

CHAPTER II

REVIEW RELATED LITERATURE

This chapter presents any related that able to support this research. It is begins with psychoanalysis – personality theory and theory of love, later it's also presents some review of previous study.

II.1 Psychoanalysis – Personality.

Generally, psychoanalysis is known as a study of human subjectivity, the way they think, act, and feel which have influence in human's mental development. This theory is found by Sigmund Freud, an Austrian scientist in 1980's , he declares that psychoanalysis is a science to analyze what human's do with using their mind, the mind itself is depicts as the boss or master to command another part of body to do and fulfill the body's requires. It has the same meaning with Holland's opinion that:

Psychoanalysis is the science of human subjectivity. It offers insight into the mind'd way of thinking, dreaming imagining, wanting, and the mind's way of hiding from itself. Ultimately, each of us has to find those ways out in our own minds since we do not have access to the minds of other. in the other words, the laboratory for the science is one's own mind¹.

Furthemore pychoanalysis also explains about human's development, later it calls as personality with focuses on the *unconscious*, where *unconscious* is known as human's awareness mind and it is inherited since they were born. The unawerness is coloured by the emotion and it is does not care the *conscious* mind. Psychoanalytic theory believes that human's behaviours are the surface of

¹ Holland. Guide to psychoanalytic psychology and Literature-and-Psychology. 1990: 2

human's characteristic which make them different, and bring their unique appear. Later to analyze human's development deeply, it is important to studying about the symbolic meanings of behaviour and the impuls which work in their mind. Further, psychoanalytic also emphasizes that childhood's experiences with parent have the influence to shaping human's personality.

Psychoanalysis describes that development as primarily unconscious – that is, beyond awareness – and as heavily coloured by emotion. Psychoanalytic theorist believe that behaviours merely a surface characteristic and that to truly understand development, we have to analyze the symbolic meanings of behaviour and the deep inner workings of the mind. Psychoanalyst theory also stress that early experience with parents extensively shapes our development. These characteristic are highlight in the main psychoanalytic theory that of Sigmund Freud².

According to the theory above, hence Freud explains that human's childhood will influences their adulthood's character and personality, he also explains that psychoanalysis is the original modern theory of pesonality which studying about human's mind. There are some factors which influence human's personality, they are: human's experiences about what happened in the past such as childhood's experiences, and contempory factor such innate character ,and their surrounding.

Faktor-faktor yang mempengaruhi kepribadian adalah faktor historis masa lampau dan faktor kontemporer, analoginya faktor bawaan dan faktor lingkungan dalam pembentukan kepribadian individu³.

Personality itself defines as a person's differences with another person including the way he thinks, acts, and feels where his differences makes he unique, it is also concerns with human's behaviour and consequences of the

² OLC (Online Learning Center). *Life span-development*. 2011:29
www.mcgrawhill.ca/college/santrock/lifespan

³ Minderop, Albertine. *Psikologi Sastra*. 2011: 20

differences. Personality also describes the process of human to be what they are, about what they have done and what they have got in the past which make them unique. Minderop said that the scope of personality:

*Kajian kepribadian adalah kajian mengenai seseorang menjadi dirinya sendiri, karena setiap individu mengalami pengalaman dan keunikan sendiri*⁴

Later Freud divides personality into three levels, they are: the *conscious*, the *preconscious*, and the *unconscious*. First, *conscious* is the part of the mind that holds everything of human's aware, then the *preconscious* is everything that person could become aware, that is the mediate between *conscious* and *unconscious*, the last is the *unconscious* as a person's acts, feels, and thinks that unintentionally aware in their mind.

“ The conscious, as Freud defined the term corresponds to its ordinary everyday meaning. It includes all the sensations and experiences of which we are aware at any given moment..... Freud considered the conscious a limited aspect of personality because only small portion of our thought, sensations, and memories exist in conscious awareness at any time..... the unconscious contains the major driving power behind all behaviours and it is the repository of forces we can not see or control.... preconscious is the store house of memories, perception and thought of which we are not consciously aware at the moment but that what we can easily summon into consciousness”⁵.

All of the levels of personality are directed by instincts as the basic elements of personality, the source of energy, and the master of impulses in human's mind. Where instincts also as the ultimate cause of all human's behaviour.

⁴ Minderop, Albertine. *Psikologu Sastra: Karya Sastra, Metode, Teori, dan Contoh Kasus*. 2011: 7

⁵ Sigmund Freud. *Psychoanalysis: The Structure of Personality*:

p.12. www.wadsworthmedia.com/marketing/sample_chapters/0495506257_ch01.pdf

Instincts are a form of energy – transformed psychological energy – that connects the body needs with the mind wishes⁶.

When need appears, it generates a psychological condition, the stimuli (e.g: hunger, love, Thirst...) is internal for instinct. Here instincts are involved in unconscious because instincts hold all the urges, thoughts, and feelings that sometime make somebody feel the anxiety, conflict, and pain. Instinct itself by Freud is divided into two groups: death instinct (*thanatos*) and life instinct (*eros*). Where the life instinct serves the individual's seeking to get his innate needs like love, water, air, sex, and etc. Life instinct itself is manifested by physical energy called libido. The second group is death instinct, it is the opposite of life instinct that drive to decay, destruction and aggression.

“ life instinct is the drive for ensuring survival of the individual and species by satisfying the need for food, water, and sex... libido is physical energy, manifested by the life instinct that drive person toward pleasurable behaviours⁷.

After Freud divides the level of personality, he also divides the structure of personality into three kinds, they are: the *id* as the innate character that have the same meaning with the *unconscious*, the *ego* as the consciousness, and *superego* is the *preconscious* (*conscience*). Here in this research the analysis is concerns to the structure of personality that will discuss to knowing the characters personality, especially the feeling of love (*Eros/life instinct*) as one of the *id*'s side. The three structures of personality are dominate each other, the domination can make a person changes the way to thinks, acts, and feels. The

⁶ Sigmund Freud. *Psychoanalysis: The Structure of Personality*:
p.10. www.wadsworthmedia.com/marketing/sample_chapters/0495506257_ch01.pdf

⁷ Ibid: p.11

domination sometimes make her to do something in positive (right) and negative (wrong) which rarely disobey the valid rule's in society. Then to knowing the character's personality about her love as the *id* side, and the *ego* and *superego* will come later, so the next discussion will expand to the *id*, *ego*, and *superego*.

II.1.1 The *Ego*, The *Ego*, and *Superego*.

Before study about the structure of personality deeply, it is important to know that Freud makes a distinction of mental functioning called: primary process and secondary process⁸. Here the primary process is begin with the *id* as the source of psychic energy and the reservoir of impulses in human's mind. The *id* contains with the sexual and aggressive instinct which force human to fulfill and satisfy their basic need such as eat, drink, sex, and other pleasure things without care the reality and sometimes disobey toward the norm. Hence, Freud according to sexual and aggressive instinct divide instinct in two kinds: Eros and Thanatos. Eros is the desire of life, love and sex within psychoanalytic theory. Thanatos is the drive for aggression and death in Freudian psychoanalyst.

At glance, it is known that the *id* is innate character, and that is come since human born and always appears in human's life. Storr in Freud said that the *id* contains with everything that is inherited, that is present at birth, that is laid down in the constitution – above all, therefore, the instinct which originate from the somatic organization and which find a first physical expression here in forms are known⁹. It has the meaning that the *id* is primitive because the *id* always needs the satisfaction of it's needed and that is always uncared of the

⁸ Storr, Anthony. *Freud A very Short Introduction: The id, ego, and Super ego*. 1989: 61

⁹ Ibid: 60

valid rules or laws in its surrounding, emotionally the *id* is unorganized its only wants the pleasure and avoids displeasure. That's the way the *id*'s work beyond the pleasure principle where its external and internal stimulation has to be satisfied immediately. Pleasure principle itself is the idea that all needs have to be satisfied immediately, avoiding pain, and seeking pleasure, regardless of external condition¹⁰.

Furthermore the *id* also called as the basic need of human's mind that really important to be satisfied, because if human's *id* of eros is satisfied they get the pleasure, then if they didn't get the satisfaction they will get the death instinct which calls thanatos to destroy themselves, like instinct to die or depress and suicide. Hence, when the eros of somebody comes in his mind, their *ego* appears to think the way or solution to satisfy the *id*'s need.

The *ego* as the secondary process¹¹ comes when human in 6 – 8 months old, it also holds the perception to get the way to satisfy the *id*'s need, its presence between the *id*'s need which forces to get the pleasure and the reality principle that sometimes has opposite with the norm. Besides that, the *ego* also operates on the reality principle and seeks to satisfy urges in reality way¹². The *ego* is the source of rationality, but it also doesn't have the moral sense and it is the mediate between the *id* and *superego*, The *ego* uses reasoning to make

¹⁰ Sigmund Freud. *Psychoanalysis: The Structure of Personality*: p.13
www.wadsworthmedia.com/marketing/sample_chapters/0495506257_ch01.pdf

¹¹ Storr, Anthony. *Freud A very Short Introduction: The id, ego, and Super ego*. 1989: 62, 63

¹² Ibid: 62

decisions of the *id*'s satisfaction, but both of the *id* and the *ego* are have not morality .

According to Eagleton, the *ego* makes an affliction and make somebody whom his *id*'s is appears will feel in a difficult or danger condition, his *ego* is forced between the external world with the reality and every decision has to obey the society's norm, but the *ego* also plagued by the *id*'s greedy need to seeks the pleassure and forces to be satisfy immediatelly.

the *ego* is pitiable, precarious, entity, battered by external world, scoured by the cruel upbraiding of the super *ego*, plagued by the greedy, insatiable demands of the *id*¹³ .

The *ego* always comes after the *id* is appeared, it is trying to gets the solution of the *id*'s needs. The *ego* works like the *id*, it doesn't have the moral principle and only thinks to get the way of the pleassure principle's force. When *ego* makes a choice, *superego* comes and helps the *ego* to thinks in reality and rationality based on the society's norm. It is also forces the *ego* to do something based the reality principle and morality.

The *superego* originally derived from parental prohibitions and criticism¹⁴. It is devided in two system: conscience or image of what is right and what deserves punishment – this is basis for guilt, and *ego* – ideal or images of what is rewarded or approved of – this is the basis for pride¹⁵. Super *ego* develops when human was 5 (five) year's old, it represents internalise societal and parental morals, values, ideals, strives for the ideal, responsible for the guilt, and focuses on how one ought to thinks and behaves.

¹³ Eagleton, Terry. *Literary Theory*. 2nd Ed: *Psychoanalysis*. 1996: 139-140.

¹⁴ Eagleton, Terry. *Literary Theory*. 2nd Ed: *Psychoanalysis*. 1996: 145

¹⁵ Storr, Anthony. *Freud A very Short Introduction: The id, ego, and Super ego*. 1989:63

Another explanation describes that *superego* is the Freudian structure of personality that it is the moral branch of personality. Superego takes into account whether something is right or wrong. Then it is derived by moral principle to reflects all of the ideal things and un-real things, furthermore *superego* prefer to gets the perfection to the pleassure. The fisrt concern of *superego* is to making a decicion and decides what is right or wrong based on the valid norm in society. The main function of *superego* is impedes the *id* which forces the *ego* to get the pleasure that sometimes opposite with the society's norm, and that *superego* later forces the *ego* to changes the realistic purpose into moralistic and perfection.

The conclusion from the explanation above is that the *id*, *ego*, and *superego* have a tight corelation which have dominate and influence each other. The *id* that has two kinds of characters called eros and thanatos is need to be fulfill, the *ego* is forced to get the way to fulfill the *id*'s needs , when eros gets the pleassure it has the meaning that the *id* is dominated and *superego* becomes down and it comes to forces the *ego* to think morality based on the rule's society. It is called that *superego* is dominated the *ego* and the *id* although the domination sometimes break the *id*, later if eros is not satisfied, it will changes human's mind into thanatos.

Eros or life instinct in human's mind according to Freud is love and sex, but in this research love is concerned to be analyze deeply by the reseacher, because it has an important's influences to shape the character's peronality according to psychoanalysis theory which using the *id*, *the ego*, and *superego* as the structure of human personality. In this research, love will be analyze from

the *id* side, then the way to satisfy love is analyzed from the *ego* side, and the decision to satisfy the love will be analyzed from the *superego* side. To get clearly of this study, another theory that will be used to support this study is the theory of love.

II.2 Theory of Love

Love is a natural feel, and it is an abstract thing, love looks like as an empirical phenomena which comes into human's heart in many ways, although it is unseen by eyes, people can decide whether something is love or not¹⁶. Love is not a reflexive connection but it is a power to unite somebody who falls in love, love makes the lover and the loved will be need each other then they will attempt to struggle their love to get what people called the happiness. It has same meaning with the problem that will be analyzed, where the character is falling in love and she wants to find the happiness life with her love, so that to help this analyze in this research, it will be take some of love's theories from some magnates.

II.2.1 Platonic

Plato represents the ancient greek worldview, he describes that the common of love was Eros¹⁷. Eros itself is known as a human's need or desire to find whatever one lacked out, in psychoanalysis that Eros is known as one of the

¹⁶ Bury, the symposium of Plato.:<http://netfiles.uiu.edu/hchsndle/www/symposium.html>

¹⁷ <http://www.rug.nl/filosofie/onderzoek/workingpapers/workingpaper-nuyens.pdf>:11

life instinct contains with love and sex (sexual desire). In his theory, Plato defines the theory of loves in his two works: *Phaidros* and *Symposium*¹⁸, which later his theory are called Platonic. According to Plato, love is not beautiful and good, it is also not only bad or ugly, he depicts that love / *eros* has something called fertile and rich nature, but love can make both of them impoverished or decrease their correlation which calls *Poros* (plenty or resource) and *Penia* (poverty), *Eros* is a mediation between human (the mortal) and God (the immortal), it supports both of human and God, where it has known that God always loves his creature, and then human love their God too.

Moreover, *Eros* has both of fertile and rich nature, and impoverished one, due to his descent of *Poros* (literally: "plenty" or "resource") and *Penia* ("poverty"). As he is intermediary between the mortal and the immortal.....¹⁹

Later, Plato identified seven characters of love²⁰, there are: (1). love is intentionally always comes into the object love, (2). Whom the object of love has a lack, a need, a longing, a desire of something rather than possession something (3). Love itself seeks something beauty and goodness when the lover was with their parents both of their *Poros* and *Penia* as the mirror when the lover wants to get s/he love with respect to knowledge (4). *Eros* is not a God and it is not a man, but it is an intermediary between God and man which later calls as a great daimon., (5) Love is the desire for the everlasting possession of the good, it is connected by the fear of losing of the object love, it has meaning that the lover may will be jealous and her/his jealousy makes he fear for losing his beloved in the

¹⁸ <http://www.rug.nl/filosofie/onderzoek/workingpapers/workingpaper-nuyens.pdf>:11

¹⁹ <http://www.rug.nl/filosofie/onderzoek/workingpapers/workingpaper-nuyens.pdf>:11

²⁰ <http://www.rug.nl/filosofie/onderzoek/workingpapers/workingpaper-nuyens.pdf>:13-15

future, (6) Eros acts to procreate both physical and psychological of the good in the beautiful, (7) The last character of love is concerns to the purpose of love. Who is the object of love?, Why s/he love someone, when and how s/he love them?.

II.2.3 Augustine

Saint Augustine stands for the Christian worldview, he give an explicit definition of love that love is begging. All animals including man that has the begs and when it occurs into the man, later they will call the begs is the affects (affectus).

Augustine gives only one explicit definition of love. He says that love is “craving” (*appetitus*).⁴⁴ All animals, including man, have these cravings, but when they occur in man he calls them “affects” (*affectus*)²¹.

The affect itself is related to a real object, and brings the object into the spark of affection itself, further the affection is determined by the object that in away to a movement and it is det by the goal to ward it moves or motion, love is a kind of move and all the movement according to Augustine has a purpose that determines that the motion is what man have been previously given a confidence that he only love what he know.

love is “a kind of motion and all motionis toward something.”What determines the motion is always something previously given; we only love what we know²².

later in his theory, Augustine distinguished the types of love in the direction of the moving power of the love²³, they are: (1) the love of God for his creation,

²¹ <http://www.rug.nl/filosofie/onderzoek/workingpapers/workingpapernuyens.pdf>:18

²² Alberoni. I LOVE YOU. 1989; 8

especially for human, (2) human's love for God, (3) the love between human such men to woman and vais versa

II.2.4 Sigmund Freud

Freud based idea that love grows slowly out of erotic attraction satisfied. it all begins with an exchange glances. If the other person responds the same way, bodies start to come into contact: hands touch and then clasp. then comes the first kiss and the first rendezvous. When all goes well, intercourse may follow, with complete physical fusion. A little later will come tenderness, passion, and intimacy. Because according to the way of thinking, the better the understanding and the better mutual satisfaction, the stronger the love.

Sigmund Freud the father of psychoanalysis, his concept of love explained that love is familial, friendship, sexual, and Christian love which have correlation each other. he declared that love has an account where it is fundamentally based on the idea of sexuality which holds all the expression of love, later it can be referred as "the sexual reduction"²⁴. principally, the principles of love are deeply located in the affections of sexual impulses and later it will decide the love choices that human make at puberty or adulthood.

²³ <http://www.rug.nl/filosofie/onderzoek/workingpapers/workingpapernuyens.pdf>:21

²⁴ <http://www.rug.nl/filosofie/onderzoek/workingpapers/workingpapernuyens.pdf>.

2.2.5 Triangular Love by Stenberg

Sternberg conceptualized love in terms of three basic components that form the vertices of a triangle: intimacy, passion, and decision/commitment²⁵. The *intimacy* component is primarily emotional or affective in nature and involves feelings of warmth, closeness, connection, and bondedness in the love relationship. The *passion* component is motivational and consists of the drives that are involved in romantic and physical attraction, sexual consummation, and related phenomena. The *decision/commitment* component is largely cognitive and represents both the short-term decision that one individual loves another and the longer term commitment to maintain that love.

After he conceptualized love in triangular theory, later he describes the differences of the love's type, they are: non love, liking, infatuation, empty love, romantic love companionate love, fatuous love, and consummate love.²⁶

1. *Nonlove* semantically is no intimacy, passion, or decision/commitment.

According to Stenberg it describes the casual interactions which characterized by the absence of all the three love components that have described in basic component of love above, almost of human relationship which are essentially casual associations can be defined as non love.

2. The second type is *Liking* for Stenberg is intimacy alone, he makes a definition that liking is friendship connection, it is depicted as warmth, intimacy, closeness, and other positive emotional experience but having a lack both of passion and decision or commitment.

²⁵ http://www.hofstra.edu/pdf/community/slzctr/slzctr/scdcsi_triangular.pdf

²⁶ http://www.hofstra.edu/pdf/community/slzctr/slzctr/scdcsi_triangular.pdf

3. *Infatuation* (passion alone) is an intense, “love at first sight” experiences that is characterized by extreme attraction and arousal in the absence of any real emotional intimacy and decision/ commitment.
4. In *empty love* (decision/commitment alone) relationships, the partners are committed to each other and the relationship but lack an intimate emotional connection and passionate attraction. This type of love is often seen at the end of long-term relationships (or at the beginning of arranged marriages).
5. *Romantic love* (intimacy + passion) consists of feelings of closeness and connection coupled with strong physical attraction.
6. *Companionate love* (intimacy + decision/commitment) is essentially a long-term, stable, and committed friendship that is characterized by high amounts of emotional intimacy, the decision to love the partner, and the commitment to remain in the relationship. This type of love is often seen in “best friendships” that are nonsexual or in long-term marriages in which sexual attraction has faded

II.2.6 Lee

According to Lee, there are three primary colors or styles of loving. The first is eros, according to Lee eros is an intensely emotional experience that is similar to passionate love. In fact, the most typical symptom of eros is an immediate and powerful attraction to the beloved individual. The erotic lover is “turned on” by a particular physical type, is prone to fall instantly and completely in love with a stranger (i.e., to experience “love at first sight”), rapidly becomes preoccupied with pleasant thoughts about that individual, feels an intense need for daily contact with the beloved, and wishes the relationship to remain

exclusive. Erotic love also has a strong sexual component. For example, the erotic lover desires the beloved sexually, usually seeks some form of sexual involvement fairly early in the relationship, and enjoys expressing his or her affection through sexual contact. In sum, the erotic lover is “eager to get to know the beloved quickly, intensely—and undressed”²⁷

The second primary color of love is *ludus* (or game-playing) love. The ludic lover views love as a game to be played with skill and often with several partners simultaneously. The ludic lover has no intention of including the current partner (or partners) in any future life plans or events and worries about any sign of growing involvement, need, or intense attachment from the partner. As the quintessential commitmentphobe, the ludic lover avoids seeing the partner too often, believes that lies and deception are justified, and expects the partner to remain in control of his or her emotions. In addition, ludic lovers tend to prefer a wide variety of physical types and view sexual activity as an opportunity for pleasure rather than for intense emotional bonding. *Storge* is the third primary love color²⁸.

II.2.6 Alberony

From the expression above, there are many theories which give some definition of love including the types, components and concepts of love. From Platonic love is mediation between god and man, it is not only beautiful and good, but also sometimes bad and ugly, for Plato love always comes intentionally

²⁷ Lee. *Colours of Love*. 1973: 50: http://www.sage-up.com/upm-data/3222-regantchapter 1. final_chapt.

²⁸ Lee. *Colours of Love*. 1973: 77 http://www.sage-up.com/upm-data/3222-regantchapter 1. final_chapt.

to the object of love and it is only concerns to the object, who is the object? Why, and how s/he love? . According to Augustinus love is ascending from God to his creature, then it is descending from man to God, and love also combination from ascending-to descending and vais versa between human who fall in love. Freud also giving definition that love is sexual desire, where childhood experience with parent's love is influence the love and lover 's life. Love for freud is Eros or instinct live beside sex, both of sex and love have a tight connection in human life, he emphasized that Eros is the id of human and it is force to be satisfy immediately, then the ego comes to resolve the way to satisfy, and the ego presence to make a decision based on the norm.

The next theory is from Stenberg, who make a basic concept of love which calls triangular love's theory, then he also make a diferent between the types of love. For Stenberg,

When a person is in love, the greater part of his libido is invested in his beloved. When person is in ill, either physically or mentally, he becomes more self-absorbed, and less capable of emotional involvement with others. Later he also describes, types of love that love is not only for a couple of love (the love and the lover) it is also entire love with, family, friends, and some human relations.

The final theory which used is from Lee which famous as “ The colours (styles) of Love”, to make his theory of love mor clear, he divide love into two styles, there are: primary and secondary process. He said that the primary styles of love is Eros which he called that eros is passionate love and it is the powerful and mediation between the beloved. In secondary process of love he claimed that the next style of love is ludus that semantically it is game-playing of love. It has

meaning that the ludic lover has no intention in love, he only concern with his partener, he tend to prefer a wide variety of physical and viewing sexual activity as an opportunity for pleassure.

From all of the theory above, love is abstract thing, it comes in human feel intentionally. Human being life with love, they connect, consort, having a friend, having a mate with love. Man and woman who fall in love will make an engangement to marry later, then the wife born the baby, he and her husband care the baby with love. It has meaning that love is a needed and desire, it located in unconscious human main and inherited. Human beings need love and being loved by others, although love someime make s/he happy, glad, sad, or mad.

A person who loves and whises that loves to be returned will ponder over innumerable questions, knowing the passion, jealousy, dreams, ideal, eroticism and love either make life wonderful or turn into hell²⁹

When someone fall in love, she convinces herself that she know more that her love is better than the other, because the object love is unique and giving her enjoyment. It has meaning that nobody except the object love will entertain her, nor favourite star. She feels extraordinary and her feels is depcted as using much ecstasy, she flyng away and has a beautiful dreams, then doesn't want to stop dreaming. Plato later considered that falling in love is inspired by gods, it is a diven madned like artistic inspiration and the gift of properchy. Its mean that, loves is an art, sometimes it is depict as a happiness, pleasure, romantic, but sometimes is black, hurt, mads, and death.

When we are in love, the people we love cannot be compared or replaced by anybody else. s/he is unoque, the only living being capable

²⁹ Alberoni. *I LOVE YOU (A Theory of Love)*. 1996:3

of giving as joy. No one else we meet, not even our favourite star, would satisfy us. If our beloved is not there, the world turns arid and empty. A person in love is an extraordinary condition living on a high, in state of ecstasy. Plato considered falling in love a delirium inspired by the gods, a divine madness, like artistic inspiration and the gift of prophecy³⁰

According to Alberoni, someone falls in love when s/he is ready to change, s/he wants to discard a past, worn-out experience, and have the energy and strength to begin a new exploration and changes his/her lives³¹. It has meaning that falling in love is the way s/he changes her/his life to give what s/he has to the lover, and to beg what s/he needs from the lover.

Further, according to psychoanalysis someone who falls in love will give her/his love to someone that reminds her/his childhood experience. It is known from the first explanation, about psychoanalysis into personality that everything that happened in childhood will affect human's adulthood, it is like a replica or mirror that everything which happened in childhood is recollected in adulthood, even falling in love. Love in childhood with parents was given feelings, enjoyment, protection, satisfaction, and happiness. So that if someone falls in love s/he will fall her/his love to men or women who gave the same feelings.

Psychoanalysts hold that we fall in love with those who remind us of people we loved when we were infants³².

But what happens, when falling in love happens in a couple of lovers or married men? Is it a rebellion or dishonesty to his spouse? Albertino said that falling in love is not always a rebellion of feelings with someone's spouse in living together, he claimed that love makes s/he to find new worlds and new discoveries.

³⁰ *Ibid*, 11

³¹ Alberoni. *I LOVE YOU (A Theory of Love)*. 1996:34

³² Alberoni. *I LOVE YOU (A Theory of Love)*. 1996:43

that later make s/he comfort, enjoy, and happy. If somebody who was married or in a spouse fall in love to another man(new lover) anymore, s/he can not difined as dishonest or rebell man, but he just only changes his bores, sads, uncomfot, and feel uncomfot to get what they want to the new lover which he didn't get when he was with the old love. Later the love who leaves the old lover to the new lover to get the satisfaction of love according to Albertino is call Reborn.

that falling in love is not always an act of rebellion against a boring and repressed mudane life however. Sometimes it is way to discover a new world³³.

In this research, love is concern with married woman who has a new lover. Later, this research according to theory which have been discussed, will analyze the character's love (Constance Chatterley / Connie) in D.H Lawrence's *Lady Chatterley's Lover* using psychoanalysis to knowing her personality. Based on the structure of personality, Connie's love will be analyze deeply with also supported by theory of loves from some personages. Firstly, the analysis concern with, how Connie's fall in love with the new lover, in fact she is married woman and how can she loves the two lover at a time as the *id* side. Second, is analyze Connie's *ego* that force to satisfy her *id*, it concern in how she did the action to love the two lover at atime. Because she has two lover, hence Connie has to decide which one is better for her, here Connie's *ego* will be analyze how it gives her some choice. The last, to decide what her choice, the analysis will concern to her *superego* which comes to help her to making a decision about which one she choose.

³³ Alberoni, *I LOVE YOU (A Theory of Love)*. 1996:53

II.3 Review of Previous Study

Review of the previous study is needed to show the originality of analysis. There are two analysis that are same with novel but the title of these are different, there are:

1. A Democracy of Touch: Masochism and Tenderness in D. H. Lawrence's *Lady Chatterley's Lover* by Marina Ludwigs. She analyze what the masochism and tenderness in Lawrence's novel concern in juxtaposition of *Lady Chatterley's* characters³⁴. In her analysis she concern in Constance Chatterley who wants to get the extraordinary like man, she want speaks, works, and love freely like other men in her surrounding.
2. "Sex dan Cinta dalam novel *Lady Chatterley's Lover* karya D. H. Lawrence" by Eta Farmacelia Nurulhady student of Diponegoro University, Semarang Magister of Literature, 2005. She analyse the main characters of novel involving the setting of novel. She also analyze the difference understanding of sex and love between the main characters, that make some conflicts appears between them. But in her analysis of *Lady Chatterley's Lover* she only intends to discuss the sex connection between Mellors and Connie than discussing their love, hence in her analysis love discussion is not clearly discussed.

From the previous study above, this research will analyze Constance Chatterley's love as her personality, and her love to her lover is not always coloured by sex activity. That's the reason way psychoanalysis is used to

³⁴ [http://www.anthropoetics.ucla.edu/ap1602/1602ludwigs.html\(4/6/20011 6:22:44PM\)](http://www.anthropoetics.ucla.edu/ap1602/1602ludwigs.html(4/6/20011%206:22:44PM))

supporting Constance Chatterley's love analysis. Because psychoanalysis explains her love as the innate character or Eros, later her love which appears brings her *ego and superego* to help her satisfy her love. hence, in this analysis also intends to proof that Connie's love is satisfied not only with sex interaction, but it is satisfied because she can decide who is her real lover who love her and vice versa.