ANNA’S PERSONALITY THROUGH SIGMUND’S FREUD THEORY IN JODI PICOULT’S MY SISTER’S KEEPER

A THESIS

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ABSTRACT


Dari analisis yang dilakukan secara seksama disimpulkan bahwa dorongan id membuat seseorang mengenyampingkan akal sehat dan moral demi memenuhi keinginan libidonya, sebaliknya sisi super-ego muncul ke permukaan ketika seseorang mulai mempertimbangkan tindakannya berdasarkan nilai-nilai moral sehingga dorongan super-ego cenderung membuat seseorang lebih mementingkan kepentingan orang lain daripada kepentingannya sendiri dan sisi ego lah yang berusaha menengahi dua dorongan yang saling berlawanan. Namun dalam penelitian ini, super-ego berhasil mengalahkan dorongan id dan ego, karena Anna sebagai tokoh utama lebih mengutamakan kepentingan Kate, kakak perempuannya di akhir cerita novel My Sister’s Keeper.

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
# TABLE OF CONTENTS

**ACKNOWLEDGEMENTS** .................................................................................................................. i

**AUTHOR’S DECLARATION** ........................................................................................................ iii

**COPYRIGHT DECLARATION** ......................................................................................................... iv

**ABSTRACT** ....................................................................................................................................... v

**TABLE OF CONTENTS** .................................................................................................................. vi

## CHAPTER I  INTRODUCTION

1.1 The Background of the Analysis ........................................................................................................ 9
1.2 The Problems of the Analysis ........................................................................................................... 11
1.3 The Objectives of the Analysis .......................................................................................................... 12
1.4 The Scope of the Analysis .................................................................................................................. 12
1.5 The Significances of the Analysis ...................................................................................................... 13

## CHAPTER II  THEORETICAL FRAMEWORK

2.1 An Overview of Discourse Analysis ................................................................................................. 15
2.2 Systemic Functional Linguistics Theory .......................................................................................... 15
   2.2.1 Textual Framework .................................................................................................................... 16
   2.2.2 Contextual Framework ................................................................................................................. 16
      2.2.2.1 Context of Situation ............................................................................................................... 17
      2.2.2.2 Context of Culture .................................................................................................................. 18
      2.2.2.3 Context of Ideology ................................................................................................................ 20
2.3 Metafunctions of Language .............................................................................................................. 23
   2.3.1 Ideational Function ...................................................................................................................... 24
      2.3.1.1 The Six Types of Experiential Function ............................................................................... 25
         2.3.1.1.1 Material Function ........................................................................................................... 26
         2.3.1.1.2 Mental Function .............................................................................................................. 27
         2.3.1.1.3 Verbal Function .............................................................................................................. 29
      2.3.1.1.4 Behavioural Function ..................................................................................................... 29

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Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s *My Sister’s Keeper*, 2009.
CHAPTER III METHODOLOGY
3.1 Research Method ............................................................... 42
3.2 Data Collecting Method ..................................................... 42
3.3 Data Analysis Method ......................................................... 43
3.4 Data Analysis Procedures .................................................. 44

CHAPTER IV ANALYSIS OF EXPERIENTIAL FUNCTIONS IN READER’S DIGEST MAGAZINE’S SELECTED ARTICLES
4.1 The Data Analysis .............................................................. 45
4.1.1 Material Function ................................................... 47
4.1.2 Mental Function ...................................................... 48
4.1.3 Verbal Function ........................................................ 50
4.1.4 Behavioural Function ................................................ 52
4.1.5 Existential Function ................................................ 58
4.1.6 Relational Function ................................................ 66
4.2 The Findings ..................................................................... 71

CHAPTER V CONCLUSIONS AND SUGGESTIONS
5.1 Conclusions ................................................................. 73
5.2 Suggestions ................................................................. 73

BIBLIOGRAPHY ............................................................................................... 75
CHAPTER I
INTRODUCTION

1.1 Background of the Analysis

There have been various attempts to define what literature is. Wellek and Austen Warren (1962:94) said that “literature is said to be creative, an art, what an author has been produced.” It means literature is a product of author’s imagination that imitates the reality into the art of writing.

Besides, Taylor (2004:2) states that “literature is said to be the school of life that authors tend to comment on the conduct of the society and of individuals in the society.” So, Taylor means that literature may become tool of valuing people in their behavior both collectively and individually. Literature is like a mirror in which people or individuals can see their faces and judge what are in them. Thus, literature is the means of looking the good or the bad side of man’s of life through insight it refers.

In general, literature has some different kinds. Each of them has its own characteristics though they have much in common such as they have characters, theme, setting, and style.

Jhon Peck (1984:38) divide literature into three genres of types; they are: poetry, drama and novel. Poetry is dominated by the rhythm and melody; drama is...
the combination of dialogue and stage; and novel is a narrative kind of fictitious writing.

This thesis deals with novel as the main source of analysis. It is Jodi Picoult’s *My Sister’s Keeper*. Novel is supposed to be a sort of fictitious kind of writing or fiction. Fiction has been regarded as the most prominent literary kind for its imaginative power. It is literature because it is far from reality or factual events though some novels have not in such kind.

Irrespective of what the content of novel is, this thesis analyzes the character. Characters in a novel are usually dominated by human. Every human has their own personality. The personality will lead the characters to act such emotional, behavioral, and logical things deal with the problems that be faced by the characters.

This case is inspired me to analyze the personality within a character. The character that will be discussed in this research is Anna in Jodi Picoult’s novel *My Sister’s Keeper* that is described as a young girl who struggle her rights for having her own body.

To analyze Anna’s personality, I have been referring to Sigmund Freud’s personality theory where it divides the structure of human’s personality into three aspects; *Das Es* (the id) which refers to biological aspects of human, *Das Ich* (the ego) which refers to the psychological aspect, and *Das Ueber Ich* (the super-ego)
which refers to the sociological aspect. These three aspects are controlled by the libido.

I choose Sigmund Freud’s theory because it is applicable to analyze this novel, especially to analyze Anna’s personality.

From the reason above, I would like to conduct a research entitled Anna’s Personality Through Sigmund Freud’s Theory in Jodi Picoult’s My Sister Keeper.

1.1 Scope of the Analysis

In this thesis, I deal with one of Jodi Picoult’s novel My Sister’s Keeper throughout my research, focusing my analysis on the topic of personality based on Sigmund Freud’s theory which states that human personality divides into three aspects; they are the id, the ego, the super-ego.

The id refers to biological aspects of human which tends to be destructive; the super-ego refers to the psychological aspect which relates to moral consequences; and the last is the ego refers to the sociological aspects which control the id and the super-ego as the neutralist between them. These three aspects are directed by the libido.
The ego stands in line when a human is in normal condition. But sometimes, there is a condition when the id is too strong within human; it can make human do everything to get what they want although they have to destruct others. On the contrary, there is also the condition when the super-ego is too strong within human which drop them to sacrifice their own desire for other’s happiness.

Since I choose the character of Anna in Jodi Picoult’s novel My Sister’s Keeper, I want to analyze the Anna’s id, Anna’s ego and Anna’s super-ego in this thesis.

1.2 Statement of the Problems

In this research, I found out that there are three main problems to be solved. The problems are:

1. How’s Anna’s rebellion toward her mother described as the id side based on Sigmund Freud’s theory?
2. How is the desire of Anna to control the freedom described as the ego side based on Sigmund Freud’s theory?
3. How is Anna’s decision of giving all her internal organs to her sister described as the super-ego based on Sigmund Freud’s theory?

1.3 Objective of the Analysis

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This analysis is intended to answer the problems of this research. They are:

1. To describe that Anna’s rebellion toward her mother is the id side based on Sigmund Freud’s theory.
2. To describe that the desire of Anna to control the freedom is the ego side based on Sigmund Freud’s theory.
3. To describe that Anna’s decision of giving all her internal organs to her sister is the super-ego based on Sigmund Freud’s theory.

1.4 Significance of the Analysis

The analysis of this thesis is based on psychological theory, or more specifically the theory of personality by Sigmund Freud which is intended to reveal the structure of human personality reflected in Jodi Picoult’s novel *My Sister’s Keeper*.

By exploring the case of Anna’s personality, this thesis expect to enrich the literary study, especially about the relationship between literature and psychology. Therefore, this thesis can be used as one of references for analyzing psychological cases and as the guidance for literature students to study literary works from psychological approach. I hope this thesis can be useful for further analyzing in the future.

1.5 Method of the Analysis

Debora Pasaribu: Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s *My Sister’s Keeper*, 2009.
Novel *My Sister’s Keeper* by Jodi Picoult is the main source of this research. As one of literary genres, novel also has two sides which related each other; they are intrinsic approach and extrinsic approach.

Intrinsic approach is the study of novel within the text in the novel itself. Intrinsic’s element to be focused in this research is character. Character is living fictitious person. As a person, character has mind that controls how he acts, behaves, and thinks. Because of it, every character can do different actions, behavioral and the way of thinking to face such a problem. This case depends on the personality of the character. Unfortunately, literature can not stand alone to study about human mind which lead a character to have such a personality. It needs extrinsic approach to help this study.

Extrinsic approach is the study of a novel from external side of the novel itself. Since psychology is the study of human mind, I decide psychological approach to help my research for analyzing Anna’s personality in *My Sister’s Keeper*. After reading all the theories of personality, I choose Sigmund Freud’s theory as the most applicable one to analyze Anna’s personality.

Sigmund Freud states in his theory that human’s personality is divided into three aspects; they are the id, the ego, the super-ego. The id refers to biological aspect of human which tends to be destructive; the super-ego refers to the psychological aspect which relates to moral consequences; and the last is the ego refers to sociological aspect which controls the id and the super ego as the Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s *My Sister’s Keeper, 2009.*
neutralist between them. These three aspects are directed by the libido. This theory will be the basic theory for analyzing the personality of Anna as the main character in novel *My Sister’s Keeper*.

To combine the intrinsic and the extrinsic study within my research, I do interpretive qualitative method. In applying this method, I use several steps. The first step is collecting all relevant sources which are related to human’s personality. The second step is reading the novel, *My Sister Keeper*, by Jodi Picoult and interpreting it by writing down all these cases within the text which deals with Anna’s personality from how she acts, behaves, and thinks in the various conditions. The third step is quoting the data and classifying them into the group of the id, the ego and the super-ego based on Sigmund Freud’s theory. The fourth step is interpreting all the cases from each group of data and choosing three main problems to be brought in this research; they are Anna’s rebellion toward her mother as the id side; the desire of Anna to control the freedom as the ego side; and Anna’s decision of giving all her internal organs to her sister as the super-ego side. After all, the analysis will be performed by explaining the three structures of human personality based on Sigmund Freud’s theory as reflected in Anna’s character in Jodi Picoult’s novel *My Sister’s Keeper*.

**1.6 Review of Related Research**

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In supporting her analysis, the writer reads some related books which are listed as follows:


   In this book, Rene Wellek and Austen Warren write about the definition of literature, the scope of literature and the methods in studying the literary works such as intrinsic and extrinsic approach. It is very helpful to those who study literature.


   I used this writing as the source in doing my research. By this novel, the writer could analyze the three structures of human personality based on Sigmund Freud’s Theory.


   This book contains about the major genres (narrative, fiction, drama and poetry), which are defined and discussed in detail, with an anatomy of techniques, devices and conventions.

4. *Psychoanalytic Theories of Personality* by Gerald S. Blum (1953)

   This book explains the discussion of some psychologist’s theories, such as Sigmund Freud and Carl Jung.


Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s *My Sister’s Keeper*, 2009.
This thesis explains the discussion of Paul Morel’s personality such as
sexual disorder, jealously, dependence and narcissism based on Sigmund Freud’s
theory about Oedipus Complex. I use this thesis as a guidance how to describe and
analysis the character’s personality by psychological approach.

   (2004)

   This book discussed theories, method, techniques and some approaches
   of study literature. It is a good book for those who intend to conduct a research
   particularly in study literature.

7. *Sigmund Freud’s The Interpretation of Dreams* by Robert N. Pasotti
   (1974)

   This psychology book provides reading material sources about Freud’s
   major theories and findings such as psychological cases within a person.

8. *The Ego and The Mechanism of Defence* by Sigmund Freud (1952)

   This psychology book discussed how the ego works in human’s
   personality and the mechanism of the ego itself to be defensive between the id and
   the super-ego.

9. *The Ego and The Id* by Sigmund Freud (1950)

   This book helped me to make a difference mechanism of the ego and the
   id in human’s personality.

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi
Picoult’s *My Sister’s Keeper*, 2009.
10. *Psychology of Personality* by R. Stagner (1948)

This psychology book explains clearly about human’s personality and how the personality can push someone to make such a decision to fulfill his desire.

**CHAPTER II**

**THEORETICAL FRAMEWORK**

2.1 Literature and Psychology

The literary work is the reflection of a real life. All social problems in the real life can be seen by us through the literary work. This is revealed by Plato that says that the literary work is the imitation of reality, where the poet copies the real world and reveals its through words. This activity is mentioned as *mimesis* that means *'process of imitation'*. 

However, Aristotle passes on Plato's understanding from only the imitation of the reality become an art which depicted the reality. For Aristotle, mimesis does not only copy the reality but it is the creative process of the poet who creates something new from the real world through his imagination. By mimesis, the poet re-creates the real world into the world of words which is colored by his imagination.

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Because of being colored by the imagination, many cases within literary work are so far from the reality. When reading the text of literature, we are faced with leading figures who only are met in the illusion of the writer although his illusion is inspired from the human characters that is seen by the writer from the real life. In other words, fictitious leading figures in the literary work imitates the character, the attitude and behavioral of human.

One genre of the literary work which often described fictitious person who undergoes the plot of daily problem was the novel. Novels present a documentary picture of life. Alongside the fact that novels look at people in society, the other majors characteristic of the genre is that novels tell a story. In fact, novels tend to tell the same few stories time and time again. Novelist frequently focus on the tensions between the individuals and the society in which they live, presenting characters who are at odds with that society. A lot of novels have young people as the main characters, for it is often the young who feels themselves to be most at odds with conventional standards. We will have made considerable progress in understanding the particular novel you are reading if you can see how it sets certain individuals against society or their family. Novelists return to such a basic pattern repeatedly because it is really the story of everyone's life – all of us have individual impulses and desires, but all of us have to face up to the fact that we are members of a family and a society.

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
So, in thinking about a novel, we try to see this informing structure: a society, and characters who are in some ways at odds with this society. However, do not make the mistake of believing that the novel is written to put across a point. It is true that some novelist are moralists – they examine the relations between individuals and society and put forward their ideas about how people should behave but it would be too simple to say that the important thing about their novels is the message they preach, just as it is too simple to say that a writer such as Dickens is a novelist with a social purpose who writes to reform society. Such an attitude to novels exist because of the feeling that a story must have a point and a purpose.

Novels, however, are long works with a great amount of detail in every page. They thus present all the complicating facts that need to be taken into account before we can reach any sort of judgment. The effect of this detail is that we come to recognize the complex reality of a character or event in the story. The easiest way to describe this effect is to talk about the difference between the story and the discourse. 'Discourse' here means the language and texture of the writing in a novel. The story in a novel is almost parable, a tale that makes a point, but in producing a novel the writer complicates the basic story by the addition of a great deal of detail. This detail, the novel's discourse, serves to create an impression of just how complicated problems and people are when we look at them closely. The

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novelist's beliefs might be apparent – a writer generally leans in one of two directions, either suggesting that individuals should conform to society's standards or suggesting that society is in such a bad a sense of the general tendency of the work must be complemented by an awareness of the richness of texture of the novel. As readers, our real interest lies in the complications the novelist creates within the familiar pattern of characters at the odds with their society that enable us to gain a vivid sense what it is like for particular individuals to be caught in certain events. A productive critical method for achieving a sense of a novel's complexity is to look closely at scenes which you found interesting or memorable, seeing how the details created a vivid and distinctive impression of an individual and society conflict.

To a substantial extent such an approach works with all novels, but is particularly relevant to novels in the realistic tradition: that is to say, novels which seem to present an accurate impression of ordinary life. Jane Austen and George Eliot are realists. Many novelists, however, are not, and, studying a novel becomes more difficult when the novelist departs from straightforward realism. As in Melville's *MobyDick*, for example, the novelists can tell a more adventurous sometimes divide novels into those in a realistic mode and those which present a more dramatic story, the latter being referred to as prose romances. American novels are often romances. In reading a realistic novel we are most impressed by

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the picture of life that is presented, but in a romance, we are far more aware that we are reading a story.

This is also the effect when the novelist intervenes directly in the telling of the story. Even Austen and Eliot do not just present us with a picture of life: they are both present as narrators. But the novelist can be more perversely intrusive: for example, in a comic novel events which could be treated seriously are presented as funny, while in some novels the writer deliberately draws attention to the fact that he is writing a story, making it perfectly clear that the events and characters are fictional.

The people in a novel are referred to as characters to as characters. We assess them on the basis of what the author tells us about them and on the basis of what they do and say. This is important: we must avoid loose conjecture about a character and establish everything from the evidence of the text. Another point to remember is that the characters are part of a broader pattern: they are members of a society, and the author's distinctive view of how people relate to the society will be reflected in the presentation of every character. Details are not included just for their own sake but relate to the overall pattern of the novel.

For example, in George Eliot's *The Mill on the Floss* (1860) the main character, Maggie, makes her first appearance as a child:

Mrs. Tulliver, desiring her daughter to have a curled crop,'like

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other folks’s children, had had it cut too short in front to be pushed behind the ears, and as it was usually straight an hour after it had been taken out of paper, Maggie was incessantly tossing her head to keep the dark, heavy locks out of her gleaming black eyes – an action which gave her very much the air of a small Shetland pony.

Such a passage suggests that Mrs. Tulliver wants her daughter to conform, but that Maggie cannot – from her gleaming eyes we sense that she is spirited, yet she also seems as lovable as a Shetland pony. The details create our impression of her personality; at the same time they raise the broader themes of the novel, for here, as so often in fiction, is a rebellious character who will come into conflict with society. The novel will present this character caught in various dilemmas; at the end of the novel she will either make or fail to make an accommodation with society. Most characters in most novels are either like Maggie or social conformists like her mother. It is important to spot these broad patterns, but equally important to see how the use of detail make the character substantial and individual.

When the novel wrestled with fictitious figures, Psychology presents as a knowledge that wrestled with 'the real character' that personally is human.

Psychology is the scientific study of behavior and mental process. Some people might think that psychologists are interested only in problem or abnormal behaviors. In fact, psychology is also interested in every aspect of human thought.

Debora Pasaribu: Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
and behavior.

There are some fields which are included in Psychology; they are developmental psychology, physiological psychology, experimental psychology, social psychology and personality psychology. Developmental Psychology studies about human mental and physical growth from the prenatal period through childhood, adolescence, adulthood and old age; Physiological Psychology investigates the biological basis of human behavior, thoughts and emotions; Experimental Psychology studies about basic psychological processes, including learning, memory, sensation, perception, cognition, motivation and emotion; Personality Psychology studies the differences among individuals in such traits as anxiety, sociability, self-esteem, need for achievement and aggressiveness; and Social Psychology studies about how people influence one another.

From those fields of psychology, Personality Psychology and Social Psychology have a close relationship to literature. Because Personality relies on the scientific method when seeking to answer questions. They collect data through careful, systematic observation, attempt to explain what they have observed by developing theories; make new predictions based on those theories; and then systematically test those predictions through additional observation experiments to determine whether they are correct or not. Thus, like all scientists psychological do scientific method to describe, understand, predict and eventually achieve some.

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control over what they study.

Based on the explanation above, we can conclude generally that Psychology and Literature had the same equality in exploring person. But, the difference between them, Psychology explores person from the real life, while Literature explores fictitious person which are imitated from the real life.

2.2 Personality Theory

2.2.1 Definition of Personality

The fields of personality addresses three issues that sometimes are difficult to answer: (1) Human Universals; (2) Individual Differences; (3) Individual Uniqueness. In studying universals, one asks: what is generally true of people? What are universals features of human nature and basic operating principles of personality? Regarding to the second issues, individual differences, the questions are: How do people differ from one another? Are there basic categories or dimensions of individual differences?; and finally, regarding uniqueness, the primary questions are: what makes people unique? How can one possibly explain the uniqueness of the individual person in a lawful scientific manner?

Given this three part focus, how are we define ‘personality”? Many words have multiple meanings, and 'personality' is certainly no exception. But for the present, the definition of personality which is used by this research belongs to Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.

book of Personality Theory and Research by Lawrence A Pervin. He said that Personality refers to those characteristic of the person that account for consistent patterns of feelings, thinking and behaving.

Now after we have provided a definition of personality, we can consider some new questions. They concern the goals of theorizing. When developing a theory, what goals are the theorist trying to answer? What do we seek to explain with a theory of personality?

If we study individual intensively, we want to know what they are like, how they became that way, and why they behave as they do. Thus, we want a theory to answer the questions of what, how and why. The 'what' refers to the characteristics of the person and how these characteristics are organized in relation to one another. Is the person anxious, persistent and high in need for achievement? If so, are they anxious and persistent and high in need for achievement because they are anxious? The 'how' refers to the determinants of a person's personality. How did genetic influences contribute to the person's development. How did biology and environment interact with each other? How do people, through their own choices and effort contribute to their own personality development. The 'why' refers to the reasons for the individual's behavior. Answers refer to the motivational aspects of the individual – why he or she moves at all, and why in a specific direction. For example: if an individual seeks to make a lot of money, why was this particular path chosen? If a child does well in school, is it to please parents, to use talents, to
bolster self-esteem, or to compete with peers?

In answering theory questions of what, how and why, there are four areas that a personality theory should cover. These are (1) Structure – the basic units or building blocks of personality; (2) Process – the dynamic aspects of personality, including motives; (3) Growth and Development – how we develop into the unique person each of us; and (4) Psychopathology and Behavior Change – how people change and why they sometimes resist change or are unable to change.

For these reasons, some psychologists compose their own theories about personality. And of course their theories will help anyone who wants to make a research about human personality.

2.2.2 Personality Theories From Some Experts

Even a brief reflections on the personality areas we have reviewed thus far will make it clear that someone who wishes to construct a comprehensive theory of personality faces an extremely difficult task. The theory must address an exceptionally wide range of issues. It must incorporate a broad range of determinants of personality development and functioning. The theory must be consistent with evidence ranging from the study of individual differences in genetic mechanisms to cultural variations in social practices. The ideal personality theorist would be a master of all trades.
There are exist different theoretical frameworks. Each has its strengths, and each has its limitations. More importantly, each has its unique virtues; in other words, each of a variety of theories provides some unique insights into human nature, where those insights also are supported by scientific evidence.

We begin from the personality theory which is composed by Sigmund Freud. Freud is famous by his psychoanalysis. His theory has had an enormous impact on the intellectual life of our culture and influenced Western thought to a degree which probably exceeds that of all the other personality theories combined, not only in the social sciences, but in the arts and the humanities, has been influenced by his psychoanalytic thinking.

In 1923, Freud introduced his formal structural model for psychoanalysis. It featured three personality structures: the id, the ego and the super-ego. Each refers to a different aspects of people's functioning.

The id represents the source of all drive energy. The energy for a person's functioning originally resides in the life and death, or sexual and aggressive instincts, which are part of the id. In its functioning, the id seeks the release of excitation, tension, and energy. It operates according to the pleasure principle, which is particularly simple to define: the id pursues pleasure and avoids pain. The point is that the id does not do anything else. In does not devise plans and strategies for obtaining pleasure, or wait patiently for a particularly pleasing object to appear. Instead, it seeks immediate tension release. It has qualities of a Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
spoiled child: it wants what it wants when it wants it. The id cannot tolerate frustration and is free of inhibitions. It shows no regard for reality and can seek satisfaction through action or through imagining that it has forgotten what it wants; the fantasy of gratification is as good as the actual gratification. It is without reason, logic, values, morals, or ethics. In sum, the id is demanding, impulsive, blind, irrational, asocial, selfish, and finally, pleasure-loving.

In marked contrast to the id, the super-ego, which represents the moral branch of our functioning. The superego contains ideals for which we strive, as well as punishments (guilt) we except if we violate ethical codes. The superego, then, is an internal representation of the moral rules of the external, social world. It functions to control behavior in accord with these rules, offering rewards (pride, self-love) for “good” behavior and punishments (guilt, feelings of inferiority) for “bad” behavior. The super-ego may function on a very primitive level, being relatively incapable of reality testing – that is, of modifying its action depending on circumstances. In such cases, the person is unable to distinguish between thought and action, feeling guilty for thinking something even if it did not lead to action. Furthermore, the individual is bound by black-white, all none-judgments and by the pursuit of perfection. Excessive use of words such as good, bad, judgment and trial express a strict super-ego. But the super-ego can also be understanding and flexible. For example, people may be able to forgive
themselves or someone else if it is clear that something was an accident or done under severe stress. In the course of development, children learn to make such important distinctions and to see things not only in all-or-none, right or wrong, black-or-white terms.

The third psychoanalytic structure is ego. Whereas the id seeks pleasure and the superego seeks perfection, the ego seeks reality. The ego's function is to express and satisfy the desires of the id in accordance with two things: opportunities and constraints that exist in the real world, and the demands of the superego. Whereas the id operates according to the pleasure principle, the ego operates according to the reality principle: gratification of the instincts is delayed until a time at which something in reality enables one to obtain maximum pleasure with the least pain or negative consequences. As a simple example, sexual drives in the id may impel you to make a sexual advance toward someone you find attractive. But the ego may stop you from acting impulsively; it would monitor reality, judging whether there is any chance that you might actually succeed and delaying action until it develops a strategy that might bring success. According to the reality principle, the energy of the id may be blocked, diverted, or release gradually, all in accordance with the demands of reality and the super-ego. Such an operation does not contradict the pleasure principle, but rather represents a temporary suspension of it. It functions, in George Bernard Shaw's

Debora Pasaribu: Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
words, so as “to be able to choose the line of greatest advantage instead of yielding in the directions of least resistance.” The ego is able to separate wish from fantasy, can tolerate tension and compromise, and changes overtime. Accordingly, it expresses the development of perceptual and cognitive skills, the ability to perceive more and think in more complex terms. For example, a person can begin to think in terms of the future and what is best in long run. All these qualities are in contrast with the unrealistic, unchanging, demanding qualities of the id.

Although the ego may sound like the decision-maker, or the “executive” of personality, Freud thought that the ego was weaker than the metaphor of executive implies. Instead, a central metaphor of psychoanalysis is that the ego is like a rider on a wild horse (the id). The horse provides all the energy. The rider tries to direct it. But, ultimately, the more powerful beast may end up going wherever it wants. Freud himself spent relatively little time investigate in detail the influence of the powerful forces of the id; as we will see in our next chapter, this differentiates Freud's work from that of subsequent psycho dynamic theorists who were more concerned with ego functioning.

In sum, Freud's ego is logical, rational, and tolerant of tension. In its actions, it is subject to control by three masters: the id, the super-ego, and the world of reality.

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After Freud's opinion, there is another personality theory which is composed by Alfred Adler (1870-1937). For approximately a decade, Alfred Adler was an active member of the Vienna Psychoanalytic Society. However, in 1911, when he presented his views to the other members of this group, the response was so hostile that he left it to form his own school of individual Psychology.

Most significant in Adler's split from Freud was his greater emphasizes on social urges and conscious thought than on instinctual sexual urges and unconscious processes. Early in his career Adler became interested in organ inferiorities and how people compensate for them. A person with a weak organ may attempt to compensate for this weakness by making special efforts to strengthen that organ or to develop other organs. For example, someone who stutters as a child may attempt to become a great speaker, or someone with defect in vision may attempt to develop special listening sensitivities. Whereas initially Adler was interested in psychological feelings of inferiority and compensatory strivings to mask or reduce these painful feelings. Thus, where as Freudians might see Theodore Roosevelt's emphasis on toughness and carrying a “big stick” as a defense against castration anxiety, Adlerians might see him as expressing compensatory strivings against feelings of inferiority associated with boyhood weakness. Whereas Freudians might see an extremely aggressive woman as expressing penis envy, Adlerians might see her as expressing a masculine protest
or rejection of the stereotyped feminine role of weakness and inferiority. According to Adler, how a person attempts to cope with such feelings becomes a part of his or her style of life – a distinctive aspect of his or her personality functioning.

These concepts already suggest a much more social rather than biological emphasis. This social emphasis increasingly became an important part of Adler's thinking. At first Adler spoke of a will to power as an expression of the person's effort to cope with feelings of helplessness dating from infancy. This emphasis gradually shifted to an emphasis on striving for superiority. In its neurotic form this striving could be expressed in wishes for power and control over others; its healthier form it could be expressed as a “great upward drive” toward unity and perfection. In the healthy person, the striving for superiority is expressed in social feelings and cooperations as well as in assertiveness and competition. From the beginning people have a social interest, that is, an innate interest in relating to people and an innate potential for cooperation.

Adler's theory is also noteworthy for its emphasis on how people respond to feelings about the self, how people respond to goals that direct their behavior toward the future, and how the order of birth among siblings can influence their psychological development. In relation to birth order, many psychologists have noted the tendency for only sons or first-born sons to achieve more than later sons in a family. For example, 21 of the first 23 U.S astronauts were first-born or only sons. Debora Pasaribu: Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
Sons. Sulloway (1996) has placed the issues of birth order in an evolutionary context, suggesting that first-born tend to be conscientious and conservative, preserving their first-place status in the family, whereas later-born, seeking to establish alternatives routes to status and success, are “born to rebel”. Although this view remains controversial, support for Sulloway's account of “conservative first-born” and “rebellious later-born” comes from both his own research and that of others (Paulhus, Trapnell, & Chen, 1999). Many of Adler's ideas have found their way into the general public's thinking and are related to views later expressed by other theorists. Contemporary researchers, like Adler, have become interested in power as a fundamental determinant of human behavior (Keltner, Gruenfeld, & Anderson, 2003). However, Adler's school of individual psychology itself has not had a major impact on personality theory and research.

Then, after Adler's Theory, Carl G. Jung (1875-1961) presents with his Analytical Psychology about Personality. Like Adler, Jung was distressed with what he felt was an excessive emphasis on sexuality. Jung viewed the libido not as sexual instinct, but as a generalized life energy. Although sexuality is a part of this basic energy, the libido also includes strivings for pleasure and creativity. To Jung, this reinterpretation of the libido was the primary reason for his break with Freud.

Jung's analytic psychology features additional themes that differentiate it from Freud's psychoanalysis. Jung felt that Freud overemphasized the idea that
our current behavior is a repetition of our past, with the instinctual urges and psychological repressions of a childhood being repeated in adult life. Instead, Jung believed that personality developed also is marked by a forward-moving directional tendency. People try to acquire a meaningful personal identity and a sense of meaning in self. Indeed, people are so forward-looking that they commonly devote efforts to religious practices that prepare them for a life after death.

A particularly distinguishing feature of Jung's psychology is his emphasis on the evolutionary foundations of the human mind. Jung accepted Freud's emphasis on the unconscious as a storehouse of repressed experiences from one's life. But, he added to this idea the concept of the collective unconscious. According to Jung, people have stored within their collective unconscious the cumulative experiences of past generations. The collective unconscious, as opposed to the personal unconscious, is universal. It is shared by all humans as a result of their common ancestry. It is a part of our human as well as our animal heritage, and thus is our link with the collective wisdom of millions of years of past experience: “This psychic life is the mind of our ancient ancestors, the way in which they thought and felt, the way in which they conceived of life and the world, of gods and human beings. The existence of these historical layers is presumably the source of belief in reincarnation and in memories of past lives” (Jung, 1939, p.24)

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The collective unconscious contains universal images or symbols, known as archetypes. Archetypes, such as the Mother archetypes, are seen in fairy tales, dreams, myths, and some psychotic thoughts. Jung was stuck with similar images that keep appearing, in slightly different forms, in different cultures that are distant from one another. For example, the Mother archetype might be expressed in different cultures in a variety of positive or negative forms: as life giver, as all giving and nurture, as the witch or threatening punisher, and as the seductive female. Archetypes may be represented in our images of person, demons, animals, natural forces, or objects. The evidence in all cases for their being a part of our collective unconscious is their universality among members of different cultures from past and current time periods.

Another important aspect of Jung’s theory was his emphasis on how people struggle with opposing forces with them. For example, there is the struggle between the face or mask we present to others, represented in the archetypes of the persona, and the private or personal self. If people emphasize the persona too much, there may be a loss of sense of self and a doubting about who they are. On the other hand, the persona, as expressed, as expressed in social roles and customs, is a necessary part of living in society. Similarity, there is the struggle between the masculine and feminine parts of ourselves. Every male has a feminine part and every female has a masculine part to their personality. If a man rejects his

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
feminine part, he may emphasize mastery and strength to an excessive degree, appearing cold and insensitive to the feelings of others. If a woman rejects her masculine part, she may be excessively absorbed in motherhood. Psychologists currently interested in stereotyped sex roles would probably applaud Jung’s emphasis on these dual aspects in everyone’s personality, although they might question his characterizing some as specifically masculine and others are feminine. An interesting yet controversial feature of Jung’s analysis is the contention that gender-role stereotypes are not a product of an individual’s social experience, but of the experiences of one’s ancestors over the course of evolution. A similar idea is found in contemporary evolutionary psychology.

Jung emphasizes that all individuals face a fundamental personal task: finding unity in the self. The task is to bringing the harmony, or integrate the various opposing forces of the psyche. The person is motivated and guided along the path to personal knowledge and integration by the most important of all Jungian archetypes: the self. In Jungian psychology “the self” does not refer to one’s conscious beliefs about one’s personal qualities. Instead, the self is an unconscious force, specifically, an aspect of the collective unconscious that functions as an “organizing center” of the person’s entire psychological system. Jung believed that the self often is represented symbolically in circular figures – the circle representing a sense of wholeness that can be achieved through the self-

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
knowledge. Since the self is an archetype of the collective unconscious is a universal aspect of human personality, according to Jungian theory one should expect to find similar symbolic representation of the self across diverse human cultures. Symbols found in human cultures separated widely in time and place often contain remarkably similar imagery that according to Jung, represents the universal unconscious motive to grow in self-knowledge.

To Jung, the search for the self is a never-ending quest. “Personality as a complete realization of the fullness of our being is an unattainable ideal. But, unattainability is no counter argument against an ideal, for ideals are only signposts, never goals” (Jung, 1939, p.278). The struggle described here can become a particularly important aspect of life once people have passed the age of 40 and defined themselves to the outside word in a variety of ways.

Another contrast in Jung’s theory is that between introversion and extroversion. Everyone relates to the world primarily in one of two directions, though the other direction always remains a part of the person. In the case of introversion, the person’s basic orientation is inward, toward the self. The introverted type is hesitant, reflective, and cautious. In the case of extroversion, the person’s basic orientation is outward, toward the outside world. The extroverted type is socially engaging, active, and adventuresome.
By his theory, Jung is considered by many to be one of the great creative thinkers of 20th century. His theory has influenced intellectual trends in many fields outside of psychology. Jungian centers for clinical training continue to exist in many countries. Yet Jung’s work has had little impact within scientific psychology. To a large degree, this reflects the fact Jung often did not state his ideas in a manner that could be tested according to standard scientific methods. His imaginative theorizing commonly was more speculative than that of other personality theorists – so speculative that elements of this theorizing are difficult, if not impossible, to support or to disprove through objective scientific methods.

Although Adler and Jung have their own theory about human personality, they are still the followers of Freud’s theory. The developed their new theory from Freud’s theory. But, there are two others theories which are strikingly differ from Freud’s. They are Carl Roger’s theory and George A. Kelly’s theory.

Roger’s clinical experiences convinced him of central tenet of his personality theory: that the core of our nature is essentially positive. The direction of our movement is toward self-actualization. It is Roger’s contention that religion, particularly the Christian religion, has taught us to believe that we are basically sinful. Furthermore, Rogers contends that Freud and his followers have presented world with a picture of the person with an id and an unconscious that would, if permitted expression, manifest itself in incest, murder, and other crimes.

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According to this view, we are at heart irrational, unsocialized, and destructive of self and others. For Rogers, we may at times function in this way, but at such times we are neurotic and not functioning as fully developed human beings. When we are functioning freely, we are free to experience and to fulfill our basic nature as positive and social animals.

Through his career, Rogers promoted a phenomenological approach to personality. According to his phenomenological position (1951), each individual perceives the world in a unique way. These perceptions make up an individual’s phenomenal field. The phenomenal field of the individual includes both conscious and unconscious perceptions, including those of which an individual is aware and is not aware. But the most important determinants of behavior, particularly in healthy people, are the ones that are conscious or capable of becoming conscious. Thus, Rogers' approach differs from the psychoanalytic emphasis on the unconscious. Although the phenomenal field is essentially emphasis a private world of the individual, we can attempt to perceive the world as it appears to individuals, to see behavior through their eyes and with the psychological meaning it has for them.

Rogers was committed to phenomenology as a basis for the science of the person. According to Rogers, research in psychology must involve a persistent, discipline effort to understand the phenomena of subjective experience. In
following the path of science, these effort need not to start in the laboratory or at the computer. Rogers believed that clinical material, obtained during psychotherapy, offered a valuable source of phenomenological data.

In attempting to understand human behavior, Rogers always started with clinical observations then used these observations to formulate hypotheses that could be tested in a rigorous way. He viewed therapy as a subjective “letting go” experience, and research as an objective effort with its own kind of elegance; he was as committed to one as a source for hypotheses as he was to the other as a tool for their confirmation.

Throughout his career, Rogers attempted to bridge the gap between the subjective and the objective, just as in his youth he felt a need to bridge the gap between religion and science. Within this context, Roger was concerned with the development of psychology as a science and with the preservation of people as individuals who are not simply the pawns of science.

Roger's main focus was on the process of psychotherapy, and his theory of personality is an outgrowth of his theory of therapy. His work contrasts with psychoanalysis in terms of both theory and research methods. Regarding theory, psychoanalytic theory emphasizes biological drives, the unconscious, tension reduction, and early character development. In contrast, Roger's phenomenological approach emphasizes conscious perception, feelings regarding
social interactions, self-actualization motives, and processes of change. Regarding research methods, psychoanalysts believed that clinical interviews or projective tests must be used to circumvent the action of defense mechanisms. In contrast, Roger's believed that people had the capacity to report, in highly meaningful manner, on the nature of their own psychological experience; research thus could employ relatively simple self-report methods.

When Rogers talked about conscious perception, feelings regarding social interactions, self-actualization motives, and processes of change which is named by him as a **phenomenological theory**, George A. Kelly comes with his different personality theory.

The key structural variable in Kelly's theory of personality is the personal *construct*. A *construct* is a concept used to interpret, or construe, the world. People use these concepts to categorize events and to chart a course of behavior. According to Kelly, a person anticipates events by observing patterns and regularities. A person experiences events, interprets them, and places a structure and a meaning on them. In experiencing events, individuals notice that some events share characteristics that distinguish them from other events. Individuals distinguish similarities and contrasts. They observe that some people are tall and some are short, that some are men and some are women, that some things are hard and some are soft. It is this construing of a similarity and a contrast that leads to

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s *My Sister’s Keeper*, 2009.
the formation of a construct. Without constructs, life would be chaotic – we wouldn't be able to organize our words, to describe and classify events, objects, and people.

According to Kelly, at least three elements are necessary to form a construct: two of the elements must be perceived as similar to each other, and the third element must be perceived as different from these two. The way in which two elements are construed to be similar forms the similarity pole of the construct; the way in which they are contrasted with the third elements forms the contrast pole of the construct. For example, observing two people helping someone and a third hurting someone could lead to the construct kind/cruel, with kind forming the similarity pole and cruel the contrast pole. Kelly stressed the importance of recognizing that a construct is composed of a similarity/contrast comparison. This suggests that we do not understand the nature of a construct when it uses only the similarity pole or the contrast pole. We do not know what the construct respect means to a person until we know what events the person includes under this construct and what events are viewed as being opposed to it. So, in short, Kelly viewed the person as scientist – an observer of events who formulates concepts or constructs to organize phenomena and uses these constructs to predict the future.

From some theories above, I see Freud's theory is more applicable to the main source of my thesis which is the human personality divided into three

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Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s *My Sister’s Keeper*, 2009.

structures: the id, the ego, and super-ego. Therefore, I will analyze Anna's character based on Freud's theory.

2.2.3 Description of Freud’s Theory of Personality

In daily life, Freud’s Theory of Personality is easier to see. From the picture below, I can conclude that id, ego and super-ego do really control human mind to decide such a best decision.

![Illustration of Anna with id, ego, and super-ego]

When the desire comes inside, directly the id wants to get it as soon as possible without thinking other things. Contrastly with super-ego which directly rejects the way of id’s driving. Super ego always brings “moral values” to the

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s *My Sister’s Keeper*, 2009.
front. Because of this battle, ego plays its rule to satisfy the desire with the normal way. Ego always comes to balance the id and super-ego.

But sometimes, ego is weaker than super-ego and id. There is a time when id stresses ego and super-ego’s driving and also, there is a time when super-ego can stresses ego and id’s driving. It all depends on the person who will decide to hear what side is.

After Freud’s Theory of Personality is described throughout these two pictures, I can interprete the id, ego and super-ego within Anna easily and which side is strongest within her.

CHAPTER III

PRELIMINARY ANALYSIS OF THE NOVEL

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3.1 Theme

Science always has two sides. It is able to save one soul by destroying another soul.

3.2 Characters

1) Major Characters

a) Anna Fitzgerald

Anna is the youngest daughter in Fitzgerald’s family. She has genetically same with her older sister, Kate who has plagued leukemia since childhood. This condition makes Anna has to save Kate’s life by her bone-marrow.

Throughout this novel, Anna is figured as a character who is:

- brave

“I have an iron lung,” Campbell Alexander says curtly,” and the dog keeps me from getting too close to magnets. Now, if you’d do me the exalted honor of leaving, my secretary can find you the name of some whom -”

But, Anna does not go yet. “Did you really sue God?” She takes out all the newspaper clippings, smooth them on the bare desk.

A muscle tics in his cheek, and then he picks up the article lying on top. “I sued the Diocese of Providence, on behalf of a kid in one of their orphanages who needed an experimental treatment involving fetal tissue, which they felt violated Vatican II. However, it makes a much better headline to say
that a nine-year-old is suing God for being stuck with the short end of the straw in life.” Anna stares at Campbell. “Dylan Jerome,” the lawyer admits,” wanted to sue God for not caring enough about him.”
A rainbow might as well have cracked down the middle of that big mahogany desk. “Mr. Alexander,” she says, “my sister has leukemia.”
“I’m sorry to hear that, but even if I were willing to litigate against God again, which I’m not, you can bring a lawsuit on someone else’s behalf.”
There’s way too much to explain, and so she does the best she can.” It’s not God. Just my parents,” She says. “I want to sue them for the rights to my own body.”
( Jodi Picoult 2004 : 18)

From the quotation above, I get the sense that Anna is a brave girl. Although at the first, Campbell rejects her petition, Anna still holds on her petition and tries to make Campbell understands her condition.

- never give up

“You don’t have to worry about getting paid, either. That’s $136.87. I know it’s not enough, but I’ll figure out away to get more.” Anna says.
“I charge two hundred an hour.” Campbell replies.
“Dollars?”
“Wampum doesn’t fit in the ATM deposit slot,” He says.
“Maybe I could walk your dog, or something.”
“Service dogs get walked by their owners. We’ll work something out.”
“So, what can I do?” Anna asks.
“I can be your lawyer for free.” Campbell finally decides.
( Jodi Picoult 2004 : 23)
From this text, I can see that Campbell is finally compassion because the attitude of Anna who does not give up to lawsuit her petition. And, Campbell decides to be Anna’s lawyer for free of charge.

- uncertain

“You know what you think? The reason no one ever asks you for your opinion about anything important is because you change your mind so often they don't know what to believe. Take me, for example. I don't even know if we're still petitioning a judge for medical emancipations.”

“Why wouldn't we be?” Anna asks.

“Ask your mother. Ask Julia. Every time I turn around someone informs me that you don't want go thorough with this.” Campbell emphasizes his words.

( Jodi Picoult 2004 : 217)

From this text, I can see that Campbell gets angry because of Anna’s uncertainty. Anna always changes her mind so often in order Campbell worries what actually Anna wants. This is the weakness of Anna.

b) Sara Fitzgerald

Sara is Brian Fitzgerald’s spouse. She is also a mother for her two daughters, Kate and Anna; and also for her son, Jesse. For saving Kate’s life, she neglects Anna’s life unconsciously. Sara’s desire by asking Anna to donor a kidney for Kate makes Anna rebells her.

Throughout this novel, Sara is viewed as a character who is:

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- emotional

My mother stands over me. “You went to a lawyer and made him think this is all about you – and it is not. It’s about us. *All of us.*”
My father’s hands curl around her shoulders and squeeze. As he crouches down in front of me, I smell smoke. He’s come from someone else’s fire right into the middle of this one, and for this and nothing else, I’m embarrassed. “Anna, honey, we know you think you were doing something you needed to do –”
“I don’t think that,” my mother interrupts.
My father closes his eyes. “Sara, Dammit, shut up.”
*(Jodi Picoult 2004 : 54)*

From this quotation, I get the sense that Sara is described as an emotional person. She speaks toward somebody without caring the language which is used by her. When, Brian tries to translate her language to be more polite language, she directly interrupts. It makes Brian is going to angry.

- unfair

“What happened? Well,” Sara pins Anna with a gaze. “Why don’t you ask your sister what happened?
Kate turns to Anna, all eyes.
“Amazing how quite you are now, Anna…when judge isn’t listening.”
“Sara…” Brian steps into the room. “We all need to cool off a little.”
“I have one child who’s just signed her sister’s death sentence, and I’m supposed to cool off”
*(Jodi Picoult 2004 : 90-91)*

“The kidney – that just today. Tomorrow, it’ll be something else. It’s always something else.” Anna says.
“Your mother told me that you want to drop the lawsuit,” Judge De Salvo looks at Anna deeply, “Did she lie to me?”
“No…” Anna swallows hard.
“Then… why did you lie to her?”
“Because… I love my mother.” Anna says, and tears come all over again.
(Jodi Picoult 2004 : 88)

From these two quotations, I can see that Sara is not fair. She just thinks Kate’s life without thinking the suffering within Anna who had to maintained Kate’s life by donating all her internal organs.

- tough

“When Kate isn’t vomiting, she’s crying. I sit on the edge of the bed, holding her half on my lap. With grim resolve, I make a ballet out of rinsing the emesis basin and bringing it back.”
(Jodi Picoult 2004 : 64-65)

This is one of other quotations in this novel which is described how tough Sara is. She is really a real struggling mother who struggle for Kate’s health.

c) Brian Fitzgerald

Brian is the head of Fitzgerald’s family. He is a father for Jesse, Kate and Anna and also a husband for Sara. Throughout this novel, Brian is described as a character who is:

- wise

“This is Jesse, all over again,” Sara adds. “She’s doing it for the attention. May be we need to take Anna some where
alone. Go to a movie, shopping so she does not feel left out. Make her see that she does not have to do something crazy to get us to notice her. What do you think, Brian?”
Brian takes his time answering. “Well,” he says quietly, “may be this isn’t crazy.”
“For God’s sake, Brian… whose side are you on?”
“Who said there were sides?” Brian replies.
“I think Anna feels so suffer because she has to donor so many things for Kate’s health.”
“So, you agree Anna stops all these medical treatments, don’t you?”
“Please Sara…look at from Anna’s side too.”
( Jodi Picoult 2004 : 58)

This text clearly explains me that Brian is a wise father. He can look everything from two sides. He is different with his wife, Sara, who just thinks that Anna’s attitude is wrong.

- having closed feeling with Anna

This is not Anna. I’m used to struggling with Jesse, to lightening Kate’s load; but Anna is our family’s constant. Anna comes in with a smile. Anna tells us about the robin, she found with a broken wing and a blush on its cheek; or about the mother she saw at Wal-mart with not one but two sets of twins. Anna gives us a backbeat, and seeing her sitting there unresponsive makes me realize that silence has a sound.
( Jodi Picoult 2004 : 39)

Implicitly, this quotation makes me understands that Brian has a closed feeling to his youngest daughter. He can directly know if something is hidden by Anna just through staring his daughter’s face.

d) Campbell Alexander

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Campbell is one of famous lawyers in Rhode Island. He always wins so many important cases in Rhode Island. His name was found incidentally by Anna in a local newspaper advertisement. Anna’s case is his first case without charge at all. He just wants to help Anna after he hears Anna’s story.

Throughout this novel, Campbell Alexander is portrayed as a character who is:

- protective

“Your Honor,” Campbell Alexander interrupts. “As you’re well aware due to the strange circumstances of this case, my client is living with opposing counsel. That’s a flagrant breach of justice.”

Sara sucks in her breath. “You are not suggesting my child be taken away from me.”

“I can’t be sure that opposing counsel won’t try to use her living arrangements to her best advantage, Your Honor, and possibly pressure my client.” Campbell stares right at the judge, unblinking.

( Jodi Picoult 2004 : 89)

Campbell seems so protective to Anna. He becomes worry if Sara as Anna’s mother tries to force Anna for canceling her medical petition.

- detail

“What about the consent of the donor, Anna Fitzgerald?” Campbell asks Dr. Farquad.

“It goes without saying that no hospital in the country is going to take a kidney out of a child who does not want to donate it.” Dr. Farquad replies.

“So, theoretically, if Anna was fighting this decision, the case would most likely land on your desk?”

“Sure.”
“Has Anna’s case landed on your desk, Doctor?”
“No.”
Campbell advances toward him. “Can you tell us why?”
“Because, she isn’t a patient.”
“Really?” Campbell pulls a stack of papers out from his briefcase and hands them to the judge, and then to Dr. Farquad. “These are Anna’s Fitzgerald’s hospital records at Providence Hospital for the past thirteen years. Why would there be records for her, if she wasn’t a patient?”
(Jodi Picoult 2004 : 303)

For this quotation, I get the sense that Campbell is so detail. He does not miss anything about Anna’s case. Even, he can trap the witness through his questions.

2) Minor Characters

a) Kate Fitzgerald is Anna’s older sister who has leukemia since her childhood.

b) Judge DeSalvo is a famous judge in Rhode Island who also becomes a judge for Anna’s case.

c) Jesse Fitzgerald is Anna’s older brother. He decides to leaves Fitzgerald’s home because he doesn’t get any careness from her parents.

d) Dr. Farquad is a doctor for Fitzgerald family.

3.3 Plot

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
Anna is not sick, but she might as well be. By age thirteen, she has undergone countless surgeries, transfusions, and shots so that her older sister, Kate, can somehow fight the leukemia that has plagued her since childhood. The product of preimplantation genetic diagnosis, Anna was conceived as a bone marrow match for Kate – a life and a role that she has never challenged. Like most teenagers, Anna is beginning to question who she is truly is. But unlike most teenagers, she has always been defined in terms of her sister - and so Anna make a decision that for most would be unthinkable, a decision that will tear her family apart and give a fatal consequences for the sister she loves. It is a decision to sue her parents for having rights upon her own body.

3.4 Setting

This novel takes place in Rhode Island during 1990 – 2004.
CHAPTER IV

ANALYSIS OF ANNA’S PERSONALITY THROUGH SIGMUND FREUD’S THEORY IN JODI PICOULT’S NOVEL MY SISTER’S KEEPER

4.1 Anna’s Id

Freud in Theory and Research of Personality (2005:84) states that one of the structures of human's personality is the id. The id represents the source of all drive energy. The energy for a person's functioning originally resides in the life and death, or sexual and aggressive instincts, which part of it.

In its functioning, the id seeks the release of excitation, tension and energy. It operates according to the pleasure principle, which is particularly simple to define: the id pursues pleasure and avoids the pain. The point is that the id does not do anything else. It does not devise plans and strategies for obtaining pleasure or wait patiently for a particularly pleasing object to appear. It has qualities of a spoiled child: it wants what it wants when it wants it.

The id can not tolerate frustration and is free of inhibitions. It shows no regard for reality and can speak satisfaction through actions or through imagining

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
that it has forgotten what it wants; the fantasy of gratification is as a good as the actual gratification. It is without reason, logic, values, morals or ethics. In sum, the id is demanding, impulsice, blind, irrational, asocial, selfish and finally, pleasure-loving. That is why the id tends to be destructive.

Relating to the novel *My Sister’s Keeper*, the id side of Anna raises from her frustration to all her medical treatments which have to be done by Anna for saving her older Sister, Kate.

This novel is opened by the monologue of Anna who is trying to get the answer what actually the reason she was being born in the earth.

On the other hand, I was born for specific purpose. I wasn't the result of a cheap bottle of wine or a full moon or the heat of the moment. I was born because a scientist managed to hook up my mother's eggs and my father's sperm to create a specific combination of precious genetic material. In fact, when Jesse told me how babies get made and I, the great disbeliever, decided to ask my parents the truth, I got more than I bargained for. They sat me down and told me all the usual stuff, of course – but they also explained that they choose little embryonic me, specifically, because I could save my sister, Kate.  
( Jodi Picoult 2004 : 7-8)

Anna gets the answer that she was born for one purpose: saving Kate’s life. Because Kate has leukemia APL since two years old, she must accept a bone-marrow donor for maintaining her life and Anna as the closest match for Kate has to maintaining Kate’s life by donating all kinds of her internal organs in order the
stem cell will successfully done within Kate. Unfortunately, day by day all medical treatments which are done by medical team do not care about Anna anymore. They are only focus to disease which belongs to Kate without seeing the negative effect toward Anna’s body.

The frustration within Anna herself is culminating when she is being forced by her mother, Sara to donor one of her kidneys for Kate after so many painful operations which felt by Anna during thirteen years. This case pushes Anna for rebelling and releasing herself from all heavy responsibility that is burdened on her shoulder. Anna gathers all her bravery to look for a lawyer who is willing to lawsuit her suffering to the court.

Anna finds name “Campbell Alexander” in one of the newspapers and she encourages herself with her own little saving to rent that famous lawyer. At the first time, Campbell directly rejects Anna’s claim. But, after listening to Anna’s story, Campbell finally decide to help Anna for running this case without paying at all.

“Oh really?” She leans forward, counting off on her fingers. The first time I gave something to my sister, it was cord blood, and I was a new born. She has leukemia – APL – and my cells put her into remission. The next time she relapsed, I was five and I had lymphocytes drawb from me, three times over, because the doctors never seemed to get enough of them the first time around. When that stopped working, they took bone marrow for a transplant. When Kate got infections, I had to donate granulocytes. When she relapsed again, I had to donate peripheral blood stem cells. (Jodi Picoult 2004 : 21)

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
Quoting from the dialogue above, it appears that Anna is depressed so much with all the medical treatments which are being experienced since she was born until now. This suffering speeds up her libido seeking the freedom to release from all painful medical treatments.

Campbell tap his pen on the desk, and Judge- his dog – sidles closer. “What happens if you don't give your sister a kidney?”
“She'll die”
“And you're okay with that?”
Anna's mouth sets in a thin line. “I'm here, aren't I?”
“Yes, you are. I'm just trying to figure out what made you want to put your foot down, after all this time.”
She looks over at the bookshelf. “Because,” she says simply, “it never stops.” (Jodi Picoult 2004 : 22)

When Anna is being faced with Campbell’s questions about the consequences that will occur on Kate, Anna firmly fixed on her desire to be free from all what she has been experienced. This is the id of Anna where she prefers fulfilling her libido to saving Kate’s life. Anna is on the point of selfish and neglect the present of others who will crush with her decision.

The desire of Anna gets the challenge from her mother, Sara who does not agree with Anna’s decision. For Sara, Anna is not entitled to decide a choice in this case. Sara asserts Anna to take back the medical petition that she has been submitted from Campbell. But the id side within Anna disprove spontaneous. She is still strong to bring the case to the court. Sara is compelling Anna to deliver her own message to the court that this case is just a misunderstanding between them.
That ignites my mother. “Well, you know Anna, neither do I. In fact, neither does Kate. But it's not something we have a choice about. My mother stands over me. “You went to a lawyer and made him think is all about you – and it's not. It's about us. All of us.

*The thing is, I do have a choice. Which is exactly why I have to be the one to do this.* (Jodi Picoult 2004 : 54)

But, the fact is not as same as Sara’s demand. The force of libido within Anna overflows into tears when Judge De Salvo asks Anna’s reason why she has to sue her parents

“Anna?” Judge De Salvo prompts, and then he sets that stupid can of Mott's down on the table between us and I burst into tears.

“I can't give a kidney to my sister. I just can’t”

Without a word, Judge De Salvo hands me a box of Kleenex. I wad some into a ball, wipe at my eyes and my nose. For a while, he's quite, letting me catch my breath. When I look up I find him waiting. “Anna, no hospital in this country will take an organ from unwilling donor.”

“Who do you think signs off on it?” I ask. “Not the little kid getting wheeled into the OR – her parents”

“You're not a little kid; you could certainly make your objections known,” he says. (Jodi Picoult 2004: 87-88)

Anna insists her objections to donor her own kindney for saving Kate’s life. Here clearly visible that the id of Anna is talking, because the id just needs its own desire which in this case is the freedom for all painful medical treatments. The id
does not considering Sara’s as a parent who must being obeyed and Kate’s health. The id is just oriented to satisfy the demanding of libido itself.

After the discussing between Anna and the Judge De Salvo, Sara is angrier than before. She tries to reassert Anna more deeply to change her mind without thinking what Anna feels about this condition. Anna is feeling guiltier and the guilty nearly pushes her to kill her own older sister, Kate.

The night, once Kate fall asleep, I crawl out of my bed and stand besides hers. When I hold my palm up under her nose to see if she's breathing, a mouthful of air presses against my hand. I could push down, now, over that nose and mouth, hold her when she fights. How would that really be any different than what I am already doing? (Jodi Picoult 2004:57)

From all the situations, I come to conclusion that the id within Anna rises up from the suffering which is neglected by her parents. The suffering moves to the frustration that stress her libido to seek the satisfaction for her desire and it becomes the id which is brave to get whatever its want although it can destroy another people.

4.2 Anna’s Ego

Whereas the id seeks own pleasure, the ego seeks reality (Theory and Research of Personality; 2005:85). The ego's function is to express and satisfy the desires of the id in accordance with two things: opportunities and constraints that
exist in the real word, and the demands of the superego. Whereas the id operates according to the pleasure principle, the ego operates according to the **reality principle**: gratification of the instincts is delayed until a time at which something in reality enables one to obtain maximum pleasure with the least pain or negative consequences. As a simple example, sexual drives in the id may impel you to make a sexual advance toward someone you find attractive. But the ego may stop you from acting impulsively; it would monitor reality, judging whether there is any chance that you might actually succeed and delaying action until it develops a strategy that might bring success. According to the reality principle, the energy of the id may be blocked, diverted, or release gradually, all in accordance with the demands of reality and the super-ego. Such an operation does not contradict the pleasure principle, but rather represents a temporary suspension of it. It functions, in George Bernard Shaw's words, so as “to be able to choose the line of greatest advantage instead of yielding in the directions of least resistance.” The ego is able to separate wish from fantasy, can tolerate tension and compromise, and changes over time. Accordingly, it expresses the development of perceptual and cognitive skills, the ability to perceive more and think in more complex terms. For example, a person can begin to think in terms of the future and what is best in long run. All these qualities are in contrast with the unrealistic, unchanging, demanding qualities of the id.

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s *My Sister’s Keeper, 2009.*
Although the ego may sound like the decision-maker, or the “executive” of personality, Freud thought that the ego was weaker than the metaphor of executive implies. Instead, a central metaphor of psychoanalysis is that the ego is like a rider on a wild horse (the id). The horse provides all the energy. The rider tries to direct it. But, ultimately, the more powerful beast may end up going wherever it wants.

In sum, Freud's ego is logical, rational, and tolerant of tension. In its actions, it is subject to control by three masters: the id, the super-ego, and the world of reality.

From Freud’s theory, I analyze that Anna has also the ego although the id often be the opposite of the ego. These following quotes will prove that sometimes Anna listen to the voice of ego within herself.

Begin with the attitude of Kate who accepts Anna’s decision after knowing that Anna’s decision is the point of the battle between Anna and their mother, Sara.

A real friend isn't capable of feeling sorry for you.
“I'm not your friend,” I say, yanking the curtain back into place.” I'm your sister.” And doing a damn lousy job at that, I think. I push my face into the shower spray, so that she can not tell I'm crying, too. Suddenly, the curtain whips aside, leaving me totally bare.
“That's what I wanted to talk about,” Kate says. “If you don't want to be my sister anymore, that's one thing. But I don't think I could stand to lose you as friend.”
She pulls the curtain back into place, and the steam rises around me. A moment later I hear the door open and close, and the knife-slice of cold air that comes on its heels.

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
I can't stand the thought of losing her, either.
(Jodi Picoult 2004 : 57)

The next time it came up was after my mother came into our room to talk about donating a kidney. “Don't do it,” Kate said, when they were gone.”
I glanced at her. “What are you talking about? Of course, I'm going to do it.”
We were getting undressed, and I noticed that we had picked the same pajamas – shiny satin ones printed with cherries. As we slid into bed I thought we looked like we did as little kids, when our parents would dress us similarly because they thought it was cute.
“Do you think it would work?” I asked. “A kidney transplant?”
Kate looked at me. “It might.” She leaned over, her hand on the light switch. “Don't do it,” she repeated, and it wasn't until I heard her a second time that I understood what she was really saying. (Jodi Picoult 2004:389)

The sincerity of Kate makes Anna realize at a moment that she is very cruel if rejects the donating of kidney to her own sister, Kate. Anna cries in front of Kate without stare at Kate’s eyes. Suddenly, Anna remembers that Kate is her only-one-beloved sister but she can not imagine if Kate must passes away because the rejection of donating the kidney.

Anna is nearly shaky and going to take back the claim she submitted to her parents. Especially because her mother does not stop begging Anna to revoke her claim. This, of course, makes Judge De Salvo wonder: Sara says Anna is going to revoke the claim, while Anna’s lawyer, Campbell Alexander said the opposite of

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
Sara. Therefore, Judge De Salvo calling Anna back to his office and ask Anna what is actually desired by Anna.

“Your mother told me you want to drop the lawsuit,” he says,” did she lie to me?”
“No” I swallow hard.
“Then … why did you lie to her?”
There are a thousand answer for that; I choose the easy one.
“Because I love her,” I say, and the tears come all over again.
(Jodi Picoult 2004 : 88)

From the dialogue between Anna and Judge De Salvo above, I conclude that Anna’s affection toward her mother and her sister able to muffle the id side within herself. And, at this moment, the ego plays its role.

When the ego within Anna is talking, she becomes more calm and objective in responding the questions of Judge De Salvo. No judging and no blaming at all, Anna answers all the questions by her neutral side.

“Have your parents ever asked you, if you want to be a donor for your sister?”
Anna shrugs. “Kind of. The way parents ask questions that they already have answered in their heads. You weren't the reason that the whole second grade stayed in for recess, were you? Or you want some broccoli, right?”
“Did you ever tell your parents that you weren't comfortable with the choice they'd made for you?”
Anna pushes away from the elephants and begins to trudge up the hill. “I might have complained a couple of times. But they're Kate's parents too.” (Jodi Picoult 2004 : 112)

The neutral side of Anna is clearly seen from her answer that actually she does not blame anyone even her own parents for this case, she just wants fighting for her
own rights upon her own body. But that is not mean that Anna wants Kate goes. She just wants to be separated from all painful medical treatments.

This behavior sometimes making Anna looks like wishy-washy in Campbell’s point of view. Of course, it makes Campbell get confused to know what Anna actually demand.

With a yank of the wheel, Campbell pull the car to the shoulder of the road. “You know what you think? The reason no one ever asks you for your opinion about anything important is because you change your mind so often they don’t know what to believe. Take me, for example. I don’t even know if we’re still petitioning a judge for medical emancipations.”

“Why wouldn’t we be?” I ask.
“Ask your mother. Ask Julia. Every time I turn around someone informs me that you don’t want to go through with this. I look down at the armrest, where her hand sits – purple sparkle polish, nails bitten to the quick. If you want to be treated like an adult by the court, you need to start acting like one. The only way I can fight for you, Anna, is if you can prove to everyone that you can fight for yourself when I walk away.
(Jodi Picoult 2004 : 217)

Anna seems confused with her own petitioning which actually she fights for because the ego side within her makes her thinking back what the best she has to choose. The choice is just saving her own body or saving her sister’s life.

“Is it my imagination, or did I not spend a couple of hours at the family court yesterday arguing this very point? And I thought you told Julia that you didn’t want to be separated from your mother? This is exactly what I’m talking about, Anna,” I
say, banging my hand on the steering wheel. “What the hell do you really want?” When she blows, it is remarkable. “You want to know what I want? I'm sick of being a guinea pig. I'm sick of nobody asking me how I feel about all this. I'm sick, but I'm never fucking sicken, and takes off at a dead run to the firehouse, a few hundred feet in the distance. (Jodi Picoult 2004:218)

Yet, the Campbell’s anger makes she muses over the case and thinks through, if the condition of Kate is the condition of herself and Kate rejects to donor one of her kidneys, what is her feeling at the position. Is she able to accept Kate’s decision or she will be frustration?

> What if I was the one who was sick? What if Kate had been asked to do what I've done? What if one of these days, some marrow or blood or whatever actually worked, and that was the end? What if I could look back on all this one day and feel good about what I did, instead of feeling guilty? What if the judge doesn't think I'm right? What if he does? I can't answer a single one of these, which is how I know that whether I'm ready or not, I'm growing up. (Jodi Picoult 2004:300)

The reflection which has been done by Anna is the evidence of the ego side within her. The ego makes Anna thinks over again and asks herself about her decision.

> I started thinking about this. Would I have to be in the hospital? Would it hurt? Could people live with just one kidney? What if I wound up with kidney failure when I was, like, seventy? Where would I get my spare? (Jodi Picoult 2004:377)

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
This is also makes Anna think whether she is going to continue her desire or continue to donor her own kidney for saving Kate’s life. Anna’s ego muffles her id and makes her think over again.

4.3 Anna’s Super-ego

In marked contrast to the id, the super-ego, this represents the moral branch of our functioning (Theory and Research of Personality; 2005:86). The superego contains ideals for which we strive, as well as punishments (guilt) we except if we violate ethical codes. The superego, then, is an internal representation of the moral rules of the external, social world. It functions to control behavior in accord with these rules, offering rewards (pride, self-love) for “good” behavior and punishments (guilt, feelings of inferiority) for “bad” behavior. The super-ego may function on a very primitive level, being relatively incapable of reality testing – that is, of modifying its action depending on circumstances. In such cases, the person is unable to distinguish between thought and action, feeling guilty for thinking something even if it did not lead to action. Furthermore, the individual is bound by black-white, all none-judgments and by the pursuit of perfection. Excessive use of words such as good, bad, judgment and trial express a strict super-ego. But the super-ego can also be understanding and flexible. For example, people may be able to forgive themselves or someone else if it is clear that

Debora Pasaribu: Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
something was an accident or done under severe stress. In the course of development, children learn to make such important distinctions and to see things not only in all-or-none, right or wrong, black-or-white terms. So, if I conclude, super-ego has a role as a filter from two other personality systems, in order it knows what is wrong or right, good or bad and appropriate or inappropriate based on all norms in society.

If this theory relating to character of Anna in novel *My Sister’s Keeper*, the super-ego side of Anna is dominated by her own mother, Sara. Sara reminds Anna that the thing which Anna going to do is wrong based on norms because it can destroy Kate’s life.

Facing the objection of her mother, at first, Anna maintains her own id. That is why, she is still so strong to struggle her medical petition. But, the super-ego within her rises up when she looks at the condition of Kate who becomes weaker than before.

“Why? I'm dying. You're dying.” When I frowned, she said, “Well, you are” Then Kate grinned. “I just happened to be more gifted at it than you are.” Then Kate grinned again. “This is a stupid conversation.” Already, it was making my skin itch in places I knew I would never be able to scratch. “Maybe an airplane crash,” Kate mused. “I would suck, you know when you realized you were going down...but then it happens and you're just powder. How come people get vaporized, but they still manage to find clothes in trees, and those black boxes?”

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s *My Sister’s Keeper*, 2009.
By now my head was starting to pound. “Shut up, Kate.”
She crawled down the wall and sat up, flushed. “There's just sleeping through it as you croak, but that's kind of boring”
“Shut up,” I repeated, angry that we had only lasted about twenty-two seconds, angry that now we were going to have to try for a record all over again. I tipped myself sunny-side up again and tried to clear the knot of hair out of my face. “You know, normal people don't sit around thinking about dying.”
“Liar. Everyone thinks about dying.”
“Everyone thinks about you dying,” I said
The room went so still that I wondered if we ought to go for a different record – how long can two sisters hold their breath? Then a twitchy smile crossed her face. “Well,” Kate said, “At least, now you're telling the truth.”
( Jodi Picoult 2004 : 134-135)

For this quote, it is clear that Kate actually does not want Anna feels as the way she is feeling right now. Kate wants Anna gets her rights to be free from all medical treatments upon her own body. Super-ego side within Anna is seen through the action of Anna to ask Kate shut up. Anna does not endure to hear useless things from Kate. Anna starts to worry how long she can see Kate as usual because Kate becomes weaker day by day.

The worry within Anna seeing Kate becomes weaker raises up her fearness if someday she will lose Kate because of her selfish decision. Unconsciously, the super-ego sinks the power of id and ego within Anna.

I sit down as gently as I can. The veins on Kate's neck and chest are a road map, highways that don't go anywhere. I trick myself into believing that I can see those rogue leukemia cells moving like a rumor through her system. When she opens her eyes, I nearly fall off the bed; it's an Exorcist moment. “Anna?” she says, staring right at me. I

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have not seen her look this scared since we were little, and Jesse convinced us that an old Indian ghost had come back to claim the bones buried by mistakes under our house.

If you have a sister and she dies, do you stop saying you have one? Or are you always a sister, even when the other half on the equation is gone?

I crawl onto the bed, which is narrow, but still big enough for both of us. I rest my head on her chest, so close to her central line that I can see the liquid dripping into her. Jesse is wrong – I didn't come to see Kate because it would make me feel better. I came because without her, it's hard to remember who I am.

(Jodi Picoult 2004:138)

I can see from the last sentences, Anna feels so fear to visit Kate. The fearness of losing Kate which make herself as if also going to lost her own identity. At this moment, the super-ego plays the role. Anna thinks over again: is it gonna be okay if she stops donors everything to Kate? What will happen if she decide to donor one of her kidneys, is her body gonna be strong to continue the life?

She turns her chair toward me, as if only the two of us are in the room. “Anna, I know how much you've done for Kate. I also know she doesn't have many chances left...but she might have this one.”

“My client doesn't need coercing -”

“It's okay, Campbell.” I say. “Let her talk.”

“If the cancer comes back, if this kidney transplant doesn't work, if things don't wind up the way we all wish they would for Kate – well, I will never ask you to help your sister again...but Anna, will you do this one last thing?”

(Jodi Picoult 2004:274)
When Anna wrestles with her worried toward the condition of Kate, their mother comes negotiating something. Sara offers the solution to Anna that donating of kidney will be the last thing of medical treatments for saving Kate’s life. And if this is not success, Sara does not ask Anna again to help Kate’s health problem.

Anna begins to consider the suggestion of Sara, because basically Anna put the medical petition was due to all donating which seems never stopped until she feels the great pain, not because she does not love Kate. While Anna considers the suggestion of Sara, Anna is surprising with the frustration which is happened to Kate. Anna catches Kate in condition to commit suicide at her room.

“Looky here...” I said, brandishing it and walking back into the bedroom, thinking I had a great little wedge of blackmail to use to my advantage for a while, and then I saw Kate holding the pills.
“What are you doing?”
Kate rolled over. “Leave me alone, Anna.”
“Are you crazy?”
“No.” Kate said. “I'm just sick of waiting for something that's going to happen anyway. I think I've fucked up everyone's life enough, don't you?” (Jodi Picoult 2004 : 388)

Kate cries her frustration to Anna because she is not a good sister for her. She makes all members of her family becomes stress because of her health. This event makes Anna spontaneously decides that she will accept the solution which is offered by her mother to donor one of her kidneys.

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
Unfortunately, after Anna deciding to donor her kidney for Kate, Campbell successfully wins the medical petition that is fought by Anna. Campbell thinks Anna feel relieved with this result. But the fact is Campbell’s assumption is wrong. Anna is not happy and her feeling implied from Anna when answer Campbell’s question what she is going to do ten years later.

There was a time when, like Kate, I'd wanted to be a ballerina. But since then I've gone through a thousand different stages: I wanted to be an astronaut. I wanted to be a paleontologist. I wanted to be a backup singer for Aretha Franklin, a member of the Cabinet, a Yellowstone National Park ranger. Now, based on the day, I sometimes want to be a microsurgeon, a poet, a ghost hunter. Only one thing's constant. “Ten years from now,” I say, “I'd like to be Kate's sister again.”

(Jodi Picoult 2004 : 412)

From the statement above, Anna says implicitly that she wishes Kate can still alive. And this statement is the last message for Campbell because after this conversation, Anna has been gone in a traffic accident.

Campbell finds Anna’s diary incidentally from the location of accident. At the last page of Anna’s diary, she writes about the decision to give all internal organs if she passed away before Kate. Of course, the writing of Anna hits Sara so much until she can not accept the fact that Anna has passed away. She asks medical team in the hospital to make Anna still survive with the help of machines. Until the end, Brian tries to give the strength to Sara, so that she able to release Anna goes forever.

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
Brian comes up behind me. “Sweetheart, she's not here. It's the machine keeping her body alive. What makes Anna is already gone.”
I turn, bury my face against his chest. “But she wasn't supposed to,” I sob.
We hold each other, then, and when I feel brave enough I look back down at the husk that once held my youngest. He is right, after all. This is nothing but a shell. There is no energy to the lines of her face; there is a slack absence to her muscles. Under this skin they have stripped her of organs that will go to Kate and to other, nameless, second-chance people.
(Jodi Picoult 2004: 417-418)

The decision of Anna in novel *My Sister's Keeper* is a strong proof that the super-ego within Anna is stronger than her id and her ego. Because at the end of the story, Anna decides to donate all her internal organs for benefits of Kate’s.
CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

Having analyzed id, ego and super-ego toward Anna’s personality, now I come to the conclusions that:

1) Id within human mind tends to legally all way just to reach what it wants without seeing negative side which occur other things.

2) Ego tends to stands between id and super-ego. It is a control of balancing the strength of id’s driving and the strength of super-ego’s driving.

3) Super-ego tends to bring the moral responsibility to the front. It pushes someone for more consider about another than him.

5.2 Suggestions

In this opportunity, I would like to suggest the readers to do another analysis with psychological approach on the other subjects, such as play, poem and another novel.

I also need the correction, suggestions to this thesis because the writer does realize that nobody is perfect and I have limited knowledge to finish this

Debora Pasaribu : Anna’s Personality Through Sigmund’s Freud Theory In Jodi Picoult’s My Sister’s Keeper, 2009.
thesis. Hopefully, this thesis will help readers who are going to analyze another novel based on Sigmund Freud’s theory.
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