A PSYCHOLOGICAL STUDY ON THE ID VERSUS THE SUPEREGO AS REFLECTED IN “THE MYSTERIOUS STRANGER”, A NOVELLA BY MARK TWAIN AND ITS IMPLICATION ON TEACHING READING IN SMA.

A Thesis

NOVITA NURHIDAYATI
K.2202526

TEACHER TRAINING AND EDUCATION FACULTY
SEBELAS MARET UNIVERSITY SUARAKARTA
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ABSTRACT

NOVITA NURHIDAYATI. A Psychological Study on the Id versus the Superego as Reflected in “The Mysterious Stranger”, a novella by Mark Twain and Its Implication on Teaching Reading in SMA. A Thesis. Suarakarta: Teacher Training and Education Faculty, Sebelas Maret University. 2010.

This research is based on the reason that there is a close relationship between psychology and character description. Therefore the researcher is intended to study the relationship between the characters of The Mysterious Stranger and types of personality in psychoanalysis proposed by Sigmund Freud. The study is also intended to find its implication for teaching reading to SMA students. To focus the research, two basic problem statements are put forward, they are: 1) What psychological personalities are found in the novella, 2) How are the id and the superego clash in the novella. Grounded on the problem statements, the objectives of this study are: 1) To find out the psychological personalities in the novella, 2) To describe the clash between the id and the superego in the novella.

This research is a type of descriptive qualitative research which is intended to analyze the clash between the id and the superego in Mark Twain’s novella entitled “The Mysterious Stranger”, as experienced by some characters of the novella namely; the boys, Satan, Father Peter, the astrologer, Marget and Ursula. This study uses psychological approach and takes the psychoanalysis theory from Sigmund Freud. In this theory, there are three layers of personality: the id, the ego and the superego. This theory is used to guide the analysis of characters’ conflicts.

In this research, the researcher only uses sample which is taken purposively. The primary data of this study are taken from the novella based on the theory of the id and the superego. This research does not use the secondary data because this study only uses making conceptual coherence to ascertain the quality of the data. The instrument that is used in this study is the novella. In this research, the process of analyzing the data uses interactive model proposed by Miles and Huberman.

The findings of the research are consisting two problems. Firstly, the id is represented by Satan and the astrologer while the superego is represented by the boys, Father Peter, Marget and Ursula. Secondly, the conflict between the id and the superego is reflected in different events and among different characters. The id versus the superego is reflected between Satan and the boys with Satan as the winner, between the boys and Father Peter with The boys as the winner, between Father Peter and the astrologer with the astrologer as the winner, between Satan and Ursula with Satan as the winner, between Satan and Marget with Satan as the winner. So the id is the winner and the superego as the loser.

The result of the study can improve the understanding in analyzing a novella through psychological approach, and for the other researchers, it can be used as reference to get better comprehension and improvement for their research.
MOTTO

Life does not require us to be consistent, cruel, patient, helpful, angry, rational, thoughtless, loving, rash, open-minded, neurotic, careful, rigid, tolerant, wasteful, rich, gentle, sick, considerate, funny, stupid, healthy, greedy, beautiful, lazy, responsible, foolish, sharing, pressured, intimate, hedonistic, industrious, manipulative, insightful, wise, selfish, kind or sacrificed. Life does, however, require us to live with the consequences of our choices (Richard Bach).
DEDICATION

This thesis is dedicated to:

My Self
ACKNOWLEDGMENT

Praise be to the God Almighty, Allah SWT, for the mercy and strength so that the writer is able to complete this thesis. This thesis is written as a partial fulfillment of requirements for the Undergraduate Degree of Education in English Department of Teacher Training and Education Faculty of Sebelas Maret University.

The writer realizes that she would not be able to finish her work without the help of the others. Therefore, she is very grateful to:

1. The Dean of Teacher Training and Education Faculty of Sebelas Maret University, who has permitted the writer to carry out the study.
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At last the writer realizes that this thesis is still far from being perfect. That is why, suggestion and constructive criticism from the readers are needed to make it better. Finally, this thesis is expected to be able to share contribution, especially to those who interested in the similar study.

Surakarta, April 2010

Novita
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CHAPTER I
INTRODUCTION

A. Background of the Study

In this research, the writer is interested in analyzing one of Mark Twain’s works that is, The Mysterious Stranger. Mark Twain is well-known as one of the greatest American author. He was born by name Samuel Langhorne Clemens on 30 November 1835 in Florida, Missouri. He was raised as a young man holding a series of jobs which included work as a printer’s apprentice, a Mississippi riverboat pilot, and a newspaperman. He was later hired as a journalist for Nevada newspaper in Virginia City. Twain continued to write, producing novels and short stories, as well as many articles. In his last years he settled in New York, where he became quite a celebrity. However, ill health plagued him throughout this time. At the time of his death in 1910, he was regarded as the quintessential American author. The death of his wife in 1904 in Florence and his second daughter darkened the author’s life, which is also seen in his writings. Twain’s view of human nature had never been very optimistic, but during final years, he became even bitterer. His pessimistic view is commented as follows;

“I believe that our Heavenly Father invented man because he was disappointed in the monkey”. Especially hostile Twain was towards Christianity: “If men neglected ‘God’s poor’ and ‘God’s stricken and helpless ones’ as He does, what would become of them? The answer is to be found in those dark lands where man follows His example and turns his indifference back up on them: they get no help at all; they cry, and plead and pray in vain, they linger and suffer, and miserably die” (from ‘Thoughts of God’). (http://www.kirjastro.sci.fi/mtwain.htm)
Many of his works were inspired by his own experience. For example in the short story “Old Times in the Mississippi”, he wrote it when he worked as a Mississippi riverboat pilot. “The Mysterious Stranger”, the novella that is going to be analyzed by the writer of this thesis is Twain’s bitterest meditation. It is this medieval fantasy, written in 1898 out of his despair over his beloved daughter’s death, another daughter’s incurable epilepsy, his wife’s increasing invalidism, and his own struggle to pay off his creditors. Twain’s disappointment can be seen in the narration as follow;

... a God who could make good children as easily as bad, yet preferred to make bad ones; who could have made every one of them happy, yet never made a single happy one; who made them prize their bitter life, yet stingily cut it short; who gave his angels eternal happiness unearned, yet required his other children to earn it; who gave his angels painless lives, yet cursed his other children with biting miseries and maladies of mind and body; who mouths justice and invented hell-mouths mercy and invented hell-mouths Golden Rules, and forgiveness multiplied by seventy times seven, and invented hell; who mouths morals to other people and has none himself; who frowns upon crimes, yet commits them all; who created man without invitation, then tries to shuffle the responsibility for man’s acts upon man, instead of honorably placing it where it belongs, upon himself; and finally, with altogether divine obtuseness, invites this poor, abused slave to worship him! ... (The Mysterious Stranger: 365)

In it, Satan, one of the characters in that novella, instructs an audience of youths about life’s fundamental absurdity.

In a little while you will be alone in shore less space, to wander its limitless solitudes without friend or comrade forever—for you will remain a thought, the only existent thought, and by your nature inextinguishable, indestructible. But I, your poor servant, have revealed to yourself and set you free. Dream other dreams, and better! ... . You perceive, now, that these things are all impossible except in a dream. You perceive that they are pure and puerile insanities, the silly creations of an imagination that is not conscious of its freaks—in a word, that they are a dream, and you the maker of it. The dream-marks are all present; you should have recognized them earlier. It is true, that which I have revealed to you; there is no God, no universe, no human race, no earthly life, no heaven, no hell. It is all a
dream – a grotesque and foolish dream. Nothing exists, but you. And you are but a thought - a vagrant thought, a useless thought, a homeless thought, wandering forlorn among the empty eternities! (The Mysterious Stranger: 365-366)

Those are the example of dialogue from the character in his fiction which reflects the experience of the author’s life.

Generally, in analyzing literature there are two major approaches of literature study, namely, the intrinsic and extrinsic study. Intrinsic study is the study of literary work that concerns with the text itself. Siswantoro (2004: 22) describes:

... Analisis ditujukan kepada teks itu sendiri sebagai kesatuan yang tersusun dari bagian – bagian yang saling berjalin dan analisis dilakukan berdasarkan pada parameter intrinsik sesuai dengan keberadaan unsur-unsur internal.

Then, extrinsic study, concerns with the elements outside of the text. There are some elements in extrinsic study; the author’s view of life, culture, biography, psychology, sociology and philosophy. Psychology is one of the extrinsic studies; it consists of author’s psychology and character’s psychology. Then, psychological approach in literary work is used to interpret the character’s mind or psyche through his behavior, Passer states, “Psychology is the scientific study of behavior and the mind” (2001:3). It deals with human behavior, while the human behavior reflects the mind or psyche.

In this study, the writer analyzes the novella “The Mysterious Stranger” through psychological approach. To be able to comprehend the inner conflict of the characters, a researcher is expected to have a psychological competence. In analyzing the psyche of the characters in this novella, the writer of the thesis will
use Psychoanalytic theory by Sigmund Freud. Freud’s ideas are complex and multiple, but there are three of them which are often related to literature, namely the dominance of the unconscious mind over the conscious, the expression of the unconscious mind through symbols (most notably in dreams), and the primacy of sexuality as a motivating force in human behavior. (Griffith, 1986:117). The psychological approach in literature looks on characters in the literary works as having motivations, conflicts, desires, and inclinations similar to those of real people. Hilgard states, “Psychoanalysis theories explore the private personality—the unconscious motives that direct behavior, it is also concerned with the way in which the personality develops” (1962:395).

Related to Psychoanalytic theory, Freud conceptualized the human personality as being composed of three parts: the id, the ego, and the superego. The id is the unconscious part of the personality, the source of all instinctual drives for physical and sexual satisfaction, regardless of the consequences to the individual or society. The id is thus basically irrational and selfish. The ego is defined as the rational aspect of the personality which regulates the activities of the id and guides the organism’s behavior to meet the demand of reality. And the superego is said to be the place where the individual’s moral attitudes resides. The demands of the superego are in continual conflict with those of the id, and both seek expression through the ego. The ego is recognizing the danger of expressing the id’s primitive devices which are against the demands of the superego or the moral in society. After several observations of the fiction, namely through reading
several times, the writer finds that the psychoanalysis phenomena are the id and the superego.

In the novella, “The Mysterious Stranger”, a few boys are living happy sheltered lives in a remote Austrian village named Eseldorf. The story is narrated by one of the boys-Theodor, the village organist’s son-in a first-person narrative. One day, a handsome teenage boy named Satan appears in the village. He explains that he is an angel and the nephew of the fallen angel Satan. Young Satan performs several magical feats. He claims to be able to foresee the future and informs the group of unfortunate events that will soon befall those they care about. The boys do not believe Satan’s claim until one of his predictions comes true. Satan proceeds to describe further tragedies that will befall their friends. The boys beg Satan to intercede. Satan agrees, but operates under the technical definition of mercy. For instance, instead of a lingering death due to illness, Satan simply causes one of Theodor’s friends to die immediately.

In “The Mysterious Stranger”, the boys-Theodor Fischer, Nikolaus Bauman, Seppi Wohlmeyer, Father Peter, Ursula, Marget, the astrologer and Satan are the characters to be analyzed. The boys in that novella were the villagers who always go together. They were not overmuch giving with schooling. Mainly they were trained to be good Christians; to revere the Virgin, the church, and the saints above everything. Beyond these matters they were not allowed to.

The boys are the symbol of innocent, sinless, and having the moral standards which is developed through interaction with their parents and society reflecting the superego. Father Peter, Ursula and Marget also the characters that
are reflecting the superego. While the id which is animalistic, impulsive, raw, narcissistic, regardless of consequences of its action for other, it does not recognize fear or anxiety (takes no precautions in expressing its purpose) implicitly reflected in Satan’s and the astrologer’s behavior. The conflict happened when the characters that represent the superego had to meet with the characters that represent the id. Here some evidences as the illustration to strengthen the phenomena.

*Two of the little workmen were quarreling, and in buzzing little bumblebee voices they were cursing and swearing at each other; now came blows and blood; then they locked themselves together in a life-and-death struggle. Satan reached out his hand and crushed the life out of them with his finger, threw them away, wiped the red from his fingers on his handkerchief, and went on talking where he had left off: “We cannot do wrong: neither have we any disposition to do it, for we do not know what it is.” (The Mysterious Stranger: 286)*

From the narration above the death instinct, which represents the id, unconscious and represents the impulse of destructive was experienced by Satan. In above narration, Satan tried to fascinate the three boys by making a crowd of little men and women whose size of finger to build a little castle. But when they were quarreling, he killed them. The extreme desire of pleasure principle as reflected in the death instinct is not socially accepted. It can also be seen in the narration below, when the three boys were shocked with what the Satan acted;

*It seemed a strange speech, in the circumstances, but we barely noticed that, we were so shocked and grieved at the wanton murder he had committed –for murder it was, that was its true name, and it was without palliation or excuse, for the men had not wronged him any way. (The Mysterious Stranger: 287)*

From the above event, it is clear that Satan personality is influenced by the id. His acts were based on his pleasure. He never cared with the other’s life, he did
what ever he wanted to do, whether it was socially accepted or not. The boys' reaction which influenced by the Superego can be seen as presented in the narration below when Satan had been insulting the human race;

More than once Seppi and I had tried in a humble and diffident way to convert him, and as he had remained silent we had taken his silence as a sort of encouragement; necessarily, then, this talk of his was a disappointment to us, for it showed that we had made no deep impression upon him. The thought made us sad, and we knew then how the missionary must feel when he has been cherishing a glad hope and has seen it blighted. We kept our grief to ourselves, knowing that this was not the time to continue our work. (The Mysterious Stranger: 347)

The above quotation shows us that the boys tried to give Satan different definition about human race with a different point of view as they have got from their parent and environment. To convince the writer’s opinion about the influencing of the superego in the boys’ personality, here is the other narration which shows that there was a conflict between the superego and the id in their thought.

An angel, and kill a priest! An angel who did not know how to do wrong, and yet destroy in cold blood hundreds of helpless poor men and women who had never done him any harm! It made us sick to see that awful deed, and to think that none of those poor creatures was prepared except the priest, for none of them had ever heard a mass or seen a church. And we were witnesses; we had seen these murders done and it was our duty to tell, and let the law take its course. (The Mysterious Stranger: 287)

From the above quotation, it is clear that the speech was influenced by the superego which acted as a judge for their thought. The superego is arguing that the actions were bad and as citizen that knows law, they should tell about the murder so that the law can take it course. And also we can see that the id influenced
Satan’s personality because the destructive urges most reflected themselves in his behavior.

From the descriptions, it is clear that the psychological struggle was experienced by the characters in the novella. In that story, there is a clash between the id and the superego.

**B. Limitation of the Problem**

It is significant to restrict the scope of this study for the sake of sharpness and getting away from deviation. The limitations which the writer makes are as follows:

1. The psychological phenomena discussed is a clash of character personalities.
2. The theory used in analyzing the characters is Psychoanalysis by Sigmund Freud

**C. Formulation of the Problem**

Based on the above background of the study and limitation of the problem, the writer is going to state the problems that can be formulated, as in the following:

1. What psychological personalities are found in the novella?
2. How are the id and the superego clashed in the novella?
D. Objectives of the Study

After determining the formulation of the problems, the next things to do are to decide some of the objectives as follows:

1. To find out the psychological personalities in the novella.
2. To describe the clash between the id and the superego in the novella.

E. Benefit of the Study

The writer would like to expect that this study give some benefits as follows:

1. Theoretically, the result of the study is hoped to give clear description about the relationship between literature and psychology.
2. Practically, the result of the study can hopefully be used as further information for the researcher who wants to analyze a literary work by using a psychological approach.
CHAPTER II
UNDERLYING THEORY

A. A Study of Literature

Literature represents a real life of the society that the author recreates. As said by Dorothy Walsh (1969:81) the general subject matter of literary art is human experience. In this case, experience means the author’s thought about human life experience in his interaction with surrounding. This statement is supported by Griffith (1986: 41) who states that … Although fiction does not often include made-up or imaginary elements; it has the potential for being true, the true to the nature of reality, true to human experiences. By means of literature we can get the description of human life with all of its complicated aspects.

The creation of literary work cannot be separated from the author since the fact that it is a realization of the author’s thoughts and feelings toward life. As what is said by Griffith, “Literature is an expression of the individuals who write it. Their potentialities, emotions, and beliefs are bound up in their works.” (1986:39). It can be concluded that literature is a work of art which is to be a medium for the authors (artists) to express and communicate their thoughts and feelings toward the interesting aspects of human’s life by means of aesthetic language. In other words, literature can also be called the medium to display such entertainment by using words. By using words means that the writer presents his own feeling, emotion and experience in creating a work. It is strengthened by Barnet, ”literature is performance in words; it has in it an element of entertaining
It is clear that the writer expresses his feeling, emotion and experience of life by using words.

Although literary works are the result of author’s imagination, the way to analyze it can’t be done randomly. Rather it must be carried out systematically. Being systematic is the basic feature of scientific study of literature.

It is important to clarify the difference between literature and literary study. The first deals with the result of author’s work in the form of fiction. Literature as the product of an art consists of fiction, drama and poetry. It is stated by Hornby (1995:6887), literature is the writing that are valued as works of art, especially fiction, drama and poetry. So, the main point about literature is its creative form. Thus the genre of literature can be divided into namely prose / fiction, poetry and drama. Prose is principally free writing of composition that consists of novel, short story and novella. This study focuses on one of genres of literature that is novella. Novella as Kenny’s says is:

A short story and novel is relatively long. More specifically, the term “short story” is normally applied to works of fiction ranging in length from one thousand to fifteen thousand words. Novels are generally thought of as containing about forty-five thousand words more. Work of prose fiction of from about fifteen thousand to about forty-five thousand are commonly called as novellas. (1966: 103)

From the definition above, it can be concluded that the characteristics of a novella emphasizes on the length of word. It means that novella is simpler in the form of length than novel.

Meanwhile, literary study emphasizes on the scientific study of literature. As stated by Wellek and Warren (1949:3), that to make a distinction between
literature and literary study, there are two distinct activities: one is creative, an art; the other, if not precisely a science, is a species of knowledge or of learning.

It is so clear that literature is all of fictive works created by authors that are eventually concerned with the imitation of life. Literature can also be called as a creative form because it organizes the raw material of fact to emphasize what is the most significant in life.

Literature may be studied by various methods, which emphasize different aspects of it for special attention or, which emphasize different avenues by which it may be approached. Referring to the statement above, literary works can be explored and analyzed by many possible approaches such as structural, sociological, psychological, etc. Each approach is valid as far as the researcher of literature is able to offer his/her arguments or reasons rationally. In this study of literature, the researcher will use the psychological one. It deals with the personality of the characters and behaviors that are created by the authors.

From the above explanation, it can be concluded that personality and behavior are all the subject of study in psychology. So to study the personality and behavior of certain character in a novella for example, the study has to use psychology. In other words, although a novella is fiction, the characters are also human beings with their physical behaviors that reflect their mind. It is supported by Passer (2001:3) who states that the human behavior reflects the mind or psyche. So, a novella also has resemblance to human life. Thus, the characters of a novella are similar to the people in reality. They have also psychological dimensions. Psychology is an important means to analyze them.
As the story reveals, this study describes the contradiction in personalities between the id and the superego. In this novella, “The Mysterious Stranger”, the boys, Satan, the astrologer, Father Peter, Marget and Ursula are the characters to be analyzed. The id is reflected in Satan, and the astrologer while the superego in the boys, Father Peter, Marget and Ursula.

B. A Study of Psychology

To begin the discussion, it is better for the researcher to explain some definitions proposed by many experts about what psychology is. Psychology may be defined as, “the scientific study of behavior and mind” (Passer, 2001:3). The term ‘behavior’ includes what organisms think as well as what organisms do. While as stated by Dennis Coon, “Behavior is anything you do such eating, sleeping, talking, thinking and even sneezing” (1980: 10). Meanwhile Linda Davidoff states, “Behavior covers everything that people and animal do such as actions, emotions, ways of communication, developmental processes, and mental processes” (1987: 6). From the statements above, we can infer that psychology is a science which studies the psychic activities of human beings. According to Zimbardo (1985), psychology has some functions. The first is to describe what happens; here, the descriptions are the statements about the behavior of humans and the conditions which make the behavior arise. The second is to explain what happens; that is to predict what will happen and then at last, to control what happen. And for the applied psychology, there is still one function, which is to improve the quality of human life. Hence, psychology is also the way for human
to learn and to understand human being as the individual or as the member of society.

C. The Relation Between Literature and Psychology

In some way, literature and psychology are closely related since both have the same object, that is human life. Functionally literature and psychology are related because either literature or psychology is utilized to study the psychic conditions of human beings.

As the means of analyzing a literary work, psychology can be utilized in four points. As stated by Rene Wellek and Austin Warren in *Theory of Literature*:

> By ’psychology of literature’, we may mean the psychological study of the writer as type and as individual, or the study of creative process, or the study of the psychological types and laws present within works of literature, or, finally, the effects of literature upon its readers (audience psychology)....Probably only the third belongs, in the strictest sense, to literary study (1977: 81).

Based on the quotation above, there are four meanings of psychology of literature. The first one is the psychological study on the author (artist) as an individual. It emphasizes on the reflection of the psychological condition of the author through his/her literary works. The second is the study of the creative process, which focuses the analysis on the steps of creating the work. The third is the study of the psychological types and laws that can be obtained from the literary works. It deals with the psychological norms and values in the literary works. The fourth is the study on the effect of literature to the readers. It deals with the readers as the respondents to the literary works they have read.

In this study, the most suitable type that may be applied to the novella “The Mysterious Stranger” is the third, which focuses on the work of art itself
namely the study of the characters according to the theories of personality. Therefore, the third point will be used in order to reveal the contradiction phenomena that appear in the novella. So, the use of psychological approach becomes an instrument to explain the characters’ behaviors.

In relation to this point, there are many branches of psychology. Based on the limitation of the problem, the suitable psychological theory that is relevant to the phenomena of the contradiction in characters is the Psychoanalysis proposed by Sigmund Freud. This theory covers categories of personality such as: the id, ego and superego.

D. The Applied Psychology

Personality psychology is a branch of psychology. It deals with human characteristics. The different characteristics markedly reveal different personalities. Personality theories have many practical purposes. As pointed out by Edmund (1974: 282) the purposes are;

1. To provide a way of organizing the many facts that we know about ourselves and about other people.

2. To explain the differences between the individual.

3. To provide a set of guidelines to live by.

4. Concerned with the determining how life should be improved.

The core of personality is an urge toward integration and self-fulfillment toward living in harmony with others. In conducting this study the writer is going to utilize personality theory maintained by Sigmund Freud, the founder of psychoanalysis. Freud tried to explain human personality by saying that it is a
kind of energy system, like a steam engine. The conscious and unconscious mind is like a powerful energy system. The personality organization consists of the id, the ego, and the superego. According to Corsini, it is said that, “Man is a linguistic beast, and Freud recognized that any comprehensive theory of human behavior must come to grips with this simple fact. This helps explain why psychoanalysis has always been in the forefront of attempts to relate psychology and literature” (1994: 343). Within personality theory, Freud assumes the influence of one’s id, ego and superego upon the one’s personality. Each is complex system in its own right and behavior in most situations involves the activity of all three.

In this research, this study applies the Psychoanalysis theory by Sigmund Freud. Thus the theory of the id, the ego, the superego and instinct will be discussed as follows:

a. The id

When the infant is born, the mind has only one part, the id. The id is composed primarily of two sets instincts, life instincts and death instincts. The life instincts, termed libido (survival, hunger, thirst, self-protection, and sexual desire) included all creative, life-producing drives. While the death instincts (aggression, destructiveness and even suicidal) are our unconscious wish to die, as death puts an end to everyday struggles for happiness and survival. The death instinct in our desire for peace, attempts to escape reality through fiction, media, and substances such as alcohol and drugs.
The id is responsible for our basic drive such as food, sex, and aggressive impulses. It is amoral and egocentric, ruled by the pleasure principle; it is without a sense of time, completely illogical, primarily sexual, infantile in its emotional development, and will not take “no” for an answer. As stated by Ernest in *Introduction to Psychology:*

> The id consists of the basic biological impulses (or drives): the need to eat, drink, eliminate wastes, avoid pain, and gain sexual pleasure. The id seeks immediate gratification of these impulses. Like a young child, the id operates on the pleasure principle: it endeavors to avoid pain and obtain pleasure regardless of the external circumstances (1962: 395).

The id is entirely unconscious, having no contact with reality except through the ego. The id attempt to satisfy its needs using primary process thinking- by simply forming a wish-fulfilling mental image of the desired object (for example: forming a mental image of food when we are hungry). The primary process satisfies motives through imagination rather than in reality. It is supported by Lahey, “*We use the primary process when we daydream about having sex, think about eating chocolate fudge cake, or angrily plan how to get revenge on the person who embarrassed us yesterday. Dreams also a primary process means of fulfilling motives.*” (2004: 468).

Fortunately, during infancy, the period of time when we have only an id, we have adults around who see to it that our needs are realistically and safely met. As we grow up, our interactions with our parents and other parts of the real world lead us to convert part of the id into two other part of mind-the ego and the superego-that help us cope more effectively with the world.
b. The ego

The ego is formed because the id has to find realistic ways of meeting its needs and avoiding trouble caused by selfish and aggressive behavior. The ego operates partly consciously, and partly unconsciously. It is a psychic mechanism that controls all thinking and reasoning activities. The ego learns about the external world through the senses and sees to the satisfaction of the id’s drives in the external world. The ego operates by the reality principle: By means of intelligent reasoning, the ego tries to delay satisfying the id’s desires until it can do so safely and successfully (Morris and Maisto, 2003: 368). Lundin also states, “It discovers a way, a plan of action which will reduce the tension, keep the id satisfied and the personality out of trouble”. (1969: 18).

The ego obeys the rules of logic and reason and learns from the experience. It can consider matters in abstract terms (for example: in words). So this is called secondary process thinking. For an example of ego functioning, when a child observes the flame on a stove, then she reaches out to touch the pretty blue flame, she burned. She therefore learns not to touch the flame (an ego function) even though she still feels the desire to do so (an id impulse). The ego develops the higher cognitive functions: perception, learning, discrimination, judgment, and planning. (Bootzin, 1984: 457). The ego represents the reality principle and serves to balance the extreme evil, the id, and the extreme social conformity, the superego.
c. The superego

A personality that consisted only of ego and id would be completely selfish, because the id and the ego have no morals. They seek to satisfy the id’s motives without regard for the good of others. The ego tries to be realistic about how those motives are satisfied. But as long as the needs are safely met, it does not care if rules are broken, lies are told, or other people are wronged. In other words, it would behave effectively but unsociably.

Fully adult behavior is governed not only by reality but also by morality—that is, by the individual’s conscience or by the moral standards that the individual develops through interaction with parents and society. This moral is called the superego. As stated by Morris and Moisto in *Understanding Psychology*:

> The superego is not present at birth. In fact, young children are amoral and do whatever is pleasurable. As we mature, however, we assimilate, or adopt as our own, the judgment of our parents about what is “good” and “bad”. In time, the external restraint applied by our parent gives way to our own internal self-restraint. The superego, eventually acting as conscience, takes over the task of observing and guiding the ego, just as the parents once observed and guided the child. Like the ego, it works at the conscious, preconscious, and unconscious levels (2003: 369).

There are two aspects to the superego: one is the conscience, which is internalization of punishments and warnings. It tells what is right and wrong, and forces the ego to inhibit the id in pursuit of morally acceptable, not pleasurable or even realistic goals. The other is called the ego ideal. It derives from rewards and positive models presented to the child. The ego ideal aims the individual’s path of life toward the ideal, perfect goals instilled by society. The conscience and ego ideal communicate their requirements to the ego with feelings like pride, shame, and guilt.
Ideally, our id, ego, and superego work in harmony, the ego satisfying the demands of the id in a reasonable, moral manner approved by the superego.

d. Instinct: What Motivates Human Behavior?

Psychoanalytic theory is based on the notion that human being are complex energy systems. Freud thought human behavior is activated by a unitary kind of energy in accordance with the law of conservation of energy (i.e., energy may be converted from one state to another, but it is all the same energy). He further theorized that the source of psychic energy derives from neurophysiological states of excitation. He postulated that each individual has a limited amount of such energy available for mental activity, and the goal of all human behavior was the reduction of tension created by the unpleasant accumulation of energy over time. For example, if most of your energy is being expended to recognize the words on the newspaper, then little is left for other type of mental activity like daydreaming. Similarly, the reason you are watching a comedy movie may be to reduce tension associated with an exam scheduled for next week.

Freud believed that the total amount of psychic energy deriving from tissue needs is invested in mental activities designed to reduce the excitations created by the need (Hjelle and Ziegler, 1981: 37). And mental representations of these bodily excitations reflected in the form of wishes are termed instincts. As mentioned by Hjelle and Ziegler, “An instinct, then, refers to an innate bodily state of excitation that seeks expression and tension release” (1981: 37). It is supported by Suryabrata, “ada tiga macam istilah yang banyak persamaannya,
yaitu instink, keinginan (wish) dan kebutuhan (need). Instink adalah sumber perangsang somatis dalam yang dibawa sejak lahir, keinginan adalah perangsang psikologis, sedang kebutuhan adalah perangsang jasmani” (2005: 129). From the statement, we can make a simple example, when we are hungry, it is depicted that our physic in need (lack) of food or in psychic there is a wish to eat. So the wish becomes the motivation to behave. In other words, instinct is unitary kind of psychic energy which is used in behavior.

From the above statements, Freud saw all human behaviors are motivated by the instincts, which in turn are the neurological representations of physical needs. The two primary instincts are life instinct and death instinct, as the researcher has explained above. The life instinct includes all the forces which serve to maintain vital life processes and assure propagation of the species. Because of the significance attributed to them in the psychic organization of individuals, the sex instincts were singled out by Freud as the most salient of the life instincts for the development of personality. The energy force underlying the sexual instinct is called libido (from the Latin word for “wish” or “desire”) or libidinal energy, a term which came to refer to the energy of the life instincts in general. It is important to note that he used the term sexual in very broad sense to refer to any type of physical pleasurable activity.

The death instincts (also known as Thanatos), underlies all the manifestations of cruelty, aggression, suicide, and murder. Unlike the libidinal energy of the life instincts, no name was assigned to the energy system of the
death instincts. However, Freud considered them to be biologically rooted and equally as important as the life instincts in determining the individual’s behavior.

All instincts have four components: a source, an aim, an object, and an impetus.

a. The source of instinct is the bodily condition or need from which it arises.

b. The aim instinct is always to abolish or reduce the excitation deriving from its need. Supporting the idea, Suryabrata said, “Adapun tujuan instink ialah menghilangkan rangsangan kejasmanian, sehingga ketidakenakan yang timbul karena adanya tegangan yang disebabkan oleh meningkatnya energi dapat ditiadakan” (2005: 130).

c. The object of the instinct refers to any person or thing in the environment or within the individual’s own body that provides for the satisfaction (i.e., the aim) of an instinct. It is not only limited by the things but also the process to gratify the need which is derived from the instinct.

d. The impetus of the instinct refers to the amount of energy, force, or pressure that is used to satisfy or gratify the instinct. For example: the hungrier person has the bigger impetus of the instinct to eat than the other one who is not.

The source and the aim of the instinct are static as long as live. But the object and also the expression to gratify the needs which are used by people change. The key to understanding the dynamics of instinctual energy and its
expression via object-choices is the concept of displacement. Displacement occurs when, for some reason, the original object-choice of an instinct cannot be reached. The instinct can displace and thus express its energy by focusing upon some object-choice other than the original one. The displacement of energy from an object to other has the important role in human behavior. That causes the flexibility of human being, the plasticity of human behavior. “Teori Freud tentang motivasi semata-mata didasarkan pada pikiran bahwa instink adalah sumber energi tunggal bagi tingkah laku manusia” (Suryabrata, 2005: 131).
CHAPTER III
RESEARCH METHOD

This chapter presents the research method of the novella “The Mysterious Stranger”. It deals with how the analysis will be conducted in achieving the goal of the study. The first thing that is necessary to explain in this chapter is to clarify what the methodology is. As defined by Mulyana (2002: 145) that, “metodologi adalah proses, prinsip, dan prosedur yang kita gunakan untuk mendekati problem dan mencari jawaban. Dengan ungkapan lain, metodologi adalah suatu pendekatan umum untuk mengkaji topik penelitian.” While Hadari Nawawi states:

Metodologi penelitian dapat diartikan juga sebagai ilmu untuk mengungkapkan dan menerangkan gejala-gejala alam dan gejala-gejala social dalam kehidupan manusia, dengan menggunakan prosedur kerja yang sistematis, teratur, tertib, dan dapat dipertanggung jawabkan secara ilmiah. (1996: 9)

It is supported by Hornby (1995: 533), “Methodology is a set of methods used in working at something.” From the definitions, it is clear that the word methodology is still general. It doesn’t talk about the operational procedures of research, such as formulating a title, collecting data, analyzing data, etc. Besides that, it discusses theories or concepts of various methods, the advantages and disadvantages of methods, its philosophical frame of thought, i.e. positivism for quantitative methodology and phenomenology for qualitative one. While method is that talks about the operational procedures: from selection of approach, selection of fiction, reading activity, finding relevant theory, formulating a title,
preparing means of collecting data, collecting data, analyzing data, and writing report of research outcome.

Therefore, this study has to differentiate between methodology and method. For this purpose it is better to refer to what is said by Prof. Dr. H. Noeng Muhadjir:

Sementara orang tidak acuh dan mencampuradukkan antara metoda penelitian dengan metodologi penelitian, sehingga sering dijumpai salah satu bab dari karya penelitian berjudul “metodologi Penelitian”, namun isinya “Metoda Penelitian”.

Apa perbedaanya? Metodologi Penelitian membahas konsep teoritik berbagai metoda, kelebihan dan kelemahannya, yang dalam karya ilmiah dilanjutkan dengan pemilihan metoda yang digunakan; sedangkan Metoda Penelitian mengemukakan secara teknis tentang metoda-metoda yang digunakan dalam penelitiannya.(2000:3)

In this case, the methodology used is qualitative, which means that its philosophical outlook is phenomenology. Now, this study talks about method. It is a way of achieving a goal. Because the goal of a research is to solve a problem, the procedures of it must be relevant to the problem going to be solved. In other words, it deals with a strategy employed by researcher to solve the problem already determined. Hadari Nawawi states “Metode pada dasarnya berarti cara yang dipergunakan untuk mencapai tujuan. Oleh karena itu tujuan umum penelitian adalah untuk memecahkan masalah, maka langkah-langkah yang akan ditempuh harus relevan dengan masalah yang telah dirumuskan.”(1995: 61)

It can be concluded that research method is systematic rational. By thinking systematically and rationally the research will achieve the goal of the
A. **Subject of the Research**

The subject of this study is literary work of Mark Twain in the form of novella entitled The Mysterious Stranger. It was published in New York by the publisher A Perennial Classic Harper & Row Publisher in 1967, it contains of 89 pages.

B. **Variables**

Commonly, variables are observable in the title of the research. That is why it becomes the center of researcher’s interest. In this study, the title of the research is “A Psychological Study on the Id versus the Superego as Reflected in The Mysterious Stranger, a Novella by Mark Twain and Its Implication on Teaching Reading in SMA” It has two variables namely (1) the id and (2) the superego. The two variables are the focus of analysis.

The theory which is relevant to the analysis is the psychoanalysis theory by Sigmund Freud.

C. **Kinds of Data and Source of Data**

1. **Kinds of Data**

The writer employs the descriptive-qualitative type of research. It is done by collecting, arranging, and analyzing the data based on verbal data. The research tries to describe the contradiction personality of the characters.
2. Source of Data

Suharsimi defines that data resource is subject where data is gained (1986: 9). This research uses documents as source data. As we know that there are two kinds of data namely primary data source and secondary data source. For the sake of clarity, it will be explained as follows:

(1) Primary Data Source.

The Primary data are taken from the novella “The Mysterious Stranger” as the main source of data. They describe as follows:

a. Event as number of fact, of course it has taken from the behavior and act of the characters.

b. Dialogue between the characters in the novella.

c. Narration as the explanation of the author about the character and the situation.

(2) Secondary Data Source

The secondary data are taken from another reference outside of the novella. They consist of websites article, and criticism about Mark Twain’s works that are closely related to the study. This research doesn’t use the secondary data because this study only uses “making conceptual coherence” to ascertain or determine the quality of data. Consequently, this
study only uses the primary one, namely the novella “The Mysterious Stranger”.

D. Sample and Sampling

Sampling is the way of taking sample. Population does not occur in literary study because the object is not a group of individuals. Literary study uses only sample. The sample is taken from the characters in the novella (in this case the boys, Father Peter, Ursula, Marget, the astrologer and Satan) that had personality and behavior. The analysis will reveal the data and interpret them based on the theory of psychoanalysis. This theory based sample is called theoretical sample (Siswantoro, 2004:55). Since the writer takes only the samples based on the theory that relate to the objectives of the study, the sample is called purposive sampling.

1. Sample

Sample is one part of the whole that can be examined in order to see what the rest like. It is part of the whole population from which the data of the study are drawn. As stated by Halonen and Santrock, "sample can be defined as a representative group from the population." (1999:18). But this research does not use population.

Sample represents the subject of the research because by using it the variable that becomes the research problem will be revealed. As said by Siswantoro that:
Sampel merupakan subjek yang dikaji karena dari sampel itulah gejala atau variabel yang menjadi problema penelitian berada atau mengejawantah. (2004:141).

Thus, the sample is taken from some of the characters names; the boys, Satan, the astrologer, Father Peter, Marget, and Ursula in the novella “The Mysterious Stranger” with the whole of their behaviors reflected in the dialogues, narration in certain events. The analysis will focus the data and then interpret them based on the id and the superego. It is also said by Siswantoro that this theory based sample is called theoretical sample (2004:55).

2. Sampling

Talking about sampling, it can be defined as the way of taking sample. In this study, the type of sampling that is used to analyze is purposive sampling. By means of purposive sampling, it means that this study takes the samples that are closely related to the objectives of the study and the theory. Hadari Nawawi says about purposive sampling as follows:


It can be concluded that purposive sampling is the way of taking sample that is carried out adjusted to the aim of the study.
E. Instrument

Since literary study is a documentary research, it is obvious that the researcher functions as the instrument. It means that she serves as the tool for collecting data. That is why the researcher becomes the centre of data collecting activity (Siswantoro, 2004:57). It is strengthened by Usman who states, "*instrumen utama dalam penelitian kualitatif ialah si peneliti sendiri.*"(2000:84). From Usman’s definition, it is clear that the whole technique of collecting data is depending on the researcher as the instrument of the study. Hornby states that instrument is “*An implement or a piece of apparatus used for particular purpose, especially for delicate works: or a person or thing that makes something happens.*” (1995: 619).

From the above statement, it is clear that instrument is not only as a thing but also a person. This study, a thing refers to a text or a novella while a person deals with the researcher herself. It can be concluded that the instruments of this study are a novella “The Mysterious Stranger” and the researcher.

F. Research Procedures

Every research mainly needs data during the process of analysis. In this case, as literary research which is based on phenomenology, it is clear that the analysis begins right from collecting of the data. Furthermore, there are some operational procedures of collecting the data which are used in this research as presented below:
1. First, the researcher chooses the approach. In this research, there are many kinds of approaches in literary research but the researcher intends to focus on the psychological point of view.

2. Second, after choosing the approach, then the researcher selects the fiction of literary work. Conducting this research, the researcher takes “The Mysterious Stranger”, a novella by Mark Twain.

3. Third, the researcher reads the novella carefully and repeatedly. In this case, she also pays much attention and tries to comprehend the content of the novella. Therefore, this step of reading activity is called reading for critical. So that the researcher should understand all the content of the novella. Then, she focuses on the characters named the boys, Father Peter, Ursula, Marget, the astrologer and Satan that had behaviors and conflicts.

4. The next procedure is to select the theory of psychology that is relevant to the phenomenon inside of the novella. After finding the theory and then, the researcher master the theory of Psychoanalysis, the id and the superego.

5. Next, the researcher writes the title of the study. In this case, the title is A Psychological Study on the Id versus the Superego in “The Mysterious Stranger”, a novella by Mark Twain.

6. Next procedure is to write a proposal.
7. Next, the researcher begins to collect the needed data based on the previous theory. Then, she should identify Satan’s and the astrologer’s behaviors and match them with the criteria of the id, and identify the behaviors of the boys, Father Peter, Ursula, and Marget and match them with the criteria of the superego.

8. Next, the researcher starts analyze the collected data.

9. The last step, the researcher writes the result of the research which is called report writing.

G. Technique of Data Analysis

The technique of analyzing the data gives an important role in this research. It means that the quality of research is depending on the analysis itself. Data in the qualitative research is done by collecting it in the beginning of the research. This study employs “interactive model of analysis” proposed by Miles and Huberman. The way to analyze the data is started by four types of activity. They are consisting data collection, data reduction, data display, and conclusion drawing/verification. The activity mentioned above are presented in the form of circle process in which its components are connecting each other.
Based on Miles and Huberman, the clarification picture about the interaction model of data analysis describes as follows:

![Data Analysis: Interactive Model](Miles and Huberman, 1992:20)

1. **Data Collection**

   It represents the first step of data analysis. This activity concerns to the process of gathering data from the text/document. In this study, the data are gained from the text of the novella “The Mysterious Stranger”. In this case, they are collected in words form in its analysis because the data refers to qualitative.

   In this case, the collected data are based on the theory of the id and the superego. The qualified and accuracy of the data are mostly depending on the researcher’s ability so the process of data collecting can’t be done at once. The researcher must go back and forth between thinking about the
needed data and the concept of theory based on the established criteria. It is supported by Siswantoro that, “peneliti akan bergerak mundur dan maju dalam usaha pencapaian tingkat akurasi atau kualitas data yang semakin baik.” (2004:60). In other words, there is a process of matching between the needed data and the established criteria. So, the researcher immediately collects all of the data from the novella based on the theory of the id and the superego in order to get better quality of data.

2. Data Reduction

In this step of analyzing data, data reduction refers to the selection of data or the process of choosing the data which is triggered to the criteria or the category that are arranged previously from the data collecting. Principally, data reduction represents a part of analysis. By using data reduction, the data, which are relevant to the problem or the category, are taken and those, which are not, are discarded and replaced by more accurate data. This statement is also strengthened by Miles and Huberman who state, “Reduksi data merupakan suatu bentuk analisis yang menajamkan, menggolongkan, mengarahkan, membuang yang tidak perlu, dan mengorganisasikan data dengan cara sedemikian rupa,
3. Conclusion Drawing/Verification

This analysis activity refers to the attempt to gain certainty of the primary data. Of course, in the first stage of conclusion making, it is still vague. Then, the conclusion increases explicit and grounded. So, the researcher must check and recheck the data in case that there will be any coherence.

This activity is the process of getting the conclusion by making conceptual coherence. As mentioned by Siswantoro, that “pengecekan kembali dalam proses penarikan kesimpulan agar diperoleh data yang semakin akurat dan berkualitas disebut tindakan “making conceptual” atau “theoretical coherence” (2004:68). By means of making conceptual coherence, it means the collected data that are based on the concept or theory are related to the study.

In this analysis, the collected data also verified by the researcher based on other the references that are related to the presented problem. One of the techniques to justify the validity of collected data is called triangulation. It means that these data have to be verified based on other references to make them justified or validated.
There are four types of triangulation, namely data triangulation, method triangulation, theory triangulation, and researcher triangulation. Data triangulation means the researcher uses data from different resources, such as other one’s thesis, and literary criticism. Method triangulation means the researcher uses another technique to collect other data e.g. interview with psychology lecturer about the superego and the id. Theory triangulation means the researcher uses another theory, in this case the superego and the id theory introduced by other psychologist. Researcher triangulation means the researcher invites another researcher to get involve in verifying the data through seminar or discussion.

From those types of triangulation above, this analysis doesn’t use any type of them because it only uses on making conceptual coherence to determine the quality of data. In sort, this analysis doesn’t use this kind of verification activity.

4. Data Display

In this step, data display can be called as the information of data analysis that is arranged in the different from with those that are arranged in the process of data collecting. Commonly, the data will be display in a
systematic form of narrative. So this activity presents the interpretation about data analysis. Based on the displayed data this study gives possibilities to reach conclusion. Moreover, it helps the reader to follow the content of data analysis which is organized systematically.
CHAPTER V
CONCLUSION AND SUGGESTION

In this last chapter, the writer is going to draw some conclusions and give some suggestions related to what she has written in the previous chapters.

A. CONCLUSION

In this section, the writer of the thesis is going to draw conclusion from what she has analyzed in the previous chapters. In her analysis she uses psychological approach to study a novella entitled The Mysterious Stranger, which is written by Mark Twain, one of greatest American author. To be able to comprehend the inner conflicts of the characters in the novella, she analyzes the psyche of the characters by using the Psychoanalytic theory by Sigmund Freud. The writer’s analysis of the novella can be shown below:

1. She found out that the psychological personalities in the characters of the novella are the id and the superego. The id is represented by Satan (see page 39-42) and the astrologer (see page 42-44) while the superego is represented by the boys (see page 45-48), Father Peter (see page 49-50), Marget (see page 51-52) and Ursula (see page 52-53).

2. The clash between the id and the superego in the novella is described as follows:

   a. The clash between the superego of the boys and the id of Satan.
The boys in the novella are represented the superego but when it clashed with Satan’s id, the boys’ superego was defeated by Satan’s id.

It is proved by the data below:

_But he went on talking right along, and worked his enchantments upon us again with that fatal music of his voice. He made us forget everything; we could only listen to him, and love him, and be his slaves, to do with us as he would. He made us drunk with the joy of being with him, and of looking into the heaven of his eyes, and of feeling the ecstasy that thrilled along our veins from the touch of his hand._ (The Mysterious Stranger: 287)

b. The clash between the id of the boys and the superego of Father Peter.

After being influenced by Satan’s id, the personality of the boys was contaminated; their personality had been changed from good into bad.

Here, Father Peter’s superego was defeated by the boys’ id. It is proved by the data below:

_We two said yes, and Nikolaus stuffed the money back into the shabby old wallet and made the owner take it. So he said he would use two hundred of it, for his house was good enough security for that, and would put the rest at interest till the rightful owner came for it; and on our side we must sign a paper showing how he got the money—a paper to show to the villagers as proof that he had not got out his troubles dishonestly._ (The Mysterious Stranger: 296)

c. The clash between Father Peter’s superego and the astrologer’s id.

Father Peter’s superego was defeated by the astrologer’s id which is the lowest personality had won the clash by defeating the highest personality. It is proved by the data below:

_Within an hour after the astrologer’s talk with us, Father Peter was in prison and the money sealed up and in the hands of the officers of the law. The money was in a bag, and Solomon Isaacs said he had not touched it since he had counted it; his oath was taken that it was the same money, and that the amount was eleven hundred and seven ducats._ (The Mysterious Stranger: 300)
d. The clash between the boys’ superego and Satan’s id in their travel to France.

The boys’ superego reacted to Satan’s id but they were weak to defeat Satan. It is proved by the data below:

“There is that misused word again—that shabby slander. Brutes do not act like that, but only men.”
“Well, it was inhuman, anyway.”
“No, it wasn’t, Seppi; it was human ... Purify your language, Seppi; drop those lying phrases out of it.”
He spoke pretty sternly—for him—and I was sorry I hadn’t warned Seppi to be more particular about the word he used. I knew how he was feeling. He would not want to offend Satan; he would rather offend all his kin. (The Mysterious Stranger: 310)

It is also can be seen in the next data.

“There was a very dull week, now, for Satan did not come ... (The Mysterious Stranger: 312).

e. The clash between Ursula’s superego and Satan’s id.

Ursula’s superego was defeated by Satan’s id. It is proved by the data below:

In her heart she probably believed it was a witch-cat and an agent of the Devil; but no matter, it was all the more certain to be able to keep its contract and furnish a daily good living for the family, for in matters of finance even the piousest of our peasants would have more confidence in an arrangement with the Devil than with an archangel. Ursula started homeward, with Agnes in her arms. (The Mysterious Stranger: 304)

f. The clash between Marget’s superego and Satan’s id.

Marget’s superego was defeated by Satan’s id. It is proved by the data below:
And so they went on chatting, and poor Marget forgot her sorrow for one little while, anyway. It was probably the only really bright and cheery hour she had known lately. I saw she liked Philip, and I knew she would. And when he told her he was studying for the ministry I could see that she liked him better than ever. (The Mysterious Stranger: 305)

g. The clash between the boys’ superego and Satan’s id in their last meeting.

In their last meeting, the boys realized and accepted all Satan’s statement. So it is clear that the boys’ superego was defeated by Satan’s id. It is shown in the data below:

“It is true, that which I have revealed to you: there is no God, no universe, no human race, no earthly life, no heaven, no hell. It is all a dream—a grotesque and foolish dream. Nothing exists but you. And you are but a thought—a vagrant thought, a useless thought, a homeless thought, wandering forlorn among the empty eternities! He vanished and left me appalled; for I knew, and realized, that all he had said was true.” (The Mysterious Stranger: 366)

B. SUGGESTION

Having finished the analysis and drawn some conclusions from it, the writer then tries to convey some suggestions, which are mainly given to the teachers, students and other researchers who are interested in the similar analysis using psychological approach.

1. For the teacher of English department

As a result of the study, the analysis of The Mysterious Stranger through psychological approach then gives contribution to the teaching learning process especially in English department, as an alternative teaching
material. It is expected that the use of this study could give an attribution for the material of teaching literature in teaching literary research.

2. For the students of English department

The result of the study gives contribution to the students in the teaching learning activities. By reading and learning the novella it is expected that they can improve their understanding in analyzing a novella through psychological approach. Hopefully, it makes their knowledge grow wider that literature has a close relation to psychology so they can learn about human being and it is suggested for them to learn how to solve a problem and how to behave through characters in literary works.

3. For the other researchers

It is hoped that other researchers who are interested in analyzing the same novella through the similar or different approaches can use this thesis as a reference in their study and they can be more comprehensive and improved since the writer realizes that her analysis is far from perfect.

C. IMPLICATION OF LITERATURE FOR TEACHING READING

This section discusses about the contribution of teaching literature through a novella as the teacher material for teaching reading to their students especially to senior high school students. Before this study describes more about the implication in teaching reading, it is necessary for the researcher to convey some contributions about reading:
1. The Definition of Reading

In learning activities, reading becomes an interesting activity because the student may read in order to gain some information and to enhance the knowledge. However, reading is not only interpreting but also comprehending written text. It is like what Deboer & Dallman say that, “Reading is an activity which involves the comprehension and interpretation of ideas symbolized by written and printed language” (1964: 17). Meanwhile, Wallace (1996: 4) points out that, “Reading as interpreting means reacting to written texts as a piece of communication, in other words we assume some communicative intent on the writer’s part with the reader has some proposing in attempting to understand”. The purpose of reading itself also determines reading comprehension.

From the above explanations, it can be concluded that reading as a complex process that involves readers’ interpretation and comprehension of the idea symbolized by written or printed language.

2. Literature Class in Senior High School Curriculum

Concerning this study, literature gives the positive effect for the institution of school. Because of that, literature class is well to be used in the teaching learning activity in the classroom, especially in the language program. The English teachers of senior high school are expected to give a new material of literary work as their contribution to teach their students. In teaching learning activity, the teacher can give the material of literary work, namely a novella as the media of reading text for teaching reading. Therefore, literature is really needed to improve students’ understanding about literary work and interpretation about it.
As stated by Lazar (1993: 19), Literature is a particularly good source for developing students’ abilities to infer meaning and to make interpretations. By focusing on that statement, a novella that is given by the teacher as the new material for teaching reading gives some beneficial for students to motivate them to enhance the reading capability. Based on Lazar (1993: 14), there are many reasons why literature should be used with students because:

- It is very motivating.
- It is authentic material.
- It has general educational value.
- It is fund in many syllabuses.
- It helps students to understand another culture.
- It is a stimulus for language acquisition.
- It develops students’ interpretative abilities.
- Students enjoy it and it is fun
- It is highly valued and has a high status.
- It expands students’ language awareness.
- It encourages students to talk about their opinions and feelings.

From the above reasons, it is very important to give literature class, especially a novella as the teachers’ material for teaching reading to senior high school students. By studying literature through reading, it implicates that the student can increase the reading motivation and improves the reading capability.
3. Teachers Technique in Teaching Reading

The aim of this study is to attain an implication that literature should be used as one of the resources of teachers’ material for teaching reading. Therefore, the purpose of this implication is to give contribution to reading skill. In teaching learning activity, teachers should choose the material for teaching reading text carefully. Carter and Long (1997: 146) propose, “The principle of selection is perhaps that the work selected has a good story line, and has continued to be enjoyed by readers”. By giving the interesting topic, the students will get their motivation in reading activity.

Besides, the material for teaching reading should be based on the criteria. In addition, the text has to be selected by the teacher. According to Wallace (1996: 71), there are six factors for selecting text to students, namely: The text;

a. should be a vehicle for teaching specific language structure and vocabulary.

b. should offer the opportunity to promote key reading strategies.

c. should present content which is familiar and of interest to the learners.

d. should be authentic.

e. should be exploitable in the classroom

From the above criteria of selecting material, it may be an effective way for the teacher to teach their students in teaching reading activity because the selected material will be motivate the learners to read. At the same time, reading also gives the contribution to help the student to improve the skill of vocabulary, grammar, and sentence structure. In the process of reading, they may also find themselves
unfamiliar with some of the vocabulary. Automatically, they also get a new word by reading activity.

In teaching reading, teachers should give the material, which is relevant to the curriculum of each school. The selection material of reading text is the important thing for them. In this case, the reading text of a novella has to be simplified. Therefore, the simplified text has to be relevant to the original. Hence, it is more likely to be the result of setting, plot, and character. As mentioned by Carter and Long (1997: 149), “Simplification is not a just way of dealing with long sentences and difficult words, but involves the creation of a whole new sub text, the only likeness with the original being the close correspondence of the plot”. It can be concluded that, the simplification of text will motivate the student to read because it makes easiness for them to learn literature through reading activity.

The lesson plan is presented in the next page.
**LESSON PLAN**

Subject : English  
Sub skill : Reading  
Grade : X  
Semester : 1  
Time : 2 X 45 minutes

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I. **Standard of Competency**

*Mengungkapkan makna dalam teks fungsional pendek dan monolog berbentuk recount, narrative, dan procedure sederhana dalam konteks kehidupan sehari-hari.*

II. **Basic Competency**

*Mengungkapkan makna dalam teks mnolog sederhana dengan menggunakan ragam bahasa lisan secara akurat, lancar dan berterima dalam berbagai konteks kehidupan sehari-hari dalam teks berbentuk recount.*

III. **Indicators**

In groups, students are expected to:

- Be able to arrange the text into appropriate arrangement.
- Be able to identify the using of past tense.
- Be able to retell the story chronologically.

IV. **Instructional Material**

Recount is a kind of text to tell something that happened in the past or the past activities. The social function / communicative purpose is to give information about past event. The structure and language feature of recount:

- **The generic structure:**
  1. Orientation: a topic of an activity / event will be told.
  2. Events: the plot event / activity that is told chronologically.
3. Reorientation: the conclusion of the activity.

- The significant language features recount text:
  1. Focusing on the individual participant was doing.
  2. Recount can be written in the first / third person.
  4. Focusing on temporal sequence of event.

V. Instructional Activities

1. Introduction
   a. Greeting
   b. Checking the students’ presence

2. Main Activities
   a. In pairs, the students are asked to discuss the question;
   
   *What do you see in the trial court?*
   
   b. The teacher explains that the question has relation to the text they are going to discuss next.
   c. Teacher hands out copies of the text and asks the students to read silently.

Below is the simplification of the text, taken from the sixth chapter of the novella:

---

The Mysterious Stranger

At last the trial came on, and the people gathered from all around to witness it. Everybody was there except the accused; Father Peter. He was too feeble in body for the strain. But Marget was present, and keeping up her hope and her spirit the best she could. The money was present, too. The astrologer was put in the witness-box.

QUESTION. You claim that this money is yours?

ANSWER. I do.

Q. How did you come by it?
A. I found the bag in the road when I was returning from a journey.

Q. When?

A. More than two years ago.

Q. What did you do with it?

A. I brought it home and hid it in a secret place in my observatory, intending to find the owner if I could. I am sorry to have to say this, but just as I had finished and was restoring the bag to its place, I looked up and there stood Father Peter behind me.

Several murmured, "That looks bad," but others answered, "Ah, but he is such a liar!"

Q. That made you uneasy?

A. No; I thought nothing of it at the time, for Father Peter often came to me unannounced to ask for a little help in his need. When I heard of Father Peter's find I was glad, and no suspicion entered my mind; when I came home a day or two later and discovered that my own money was gone I still did not suspect until three circumstances connected with Father Peter's good fortune struck me as being singular coincidences.

Q. Pray name them.

A. Father Peter had found his money in a path—I had found mine in a road. Father Peter's find consisted exclusively of gold ducats—mine also. Father Peter found eleven hundred and seven ducats—I exactly the same.

This closed his evidence, and certainly it made a strong impression on the house; one could see that.

Wilhelm Meidling asked him some questions, then called us boys, and we told our tale. That Father Peter really found it in his wallet. It made the people laugh and we were ashamed. Then, the astrologer’s lawyer made a sarcastic little speech, and got so much fun out of our tale, and it seemed so ridiculous and childish and every way impossible and foolish, that it made everybody laugh till the tears came; and at last Marget could not keep up her courage any longer, but broke down and cried, and I was so sorry for her.

Now I noticed something that braced me up. It was Satan standing alongside of Wilhelm! But no one was noticing him; so we knew by that that he was invisible. Satan began to melt into Wilhelm. He melted into him and disappeared; and then there was a change, when his spirit began to look out of Wilhelm's eyes.
Wilhelm rose and said:

"From the testimony of the accuser I gather that he found this money in a road more than two years ago. Correct me, sir, if I misunderstood you."

The astrologer said his understanding of it was correct.

"And the money so found was never out of his hands thenceforth up to a certain definite date--the last day of last year. Correct me, sir, if I am wrong."

. I speak of the coin."

"The coin? What can the coin say?"

"It can say it is not the coin that the astrologer once possessed. It can say it was not in existence last December. By its date it can say this."

And it was so! There was the greatest excitement in the court while that lawyer and the judges were reaching for coins and examining them and exclaiming. And everybody was full of admiration of Wilhelm's brightness in happening to think of that neat idea. At last order was called and the court said:

"All of the coins but four are of the date of the present year. The court tenders its sincere sympathy to the accused, and its deep regret that he, an innocent man, through an unfortunate mistake, has suffered the undeserved humiliation of imprisonment and trial. The case is dismissed."

The court rose, and almost everybody came forward to shake hands with Marget and congratulate her, and then to shake with Wilhelm and praise him; and Satan had stepped out of Wilhelm and was standing around looking on full of interest, and people walking through him every which way, not knowing he was there.

d. While reading, the teacher asks the students to write the difficult words and phrases which they find in the text and then asks them to find their meaning based on the context.
e. The teacher reads the text and also explains the difficult words while the students follow it.
f. The teacher explains the whole text.
g. The teacher then gives some test related to the text.
Below are some tests which the teacher can ask to the students:

Answer the question below in brief!

1. Where did the story take place?
2. Mention the witnesses at that trial court!
3. When did the astrologer find the money?
4. What was the trial about?
5. Who is Wilhelm Meidling?

h. The teacher divides the class into 10 groups and asks the students to discuss the content of the text and retell the story with their own words. (If the time is not enough, the students can take the task as homework which can be collected at the next meeting)

3. Closing Activity
   Asking the students’ difficulties related to the topic and giving conclusion from the lesson.

VI. Teaching Aids and Source

1. Teaching Aids
   Hand out of the simplified text of *The Mysterious Stranger*

2. Source
   The novella *The Mysterious Stranger*
CHAPTER IV
ANALYSIS

In this chapter the writer is going to analyze the novel by using psychological theory proposed by Sigmund Freud, that is Psychoanalysis. This analysis includes two activities, namely (1) answering the first problem statement that says: What kind of psychological personalities are found in the characters of the novella? And (2) answering the second statement that says: How is the clash between the id and the superego reflected in the novella?

The two activities will be presented one by one in the following discussion.

A. The Types of Psychological Personalities of the Characters.

After the writer read the novella several times by focusing on the Psychoanalysis theory, she finally found out that the types of personality are the id and the superego. They are described as follow:

1. The Id

This type of personality according to Sigmund Freud is:

The aspect of personality structure which contains everything inherited, present at birth and fixed in the individual’s constitution. It is animalistic, irrational, and free from all inhibitions (Hjelle and Ziegler, 1981: 33)

The id is characterized by its characteristics such as: it does not know laws, it does not obey rules, it is aggressive, impulsive, destructive, and narcissistic, it works on primitive basis, it is the original personality system, and it obeys pleasure so it always searches for pleasure. Therefore the id works on the
pleasure principle, and when it is pent up it causes tension throughout the personality system. Besides that, it does not recognize fear or anxiety.

In the novella, the id is represented by Satan and the astrologer. Satan is a wicked character who influenced other characters such as the boys and Father Peter. In the story the characteristics of the id as possessed by Satan are as follows:

1.1. He was interesting.

That he was interesting can be proved by the following data:

Soon there came a youth strolling toward us through the trees, and he sat down and began to talk in a friendly way, just as if he knew us. But we did not answer him, for he was a stranger and we were not used to strangers and were shy of them. He had new and good clothes on, and was handsome and had a winning face and a pleasant voice, and was easy and graceful and unembarrassed, not slouchy and awkward and diffident, like the other boys. (The Mysterious Stranger: 283)

From the data, the writer sees that physically he was young, friendly, handsome, wearing good clothes, had a pleasant voice, and graceful appearance. Besides the physical appearance, Satan had also interesting personality that can be proved by the following data.

“Fire? Oh, that is easy: I will furnish it.”
I was so astonished I couldn’t speak; for I had not said anything. He took the pipe and blew his breath on it, and the tobacco glowed red, and spirals of blue smoke rose up. (The Mysterious Stranger: 283)

The data shows that Satan had extraordinary power. He could make fire by blowing his breath to the tobacco in the pipe. This event happened when the boys went up to the hills where they met Satan. At the time they wanted to be friendly with him, and they offered him the pipe. But they did not have fire. So he made fire by blowing his breath to the tobacco.
The other data that he had extraordinary power can be proved below:

...he went to a puddle and came back with water in a cup which he had made out of a leaf, and blew upon it and threw it out, and it was a lump of ice the shape of the cup. (The Mysterious Stranger: 284)

The data shows that Satan could do curious things. In the data, we see that he could make ice by means of water put in a cup which was made of a leaf. Of course the boys were glad and slowly they were under control of Satan.

1.2. Satan was a murderer.

“Two of the little workmen were quarrelling, and in buzzing little bumblebee voices they were cursing and swearing at each other; now came blows and blood; then they locked themselves together in a life-and-death struggle. Satan reach out his hand and crushed the life out of them with his fingers, threw them away, wiped the red from his fingers on his handkerchief, and went on talking where he had left off: ... . the wives of the little dead men had found the crushed and shapeless bodies and were crying over them, and sobbing and lamenting, and a priest was kneeling there with his hands crossed upon his breast, praying; and crowds and crowds of pitying friends were massed about them, reverently uncovered, with their bare heads bowed, and many with the tears running down-a scene which Satan paid no attention to until the small noise of the weeping and praying began to annoy him, then he reached out and took the heavy board seat out of our swing and brought it down and mashed all those people into the earth just as if they had been flies, and went on talking just the same”. (The Mysterious Stranger: 286)

Satan killed the people away without feeling wrong or guilty just because they annoyed him by the small noise of their weeping and praying. The murder was impulsively done although the people had not done something wrong with him anyway.

1.3. Satan did not have moral.

That Satan did not have moral can be proved by the following data.

“You have answered your own question,” he said. “I will expand it. Man is made of dirt-I saw him made. I am not made of dirt. Man is a museum of dieses, a home of impurities; he comes today and is gone tomorrow; he
begins as dirt and departs as stench: I am of the aristocracy of the Imperishables. And man has the Moral Sense. You understand? He has the Moral Sense. That would seem to be difference enough between us, all by itself. (The Mysterious Stranger: 292)

In the data we know that Satan was different from men, because the latter had moral. Because he did not have moral, he had killed the people he had created and this killing made the boys sad. But the boys who had moral were sorry to hear Satan’s explanation that men had moral while he did not have. So they were unpleasant because they were proud of it. This can be proved by the following data.

I was sorry, for at that time I had but a dim idea of what the Moral Sense was. I merely knew that we were proud of having it, and when he talked like that about it, it wounded me, and I felt as a girl feels who thinks her dearest finery is being admired and then overhears strangers making fun of it. For a while we were all silent, and I, for one, was depressed. (The Mysterious Stranger: 293)

The data shows that the boys were really proud of moral. And Satan’s explanation that men had moral, wounded their feeling. But because they were now under Satan’s control, they did not say anything. They kept silent.

1.4. Satan showed exaggeratedly self-loving.

That Satan showed exaggeratedly self-loving can also be seen in the data in the novella The Mysterious Stranger on the page 292 above. It shows that Satan spoke about man in a very trivial and conceited ways. It shows that he loved his own exaggeratedly and he showed disrespect to others’

The data presented above with their interpretation show the relevance or relation between Satan’s personality with the personality type (the id) which is proposed by Sigmund Freud.
The relation can be described as follows:

a. That Satan was interesting physically and psychologically matches the id which is characterized by *pleasure principle* which always orients itself to pleasure without thinking of its consequences or effects.

b. That Satan was a murderer matches the personality type (the id) which is characterized by *impulsive* manner. It means that the id would do anything based on his desire. If his heart says he should do an action, he would do it impulsively without think of its consequences.

c. That Satan did not have moral matches the personality type (the id) which is characterized by *it does not have fear or anxiety*. It means that the id would do anything because it does not have fear.

d. That Satan showed his exaggeratedly self-loving manner matches the personality type (the id) which is characterized by *narcissistic*. It means that the id exaggeratedly loves its self and sees the others’ is lower than its own.

Some other character that represents the id is the astrologer. He lived in an old tower up the valley. Every one in the village believed that he could foretell wars, famine and he also could also read man’s life through the stars.

2.1. The astrologer’s claiming.

Although he lived in the valley, he also communicated with the villagers and learnt about what happened in the village. He also learnt that Father Peter got money. But the way he reacted to it was something suspicious because he did by
claiming that it was his money. In this fiction the researcher classified him into the id representation. This layer of personality is revealed below:

**Question.** You claim that this money is yours?
**Answer.** I do.

**Q.** How did you come by it?
**A.** I found the bag in the road when I was returning from a journey.

... 
**A.** I am sorry to say this, but just as I had finished and was restoring the bag to its place, I look up and there stood Father Peter behind me.

... 
**A.** Father Peter had found his money in a path-I had found mine in a road. Father Peter’s find consisted exclusively of gold ducats-mine also. Father Peter found eleven hundred and seven ducats-I exactly the same.

*(The Mysterious Stranger: 354)*

From the data, it is said that the astrologer claimed the money which had found by Father Peter as his mine.

2.2. The astrologer’s accusing.

The astrologer’s accusing to Father Peter can be proved by the following data.

*Within an hour after the astrologer’s talk with us, Father Peter was in prison and the money sealed up and in the hands of the officers of the law. ... The astrologer was going around inflaming everybody against Father Peter, and saying he was an abandoned thief and had stolen eleven hundred and seven gold ducats from him. (The Mysterious Stranger: 300)*

The astrologer’s accusing to Father Peter as a thief by inflamed everybody in the village that Father Peter had stolen his money. The data presented above with their interpretation show the relevance or relation between the astrologer’s personality with the personality type (the id) which is proposed by Sigmund Freud.
The relation can be described as follows:

a. That the astrologer claimed the other possession as his own matches the personality type (the id) which is characterized by his manner which was showing his self loving through claimed the other’s as his possession.

b. That the astrologer made an accusing for other’s action matches the personality type (the id) which is characterized by his self loving manner.

In this case his accusing was to justify his own action.

2. The Superego

This type of personality according to Sigmund Freud is:

*The ethical or moral dimension of personality; it represents the individual’s internalized version of society’s norms and standards of behavior as learned from the parents via reward and punishment. (Hjelle and Ziegler, 1981: 36)*

Different from the id, the superego is not present at birth. It deals with what is “good” or “bad”, whether an action is “right” or “wrong”. It is essentially the individual’s conscience.

The superego develops in response to parental rewards and punishments. It incorporates all the actions for which the child is punished or reprimanded as well as all the actions for which the child is rewarded. Initially, parents control children’s behavior directly by reward and punishment. Through the incorporation of parental standards into the superego, behavior is brought under self-control. Children no longer need anyone to tell them if they are wrong; their superego tells them.

As the child’s social world begins to broaden (via school, church, peer group), his or her superego expands to incorporate whatever behavior these
groups also deem appropriate. The superego may be considered an individualized reflection of society’s “collective conscience” although the child’s perceptions of real values of society may be distorted.

Freud divided the superego into two subsystems, conscience and the ego-ideal. Conscience is acquired through the use of punishment by the parents. It is concerned with things that parents say are “naughty” behavior and for which the child is reprimanded. It includes the capacity for punitive self-evaluation, moral prohibitions, and guilt feeling when one fails to live up to what is believed to be ideal. And the second is the ego-ideal, it is derived from whatever the parents approved and reward. It leads the individual to set up goals and aspirations which, if achieved, generate a sense of self-esteem and pride.

In the novella, the superego is represented by the boys (Theodor Fischer, Seppi Wohlmeyer and Nikolaus Bauman), Father Peter, Marget and Ursula. The boys in the novella are the symbol of innocent, sinless and having the moral standards from their parents and society. In the story the characteristics of the superego as possessed by the boys are as follows.

1.1. The boys were good Christians.

That they were good Christians can be proved by the following data.

*We were not overmuch pestered with schooling. Mainly we were trained to be good Christians; to revere the Virgin, the Church, and the saints above everything. Beyond these matters we were not required to know much; and in fact, not allowed to. Knowledge was not good for the common people, and could make them discontented with the lot which God had appointed for them, and God would not endure discontentment with His plans. (The Mysterious Stranger: 279)*
From the data, the writer sees that the boys’ personality was much influenced by the moral standards they got from the religion they believed. To strengthen the data that the boys had given the moral standards, can be seen below;

...Nikolaus Bauman, son of the principal judge of the local court; Seppi Wohlmeyer, son of the keeper of the principal inn which had a nice garden with shade trees reaching down to the riverside, and pleasure boats for hire; and Theodor Fischer, son of the church organist, who was also leader of the village musicians, teacher of the violin, composer, tax-collector of the commune, sexton, and in other ways a useful citizen, and respected by all. (The Mysterious Stranger: 281)

The data shows that the boys’ parents are the very useful citizen. It can be seen from their jobs. Their jobs had connection with the church service and worship. So they must be good Christians also. And as good Christians, they would teach their children with the standards of moral based on the concept of good and bad in the Christians’ point of view.

1.2. The boys’ judgment.

That they were making a judgment of others’ action can be seen in the following data.

And always when he was talking about men and women here on the earth and their doings—even their grandest and sublimest—we were secretly ashamed, for his manner showed that to him they and their doings were of paltry poor consequence; often you would think he was talking about flies, if you didn’t know. Once he even said, in so many words, that our people down here were quite interesting to him, notwithstanding they were so dull and ignorant and trivial and concerted, and so diseased and rickety, and such a shabby, poor, worthless lot all around. He said it in a quite matter-of-course way and without bitterness, just as a person might talk about bricks or manure or any other thing that was of no offense, but in my thoughts I set it down as not very good manners. (The Mysterious Stranger: 288)
The data shows that the boys felt Satan’s words were very trivial and had no feeling. Based on their concept of good manner, they judged that insulting the others was not a good manner.

1.3. The boys obeyed the laws.

That the boys obeyed the laws, it can be proved by the following data.

“An angel, and kill a priest! An angel who did not know how to do wrong, and yet destroy in cold blood hundreds of helpless poor men and women who had never done him any harm! It made us sick to see that awful deed, and to think that none of those poor creatures was prepared except the priest, for none of them had ever heard a mass or seen a church. And we were witnesses; we had seen these murders done and it was our duty to tell, and let the law take its course.” (The Mysterious Stranger: 287)

The data shows that the boys were shocked and grieved with the murder that had been done by Satan. As the witnesses, they thought that they should tell about it to the court so that the law could take its course.

1.4. The boys were good-hearted people.

That the boys were good-hearted people can be proved by the following data.

...paying no attention to our begging and crying and imploring; and in the midst of the howling of the wind and the volleying of the thunder the magazine blew up, the earthquake rent the ground wide, and the castle’s wreck and ruin tumbled into the chasm, which swallowed it from sight, and closed upon it, with all that innocent life, not one of the five hundred poor creatures escaping. Our hearts were broken; we could not keep from crying.

“Don’t cry,” Satan said; “they were of no value.”

“But they are gone to hell!”

“Oh, it is no matter; we can make plenty more.”

(The Mysterious Stranger: 289)

The boys were crying because they felt guilty when they saw that massacre happened but they could not do anything to help the people. The boys
were powerless to prevent Satan from killing the people by his storm and earthquake.

The data presented above with their interpretation show the relevance or relation between the boys’ personality with the personality type (the superego) which is proposed by Sigmund Freud.

The relation can be described as follows:

a. That the boys were good Christians matches the personality type (the superego) which is characterized by the internalized version of religion norms and standards to their behavior. It means that the environment / society and the boys' parents taught about religion as their moral standards of life.

b. That the boys made a judgment of others’ action matches the personality type (the superego) which is characterized by the ability to differentiate between good and bad. In this case, making a judgment of others’ by saying not a good manner.

c. That the boys obeyed the laws matches the personality type (the superego) which is characterized by the capacity for punitive self-evaluation. It means that the superego set an action down in an evaluation whether it was right or wrong based on the norms on the society that had been taught to them.

d. That the boys were good-hearted people matches the personality type (the superego) which is characterized by its guilty feelings. It means that one would feel guilty when he failed to live up to what is believed to be ideal /
good. In this case, the boys’ superego felt guilty for the murder done, they had the power to stop it but they did not use it.

The next analysis is Father Peter. Father Peter in the novella was the priest that was not really considered by the villagers because he had not believed in the magical power; when at that time the people there still believed to that thing. In the story the characteristics of the superego as possessed by Father Peter are as follows:

2.1. Father Peter was an honest man.

That Father Peter was an honest man can be proven by the following data:

“That is mine,” he said, “but not the contents. This is fat; mine was flat; mine was light; this is heavy.”

... “It’s eleven hundred ducats odd!” he said. “Oh dear! If it were only mine- and I need it so!” and his voice broke and his lips quivered.

“It is your, sir!” we all cried out at once, “every heller!”

“No—it isn’t mine. Only four ducats are mine; the rest ...!”

(The Mysterious Stranger: 294)

2.2. Father Peter was a good person.

That he was a good person can be seen in the following data.

... Father Peter had been arrested for stealing a great sum of money from the astrologer. Everybody’s tongue was loose and going. Many said it was not in Father Peter’s character and must be a mistake ....(The Mysterious Stranger: 299)

From the data, the writer sees that stealing money was not Father Peter’s character because most of the people in the village said that arresting Father Peter as a thief was a mistake.

To strengthen the data that Father Peter was a good person, here is another data.
But it was Father Peter, the other priest whom we all loved best and were sorriest for. Some people charged him with talking around in conversation that God was all goodness and would find a way to save all his poor human children. It was a horrible thing to say, but there was never any absolute proof that Father Peter said it; and it was out of character for him to say it, too, for he was always good and gentle and truthful. (The Mysterious Stranger: 279)

From the data it is said that Father Peter’s character was good, gentle and truthful so the people loved him better than the other priest.

The data presented above with their interpretation show the relevance or relation between Father Peter’s personality with the personality type (the superego) which is proposed by Sigmund Freud.

The relation can be described as follows:

a. That Father Peter was an honest man matches the personality type (the superego) which is characterized by the ability to differentiate between good and bad or right from wrong. When he rejected the money that was not his mine, although he needed it shows that his action was influenced by the superego which told him about the right or wrong of an action.

b. That Father Peter was a good person matches the personality type (the superego) which is characterized by the internalized version of the norms and the moral standards to his behavior. He behaved on the basis of the moral standards that are be used by the society around him. So that the people around him accepted him as a good person.

Some other character that represents the superego is Marget. Marget in the novella was Father Peter’s niece. She was a lovely girl. She taught the harp and
earned all her clothes and pocket money by her own industry. In the story the characteristics of the superego as possessed by Marget are as follows:

3.1. Marget’s pride.

That she had a high pride of herself can be seen in the following data.

...Ursula appeared at our house and asked for some washing to do, and begged my mother to keep this secret, to save Marget’s pride, who would stop this project if she found it out, yet Marget had not enough to eat and was growing weak. (The Mysterious Stranger: 300)

Even Marget was growing weak and had not enough to eat to herself; she would not beg and ask some money or food to other people.

Here is another data which shows that she would not do something insulting her pride. “...she ate of the food that was offered her like a starving person, but could not be persuaded to carry any home, for Marget would not eat charity food. (The Mysterious Stranger: 301)”

3.2. Marget was a good-hearted person

That she was a good-hearted person can be proved by the following data.

...He said he was an orphan. That made Marget pity him. The water came into her eyes. (The Mysterious Stranger: 304)

When Satan told Marget the story about his life that he was an orphan, Marget cried because she pitied him. The data presented with their interpretation show the relevance or relation between Marget’s personality with the personality type (the superego) which is proposed by Sigmund Freud.
The relation can be described as follows:

a. That Marget has a high pride to herself matches the personality type (the superego) which is characterized by the influencing of her pride and herself-esteem in her action.

b. That Marget was a good-hearted people matches the personality type (the superego) which is characterized by her emphatic feeling to other’s sadness. She cried when she heard Satan’s sad story about his life.

The next is Ursula. Ursula in the novella was Father Peter’s and Marget’s chambermaid. She was also Marget’s nurse in her early years. In the story the characteristics of superego as possessed by Ursula are as follows:

4.1. Ursula was a good Christian.

That she was a good Christian can be proved by the following data.

Ursula said God would provide. But she said that from habit, for she was a good Christian. She meant to help in the providing, to make sure, if she could find a way. (The Mysterious Stranger: 300)

From the data, the writer sees that Ursula personality was much influenced by the moral standards she got from the religion she believed.

4.2. Ursula was a good person.

That she was a good person can be proved by the following data.

Ursula resting in the shade of a tree and she had a lean stray kitten in her lap and was petting it. I asked her where she got it, and she said it came out of the woods and followed her; and said it probably hadn’t any mother or any friends and she was going to take it home and take care of it. (The Mysterious Stranger: 301)

Even Ursula herself was poor and found it difficult to support her life. She still pitied the lean kitten and wanted to take it home.
The data presented above with their interpretation show the relevance or relation between Marget’s personality with the personality type (the superego) which is proposed by Sigmund Freud.

The relation can be described as follows:

a. Ursula was a good Christian matches the personality type (the superego) which is characterized by the internalized version of religion norms and standards to her behavior. It means that her behavior much influence by the religion norms that had been taught to her.

b. Ursula was a good person matches the personality type (the superego) which is characterized by the internalized version of the norms and the moral standards to her behaviors. She was straightforward helping the other even she was poor and found it hard to support her own life.

B. The Clash between the Id and the Superego

1. The Clash between the Superego of the Boys and the Id of Satan

The boys are the characters of the novella “The Mysterious Stranger”. They were Nikolaus Bauman, son of the principal judge of the local court; Seppi Wohlmeyer, son of the keeper of the principal inn, named the Golden Stag which had a nice garden, with shade trees reaching down to the riverside, and pleasure boats for hire; and Theodore Fischer, son of the church organist, who was also leader of the village musicians, teacher of the violin, composer, tax-collector of the commune, sexton and in other ways a useful citizen.
The boys were always together and had been so from the cradle, being fond of one another from the beginning. They were pets of the oldest servingman in the castle-Felix Brand. Psychologically the boys were a symbol of the superego but which was still weak in facing the temptation of life.

The other character was Satan. He was characterized by many bad characteristics such as: killing a weak man, destroying the people with heavy board seat, cheating or making a lie by calling himself an angel. Besides those bad characteristics, he was also characterized by spectacular activities such as: creating human being, making fire, creating a castle, etc. In this novella he is psychologically a reflection of the id. The id (in Hjelle and Ziegler, 1981: 33) is the aspect of personality structure which contains everything inherited, present at birth and fixed in the individual’s constitution. It is animalistic, irrational and free from all inhibition. It follows pleasure principle so that when it is pent up it causes tension. And the superego (Hjelle and Ziegler, 1981: 35) is the ethical or moral dimension of personality structure. It represents the individual’s internalized version of society’s norms and standards of behavior as learned from the parents via reward and punishment. This aspect of personality is reflected in the boys. The conflict between the id and the superego happened in the woody hill top which was a favorite place of the boys. In this place they met a youth named Satan and they were then involved in a friendly conversation as the below quotation.

Soon there came a youth strolling toward us through the trees, and he sat down and began to talk in a friendly way, just as if he knew us. (The Mysterious Stranger: 283)
From that friendly conversation, Satan began to influence the boys because he had spectacular abilities. The boys were enchanted by his abilities so that they could not reject.

One of the boys, named Theodor Fischer, wanted to be friendly with Satan by offering him a pipe. But he did not have fire, so he was sorry and disappointed. But Satan looked bright and pleased and then he blew his breath to the pipe and fire was made. This event was described as in the following quotation.

*I was so astonished I couldn’t speak; for I had not said anything. He took the pipe and blew his breath on it, and the tobacco glowed red, and spirals of blue smoke rose up.* (The Mysterious Stranger: 283)

Another ability that Satan showed to the boys was creating a lump of ice with the shape of the cup. He did it because the boys wanted him to do more strange things. This event is described as follows:

“Will you let us see you do them?”
“Do-please!” the other said.
“You won’t run away again?”
“Yes, with pleasure; but you mustn’t forget your promise, you know.”
We said we wouldn’t, and he went to a puddle and came back with water in a cup which he had made out of a leaf, and blew upon it and threw it out, and it was a lump of ice the shape of the cup. (The Mysterious Stranger: 284)

There were still many other things that Satan made that caused the boys to be happy and forget everything. They were enchanted by him so that when Satan said that he had to go because he had on an errand, they objected and wanted him to stay. It is described below.

*Presently he said he must go away on an errand. But we could not bear the thought of it, and clung to him, and pleaded with him to stay; and that pleased him, and he said so, and said he would not go yet, but would wait*
a little while and we would sit down and talk a few minutes longer. (The Mysterious Stranger: 290)

From the descriptions above, the researcher concludes that feeling happy experienced by the boys caused by the abilities done by Satan is an expression of pleasure that had to be satisfied. If the feeling of joy or happy were pent up it would cause tension. In this case pleasure or satisfaction is part of the id. And the id as shown by Satan influenced the boys so that they became the slave of it. They could not be free from it. In other words, the superego which was possessed by them could not defeat the id.

Because the boys were now influenced by Satan (the id) they could not do anything to reject what he did although what he did was destruction of other people. It can be seen in the following event.

After Satan made a crowd of little men and women in the size of our finger, and they worked to build a castle, then a quarrel happened between two little workmen. Satan then killed them without feeling sinful.

Two of the little workmen were quarreling, and in buzzing little bumblebee voices they were cursing and swearing at each other; now came blows and blood; then they locked themselves together in a life-and-death struggle. Satan reached out his hand and crushed the life out of them with his finger, threw them away, wiped the red from his fingers on his handkerchief, and went on talking where he had left off: “We cannot do wrong: neither have we any disposition to do it, for we do not know what it is.” (The Mysterious Stranger: 286)

From the description above it is clear that Satan killed the two little workmen he had created without feeling wrong. That killing or murder made the boys shocked and grieved, because he had told them before that he was an angel. Besides, they loved him because they liked his strange abilities and his good
manners. So the killing was contradictory to his gentle manner. In this event, the researcher observes that the boys’ superego worked because they knew the wrong from the true, the bad from the good, etc. They knew that killing two little workmen was wrong or sinful. Their superego can be observed as follow:

*It seemed a strange speech, in the circumstances, but we barely noticed that, we were so shocked and grieved at the wanton murder he had committed—murder it was, that was its true name, and it was without palliation or excuse, for the men had not wronged him any way. It made us miserable, for we loved him, and had thought him so noble and so beautiful and gracious, and had honestly believed he was an angel; and to have him do this cruel thing—ah, it lowered him so, and we had had such pride in him. (The Mysterious Stranger: 287)*

Although the boys’ superego said that the killing two little men was wrong, but it was weak to reject the love to Satan that had grown in their heart. This loved to Satan is characterized by words such as: for we had loved him. So the conflict between the id (killing two little workmen) and the superego (killing two little workmen was wrong) was won by the id.

The defeat of the superego by the id in the boys can be observed in the below description that tells us that the boys were now powerless and they could only listen to his voice.

*But he went on talking right along, and worked his enchantments upon us again with that fatal music of his voice. He made us forget everything; we could only listen to him, and love him, and be his slaves, to do with us as he would. He made us drunk with the joy of being with him, and of looking into the heaven of his eyes, and of feeling the ecstasy that thrilled along our veins from the touch of his hand. (The Mysterious Stranger: 287)*

Another event that showed the defeat of the boys’ superego by the Satan’s id is the killing of the small people in the castle he had created by means of
making storm and earthquake. But the boys were powerless to prevent him not to do that. In his argument, Satan that reflected the id said as follows:

*Man is made of dirt-I saw him made. I am not made of dirt. Man is a museum of dieses, a home of impurities; he comes today and is gone tomorrow; he begins as dirt and departs as stench: I am of the aristocracy of the Imperishables. And man has the Moral Sense. You understand? He has the Moral Sense. That would seem to be difference enough between us, all by itself. (The Mysterious Stranger: 292)*

Hearing the Satan’s argument made the boys’ superego react. But its reaction was weak and it was not strong enough to reject his argument. In the below we can observe the boys’ superego that was voiced by Theodor Fischer.

*I was sorry, for at that time I had but a dim idea of what the Moral Sense was. I merely knew that we were proud of having it, and when he talked like that about it, it wounded me, and I felt as a girl feels who thinks her dearest finery is being admired and then overhears strangers making fun of it. For a while we were all silent, and I, for one, was depressed. (The Mysterious Stranger: 293)*

The weakness or powerlessness of the boys’ superego to resist the Satan’s id can be much identified when he said that he would go on an errand, but they implored him to stay. And he promised he would be back.

*Then Satan began to chat again, and soon he was sparkling along in such a cheerful and vivacious vein that my spirits rose once more. He told some very cunning things that put us in a gale of laughter; ... .
“I am going on my errand now.”
“Don’t!” we all said. “Don’t go; stay with us. You won’t come back>”
“Yes, I will; I give you my word.”
“When? To-night? Say when.”
“It won’t be long. You will see.”
“We like you.”
(The Mysterious Stranger: 293)*

Another event that showed the defeat of the boys’ superego by the Satan’s id happened when Satan and Theodor (one of the boys) traveled to China. After travelling around, they sat down on a mountain and talked. Theodor inspired to
persuade Satan who had the power to change people life, to lead a better life. He also begged him to be more considerate with his actions and did not do impulsively so that his action would not make the people unhappy. It can be seen in the narration below;

We talked together, and I had the idea trying to reform Satan and persuade him to lead a better life. I told him about all those things he had been doing, and begged him to be more considerate and stop making people unhappy. I said I knew he did not mean any harm, but that he ought to stop and consider the possible consequences of a thing before launching it in that impulsive and random way of his; then he would not make so much trouble. (The Mysterious Stranger: 325)

Satan agreed to change life careers of a number of the boys’ villagers. He started to change life career of Lisa Brandt, a little girls-friend of the boys’. But like Satan’s argumentation; change life career of a human would also change the others’. So changing the life career of Lisa Brandt would also change the life career of Nikolaus-one of the boys. Theodor was very glad knowing that Satan would make Lisa’s and Nikolaus’s life career better. He thought that Satan had changed them to be better, as his intention. But then Satan said that Lisa and Nikolaus would drown. Theodor was shocked. It can be seen in the narration bellow;

“Oh, Satan! Oh, dear Satan! I cried, with the tears rising in my eyes, “save them! Don’t let it happen. I can’t bear to lose Nikolaus, he is my loving playmate and friend; and think of Lisa’s poor mother!” I clung to him and begged and pleaded, but he was not moved. He made me sit down again, and told me I must hear him out. (The Mysterious Stranger: 330)

From above statement, it can be seen that Theodor’s superego worked in his action when he asked Satan to save Lisa and Nikolaus. But then Satan said that
he must hear his explanation first. In his explanation Satan said Nikolaus’s appointed life was sixty-two years and Lisa’s was thirty-six. Nikolaus would save Lisa from drowning. But that made both of them suffer. Nikolaus would catch cold and was followed with scarlet fevers; for forty-six years he would lay in his bed a paralytic log, deaf, dumb, blind and praying night and day for the blessed relief of death. And Lisa had had the slow recovery from that accident for ten years of pain and then she had to live in shame, depravity, and crime for nineteen years’ and ending with death at the hands of the executioner.

After having heard Satan’s explanation, Satan asked Theodor whether he should change Lisa’s and Nikolaus’s life back just like before he had changed it, but Theodor refused it. It can be seen in this sentence; “Oh no! Oh, not for the world! In charity and pity leave it as it is.” (The Mysterious Stranger: 330). From that sentence, it can be seen that the boys’ superego first reacted against the killing of Lisa and Nikolaus (Satan’s id) then defeated by the id (Satan reaction).

The researcher still can find the other evidences that inform the defeat of the superego by the id. It happened when Satan’s words came true, Lisa and Nikolaus drowned and died in exact time of Satan’s prediction.

In that story, Lisa’s mother who had dreams about the death that was going to strike to her daughter before she died, had prayed to God, night and day to safe her but then the death of her daughter made her hysterics and angry with God. She was blemishing God. It can be seen in this following quotation.

...she rose up almost exhausted with her outpourings of passionate emotion, and clenched her fist and lifted it toward the sky, and her tear drenched face grew hard and resentful, and she said:
“For nearly two weeks I have had dreams and presentiments and warnings that death was going to strike what was most precious to me, and day and night and night and day I have groveled in the dirt before Him praying Him to have pity on my innocent child and save it from harm—and here is His answer!”
She wiped the tears from her eyes and cheeks, and stood awhile gazing down at the child and caressing its face and its hair with her hands; then she spoke again in that bitter tone: “But in His hard heart is no compassion. I will never pray again.”
She gathered her died child to her bosom and strode away, the crowd falling back to let her pass, and smitten dumb by the awful words they had heard. Ah, that poor woman! It is as Satan said, we do not know good fortune from the bad, and are always mistaking the one for the other. Many a time since I have heard people pray to God to spare the life of sick person, but I have never done it. (The Mysterious Stranger: 340)

What happened to Lisa and Nikolaus made Theodor changed. He then agreed Satan’s argumentation about human race. It can be seen in his sentence:

“As Satan said, we do not know good fortune from the bad, and are always mistaking the one for other.” Therefore, Theodor made up his mind not to pray to God anymore. He would not ask God to sparing the life of sick person. For him the death is the best way to relief from the suffering. It is clear that Theodor ‘s superego had been defeated by Satan’s id, because he agreed Satan which was the symbol of the id.

The other evidence used to strengthen the statement that the boys’ superego was defeated by Satan’s id can be proved below.

Lisa’s mother was convicted of her blasphemies words to God when her daughter died. She was excommunicated. Then she was delivered to the secular arm and conducted to the market place then she was burned.

We went away then, and did not see the fires consume her, but we heard the shrieks, although we put our fingers in our ears. When they ceased we knew she was in heaven, notwithstanding the excommunication; and we
were glad of her death and not sorry that we had brought it about. (The Mysterious Stranger: 345)

Instead of feeling guilty for her death, the boys were glad. They said like that because they were influenced by Satan’s statement that Lisa’s mother would go to heaven. They thought that her death was better option than she must live in excommunication in her entire life.

From the data presented above, it is clear that the boys’ superego was influenced much by Satan’s id. Slowly but surely they were controlled by him.

2. The Clash between the Id of the Boys and the Superego of Father Peter.

The next analysis is about the clash between the id of the boys and the superego of Father Peter. Both characters; the boys and Father Peter had been actually good, but they were then influenced by Satan’s id that their personalities was contaminated as the following description.

In the previous analysis the boys’ personality had been changed, from good into bad because of Satan’s influence. Now the boys with bad personality were clash with Father Peter who still had good personality.

The clash between the boys and Father Peter happened in the hills, where the boys had just met Satan and had just been involved in a conversation and they then were influenced by him. Now they met Father Peter who came to the place but he lost his wallet. This is seen in the following data. “I have lost my wallet. There wasn’t much in it, but a very little is much to me, for it was all I had.” (The Mysterious Stranger: 294)

Then the boys who found the wallet gave it back to him. But he was surprised because the wallet now contained much money that is eleven hundred
ducats. He really needed money, but he then rejected it when the boys persuaded
him to take it.

Nikolaus said: “Father Peter, with the exception of the astrologer you
haven’t a real enemy in the village—nor Marget, either. And not even a
half-enemy that’s rich enough to chance eleven hundred ducats to do you
a mean turn. I’ll ask you if that’s so or not?”
He couldn’t get around that argument, and it cheered him up. “But it isn’t
mine, you see—it isn’t mine, in any case.” (The Mysterious Stranger: 295)

From the data, it is clear that Father Peter rejected the wallet although the
boys had persuaded him to take it.

But the boys’ persuasion finally made him take it although he used his
own reason that is for paying his home. This event can be seen in the following
data.

We two said yes, and Nikolaus stuffed the money back into the shabby old
wallet and made the owner take it. So he said he would use two hundred of
it, for his house was good enough security for that, and would put the rest
at interest till the rightful owner came for it; and on our side we must sign
a paper showing how he got the money—a paper to show to the villagers as
proof that he had not got out his troubles dishonestly. (The Mysterious
Stranger: 296)

The data shows that Father Peter finally took the wallet from the boys. In
it we see that he took two hundred ducats to pay for his house, and the rest of the
money would be put at interest. He only used the money for the time being until
the owner came for it. For that purposed he signed a paper witnessed by the boys
as a proof to the villagers that he did not get the money dishonestly.

Psychologically, Father Peter’s superego was really defeated by the boys’
id which is the lowest personality had won the clash by defeating the highest
personality.
3. The Clash between Father Peter’s superego and the Astrologer’s id.

The next analysis is about the clash between Father Peter’s superego and the astrologer’s id. In the previous analysis the data shows that Father Peter had lost his wallet but then he found it. Its content was surprising him because it contained much money that is eleven hundred ducats while Father Peter’s money was only four ducats. At the first time, he rejected to take the money but then the boys persuaded Father Peter to take it. And the boys’ persuasion finally made him take the wallet.

The clash happened four days after Father Peter had found the wallet. The astrologer who hated Father Peter slandered him that Father Peter stole his money. In that village there were two priests, Father Adolf and Father Peter. Father Adolf was much considered in the village because he had good relationship with the bishop and the astrologer. Every one in the village stood in awe to the astrologer because he could read man’s life, find lost property, foretell wars and famines, and the bishop himself sometimes listened to him, but Father Peter took no stock in the Astrologer. He denounced him openly as a charlatan so that it made the Astrologer hate Father Peter.

Father Peter had an enemy and a very powerful one, the astrologer who lived in a tumbled old tower up the valley, and put in his nights studying the stars. ... Every one in the village except Father Peter stood in awe of him. ... But Father Peter took no stock in the astrologer. He denounced him openly as a charlatan—a fraud with no valuable knowledge of any kind, or powers beyond those of an ordinary and rather inferior human being, which naturally made the astrologer hate Father Peter and wish to ruin him. (The Mysterious Stranger: 280)

On the fourth day after Father Peter had found the wallet, the astrologer came from his crumbling old tower up the valley to have a private talk with the
boys, because they were the only witnesses when Father Peter found the money. He asked some questions to the boys about the event and the sum of the money. They answered him as they could. Then he left the boys. In about an hour after the astrologer met the boys, Father Peter had been arrested. The astrologer confessed to the villagers that his money was stolen by Father Peter. It can be seen in the following data.

Within an hour after the astrologer’s talk with us, Father Peter was in prison and the money sealed up and in the hands of the officers of the law. The money was in a bag, and Solomon Isaacs said he had not touched it since he had counted it; his oath was taken that it was the same money, and that the amount was eleven hundred and seven ducats. (The Mysterious Stranger: 300)

The researcher still can find the data that shows the astrologer’s aversion to Father Peter by inflaming everybody in the village against Father Peter. It can be seen in the following data.

The astrologer was going around inflaming everybody against Father Peter, and saying he was an abandoned thief and had stolen eleven hundred and seven gold ducats from him. He said he knew he was a thief from that fact, for it was exactly the sum he had lost and which Father Peter pretended he had “found”. (The Mysterious Stranger: 300)

The astrologer confessed that he lost his money, and the sum of it was exactly the same as the money which was found by Father Peter. With that reason he inflamed everybody in the village and said that Father Peter was a thief because he stole his money.

From the data above we can conclude that the astrologer had slandered Father Peter as a thief. Here, the Father Peter’s superego was defeated by the astrologer’s id.
4. The Clash between the Boys’ superego and Satan’s id in their Travel to France

The clash happened in the French village between Satan and Theodor—one of the boys. A moment before they had traveled to France, Theodor and Satan walked around to the jail because Theodor wanted to see what was inside of the jail like. Theodor saw the torture-chamber. He saw the people were being tortured by the executioners. Satan who saw the human race with their ‘Moral Sense’ in a very trivial ways, wanted to change his perception about the moral sense which he was proud about to have it before by taking him in a travel to a great factory in French village.

They walked through that factory, they saw men, women and little children were toiling in heat, dirt and a fog of dust; they were clothed in rags and drooped at their work, for they were worn and half starved, weak and drowsy. Satan said the proprietors of that factory were rich and very holy but the wage they paid to their workers were only enough to keep them from dropping dead with hunger. Their work-hours were fourteen per day, winter and summer—from six in the morning till eight at night. And they had to walk to and from the pigsties which they inhabited-four miles each way. And they only got four hours to sleep a day.

Satan tried to change Theodor’s perception about his pride of having the moral sense. It can be seen in the following quotation below.

Have they committed a crime, these mangy things? No. What have they done, that they are punished so? Nothing at all, except getting themselves born into your foolish race. You have seen how they treat a misdoer there in the jail; now you see how they treat the innocent and the worthy. Is your
race logical? Indeed, no; his punishment is trivial compared with theirs.
... . It is the Moral Sense which teaches the factory proprietors the
difference between right and wrong-you perceive the result. They think
themselves better than dogs. Ah, you are such an illogical, unreasoning
race! (The Mysterious Stranger: 309)

Although at that time Theodor did not say any words to give a comment to
Satan’s argument, but the defeat of the boys’ superego by Satan’s id can be seen
in this following quotation. “There was a very dull week, now, for Satan did not
come ... (The Mysterious Stranger: 312). Even Satan’s argument about moral
sense hurt them but they could not resist their interest to Satan.

The other data that shows the defeated of the boys’ superego by Satan’s id
can be proved below:

Seppi—one of the boys, told Satan’s about the missing of Hans Oppert, the
village loafer. No one in the village had seen Hans for a couple of days. Seppi said
Hans did some brutal things to his dog before he had gone. He hit his dog and
knocked one of that dog’s eyes out. Satan did not agree with Seppi’s sentence
about brutal thing.

“There is that misused word again—that shabby slander. Brutes do not act
like that, but only men.”
“Well, it was inhuman, anyway.”
“No, it wasn’t, Seppi; it was human ... . Purify your language, Seppi; drop
those lying phrases out of it.”
He spoke pretty sternly—for him—and I was sorry I hadn’t warned Seppi to
be more particular about the word he used. I knew how he was feeling. He
would not want to offend Satan; he would rather offend all his kin. (The
Mysterious Stranger: 310)

The data shows that the boys’ superego was defeated by Satan’s id. It can
be seen in the last sentence of the above quotation.
5. The Clash between Ursula’s Superego and Satan’s Id

The next analysis is about the clash between Ursula’s superego and Satan’s id. Ursula was chambermaid, housekeeper, laundress and everything else for Father Peter and she also had been a nurse for Marget; Father Peter’s niece, in her earlier years.

The conflict happened when Ursula met Satan after Father Peter had been arrested. Marget did not have any money to support herself and Ursula, so Ursula went to the boys’ house to ask for some washing to do and beg the boys’ mothers to keep it as a secret to save Marget’s pride, because she would stop it if she found it out, although she had not enough to eat and was growing weak. But because Ursula herself was also growing weak, the boys’ mothers did not ask her to do some washing job; they just gave her trifle money. At the first time she refused it, because she was afraid that Marget would suspect it. But then she took it because she found it out, there was no other way to get any money for supporting their live.

When Theodor; one of the boys, walked around with Satan they saw Ursula resting in the shade of a tree. She had a lean stray kitten in her lap and was petting it. Seeing that situation, Satan gave a trivial comment to Ursula. “I understand you are very poor. Why do you want to add another mouth to feed? Why don’t you give it to some rich person?” (The Mysterious Stranger: 301).

From that quotation, it can be seen that Satan’s statement was very trivial and did not consider the other’s feeling. He kept on talking about the human race trivialities to Ursula which was enough to make her angry. “Ursula was not
proposing to be friendly with the mocking stranger and she gave him an ungentle look and retorted: "Who asked you to come here and pester me..." (The Mysterious Stranger: 302).

The quotation shows that Ursula was very angry to Satan because she thought that he mocked at her. The hate of Satan can be seen when she gave him an ungentle look and retorted.

But the situation changed when Satan told her that the cat brought luck. He told her its owner would find four silver groschen in his pocket every morning. When Ursula heard his explanation, she felt that she was insulted. “I saw the indignation rising in the old woman’s face. She was insulted. This boy was making fun of her. That was her thought.” (The Mysterious Stranger: 303).

But then she thrust her hands into her pockets and she surprised because Satan’s words were right, there were some money in her pocket. Then she beg forgiveness to Satan and kissed his hand over and over. Although in her heart she thought that the cat would be a witch-cat or an agent of the devil, she still kept the cat home because only by keeping it she would get the money for supporting their live.

In her heart she probably believed it was a witch-cat and an agent of the Devil; but no matter, it was all the more certain to be able to keep its contract and furnish a daily good living for the family, for in matters of finance even the piousest of our peasants would have more confidence in an arrangement with the Devil than with an archangel. Ursula started homeward, with Agnes in her arms. (The Mysterious Stranger: 304)
From the data above we can conclude that although Ursula believed that the cat was a witch-cat, she still kept it because as Satan said that the cat would bring luck. Here, Ursula’s superego was defeated by Satan’s id.

6. The clash between Marget’s Superego and Satan’s Id

The next analysis is about the clash between Marget’s superego and Satan’s id. Marget was Father Peter’s niece. She lived with him since she was a child. One day, the astrologer; Father Peter’s enemy, originated the story about Father Peter’s shocking remark and carried it to the bishop. It was said that Father Peter had made the remark to his niece, Marget. Though she denied it and implored to the bishop to believed her and spare her old uncle from poverty and disgrace but he would not listen. He suspended Father Peter indefinitely.

It had been hard years for Father Peter and Marget. They had been favorites before. Marget was a lovely girl of eighteen when the trouble came; she taught the harp and earned all her clothes and pocket money by her own industry. But after the bishop suspended Father Peter, all of their friends fell away entirely, they became cool and distant, and no one came to get the harp lesson anymore.

And the situation got worse after Father Peter had arrested because he had been slandered as a thief. The conflict happened when Marget met Satan. Satan and Theodor; one of the boys, went to Marget’s house. Satan changed his self to be an ordinary man named Philip Traum. They talked over each other and Marget was interested in him. “And then the main part of her mind was on Traum, anyway; she couldn’t keep her eyes off him, he was so beautiful.” (The Mysterious Stranger: 304).
The other data that shows Marget’s interest to Satan can be seen below:

And so they went on chatting, and poor Marget forgot her sorrow for one little while, anyway. It was probably the only really bright and cheery hour she had known lately. I saw she liked Philip, and I knew she would. And when he told her he was studying for the ministry I could see that she liked him better than ever. (The Mysterious Stranger: 305)

Satan told a good many lies to Marget such as: that he was an orphan, he had a rich uncle, and he was studying the ministry and soon. Those made her like him. But then Satan was rare to come over in visiting Marget. That hurt her. It can be seen in the following quotation. “That Satan, who was quite indifferent to her, had stopped going to her house after a visit or two had hurt her pride...” (The Mysterious Stranger: 353).

The data above shows that Marget was interested in Satan. So we can conclude that Marget’s superego was defeated by Satan’s id.

7. The clash between the boys’ Superego and Satan’s Id in their last meeting

As shown in the previous analysis that the boys whose the symbol of superego was defeated by Satan whose the symbol of the id. Though there were still some rejections to Satan’s arguments or behavior, they could not resist their interest to Satan.

The last chapter of the novella shows that Satan came less often to visit the boys. That made them lonely and melancholic.

For as much as a year Satan continued these visits, but at last he came less often, and then for a long time he did not come at all. This always made me lonely and melancholy. I felt that he was losing interest in our tiny world and might at any time abandon his visits entirely. (The Mysterious Stranger: 364)
From the data above, it shows the boys’ addiction to Satan. “This always made me lonely and melancholy.” The word always shows how Satan’s visits were their need to kill their loneliness.

When Satan finally came to Theodor one day to say good bye, he was so sad. He still hoped that he could meet Satan in the other world. He was not willing to let him go, as the next data shows;

“And you are going away, and will not come back anymore?”
“Yes,” he said. “We have comraded long together, and it has been pleasant-pleasant for both; but I must go now, and we shall not see each other any more.”
“In this life, Satan, but in another? We shall meet in another, surely?”
(The Mysterious Stranger: 364)

Satan told that he was only a vision, he was only a dream. He also told some argumentations about life, god, etc. After he told those things he vanished. Theodor shocked and appalled but then he realized that all of Satan had said was true.

“It is true, that which I have revealed to you: there is no God, no universe, no human race, no earthy life, no heaven, no hell. It is all a dream-a grotesque and foolish dream. Nothing exists but you. And you are but a thought-a vagrant thought, a useless thought, a homeless thought, wandering forlorn among the empty eternities! He vanished and left me appalled; for I knew, and realized, that all he had said was true.” (The Mysterious Stranger: 366)

From the data above we can conclude that the boys were defeated by Satan because the boys agreed with Satan’s perception. They believe it as a truth without any rejection.
APPENDIX 1

I. The Clash between the Superego of the Boys and the Id of Satan

1. The boys’ superego:

   It seemed a strange speech, in the circumstances, but we barely noticed
   that, we were so shocked and grieved at the wanton murder he had
   committed—murder it was, that was its true name, and it was without
   palliation or excuse, for the men had not wronged him any way. It made us
   miserable, for we loved him, and had thought him so noble and so
   beautiful and gracious, and had honestly believed he was an angel; and to
   have him do this cruel thing—a thing so cruel, it lowered him so, and we had had such
   pride in him. / TMS. SE. 287 /

   I was sorry, for at that time I had but a dim idea of what the Moral Sense
   was. I merely knew that we were proud of having it, and when he talked
   like that about it, it wounded me, and I felt as a girl feels who thinks her
   dearest finery is being admired and then overhears strangers making fun
   of it. For a while we were all silent, and I, for one, was depressed. / TMS.
   SE. 293 /

   We talked together, and I had the idea trying to reform Satan and
   persuade him to lead a better life. I told him about all those things he had
   been doing, and begged him to be more considerate and stop making
   people unhappy. I said I knew he did not mean any harm, but that
   he ought
   to stop and consider the possible consequences of a thing before launching
   it in that impulsive and random way of his; then he would not make so
   much trouble. / TMS. SE. 325 /

   “Oh, Satan! Oh, dear Satan! I cried, with the tears rising in my eyes,
   “save them! Don’t let it happen. I can’t bear to lose Nikolaus, he is my
   loving playmate and friend; and think of Lisa’s poor mother!”
   I clung to him and begged and pleaded, but he was not moved. He made
   me sit down again, and told me I must hear him out. / TMS. SE. 330 /

2. Satan’s id:

   Two of the little workmen were quarreling, and in buzzing little bumblebee
   voices they were cursing and swearing at each other; now came blows and
   blood; then they locked themselves together in a life-and-death struggle.
   Satan reached out his hand and crushed the life out of them with his
   finger, threw them away, wiped the red from his fingers on his
   handkerchief, and went on talking where he had left off: “We cannot do
Man is made of dirt—I saw him made. I am not made of dirt. Man is a museum of dieses, a home of impurities; he comes today and is gone tomorrow; he begins as dirt and departs as stench: I am of the aristocracy of the Imperishables. And man has the Moral Sense. You understand? He has the Moral Sense. That would seem to be difference enough between us, all by itself. / TMS. I. 292/

II. The clash between the id of the boys and the superego of Father Peter

1. The boys’ id:

Nikolaus said: “Father Peter, with the exception of the astrologer you haven’t a real enemy in the village—nor Marget, either. And not even a half-enemy that’s rich enough to chance eleven hundred ducats to do you a mean turn. I’ll ask you if that’s so or not?”

He couldn’t get around that argument, and it cheered him up. “But it isn’t mine, you see—it isn’t mine, in any case.” / TMS. I. 295 /

2. Father Peter’s superego:

“I have lost my wallet. There wasn’t much in it, but a very little is much to me, for it was all I had.” / TMS. SE. 294/

III. The clash between Father Peter’s superego and the astrologer’s id.

1. The astrologer’s id:

The astrologer was going around inflaming everybody against Father Peter, and saying he was an abandoned thief and had stolen eleven hundred and seven gold ducats from him. He said he knew he was a thief from that fact, for it was exactly the sum he had lost and which Father Peter pretended he had “found”.

/ TMS. I. 300 /

2. Father Peter’s superego:

... Father Peter had been arrested for stealing a great sum of money from the astrologer. Everybody’s tongue was loose and going. Many said it was not in Father Peter’s character and must be a mistake .... / TMS. SE. 299 /
IV. The clash between the boys’ superego and Satan’s id in their travel to France

1. Satan’s id:

Have they committed a crime, these mangy things? No. What have they done, that they are punished so? Nothing at all, except getting themselves born into your foolish race. You have seen how they treat a misdoer there in the jail; now you see how they treat the innocent and the worthy. Is your race logical? Indeed, no; his punishment is trivial compared with theirs. . . . It is the Moral Sense which teaches the factory proprietors the difference between right and wrong-you perceive the result. They think themselves better than dogs. Ah, you are such an illogical, unreasoning race! / TMS. I. 309 /

2. The boys’ superego:

And always when he was talking about men and women here on the earth and their doings—even their grandest and sublimest—we were secretly ashamed, for his manner showed that to him they and their doings were of paltry poor consequence; often you would think he was talking about flies, if you didn’t know. Once he even said, in so many words, that our people down here were quite interesting to him, notwithstanding they were so dull and ignorant and trivial and concerted, and so diseased and rickety, and such a shabby, poor, worthless lot all around. He said it in a quite matter-of-course way and without bitterness, just as a person might talk about bricks or manure or any other thing that was of no offense, but in my thoughts I set it down as not very good manners.

/TMS. SE. 288 /

V. The Clash between Ursula’s Superego and Satan’s Id

1. Satan’s id:

“I understand you are very poor. Why do you want to add another mouth to feed? Why don’t you give it to some rich person?” / TMS. I. 301 /

2. Ursula’s superego:

Ursula resting in the shade of a tree and she had a lean stray kitten in her lap and was petting it. I asked her where she got it, and she said it came out of the woods and followed her; and said it probably hadn’t any mother or any friends and she was going to take it home and take care of it. / TMS. SE. 301 /
VI. The clash between Marget’s Superego and Satan’s Id

1. Satan’s id:

“That Satan, who was quite indifferent to her, had stopped going to her house after a visit or two had hurt her pride…” / TMS. I. 353 /

2. Marget’s superego:

...He said he was an orphan. That made Marget pity him. The water came into her eyes. / TMS. SE. 304 /

VII. The clash between the boys’ Superego and Satan’s Id in their last meeting

1. Satan’s id:

“It is true, that which I have revealed to you: there is no God, no universe, no human race, no earthy life, no heaven, no hell. It is all a dream—a grotesque and foolish dream. Nothing exists but you. And you are but a thought—a vagrant thought, a useless thought, a homeless thought, wandering forlorn among the empty eternities! He vanished and left me appalled; for I knew, and realized, that all he had said was true.” / TMS. I. 366 /

2. The boys’ superego:

...paying no attention to our begging and crying and imploring; and in the midst of the howling of the wind and the volleying of the thunder the magazine blew up, the earthquake rent the ground wide, and the castle’s wreck and ruin tumbled into the chasm, which swallowed it from sight, and closed upon it, with all that innocent life, not one of the five hundred poor creatures escaping. Our hearts were broken; we could not keep from crying.

“Don’t cry,” Satan said; “they were of no value.”
“But they are gone to hell!”
“Oh, it is no matter; we can make plenty more.”
/TMS. SE. 289/
APPENDIX 2

SYNOPSIS

In The Mysterious Stranger, a few boys lived happily in a remote Austrian village named Eseldof in 16th century. They were; Theodor Fischer, Nikolaus Bauman and Seppi Wohlmeyer. They were not overmuch given with schooling. Mainly they were trained to be good Christians. One day, a handsome teenage boy named Satan appeared in the village. He explained that he was an angel. He performed several magical feats. He claimed to be able to foresee the future and informed the group of unfortunate events that would soon fall on those the boys cared about. They did not believe Satan’s claim until one of his predictions came true. Satan proceeded to describe further tragedies that would befall their friends. The boys begged Satan to intercede. He agreed, but operated under the technical definition of mercy. For instance, instead of a lingering death due to illness, Satan simply caused one of Theodor’s friends to die immediately.

Satan tried influencing the innocent boys with the very different understanding of life and kindness. He succeeded to reform the boys’ perception of life. He and they then were also influencing the other characters such as Father Peter, Marget and Ursula. Satan reflects the bad person because his action can not be accepted by the norms. Even he was representing the bad person, but he could win in transforming the other characters who represented the good one to accept all that he had said and done, and even to follow him.