A STUDY OF OEDIPUS COMPLEX'S SYMPTOM
IN PAULO COELHO'S ELIJAH IN THE FIFTH MOUNTAIN

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements
to Obtain the Sarjana Pendidikan Degree
in English Language Education

By

Gabriela Desi Krishandita
Student Number: 051214103

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
SANATA DHARMA UNIVERSITY
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Defended before the Board of Examiners on April 16, 2012 and Declared Acceptable

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I honestly declare that this thesis which I have written, does not contain the work or parts of the work of other people, except those cited in the quotations and the references, as a scientific paper should.

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IN PAULO COELHO’S ELIJAH IN THE FIFTH MOUNTAIN

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"All students can learn and succeed, but not all on the same day in the same way."

- William G. Spady

Dedicated to:
My Beloved Lord, the Great One God
My beloved Dad, Richardus Wagino Wisnu Wardoyo
My beloved Mom, Mariana Suharti
My beloved Sister, Yohana Ika Krishna Wardhani
Myself, Gabriela Desi Krishandita
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ABSTRACT

Krishandita, Desi. 2012. *A Study of Oedipus Complex’s Symptom in Paulo Coelho’s Elijah in The Fifth Mountain*. Yogyakarta: English Language Education Study Program, Department of Language and Arts Education, Faculty of Teachers Training and Education, Sanata Dharma University.

This thesis analyses *The Fifth Mountain*, a novel written by Paulo Coelho. This novel tells about a prophet named Elijah. Elijah is described as a twenty-three year old Israelite prophet who has to accomplish a hard mission from God to kill Princess Jezebel, a charming and influential princess who is married by King Ahab, an Israel king at that time. Jezebel’s influence to worship Baal instead of the only One God has spread along Israel. She commands to kill every prophet who is still worshiping and obeying the One God, especially Elijah, a prophet who dares to tell king Ahab about the God’s warning to Israel. Elijah experiences a lot of terrible situations that influence his faith and reliance to his One God. Elijah’s inner conflicts seem to play important role in this story. His actions, thoughts, emotions and feelings are explored clearly in this novel. This novel is very interesting to be discussed further, since it clearly pictures the complication of human dynamical problem that is often caused by some conflicts between oneself and other, even between oneself and his faith of God, which possibly happens in our daily life.

This thesis is aimed to find out some symptoms of Oedipus complex revealed in Elijah in the novel *The Fifth Mountain*. In order to achieve the objective, this thesis formulates a question of how the symptoms of Oedipus complex depicted in Elijah in this novel.

The method which was applied to this thesis was desk study. The primary source was the novel itself, *The Fifth Mountain*. The secondary sources were obtained from some books on literature. The writer employed some theories of psychology relate to Oedipus complex, such as Freud’s theory of motivation and psychoanalysis. This thesis employed psychoanalysis, which was aimed to describe the idea of Oedipus complex and to find out the Oedipus complex’s symptom in Elijah as portrayed in his experiences and some situations in this novel.

From the analysis the writer has found that Elijah, the main character of Paulo Coelho’s *The Fifth Mountain* performs some Oedipus complex’s symptoms through
his actions and reactions in facing his problems. The first symptom is the excessive fear or anxiety of particular condition experienced by Elijah. Elijah is continuously worried about what will happen to him if he cannot accomplish his mission that God has commanded him. Next symptom of Oedipus complex appears in Elijah’s envy or jealousy of freedom as other human beings. Elijah’s jealousy clearly indicates the Oedipus complex’s symptom of how he wants to possess the freedom and realize his dreams like other ordinary people. The next symptom is Elijah’s conflicts. In the novel, Elijah performs two conflicts. The first conflict is about his independency and his powerlessness to free his responsibility in accomplishing God’s mission. The second conflict is about Elijah’s affection for the widow which is abandoned by God’s mission. The next symptom in Elijah is his inferiority as an element of neurosis in Oedipus complex’s symptom. The Oedipus complex’s symptom also appears in Elijah’s identification to the authoritative agent. Elijah tries to rebuild Akbar as God has commanded him. He tries to take God’s command as his own will. The last symptom is Elijah’s rediscovery of his true object of affection.

This thesis also provides suggestion and inspiration through the pattern of Oedipus complex which can be applied as helpful means to arrange some strategies in pedagogy as it is appeared in Elijah in The Fifth Mountain.

Key words: faith, symptom, inferiority, identification.
ABSTRAK

Krihandita, Desi. 2012. A Study of Oedipus Complex’s Symptom in Paulo Coelho’s Elijah in The Fifth Mountain. Yogyakarta: English Language Education Study Program, Department of Language and Arts Education, Faculty of Teachers Training and Education, Sanata Dharma University.


Tujuan dari skripsi ini adalah untuk mengetahui lebih lanjut mengenai gejala Oedipus complex yang nampak dalam novel Elijahadalam novel The Fifth Mountain. Untuk mencapai tujuan tersebut, skripsi ini menentukberatkan pada sebuah pertanyaan, yaitu: Bagaimana gejala-gejala Oedipus complex nampak dalam novel Elijahadalam novel The Fifth Mountain.


Berdasarkan analisis, penulis menemukan bahwa Elia, tokohutamadalam novel Paulo Coelho The Fifth Mountain ini memperlihatkan beberapa gejala Oedipus complex dalam dirinya, yang Nampak dalam tingkah laku serta dalam reaksi Elia.

Skripsi ini juga memberikan saran dan juga inspirasi melalui pola-pola Oedipus complex yang dapat diterapkan sebagai sarana yang berguna untuk menyusun beberapa strategi dalam pola pendampingan siswa seperti hal nya terjadi pada diri Elia dalam The Fifth Mountain.

Kata kunci: iman, gejala, rasa rendahdiri, proses pengenalan.
CHAPTER I
INTRODUCTION

This chapter consists of background of the study, objective of the study, problem formulation, and definition of terms. The background of the study provides information of the topic of the study and the reasons for choosing the topic. The objective of the study states the focus of the study. The problem formulation describes the problem formulated to make this study more directed. The last is definition of terms. It provides some definitions of terms in order to avoid misunderstanding.

1.1 Background of the Study

Human beings are created as unique creatures. Nobody in this world is the same. Some people may have a nice and easy living, but some undergo the circumstances which causes them trouble. One of the troubles which can occur in an individual’s life is conflict. When someone faces a conflict, he is placed in a situation in which he has to choose between two or more opposite options in his life. Each person has conflict in their life. The conflict itself can be in a form of conflict with others, conflict with God, even conflict with oneself. These conflicts may cause problems and crisis in someone’s life.

A conflict can arise from many situations, relations, groups, arguments, and principles. Conflict also occurs between two different thoughts, and beliefs.
Moreover, it is possible for a person to have conflict with himself, which is called inner conflict. Inner conflict can be found in someone’s life crisis.

Oedipus complex is one example of inner conflict, which occurs in every individual’s life. According to psychoanalytic theory, Oedipus complex is a group of largely unconscious feelings which focus on the desire to possess the parent of the opposite sex and eliminate the parent of the same sex. The writer found that Oedipus complex is a set of phenomenon that contains ideas which will explain the complication of conflicts and events revealed by Elijah, the main character in Paulo Coelho’s *The Fifth Mountain*.

This novel tells us about a twenty-three years old prophet named Elijah. Elijah is one of the Biblical figures who Coelho picks as the main character in the novel. As a prophet, Elijah is very compliant, obeying everything what God’s angels say. Eventually, he realizes that his destiny is not his determination, but decided by God. Elijah’s inner conflict becomes the most inspiring topic to be discussed further in this study. He retires from his job of manufacturing playground equipment. He begins his mission by leaving Israel and come to Akbar, as what the God’s angel tells him. While accomplishing his mission, Elijah finds so many conflicts inside himself. Elijah must experience so many unexpected situations he had never imagined before. Those situations lead Elijah into complicated conflicts which portray the Oedipus complex’s symptom in the novel.

Elijah is described as a young prophet who dares to fight against a powerful-charming princess Jezebel, a wife of King Ahab. After ascending the
throne, Jezebel asks King Ahab to replace the worship of the Lord with the gods of Lebanon. Thus, the problems arise. As a prophet, Elijah must obey all God’s commands. However, Elijah wants his freedom as an ordinary person. Elijah thought that he begins to lose his freedom if he keeps obeying everything God has commanded him. For Elijah, being free means that he does not need to fight Princess Jezebel, which may cause his own death. Being free also means that Elijah does not need to worry about Jezebel’s command, which is to kill all prophets who are disobedient toward her authority to praise Baal. Elijah also thinks that he possibly will not warn King Ahab and also Princess Jezebel that there will be no rain so long as Baal is worshiped in Israel, as what God’s angel told him. However, God acts slowly, because when the drought begins to take hold, Princess Jezebel will already have destroyed all who remain loyal to the Lord. Elijah begins his suffering of becoming a survivor of God’s servant. He survives from one terror of death to another agony.

Elijah’s sufferings lead him into many complicated problems that appear through several situations in his life. Elijah has a very hard mission as an ordinary human that brings him into complicated choice and consequences. The climax of his suffering is when Elijah has to accept his fate by seeing his beloved Akbar - a place where he finds his new life and hope, where he finds his love and strength, a place where he works hard to build - has been destroyed by the Assyrians. Nothing remains in the battle, including Elijah’s beloved woman, the widow of Akbar. Eventually, from this incident, the widow unconditionally plays a significant role in Elijah’s life.
Through the widow Elijah experiences the sentimental feeling for a woman for the first time. The widow completely shows her great sense of a loving woman who is able to give full affection to Elijah. It is also told that the widow is faithful to Elijah even until the time she died. The widow’s pure affections encourage Elijah to do so many things during his survival in Akbar. Elijah also learns how to love and how to find his heart’s freedom through the widow.

The experiences and troubles in this novel show that Elijah considers that his destiny, his sorrow, and sufferings are not of his determination, but decided by God. This becomes the most inspiring topic to be discussed further in this study especially in terms of Oedipus complex. It is interesting to discuss this novel since the story tells about someone’s problems that might also happen in everyone’s life. This novel also shows how communication, motivation, self-awareness, self-acceptance, and also strong impulse play important roles when a person has a problem. Digging deeper into the story and investigating more about Elijah’s problems and conflicts will further show how Oedipus complex plays its role in one’s life.

Studying this novel in term of Oedipus complex, powerfully gives courage to the writer to understand better her complex relationship with God. This novel also inspires the writer to realize that there is more than just one choice in life. Moreover, one has freedom to choose his own destiny. This will influence the way a person maintains a good relation with God. This novel guides the readers to reflect on their own “experience” with God through their own way of thinking. It helps them to make the right decision and solution in fixing their problems
through their difficult situation. This novel finally helps the readers to realize that sometimes there are so many complicated conditions that a person has to face in order to learn and find out something better.

In order to get a better look into the novel, the writer employs the psychoanalysis theory and the theory of motivation from psychology. Thus, the writer analyzes the novel using a psychological approach in order to reach the problem formulation that will be discussed in the analysis chapter.

1.2 Objective of the Study

The objective of this thesis is aimed to find out the descriptive symptom of Oedipus complex in Elijah, the main character of Paulo Coelho’s *The Fifth Mountain*.

1.3 Problem Formulation

In order to achieve the objective of the study, a problem formulation is needed. The problem in this thesis can be formulated as follows:

How are the symptoms of Oedipus complex depicted in Elijah, the main character of Paulo Coelho’s *The Fifth Mountain*?

1.4 Benefits of the Study

Readers can obtain some benefits from this study. First, hopefully this study can enrich their knowledge about literature and get better understanding about the story from a psychological view. The second benefit is for the students
of English Language Education Study program. They can obtain knowledge from this study as reference in analyzing literary work. For the readers, they can learn many things about Oedipus complex’s symptom, faithfulness, and how to recognize the Oedipus complex’s symptom that might happen in everyone’s life through the experience as revealed by Elijah. The last benefit is for the writer, this study has many aspects to expand her knowledge and understanding of literary works. Moreover it also gives moral lesson on how the reader should react to somebody’s problem and take the best step to finding a solution.

1.5 Definition of Terms

To avoid misunderstanding about the terms used in this thesis, it is necessary to define and clarify the meaning of some particular terms. The terms needed to clarify are the words “Psychosexual Development Theory”, “Oedipus complex”, “complex”, and “symptom”.

1.5.1 Psychosexual Development Theory

Before digging deeper about what is called by the Oedipus complex, let us discuss psychosexual theory and some of its stages further. Freud believes that sexual energy is the primary motivating force of development, not only for adults but for children and infants as well. During infancy, according to Freud, the greatest pleasure seems to come from sucking, especially suckling the breast. In fact, babies have a tendency to bring nearly everything they encounter into contact with their mouths. The small baby will suck its mother’s breast for milk, but will
discover in doing so that this biologically essential activity is also pleasurable; and this, for Freud, is the first dawning of sexuality (Eagleton 153). Only much later the greatest bodily pleasure is associated with sexual activity, including intercourse. Freud translates those observations and insights into psychosexual stage theory of personality development, or in short known as psychosexual development theory. According to Freud, there are some stages in the human psychosexual development. The first stage is the oral stage. The primary conflict at this stage is weaning process. At the second stage, there is anal stage. The major conflict at this stage is toilet training. The child has to learn to control his or her bodily needs. Developing this control leads to a sense of accomplishment and independence. According to Freud, inappropriate parental responses can result in negative outcomes. And in the third stage there is phallic stage, the primary focus of the libido is on the genitals. At this age, children also begin to discover the differences between males and females. Freud also believes that boys begin to view their fathers as rival for the mother’s affection. At this stage the Oedipus complex begins. Freud’s Oedipus complex is a concept that describes feelings and conflicts in a child generated from the desire to possess the mother and the desire to replace the father. However, the child is afraid that he will be punished by the father for these feeling, and therefore, he also generates an anxiety.

Freud believes that all human beings go through these stages in the same order. Each stage involves certain problems or issues that must be worked through. The Oedipus complex itself concerns the young child’s desire to possess the parent of the opposite sex and jealousy of the parent of the same sex. Freud
believes that the Oedipus complex is a universal human experience and that the failure to negotiate it successfully is the primary cause of neuroses when one has become adult (Dimitri 20).

1.5.2 Oedipus Complex

According to classical psychoanalytic theory, the complex of Oedipus complex appears during the so-called "oedipal phase" of libidinal and ego development. This oedipal phase occurs between the ages of three and five years, though oedipal manifestation may be detected earlier. The complex is named after the Greek mythical character Oedipus, who (albeit unknowingly) kills his father, Laius and marries his mother, Jocasta. According to Sigmund Freud, the Oedipus complex is a common phenomenon, and is responsible for much unconscious guilt.

Classical theory considers the successful resolution of the Oedipus complex to be developmentally desirable, the key to the development of sexual roles and identity. Freud believes that boys and girls resolve the conflicts differently as a result of the male's castration anxiety (caused by oedipal rivalry with the father) and the female's penis envy. Freud also states that the unsuccessful resolution of the Oedipus complex could result in neurosis, pedophilia, and homosexuality. Classical theory holds that "resolution" of the Oedipus complex takes place through identification with the parent of the same sex and temporary rejection of the parent of the opposite sex; the opposite-sex parent is then "rediscovered" as the growing person's adult sexual object.
In classical theory, people who are fixated at the oedipal level are "mother-fixated" or "father-fixated", and reveal this by choosing sexual partners who are discernible surrogates for their parent(s). Finally, the concept of Oedipus complex is to describe, in which human beings are learning to deal with their problems and disappointment. Indeed, Oedipus complex is neither a disease nor psychological disorder, it is more like a fuse of id, ego and superego that all people are inherently having it. According to Freud, as a set of knowledge, Oedipus complex is a structured theory to name the conflict that occurs in phallic stage.

1.5.3 Complex

The complex in Oedipus complex is named after the Greek mythical character Oedipus, who marries his mother and kills his father. According to psychological terms, complex can be seen as Psychological structure that includes conflict. In literary theory by Terry Eagleton, complex can also be defined as shifting field of force in which the subject is caught up and dispersed, in which it has as yet no center of identity and in which the boundaries between itself and the external world are indeterminate (154).

1.5.4 Symptom

According to Henry Gleitman on his book Psychology the third edition, symptom can be defined as a physical indication, which can be seen and read in order to prove the non-physical-reality. It is the outward manifestations of underlying pathology, which syndrome lies as the pattern of symptoms that tend to go together. (524)
CHAPTER II

REVIEW ON RELATED LITERATURE

This chapter reviews the theories that are going to be used as a fundamental literary work for this study. This chapter consists of two main parts; first, theoretical description that presents the content of the main theories used as the references for this study. The second part is the theoretical framework where the writer presents the way of the specific theories used as the guideline to answer the problem of the study.

2.1. Review of Related Theories

In order to have a reliable judgment upon a literary work, the writer needs to utilize critical approaches. In their book Reading and Writing About Literature, Rohrberger and Woods suggest five critical approaches namely the formalist approach, the biographical approach, the sociocultural-historical approach, mythopoeic approach and psychological approach. These five critical approaches are usually used in literary work as the evidence of relevant theory in the study.

This study applies the psychological approach in which the writer employs Freud’s theory of motivation and psychoanalysis. These theories are needed in order to reveal the rationale of the events and personalities that appear in Elijah, a character in Paulo Coelho’s The Fifth Mountain.
2.1.1 Psychoanalytical theory of Motivation

A character of a novel is always related to its actions, thoughts, and feelings of the character. The actions, thoughts, and feelings are certainly the matter that makes a character specific and different from everyone else. These differences are clearly explained through the understanding of human’s behavior in psychological view. Psychologists are constantly asking questions and searching for answers about why and how people behave, believe, and act as they do. Psychology, like any science has the goals of describing, predicting, and explaining events of both physical and mental. Psychology then can be defined as the scientific study of behavior and the applications gained from the knowledge.

One of the results of the psychological study is the theory of motivation. There are many terms or definitions of motivation given by psychologists. Some of them state that motivation is a calculated process involving reason, whereas others convey as an attitude.

Psychologists have used the term motive to describe the condition that energizes and directs the behavior of organisms. Motivation explains why an organism acts in a certain way at a certain time. Sigmund Freud, the founder of the psychoanalytic approach to psychology not only suggests that much of human behavior is the result of thoughts, fears, and wishes, but he also suggests that people are often unaware of these motivating forces, even though they have a strong effect on their behaviors. Freud argues that many, if not most of these thoughts and wishes
result from our experiences during infancy and early childhood. Psychoanalytic theory is also been used to explain differences between people, it is the basis for important advances in understanding personality (1989: 9).

Freud believes that the individual’s personality is the science of a never-ending battle; on one hand there are primitive and unacceptable drives striving for expression, while on the other hand there are forces trying to deny or disguise these impulses. Freud not only views the personality as a battlefield, but he also identifies the participants in this battle: the id, the ego, and the superego.

Each person has savage quality at the root of our personality. This part of personality is called the id. According to Freud, people are born with two instinctual drives that serve as the basic motivation for all behavior. There are two innate drives that force someone’s behavior. One is called Erros which includes the needs to eat and drink, to be warm, and to engage in sexual activity. The second innate drive is Thanatos, a destructive drive. The aim is to destroy others, but there is also a self-destructive aspect to it. This self-destructive impulse is not only seen in suicide, but in the harmful excesses in which so many people engage, such as drinking alcohol, smoking, and overeating (1989: 472). The id, like the savage, wants to satisfy these primitive drives in the most direct and immediate way. It is not concerned with reality, logic or manners. Human being will not be aware of these drives because the id operates at the unconscious level of our personality.

Freud suggests that at around the age of 6 months the ego develops to control the impulses of the id. The ego is the person’s view of physical and social reality. It
tries to satisfy the id impulses by taking into account the possibilities of reward and punishment that exist in a situation. In other words, it works on the reality principle (1989: 472).

A person can view the id as operating on the signal “I want it now”. The ego answers this demand by saying, “Let’s be realistic and get it in a way that won’t cause trouble.” These two forces, however, must also deal with the superego, which says, “Think. It is right to want it?” The superego represents our conscience. It includes the moral values of right and wrong that are largely instilled in us by our parents. The superego makes a person feel guilty when he has done the wrong thing. People who are dominated by the superego will be very uptight and self-conscious; they must constantly ask themselves, “Is it right to feel or act this way?” it is the superego that motivates people to better themselves and to live up to their ideals.

2.1.2 Oedipus Complex

Oedipus complex has a significant relation with the id, ego, and superego. According to classical psychoanalytic theory, the complex which then called the Oedipus complex appears during the so called “oedipal phase” of libidinal and ego development. Freud notes the classical theory considers the successful resolution of the Oedipus complex to be developmentally desirable, the key to the development of sexual roles and identity. Boys and girls resolve the conflicts differently as a result of the male’s castration anxiety, which is caused by the oedipal rivalry with the father, and the female’s penis envy. Freud explains the Oedipus complex as follows. The child’s first-love-object is the mother. The child wants her attention, affection, milks,
caresses, wants her in a broadly sexual way. Young boys, however are in competition with their fathers for the mother’s offerings, but their fathers are bigger, stronger, and smarter than they are, and the fathers get to sleep with the mothers. At this point in life, it seems that the child who has something is better than not having something, and he is pleased as a boy. He is also haunted by wondering what might have happened to girls’ genitalia. The Oedipus complex is particularly important for understanding both human consciousness and the origins of most neurosis. Freud also holds that the unsuccessful resolution of the Oedipus complex can result in neurosis, pedophilia, and homosexuality.

Oedipus complex theory is not merely about genitalia-envy problem. It reaches into something more complex like how people can process their emotional and perspectives when they are placed in such uncomfortable situations, and how will they deal with it. Thus, it is proper to use psychoanalysis in order to analyze the Oedipus complex in Elijah’s problems and conflicts in this novel.

The roles of id, ego and superego in psychoanalysis are very important relates to Oedipus complex. Since Oedipus complex is internal conflict in every human’s problem that needs to be solved, it means that Oedipus complex has a strong connection with id, ego, and superego. Here, Oedipus complex plays a scheme that relates to the inherent of the id, ego and superego. According to the concept of Oedipus complex, the id can be defined as Eros and Thanatos. Eros in Oedipus complex is performed through the intention of the son to possess the mother, while Thanatos is portrayed through the child’s purpose to kill his father. The ego can be
seen in the character of the father that is more powerful, stronger, bigger, and have more authority to own the mother. This ego actually brings particular anxiety and fear of inability to possess the mother, or to seize the mother from his father. In the Oedipus complex, the child also resolves the anxiety of male’s castration as a result of the oedipal rivalry with the father. Freud explains the Oedipus complex as follows. The child’s first-love-object is the mother. The child wants her attention, affection, milks, caresses, wants her in a broadly sexual way. Young boys however are in competition with their fathers for the mother’s offerings, but their fathers are bigger, stronger, and smarter than they are, and the fathers get to sleep with the mothers. At this point in life, it seems that the child who having something is better than not having something. However, the child’s guilt for what he has done and felt which will make him become like his father is the authentic evidence of the superego. When someone’s superego is adapted strappingly in his life, that person will possibly become a naïve person, a raw person, who has to do everything in a right order, but if someone adapts the id too much in his life, his manner will be like an animal. Thus, the balance between id and superego in someone’s life is very important.

2.2 Theoretical Framework

This part describes some books and references that consist of theories employed to help analyze the novel. This part also explains how the theories support and strengthen the analysis, and how they are applied in the study. Each theory will
be used to answer the specified questions that have been formulated in the previous chapter.

To analyze how Oedipus complex’s symptom is depicted in Elijah in this novel, the writer applies the Freud’s concept of Oedipus complex and Freud’s psychoanalytical theory of motivation. In order to find out the Oedipus complex in Elijah, psychoanalysis is also used as a tool to dig out the author’s thought. Freud’s theory of psychoanalysis is used to analyze this study of what both the author and main character’s concepts are.
CHAPTER III

METHODOLOGY

This chapter consists of three stages, which concern the object of the study, approaches, and methods used. The first section elaborates the description of the novel used in this study. The second section focuses on the approach that is employed in the analysis. The third section concerns steps taken in completing the study.

3.1 Object of Study

The object of this study is a novel entitled *The Fifth Mountain* written by Paulo Coelho. This work is one of Paulo’s most inspiring works. It consists of 224 pages and the story is divided into two parts. The version used in this thesis was published in HarperTorch, an Imprint of HarperCollins Publishers, Inc., New York. This novel was firstly published in 1996 with the original title of *O Monte Cinco*. It was, then, translated into *The Fifth Mountain* in English, by Clifford E. Landers. In this novel, Paulo mainly concerns about religious and encouragement toward faith, despite a strong focus on the theme of rebellion against God.

The story of *The Fifth Mountain* is about the struggles of Elijah, one of the noted biblical prophets, in searching for the truth on the way to God. Elijah is the main character on this novel. He is considered as a compliant prophet, obeying everything God's angels say. Eventually, however, he realizes that his destiny is in
God’s hand. The interesting point of this main character is that he finds many conflicts between his dignity and God’s command on the way he seeks for the truth. He keeps on his faith even if in the most difficult way. His struggles and strong faith in God have united and delivered him to face many delicate circumstances. Indeed, he finds what he is looking for during his spiritual adventure by listening to God’s voice through his heart. Elijah’s spiritual experience of God has brought a powerful message for the readers. How he tries to keep strong and keep defending the name of the God Almighty through many trials has a strong value for the readers to always have a self-reflection to what should be done, without ignoring God’s commandments. Thus, the idea of self conflict and faith in God as portrayed in the main character of this novel becomes the main discussion in this study.

3.2 Approach of Study

A certain approach is employed in analyzing a literary work to find out some aspects to discuss the study. It gives the writer background knowledge and helps to develop the analysis based on the problem formulation. It is important to obtain a deep and good understanding about the literary work itself. Therefore, it needs an appropriate approach that can help support the analysis of the story as the material of the thesis. In this study the writer will apply the psychological approach in the analysis to discuss the issue stated in the problem formulated.

Psychological approach holds the belief that great literature truthfully reflects life and is realistic representation of human motivation and behavior. Psychological
approach focuses on the creative process of the artist, the artist’s motivation or behavior, or analyzes fictional character’s motivations and behaviors.

As the main characters become the focus of the analysis, other characters are very important toward their way how to perceive their psychological and spiritual conflicts. Since *The Fifth Mountain* deals with disguised psychological and religious issues throughout the situation, as seen in the struggling of Elijah, and is considered as psychological aspect, this study makes use of psychoanalysis approach. This approach reflects the effect that modern psychology has had upon both literature and literary criticism. Fundamental figures in psychoanalysis approach include Sigmund Freud, whose psychoanalytic theories change notions of human behavior by exploring new or controversial areas like wish-fulfillment, sexuality, the unconscious, and repression as well as expanding the understanding of how language and symbols operate by demonstrating their ability to reflect unconscious fears or desires. This approach also holds the belief that great literature truthfully reflects life and is a realistic representation of human motivation and behavior.

This approach is applied to analyze, question, interpret, synthesize, and evaluate this literary work. This approach also helps the writer to understand the notions that are conveyed through the main character in the novel. Then, it will narrow the psychoanalysis to the certain degree that deals with Elijah’s peculiarity.
3.3 Method of Study

This study is based on library research aiming at finding the best possible answers to the problems as stated in the previous chapters. The sources used are taken from books, journals, and the internet. They are the secondary data. The primary source of this study is a novel entitled *The Fifth Mountain*.

There are some steps in analyzing this novel. The first step was reading the novel thoroughly for several times. In the first reading, the writer read the novel entirely to know how the story went till the end. Having an interest in the story of the novel, other thesis and other data related to *The Fifth Mountain* were read to gain an original topic to discuss. At the next reading, the writer focused her attention on Elijah’s conflict and every detail of him. The second step was focusing the writer attention on reading about Elijah’s thoughts, actions, and manners in the novel, taking some notes and highlighting some important points. The writer obtained some information about Elijah from description given by the author, from what another character thought about Elijah from his dialog.

Other books, such as *A Glossary of Literary Terms and Understanding Unseen* were also used in order to help the writer focus her analysis on Elijah’s conflicts by making use of psychological approach. It is somehow unavoidable to mention and talk on philosophy and literature. The writer employed the bigger portion of psychological approach to analyze the question in the problem formulation.
The next step is to analyze the data. The analysis process was done by answering the problem formulation raised in the previous chapter. Since the problem formulation is about the Oedipus complex’s symptom in Elijah as seen in Paulo Coelho’s *The Fifth Mountain*, the Freud’s theory of Oedipus complex and psychoanalytical of motivation theory was used. This theory was combined by the events which happened in the novel. The problem formulation was also answered by giving full attention to the main character’s conflicts that show the concept of Oedipus complex and the way the writer delivers the idea of motivation through the main character. In this step Freud’s psychoanalytical of motivation theory and also his concept about Oedipus complex are used.

The last step or the final part of this research is about drawing the conclusion and reflection. This process was done by summarizing the answers or the findings of the problem formulation and selecting the important points of the research. For reflection, the writer provides a suggestion of inspirational pedagogy through some patterns depicted in Oedipus complex.
CHAPTER IV

ANALYSIS

This chapter discusses the conflicts appear in Elijah, a main character of Paulo Coelho’s The Fifth Mountain. It covers the analysis on Oedipus complex as seen in Elijah. The analysis is aimed to find out the symptoms of Oedipus Complex through Elijah’s experiences in this novel.

4.1. Oedipus Complex

According to Sigmund Freud, Oedipus complex is a common phenomenon on an individual’s life and is responsible for much unconscious guilt. The Oedipus complex itself derives from the Greek mythical character Oedipus, who kills his father Laius and marries his mother Jocasta, and then blinded himself when he realizes what he has done. According to classical psychoanalytic theory, the complex which then called the Oedipus complex appears during the so called “oedipal phase” of libidinal and ego development. Freud notes the classical theory considers the successful resolution of the Oedipus complex to be developmentally desirable, the key to the development of sexual roles and identity. Boys and girls resolve the conflicts differently as a result of the male’s castration anxiety, which is caused by the oedipal rivalry with the father, and the female’s genitalia envy. Freud explains the Oedipus complex as follows. The child’s first-love-object is the mother. The child wants her attention, affection, milks, caresses, wants her in a broadly sexual way. Young boys however are in
competition with their fathers for the mother’s offerings, but their fathers are bigger, stronger, and smarter than they are, and the fathers get to sleep with the mothers. At this point in life, it seems that the child who owns something is better than not owns something, and he is pleased as a boy. He is also haunted by wondering what might have happened to girls’ genitals.

The Oedipus complex is particularly important for understanding both human consciousness and the origins of most neurosis. Freud also holds that the unsuccessful resolution of the Oedipus complex can result in neurosis, pedophilia, and homosexuality.

Oedipus complex theory is not merely about genitalia-envy problem cannot always be related to Oedipus complex and vice versa. It reaches into something more complex like how people can process their emotional and perspectives when they are placed in such uncomfortable situations, and how will they deal with it. Thus, it is proper to analyze the Oedipus complex in Elijah’s problems and conflicts in this novel.

In The Fifth Mountain, Paulo Coelho does not explain the phenomenon of Oedipus complex at all, or how Elijah unconditionally falls in love with his mother and kills his father. What will be analyzed through this novel is more about how Elijah as a single character is identified obviously through the idea of Oedipus complex’s.
4.2 Elijah

Physically, in this novel, Elijah is described as a twenty-three years old prophet. He grows up in the modest carpenter family until God choose him to accomplish a hard mission to fight against Princess Jezebel. Jezebel is described as a charming princess who marries King Ahab; the king of Israel at that time and pronounces Baal as the only Gods which should be praised and worshipped in Israel instead of The One God.

Since childhood, Elijah has his unexplained spiritual experience. He can speak and hear God’s angels’ voices. He is able to talk with them. His parents already realize that Elijah’s gift will bring troubles for him. Elijah’s parents take Elijah to seek out a priest of Israel who after asking so many questions, identifies Elijah as a nabi, a prophet, a “man of the spirit”, one who “exalts himself with the word of God.” Elijah’s parents demand that Elijah never tells anyone what he sees and hears, since to be a prophet means having ties to the government, and that is always dangerous. In any case, Elijah should never hear anything that might interest priest or kings.

Nevertheless, from time to time, Elijah has to face the hardest mission that is to warn the king Ahab of everything he has heard from God’s angel, which further causes terrific danger and terror for him. The angels continuously speak with Elijah, delivering God’s commands. Elijah first experiences his uncommon talent when he was a child. From one event to another, the angels of God always watch and control Elijah’s every step. Starting from the incident in Cherith, in which the angel said to Elijah, that he will neither die in Israel nor in Cherith. At
that time Elijah begins his suffering of being over controlled by God. He cannot do or even decide something for his own life, whether he will be better to stay alive or die. God’s angel keeps following him and giving so many arrangements of God’s intention, which must be accomplished by Elijah. Elijah is not allowed to make any mistake in accomplishing his mission, and to do anything through his own way. Elijah tries not to listen to the voice of the angels, but he cannot make it. He feels that he does never own his freedom. He never feels free to save his own privacy, even his affectionate feeling for the widow. God’s angel always knows, and can read what Elijah feels, doubts, and thinks about. At the time Elijah feels uncomfortable with his feeling for the widow, the God’s angel is confronting Elijah’s thought.

“When I’m with that woman, I don’t feel good.”
“Just the opposite,” answered the angel. “And that disturbs thee, because thou canst come to love her.” Elijah feels shame, for the angel knew his soul.
“Love is dangerous,” he said.
“Very,” replied the angel. “And so?”
He suddenly disappeared (Coelho 85).

The quotation above shows how once God’s angel is confronting Elijah’s thought. God’s angel always notices Elijah’s actions almost in every situation. Another evidence of the angel’s persistence in Elijah’s life is when Elijah tries to run away from Akbar together with his beloved widow and also her son to Israel. In the midst of their escapee toward Israel, suddenly the angel of the Lord appeared with a sword of fire in his right hand, and asks Elijah to return to Akbar since the Lord has not summoned him to go toward Israel yet. God’s angel also said that the God will not permit him to leave Akbar before he fulfills his destiny in Akbar.
“Then return to the place whence thou comest, for thou hast yet to fulfill thy destiny. The Lord has still summon thee.”
“Whiter goest thou?” he asked.
“Hath the Lord summoned thee?”
“I know the miracle that God expects me to perform. And now I know where I am to execute it.”
“Hath the Lord summoned thee?” repeated the angel.
Elijah remained silent.
“Hath the Lord summoned thee?” asked the angel for the third time.
“No” (Coelho 151-152).

According to the quotation above, it is also clearly seen how the angel’s appearance makes Elijah prevent him from fleeing the widow and her son from Akbar, to secure their lives from the war upon them. It is clearly explained that the role of God’s angel shows their own potential power and authorities that God has given on them in order to help Elijah in accomplishing his destiny, his mission through God’s way.

4.3 Symptoms of Oedipus complex in Elijah

There are some symptoms of Oedipus complex in Elijah that can be identified in this study. Those symptoms perform the outward manifestation of an underlying pathology Elijah reveals through his experiences in the novel. The symptoms of Oedipus complex always relates to id, ego, and superego. According to Sigmund Freud, the ego is the aspect of personality that deals with reality. While doing this, the ego also has to cope with the conflicting demands of the id and the superego. The id seeks to fulfill all wants, needs and impulses while the superego tries to get the ego to act in an idealistic and moral manner. When the ego cannot deal with the demands of desires, reality and moral standards,
according to Freud, anxiety will act as a signal to the ego when something is not going right. Freud identifies three types of anxiety; the first one is neurotic anxiety, second is reality anxiety, and the last one is moral anxiety.

Neurotic anxiety is the unconscious worry that will lose control of the id’s urges, resulting in punishment for inappropriate behavior. Reality anxiety is a fear of real-world events. For example, a person might fear receiving a dog bite when they are near a menacing dog. The most common way of reducing this anxiety is to avoid the threatening object. Moral anxiety involves a fear of violating our own moral principles. In order to deal with this anxiety, Freud believes that defense mechanisms help shield the ego from the conflicts created by the id, superego, and reality. Some defense mechanisms have been described by researches; such as denial, repression, suppression, displacement, projections, etc. Those defense mechanisms are also one of Oedipus complex’s characteristics which can be found in Elijah. There are still many other characteristics of Oedipus complex such as neuroses-the symptom of neural disorder caused by the psychological depression, which includes particular psychological impact such as inferiority, identification, hypochondria, bulimia, insomnia, and many others. Other characteristics of Oedipus complex also portray in Elijah through his conflicts, feelings, and also object sexual. Those Oedipus complex’s characteristics will be explained clearer through Elijah’s experiences in the story and also through the analysis of Oedipus complex’s concept itself.

4.3.1 Excessive Fear or Anxiety of Particular Conditions Experienced by Elijah
There are so many Oedipus complex’s characteristics that later represent the symptom of Oedipus complex. One of the principles is “Feeling”. There are so many complex feeling that Oedipus complex may possess, those feelings are love, hate, anger, envy, jealousy, disgust, fear, and also anxiety. In the narration of Oedipus complex, the anxiety can be seen through the boy’s fear of his own thought that his male genitalia may be castrated as a consequence of his daring to posses the mother and fight his father. The boy’s fear is not only because of being castrated by his father, but he also fears for not having opportunities to possess his mother, which may also cause the loss of the boy’s future and identity. The similar phenomenon can also be found in Elijah in the novel.

The first symptom, which can be found in Elijah’s life, is his excessive fear or anxiety of particular conditions in his life. In the story, Elijah is continuously worried about what will happen to him if he does not accomplish his mission as what God has commanded him. In the beginning of the story, it is explained that Jezebel commands all his soldiers to kill all prophets who are disobedient toward her authority to praise Baal. Elijah is the most wanted prophet whom Jezebel is eager to kill, because he dares to challenge and warn Jezebel that there will be no rain for so long as Baal is still worshipped in Israel. Along his escapee, Elijah always shares his anxiety feeling with the Levite. Elijah realizes that the horrible things will soon come to them through Jezebel’s soldier. He worries that God may not keep him safe, and that both of them may die at the
hands of Jezebel’s soldier. Elijah’s anxiety of death is clearly seen in the story through his thoughts, reactions, and also his words.

“Who is God?” Elijah continued. “Is it He who holds the sword of the soldier, the sword that executes those who will not betray the faith of our patriarchs? Was it He who placed a foreign princess on our country’s throne, so that all this misfortune could befall our generation? Does God kill the faithful, the innocent, those who follow the Law of Moses?” (Coelho 6).

From the quotation above, there is a similar situation of fear that is experienced by both Elijah and the boy in the Oedipus complex’s narration. In the novel, to disguise his excessive fear or anxiety, Elijah starts complaining to God. His anxiety is clearly performed through his words which express his worry and disappointment of God’s slow action. Elijah continuously blames shouts and sometimes asks clumsily about all he has seen and felt.

However, the Levite has made his own decision, he prefers to die, and therefore he should not be worried of the pain of death, because he will die in the name of the Lord. He tries to convince Elijah that God is all-powerful, and that everything that happens has its reason. All they need to do is just believe. Responding the Levite’s words, Elijah still insists that God must be so cruel, that He has no kindness for those who defend His name. “The Lord cannot wish us to be massacred without mercy”. “If He is all powerful, why doesn’t He spare the suffering of those who love Him? Why doesn’t He save them, instead of giving might and glory to His enemies?” (Coelho 6). The Levite begins to laugh, for the idea of death frightened him no longer. However, he turns to Elijah and attempts
to calm him. “Ask God, since you doubt His decisions,” he said. “I have accepted my fate” (Coelho 6).

Elijah and the Levite argue their destiny and suddenly they fall silent for they cannot answer calmly to every question they have made. Elijah is frightened of waiting as their fate of being killed becomes closer and sooner. The Levite tries to calm himself to devote his fate and to face his destiny to God. The Levite’s action is suddenly followed by Elijah with all his passion.

“I am going out, to bring an end to this agony. Each time I hear a scream out there, I suffer, imagining how it will be when my time comes. Since we’ve been locked here, I have died a hundredfold, while I could have died just once. If I am to be beheaded, let it be as quickly as possible.” The Levite was right. Elijah has heard the same screams, and has suffered beyond his ability to withstand. “I’m going with you. I weary of fighting for a few more hours of life” (Coelho 7).

Elijah’s excessive anxiety of being killed by Jezebel’s soldiers is influenced by his own thought of the sense of pain that he feels. He imagines how painful it will be when the Jezebel’s soldiers and archers torture his body using their swords and sharp arrows. Thus, Elijah thinks, if his head is going to be cut off, he hopes the execution will be quick for he cannot feel pain. “If I am to be beheaded, let it be as quickly as possible” (Coelho 7). Elijah’s fear of being killed by Jezebel’s soldiers portrays exactly the symptom of Oedipus complex, which in the Oedipus complex’s narration, the boy is continuously worried by his own thought of being castrated by his father as a result of desiring his own mother and competing with his father. As a consequence, the boy feels frightened for he will have no identity, future, and all opportunities to possess the mother at all, which will actually
become his main anxiety through his life. The same phenomenon of fear is also experienced by Elijah in another situation.

Elijah also experiences another anxiety of dying in Cherith. He suffers from hunger and thirst along his survival in the desert. He believes that the rest of his life will be determined in this desert. Shortly before nightfall, a crow perches on the bough where he has seen it before. In its beak, there is a small piece of meat that accidently is dropped. Elijah does not know from where it has come, nor does he wish to know. Elijah is surprised to know and realize that the crow does not fly away. He is frightened by his own imagination that he will become a delicious meal for a crow that has been waiting faithfully for his dead body in the Cherith later. “This crow knows I’m going to starve to death here, he thought. “He’s feeding his prey so he can have a better feast later” (Coelho 25). Elijah is trembling to notice that he will soon become a huge buffet for the crow. Elijah thinks how ironic his life is if he must die as a twenty-three years old prophet who is dying in the desert and becomes a meaningless feast for the crow.

Another of Elijah’s excessive anxiety is also portrayed when Elijah is frightened for he cannot accomplish his mission to warn King Ahab as to what God’s angel commanded him. His anxiety is influenced by his own concern of the voices he often hears since his childhood, he fears that God must be angry with him and that he might be cursed in everything he does if he failed in doing his mission.

For the first time in many years, the sensations of his childhood came back to him; and it was not his guardian angel speaking but “something” larger and more powerful
than he. He feared that if he failed to carry out the order he
might be cursed in his trade (Coelho 13).

The quotations above obviously show that Elijah’s anxiety is revealed both
physically and mentally. In the first quotation, Elijah realizes his fear and physical
anxiety of his temporary torture. The first one, Elijah is worried of being torturing
by Jezebel’s soldiers, the second one is his fear of dying effortlessly in the desert
and becoming a crow’s feast. Another of Elijah’s anxieties is his mental anxiety of
being cursed by something more “powerful” and larger than he. Elijah fears God’s
authority that is absolute and cannot be denied.

From the situations, it can be seen that the most dominant feeling
experienced by Elijah is fear and anxiety. Elijah’s experience of his excessive fear
and anxiety is one of evidences that depict the Oedipus complex’s symptom.
Elijah’s excessively worried of being injured and tortured by Jezebel’s soldier,
and also his anxiety that God will curse and destroy his life, his dream if he fails
in accomplishing his mission. Elijah’s excessive fear and anxiety performs the
same pattern with the boy in the Oedipus complex’s narration who continuously
worries for he cannot posses his mother and that his genitalia will be castrated by
his father, the more powerful and authoritative figure that he cannot defeat. The
boy’s fear is not only because he will lose his genitalia, but also that he will lose
his future and identity. By having no male’s genitalia means that he will also lose
all opportunities to posses his mother. According to those situations experienced
by Elijah and the boy, the writer can analyze that both Elijah and the boy performs
the similar pattern of their fear or anxiety for they cannot own, defend or win
something because they have no capabilities to preserve what they want, and
because there is bigger, and more powerful figure that has more authority to punish or even destroy them. Thus, according to those situations, it can be synthesized that Elijah’s excessive fear and anxiety definitely illustrates a symptom of Oedipus complex as it appears in the boy’s situation in the Oedipus complex’ narration.

4.3.2 Elijah’s Jealousy of Feeling Free to Live and to Love a Woman

Jealousy is one of human’s natural feelings that involve possession of something or someone. There are several drives which appear as a result of jealousy, such as emotional feelings of anger, hate, anxious, and also excess in one’s behavior such as identification, overprotected, even intention to kill or to destroy the competitor. In the Oedipus complex’s narration, it is told that the boy also obviously experiences such possession. The boy envies his father who is bigger, stronger, smarter than him, and owns his mother. The boy implies that he desires his mother’s affection, caresses, attention, love, and her body in the same way as his father. He wants to possess his mother both psychologically and physically. In the end of the story it is told that the boy also wants to kill his father in order to eliminate his competitor so that he can possess his mother without any threat and pressure. The boy’s jealousy is simply seen in the narration, of how he tries to win his mother through excess effort that is to kill his own father. Comparing with the boy’s situation, Elijah also experiences jealousy. Elijah’s jealousy appears in his wish to feel free in doing and running his life like other ordinary people he knows. He wishes to be a successful carpenter, he wants to trade around the world, marry a woman he loves and has a family. A wish to feel
free may have deeper meaning in this case. Since jealousy does not always rely on one’s passion to possess someone else, it can also imply that someone who desires to have something important, necessary and even worth for him to be achieved. When someone has no freedom in running his own life, he may be depressed in doing everything in his life and doing some excess behaviors such as bad temper, anger, hatred, anarchism, or even destructive as the effects for something that he cannot get. Ivan Ward (1995) explained, “Jealousy implies that there is someone or something we want to possess. The motive is acquisition, whether the destructiveness is a means to an end” (154).

Elijah’s jealousy appears when he starts realizing that there is unbalanced condition in his surrounding. He begins to compare his life with others. Elijah tries to argue not about the existence of God, but about His wisdom. Just like the Levite, he tries to make his wager. It is not about the wager about God’s existence, for of that he has no doubt, but about the reason for his own life. “He has done so many things that caused me to doubt His wisdom, but never His existence” (Coelho 34). Along his journey from Israel to Akbar, he finds so many troubles and massacres that he cannot avoid at all. His problems seem to arise in every condition and situation in his life. His fate has been decided by God, and he has no power to fight against God’s authority, though it means that he has to lose his beloved people, memories, and even his own soul. As an ordinary human, deep in his heart, Elijah desires an ordinary life as other people, not a chosen prophet. He dreams of being a good carpenter, to be able to marry a woman. “I was a good carpenter. I never thought of being a prophet” (Coelho 28). Elijah
often thinks of his mother and father, who never desired their son to be a prophet. He thinks of Jezebel’s eyes and King Ahab’s smile. He realizes how stupid it is to die at twenty-three, without ever having known a woman’s love.

“It was then, as he discovered that death could elude him, that the fear of death returned. There was still the possibility of seeing the ocean, of finding a wife, having children, and completing his work in the shop. He had not chosen his destiny nor had he sought out Ahab in order to boast to his neighbors that he could talk with the king. He was not responsible for the massacre of the prophets – nor even for, one afternoon, having seen time stop and the carpentry shop transformed into dark hole filled with points of light (Coelho 17).

From this quotation, it is clearly understood that Elijah has another expectation of having an ordinary life as an ordinary human, which does not have to obey God’s demand, and to have his choice of his own fate. He feels desperate to have never experienced and never known a woman’s love or how it feels to love a woman. Elijah continuously imagines if only he is not God’s chosen prophet, who has to accomplish a hard mission, which causes so much trouble in his life, he should not be worried of being wounded, being murdered, being killed of something that is not his responsible at all. He wants to feel free experiencing happiness as other ordinary people, feel free to be loved and to experience love itself.

From this situation, it can be analyzed that there is similar condition between the boy in the Oedipus complex’s narration and Elijah in this story. Both reflect the Oedipus complex’s characteristic of jealousy which is performed in their situation. Yet, In Elijah’s case, it seems that Elijah is sentimentally jealous of others who can obtain and maintain their freedom of life, and are able to realize their dreams. In accomplishing the mission, Elijah’s life and destiny is always
being determined by God, just like the boy’s obsession that is to posses the mother who notably belongs to his father. By that fact, the boy is weaker, smaller and has no authority to compete with his father. The boy also experiences how difficult it is to posses the mother and defeat his competitor; his own father. He knows that he will never win in this competition and that he will never be able to own his mother. Here, some events that are experienced by the boy and Elijah in this novel, which are performed through their emotional feeling of jealousy, clearly portray the symptom of Oedipus complex.

4.3.3 Elijah’s Conflict

In the Oedipus complex’s narration, it is told that the boy also has some inner conflicts in his life. The first conflict is between his desires to possess his mother and the fact that the woman he wants is his blood mother. The second conflict appears in the boy of the Oedipus complex’s narration is between the drive to kill his father (Thanatos) and the drive to preserve his father (Erros). It is said that conflict can be explained as a situation in which someone has to choose between two or more opposite needs or influences (“Conflict”). The conflicts that appear toward the boy in the Oedipus complex’s narration simply perform the opposite needs that he should choose. However, Elijah also performs several conflicts in the novel. The first conflict is about his independence and his powerlessness to free his responsibility in accomplishing God’s mission. The second conflict is about Elijah’s affection for the widow which is prohibited by God’s mission. Those opposite needs also caused a conflict in Elijah’s life, which further illustrate the Oedipus complex’s symptom.
4.3.3.1 Elijah’s Wish for Authority vs. Elijah’s Independence

As it is said before, according to Oedipus complex’s narration, the boy experiences two conflicts. The first one is his conflict between his wish to possess his mother and the fact that the woman he loves is his own mother. The boy’s intention to love and to possess his mother reflects his wish for authority, yet it is contradictory to his awareness and the truth that the woman he wants to possess is his own mother. His awareness of the fact that the woman he loves is his blood mother forces the boy to disgust his desire and ambition to possess the mother. Here, the boy shows that he also realizes his independency to respect his mother as a normal child used to be. Independency is something that every individual wants to achieve. It is a freedom and ability to make a decision in life, without having to ask other people for permission or help (“Independence”). In the Oedipus complex’s narration, the boy realizes that a mother he loves and he wants to possess is a figure that he should preserve. Comparing with Elijah’s story, it is explained that Elijah wishes his authority, his freedom to choose his own decision in his life, to realize his dreams to be a successful carpenter, to marry a woman and have a family. In the story, it is clearly stated that Elijah reflects his eagerness to obtain his independence, to have his freedom. The situation can be seen when he wanders alone aimlessly in the Akbar, looking at the mountains, the city, and the Assyrian encampment in the distance, and starts murmuring his life; comparing his life with another person’s he knows in his life.

“He was a mere dot in this valley, and there was an immense world around him, a world so large that even if he traveled his entire life he would never find where it ended. His friends, and his enemies, might travel to distant countries,
navigate unknown seas, and love a woman without guilt. None of them still heard the angels of their childhood, nor offered themselves in the Lord’s struggle. They lived out their lives in the present moment, and they were happy” (Coelho 113).

Elijah tries to compare his life with another person he knows. He desires a normal life, a simple happiness of a free person, something that everybody else is able to achieve, yet something that he cannot make it, since he has to accomplish a mission from God. It has been already explained in the previous discussion about how Elijah fears God’s authority. He realizes that there is “something” larger and more powerful than he. He fears that if he failed to carry out his mission, the Lord will curse him in his trade. Elijah’s situation illustrates the second conflict experienced by the boy’s conflict, which is to choose between the drive to kill his father and another drive to preserve his father. Elijah’s conflict seems to describe clearly about the two conditions of authority to be a free person and his independency to obey and be loyal to his One God’s command as chosen servant.

As it is said before, conflict is another characteristic of Oedipus complex. In Oedipus complex, the conflict is identified through the boy’s situation in which he desires to feel free in possessing his mother, to get what he wants, yet his intention is abandoned by the truth that the woman he loves is his blood mother. Both Elijah’s situation and the boy’s situation, clearly explain how conflict becomes a significant characteristic in Oedipus complex. The significance of conflict as a character of Oedipus complex is supported through the effects in Elijah’s performances in the story. The examples of effects caused by the conflict in Elijah appear in particular phenomenon in the story. It is explained that Elijah
becomes a restless person who is easily fragmented, hurt and fractured. In some conditions, Elijah seems like having a complicated confusion which influence the way he thinks and acts. It seems like he has no priority, no goal, effortless, and indecisive. Those conflict’s that are revealed in Elijah strongly prove that Elijah’s wish for authority and independence is clearly depicted a symptom of Oedipus complex.

4.3.3.2 Elijah’s Affection for the Widow vs. His Responsibility to God’s Command

In another part of the story, Elijah’s conflict is also portrayed in a situation when he falls in love with the widow, but he does not dare to admit it, since it is in contrast with his mission. Deep inside his heart, he wants to love the widow thoroughly and show his affection to the widow, but at the same time, he cannot extinguish the Lord’s commands from his mind. Elijah suffers from this conflict. This becomes the most difficult situation for him to choose between his personal feeling and his hard mission that relates to the existence of a country named Israel. Elijah realizes that before he can finish his duty, God will not allow him to do anything according to his way. In other words, it can be said that Elijah has no choice and chance to win his affection for the widow.

In this story, Elijah realizes that he too is an ordinary person like all the others, and when at the time he is walking through the valley, he wishes above all else, never to hear the voice of the Lord, or of His angels. He understands that life is made not of desires but of the acts of each person. Elijah tries to recall
several times in the past he has tried to renounce his mission, but he is still there, in the middle of that valley, because this is what the Lord has demanded.

“I could have been a mere carpenter, O Lord, and still be useful to Thy work.”

But there Elijah stood, and carrying out what had been demanded of him, bearing him the weight of the war to come, the massacre of the prophets by Jezebel, the death by stoning of the Assyrian general, his fear of loving a woman of Akbar. The Lord had given him a gift, and did not know what to do with it (Coelho 114).

From the quotation, it is seen that Elijah suddenly takes all his worries and fears of everything that has happened in his life. He realizes his fear of loving the woman of Akbar. Elijah’s fear of loving the widow clearly portrays his conflict. He consciously realizes his fear beyond all his desires. This situation tries to explain that Elijah’s love and affection for the widow and his responsibility to God’s command illustrates a contrary situation in his life, a conflict in Elijah’s life.

In term of Oedipus complex, this conflict also depicts the symptom of Oedipus complex of love and fear as it is portrayed in the Oedipus complex’s narration, in which the boy possessively loves his own mother but he also cannot fight the fact that there is a social norm that he should respect and comply with. The fact that the woman he loves is his blood mother, and the competitor he wants to dismiss is his own father he should preserve.

4.3.4 Inferiority as Neurosis in Elijah

As it is explained before, there are some neuroses found in Elijah that represent another characteristic of Oedipus complex. Neuroses are the neural
disorder’s symptoms that are caused by the psychological pressures in someone’s life. Those neuroses may appear differently in each individual’s life according to their psychological experiences and how they react to those pressures. Some of the common neuroses in psychology such as anemia, bulimia, insomnia, hypochondria, inferiority, and pedophilia are the examples of the unsuccessful neurosis of the Oedipus complex’s symptom as it is performed through Elijah’s experiences in the story. The inferiority performs in Elijah as an example of neuroses. In term of Oedipus complex, it is explained that the boy simultaneously feels the fear or threat for his male genitalia is going to be castrated by his father if he cannot stop doing the forbidden rule for loving and desiring his own mother. The boy realizes that his father owns all his authority and possibilities to punish him more than anything. The sense of inferiority results from the boy’s fear of being castrated. The boy becomes inferior for he knows that there is nothing and no one who can help him to avoid that punishment. His inferiority is also influenced by the threat of the “loss” penis, the “loss” of identity.

In the story, it is told that Elijah is only a prisoner in Akbar who flees to do his own job to negotiate with his God, and when Jezebel finally finds him, the Akbar people can easily trade Elijah’s head with a lot of things they want from Jezebel.

“The best way to know and to destroy an enemy is to pretend to become his friend. When the time comes, he will be handed over to Jezebel, and our city will receive gold and other recompense. You’re a traitor to your country, and an enemy of Phoenicia,” they said. “But we are a nation of traders and know that the more dangerous a man is, the higher the price on his head” (Coelho 40-41).
The custom in Akbar says that the ruling family must be respected. Thus, whatever decision is taken by Governor, the entire of Akbar should obey it. Elijah has accepted his fate; he knows that God has prepared another plan for him.

And so Elijah passed several months in Akbar. He lives and works as a carpenter in the widow’s house and his life begins to change for the better and more peaceful. Until one day, Elijah notices that there is a small group of Assyrian’s soldiers that present no threat. But even so, the commander asks the Governor to take steps. Elijah tries to convince the Governor that Akbar should not take any steps or even pronounce a war, since the Assyrian’s soldiers present no threat to Akbar. However, because of the complicated tragedy of the widow’s son’s illness, Elijah, again, has to take the unexpected impact. The Akbar people begin blaming Elijah for bringing such misfortune to the widow’s life and causing the widow’s son’s death. The governor begins having difficulty easing the people’s mind about Elijah. Elijah’s situation is getting difficult and complicated, he has no chance to explain what will soon happen with the Akbar, if the governor decides to war against the Assyrians. Elijah has been reminded by the God’s angel’s voice that from the day forward, Elijah has awakened the widow’s son from death, and until the moment he returns to the land he has abandoned, there will be no other miracle granted in Akbar. Elijah keeps on trying to convince the Akbar’s people and also the governor to strive for peace with the Assyrians. Nevertheless, apparently, it seems that the governor has forgotten Elijah’s word about peace. The governor pays no attention to Elijah’s actions. Elijah’s
powerlessness to convince the Governor of Akbar for avoiding war with the Assyrian warriors is aimless. Indeed, Elijah has already been reminded by God’s angel that Akbar will be brought down by the Assyrians.

Elijah comes to the edge of his misery for he cannot do anything to avoid Akbar from war. He is scared of something terrible that will happen in Akbar. He is confused. The governor and the commander already decide to go to war. They even underestimate Elijah for his disadvantage, for his weakness. At the day of the Akbar’s soldiers imposing their battle gear and armaments toward the southern of Akbar, Elijah runs to find the governor and tries his last chance to convince the governor and the commander. He pushes his way through the soldiers and comes to the front of the column. There, on a horse, the commander and the governor are leading the march. Elijah begins his confrontation.

“We have an agreement! Said Elijah, running to the governor’s side. “I can perform a miracle!” The governor makes no replay. The garrison marched past the city wall and into the valley. “You know this army is an illusion!” Elijah insisted. The Assyrians have five-to-one advantage, and they are experienced warriors! Don’t allow Akbar to be destroyed!”

“What do you desire of me?” the governor asked, without halting his steed. “Last night I sent emissary so we could talk, and they said you were out of the city. What else can I do?” “Facing the Assyrians in open field is suicide! You know that!” The commander is listening to the conversation, making no comment. He has already discussed his strategy with the governor; the Israelite prophet will have a surprise (Coelho 139).

Realizing that his argument does not make any response, Elijah starts asking for a miracle to his God. “Help me, Lord. Just as Thou stopped the sun to help Joshua in combat, stop time and let me convince the governor of his error” (Coelho 140).
Elijah is frightened. He feels ashamed of himself for he becomes a coward in experiencing the fear, and failed to convince the Governor.

“Away with you,” the governor said. “You’re a foreigner, unarmed, and have no need to fight for something you do not believe in.”

Elijah did not move. “They will come,” said the commander. “You were caught by surprise, but we are prepared.” Even so, Elijah remained where he stood. The soldiers in the first rank held their spears firmly, pointed forward; the bowmen had their strings half-drawn, ready to loose their arrows at the commander’s order. A few men slashed at the air with their swords to keep their muscles warm.

“Everything is ready,” the commander repeated. “They are going to attack” (Coelho 142).

From that situation, it can be seen that Elijah is being underestimated by the governor and the commander, since he has no strength, no weapon, no influence, and even no authority for persuading the governor to end the war. Elijah realizes that all his efforts to convince the governor remain as nothing. Elijah begins to realize his inferiority. His inferiority causes some effects in Elijah’s actions. He becomes a pessimistic person, easily surrender and starts muttering to himself for his failure, and shows his powerlessness for he cannot do something better and useful for Akbar. Compare with the Oedipus complex’s narration, the boy also becomes inferior and weak for he knows that he cannot do something for defending his physical endowment of his male genitalia from the threat of being castrated by his father. The boy also finds that he cannot do something to win his mother and to preserve his ambition since his father has all the possibilities and authority to punish him. In other words, the boy’s fear of the genital castration
continuously appears in his mind and resulting a crisis towards his self-confidence that further lead him to his inferiority.

This situation also portrays another Oedipus complex’s characteristic of being inferior and powerless by Elijah’s own failure to convince the governor. Elijah feels he has failed for he cannot do something useful for a country he loves. This situation reflects one of Oedipus complex’s neuroses of Elijah’s inferiority for not succeeding in convincing the governor to avoid Akbar from war because of the authoritative commands and the underestimation of the governor and commander.

4.3.5 Identification to the Authoritative Agent

In terms of Oedipus complex, identification to the authoritative agent appears as one of four positions of the child to resolve the complex. In Oedipus complex’s case, the boy’s identification is explained in the way he changes or imitates his father figure. He wants to take and obtain the more authoritative role as his father has. The boy’s identity is also determined through his identification to his father. Thus, the child’s morality grows along with his identification to the authoritative agent.

In the novel, it is said that Elijah tries so hard to deal with God’s command. Though, he finds so many troubles along his mission, he willingly accepts all duties and commands God’s angel told him. Later, in the story, it will be further explained how Elijah also finds several values during his identification to the authoritative agent. Those values will be evidently seen in Elijah’s
situations of how he must maintain and reconstruct Akbar after the war and defeat his enemy in Israel.

According to the novel, as it is told before by the God’s angel, Akbar is finally brought down by the Assyrians. The Assyrian army attacked Akbar at night, when all the people were asleep. Elijah cannot do anything to secure the widow and her son since he is being kidnapped by the Assyrian soldiers. The climax of this story is when the widow dies. At that time Elijah realizes that everything around him is total destruction, the roof and walls have collapsed, and it is difficult to recognize the city he had last lived in. Elijah feels completely depressed for he cannot secure someone he loves. His dream is lost within the collapse of Akbar, the death of the widow. Elijah thinks that he cannot take the pains he feels anymore. He cannot tolerate this pain. This incident becomes the most painful he has ever felt. Thus, Elijah starts moaning and screaming, asking for justice of God.

“Beautiful Akbar is in ruins, and the woman who trusted me lies beneath them. Where have I sinned, O Lord? At what moment have I strayed from what Thou desirerst of me? If Thou art discontent with me, why hast Thou not taken me from this world?“ Instead, Thou hast afflicted yet again those who succored me and loved me.

“I do not understand Thy designs. I see no justice in Thy acts. In bearing the suffering Thou hast imposed on me, I am sorely wanting. Remove Thyself from my life, for I too am reduced to ruins, fire, and dust” (Coelho 167-168).

Suddenly, God’s angel appears and says to Elijah that the lord had heard Elijah’s prayer and that He will grant all Elijah’s petition. Starting from that time, Elijah will no more hear the angel, nor meet God’s angel before he can undergo his days of trial.
Before the widow died, Elijah promised that he will take care of the widow’s son and reconstruct Akbar. Remembering what God’s angel told him, Elijah convinces himself that he must forget the Lord for He will not care for him anymore. God is now far away and no longer does the miracles he hopes for from Him. From this moment on, Elijah is in no doubt to reconstruct his own past, forget that he had once thought himself to be a prophet who will free Israel but has failed in his mission of saving even one city. His thought gives him a strange sense of euphoria. For the first time in his life he feels free, ready to do whatever he desires, whenever he wishes. It is true that he will never hear any more angels, but as compensation he is free to return to Israel, to go back to work as a carpenter. First, however, he must avenge himself. He has dedicated the best years of his youth to an unheeding God who is constantly giving commands and always did things in His own fashion. Elijah has learnt to accept His decisions and respect His designs. But his loyalty has been rewarded by abandonment, his dedication has been ignored, his efforts to fulfill God’s will have led to the death of the only woman he has ever loved. Completing his deep thought, Elijah begins to speak to the Lord.

“Thou hast the strength of the world and the stars,” said Elijah in his native tongue, so that the boy besides him would not understand the words. “Thou canst destroy a city, a country, as we destroy insects. Send, then, Thy fire from heaven and end my life, for if Thou dost not, I shall go against Thy handiwork.” Elijah again turned his thoughts to the heavens.

“O Lord, this battle was not between Assyrians and Phoenicians but between Thee and me. Thou didst not foretell to me our singular war, and as ever, Thou hast triumphed and seen Thy will made manifest. Thou hast
destroyed the woman I loved and the city that took me in when I was far from my homeland.”
The sound of the wind was louder in his ears. Elijah was afraid, but he continued.
“I cannot bring the woman back, but I can change the fate of Thy work of destruction. Moses accepted Thy will and did not cross the river. But I shall go forward; slay me now, because if Thou allowest me to arrive at the gates of the city, I shall rebuild that which Thou wouldst sweep from the face of the earth. And I shall go against Thy judgment” (Coelho 186-187).

Elijah falls silent. He empties his mind and waits for death. For a long time he concentrates on nothing beyond the sound of his footsteps in the sand, he does not want to hear the voices of angels or threats from heaven anymore. From now on, Elijah’s heart is free, and no longer fears what may happen to him. Based on the quotation above, Elijah comes to the top of his deepest misery of loosing someone he loves. His bitter suffering leads him to take revenge on God by ignoring all God’s will and will never listen to all His commands. Through this incident, it can be seen that Elijah’s rebellion against God shows his identification with the authoritative agent; the Lord itself. Elijah’s identification is depicted throughout his surrender to God’s mission, which always brings Elijah into massacres and endless pressure along his life. Elijah’s identification simply explains how Elijah wants to surrender from his mission to flee Israel from Jezebel’s control through transforming his passion to be tough and strong to begin a new part in his life. Elijah desires above all the Lord’s authority and power as an object for his capability as a man, as a prophet. But he knows that it is impossible for him to fight against God’s authority. Elijah’s effort toward the One God is never completely hostile. Thus, Elijah continues to identify the One God by
supplementing God’s values and making those values as his own self-quality. In this case, Elijah is surrender to God’s mission by accepting God’s will and trying to take God’s command as his own will. Elijah’s will to reconstruct Akbar without God’s assistance is clearly illustrating his identification. The process of identification according Oedipus complex’s narration itself, the boy firstly develops love for his mother, and parallel to this, the boy begins to indentify with his father, to adapt the father’s figure in terms of biological sex. In another word, it can be said the boy’s identification with the father's role is similar as "lover" of mother.

The Oedipus complex’s symptom which appeared in Elijah's identification to fight God as a result of his unconditional surrender to God’s command, gives another perception of the characteristic of Oedipus complex. Both Elijah and the boy are trying to adopt the authoritative agent’s character or figure in order to continue their identification and to be similar to that authoritative agent. Both Elijah and the boy do not need to replace their competition, hostility and rivalry to the authoritative agent, for they can identify it by supplementing the qualities and great values for their own life as a result of positive Oedipus complex.

4.3.6 Rediscovering the True Object of Affection

Rediscovering the object of affection is another final reaction or also can be said as successful resolution of Oedipus complex after identification. In Oedipus complex’s narration, the boy will finally seek another female partner to replace the role or position of his mother. This replacement, in term of Oedipus
complex is known as object of libidinal investment. To his mother, the boy will conditionally sublimate his possession of sexual libido into non sexual feeling. The boy will develop affection for not libidinal attraction to the mother. In other words, it can be said that the boy’s libidinal attachment to the mother is substituted into sexual attraction for other women. While for Elijah it is important for him to rediscover his true object of his affection. Elijah realizes that if he rediscovers his sexual object, there will be fulfillment in his life as a human. Elijah can also rediscover his identity; his role and his motivation as single human.

In the story, at first Elijah admires Jezebel for her beauty, her beautiful eyes and her powerful charm to emotionally persuade the King Ahab. However, Elijah knows that by loving and admiring that woman means that he will directly defy God’s command. Jezebel is his enemy who wants to kill him, and brings the false God into Israel people. It becomes his mission to dismiss Jezebel from her throne and bring the Israel people back to the One God, the true God. Nevertheless, after his escape from the Cherith, God’s angel says that Elijah will find a widow of Akbar and that he will live together with the widow. During his adaptation in Akbar, Elijah lives peacefully in the widow’s house, together with the widow’s son. Once, there is time when the widow blames Elijah for bringing misfortune into her house and causing her son’s death. Elijah feels terribly guilty for this, though he knows that the widow’s son death is not his responsibility at all. Nevertheless, God is still being kind to Elijah as always, that He helps Elijah to perform a miracle to awaken the boy from death. From that event forward, the
widow will obey all Elijah’s words and prays to Elijah’s One God and believes in Him. “Pray to your One God,” the woman asked again. “If He saves my son, I swear I will renounce Baal and believe in Him” (Coelho 47).

Fortunately, Elijah’s faith in his One God saves the boy’s soul from death. From this moment, the widow swears and believes that Elijah is truly a God’s man, a God’s servant. The widow threw herself on her knees and said in a loud voice: “By this act I know that you are a man of God! The truth of the Lord comes from your words!” (Coelho 58). That is how one of Elijah’s depressions is revealed.

Day after day, time passes away, Elijah runs his life and suddenly becomes a part of the widow’s life, a part of Akbar. Elijah spends his days with the widow and the widow’s son. It looks like a normal family, though Elijah is not the widow’s family member at all. One day, when Elijah is walking through the city with the governor, explaining his plans for peace, the widow has been awaiting him for the evening meal. To his surprise, the widow has prepared a bottle of wine on the table. They begin to know each other closer by sharing their own life’s experience.

“People brought gifts to please you,” she said. “And I want to ask your forgiveness for the injustice I did you.”
“What injustice?” asked Elijah, surprised. “Don’t you see that everything is part of God’s design?”
The widow smiled, her eyes shone, and he saw for the first time that she was beautiful. She was at least ten years older than he, but at that moment he felt great tenderness for her. He was not accustomed to such sentiments, and he was filled with fear; he remembered Jezebel’s eyes, and the wish he had made upon leaving Ahab’s palace - to marry a woman from Lebanon (Coelho 81-82).
From this quotation, it is clearly seen that Elijah starts feeling such emotional-sentimental feeling and great tenderness for the widow. However, he realizes that he used not to love the widow, since he still has a fear to accomplish his mission, to destroy Jezebel from his country, and that once in his life he falls in love with the beauty of Jezebel, his enemy. This situation shows how Elijah alters his feeling of hate into a sexual feeling for the widow. Deep in his heart, Elijah desires affection from a woman that he has never felt before. He needs to be loved and to love a woman. Elijah’s affection feeling is also depicted in other situation in the story.

During the evening meal with the widow, Elijah is paying attention seriously to the widow’s story, and realizing that his heart begins to show warning signs of falling in love with the widow. Elijah thinks that love can be a more frightening experience than standing before Ahab’s soldier with an arrow aimed at his heart, and if the arrow has struck him, he will be dead – and the rest is up to God. But if love struck him, he alone will have to take the responsibility for the consequences.

“I have so wished for love in my life,” he thought. And yet, now that it was before him, and beyond doubt it was there; all he had to do was not run away from it – his sole thought was to forget it as quickly as possible. His mind returned to the day he came to Akbar, after his exile on the Cherith. He was so weary and thirsty that he could remember nothing except the moment he recovered from fainting, and seeing her drip water onto his lips. His face was very close to hers, closer than he had ever been to any woman in his entire life. He had noticed that she had Jezebel’s green eyes, but with different glow, as if they could reflect the cedar trees, the ocean of which he had often dreamed but never known, and how could it be? - her very soul. “I should
so like to tell her that,” he thought. “But I don’t know how. It’s easier to speak of the love of God” (Coelho 83-84).

From that situation, it can be seen that Elijah is unconditionally falling in love with the widow. He starts remembering his first moments with the widow, yet he worries that it will just hurt his own feeling for not being able to tell the widow because of his significant mission. On the other hand, Elijah does not know that the widow has the same feeling as he does. Since Elijah has come into her life, everything has changed. Even poverty is easier to bear, for that foreigner has awakened something she had never felt; love. She knows that for him the Lord is more important than anything that takes place beneath the sky. She is aware that it is a dream impossible of fulfillment, for the man he loves is unpredictably going away at any moment, slay Jezebel, and never returns to tell of what has happened. Even so, the widow will go on loving him, because for the first time in her life, she knows freedom. She can love him, even if Elijah never knows. For the widow, this is freedom; to feel what the heart desired, with no thought to the opinion of the rest. In another situation, Elijah continuously tries to analyze his feelings for the woman. He knows exactly what love is. He believes that love can be something destructive in human’s life. Elijah stares at the wall of his room while suddenly the angel comes into his mind.

“When I’m with that woman, I don’t feel good.”
“Just the opposite,” answered the angel. “And that disturbs thee, because thou canst come to love her.” Elijah feels shame, for the angel knew his soul.
“Love is dangerous,” he said.
“Very,” replied the angel. “And so?”
He suddenly disappeared (Coelho 85).
Elijah keeps on thinking that his love will be aimless for he cannot determine his own life. Elijah is reminded by some historical story of how great people weaken by the existence of a woman in their life. As a matter of fact, he has seen the king of Israel abandon the Lord because Jezebel, a princess of Sidon, has conquered his heart. Tradition also tells about King Salomon who has come close to losing his throne over foreign woman. King David has sent one of his best friends to death after falling in love with his friend’s wife. Because of Delilah, Samson has been taken prisoner and has his eyes put out by the Philistines. Elijah tries to memorize those ironic examples from some histories he knew as many as possible. He keeps on thinking if he has a wife in Israel, it will be difficult for him to leave his city when the Lord commands and he will be dead now.

“I am waging combat in vain,” he thought. “Love will win this battle, and I will love her all of my days. Lord, send me back to Israel so that I may never have to tell this woman what I feel. Because she does not love me and will say to me that her heart lies buried alongside the body of her heroic husband” (Coelho 86).

From the quotations above, we can conclude that Elijah suffers from his affectionate feelings for the woman. His love is abandoned by his mission. Nevertheless, Elijah admits that he feels loving sensation that he has never felt before. His affectionate feeling for the widow simply characterized the Oedipus complex’s symptom of rediscovering the true object of affection, in this case is the widow.

In Oedipus complex’s narration, the boy sublimates his affection and love for the mother toward another woman. It means that at first, the boy in the
Oedipus complex’s narration also redisCOVERS his love and sexual drive to his own mother into another female partner. This situation possibly caused by a tendency of a boy who falls in love with an older woman is perhaps obsessed by the character of the boy’s mother. It is potential that since his childhood, the boy has emotional closeness with the mother. Thus, his unconscious records the affection and nurture he gets from his mother instinctively. This explanation clearly represents how both Elijah and the boy redisCOVER their true object of affection toward another woman can simply prove another final resolution symptom of Oedipus complex in his life.
CHAPTER V

CONCLUSIONS AND SUGGESTION

The conclusions and reflections are presented in this chapter. The first part concerns about the conclusions of the analysis in a previous chapter and it contains the answers to the problem formulated. The latter part presents the reflections of the study in terms of its importance in pedagogy for helping students in discovering their identity through learning from Oedipus complex’s pattern and also Elijah’s experiences in the novel.

5.1 Conclusions

Human is the most delicate creature that constantly has unpredictable obsession, mission, problem and expectation in their life. Paulo Coelho successfully composed a story that consists of complicated process of self discovery, problems, and conflicts that may happen to every individual’s life. Some of those three elements in human dynamic are appeared in Elijah, the main character in The Fifth Mountain. The dynamic in Elijah’s self discovery, problems, and conflicts appears to be the symptoms of what Sigmund Freud called as Oedipus complex.

In Elijah, the main character of Paulo Coelho’s The Fifth Mountain, the symptoms of Oedipus complex appears in five categories. The first symptom is the excessive fear or anxiety of particular condition experienced by Elijah. Excessive fear or anxiety is a typical caution in Oedipus complex. As Elijah continuously worried about what will happen to him if he does not accomplish his mission that God has
commanded him. To disguise his excessive fear or anxiety, Elijah starts complaining God. His anxiety is clearly performed through his words which express his worry and disappointment in God’s slow action. Elijah’s excessive anxiety of being killed by Jezebel’s soldiers is influenced by his own thought of the sense of pain that he feels. He imagines how painful it will be when the Jezebel’s soldiers and archers torturing his body using their swords and sharp arrows. His survival in Cherith and his anxiety of being cursed by God also reveal one of Oedipus complex’s symptoms of fear and anxiety feeling as an ordinary human who has no power to fight against God’s authority, and must accomplish his hard mission within his difficult situation.

The second symptom is Elijah’s envy or jealousy. Envy and jealousy is also typical emotion in Oedipus complex, which also appear in Elijah. In a situation, Elijah feels that he has no choice of being free and happy as other people’s life. It seems that he starts complaining about his life and comparing his ironic life with other people. He tries to show that as a prophet, he also has desires and dreams. He wants to experience the sense to love and to be loved. He desires a happiness life of a successful carpenter. Marrying a woman and having a family. Elijah’s jealousy also clearly indicates the Oedipus complex’s symptom that is He wants to create his own freedom, to posses the freedom, and realizing his dreams like other ordinary people.

The next symptom is Elijah’s conflicts. Conflict is also psychological dynamic that constitute Oedipus complex. There are two conflicts that are performed in Elijah’s experience in this story. The first conflict is about his independency and his powerlessness to free his responsibility in accomplishing God’s mission. The
second conflict is about Elijah’s affection for the widow which is prohibited by God’s mission. In the previous discussion, it has already been discussed how Elijah fears God’s authority. He realizes that there is something “larger” and more “powerful” than he. He worries that if he fails to carry out his mission, the Lord curses him in his trade. In Oedipus complex, the conflict is identified through the boy’s situation in which he desires to feel free possessing his mother, to get what he wants without any punishment or obstacle. Indeed, his desire to possess the mother is neglected by his father’s authority. Elijah’s conflict is also portrayed in a situation when he falls in love with the widow but it is abandoned by his responsibility to his mission. This conflict also depicts the symptom of Oedipus complex of love and fear as it is portrayed in the conflict of the boy who wants to possess his own mother and fears his father’s authority.

The next symptom is Elijah’s neurosis, which is inferiority. When someone cannot solve the conflicts or problems in term of Oedipus complex, he will come up with inferiority. The inferiority of Elijah appears when he failed to convince the governor to avoid Akbar from war because of the authoritative commands and the underestimation of the governor and commander. He feels so useless that he cannot do something useful for a country he loves. Elijah’s inferiority in the form of condition that he became weak and failed to maintain what he should preserve such is what appear in the boy’s inferiority in Oedipus complex’s narration, which was the result of his fear when he feels that he cannot avoid the physical punishment that is his genitalia castration.
Another Oedipus complex’s symptom appears in Elijah’s identification to the authoritative agent. Identification to the authoritative agent occurs when the boy successful in handling the conflict, which appears when the boy finally take or imitate his father’s figure. The identification to the authoritative agent in Elijah occurs when he takes God’s commands as his own will that is a command to rebuild Akbar. In the novel, it is told that Elijah has to rebuild Akbar before going back to Israel.

The last symptom is the rediscovery of the true object of affection. The rediscovery of sexual object in the boy of the Oedipus complex’s narration occurs when he finally find another woman to replace his mother’s figure. Elijah’s rediscovery of the true object of affection occurs when he starts feeling such emotional-sentimental feeling and great tenderness for the widow. However, Elijah realizes that he used not to love the widow, since he still has a fear to accomplish his mission, to destroy Jezebel from his country. Elijah alters his fear into an emotional feeling to the widow and rediscovers this feeling into affection object to the widow, which clearly indicates the Oedipus complex symptom in Elijah in this story.

5.2 Suggestion

Learning from the pattern of Oedipus complex shown in this study, Paulo Coelho’s *The Fifth Mountain* is suitable to be used as the source of inspirational pedagogy in school. From this study of this novel, the writer found a pattern in Oedipus complex which can be used as a model to build strategy in pedagogy. The pattern is conflict, identification, resolution, which may also appear in education, in teaching learning process, and also in the student’s life. The pattern is inspirational to
handle the teaching learning process. Since the pattern of Oedipus complex in this study relates to identification, the next question that will come up is, “How can this pattern help the students to undergo their identification process?” According to the pattern of Oedipus complex shown in this study, Elijah reaches his identification and resolution through a process of reflection.

Students can also achieve their identification process by doing reflection. Reflection itself is performed through conflict, awareness, accepting process to fight the reactions that possibly appear in their life, which also named as defense mechanism. Both teacher and student utilize conflicts in the whole educational process. The main point is that both teachers and students must be aware and able to accept their conflict and identify those conflicts through reflection in order to find their resolution of their problem. Thus, education plays a significant role to facilitate the students in order to find their pattern. Education must give students facility to the process of identification and reflection, which also becomes the implication for education itself. In short, through reflection, students can undergo their identification and hopefully they can reach their best solution just like the pattern of Oedipus complex shown by Elijah, in this study.
REFERENCES


APPENDICES
Appendix 1

Summary of the Novel

At the beginning of the year 870 B.C., a nation known as Israel is ruled by a king who marries a young beautiful charming princess from Phoenicia called Jezebel. In that country, there also lives a young Israelite prophet named Elijah. Long story short, Jezebel with all her authorities brings Israel people to worship Baal, the false God and tries to trespass those who are still worshipping the One God, especially Elijah. Through God’s angel, God orders Elijah to warn King Ahab and Jezebel that there will be no rain in Israel before the Lord One God is worshipped and keeps pronounced in Israel. With all his courage, Elijah tells King Ahab that a drought will assail the region of Israel until worship of the Phoenician gods is forsaken. Knowing this, Jezebel directly convinces King Ahab that Elijah is a prophet who will bring a menace to the growth and expansion of Israel. King Ahab finally orders his soldiers to execute all who refuse to abandon the sacred task that God has conferred upon them. To Elijah alone, there is no right of choice has been given, he is to be killed. Elijah spends two days hidden in the stable south of Gilead while 450 nabi were summarily executed.

Through an angel, God orders Elijah to make the arduous journey across the desert and take refuge in the Phoenician city of Zarephath, which its inhabitants call Akbar. There, Elijah is befriended by a widow, older than him, who offers him lodging with her and her young son. Like her countrymen, she is a worshipper of Baal, who is said to reside with the other gods at the fog shrouded summit of the Fifth Mountain. But events conspire against Elijah. When the woman's son becomes ill and dies, the blame falls on Elijah, who is accused of having brought misfortune with him. Taken before the
High Priest of Akbar, he is condemned to die on the Fifth Mountain, from which no man returns. There, the priest declares, either he will be consumed by the fire from heaven or, should the gods choose not to sully their hands with him, upon his descent he will be beheaded in the city square.

On the Fifth Mountain, an angel of God directs him to descend and, through God's power, restore the boy to life. The people of Akbar, interpreting the miracle as a sign of the gods' favor, hail the Israelite as a sage. Soon he is settling disputes among the townspeople and becomes an adviser to the governor, evoking the wrath of the high priest.

As his feelings for the widow and her son grow, Elijah is torn between an earthly love he has never known and the desire to return to Israel and remove Jezebel from the throne, destroying idolatry and restoring the worship of the One God. But he must remain in Akbar until the Lord orders him to depart. Phoenicia, the commercial center of the Mediterranean at this time, has a merchant fleet that trades throughout the known world. But the country's wealth draws the covetous attention of the Assyrians, who begin gathering a force to conquer the coastal cities of Sidon and Tyre -- and Akbar lies strategically in the advancing army's path. Soon Elijah finds himself at the center of a military and political maelstrom that challenges his faith and forces him to confront the unavoidable.

Out of the tragedy that emerges, Elijah learns lessons that are applicable to all of humankind and are as timeless as the desert sands and the mountains that gaze silently down on the ashes of Akbar. In a resolution that resonates vividly for modern men and women, he wrests from the unavoidable a new beginning, an opportunity to give meaning to tragedy and direction to a shattered life.

Taken from http://www.wikisummaries.org/The_Fifth_Mountain
Appendix 2

Biography

Paulo Coelho was born on August 20, 1946, in Rio de Janeiro, Brazil. He was a rebellious teenager and his parents committed him to an asylum three times. He attended a Jesuit school. As a teenager, Coelho wanted to become a writer. Coelho’s father is an engineer, who is a logical, reasonable man with a very clear vision of the world. Coelho’s ambition to become a writer has been ignored by his parents at first. For Coelho to become a writer means that he "always wears glasses and never combs his hair" and has a "duty and an obligation never to be understood by his own generation," amongst other things. At 16, Coelho's introversion and opposition to following a traditional path led to his parents committing him to a mental institution from which he escaped three times before being released at the age of 20. However, Coelho later stated that it wasn’t that his parents wanted to hurt him. Coelho believes that his parents wanted to save his life instead of destroy him. Coelho marked that his parents just didn’t know what they should do to save him.

At his parents' wishes, Coelho enrolled in law school and abandoned his dream of becoming a writer. One year later, he dropped out and lived life as a hippie, traveling through South America, North Africa, Mexico, and Europe and becoming immersed in the drug culture of the 1960s. Upon his return to Brazil, Coelho worked as a songwriter, composing lyrics for Elis Regina, Rita Lee, and Brazilian icon Raul Seixas. Composing with Raul led to Paulo being associated with Satanism and Occultism, due to the content of some songs. In 1974, Coelho was arrested for "subversive" activities by the ruling military government, who had taken power ten years earlier and viewed his lyrics as left-
wing and dangerous. Coelho also worked as an actor, journalist, and theatre director before pursuing his writing career.

In 1986, Coelho walked the 500-plus mile Road of Santiago de Compostela in northwestern Spain, a turning point in his life. On the path, Coelho had a spiritual awakening, which he described autobiographically in The Pilgrimage. In an interview, Coelho stated that he was very happy in the things he was doing. Coelho was doing something that gave him food and water to use the metaphor in The Alchemist. Coelho had a person whom he loved, he had money, but he was not fulfilling his dream. However, his dream was, and still is, to be a writer. Coelho would leave his lucrative career as a songwriter and pursue writing full-time.

In 1982 Coelho published his first book, Hell Archives, which failed to make any significant impact. In 1986 he contributed to the Practical Manual of Vampirism, although he later tried to take it off the shelves since he considered it “of bad quality”. After making the pilgrimage to Santiago de Compostela in 1986, Coelho wrote The Pilgrimage. The following year, Coelho wrote The Alchemist and published it through a small Brazilian publishing house, which made an initial print run of 900 copies and decided not to reprint. He subsequently found a bigger publishing house, and with the publication of his next book Brida, The Alchemist became a Brazilian bestseller. The Alchemist has gone on to sell more than 65 million copies, becoming one of the best-selling books in history, and has been translated into more than 70 languages, the 71st being Maltese, winning the Guinness World Record for most translated book by a living author.

Since the publication of The Alchemist, Coelho has generally written one novel every two years including By the River Piedra I Sat Down and Wept, The Fifth
Mountain, Veronika Decides to Die, The Devil and Miss Prym, Eleven Minutes, Like the Flowing River, The Valkyries and The Witch of Portobello. In total, Coelho has published 30 books. Three of them The Pilgrimage, The Valkyries and "Aleph" are autobiographical, while the majority of the rest are fictional, although rooted in his life experiences. In total, Coelho has sold more than 100 million books in over 150 countries worldwide, and he becomes the all-time bestselling Portuguese language author.

Taken from http://www.bookbrowse.com/biographies/index.cfm?author_number=900
Appendix 3

Cover Picture of the Novel

Taken from http://www.paulocoelho.com/thefifthmountain-book.html
Appendix 4

Pictures of Paulo Coelho

Taken from http://www.paulocoelho.com/coelho-bio.html