

## CHAPTER II

### REVIEW OF LITERATURE

#### **B.1 Theoretical Framework**

To analyze *A Man Called Otto* movie by Marc Forster, researchers need theories related to this topic. To obtain the results of this research, researchers used psychology in literature theory which focuses on the self-defense mechanisms used by the main character in the film to deal with his anxiety.

##### **B.1.1 Psychology in Literature**

Psychology in literature is a critical approach in literary studies that uses psychoanalytic theories and concepts to analyze and interpret literary texts. This approach seeks to uncover hidden layers of meaning in literary works, including motifs, symbols, and psychological conflicts that may not be immediately apparent through casual reading.

Psychoanalysis theory aims to explain the nature and development of personality, emphasizing the role of motivation, emotions, and other internal factors. It posits that personality forms as these psychological elements come into conflict, typically during childhood or early adulthood. Freud's insights into human personality were shaped by his experiences with patients, his own dream analysis, and his extensive study of both scientific and humanitarian literature (Freud, 2002).

Literary psychoanalysis offers an in-depth way to understand literary works through the exploration of internal conflicts, subconscious motivations, and symbolism that may not be immediately apparent. By using concepts from psychoanalysis, literary critics can explore deeper meaning and provide new insights into literary texts and characters. According to Wellek and Warren (1976), for certain artists, psychology helps sharpen their sense of reality, sharpen their powers of observation, and provide opportunities to explore previously unexplored patterns (Ahmadi, 2015).

### **B.1.2 Grief**

Grief is a deep and complex emotional reaction that a person experiences after losing something or someone very meaningful in their life. Grief is not limited to the death of a loved one, but can also result from job loss, divorce, loss of health, or other major life changes.

Andrew Holleran said:

Grief is what remains after someone you love passes away. It is the only thing left of that person—your love for them and you longing for them. As long as you have that grief, you are not alone; you still have them with you. Your grief serves as a substitute for their presence on earth. In a way, your grief becomes their presence on earth (Andrews-Ahearn, 2009).

Intense and deep feelings of sadness are the main characteristics of grief. This can include feelings of emptiness, hopelessness, and loss of interest in activities you used to enjoy. A person who is grieving may feel angry or frustrated with the situation, other people, or even with themselves. Many people who

experience grief feel guilt, thinking that they should have done something different to prevent the loss.

A significant loss can trigger feelings of anxiety and fear about the future or the uncertainty of life. These feelings are often accompanied by confusion, a sense of helplessness, and an inability to plan or see the future clearly. As a result, a person may feel trapped in deep sadness, have difficulty carrying out daily activities, and even question the meaning of their life. These feelings of anxiety can hinder a person's ability to make decisions, affect interpersonal relationships, and reduce overall quality of life.

Bereaved individuals may withdraw from social interactions, feel that others cannot understand their pain or wish to avoid excessive sympathy. Everyone experiences grief in different ways and for different durations. There is no "right" or "wrong" way to grieve, and the process can take weeks, months, or even years.

Though every man will try to delay confronting such questions and issues until absolutely necessary, he can only initiate change by starting to think about his own death. This cannot be done collectively or by computers; it must be an individual effort. Each person naturally wants to avoid this issue, but eventually, everyone must face it. If each of us begins by contemplating the possibility of our own death, we may bring about significant changes, particularly in the well-being of our patients, our families, and perhaps ultimately our nation (Kubler-Ross, 1969).

### **B.1.3 Anxiety**

In 1890, Freud proposed that anxiety is a complex emotion that functions as a warning signal for individuals against approaching threats (Andri & Yenny, 2007). Moderate anxiety can help us to be more cautious and prevent problems. However, if anxiety exceeds normal limits, it can interfere with daily activities and worsen the situation, potentially leading to long-term anxiety. Symptoms of anxiety include fear, persistent nervousness, and continuous restlessness. Although primarily a psychological issue, anxiety symptoms can also manifest physically, such as heart palpitations, shortness of breath, sweating or trembling, and dizziness. Freud divided types of anxiety into three (Schultz, 1986), there are:

a) Reality Anxiety

This is the most basic form of anxiety and is related to fear of real danger from the outside world. Reality anxiety, also known as objective anxiety, is the anxiety experienced in response to real and external threats or dangers. It is a rational and appropriate response to a situation that poses an actual threat to an individual's safety or well-being. For example, feeling anxious when encountering a dangerous animal or facing a life-threatening situation. This type of anxiety helps individuals take necessary precautions and respond effectively to real-life dangers.

b) Neurotic Anxiety

This anxiety comes from a subconscious fear that unacceptable id impulses will get out of control and cause a person to do things they should not do. This relates to the conflict between the id (primal drives) and the ego (the organization of reality). This anxiety is not linked to any real, immediate danger in

the external environment, but rather to the internal conflict between the id's primal desires and the ego's ability to manage them. It often manifests as excessive worry or fear that is disproportionate to the actual situation and can interfere with daily functioning. Neurotic anxiety is a key concept in Freud's psychoanalytic theory and highlights the struggle between unconscious impulses and conscious control. For example, irrational fear of the consequences of sexual or aggressive urges.

c) Moral Anxiety

Moral anxiety is related to the conflict between ego and superego. This is anxiety that arises from feelings of guilt or shame about not living up to the internal moral standards set by the superego. It occurs when a person feels guilty or ashamed because they have, or are about to, violate their own moral standards or the standards imposed by society. This type of anxiety reflects internalized feelings of right and wrong, and it serves as a response to anticipated punishment or self-criticism due to not living up to one's ethical or moral values. For example, if someone contemplates an action that goes against their moral principles, such as lying or cheating, they might experience moral anxiety. This anxiety helps enforce the internalized moral standards and can influence behavior to align more closely with societal norms and personal ethical beliefs.

#### **B.1.4 Defense Mechanism**

Anxiety functions as a sign of impending danger, a threat to the ego that must be avoided or resisted. In this case the ego must reduce the conflict

between the will of the Id and the Superego (Andri & Yenny, 2007). Freud explained that to overcome anxiety, individuals often use defense mechanisms, namely unconscious psychological strategies used by the ego to protect itself from anxiety and internal conflict.

Self-protection mechanisms are unconscious ways our minds use to protect ourselves from feelings or thoughts that are overly painful, threatening, or uncomfortable. This mechanism helps us deal with stress, conflict and emotional distress. This self-defense mechanism is our way of temporarily dealing with stress or conflict. However, if used excessively or continuously, this mechanism can prevent us from facing and solving real problems.

In Freud's psychoanalytic theory, the ego uses defense mechanisms to deal with conflicts between the id (unconscious instinctual drives), the ego (the conscious part that functions to balance reality with the id's drives), and the superego (the part that internalizes morality and social norms). This conflict often occurs outside of awareness and can cause anxiety, which is then managed through defense mechanisms (Freud, 2002).

Self-defense mechanisms help protect individuals from excessive emotional stress by changing, suppressing, or redirecting unwanted thoughts and feelings. Additionally, by dealing with inner conflict through defense mechanisms, individuals can reduce the level of anxiety they feel. Defense mechanisms also function to maintain self-identity and self-esteem by avoiding realities that can threaten both.

Self-defense mechanisms are a normal part of psychological functioning. However, if used excessively or long-term, these mechanisms can interfere with personal development, relationships, and mental health. For example, using too much denial or repression can cause problems such as anxiety disorders, depression, or personality disorders.

### **B.1.5 Denial**

One type of self-defense mechanism is denial. According to Oxford Learner's Dictionaries, denial (di'naiəl) included in the noun means the act of refusing to accept that something unpleasant or painful is true. Meanwhile According to Stanley Cohen, denial involves asserting that something did not happen, does not exist, is untrue, or is unknown. It is also analyzed within the realms of cognitive psychology and decision-making, where the focus is on the normality of the process, minimizing its emotional aspects. Denial functions as a rapid cognitive mechanism for handling information, similar to the computer command 'delete' rather than 'save'. However, this brings up the denial paradox. To label a person's statement, "I didn't know," as denial, one must assume that the individual actually knew or knows about the matter they claim ignorance of; otherwise, using the term 'denial' would be incorrect. Technically, this is the only appropriate use of the term 'denial' (Stanley Cohen, 2013).

Denial is one of the self-defense mechanisms described by Sigmund Freud. Freud argued that this mechanism helps individuals to suppress feelings or thoughts that are unacceptable to consciousness. In this context, denial helps protect the ego from anxiety or pain caused by unpleasant realities.

Elisabeth Kubler-Ross, a psychiatrist, introduced denial as the first stage in the five-stage model of grief (denial, anger, bargaining, depression, acceptance). In this context, denial is the initial stage where individuals cannot accept the loss or death of a loved one, and often feel confused or do not believe that this has really happened (Kubler Ross & Ross, 2005).

Denial is a defense mechanism in which an individual refuses to accept reality or facts, thereby blocking external events or circumstances from awareness. It is an unconscious process that helps protect the person from experiencing anxiety, guilt, or other uncomfortable emotions associated with accepting the truth. Characteristics of denial can include refusing to discuss or think about difficult situations, seeking illogical justifications or excuses to avoid reality, feeling numb or confused when faced with painful facts, acting as if difficult situations do not exist or did not happen.

Denial serves as protection from realities that are too painful to face. For example, someone who has just lost a loved one may deny the death because it is too hard to accept. Compassion also functions as a self-defense mechanism aimed at avoiding emotional confrontation. By denying reality, a person avoids facing painful emotions or trauma. In some cases, denial can also be a temporary way to maintain a person's mental stability until they are ready to face reality.

Denial can prevent a person from taking the necessary steps to confront or resolve the problem, which can ultimately make the situation worse. Denial can also delay the resolution of a conflict. Refusal to accept reality can slow down the process of solving problems or recovering from trauma or loss. This can also

lead to misunderstandings and conflict in relationships with others, especially when others see the reality that the individual is rejecting.

Denial in grief has often been misunderstood over the years. When the stage of denial was first introduced in "On Death and Dying," it focused on the person who was dying. In "On Grief and Grieving," the denial is attributed to the person mourning the loss of a loved one. For someone who is dying, denial might appear as disbelief, where they continue with life as if the terminal illness does not exist. However, for someone who has lost a loved one, denial is more symbolic than literal.

One cause of denial is when someone loses a loved one, where the individual may not be ready to accept the bitter reality. This loss can be so profound that the mind automatically rejects the reality as a way to avoid the overwhelming pain. Denial arises as an effort to protect oneself from unbearable feelings of grief, so that the individual can function in daily life even though the reality of the loss has not been fully acknowledged.

The denial phase does not mean literally forgetting about the death of a loved one. Rather, it reflects an inability to fully accept the reality of the loss experienced. For example, a person may come home and have difficulty understanding that his wife will no longer come to his house, or that his husband is not just away on business. Minds grapple with the deep realization that they will never again see their loved ones walk through those doors (Kubler-Ross & Kessler, 2005).

The initial stages of grief play an important role in helping individuals deal with the impact of loss. In this phase, the world may seem very vast and meaningless, giving rise to a feeling of living without purpose. The emotional response is often shock and denial, resulting in a numbing effect. During this time, individuals may grapple with questions about their ability to continue and their reasons for surviving. Shock and rejection serve as coping mechanisms, making the survival process more manageable. Denial, in particular, allows individuals to deal with their grief at a pace they can bear, acting as a protective measure by limiting the emotional intensity they encounter. When loss begins to emerge and questions arise, the healing process begins without realizing it. With this gradual acceptance, the strength to move forward develops, and resistance begins to wane. However, as progress is made, previously suppressed emotions begin to surface (Kubler-Ross & Kessler, 2005).

According to Freud, denial is a process in which individuals unconsciously refuse to acknowledge threatening or uncomfortable aspects of reality. This is an initial form of defense often used when individuals face a highly traumatic or painful event, such as the loss of a loved one or other traumatic experience. Freud emphasized that denial allows individuals to avoid overwhelming emotional distress by refusing to accept painful realities head-on. However, although denial can provide temporary protection, in the long term, it can hinder the healing process and facing reality in a healthy way. The emphasis on Freud's theory of denial in the analysis of self-defense mechanisms provides an

important framework for understanding how individuals, like Otto in this case, use denial to protect themselves from the deep emotional pain of loss.

## **B.2 Review of Related Research**

It is crucial to review previous, similar studies to ensure that the research conducted is reliable and original. This helps to confirm that the new study does not replicate previously published results. Below are several articles that relate to research conducted by researchers.

The first article is written by Uzira et al (2023) entitled *An Analysis of Moral Values in the Movie 'A Man Called Otto (2022)'. Research in English and Education Journal, 8(4), 209-217*. This research delves into the ethical themes portrayed in the film. This article explores how the protagonist, Otto, pass complex moral dilemmas throughout the narrative. From the analysis carried out, researchers found five types of moral values, namely respect, kindness and friendliness, love and affection, honesty, and unselfishness and sensitivity. The most dominant moral value in the film is the moral value that occurs between Otto and Marisol.

The second article is written by Wulantari et al (2023) entitled *Exploring Maxim Flouting in 'A Man Called Otto' Movie: A Pragmatic Study. Journal of Linguistics, Literature and Language Teaching, 9(2), 169-181*. This research investigates how the principles of language pragmatics, or maxims, are violated in the film A Man Called Otto. Conversational maxims, as proposed by H.P. Grice,

include the maxims of Quantity, Quality, Relation, and Manner. By analyzing various scenes from the movie, this research aims to identify and interpret instances of maxim flouting and their pragmatic implications. Maxim flouting in *A Man Called Otto* significantly contributes to the film's narrative depth and emotional resonance. By understanding these pragmatic strategies, viewers can appreciate the nuanced communication that underpins the characters' interactions. Future research could extend this analysis to other films or genres, further exploring the role of pragmatic principles in cinematic dialogue.

The third article is written by Monica et al (2020) entitled *Self Defense Mechanism as an Overcoming Tool of Anxiety in the Novel Me Before You by Jojo Moyes. Prologue: Journal on Language and Literature, 6(1), 1-13*. This article likely explores the theme of anxiety and its management through the lens of self-defense mechanisms within Jojo Moyes' novel *Me Before You*. The article delved into the portrayal of anxiety within the novel, focusing on how characters experience and cope with anxiety-inducing situations. From the research findings, the researchers concluded that rationalization is the most effective defense mechanism for coping with realistic anxiety. This is due to the fact that rationalization functions by allowing individuals to interpret and justify their real-life experiences.

The fourth article is written by Zahrah et al (2023) entitled *Self-Defense Mechanism of The Main Characters in The Novel Pünktchen und Anton. Lililacs Journal:English Literature, Language, and Cultural Studies Journal, 3(1), 46-51*.

This article likely examines how characters in the novel *Pünktchen und Anton* employ self-defense mechanisms as described in Sigmund Freud's psychoanalytic theory. This article delved into how the main characters in *Pünktchen und Anton* exhibit behaviors that can be interpreted through the lens of Freudian theory. The article explored how the characters' use of defense mechanisms influences their development and relationships throughout the novel. It discussed whether these mechanisms help characters cope with their inner conflicts or contribute to further psychological complexities.

The fifth article is written by Sari et al (2023) entitled *Exploring Freudian Defense Mechanism Theory in the Portrayal of Paul Atreides in the Movie 'Dune'*. *ARIMA: Jurnal Sosial dan Humaniora*, 1(2), 320-327. This article delves into the character of Paul Atreides and his depiction in the film adaptation of *Dune* through the lens of Freudian defense mechanisms. It examines how Paul's behaviors and reactions can be understood within the framework of Freudian psychology, particularly focusing on defense mechanisms such as repression, denial, and projection. Through analysis of Paul's journey and interactions, the article sheds light on how these defense mechanisms manifest in his character development and responses to challenges within the narrative. By applying Freudian theory to the portrayal of Paul Atreides, the article offers insights into the psychological depth of the character and enriches our understanding of his role in the story.

The sixth article is written by Siregar et al (2022) entitled *The Anxiety and Defense Mechanism of Gilmore in 'Happy Gilmore' Movie*. *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya*, 6(4), 1280-1294. This article examines the character of Gilmore in the film, analyzing his anxiety and the defense mechanisms he employs. This research explains the type of anxiety experienced by Gilmore and the self-defense mechanisms used to deal with this anxiety. Researchers concluded that Gilmore experienced three types of anxiety, namely neurotic, moral and realistic anxiety. In dealing with anxiety, Gilmore uses sublimation, displacement, projection, rationalization, reaction formation, regression, denial, and compensation as self-defense mechanisms. By delving into Gilmore's actions and reactions throughout the movie, the article provides insights into the psychological intricacies of his character. It highlights how his defense mechanisms both shield him from distress and shape his interactions with others. Through this analysis, the article deepens our understanding of Gilmore's behavior and its underlying psychological motivations within the context of the film.

The seventh article is written by Warkey et al (2020) entitled *Moses' Anxiety and Defense Mechanism in 'Exodus: Gods and Kings' Movie*. *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya*, 4(1), 93-107. This article delves into the portrayal of Moses in the film adaptation, examining his anxiety and the defense mechanisms he employs. It explores how Moses grapples with his anxiety surrounding his destiny and the monumental task of leading the Israelites out of

Egypt. Through analysis of his actions and interactions, the article highlights the defense mechanisms Moses uses to cope with his fears, such as rationalization and repression. By examining these psychological elements within the context of the movie, the article provides insights into the complexities of Moses' character and the internal struggles he faces throughout the narrative.

The eighth article is written by Andini et al (2023) entitled *Anxiety and Self-Defense Mechanism of the Characters in 'Maleficent' Movie*. *MEDIOVA: Journal Islamic Media Studies*, 3(1), 102-123. This article explores the psychological dynamics of the characters in the film, particularly focusing on anxiety and their defensive reactions. In this research, the researcher explains the causes and impacts of the conflict experienced by the main character, namely Maleficent. The cause of the conflict was because of the disappointment felt by Maleficent towards Steffan, which led to a feeling of wanting revenge by hurting Aurora, but in the end Maleficent regretted it after hurting Aurora. Researchers also explain the two self-defense mechanisms used, namely repression and projection.

The ninth article is written by Natalia (2012) entitled *Personality Traits in Frederict Backman's Novel A Man Called Ove*. *KnE Social Sciences*, 142-148. This research focuses on the personality traits of Otto as the main character in the novel. Otto tends to be an introvert rather than an extrovert personality. In the novel there are only a few sentences that show Otto's extroverted side, most of the other sentences show the protagonist Otto's introverted side.

The tenth article is written by Putra et al (2023) entitled *Anxiety and Defense Mechanism of Joy Newsome in Room Movie*. *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni dan Budaya*, 7(1), 93-103. Researchers revealed that Joy as the main character experiences two of the three types of anxiety proposed by Sigmund Freud, namely moral anxiety and realistic anxiety. The anxiety experienced by Joy was caused by feeling threatened in the environment where she lived and the surrounding community, which made her even more anxious. The types of self-defense that Joy uses are repression, reaction formation, denial, regression, projection, fantasy, and sublimation.

All the previously mentioned research serves as the basis for the researcher in analyzing self-defense mechanism depicted in Otto's character in *A Man Called Otto* movie. In the first and second research articles, both discuss the film *A Man Called Otto*. However, the first article discusses the moral values expressed in the film. Meanwhile, the second article discusses the Maxim Flouting theory discovered by H.P. Gris.

Of the ten articles mentioned, researchers found that there was an unresolved gap, that there was no research that analyzed the type of self-protection mechanism implemented by Otto in *A Man Called Otto* movie. This indicates the need to further explore how self-defense mechanisms, especially denial, are used by the character Otto in dealing with trauma and loss, and their impact on his behavior and social interactions.