

New Probe on Psychodynamic Theory: Three-level Personality Structure of the Protagonist's Personality in "Araby"

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Abstract

Before and after World War II, the literature of stream-of-consciousness and Freud's "psychoanalytic theory" gradually emerged in the history of European science. In later development, "psychoanalytic theory" was indeed listed as one of the three theoretical pillars of stream-of-consciousness theory. Many scholars have devoted themselves to studying the relationship between stream-of-consciousness literature and Freud's "psychoanalytic theory", and have engaged in a heated debate on this. This paper intends to explore the influence of Freud's psychoanalysis theory on the novels of consciousness represented by Araby by analyzing the triple personality structure of Araby's protagonist "Id", "ego", and "superego", in order to have a better understanding of the psychoanalytic theory.

Keywords

Freud; "Psychoanalytic Theory"; Three - level Personality Structure; Araby.

1. Introduction

At present, textbooks and periodicals have Identified Floyd's "Psychoanalysis theory", James's "Psychology" and Henri Bergson's "Philosophy of life", "Psychological time" and "Intuitionism" as the three recognized sources of stream-of-consciousness novels. Their development and evolution not only directly affected the stream-of-consciousness writers' grasp of the essence of the stream-of-consciousness, but also inspired people to think about the inner world and the activities of consciousness from the psychological and philosophical perspectives, to grasp the highest truth of life from a unique and brand-new angle. For the first time, William James compared the state of consciousness activity to that of "River", "Stream", "Roost" and "Flight" of birds. The "Substantial part" and the "Transitional part" of consciousness alternate continuously, emphasizing the importance of the irrational consciousness as the "Transitional part". The past in consciousness and the present in feeling are inextricably linked, transcending time and space. This fits in with Floyd's unconscious and Henri Bergson's theory in some ways. Philosopher Henri Bergson's theory of "Psychological time" emphasizes the psychological nature of life's "Duration". He divides time into "Physical time" and "Psychological time", which is called "Psychological time". It is to experience or introspect the inner life flow with intuition, which means the width and breadth of life. In the concept of "Psychological time", the past, present and future of "Physical time" interweave and blend with each other, in each specific physical time node, which both contain the past and foretell the future. Floyd's psychoanalytic theory is discussed below.

2. The Id and Oedipus Complex

2.1. Conceptual Problems of Id and Oedipus Complex

When discussing the relationship among the three reconstructions of personality, Freud proposed that the 'ego' is completely immoral. The 'ego' is trying to become morality, and the superego can become super-morality, and then become cruel only to the Id. The Id is precisely this kind of primitive desire and impulse that goes beyond moral control and is not accepted by the society and is completely dominated by the principle of hedonism. It has the instinctive attribute of man as an animal and the tendency to restore man's original state. It is the representative of disorder and the part gradually that domesticated and suppressed in the development of human civilization. This desire includes food, power, sex, pleasure and other instinctive needs, but mainly refers to sexual instinct. (Freud, 1923, p.181-190) This sexual instinct is not as early as infancy from the beginning of puberty as people think. Early infants often connect themselves with heterosexual parents in the way of "love", resulting in the complex of "Oedipus jealous of father", which is the embodiment of early sexual life of infants. However, the love for heterosexual parents in childhood is destined to end, but this complex will accompany one's life. This emotional contradiction to the father and the single-minded and deep love for the mother coincide with the behavior of killing the father and marrying the mother in the ancient Greek myth King Oedipus, so it is called Oedipus complex by Freud. (Freud, 1900&1917)

2.2. Oedipus Complex and the Search for Love

The little boy in Araby has been living with his aunt and uncle without his parents in the whole process. Due to the lack of parental company and insufficient maternal love in his childhood, his love for his mother was doomed to failure, so he carefully restrained his pursuit of sex. This "instinctive restraint" enabled the little boy to agree to his parents' departure without protest (Freud, 1923, p.12), but this "lovelorn" left a permanent trauma to his self-esteem that a trauma from the "inferiority complex" caused by the dissatisfaction of "narcissism" (Freud, 1923, p.19). The little boy is not very comfortable at his aunt's and uncle's house. His impression of the living environment is only some images of "blind end", "detached", "somber", "dark muddy lanes", "dark odorous ash-bits and stables" (Joyce, 1914, p.29). The living environment is dark, decaying and suffocating, and his disappointment and disgust deviate from the happy "Id". The relationship between the little boy and his aunt and uncle is also alienated. It is more a responsibility and lacks the temperature of family affection. When the boy played with his playmates after school, he always had to hide when he saw his uncle coming home. When his uncle was in the hall, he couldn't stay in the front hall. His uncle perfunctorily promised him to give him the money to go to Araby, but he forgot all about it. All this shows that the relationship between the child and his uncle is not good, and the whole relationship is in a depressed state of tension and indifference to each other. The relationship between the child and his aunt eased slightly. He would accompany his aunt wet marketing and take the initiative to carry bags for her. The aunt would also plead with his uncle for him. However, when the little boy asked to go to the Araby market, the aunt was very surprised and thought that the little boy had participated in Freemason affair. It can be seen that the relationship between the little boy and his aunt is only a responsibility relationship. The little boy can't find his lost maternal love from his aunt. (Joyce, 1914, p.30-36)

In his childhood, the little boy failed to find maternal love twice. However, the dissatisfaction of his early sexual instinct only increased his desire for "maternal love". He would seek other things to compensate for his lack of emotion. Such things can be love from others or a game, which Freud called "forced repetition". The little boy's lack of maternal love and traumatic "inferiority complex" made him infatuated with Mangan's sister, who was gentle and innocent

like a "Saint". As Jung said, "boys in this period are very shy and not very confident... He will like women a little older than him." (Jung, 2003) So Mangan's sister was endowed with the innocence of the little boy's "Oedipus complex". In the boy's heart, she is as holy as a mother. She is a pure virgin, bright longing and spiritual ideal.

2.3. Reflection of the Id and Oedipus Complex

This kind of love also follows the "sense of inferiority" mentioned above. In the process of looking for love, he watched her from shadow, pulled down blind to within an inch so as not to be seen, and watching her door to follow her. This kind of love is carried out in the form of secret love, and this happened morning after morning. (Joyce, 1914, p.31) He doesn't know how to tell his love to the girl, or even whether he will tell the girl in the future. The girl haunts his wires of heart, which is always so bright and perfect, but makes the boy feel inferior and timid. This process of enjoying the pain of secret love is a kind of "compulsive repetition". According to the analysis of Freud's psychoanalytic theory, this "compulsive repetition" must be classified as the suppressed part of the subconscious - Id. Therefore, we can conclude that this kind of secret love temporarily meets some of the erotic needs of the little boy. (Freud, 1923, p.18)

There is an obvious element of "sexual praise" in boys' love. "Sexual praise" can be simply understood as an old Chinese saying "beauty is in the eye of the beholder", which Freud interpreted as "the object of love can be free from criticism to a certain extent". Freud believes that there are generally two results of love, one is "infatuation" and the other is "bondage". "Obsession" is just in line with Freud's "object inhalation" theory: the object is a substitute for the unfinished ideal of "ego". In order to pursue perfection, people are willing to "inhale" the love object and her advantages into their own body, so as to achieve the purpose of unfinished "narcissistic" desire. As mentioned earlier, the "narcissistic" trauma of children when Oedipus's oedipal complex is not satisfied is caused by the failure of "object inhalation". In the love between boys and girls, there is also this "object inhalation": in the eyes of boys, the girl, who has the name of one famous oriental poet, is the consolation of childhood without maternal love, the light in dark and dull life, and have all the beauty that boys' desire. It is not difficult to see that the girl has replaced the boy's "ego-ideal" and incarnated the most perfect anima image in the boy's heart, so she is fascinated. However, this beautification of the object of attachment is excessive and unrealistic. In the noisy market, the little boy once imagined himself as a knight in the quest to find the chalice, while Mangan's sister was the queen in the knight's mind, and he safely passed through a throng of foes. His neglect of reality and mythological love in the market shows that his "sexual reputation" is just a vain dream, suggesting that he will wake up and see the reality and the inevitability of the failure of his love seeking process. (Freud, 1923, p.132-138)

The second kind actually belongs to the research category of "ego". In this case, the "ego" surrenders to the object and exhausts itself to please the object. At this time, the object's desire becomes its own desire, and the object's will become its own will. This kind of love has a similar effect to hypnosis, and people become extremely obedient. The little boy's trip to Araby is the process of completing his will for the little girl. From his ignorance of Araby, he is not interested in Araby himself. Therefore, going to Araby is only the process of passively accepting the will of the object of love. Without knowing the true face of the Araby, he has been fascinated by it. He even thinks that the work of life between Araby and him is ugly monotonous child's play. His ego is devoting to it without thinking about whether it is true or not. It can be said that the object has consumed itself. Modesty, inhibition of narcissism and automutilation are the characteristics of every kind of love.

2.4. The Simulation and Vanity of Love

There is also an interesting character in the book: a very charitable priest. The little boy once walked into the dead priest's house twice. For the first time, he found the books left by the priest

and the wasteland. The favorite of the three books is the devout communicant. Among the many devout Catholic books, only this one is a thrilling story written by a criminal detective. The naive little boy only likes its yellow pages, but he doesn't know that it implies the priest's betrayal of Catholicism. There is an apple tree and a rusty bicycle pump in the wasteland behind the house. There borrow the "prototype metaphor" of the wisdom tree in the garden of Eden: Adam and Eve were civilized after eating the wisdom fruit, so they were banished to the world to accept suffering and breeding. The books and pump left by the pious priest are full of emptiness and sexual hints, and the sanctity is intertwined with sexual desire, faith and sexual instinct. (Joyce, 1914, p.29) This conflict between "superego" and "Id" shows that the godfather subconsciously wants to get rid of the confinement of Catholicism. At the same time, it also symbolizes the sexual desire hidden in the boy's sacred love. The second time he walked into the priest's living room was a rainy night. When the feeling of love was about to disappear, the boy whispered "o love! O love!" until he trembled and moved himself (Joyce, 1914, p.32). Stalin said that vanity is various forms of "simulation" and "imitation". Vanity people do not look for their own desires from the bottom of their heart, but borrow from others (Girard, 1998). In the whispers in the priest's dilapidated room, the boy connects his love for girls with the priest's charity, which is basically the boy's imitation of the priest of charity, the mediator of his desire. The invasion of other forces other than love reflects the charity and vanity of the boy's love.

However, the innocent little boy didn't know that there was another terrible and irresistible force hidden in the bright and holy "love" he thought - the impulse of sexual instinct. As Freud said, "the early carnal desire is more or less strongly hidden in the unconscious, so in a sense, all primitive tendencies have always existed". The essence of a boy's love and intimacy for a girl comes from the unsatisfied "Oedipus complex" in his childhood, which comes from the instinct of "Restraining in their purpose". It is precisely because of this "depression" that his emotion for the object he loves is only "beloved", and the impulse of sexual desire has not disappeared at all and has been hidden in it in the form of subconscious (Freud, 1923, p.133). The boy knows nothing about his sexual desire just because this subconscious sexual impulse has not been transformed into consciousness for the time being. The cruelty of reality will eventually expose this unconscious sexual desire. The little boy will eventually find that the object he loves is only the object of his own sexual desire, and the process of seeking love is the process of satisfying his own sexual desire, which lays the groundwork for the collapse of the good faith of love and the final collapse of his desire for love.

3. "Ego" and "Superego" and Love

3.1. Theoretical Siscussion of the "Self"

Freud emphasized in "Unconscious Instinct Theory" that primitive instinct determines all behaviors in human life as a representative of instinct. Since the power of Id is so powerful, but because it is contrary to social morality, we can't show it from time to time, and often retreat to the "repressed part of instinct". The power to suppress instinct comes from the role of "ego". Through the "perceptual system" acting on the "previous conscious" entity, the part of the "Id" that violates morality can be moralized, and this moralized "Id" can communicate with the outside world in the form of "ego". In other words, the process of "Id" putting on the mask of civilization and dressing up as "ego" to adapt to social life is essentially an immoral "moralization" process with the participation of consciousness.

"Ego" is not emotional. It just converts the will of Id into action. As a rational part of personality, it always participates in social life with an objective attitude. On the contrary, "Id" is full of feelings, but it can't barely participate in social life. Therefore, we can summarize the role of "ego" as: replacing the emotional "Id" to participate in social intercourse rationally. In the little boy, this "ego" is reflected in all aspects of his relationship with the outside world. In addition

to his relationship with girls in the process of looking for love, it also includes games with his playmates, his relationship with his aunt's family, and even the guys selling in the market and the women in the Araby market. (Freud, 1923, p.175-226)

3.2. The Process of Boy Looking for Love

The boy's love seeking process consists of three appearances of the girl, three fantasies of the boy and one trip, in which there is only one real conversation.

In the third paragraph of the article, when the little boy and companies were playing in the alley, the girl appeared for the first time. She is the sister of her companion Mangan. She called her brother home for afternoon tea at the door every night. The whole paragraph used the first-person plural we to "stare" at the girl from a group perspective, and the girl's graceful figure and gentle dress attracted us, which made the boy established contact with her. (Joyce, 1914, p.30) But at this time, the boy's "ego" has not been separated from the collective. His self-consciousness is affected by the collective. There is no lack of participation in the herd mentality in his good impression of sister Mangan. At this time, his secret love was still blind. It was an imitation of his playmates and planted the seeds of "vanity" for this love.

After the brief meeting, the boy's lust for the girl was separated from his playmates, and the sexual object gradually became clear in his self-consciousness. Since then, every morning, the boy would quietly stare at her door. When the girl came to the door street, he grabbed the book and ran quickly, "staring" at her back. When their route is about to separate, the boy will deliberately surpass the girl to attract her attention. Three adverbials indicating frequent, "every morning", "this happened morning after morning", "on Saturday events" are used to express the boy's yearning for the girl every day and night, marking the initial formation of the boy's love for the girl in his self-consciousness. (Joyce, 1914, p.31) It can be seen from here that the boy's secret love process is low self-esteem. The image of the girl is too pure and beautiful to be blasphemed. It seems to be the representative of the boy's "ego-ideal", while the boy's "ego" is small. Living in an indifferent environment, the "ego" also becomes not confident enough. When the relationship between the "ego" and the "ego-ideal" is tense, another sense of low self-esteem other than the Oedipus complex arises (the first kind of self-esteem has been told before).

In the days when he couldn't meet, the boy experienced three fantasies. The first time was in the noisy market. The little boy fantasized that he was holding goods through the citizens, just like a knight holding the chalice through the enemy, who was denied by the knight, and the girl was the queen he escorted. The second time was a rainy night. The boy entered the priest's dark room and whispered his deep love. For the third time in the upper part of his house, which is cold empty and gloomy, I stared at the girl's gray cabin and imagined the girl's bright figure. In these three hallucinations, the boy shielded almost all other senses. "The noises converged in a single sensation of life for me", "All my senses seemed to desire to veil themselves", "Their cries reached me weakened and indistinct". Tears just burst from the bottom of my heart. All external perceptions are shielded, leaving only the touch of internal perception, excitedly experiencing the sincerity to the girl. (Joyce, 1914, p.32-35) His touch of the heat wave in his heart and three affectionate stares not only come from the sanctity and light of girls, but also a release of boys' desire. In the relaxed and quiet environment where there is only a boy, his "ego" temporarily relaxes the repression of "Id" and experiences the release of lust through the enjoyment of this gaze and the tangled heart during secret love. The desire of "Id" has been satisfied to a certain extent.

The little boy finally spoke to her, and their "Id" communicated through "ego". The girl introduced him to the Araby market and expressed her wish to go. During the whole conversation, the boy's brain was confused. He didn't remember whether he answered or what he answered. He only remembered the beautiful curve of the girl, the white neck, the glowing hair, the plain hands and the snow-white trim of the petticoat in the dark night. (Joyce, 1914,

p.33) In this conversation with the dream lover, the boy's "ego" and "Id" launched a fierce struggle: "ego" is the bridge between the Id and the outside world, which not only meets the Id to a certain extent, but also suppresses the excessive fanaticism of the Id and does not violate the "superego". The desire and impulse of the boy's "Id" do not want to take the girl as his own all the time. He is eager to express his lust and sexual desire for the girl immediately. Through the analysis of rationality and civilization, the "superego" rejects the idea of "Id" and temporarily suppresses the violent and stupid exposure. This contradiction within the personality has produced a fierce debate in the boy's "ego". Before the balance of "ego" has not been completely balanced, the "ego" cannot make a correct judgment between immorality and super morality, so the subject of "ego" that the boy is in a state of brain confusion. However, in the end, the "ego" gave a fair answer to both: it not only made the boy's social life conform to the scope of morality that meeting the expectations of the "superego", but also made the "Id" partially released that gaze for another time! Compared with the previous gaze, this gaze seems to have been sublimated in close contact. He sees a more holy side of the girl: she is as gentle as Oriental women who are not in this social environment, and has the purity and beauty of a woman who seems incompatible with the world, and the light and hope in the dark surrounding environment.

3.3. Araby

He promised to go to Araby and buy her a gift finally. For another word, he is about to embark on a journey to find the chalice for the queen! However, in the process of preparing to leave, he received a lot of criticism. His "ego" was opposed by the outside world: my aunt thought he had participated in the freemason affair, the teacher thought I was beginning to Idle, and my uncle asked me where I was going again and again. Obviously, he forgot his commitment to me, and even I was late to Araby. There is also a plot worthy of attention. While the boy was anxiously waiting for his uncle to go home, Mrs. Mercer, who was keen on collecting old stamps for charity, couldn't stock any longer, as the night air was bad for her. These adults are kind and ordinary people. Their behaviors seem to have little connection, but their lives are full of boring and trivial things. They do meaningless things every day. They have no smart plans for their own future. Their thoughts are stagnant and short-sighted, and they are indifferent to the little boy's "ego" wishes. Like the afternoon tea party, everyone is immersed in their own chatter. Mrs. Mercer leaves because he is afraid of the night air was bad for her. My uncle forgets to promise to be drunk and later return... Everyone is immersed in their own life and indifferent to other people's affairs. The little boy grew up in a repressive environment like Dublin. His interpersonal relationships are as cold as ice. People around him have no ideals and pursuit, and no one cares about his loneliness and love. Naturally, he can't understand the little boy's values and determination to pursue his dreams. In this overall paralyzed environment, the bright and holy girl image in the boy's eyes naturally becomes the spiritual sustenance of the boy in the dark environment. It is the boy's helpless "ego's" unremitting pursuit of a better and bright future, breaking the status quo and pursuing beautiful love with the boy. (Joyce, 1914, p.34-35)

After an intolerable delay, the boy finally caught the last train to Araby. The train moved slowly and deserted, which was a special train for the bazaar. The surrounding environment was ruinous and the platform was improvised built. (Joyce, 1914, p.36) On the way to Araby, the little boy's "ego" interacts with the surrounding environment alone. This one-man trip implies that the little boy's love is destined to be a lonely pilgrimage, which is the pursuit and persistence of "ego" to beautiful hope in his young life.

The boy eagerly got off the train and poured into the market. However, what he saw was not the imagined grand Oriental feast, but the still dark dead spirit that was going to strike the market: doormen with tired faces, men counting money and flirting men and women. Their tone of voice was not very encouraging, but they just spoke to me out of duty and returned to the

topic of flirtation just now. In his conversation with them, the little boy heard the English accent and the domineering people from the suzerain country. (Joyce, 1914, p.37-38) The failure of Ireland's eastern autonomy movement is obvious! The so-called Oriental themed charity fair is just another means for England to colonize Ireland! After the boy's angry patriotism, the "Id" and the "ego" reached an agreement to make the "ego" make continuous progress and conquer the "Id". With the infusion of the real world, it finally suppressed the "Id's" desire and impulse to pursue love, and the boy finally bought nothing. This is the "external" and "external" function of the boy.

In the long river of the development of human civilization, with the progress of civilization from generation to generation, people's primitive desire has been gradually suppressed, and finally evolved a "disguised Id": "ego". The "ego" can obtain the connection between the "Id" and the outside in the form of "consciousness". At the same time, the "civilization" acquired in the process of interaction with the outside will constitute an important part of the "superego" in the personality. Under the intermediary action of this "ego", the "Id" and "superego" restrict and compete with each other. Like the "angel" and "devil" in the heart, they jointly form a "person" with complete and fresh personality and different personalities. In the process of personal contact with the outside world and "civilization" inspection, there is another process hidden. This mechanism makes people realize the connection and difference between themselves and others, triggers people's self-consciousness and self-criticism, and establishes "ego-ideal" and moral conscience through conscious introspection. This process is called "self-construction function". In the article, the boy's Araby trip failed, his love for the girl turned into hate, and the "sexual instinct" transformed into "destructive instinct". On the surface, his "self-construction" process was greatly hit, but from another point of view, this loss and blow is also some self-awareness in another sense. The boy's "ego" has a new understanding of the world in the process of pain and disappointment, and has formed new values in the process of self-improvement. His "ego" is more sober and closer to reality than ever before, which is a deeper reconstruction of his self-Identity.

4. Conclusion

The psychoanalytic theory system is to treat people's mental diseases. By analyzing people's complex psychology, people's inner world is analyzed into different levels of thinking, personality and will, and the essence and origin of people's psychological phenomena are explored to help patients improve quality of life and the promotion of physical and mental health. The main feature of stream-of-consciousness is to show the complexity of people's civilized world, and to adopt a three-dimensional interwoven personality structure, starting from the different ideological levels of the characters, tracking complex conscious activities, recording the sequence of impression flashes, and restoring the true psychology of the characters. In this way, readers are guided to find common laws from chaotic thinking, and to explore the motivation behind the unconscious and the conscious center of the characters. In this way, readers at different levels of the unconscious will have different interpretations. Woolf said, "The truth in life is not the real all the truth, but the changeable, indescribable and indefinable mental activities really occupy the whole of people's life" (Adeline Virginia Woolf). The psychoanalytic method can express the sophistication of the human being is the best form one can find to express the author's point of view on life.

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