He thought that he would not have freedom anymore. He was so stressed and hurt by what the headmaster did to him. It is the theory "Repression" of Freud. We can see it from this part of the story:

“Let – me – out.”

Tears poured down Fak’s cheeks and dripped onto the floor of the cell. He had earlier thought he had nothing more to lose, but he seemed to have forgotten that freedom was still in his possession. And now even this had been taken away from him, taken away without his knowledge, through a trick which the law couldn’t put right. All of his past worries and anxieties rushed back to him, making his head almost split with aching. His thoughts spun round and round, upsetting his peace of mind and refusing to give him a minute’s respite. As time passed, he thought more and more and at times his thoughts ordered him to stand, ordered him to sit down, ordered him to walk around in his cell, ordered him to rattle the bars, ordered him to cry and laugh mockingly at himself like a madman – His mind at that point was like a boat full of holes. Hardly had one hole been plugged to prevent the water from flooding in than another hole started to leak. (The Judgement 285)

As soon as that one was plugged, the water would find yet another hole to flow through. The flow would be stopped there only to have other holes leak. All kinds of thoughts kept flooding in, and his loss of freedom and feeling of oppression kept closing in on him, as if the little boat was to be smashed to pieces and its wreckage swept away in their swift current. He wanted to still his thoughts but had no control over them, just as he had no control over his own behaviour, which was under the same power. (The Judgement 286)

In the situation above, the injustice he faced made him as if he lost from the world. To relieve his ego, he repress his feeling to the unconsciousness so that he could forget the betrayal. The thing he felt was his freedom taken away without knowing the reason behind it. After that, Fak felt so weak and lonely. He imagined that his father comes to help him. It is the theory "Fantasy" of Freud. We can see it from this part of the story:

“Dad – help me – please,” he mumbled. ‘It’s okay, I’m here with you now.’ It seemed to Fak the voice came from within and he felt a surge of energy, but so faint that after a few steps his pace was as slow as ever. (The Judgement 297)

Fak also thought about the time that when he was still ordained. It is the theory “Regression” of Freud. In the case that a person is severely hurt, therefore the person tried to escape to the world of the past or go during the time that he feels safe. We can see it from this part of the story:

A scene in the prayer hall during his days as a novice came back to him: that of a large Buddha image with a peaceful expression on his face. Smoke billowed from the incense sticks in the burner before him and the candlelight shining from below made the face of the image glow. Sometimes, when he was chanting, he would sneak a look at it and feel that the Lord was discreetly smiling. (The Judgement 302)

From the story above, Fak was thinking about the moment where his life still untainted, no slanders, and betrayal. His life could not be as peaceful as what had done at present. Henceforth to escape from his unbearable agony, he assumed that he was at the prayer hall praying to the Buddha.

### **8. Rationalization to stop the guilty feeling**

Fak killed the dog. He never wanted to kill it and feel bad about that, so he thought that it is better to kill it because it was a mad dog and he needed to kill it for saving other people. It is the theory "Sweet Lemon" of "Rationalization" of Freud. It is how Ego eases the pressure by focusing on what it possesses as a change in thinking. We can see it from this part of the story:

After a while, the feeling passed and was replaced by sorrow.

‘It was only a dog, but it had a life like you; it loved life just like you do.’

‘But it was a mad dog; it was dangerous, it was mad: it couldn’t have been allowed to live.’

He was trying to find reasons to protect himself from the retribution he knew this deed would bring about. (The Judgement 88)

When Fak felt guilty because he killed a life being, he made a justification of his action by putting the dog as a threat. Hence, he changed his belief momentarily that protecting people from it is more important. It is the example of "Sweet Lemon" theory. His ego eases the pressure of guilty by focusing on the importance of his action, which is to keep the villagers safe.



## CHAPTER IV

### CONCLUSIONS AND SUGGESTIONS

In this chapter, the researcher presents the conclusions and suggestions based on the result of the study.

#### **A. Conclusions**

In conclusion, psychoanalysis by Freud (1949) describes the main principles that underlie psychoanalytic theory, those are; the id, ego, and superego. In addition, to handle the excessive feeling of stress, depression, and anxiety, the ego system take extreme measures to relieve that stress which is called a defence mechanism.

From the result of the study, the researcher concludes that there are eight problems that the main character named Fak faced. Also, there are eight methods that the main character used to be the solution for his problems.

In the problem of Fak's dilemma to choose between his dream or his father, the main character used the theory "Sweet Lemon" of rationalization to overcome it. Next, in the problem of Fak's strong urge to abandon Somsong, he solved it by using the theories "Sweet Lemon of rationalization" and "Repression". In the problem of Fak's misery of being slandered by the villagers, he overcame it by using the theories "Repression", "Projection" and "Displacement". Furthermore, in the problem when Fak was being an alcoholism, he used the theories "Fantasy" and "Denial" to solve it. At the moment when Fak was fired from his job, the main character used two theories of Freud to overcome it. They are "Projection" and "Denial". The next problem is being cheated by the headmaster of the school.

Fak used the theories “Denial” and “Regression”. In the problem of Fak was unfairly imprisoned, he used three theories to solve it. They are “Fantasy”, “Regression, and “Repression”. The last problem is when Fak was feeling guilty about killing the dog, the main character used the theory “Sweet Lemon” of rationalization to overcome it.

### **B. Suggestions**

The researcher hopefully this research will be a useful information to further researchers who are interesting in analysing this novel and want to develop their researches. Therefore, the researcher expects that there will be the further researchers who can complete this research to be more completely.

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