

**HIERARCHY OF NEEDS AND PEAK EXPERIENCE OF
AGATHA IN SOMAN CHAINANI'S *THE SCHOOL FOR GOOD
AND EVIL: THE LAST EVER AFTER***

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG**

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AND EVIL: THE LAST EVER AFTER***

THESIS

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Requirements for the Degree of Sarjana Sastra (S.S.)

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2021**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Hierarchy of Needs and Peak Experience of Agatha in Soman Chainani’s *The School for Good and Evil: The Last Ever After***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, June 2021

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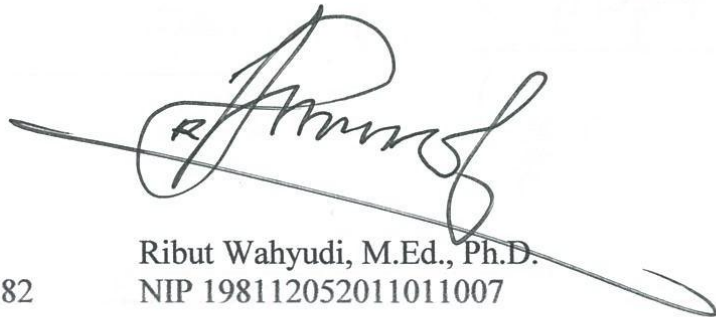
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MOTTO

Whether you are in your highest joy or insurmountable sorrow,
always find a way to connect with Allah, those you love,
and certainly yourself.

DEDICATION

This thesis is dedicated to three people in my life: me, dad, and mom.

The entire universe helps me in my journey, but three of them are the highlights.

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Bismillaahirrohmaanirrohiim

Praised be to Allah, the Almighty and the Most Merciful, the Lord of the world, the master of the day after, who always blesses this universe day and night. Praised be to Allah to help one of his servants to finish this thesis titled *Hierarchy of Needs and Peak Experience of Agatha in Soman Chainani's The School for Good and Evil: The Last Ever After*. His mercy and peace be upon the prophet Muhammad SAW, who has pulled us all from the darkness to the light of life.

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4. Azka Auliana, my roommate of three years who has taught me endless great life lessons.
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forever grateful to God that I met you all beautiful souls in my journey.
Thank you for your support and love. Life is less scary with your
presence.

Malang, June 2021

A handwritten signature in black ink, appearing to read 'Adinda Diah Lestari', with a horizontal line drawn through the middle of the signature.

Adinda Diah Lestari

ABSTRACT

Lestari, Adinda Diah (2021) *Hierarchy of Needs and Peak Experience of Agatha in Soman Chainani's The School for Good and Evil: The Last Ever After*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Asni Furaida, M.A.

Key Words: Hierarchy of Needs, Self-Actualization, Peak Experience.

According to Maslow, an individual needs to have their basic needs gratified before they're able to reach self-actualization stage where they make their action real. Therefore, an individual needs to fulfill his physiological needs, safety needs, belonging needs, esteem needs, and finally self-actualization. After they actualize themselves, they are more likely to have peak experience and its aftereffects that change their behavior and how they see the world.

This research aims to identify the psychological growth of Agatha including hierarchy of needs, peak experience, and aftereffects of peak experience in Soman Chainani's *School for Good and Evil: The Last Ever After*. This study focuses on the process of how Agatha gratified all her needs one by one in the hierarchy until she reached self-actualization stage as well as identify Agatha's peak experience as a momentum of her to embrace her true potential as a queen of Good, and to find out the aftereffects of her peak experience as the impacts of her mental growth. The data is analyzed using the theory of hierarchy of needs and peak experience from Abraham Maslow.

The result of this study shows that Agatha's fulfillment of the hierarchy of needs, including physiological, safety, love and belonging, esteem, and self-actualization needs is successfully gratified throughout her journey in the story. After Agatha fulfilled her self-actualization stage, she was able to experience peak moment where she embraced her fate as a queen of Good. Agatha's peak experience gave 3 out of 5 aftereffects to her, which are (1) Agatha's view of herself, other people, and the world change in a healthy direction, (2) creativity and spontaneity are released within her, (3) Agatha apt to feel that life in general is worthwhile no matter what her circumstance is.

ABSTRAK

Lestari, Adinda Diah (2021) *Hierarki Kebutuhan dan Pengalaman Puncak pada Agatha dalam Novel Karya Soman Chainani Berjudul The School for Good and Evil: The Last Ever After*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Asni Furaida, M.A.

Kata Kunci: Hierarki Kebutuhan, Aktualisasi Diri, Pengalaman Puncak

Menurut Maslow, seorang individu perlu memenuhi kebutuhan dasarnya sebelum mampu mencapai tahap aktualisasi diri di mana mereka membuat aksi mereka nyata. Maka dari itu, seorang individu perlu memenuhi kebutuhan fisiologis, kebutuhan keamanan, kebutuhan sosial, kebutuhan harga diri, hingga akhirnya aktualisasi diri. Setelah mereka mengaktualisasikan diri, mereka lebih cenderung memiliki pengalaman puncak dan efek sampingnya yang mengubah perilaku mereka dan cara mereka melihat dunia.

Penelitian ini bertujuan untuk mengidentifikasi kebutuhan hierarki, pengalaman puncak, serta efek setelah pengalaman puncak yang dialami oleh karakter Agatha dalam novel karya Soman Chainani yang berjudul *School for Good and Evil: The Last Ever After*. Studi ini berfokus pada bagaimana karakter Agatha mampu memenuhi satu persatu kebutuhannya hingga mencapai aktualisasi diri dan mengalami pengalaman puncak sebagai momentum dalam merengkuh potensinya. Analisis data tersebut menggunakan teori hierarki kebutuhan dan pengalaman puncak dari Abraham Maslow.

Penelitian ini menunjukkan bahwa Agatha mampu mencapai semua kebutuhan dalam hierarki Maslow, yaitu kebutuhan fisiologis, keamanan, cinta, penghargaan, serta aktualisasi diri. Setelah Agatha mencapai tahap aktualisasi dirinya, ia pun mampu mengalami pengalaman puncak di mana ia merasakan adanya transformasi dalam diri serta caranya memandang dunia di sekelilingnya. Pengalaman puncak yang dialaminya pun memberikan beberapa afterefek pada dirinya, yaitu (1) berubahnya pandangan Agatha terhadap dirinya dan orang-orang di sekelilingnya, (2) munculnya kreativitas dan spontanitas, serta (3) ketabahan untuk tetap hidup dan berusaha walau di tengah-tengah kesulitan.

مستخلص البحث

ليستاري، أديندا دياه. (2021). التسلسل الهرمي للاحتياجات وتجربة الذروة عن أجاتا في فيلم سومان تشيناني الأخير. بحث جامعي. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا الدولة الإسلامية مالك إبراهيم مالانج. المشرفة: أسني فريده، الماجستير.

الكلمات الرئيسية: التسلسل الهرمي للاحتياجات، تحقيق الذات، تجربة الذروة.

ينص ماسلو (1970) على أن البشر يجب أن يصبحوا كما ينبغي أن يكونوا. في تحقيق تلك الإمكانيات، يحتاج البشر إلى تلبية احتياجات النقص المختلفة حتى يصلوا إلى مرحلة تحقيق الذات، حيث يمكنهم القيام بالأفعال الحقيقية، والتركيز على الوعي البشري، وإفادة العالم من حولهم (إيمري، 1978، ص 19).

كان الهدف من هذا البحث للمعرفة على التسلسل الهرمي للاحتياجات وتجربة الذروة والآثار اللاحقة بعد تجارب الذروة التي عاشتها شخصية أجاتا في رواية سومان تشيناني بعنوان (*School for Good and Evil: The Last Ever After*). التركيز من هذا البحث على كيفية قدرة شخصية أجاتا على تلبية احتياجاتها واحدا فواحدا حتى تصل إلى تحقيق الذات وتجربة الذروة كقوة دافعة للوصول إلى إمكانياتها.

هذا البحث عبارة عن النقد الأدبي تركز على تنمية الذات في الحالة النفسية للشخصية التي تتم مراجعتها من خلال المقاربة النفسية. البيانات التي تمت تحليلها في شكل الكلمات، المحادثات، والبيانات المأخوذة من رواية (*School for Good and Evil: The Last Ever After*) للكاتب سومان تشيناني. تحليل البيانات المستخدمة بنظرية التسلسل الهرمي للاحتياجات وتجربة الذروة من أبراهام ماسلو.

أظهر هذا البحث بأن أجاتا قادرة على تحقيق جميع الاحتياجات في التسلسل الهرمي لماسلو، يعني الاحتياجات الفسيولوجية، والأمن، والحب، والاحترام، وتحقيق

الذات. بعد أن وصلت أجاتا إلى مرحلة تحقيق الذات، تمكنت من تجربة الذروة حيث شعرت بالتحويل في نفسها والطريقة التي ترى بها العالم من حولها. كما أعطت تجربة الذروة التي مرت بها العديد من التأثيرات اللاحقة عليها، وهي (1) تغيير نظرة أجاتا لنفسها والأشخاص من حولها، (2) ظهور الإبداع والعفوية، (3) المثابرة على البقاء في الحياة والمحاولة حتى في خضم الصعوبات.

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CHAPTER I INTRODUCTION

A. Background of the Study

Fairy tale is known for its rigidity and its old-fashioned style. For example, it is common to find gender inequality in classical fairy tales regarding its cliché plot like how women need men to play a savior role to save the day (Ramadhan, 2016). The stereotypical characteristics can be seen from Disney movies on their classical fairy tale, such as in the animation of Cinderella, Snow White, Sleeping beauty, etc.

The School for Good and Evil: The Last Ever After by Soman Chainani is a contemporary novel that was published in 2015 inspired by classical fairy tale but with a new facet. Although the novel still contains fairy tales characteristics such as fantasy, magical elements, and enhanced settings, but in this story, the author put modern perspective in it. Since the mindset of people in the 21st century has evolved a lot compared to the past, Chainani presented the stories with new ideas that are relevant in a modern world, for example, the representation of the prominent female role and the good and evil characters that are not defined. The progression of fairy tales is dictated by nature and therefore the moral value it teaches attain in the society it was produced (Mconnell, 2009).

Chainani presents the portrayal of a princess who was so different from the classical princess stereotype. *The School for Good and Evil: The Last Ever After* is the third book of *The School for Good and Evil* series. This is a fantasy novel with

some portrayal of action, romance, and many twists. The novel won a Goodreads Choice Award Nomination for Middle Grade & Children's in 2015. It delineates Agatha as the main character who is independent and competent in which she experiences transcendent moment to embodying the best version of herself and change her reality

It tells about two best friends named Sophie and Agatha who came from the reader's world, which is the term in the novel that represents the human world without magic. They were kidnapped to the fairy land to be students in School for Good and Evil in which Sophie was a student of the school for Evil and Agatha was a student of the school for Good, both of them are on their journey trying to find their happy-ever-after, which is the term in the novel that depict a happy ending. The story started with the master of Evil manipulated Sophie to wear his ring thus he could be immortal and led the Evil take over the Fairyland. Agatha had to convince Sophie to destroy the ring, because if the balance between Good and Evil was gone, then the fairy land would come to an end.

However, it was not an easy job. Sophie could not entirely let the master of Evil die. She was afraid to be alone if he died, she was convinced that the master was her true love. On the other hands, Agatha had her own internal battle too. Her future as a queen of Camelot was waiting for her but she felt like she did not deserve to have such title. Agatha was less good looking compared to Sophie. It made her belittle herself because she thought that a queen must have beautiful appearance. Moreover, to add her misery, she grew up being shunned by the villagers in the reader's world because she and her mother looked like witches.

All those unfortunate events in her past caused her to have a very low self-esteem. When Agatha became the student in the school for Good, she encountered many blessings. She discovered her special gift, chosen by the most handsome prince in school, and loved by so many people around her, even by the Evil students. However, those things did not enough to remove her insecurities and self-doubt. Agatha wanted to run away from her fate as a queen, she convinced herself that ordinary life was enough for her, but her simple desire was so contradictory compared to her big fate that was waiting for her and the war ahead. Agatha carried such a huge responsibility. She did not only have to face the war with the Evil, but she had to face the conflict within herself too.

This novel mostly pointed out about Agatha's mental growth, and it had a lot to do with the plot. Agatha's growth is very necessary in the plot line because she carried so many responsibilities in how the story goes on such as convincing way that Sophie would destroy the ring to restore the balance of fairy land, being the queen of Good, while at the same time trying to find her happy ever after too. Considering Agatha who is struggling to embody her fate as a queen and accept herself, the researcher wants to analyze Agatha's personal growth in the perspective of psychological analysis, specifically the theory from Abraham Maslow about hierarchy of needs and peak experience.

Maslow presented this idea that each of us has an essential biologically based inner nature. This inner nature is in part unique to each individual and it is essential to let the inner nature express freely and not let it be suppressed, warped, or denied. "The more we learn about man's natural tendencies, the easier it will be

to tell him how to be good, how to be happy, how to be fruitful, how to respect himself, how to love, how to fulfill his highest potentialities (Maslow, 1962).”

According to Maslow, this inner nature can be expressed once the individual has actualized themselves, and to reach that stage, an individual must have their hierarchy of needs fulfilled, such as physiological need, safety, love and belonging, esteem, and self-actualization. In addition, after an individual has fulfilled the highest need of the hierarchy which is the self-actualization stage, an individual will likely to have what is called as peak experience. Peak experience is a subjective experience where the person has reached the highest moment in his life such as the intense feeling of joy or transformational moments (Thorne, 1963).

Therefore, analyzing Agatha’s hierarchy of needs and peak experience as well as its impacts to her surroundings in *The School for Good and Evil: The Last Ever After* is necessary to broaden readers’ perspective about human’s well-being and to grasp the comprehension about Agatha’s journey to fully reach her own potential. By embodying the highest version of her own self, Agatha can function well and help the Good winning the war over Evilness.

There are previous studies found using the similar objects with different approaches or theories. The first study is conducted by Pakasi Karen Kirsten (2016) entitled *Sophie’s Narcissistic Behavior in The School for Good and Evil by Soman Chainani: A Character Analysis*. The objectives of her study are to identify and analyze Sophie’s narcissistic behavior portrayed in *The School for*

Good and Evil and to describe Sophie's narcissistic behavior. The second study is conducted by Gracia Prasetyanti Utami (2020) from Universitas Sanata Dharma Yogyakarta titled *Psychoanalytic Criticism of Sophie's Narcissistic Personality Disorder in Soman Chainani's Novels The School for Good and Evil (School Years)*. The objectives of the study are to describe how Sophie's characteristics reveal her Narcissistic Personality Disorder and to identify the causes of Sophie's Narcissistic Personality Disorder formation. The third study is conducted by Angelica Henriette Jamrewav (2021) from Universitas Sanata Dharma Yogyakarta titled *Non-Conformity to Gender Stereotypes and Characters Archetypes Based on Agatha and Sophie in Soman Chainani's The School for Good and Evil Series*. It attempts to comprehend both Agatha and Sophie's character development by analyzing their efforts to fit in their assigned roles, then to completely disregard their assigned roles, and later to not be categorized as either the princess or the villain. The last study is conducted by Aditya Rizky Abdillah (2015) entitled *The Human Needs Incompleteness as Represented in The Characters in Katherine Mansfield's Short Stories*. In this study, the researcher used the theory of ERG (Existence, Relatedness, and Growth) from Clayton Arderfer. The objectives of the study are to describe what kind of incompleteness of human needs are stated in the stories, to explain how the incompleteness of the human needs are described, and to explore how the main characters compensated their incompleteness in the short stories of Katherine Mansfield.

The researcher aims to analyze *The School for Good and Evil* by Soman Chainani using Maslow's hierarchy of needs with the addition of peak experience theory. The researcher aims to focus on identifying Agatha's hierarchy of needs, peak experience and the aftereffect of her peak experience.

B. Research Problems

Based on the background of the study, the problems of this research can be formulated as in the following questions:

1. How does the author describe the fulfillment process of Agatha's hierarchy of needs in Soman Chainani's *The School for Good and Evil: The Last Ever After*?
2. What is Agatha's peak experience described in Soman Chainani's *The School for Good and Evil: The Last Ever After*?
3. What are the aftereffects of Agatha's peak-experience found in Soman Chainani's *The School for Good and Evil: The Last Ever After*?

C. Objectives of Study

The objectives of the study are divided into three parts. First, the researcher describes the fulfillment process of Agatha's hierarchy of needs to identify her self-actualization stage. Second, the researcher aims to identify Agatha's peak experience. Last, based on the second finding, the researcher aims to analyze the aftereffects of peak-experience of Agatha to herself and her surroundings.

D. Scope of Limitation

The School for Good and Evil is an interesting novel that can be analyzed with many approaches, such as structuralism, deconstruction, feminism, etc. However, this thesis will be focused on the analysis under the scope of psychoanalysis. The researcher limits the analysis only on Agatha's mental growth, specifically using the hierarchy of needs and peak experience theory of Abraham Maslow.

E. Significance of the Study

The research is expected to give contributions both in theoretical and practical uses that are described in the following statements:

1. Theoretically, the research is expected to enrich the studies of literary works interpretation using hierarchy of needs and peak experience theory by Abraham Maslow.
2. Practically, this research will hopefully inspire the next researchers who want to study literary works using similar approaches or theories along with giving the perspectives for readers about the contribution of psychology for well-being and well-functioning human being.

F. Definition of Key Terms

1. Physiological needs : Physiological needs are the most pre-potent of all needs which include the need for air, water, food, shelter, sleep, clothing, and

reproduction.

2. Safety needs : The feeling of security is an important need to support the fully-functioning individual so they can feel safe and free of threat.
3. Love and belonging needs: The need of affection and belongingness that is formed through interpersonal attachments with other people which is considered fundamental to human (Taromina & Gao, 2013).
4. Esteem needs : The need that manifests in someone's sense of self. The lack of esteem needs will make someone feel inferior, weak, and helpless.
5. Self-actualization : The highest stage where the individual make their action real, focused in the light of human consciousness, becomes of service to themselves, other people, and the world (Emery, 1978, p. 19).
6. Peak Experience : A subjective experience which is recognized

to be the high points of one's life and it is fulfilling experience that the person had.

7. Aftereffect of Peak Experience : Aftereffect of peak experience is changes that occur in the individual after he has peak experience, such as how he views himself, the people around him, and his life.

G. Previous Studies

There are previous studies found using the similar objects with different approaches or theories.

The first study is conducted by Pakasi Karen Kirsten (2016) from Universitas Sam Ratulangi titled *Perilaku Narsis Sophie dalam Novel the School for Good and Evil Karya Soman Chainani: Suatu Analisis Karakter (Sophie's Narcissistic Behavior in The School for Good and Evil by Soman Chainani: A Character Analysis)*. The object of this study uses the first book of *The School for Good and Evil* series with psychoanalysis approach as well, but different theory. The objectives of her study are to identify and analyze Sophie's narcissistic behavior portrayed in the novel and to analyze and describe Sophie's narcissistic behavior. In analyzing the data, the researcher uses descriptive method and the objective theory from *The Mirror and The Lamp* (1976) as the intrinsic approach and theory of Edgar V. Robert to analyze the character. The researcher analyzed Sophie's narcissistic behavior that was portrayed in the novel *The School for Good and Evil* through the dialogue and interaction

Between Agatha, Tedros, Dot, Anadil, and Hester. Based on the analysis, it is found out that Sophie's narcissistic behavior can be observed from the way she viewed herself, the action she did, other character's statement, and the statement of the narrator as well. This behavior also gave impact to her surrounding both in good and bad impacts.

The second study is conducted by Gracia Prasetyanti Utami (2020) from Universitas Sanata Dharma Yogyakarta titled *Psychoanalytic Criticism of Sophie's Narcissistic Personality Disorder in Soman Chainani's Novels The School for Good and Evil (School Years)*. The object of this study uses the first three books of *The School for Good and Evil* series which are *The School for Good and Evil* (2013), *A world Without Princess* (2014), and *The Last Ever After* (2015) with psychoanalysis approach as well, but different theory. The objectives of her study are to describe how Sophie's characteristics reveal her Narcissistic Personality Disorder and to identify the causes of Sophie's Narcissistic Personality Disorder formation. In analyzing the data, the researcher uses library research and the theory of Psychoanalytic Criticism and Narcissistic Personality Disorder to analyze Sophie's character. Based on the analysis, the researcher has found five characteristics of Sophie which are grandiose, egoistic, exploitative, manipulative, and unemphatic. From the second problem analysis, the researcher also has discovered the three causes of Sophie's Narcissistic Personality Disorder which are problematic parenting of Sophie's parents', the constant presence of enablers, and highly competitive environment which Sophie lives in.

The third study is conducted by Angelica Henriette Jamrewav (2021) from Universitas Sanata Dharma Yogyakarta titled *Non-Conformity to Gender Stereotypes and Characters Archetypes Based on Agatha and Sophie in Soman Chainani's The School for Good and Evil Series*. The object of this study uses the first three books of *The School for Good and Evil* series which are *The School for Good and Evil* (2013), *A world Without Princess* (2014), and *The Last Ever After* (2015) with the theory of Self Presentation by Erving Goffman, the theory of Character Archetypes by Vladimir Propp, and the theory of Feminist Criticism by Simone de Beauvoir. The objective of this study is to comprehend both Agatha and Sophie's character development by analyzing their efforts from struggling to fit in their assigned roles, then to completely disregard their assigned roles, and later they would not be categorized as either the princess or the villainess anymore. Based on the analysis, it is found that Agatha and Sophie were forced to fill the roles they were assigned into, the feminism theory of Beauvoir was used to explain that the society was enforcing the roles to them because of the repeated patterns of action, and last, both Agatha and Sophie did not conform to the roles which were assigned to them.

The last study is conducted by Aditya Rizky Abdillah (2015) of Universitas Negeri Semarang titled *The Human Needs Incompleteness as Represented in The Characters in Katherine Mansfield's Short Stories*. The objectives of the study are to describe what kind of incompleteness of human needs are stated in the stories, to explain how the incompleteness of the human needs are described, and to explore how the main characters compensated their

incompleteness in the short stories of Katherine Mansfield. The study is conducted using descriptive qualitative method. The researcher uses the theory of ERG (Existence, Relatedness, and Growth) from Clayton Arderfer. The theory is pretty similar as Maslow's motivational theory, but Arderfer developed it a bit. Based on the analysis, the researcher finds out that the characters from the three short stories have same problems regarding loneliness. Their lack of relatedness gave impact on their competence and their struggle to grow the potential as a woman, as a wife, and as a mother.

The previous studies that have been conducted before focused on the different aspects with similar objects. The researcher uses a novel from Soman Chainani's *The School for Good and Evil: The Last Ever After* to analyze the literary work with Abraham Maslow's motivational theory. The researcher aims to analyze the process of self-actualization in Agatha's character based on the hierarchy of needs that she fulfilled. Besides that, the researcher also aims to analyze how Agatha's peak experience from her self-actualization stage causes aftereffects in how she perceives herself and the world.

Based on the researcher initial review of related literature, it was found out that no study of literary work analysis has been conducted using the theory of the peak experience from Abraham Maslow.

H. Research Method

1. Research Design

This study is categorized as literary criticism. Literary criticism is the analysis or interpretation of a literary work. This study attempts to conduct the analysis of a novel in a descriptive way. The novel used for the study is *The School for Good and Evil: The Last Ever After* by Soman Chainani, specifically about Agatha's personal growth. Therefore, the researcher uses psychological approach of a theory from Abraham Maslow about hierarchy of needs to explore more about Agatha's mental growth and her fulfillment. Maslow described peak experience as meaningful and transformational moments of intense joy (Maslow, 1964). The personal development of an individual may be contributed from the shifting of new perspectives that often comes after he/ she encounters peak experience. Based on his observations from his subjects, Maslow argued that there are certain aftereffects of peak experience in self-actualized people. In his book *Toward a Psychology of Being* (1962), Abraham Maslow collected seven propositions about the aftereffect of the peak experiences which will be elaborated later.

2. Data Sources

The researcher uses primary data to conduct the research which is a novel by Soman Chainani titled *The School for Good and Evil: The Last Ever After*. It is the third book of total 6 books from the series of *The School for Good and*

Evil. The Last Ever After was first published on July 20th, 2015 by Harper Collin publishers. The novel contains 35 chapters and 704 pages. The researcher uses data from the novel such as the sentences, conversation, and statements that are relevant to answer the objectives of the study.

3. Data Collection

There are several steps done in collecting the data for this study. First, the researcher read the novel to understand the story. Second, the researcher connects the story with relevant topic to be analyzed. In this case, it is using psychological theory of Abraham Maslow. Third, the researcher reread the novel comprehensively with close reading approach. Then, in the reading process, the researcher highlights the relevant data such as statements, conversation, words, or sentences that are in accordance with the topic to analyze. Last, the researcher classifies the data and divides it into three parts which each of it answering the objectives of the study.

4. Data Analysis

After collecting the data, the researcher begins by classifying the relevant data. First, the researcher focuses on the data found about the classification of Agatha's hierarchy of needs, such as basic needs, safety, love and belonging, self-esteem, and self-actualization. Each need is explained separately and in coherence. After that, the researcher identifies the peak experience of Agatha. Next, the researcher takes the data of the impact on Agatha's peak experience

and then analyzes it using Abraham Maslow's theory of the aftereffect of peak experience in his book titled *Toward the Psychology of Being* (1962). Last, the researcher draws conclusion from the data and the analysis.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses relevant theories that are being used in the analysis, containing the explanation of psychology and literature, followed by Abraham Maslow's theory about hierarchy of needs and peak experience.

A. Psychology and Literature

Psychoanalytic literary criticism first developed in the early of twentieth century and was influenced by the work of an Austrian psychologist Sigmund Freud. Psychoanalysis is at once a theory of human development, a process of interpretation, and a therapeutic interaction (Atkins & Morrow, 1989, p. 158). It started with the theory of dream interpretation. Many scientists, composers, and authors claimed that their best ideas came from their dream. Dream itself has its root in human's unconscious and Freud was interested to investigate more about the relationship between dreams and reality, how someone's unconsciousness somehow shapes their life.

In his book *The Interpretation of Dreams* (1900), Freud laid a model of how dreams work. He argued that both conscious and unconscious are working together to shape our reality. Selden and Widdowson (1993, p. 135) stated that the relationship between people's and their dreams is analogous to author and their texts. So, it is to say that the manifestation of psychology can be found in the work, since literary works, whether it is a poem, novel, or drama, cannot be separated with the essence of human.

Later on, Freud's investigation on dreams became a new approach to analyze and interpret human's emotion and psyche in literary works. This approach attempts to explain how and why human action without developing an aesthetic theory (Bressler, 1999, p. 148). It means that the manifestation of psychology in any literary works can be found despite its context and genre, therefore the analysis can be combined with any other literary criticism such as feminism, Marxism, etc. This approach later developed by many other experts, such as Carl Jung, Lacan, Northrop Frye, and many more.

Freud was mostly concerned about human's psychopathology. All his theory was more focused on what was wrong in human's mind. He studied human's sexuality based on what they went through as a child and his model of id, ego, and superego supported the argument that human's nature is actually a manifestation of sufferings, sins, and repressed evil. He took the point of view that by nature, human are motivated by powerful sexual, animalistic, and destructive urges (Emery, 1978, p. 13). According to Freud's model, when an individual does something evil, his id (unconsciousness) wins, but if he does something good and socially acceptable, his superego wins. As a result, Freud's ideas became controversial and gave raising debates.

Emery (1978) drew the conclusion that this model basically implies that human's natural state is in constant suffering because we are always in a conflict between our animalistic essence and societal expectation. Such concept is not quite acceptable to many theorists because the knowledge foundation of human's nature behavior that is based on sickness give less contribution in the

understanding of human growth and development. In contrast with Freud's ideas, Abraham Maslow, an American Psychologist, disputed Freudian psychoanalytic by coming up with his psychology theory. Maslow chose to study about human's well-being rather than illness and sickness.

B. Maslow's Positive Psychology

Maslow had an entire different approach compared to Freud in studying psychology. Maslow (1962) claimed that every human has an essentially biologically based inner nature which is natural, intrinsic, given, and in a certain limited sense, unchangeable (p. 3). He considered it to be unchanging because it is the highest self within human, and it is usually repressed and waited to discover. Each person's inner nature is in part unique to himself and in part species-wide (Maslow, 1962, p. 3).

While he did not entirely disagree with Freud's theory, he believed that Freud's approach needed to be supplemented (Maslow, 1962). The classical approach to personality problems considers them to be problems in an undesirable sense (Maslow, 1962, p. 5). The inner nature, that is considered to be the higher life, does not fall within the spectrum of good and evil, but it is neutral and even has the inclination to be positively good. It is not proper to define evil as one's inner nature because evil is actually a manifestation of secondary reaction to frustration of the intrinsic nature.

Freudian psychology viewed negative emotions such as anxiety, depression, frustration, unworthiness, shame, tension, and etc., are regarded as

sickness and therefore need to be cured. However, Maslow argued that these so called negative emotions are also found in healthy people and to some extent are necessary to their growth. Maslow then came up with his model of hierarchy of needs to further elaborate human's motivation to reach their maximum potential.

1. Hierarchy of Needs

To connect with the higher life and reach self-actualization, an individual needs to have their basic drives fulfilled first, it is known as the motivational theory from Abraham Maslow. The study of motivation must be in part the study of the ultimate human goals or desires or needs (Maslow, 1954, p. 66). Maslow developed a model of hierarchy of needs in which human has to fulfill in order to function fully.



Figure. 1. Maslow's Hierarchy of Needs. Source: (Scott and Evans, 2010)

Each level is pre-potent to the next higher level (Mathes, 1981), thus these needs are usually means to an end rather than ends in themselves (Maslow, 1954, p. 65). This implies that a specific need is fulfilled so that the other need is satisfied. In his book *Motivation and Personality* (1954), Maslow gave an example of this idea by an individual's need of money. An individual tries to earn money not because the sake of money itself, but for the value of money which can be used to, for example, buy automobile to show their status and capability in the environment. It is characteristics of this deeper analysis that it will always lead ultimately to certain goals or needs behind need-satisfactions (Maslow, 1954, p. 66).

a. Physiological Needs

Physiological needs are the most pre-potent of all needs (Maslow, 1943). The need for air, water, food, shelter, sleep, clothing, and reproduction are found in this stage. Being the most basic and pre-potent need, it is fatal if an individual's body deprives for this need or experiences absence in a certain extent, because it can lead to psychological stress and even physical death.

Maslow (1954) exemplified this need by giving an illustration of John Smith's hunger. He stated that when an individual is hungry, the hunger does not only change his gastrointestinal function, but also other functions: his perceptions, memories, emotion, and his content of thinking related about food will change. In short, John Smith will be in a different state compared to when he feels satisfied. This illustration leads to the understanding that if John Smith's need of hunger is

not fulfilled, it will be hard to upgrade to the next level because he will be too focused on fulfill his hunger that he abandoned all the other needs.

b. Safety Needs

The feeling of being safe and having security is important as well to support the fully-functioned individual. Maslow (1954, p. 87) mentioned that our society prefers a safe, orderly, predictable, organized world which dangerous things do not happen and the need of the presence of a protector than can shield us from any harm.

When a person feels threatened by some sense of danger, their current outlook of the world will likely to change. To understand more about the concept of safety need, Maslow (1962) gave an illustration of a child. A child will feel safe to explore the room as long as their mother is around them. If the mother is suddenly gone, they will feel anxious, freak out, and stop the exploration. Children will have direct reaction physically when they feel unsafe, like crying, screaming, and etc., as a child needs an organized world. A child who feels safe will more likely to explore and function well compared to children who are lack of security.

c. Love and Belonging Needs

Love and belonging needs emerges due to the craving of affection and relations to other people as well as finding out the individual's position in his/ her community. Maslow (1954, p. 95) mentioned that the love needs involve both giving and receiving love. The need of affection and belongingness that is formed

through interpersonal attachments with other people is considered fundamental to human (Taromina & Gao, 2013). Craving for this need will come to surface when a person feel satisfied enough of their psychological and safety needs.

In a society who is wealthy enough to provide food and safety, this need is commonly found and quite crisis. The theorists of psychopathology have stressed thwarting of the love of needs as basic in the picture of maladjustment (Maslow, 1943, p. 381). The need to receive love and feel belongingness is manifested in our relationship in friendships, romances, marriage, work groups, and other forms.

d. Esteem Needs

Someone needs to have self-confidence to face the world and the feeling of independence as well as the need to receive appreciation and recognition from others. When people achieve their social needs or love and belonging needs by belonging to a certain groups, they tend to seek for self-respect, recognition, reputation, status, self-worth among others in their respective social groups in various communities in the society (Aruma & Hanachor, 2017).

Esteem needs manifests in someone's sense of self. The lack of esteem needs will make someone feel inferior, weak, and helpless. Maslow divided this need into two: respect for oneself and respect from others. The need to build respect for oneself means an individual needs to have a contribution of respect for their own self in the form of self-confidence and a positive self-concept because it can influence their decision-making and function as a motivational fuel to utilize their full potential.

In addition, gaining respect from other people about oneself is equally important in order to fully gratify esteem need. The desire of receiving respect from other people in the form of reputation, recognition, or appreciation is needed as well. Respect informs people that they have a valued status in a relationship (Cremer & Mulder, 2007) which constitutes as an important element of constructing one's identity.

e. Self-Actualization

Maslow proposed that self-actualization is the final level of psychological development achieved when all other lower order needs are fulfilled (Maslow, 1943). Once all the needs are satisfied, it is easier for someone to get to the next level which is self-actualization. The word actualize means to make real through action and their action focused in the light of human consciousness, becomes of service to themselves, other people, and the world (Emery, 1978, p. 19). Self-actualization is the desire for self-fulfillment, namely the tendency for the individual to become actualized in what he is potentially (Maslow, 1943, p. 382). These people are likely to lay their eyes on growth instead of fear. Their ego is not dominating so that their hearts are open to life and it's dynamic.

As Maslow (1943, p. 375) argued that the basic human needs are organized into a hierarchy of relative prepotency, after fulfilling all their deficiency needs, including physiological, safety, love, and esteem needs a person then is motivated to satisfy their growth need which is self-actualization.

Brennan & Piechowski (1991) constructed a method on defining the characteristics of self-actualizing people through their research. According to their finding, self-actualizing people are often found to have these criteria: benefit to humankind (focuses on problems outside of oneself), having philosophy of life (principles to guide one how to live), personal growth (working on self), self-acceptance, decision for self (turning point), solitude, responsibility, and physical well-being.

Maslow estimated only about 2 percent of individuals in this society achieve self-actualization (Emery, 1978, p. 20). The main factors that hinder someone to actualize themselves, Maslow argued, is because of the environment that they are living in. Stewart Emery (1978) gave an analogy of a willow tree. A willow tree that grows on a riverside will be more likely to successfully reach actualization stage rather than a willow tree that lives in a desert. That is because the riverside willow tree has the environment that supports its growth compared to the desert willow tree which experiences the deficiency of needs.

Human can reach actualization stage once their needs are fulfilled. In this case, those are the needs that have been elaborated before: physiological needs, safety needs, love and belonging needs, and esteem needs. However, Emery also emphasize that human is not the same with willow tree. We, at some point, have more power and control to choose and change our environment.

In addition, as Maslow gave an example of a musician that must make music, artist must make art, and etc, every individual path to achieve their full potentialities are different, as Maslow mentioned in the following quotes:

In one individual it may take the form of the desire to be an ideal mother, in another it may be expressed athletically, and in still another it may be expressed in painting pictures or in inventions. It is not necessarily a creative urge although in people who have any capacities for creation it will take this form. (Maslow, 1943, p. 383).

Self-actualization is where someone has successfully inhabited their inner nature according to their own unique potentialities. In this stage, an individual will likely to have peak-experiences.

2. Peak Experiences

a. Definition of Peak Experiences

There are some particular moments in life where human experience transient great feeling that is distinct from their mundane day to day life. Coined from Maslow's term, the moment is called peak experience. Maslow came up with the theory of peak experience to describe experiences of interconnectedness, harmonization, unification, and awareness of something greater than oneself (Scott and Evans, 2010, p. 144). According to Maslow (1959), peak experience can be defined as the climax of self-actualization or meaningful and transformational moments of intense joy. In peak experiences, the person recognized a level of psychological experiencing that surpasses the usual level in intensity, meaningfulness, and richness (Privette, 1983). To put it in another way, peak experience is a subjective experience which is recognized to be the high

points of one's life and a fulfilling experience that the person had. The person who encounter that moment will feel the essence of their highest self.

However, even though Maslow stated that peak experiences are moments of highest happiness and fulfillment, it is important to underline that not every joyous and positive moment can be classified as peak experience. The results obtained from the research report of the measurement of Peak Scale (tendency to have peak experience) conducted by Mathes and Zevon (1982, p. 93) showed that the individuals who report having peak experiences not only having experience involving intense happiness, but they are also prone to produce the cognition of Being-Values and having cognitive experience of a transcendent and mystical nature. It should be noted that a moment can be defined as peak experience when a person feels a great revelation or some sort of divine disclosure that might transform the person's mindset and perspective of the world.

The duration of peak experience is short but it has inclination to change the individual to be more psychologically healthy (Mathes & Zevon, 1982). Peak experience phenomenon is reported to only happen few times or even once in a lifetime. However, even though the frequency is limited (Scott and Evans, 2010), but it is common to be found in many individuals' lives. Referring to Privette (1983), peak experience is new instead of repetitious (p. 1367), it means that the experience is isolated, unique, infrequent and is triggered by something in the environment (p. 1367). Privette (1983) describes the attributes and characteristics of peak experience as in follows:

- 1) Joy or graced, the experience is desirable and pleasant
- 2) Valuing, the ability to regard the importance or worth of something
- 3) Feeling of peak power, the awareness of one's power and its full use
- 4) Ineffable, the inability to describe the experience verbally
- 5) Playfulness, the childlike quality of being light-hearted
- 6) Resolution of dichotomies, the ability to live with dualistic aspects of life (masculine versus feminine, heart versus head, work versus play).

Since peak experience is considered subjective, then this experience is unique for everyone, which means that it may occur differently for different people according to their emotional, experiences, and environmental situations. Based from this understanding, it can be stated that peak experience might result in various forms or categorization according to the subjective experience of the individual. Thorne (1963, p. 249-250) found the classification of peak experiences that is reported by his subjects in his research of the clinical use of peak experience and nadir experience. According to him, peak experience is divided into six categories:

- 1) Sensual peak experiences

It is obtained from pleasurable sensation including five senses and sexual triggers.

- 2) Emotional peak experience

This type is related with the person's feeling or emotional state such as love or euphoria.

3) Cognitive peak experience

It includes the self-discovery and the person's invention and creativity.

4) Conative experiences

This type is also called man against destiny. This category is divided into two: first, the growth experiences where the person is finding himself at a cross-road of development and coming of age, second, the person's is actualizing his/her full potentials, performing at his/ her highest, or getting achievements.

5) Actualization of the self

In this category, peak experience enables a person to become what he can be, or in the other words, the person starts to embrace his/her true potential.

6) Climax experiences

This category brings out the moment where the person experiences extreme beauty or joy and feels the essence of "full-living". It is exemplified in three subcategories which are communion with nature, spiritual crisis, and orgasmic experiences.

With this classification, the subjectivity of peak experience then can start to make more sense because not everyone experiencing the exact same thing. The categories of peak experience formulated by Thorne then can be reference for this research to identify the character's type of peak experience.

b. The Aftereffect of Peak Experience

After having peak experience, an individual tends to have a changing or a transformation in his mentality. Aftereffect of peak experience is changes that occur in the individual after he has peak experience, such as how he views himself, the people around him, and his life.

Robert Wunthow (1978) found the difference between peakers (people who have had peak experiences) and non-peakers (those who have not had one) within their perception of what they value the most. Non-peakers are more egocentric and value external material, such as high-pay, job security, being famous, and having a lot of friends, meanwhile people who have had peak experiences tend to put their value within their contribution to the surrounding, for example, they focus in what they can do to help people in need (p. 59). Moreover, Mathes and Zevon (1982) also reported that individuals who have peak experiences are living in terms of Being-Values such as truth, goodness, wholeness, etc., compared to those who never experience one. These findings suggest that in general, peak experiences have a certain aftereffects in a person's general view of life.

In his book *Toward a Psychology of Being* (1962), Maslow collected aftereffects of peak experiences which are concluded in the followings:

- 1) Peak experiences can be therapeutic in the sense of removing symptoms
Symptoms here is what Freud referred to as the traits of mental sickness, such as anxiety.

- 2) The person's view of himself, other people, and the world change in a healthy direction.

Peak experience has the tendency to improve the individual's self-concept in a better way, create healthy interpersonal relationship, and the way he perceives his surroundings.

- 3) Greater creativity, spontaneity, expressiveness, and idiosyncrasy are released within a person.

It triggers inspiration to come out in a form of creativity. The person is also able to express himself more freely.

- 4) The person seeks to repeat the experience because he/she remembers it as something important and desirable.

Peak experience produces great feeling and memorable realization to those who encounter it and therefore they try to bring up the experience again.

- 5) The person is more apt to feel that life in general is worthwhile no matter what his circumstance is.

People who have peak experience tend to be more optimistic in various life situations, not only when things are going good, but also when they are faced with difficulty and calamity.

In general, peak experience is not merely an isolated phenomenon, but it may also have long-lasting impacts toward a person's life style or mentality. This mystic and transpersonal moment of intense happiness or revelation therefore might lead a person to have a different approach of life.

CHAPTER III

FINDING AND DISCUSSION

The analysis in this chapter will be focused on answering the research question proposed about Agatha's fulfillment of hierarchy of needs, the identification of Agatha's peak experience, as well as explaining the aftereffects of her peak experience. The analysis is based on Abraham Maslow's theory of hierarchy of needs and peak experience.

A. Agatha's Hierarchy of Needs

Maslow formulated what he called as hierarchy of needs which is a starting point of motivation theory. There are 4 stages of needs that have to be fulfilled before someone can actualize themselves (reaching self-actualization need), and humans are basically driven to fulfill those needs. The analysis in this first part attempts to elaborate Agatha's process of satisfying the five needs cohesively.

1. Agatha's Fulfillment of Physiological Needs

The first basic need that must be fulfilled for every living thing is physiological need that is considered pre-potent. The need for food, water, reproduction, and even oxygen to breathe is addressed in this stage. Agatha has this need fulfilled well. For a person who is considered an outsider and is shunned by the villagers in her place, Agatha and her mother still try to have this basic need of food and drink provided.

"She's busy looking for patients," said Agatha, rubbing the yellow powder in. "Have to eat, don't we?" (ch.2, p. 14)

Callis ladled foggy stew from the cauldron into a bowl. "I'll sew him a new shirt before he leaves." (ch. 2, p. 19)

After coming back from the Woods, Agatha is trapped in her house in the Graves Hill with Tedros. They are hiding from the villagers who eager to kill them because the villagers assume they are part of witches and wizards who are responsible for the disappearance of children and the threats upon the village long time ago. Agatha and Callis do not have a great deal of wealth as they are living far from the neighborhood and isolated. However, despite their life-threatening situation, Agatha's mother still try to provide them with food, although it makes her working twice harder than usual because there is Tedros that needs to be fed too.

After both of them finally manage to escape from the village and continue their journey in the Woods, their needs of water and food are still fulfilled as well.

Occasionally Uma stopped to let them eat a few sludgy meerworms from her pockets (Uma herself abstained, saying it'd be rude to eat her "friends") or to ask a sparrow or chipmunks to guide them to the nearest pond, where they'd inhale palmfuls of brackish water. (Ch. 8, p. 83)

Listen to me, both of you," said Yuba. "When our thirteenth member returns, your questions will be answered. Until then, you both need some strong turnip tea and a bowl of oat porridge. Having survived in the Woods these last few months after 115 years of sanctuary at school, I know firsthand how intense your journey must have been--" (ch. 10, p. 102)

During their trip in the Woods, Agatha encountered an Evil wolf in the way and getting attacked, but she manages to survive and continue her journey with Tedros and Princess Uma as their guidance. Princess Uma was known for her strong bond with animals, yet she chooses to feed Agatha and Tedros with some

sludgy meerworms whom she considered best friends while she herself refused to eat them. Even in the middle of a critical situation where the chance of them getting attacked is high and possible, they are still provided by water and food and it is received after sacrificing Princess Uma's principle. In addition, their needs of food and water are made up when Yuba gives her and Tedros appropriate food to consume after arriving in the cave where the thirteen League –who is ordered to keep them safe- stay.

Moreover, in the presence of Merlin, a legendary wizard who is a thirteenth member of a League, Agatha and her groups are never starving. Merlin has a magic hat that is able to magically produce abundance comfortable food.

A burlap satchel shoved into her chest, filled with toasted crackers, a laundered tunic, and a tin of lemon tea. "And here I thought your prince would wake you. He's been up for hours," said Merlin, flouncing towards the cave entrance, a second satchel on his arm. "Come, come, off we go." "Huh?" Agatha croaked. "Go where?" "To rescue your best friend, of course. Would you like ham croissants for breakfast later of masala pancakes? My hat is asking and he can be rather unpleasant if he doesn't know the menu ahead of time." (ch. 15, p. 158)

On a pocky clifftop peppered with rocks and shrubs, Merlin pulled all the ingredients for a picnic out of his hat: a quilted purple blanket, a bundle of logs that he lit into a fire, and a morning feast of ham and swiss cheese croissants, truffled egg salad, avocado and tomato bruschetta, and chunks of walnut fudge. (ch. 15, p. 163)

With the old League heroes starving from their travails in the Woods and the youngsters deprived of breakfast by the morning's events, the dining room quickly turned into a battle scene, so crowded and muggy with jostling bodies and hands stabbing for pizza and cake that Agatha didn't even bother looking for Tedros. Nor did she search for her prince after lunch, for she'd eaten too much and too fast and had to hide behind a sofa in the den where she could clutch her belly and burp in private. (ch. 27, p. 337)

The data above proves how Merlin not only feeding Agatha to entertain her but also before those critical moments where Agatha is about to face some serious challenges. The data show when Agatha and Tedros aim to visit School to meet Sophie, Merlin provides them a decent amount of meal. After Agatha and

Tedros arrive in School to sneak inside, Merlin beforehand set a picnic for them with variety of highly pleasant-taste of cuisine before they enter the School. Then, few days before they are ahead to the war, Merlin's hat cooks Agatha and her group abundant food contain of appetizer, main course, and even dessert.

Physiological need is the most primary and basic biological needs that if fulfilled well contribute in how an individual can function optimally. Besides food and water, the need of air and oxygen is also addressed in this stage. The setting of this novel is quite concerning for every living creature due to the condition of the sun that keeps melting. In result, the air gets colder and so many plants and animals are dying. However, Agatha and her groups are not much affected directly. They are safe from the frozen bite and deficiency nutrients due to the lack of sun light because Merlin provides them a shelter formed as an alternate universe called the Moors where they are supported well with proper air and warmth.

Unlike the icy chill of the woods, the air here was toasty and humid, inviting her muscles to relax. (ch. 14, p. 149)

Clumping across the moors in steel-blue twilight, she took a long, full breath and noticed, for the first time, the air was warm. Gone was the raw winter chill, replaced by a humid breeze, just like the wind that blew through Merlin's celestium. (ch. 24, p. 285)

Here on the moors, the sun was strong and bright, the food was plentiful, and they were safe from Evil... (ch. 29, p. 369)

Having her basic needs fulfilled, the psychological stress that is centered from the deprivation of physiological drives does not happen to Agatha because she is well gratified with food, water, and proper air. Agatha therefore can focus her energy to fulfill the next need. According to Maslow (1954, p. 83) when a

certain need is fulfilled, an individual will try to reach a higher need. Since Agatha has no problem with the fulfillment of her physiological drives, then she can manage to go to the next level which is safety needs.

2. Agatha's Fulfillment of Safety Needs

In this stage, an individual needs safety and security in order to function optimally. Maslow (1954, p. 87) mentioned that our society prefers a safe, orderly, predictable, organized world which dangerous things do not happen and the need of the presence of a protector than can shield us from any harm. As for Agatha, fulfilling this need is quite challenging because the fairy land is ruled by the Evil Master where dangers and violent are everywhere and the end of the world is getting closer as the sun keeps melting.

However, despite living in an unpredictable and imbalanced reality, Agatha has this need supported well because she receives safety and security from the people around her.

The foremost proof of Agatha's need of safety fulfilled is from her mother, Callis. When Agatha and Tedros get caught by the villagers and are about to get executed, her mother sacrifices her life to let her daughter goes.

"NO!" Agatha screamed, voice tearing out of her throat. She sank to her knees at the foot of Graves Hill. Her eyes fogged. Her heart deadened. All she saw was a blur of shadows swarming her mother as the shallow fires extinguished, an army of darkness overwhelming the last ashes of light. (ch. 4, p. 41)

"...All we know is just before her death, Callis sent a note with her cat, instructing the League of Twelve to protect you and help you rescue your best friend from the School Master..." (ch. 14, p. 153)

Callis contributes a lot in Agatha's security. First, she let herself being executed by the villagers just so her daughter can escape to the Woods. Second, Callis orders a League to protect Agatha after her death.

Because her happy ending wasn't here. It was never here. Her mother had died to set her free. Do not fail. She had to find her real ending. She had to run. (ch. 4, p.42)

If only we knew where League Headquarters was, Agatha thought miserably. Her mother had sacrificed her life to make sure they reached the League... (ch. 9, p. 96)

The deaths of her mother makes Agatha feel grieve, but somehow it is also the drive to keep her going. After witnessing the tragic end of her mother, Agatha understands that Callis' sacrifice is meant to protect her. Despite feeling intense sadness, Agatha still finds a will to run for her life and Tedros. In addition, Callis' sacrifice also has an impact on Agatha's mentality. Even after her death, Callis still makes sure that Agatha still receives the protection she needs. Agatha feels that she owe a lot to her mother and she does not want her mother to die in vain. Therefore, she is struck by the emotion of regret when she realizes she is not being proactive to study more about the League that her mother left her with to protect her because after all, it costs her mother's life. As an impact, Agatha gains the will to fight and survive for her life, knowing that her mother had done everything she could do to protect her even when she is not there anymore.

Another proof of Agatha's fulfillment in safety needs is how she always has someone to protect her from the direct danger that comes in her way.

"You and I can duel like men," Tedros threatened. "But leave my princess alone." (ch. 3, p. 32)

"Because if you release them, I'll let you go on your way," said the ninja. (ch. 5, p.51)

"Best move along, Edgar dear," Hester cooed, lurking towards Aric. "The Dean and I have some old business to settle." (ch. 18, p. 197)

The proofs in chapter three, five, and eighteen have similar pattern. In chapter three, Tedros tries to protect Agatha when she was attacked by some villager. In chapter five, Princess Uma in ninja disguise protects her when Agatha and Tedros were attacked by the Evil wolf and giant. Then in chapter eighteen, Hester protects Agatha when Eric was about to torment her.

In addition, besides getting protection firsthand before dangerous situation, Agatha's need of safety is also supported from the back-up that are ready to protect her anytime she needs.

"Goodness, you're both a sight," chortled Merlin. "As if I'd have brought you all this way if I didn't have something up my sleeve. I am a woods-famous wizard, after all." (ch. 15, p. 165)

"Hold on. We?" Agatha asked excitedly. "Merlin said I'd be on my own--" "Because Merlin thinks you're the only one who can get inside into the School for Old alive," said Hester. "What he doesn't understand is that a coven is a coven and we protect each other to death..." (ch. 18, p. 193)

When Agatha and Tedros sneak inside a school to rescue Sophie, Merlin reassures them that he has prepared a group of spy in a School to take care of Agatha and Tedros while they are on their mission. Not too long after that, Agatha also receives protection and safety from Hester by being accompanied to go inside the School of Old to find King Camelot's sword, the Excalibur.

Besides getting protection by her support system, Agatha also receives safety from a League and a shelter.

"And who do you think will get you into school?" Said Uma. "The School Master has turned the castles into a fortress of Evil. Try and enter alone and you will be dead before you breach the gates. Your mother knew the League of Thirteen is your only hope to get Sophie alive." Uma glanced worriedly at the sun. "Besides, you'll be safe at Headquarters tonight. Won't last a minute in the Woods after dark on your own." (Ch. 5, p. 81)

"I need to ask for the same thing I asked for two others once upon a time," spoke Merlin, stark and firm. "That you hide these children in your shelter as long as they need it." (ch. 23, p. 278)

It has been previously mentioned that the condition of a Fairy Land is perilous. As the School Master takes over the world and expels the Good, dangers and violent are easy to encounter, not only in the form of villains but also the threat from the environment that does not support proper viability for living creatures. However, although feeling anxious about the future, Agatha's need in safety and security is again well gratified. Maslow (1954) mentioned that in order to grow, human need to feel safe in advance. In regard of that statement, Maslow used the analogy of a child. In the presence of their mother around them, a child is feeling safe to explore the room. The absence of the mother will cause certain emotions to the child's psyche such as anxiety and fear and eventually the child will stop the exploration. This goes similarly for Agatha. Despite her situation that by no means safe at all, she still receives protection and security from her friends and the League.

It does not necessarily mean that Agatha is guaranteed for physical safety, however, having enough people to look after her and make sure she is safe might cause her fear of her current life situation less intense. Agatha is not entirely

bounded by her motivation to attain safety and therefore she can engrain her focus on other important things that need to be solved.

3. Agatha's Fulfillment of Love and Belonging Needs

Love and belonging needs emerges due to the craving of affection and relations to other people as well as finding out the individual's position in his/ her community. Similar with the first two needs, Agatha does not seem to have shortfall in this stage either. She is well provided of love and belongingness from her prince, friends, and her mother.

Then she saw the panic in Agatha's face and went pale. "D-d-did anyone see you?" Callis stammered. Agatha shook her head. Her mother smiled with relief and rushed to embrace her. (ch.2, p. 18)

"... we had to help you, of course. First, Agatha's our friend..." (ch. 17, p. 179)

In chapter two, Agatha receives love from the most important figure in her life which is her mother. After making sure that Agatha arrived home safely, Callis smiles and hugs her. She shows physical and emotional affection to Agatha that makes her feel loved and valued. In chapter seventeen, Agatha's love and belongingness need is also being met measured from the conversation of Agatha, Tedros, and three witches which claim that Agatha is their friend. During the conversation, Dot explains three reasons why the three witches need to save Tedros and the reason about Agatha being their friend is mentioned first. Although Agatha and three witches come from the opposite place (Agatha is from the School for Good and three witches from the School of Evil) but they do not hesitantly show their fondness to Agatha.

Maslow (1954, p. 95) mentioned that the love needs involve both giving and receiving love. In this story, Agatha experiences both.

Agatha blinked at him. Her prince was the poster boy for chivalry, except when it came to food; he'd practically eaten her out of the house in Gavaldon, stolen last bites from under her too many times to count, and never offered her a single morsel of his own meals. So as he held out his mug, looking so handsome and earnest, Agatha teared up like an idiot--because after all the fights and tension and resentment, it meant that Tedros still loved her. (ch. 14, p. 146)

She tastes his lips against hers—(ch. 17, p. 191)

"I had to bring him, Mother--I couldn't lose him--" (ch. 2, p. 18)

For all their fights and failings, her prince still trusted her more than he trusted himself. Agatha's heart melted. In this single, terrible moment, she loved him more than ever before. (ch. 21, p. 250)

Tedros' affection and love expression makes Agatha feel wanted and have a sense of belonging in their relationship. Tedros provides both physical and emotional affection to her. On the other hand, Agatha also has the ability to give love in a romantic sense to Tedros.

Despite giving and receiving love from others that lead her to feel the sense of belonging, belongingness and love need also offers Agatha the drive to survive when she was stuck in unpleasant or dangerous situation.

Agatha felt a rush of sadness. Death had been rare to her before last night and now it followed her like a shroud. What was it like to be alive one moment--like her mother, like the Crypt Keeper, like these seven helpers of Good--and then be gone the next? What happens to all your thoughts, your fears, your dreams? What happens to all the love you've yet to give? Her body quivered, as if she'd gone too deep, and she was suddenly aware of the stillness around her. Why am I still here? She berated herself, turning around. Tedros would be worried sick by now. Quickly she stepped out of the dwarves' quarters and leaned over to check the next room-- (ch. 9, p. 92)

In this particular scene, the feeling of belongingness with Tedros avoids Agatha to drawn in her sadness. She does not want Tedros to worry about her and

it motivates her to move along and does not stay longer in her brief intense feeling of grieve.

Agatha could feel her mind fading, the witch's thumb crushing her windpipe. She tried to think of Sophie's face as they danced... her helpless face, those suffering eyes... Darkness strangled her, pulling her under. No... please... not yet... Sophie--I'll save you--- A bolt of will flashed through her and she sank her teeth into the witch's bony arm and bit as hard as she could. (ch. 9, p. 94)

In the previous data, Agatha's love for Tedros motivate her to keep going, while in this scene, Agatha's love for Sophie has a bigger effect on her. The witch strangled her so hard that she almost passes out, but the image of Sophie in her mind and her will to save Sophie gives Agatha the sudden strength to fight back.

From the data above, it is concluded that Agatha does not lack the need of love and belongingness.

4. Agatha's Fulfillment of Esteem Needs

After fulfilling the first three needs, an individual might move to reach the fourth need in the hierarchy which is esteem needs. Someone needs to develop a secure feeling about themselves in order to function fully. Maslow (1954, p. 90) stated that esteem needs are divided into two subcategories. First, it is self-esteem, which is the secure and satisfied feeling of someone about themselves to feel confidence and competence to face the challenges. Second, it is the respect from other people, which is in the form of appreciation, recognition, status, etc.

Based on the data that has been collected, it is shown that Agatha receives the recognition and appreciation well enough from other people. However, when it comes to self-confidence, Agatha quite struggle to achieve it because of her

insecurity for her looks and capacity.

a. Respect for Oneself

In this part, an individual needs to have a contribution of respect for their own self in the form of confidence and a positive self-concept because it can influence their decision-making and function as a motivational fuel to utilize their full potential.

Before Agatha could argue, her prince lowered Uma into the hole and slid in behind her. Irritated, Agatha lowered herself down after him, landing awkwardly in darkness before Tedros caught her into his chest, soaking her with sweat. He smells good, Agatha noticed, inhaling his minty fresh scent. How could a boy possibly smell like spring fields after everything they'd just been through? She suddenly thought of Sophie, who'd smelled of honeycream even after traipsing up Graves Hill in the worst heat. Maybe that's why Tedros missed Sophie, Agatha thought bitterly... they could lie around all day sniffing each other, flawless gold-haired idols, while here she was, a "holy bloody mess," reeking of stress, dirt, and undead witch--- (ch. 9, p. 97)

"Suppose you'll dump me in a hole the moment I'm inconvenient too," Agatha murmured, strangely confessional in the dark. "Huh?" "Then you can go get your sweet-smelling, beautiful, vibrant Sophie all alone," Agatha vented, unable to stop herself. (ch. 9, p. 98)

Agatha wished she hadn't said what she did to Uma... but it was true, wasn't it? In storybooks, queens were majestic and elegant and inspiring. She couldn't possibly ever be one. But if she stayed with Tedros, she would be the one wouldn't she? The one to take his mother's place. (ch. 15, p. 159)

The first reason why Agatha struggles to gain self-confidence is because she is insecure with her appearance. Living in a fairy tale where the stereotype of princess or queen is often related with beauty, Agatha feels like she does not deserve to have such title. In this book, Agatha is described as an average-looking girl, with ghostly pale skin, wide bug-like brown eyes, and short oily black hair, while on the other hand, her best friend Sophie who is from the Evil looks lovely and majestic with her long blonde hair and green eyes. As a result, Agatha often compares herself to Sophie as shown in chapter nine.

Moreover, due to her insecurity, she degrades herself for thinking that even if someday she happens to be a queen, she will end up like Tedros' mother who ran away from the kingdom of Camelot and disappointed so many people.

Besides feeling not beautiful enough to be a queen, Agatha is also limited from her mindset that perceives herself inadequate to do her errands.

"But... but it has to come back!" Agatha fought. "That's why Tedros and I came back--to be happy together--" Uma smiled sadly. "Then you'll have to prove me wrong, won't you?" Agatha shook her head. "But you're a real princess! If you couldn't keep your prince, then how can--" (ch. 8, p. 87)

Agatha buckled up against a wall, trying not to throw up. I can't do this. I'll never find it. (ch. 19, p. 210)

The statements above taken from chapter eight and nineteen indicate Agatha's low self-esteem during some missions. The self-doubt manifests in her perspective of whether she can perform the mission well or ruin it.

"Somehow things changed. Maybe that's growing up, I don't know. Every time we tried to hold on to each other, we hurt each other instead. It was both our faults, but mine most of all..." (ch. 10, p. 109)

"Maybe I lost my talent like you." (ch. 24, p. 293)

The statements above supported the proof of Agatha's feeling of inferiority. Agatha's doubt to herself leads her to self-blaming habit and having negative thoughts about herself.

"When I look at you, I don't see a prince," Agatha breathed. "Even when you're at your most handsome and macho and charming, I can't see a prince. Because if I see a prince, then I'll have to see the king, and if I see the king, then I'll have to see myself as a queen... a queen of the most famous kingdom ever known..." She could feel the panic rising and held it down. "That's why I struggle so much. That's why I said what I did to Princess Uma. Because to be with you, I have to pretend you're not a prince..." (ch. 17, p. 191)

"...straight to Camelot's future queen," said Tedros, eyes on Agatha. Agatha's smile vanished. Queen. That word again. That word that never seemed real. (ch. 20, p. 232)

She didn't want to be a queen. She wanted an ordinary life, away from the spotlight and people judging her and the pressures of having to look and act a

certain way... Besides, who was she kidding? She couldn't be queen of potato sack, let alone King Arthur's Camelot! Not without disappointing its people, who deserved a real queen who would restore the kingdom to glory. Not without disappointing its new king most of all. (ch. 21, p. 242)

Perceiving herself inferior, Agatha's insecurity of feeling ugly, inadequate, and self-blaming habit induces her to deny her fate as Camelot's future queen. As argued by Maslow (1954) that all people (with a few pathological exceptions) have a need or desire for a stable, firmly based, (usually) high evaluation of themselves, for self-respect and for the esteem of others, lacking of those needs produces feelings of weakness and helplessness which give rise these feelings to either basic discouragement or else compensatory or neurotic trends. Every time Agatha is encountered by the possibility of her being a future queen, she inclines to feel triggered and emotionally uneasy. Agatha's denial and refusal thwarts her to reach the next stage of growth need which is self-actualization because the next higher need will emerge after the previous need is fairly satisfied, as Maslow (1954) has argued.

For Agatha, lacking of this need has gotten her stuck in the situation and unable to thrive. Due to feeling intimidated by Tedros' status, Agatha keeps pretending that they are just ordinary children with no kingdom waiting for them. Sometimes she arbitrarily interprets her fight with Tedros as a proof that they will never get to Camelot. Going to Camelot and Tedros' coronation is a crucial state in this novel because the closer they get to Camelot; the sooner will Good have their own king and queen to defeat the Evil. However, not being satisfied with this need makes it difficult for Agatha to have progress in her story which will have an impact to the plot since she is an important character in this story.

Maybe she doubted herself. But she didn't doubt Merlin. Do not fail. This time the voice was hers. On a deep breath, Agatha turned into the foyer. (ch. 19, p. 211)

Once upon a time, Agatha could hear the wishes of souls in need. Since then, she thought she'd lost her talent. But perhaps she hadn't lost it after all. Perhaps she's just stopped listening. (ch. 30, p. 383)

The data above demonstrate changes in Agatha's mentality toward herself.

Contrasting with the previous discussion on Agatha's lack of confidence that hinder her to keep going, the particular scenes above exhibit Agatha's progress. As shown in chapter nineteen, Agatha is on her mission to find the Excalibur in the School of Old. At first she's attacked by her self-doubt to think that it is impossible to find a single sword in a whole building, not to mention in the enemy's territory. However, as she remembers Merlin's motivation to her, the confidence starts to build and she turned into the foyer to find the Excalibur. Since hierarchies are interrelated rather than sharply separated (Maslow, 1954), from the data in chapter nineteen, it can be seen how the satisfaction of belonging needs (Merlin's motivation) emerges her esteem needs to appear on the surface (her will to successfully finish her mission) which eventually after satisfied, motivate her to make progress (doing the mission to find the Excalibur).

b. Respect from Others

The desire of receiving respect from other people in the form of reputation, recognition, or appreciation is needed as well. Respect informs people that they have a valued status in a relationship (Cremer & Mulder, 2007) which constitutes as an important element of constructing one's identity. Although struggling to gain self-confidence, Agatha seems to not having the deprivation of respect from

others. Despite her self-doubt, Agatha is well gratified in this particular need, received from the other characters.

"And I'd never wish for you to marry that prat," snorted Hort. "I hate him too much to wish him the slightest happiness, let alone a queen with as much as class and integrity as you..." (ch. 24, p. 293)

"...It made you sensitive, independent, and resilient and led you to your perfect queen." (ch. 28, p. 351)

"Not every king finds a queen who's smarter, stronger, and better than him in every way." (ch. 34, p. 457)

From the data above, it is evident that Agatha is receiving recognition and appreciation from the other characters, such as Merlin, Tedros, Guinevere (Tedros' mother) and even from Hort who is a student of Evil.

"...But you are a wise, wise girl, Agatha, and Tedros is lucky to have found you..." (ch. 22, p. 262)

The importance of the need to gain respect from others as a form of social evaluation is manifested in the shaping of self-concept which influences personal well-being (Huo & Binning, 2008). The data above delineate Merlin's appreciation for Agatha which helps her to build positive self-concept to herself. As Agatha and friends continued their journey in the Woods, they are divided into pairs, Sophie with Tedros, Hort alone, and Merlin with Agatha. Agatha is feeling sad and jealous during the whole trip because Sophie and Tedros really enjoy each other. It causes her to question her decision to let them both alone. Merlin then starts telling her a story about the past mistakes of Tedros' parents, and in between, he tells Agatha that she is so much better from their predecessor because Agatha has good qualities that they do not possess. Receiving appreciation and comfort words from Merlin makes Agatha feels so much lighter and slowly

accepts what is in front of her eyes. Huo & Binning (2007) stated that one of the most robust effects in the research on respects is the relationship between respect and personal self-esteem. After gaining appreciation from Merlin, there is a shifting in Agatha's mentality from jealousy into acceptance, and this data also relates with the previous data in respect for oneself where Agatha finally starts gaining confidence for herself.

5. Agatha's Fulfillment of Self-Actualization Needs

Although struggling to strive for her self-esteem, Agatha eventually has her esteem needs satisfied. According to Maslow, self-actualization constitutes growth need which means it does not stem from a lack of something, but rather from a desire to grow as a person. If the first fourth needs of the hierarchy emerges because of the deficiency of those needs, the satisfaction of self-actualization need does not come from the lack of certain needs, but merely because an individual eagers to achieve his/her full potential or a desire to become everything one is capable of becoming (Maslow, 1987, p. 64).

Maslow died before he was able to complete his studies on self-actualization and therefore was carried out by his successors. Brennan & Piechowski (1991) through their research constructed a method on defining the characteristics of self-actualizing people. According to their finding, self-actualizing people are often found to have these criteria: benefit to humankind (focuses on problems outside of oneself), philosophy of life (principles to guide

one how to live), personal growth (working on self), self-acceptance, decision for self (turning point), solitude, responsibility, and physical well-being.

Agatha's self-actualizing dynamic is mostly revolved around her destiny to be the queen of Good. As each individual is unique, the motivation for self-actualization leads people in different directions (Kenrick et al., 2010) for Agatha it leads her to the direction of her potential to embrace her fate as a queen.

But the echo of Merlin's words held her back like a wind. She felt old resentments give way to the new truth of the moment: the sight of her two best friends safe and happy, sniggering over a ludicrous story... and before she could help herself, Agatha was snorting too. (ch. 22, p. 263)

Agatha's first sign of achieving self-actualization need is seen from after she gets rid of an intense jealousy towards Tedros and Sophie's interaction. Seeing her prince could be potentially stolen in front of her very own eyes lead Agatha to feel unease, however as Merlin comforts and shows support to her, she can finally lose her ego. She can see the reality with a new perspective. Instead of perpetuating her feeling of being left out, she tries to see it in a different way, in a way that Sophie and Tedros as her two best friends being happy lighten up her mood too. This data is evident that Agatha now lacks of ego involvement. This is the turning point of Agatha's self-actualization fulfillment.

But because in the four hours since she'd left her prince and friend to their own story, his wise, young Agatha hadn't looked back since. (ch. 22, p. 265)

Another characteristic of self-actualizing individual is that they value solitude. Agatha's jealousy towards Tedros and Sophie's interaction did not stay too long because Agatha finally possesses a quality of detachment from both Tedros and Sophie. At first, Agatha feels left out when she witnesses Tedros and

Sophie enjoying each other company, however, in a short moment after her ego involved less, Agatha is able to walk alone without looking back.

Right then and there, Agatha knew why she couldn't have an ordinary life. She was never meant for one. (ch. 26, p. 326)

Guinevere was right. This wasn't about her anymore. This was about two sides, warring for love. (ch. 26, p. 326)

After decreasing her ego involvement, Agatha starts to see things not in a subjective selfish way, but to be broader and in objective sense. The data above establish Agatha's new perception of reality. She focuses on problems outside of herself. Her insecurity and disbelief to herself being a queen prevents her to embrace her fate and true potential, as a service for Good. As realizations come to her, she is able to see a bigger picture of a situation and accepts the fact that conflict is not just revolved around her.

Slowly she let the loneliness in, holding it, studying it as it clawed at her heart like a monster at the door. What am I so afraid of? (ch. 24, p. 286)

Here she was, surrendering her prince because she was too afraid to fight for her own self-worth. And not only that, she was pretending she was doing it to protect Good's old heroes. What would those old heroes think of her now? A true princess didn't hide from her fate behind the shield of Good. A true princess knew fate wasn't just hers--but her prince's too... She didn't have to be a queen. She had to be his queen. (ch. 25, p. 312)

It is shown in chapter 24 how Agatha finally faces her fear of loneliness. Instead of denying the emotion or suppressing it, she chooses to observe it which eventually leads her to self-acceptance. Self-acceptance is a significant part of self-actualizing people (Brennan & Piechowski, 1991). Agatha has passed the psychological barrier to achieve it. In chapter 25, she denies her destiny to be a queen for Camelot because it is too much burden for her, but she changes the way she perceives it and simplify the whole idea to be just Tedros' queen. The most

internal inner conflict for Agatha is resolved as she finally realizes how to achieve her potential (being a queen) without having to feel like she is burdening herself.

Agatha held her ground. "Evil has a queen. So too does Good." (ch. 31, p. 394)

In that moment, beneath a dying sun, with an army of heroes kneeling before her, Agatha made a second wish. That she would be the queen that Good needed her to be. (Ch. 26, p. 329)

Having quality of self-acceptance, Agatha has been able to embrace her fate but without sacrificing her value to live a simple life. Agatha's reluctant to be a queen stem from her aversion to take the pressure of ruling a kingdom and getting attention from a great amount of mass which is her soon-to-be people. However, as she realizes that the point is to be Tedros' queen only, she embraces her future that will eventually emerges a new purpose for her which is to be the expected queen for Good.

B. The Identification of Agatha's Peak Experiences

As Maslow (1943, p. 375) argued that the basic human needs are organized into a hierarchy of relative prepotency. After fulfilling all their deficiency needs (physiology, safety, love, and esteem) a person then is motivated to satisfy their growth need which is self-actualization. In a self-actualizing individual, peak experience is common to be found.

In peak experiences, the person recognized a level of psychological experiencing that surpasses the usual level in intensity, meaningfulness, and richness (Privette, 1983).

This section is focused on identifying Agatha's peak experience, analyzing the characteristics, and categorizing it based from the data found in the novel. Based on the previous discussion, Agatha is defined as an individual who has fulfilled her self-actualization need and from the data found in the novel, there is a proof that Agatha has a moment of peak experience.

Agatha expected more protest to sputter out of her and her body to pull away... but instead she stayed in place, something changing inside. Looking up at Camelot's crown, Agatha felt fear and tension melt away, as if the queen's words had called up a part of her deeper than herself. Fire and purpose ripped through her, like armor beneath her skin, usurping the old Agatha and steeling her shoulders and chest. (ch. 26, p. 326)

The script above is taken from a scene in chapter 26 where Agatha has a quality time with Guinevere, the queen of Camelot who left the kingdom. In that morning, Guinevere meets Agatha on purpose to give her the diadem of silver and diamonds which is the queen's crown. At first, Agatha is in a denial state, she still feels undeserving to carry the title at all, let alone the crown, but Guinevere insists. After spotting intimate moment between Agatha and Tedros on the moors the night before, Guinevere is sure that Agatha is the queen for her son. Guinevere put the diadem on Agatha's head and that is the moment where Agatha feels the transformational moment inside her.

Using Privette's characteristics of peak experience (1983) to analyze the data, Agatha's peak experience possessed approximately three characteristics which are valuing, feeling of peak power, and ineffable. The first characteristic of Agatha's peak experience is valuing which is the ability to regard the importance or worth of something. "...*Agatha expected more protest to sputter out of her and her body to pull away... but instead she stayed in place...*" from this sentence, it is

interpreted that Agatha can sense that the moment is crucial, therefore a part of her does not deny it like she usually used to do. She chooses to stay in place as her psychological barrier which is fear and tension vanished.

In addition, Agatha also gets a feeling of peak power as described in “...*Fire and purpose ripped through her, like armor beneath her skin, usurping the old Agatha and steeling her shoulders and chest...*” the experience leads Agatha to conceive the drive and the comprehension of her aspiration as a queen which she used to deny due to her fear and insecurity.

The experience is also considered ineffable which means the inability to describe the experience in a vivid verbal way as shown in “...*as if the queen's words had called up a part of her deeper than herself...*” since peak experience is the moment of transcendental and mystical nature (Mathes & Zevon, 1982, p. 93), sometimes it is hard to define because the individual is not familiar with the force or the sensation that he/she feels during the moment. The queen's words evoked something beyond her level of consciousness which the use of phrase “deeper than herself” is an abstract concept and difficult to define.

From the discussion above, it is concluded that Agatha's peak experience provides an opportunity for positive change and transformation. Although has long-lasting effects (Maslow, 1954), the intensity of the experience lasts only when Guinevere put the crown on Agatha's head as the duration of peak experience is typically short but has inclination to change the individual to be more psychologically healthy (Mathes & Zevon, 1982).

Because as long as her story was about her—her worth, her love, her future—she resisted her fate, as if living for herself was too much responsibility. But the moment she saw her fate was bigger than her...as big as Good itself, she felt free to embrace it. (ch 26, p. 326)

Regarding to the classification of peak experience formulated by Thorne (1963, p. 249-250), Agatha's peak experience can be categorized as actualization of the self which means the person's coming to be what he can be, after Agatha accepts her fate, she is ready to be the queen of Good. As argued by Naor and Mayselless (2017, p.3), peak experience's process often involves a significant shift in the individual's value system from ego-centered values to the values of connection and service to others.

C. The Aftereffect of Agatha's Peak Experience

As a transformational moment, peak experience causes certain aftereffects to the individual who has it. After analyzing the data in the novel, it is viewed that Agatha has accomplished three out of five aftereffects.

1) Agatha's View of Herself, Other People, and the World Change in a Healthy Direction.

Peak experience has effects in changing the person's view of her internal and external surrounding. It might improve the relationship they have with themselves and also the people around them.

"Oh, so today you're a queen," Tedros said, pulling her closer. "Late bloomer if you haven't noticed," said Agatha. (ch. 26, p. 327)

The conversation between Agatha and Tedros above proves that there is an alteration in the way Agatha perceives herself after experiencing peak moment.

Her denial and self-doubt discontinue as she starts to embrace her destiny as a queen. Agatha becomes more confident and respects herself more. She also gains self-knowledge as she realizes that she is supposed to accept her great fate as a queen that serving Good.

They looked at one another, the same shade of pale. "I won't let anything happen to you," he promised. Agatha nodded. "I know." (ch. 30, p. 379)

With a wink, she gave her a swift kick in the buttocks, and Agatha couldn't help but smile as she stumbled away, wondering how different her life might have been if she'd just learned to say sorry more often (ch. 30, p. 387-388)

Agatha's relations to other people start improving as well, especially, with Tedros and Cinderella since Agatha mostly has unnecessary conflict with them. Agatha used to doubt Tedros' feeling to her and made up worst case scenarios where Tedros would leave her because of her physical appearance. She also feels inferior to him and undeserving to be his queen. On the other hand, Cinderella and Agatha used to fight for small silly things. When Agatha gets paired up with Cinderella as her mentor, Agatha utters an insult to her because of the old princess' bad tempered. Agatha then decided to ask for an apology after Tedros urged her to do so. At first, Cinderella is still being fractious, but then Agatha uses her ability to hear wishes on the old princess and influence her to recount her past. That is when Agatha realizes that there is a reason why Cinderella being a grumpy old lady, her story was manipulated. It turns out that Cinderella did not really care about having a prince. The fact is that she longs to reunite with her beloved two stepsisters whom the readers consider Evil. From the explanation, it is concluded that Agatha's relationship to Tedros and Cinderella improve. She feels closer and

more considerate with both of them. Agatha stops feeling so jealous and forming irresponsible prejudice towards her prince as well as establishes better communication with Cinderella.

Guinevere was right. This wasn't about her anymore. This was about two sides, warring for love. (ch. 26, p. 326)

Besides improving Agatha's self-concept and relationship with other people, peak experience also change her perception of the world in a healthy direction. Prior to actualize herself, Agatha tended to get trapped in her own bubble of insecurity and inferiority, she apprehended the conflict in a more self-centered way, but then her self-actualization stage and peak moment help her to gain a broadened comprehension about her surrounding that the story is not only about her, but about Good and Evil fighting for the notion of love according to their respective versions.

2) Greater Creativity, Spontaneity, and Expressiveness are Released Within Agatha.

An individual who has peak experience tend to release their creativity, spontaneity, and expressiveness.

"It's a massacre is what it is," said Red Riding Hood. "The other option is to lay down and die," said Agatha, launching to her feet. Everyone turned to her. Tedros gave her a surprised look, as if she had far more courage than him at the moment. Meanwhile, Agatha felt sweat puddling beneath the crown. She'd stood up before she actually had anything to say. (ch. 27, p. 344)

The data taken from chapter 27 above show the spontaneity and expressiveness of Agatha enhanced when she is faced with clamorous situation. Agatha's spontaneity also means that she expresses her courage to take action toward the unknown. The league members get panicked when Merlin exposes their plan to heading the war with the School Master without the help of any army from Evers kingdom. As the fear gets intense and despair starts to break their spirit, Agatha chooses to stand up and speak up. Agatha's bravery governs her ability to take a lead in a chaotic situation and show her capacity as a queen to appease her people and contribute in decision making.

How long do stunt spells last? She'd seen students recover from them easily in Yuba's class and during the past two Trials. That's why the teachers never taught a counterspell; stunning was so innocuous that even the most belligerent first year couldn't wreak havoc with it. so what had Sophie possibly done to make this spell so noxious and hateful... magic follows emotion. Agatha's breaths shallowed. Sophie had hit her with everything raging inside of her: fury, frustration, revenge... she'd turned an ordinary spell into a missile of hate. And there was only one counterspell to hate. Magic follows emotion. (ch. 32, p. 408)

In addition to spontaneity, Agatha also releases creativity when she is faced with situation that demands inspiration to solve her problem. When she is chasing Sophie who runs away from the war, she gets stunt spell from Sophie. At first, she is clueless as to how Sophie could manage to cast such a strong spell, but then she receives the inspiration that reveals the answer. With the new knowledge, Agatha then tried to counter the spell to save herself.

3) Agatha is More Apt to Feel that Life in General is Worthwhile No Matter What the Circumstance is.

The last aftereffect of peak experience is the ability of the individual to perceive that life is worth to fight for even in painful or un-gratifying life situation.

Agatha leveled eyes with the League. "Me and my friends will tell you everything we know about the young School Master and his new school. In return, we need you to tell us how to defeat your old enemies. Let Merlin worry about our plan for war. Our job is to listen to each other, Ever and Never, young and old, no matter how puny our army is. And if anyone doesn't want to be a part of army, then leave now and see how you fare in the Woods alone." (ch. 27, p. 345)

Agatha spun to the table. The wizard was glaring right at her, saying something about her mentor and her assignment in the war to come... But Agatha couldn't stop smiling, because for the briefest moments, she felt like a war had already been won. (ch. 27, p. 346)

"... There is no escape this time. The dark is coming, Agatha. This is The End for us. The real End---" "I know." She squeezed his hand, still affected by Cinderella's story. "So let's try to hold on to every last bit of light that we can." (ch. 31, p. 390)

The data above delineate Agatha's ability to see goodness and hope even in painful pressing situation. Agatha and the League knows that they are outnumbered compared to the army of Evil who got students and the zombie villains combined by Evil's side, while Good army has only Lancelot, some teenagers including Agatha, and a bunch of old heroes who are too old to defend themselves. Some of them start to lose their faith and ready to give up. However, despite the harsh situation that they are dealing with, Agatha is capable of discerning the meaningfulness of life and she encourages her League to keep struggling instead of giving up before facing the war.

CHAPTER IV

CONCLUSION AND SUGGESTION

Chapter four provides the conclusion of the discussion in the previous chapter, in particular about the elaboration of Agatha's fulfillment of hierarchy of needs, the identification of Agatha's peak experience and the aftereffects of it in Soman Chainani's *The School for Good and Evil: The Last Ever After*. In addition, this chapter also includes the suggestion for a relevant future research.

A. Conclusion

This research is conducted to analyze Agatha's personal growth in the perspective of Abraham Maslow's psychoanalysis theories which are the fulfillment of hierarchy of needs and peak experience in Soman Chainani's *The School for Good and Evil: The Last Ever After*.

The result of the analysis shows that Agatha successfully satisfied all her five needs in interrelated way. Moreover, since the fulfillment of one needs has contribution in giving rise to the next higher needs, then Agatha's fulfillment eventually leads her to her peak experience.

1. Agatha's physiological, safety, love and belonging needs, and the need to gain appreciation from others (self-esteem need) are gratified effortlessly from the help of the other characters, which means that in the case of fulfilling those needs Agatha receives enough support. However, for self-esteem needs particularly in regard of respect to oneself, she is quite struggling to build self-

confidence and form a positive self-concept. At last, Agatha gets rid of any hindrance (which are her insecurity, self-doubt, and the feeling of inferiority) to fulfill her esteem need, she is able to reach self-actualization need where she possesses certain quality such as self-acceptance, the ability to embrace solitude, lacks of ego involvement, the ability to focus on problems outside of herself and exploit her full potential which in this case of this novel is to be the future queen of Camelot Kingdom from Good side.

2. In addition, as Maslow argued that self-actualizing individual tend to have peak experience, the data found from the novel show that Agatha has a moment of peak experience happened when Guinevere put a queen's crown on her head. Agatha experiences transformational moment characterized by the ability to value the moment as a crucial one, decreasing fear and tension, feeling her peak power which comes from sudden burst of passion and purpose, and the ineffability to describe it verbally. From Thorne's (1963) perspective of peak experience's classification, Agatha's peak experience is classified as actualization of the self which means someone becoming what they can be as in this regard, Agatha is becoming the queen of Good.
3. Agatha's peak experience caused certain aftereffects in her internal and external situation. Out of five aftereffects of peak experiences proposed by Maslow (1962), Agatha has accomplished three of them. First, Agatha has a better relationship with herself, the people around her (especially Tedros and Cinderella), and her perspective of the world that is changing in a better direction. Agatha used to have negative self-concept, bad communication

with Tedros and Cinderella, and egocentric view of the problem where she tends to focus on her flaw and weakness only. However, her peak experience has an impact in improving those issues. She now has better self-concept, her relationship with Tedros and Agatha improve, and she is able to see the situation in a broader and objective way rather than focused on her disability. Second, Agatha's peak experience releases her spontaneity and creativity. Agatha is being more spontaneous and braver to face the unknown as it can be seen at the moment where she leads the League to keep calm and to trust Merlin's strategy. She is also able to receive creativity or inspiration when she needs it the most, especially when she is trying to break Sophie's spell that knocked her down by figuring it out. Last but not least, Agatha is able to see meaningfulness of life even though they are in life-threatening situation. In the moment where they almost lose or defeated, Agatha always has a good outlook on life and she is able to consider every moment as meaningful and worthwhile.

B. Suggestion

This research focuses the analysis on Agatha's personal growth as the main character in Soman Chainani's *The School for Good and Evil: The Last Ever After* in the perspective of hierarchy of needs and peak experience from Abraham Maslow. A suggestion is addressed to future research who might be interested to enrich the psychoanalysis of literary work about the characters' personal growth using other relevant theories.

Moreover, using different perspective, future research who is interested to analyze this novel may consider the theory of gender studies to analyze the role and dynamic of each gender in this novel. The analysis can also be conducted in the perspective of deconstruction to study the binary opposition between Good and Evil. Future research may also focus on the interpretation of symbolization to interpret objects that are related to the plot in this story.

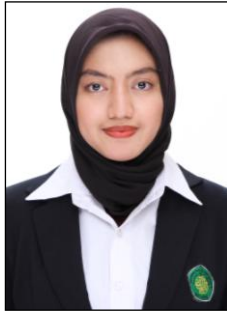
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