

**The Anxiety and Defense Mechanism of the main character in *She Who Became the Sun* by Shelley Parker-Chan: A Psychoanalysis Study**

Ida Mariana Putri Sipayung

Faculty of Language and Arts  
Satya Wacana Christian University

Salatiga

[idadamarianaputri@gmail.com](mailto:idadamarianaputri@gmail.com)

**Abstract:** Problems are something that people will always have to deal with in their life. Sometimes when people are dealing with their problems, they will be faced with anxiety. According to Freud, anxiety is a reaction to a situation of danger, which is accompanied by physical sensations (Freud 132). The danger, here, is what the ego feels when there is a conflict within the three agencies of mind—id, ego, and superego (Freud 81). When the ego is severely strained, friction or conflict will lead to the development of anxiety (Schultz 47). This study is conducted due to the interesting facts found in the novel *She Who Became The Sun*, which is a queer fantasy retelling of The Rise of The Ming Dynasty's First Emperor. The main point of analysis would be discussing how Zhu, a girl who took her brother's identity, deals with her anxieties while facing problems in her life. This research will analyze the anxieties and defense mechanisms of the main character. The first finding is that Zhu experiences neurotic, reality, and moral anxieties while facing problems in childhood, and life in the monastery when she joins the rebels. The second finding is the defense mechanisms Zhu uses to deal with her anxieties. Zhu uses repression, rationalization, and regression to reduce her anxieties.

**Keywords:** *anxiety, defense mechanism, psychoanalysis study*

## RESEARCH BACKGROUND

People will constantly have to deal with problems in their daily lives. People may experience anxiety when attempting to solve their problems. In order to reduce anxiety, people will use defense mechanisms to deal with unpleasant feelings in life. Anxiety, according to Freud, is Anxiety is a painful emotional experience that is produced by excitations (from internal or external stimulation and is governed by an autonomic nervous system) in the internal organs of the body. For example, when one encounters danger, his heart beats faster, he breathes rapidly, his mouth becomes dry, and the palm of his hand sweats (Hall, 1954: 61). The danger, here, is what the ego feels when there is a conflict within the three agencies of mind which are id (pleasure), ego(reality), and superego (moral code) (81). When the ego is severely strained, friction or conflict will lead to the development of anxiety (Schultz & Schultz 47).

The novel used in this study is *She Who Became the Sun* novel by Shelley Parker-Chan. *She Who Became the Sun* tells a story about the only girl who lived in a small village named Zhongli in southern Henan, China. Days passed until one day, some bandits came into the Zhu's family home. The bandits asked for all they have and her father said they had nothing. Her father made an offering of the girl to the bandits. However, the bandits rejected his offers and kicked her father to death. Later, her brother follows her father to death. Zhu thought of surviving and decided to take her brother's identity to survive. Zhu disguised herself as her brother and went

<http://publikasi.dinus.ac.id/index.php/uncle>

to the Wuhuang monastery and fulfilled the promise her father made. Her father promised that he would send Zhu Chongba to the monastery when he turned twelve if survived his illness from birth. However, Zhu was not going to live in the monastery forever because the monastery was burned by General Ouyang, thus Zhu's joining the rebels.

Throughout the story, it can be seen that Zhu experiences major changes in her life, starting from her childhood, life in the monastery and when she joins the rebels. As Zhu is trying to survive she encounters many problems in her life, beginning with her childhood when she was neglected by her father, her struggles while living in the monastery, and the difficulties she had to face among the rebels. The study will be discussing how Zhu, a girl who steals her brother's identity, deals with her anxieties while facing problems in her life and defense mechanisms. The analysis of Zhu's anxieties and defense mechanism will be based on three important major events in Zhu's life, her childhood, life in the monastery, and when she joins the Red Turbans. Zhu's path in life always takes a sudden turn and is filled with obstacles or problems. Therefore, the researcher analyzes Zhu's three important life events that are filled with problems when she's trying to survive the world.

## **REVIEW OF RELATED LITERATURE**

Psychoanalysis is a form of therapy that aims to cure mental disorders by investigating the interaction of conscious and unconscious elements in the mind (Barry 92). This theory was proposed by Sigmund Freud (1856-1939). Freud proposed a "structural theory" of the mind that visualized the mind as three agencies: the id which is the unconscious domain of the mind—consisting of the drives and of material, the ego contains the defense mechanisms, the capacities to calculate, reason, and plan, and the superego which harbors the conscience and, beyond that, unconscious feelings of guilt) (xxii). These are also known to correspond to the unconscious, preconscious, and conscious levels of personality (Schultz and Schultz 45). The unconscious, according to Freud, is home to the instinct, the wishes and desires that direct all behavior (qtd. in Schultz & Schultz 45). In the preconscious, the memories, perceptions, and thoughts can become conscious again (Freud 12). The conscious, Freud considered, was a limited aspect of personality because only a small portion of the thoughts, sensations, and memories exist in conscious awareness at any one time (qtd. in Schultz & Schultz 45).

### **Anxiety**

According to Freud, anxiety occurs when "the ego, threatened by dangers from three directions— from the external world, from the libido of the id, and from the severity of the superego, it develops the flight-reflex by withdrawing its own cathexis from the menacing perception or from the similarly regarded process in the id, and emitting it as anxiety" (81). This means the ego struggles, under pressure from the three dangers: the id, reality, and the superego which will result in the development of anxiety. Since anxiety is the expression of a retreat from danger, there are three kinds of anxiety corresponding to these three dangers (Freud 58).

### **1. Reality Anxiety**

Reality anxiety is anxiety about a known real danger. Freud described a real danger as “a danger that threatens a person from an external object” (Freud 165, 167).

### **2. Neurotic Anxiety**

Freud said that neurotic anxiety is “anxiety about an unknown danger which has still to be discovered” (Freud 167). This danger, Freud described as a neurotic danger, is one which threatens him from an instinctual demand (167). It means that neurotic anxiety is a fear of the unconscious self. Hall also adds that “neurotic anxiety is a fear of what might happen should the anti-cathexes of the ego fail to prevent the instinctual object-cathexes from discharging themselves in some impulsive action (65).

### **3. Moral Anxiety**

The conflict between the id and the superego causes moral anxiety. Moral anxiety is a “fear of one’s conscience”. It means that when people want to act on their impulses that contradict moral principles, their superego responds by causing them to feel shame or guilt (Schultz & Schultz 48).

## **Defense Mechanism**

The defense mechanism tries to “control danger by adopting realistic problem-solving methods, or it may attempt to reduce anxiety by denying, falsifying or distorting reality” (Hall 85). The defense mechanism works when there is anxiety that could threaten the ego which must be counteracted or avoided. That is why the ego has to reduce the conflict between the demands of the id and the norms of society as represented by the superego. There are several defense mechanisms that are used to reduce anxiety.

### **1. Repression**

Repression is a defense mechanism in which an anti-cathexis is nullifying or restraining a cathexis of the id, ego, or superego registering itself in the consciousness (Hall 85).

### **2. Denial**

Denying the presence of an external threat or traumatic incident is a repression defense mechanism (Schultz & Schultz 50).

### **3. Projection**

A projection defense mechanism is when one is threatened by the id or superego, he tries to relieve the anxiety by attributing its causation to the external world (Hall 89).

### **4. Regression**

Regression is when one retreats to an earlier level because of fear. Several examples of forms of regression that adults use are biting their nails, talking baby talk, picking their noses, and acting out their impulses (Hall 95-96).

### **5. Rationalization**

Rationalization is a defense mechanism that involves reinterpreting our behavior to make it seem more logical and, hence, more acceptable. People excuse or justify threatening thoughts or actions by persuading them that there is a rational explanation for them (Schultz & Schultz 50). Rationalization is also used in the term of finding justifiable excuses in the external world for doing something that is frowned upon by the superego (Hall 90). Other defense mechanisms are reaction formation, fixation, identification, sublimation, displacement,

## RESEARCH METHODOLOGY

This study uses qualitative research methods with library research as the method of collecting data. Library research is a series of activities related to the method of collecting data, reading and taking notes, and processing research materials (Zed 3). Library research involves reference books, a bibliography of textbooks, an index of scientific journals, an index of bulletins and magazines, an index of newspapers, newspapers, and tabloids, and an index of documents index of manuscripts (Zed10-15). The data that has been collected are from primary and secondary sources. The researcher uses the novel, *She Who Became the Sun* by Shelley Parker-Chan as the primary source of the research. The main secondary sources that the researcher uses are textbooks, journals, and articles. The researcher gathers the qualitative data which are the narrations and quotations from the novel. After that, the researchers make an interpretation based on what the researchers analyze and perspective from Freud's psychoanalysis theory. After gathering the data, and making interpretations, the researchers will draw the conclusion of the final results of the analysis.

## RESULT AND DISCUSSION

### 4.1. Zhu's Anxiety

#### 4.1.1 Zhu's Anxiety While Facing Problems in Childhood

##### 4.1.1.1 Zhu's Anxiety over Her Desire to Fulfill Her Hunger

Zhu lives in the year of the drought that seems never to be ending. The drought has brought the village suffering. Zhu's family is living in hunger. One day, her father told her to cook a melon. As she peeled and cut the melon into pieces, Zhu was crippled by the desire to eat the melon.

*"Flesh, seeds, even the sharp peel, all of it stimulating every inch of her tongue with the glorious ecstasy of eating. She swallowed hard. She knew her worth in her father's eyes, and the risk that a theft would bring."* (Parker-Chan 16).

Zhu wants to eat the melon but she knows it would bring her disaster. She knows the punishment of eating the melon because Zhu also knows her worth in her father's eyes. Here, Zhu experiences neurotic anxiety. Neurotic anxiety results from conflict between the id and the ego. Neurotic Anxiety is "an unconscious fear of being punished for impulsively displaying id-dominated behavior" (Schultz & Schultz 48). Zhu's id wants to eat the melon. However, her ego reminds her of the punishment that her father will do to her if she acts on her impulse. Because, in Chinese society, a girl's worth is not the same as a boy's. Women are treated as a second citizen. Zhu might become those dead girls in her village that got punished (Parker-Chan 16). Zhu has a strong conscience to hold her hunger in order to avoid her father's wrath.

##### 4.1.1.2 Zhu's Anxiety over Her Father's Poor Treatment

Freud said that "reality anxiety involves a real danger which threatens a person from an external object." (167). Zhu feels reality anxiety when her father offers her to the bandits. Her father made an offering of the girl to the bandits in exchange for her father and brother's safety. However, the bandits rejected his offers and kicked her father to death. Zhu comes to a realization of why she is the only girl living in her village. It reminds her about the other girls in the village whose parents are willing to swap their daughters for food (22). Experiencing this she finally realizes she may become like one of the girls in the village. When her father says to

the bandits to take her, Zhu is feeling fear.

*“But now, seeing her father avoiding her gaze, the girl realized it wasn’t just a story. In a panic, she began struggling and felt her father’s hands clench tighter into her flesh, and then she was crying too hard to breathe.” (Parker-Chan 22).*

Her father always treats Zhu poorly. Zhu’s being offered to the bandits would become the peak of her father’s bad treatment of Zhu. Zhu’s anxiety is shown. Zhu’s panicking shows that she experiences anxiety by struggling to free herself from her father’s grip. The ego, here, is threatened, that is about being taken to the bandits. Zhu experiences extreme fear, is frightened, and panics when her father offers her to the bandits.

#### **4.1.2 Zhu’s Anxiety While Facing Problems in the Monastery**

##### **4.1.2.1 Zhu’s Anxiety over Her Revelation of Her Fake Identity**

Now that her father and brother are dead, Zhu decides to disguise herself as a boy and uses her brother’s identity, and comes to the monastery. Here, Zhu is faced with problems. The first is that the monastery had a tradition of summer *bath day* once a week. There was a high chance her identity would be revealed at any time. If this happens, she could be expelled. Her fear of being expelled made Zhu sick. “As the night proctor strode away, Zhu stared into the darkness and felt sick.” (Parker-Chan 41). *Feeling sick* is one of the symptoms of Zhu’s anxiety. Zhu refused to give up and had to find a way to save her. Remembering Xu Da’s story on how Prefect Fang would put punishment instead of the decision to expel a novice when he made a mistake, Zhu got an idea to make her get punishment from Prefect Fang (43). However, it is still making Zhu feel anxious and afraid which shows as her heart beats faster than usual. It shows in the narrations below.

*“Zhu trudged behind, thinking. XuDa’s story had dislodged an idea. Whatever the likelihood of success, just having an idea filled her with a stubborn hope that felt more authentic than any despair. But for all that she told herself it would work, her heart was still pounding as hard as if she had run up every one of the monastery’s staircases, with fear” (Parker-Chan 44).*

Coming up with the idea to escape the situation still does not free Zhu from her anxiety. Therefore, Zhu decided to make herself fall into the bath with her dirty robes on because she knew this would trigger Prefect Fang’s anger (46). Here, Zhu experiences reality anxiety, that is fear of being expelled from the monastery thus she will be outside and dead. Zhu experiences heart beat faster, fear, anxiety, and feeling sick. Zhu’s anxiety triggered may be from what she had been through when she was about to be taken by the bandits, that is she almost died.

##### **4.1.2.2 Zhu’s Anxiety Towards Prefect Fang’s Misunderstanding**

Another problem Zhu had with Prefect Fang is a misunderstanding of Zhu’s having sexual intercourse with a nun. This happens when Zhu is having a bath in an abandoned storeroom. Accidentally, Prefect Fang sees her. However, what Prefect Fang sees is Zhu’s naked body and thinks that Zhu is having sexual intercourse with a nun (Parker-Chan 58). Zhu is terrified of the fact that Prefect Fang has “seen her”. Although Prefect Fang does not discover Zhu’s true identity, she is still in trouble. Zhu’s anxiety is shown in the narration of her monologue below.



*“All at once Zhu’s fear was pierced by a wild upwelling that she recognized as the distant cousin to laughter. She could hardly believe it. Prefect Fang had seen what he had been so obsessed with seeing. He had seen Zhu’s body and thought it was that of a nun. And yet—even with that luck, she was nauseatingly aware that she hadn’t made it out of crisis (Parker-Chan 58).*

Although Prefect Fang has a misunderstanding of what is happening Zhu is still experiencing fear. Having been pushed to the edge of her anxiety and fear, Zhu thinks of killing Prefect Fang. Here, Zhu’s id wants to be free from Prefect Fang’s misunderstanding that could expel her from the monastery. In order to satisfy it, Zhu thought of killing Prefect Fang. *“..Prefect Fang was the only one who knew about this incident. Her breath caught. Who would question it if he were to meet an accident? Elderly monks fell down the stairs all the time.”* (Parker-Chan 59). Zhu thought of making Prefect Fang fall accidentally from the stairs. However, Zhu hesitates. There is a difference between the sins of killing and drinking.

*“But for all her anger, Zhu hesitated. She and the other novices broke the precepts all the time, but any reasonable person understood there was a difference between the minor sins like drinking and sexual contact, and murder.”* (Parker-Chan 59).

Zhu’s superego reacts to the conflict of demand of the id, that is the sins of killing each other. Here, Zhu feels moral anxiety. Moral Anxiety results from a conflict between the id and the superego. Thus, one will feel guilty or shame for violating society’s moral codes (Schultz & Schultz 48). However, Zhu’s id is stronger than her superego. She still wants to be free from the accusations and not kill Prefect Fang. Therefore, she thinks of making Prefect Fang drunk in the nun’s courtyard (Parker-Chan 64). Thus, Zhu’s ego decides how to satisfy her id to make Prefect Fang drunk rather than killing him which seems more appropriate than the first choice.

### **4.1.3 Zhu’s Anxiety While Facing Problems as She Joins the Red Turbans**

#### **4.1.3.1 Zhu’s Anxiety over Her Taking over Lu City**

It turns out that Zhu does not stay at the monastery forever. The Great Khan’s General, Ouyang, burns the monastery down because of Abbot’s refusal to give support to the Emperor. After the monastery is burned by General Ouyang, there is no other way but to join the rebels, Red Turbans. However, after joining the rebels, she needs to prove to the rebels that Zhu is useful. She is tasked again to take over Lu City. As Zhu goes to Lu City, in front of the gate, there is the ex-wife of the late governor and the current governor. Here, Zhu realizes that the woman is pregnant. If Zhu invades Lu City, it means that it will kill Lady Rui (Parker-Chan 174). As a woman, Zhu does not have the heart to kill a woman, not to mention, pregnant. It is Zhu’s conscience that causes Zhu’s anxiety, that is to consider the action because it might kill a pregnant woman.

*“As Zhu watched them (Governor Tolochu’s servants) enter the gate, her thoughts raced. Her heart thudded a nauseating counterpoint. She knew instinctively that by doing this, she would be increasing her risk for a catastrophic future. But it was a risk for the sake of a better chance of success in the here and now. For her only chance of success”* (Parker-Chan 174).

Zhu sees the opportunity to invade Lu City by releasing the rats that are brought in the boxes. She will make the city panic and strike her plan to seize the current leader. Zhu feels anxiety as she thinks of what will happen. One of the symptoms is feeling the heartbeat thudding faster.

Her worries also add up when Zhu talks to Lady Rui to negotiate with her to join the rebels with her to lead the city. Lady Rui will accept it if Zhu kills Governor Tolochu. If Zhu kills Governor Tolochu she does not have to kill Lady Rui who is innocent, and get to take over Lu City. Here, Zhu feels anxiety again as she comes to Governor Tolochu's office and is about to kill him.

*“Her hands sweated. For all that this was the right way, the culmination of the opportunity that had been presented to her in the form of Lady Rui, Zhu was unnaturally aware of her intent. The twelve ordination scars on the crown of her head burned. A reminder of her monastic oath, the first precept of which was: Abstain from killing any living thing” (Parker-Chan 179).*

Zhu's hands sweating is one of the symptoms of anxiety. Zhu's id demands she kill Governor Tolochu. However, Zhu's superego in the form of her twelve ordination scars on the crown of her head burned. It warns Zhu of her monastic oath which abstains from killing any living thing. In this case, there is a conflict between her id and superego. Zhu experiences moral anxiety. However, because Zhu's conscience is not strong as she decides to follow her id which is to kill Governor Tolochu. Although Zhu succeeded, she comes to a realization of what she is capable of but gains no satisfaction from it. Here, it can be said that Zhu feels guilty for her actions.

#### **4.1.3.2 Zhu's Anxiety Towards General Ouyang**

As the rebels expand their invasion, Zhu is faced with problems again when she wants to take over Bianliang. Zhu decides to challenge General Ouyang to duel. Zhu meets Ouyang and asks for him to withdraw his army from Bianliang before it falls to the rebels. However, Zhu finds out that Ouyang does not go to save Bianliang, and lets the city fall on purpose. Zhu knows that her plan fails. Ouyang decides to avenge his failure over the men he lost in the Yao River because of Zhu (Parker-Chan 311). Here, Zhu feels anxiety when General Ouyang decides to fight Zhu. *“He drew his sword. It sang as it came out of the sheath, and caught the icy light down its straight length. And somewhere in the compressed depths of Zhu's emotions, there was panic.”* (Parker-Chan 311). Zhu is terrified of General Ouyang. Zhu experiences reality anxiety which is a danger that threatens to harm Zhu. Zhu experiences fear and panic when she is fighting General Ouyang. Thus, Zhu feels anxiety towards General Ouyang. However, Zhu fails to protect herself as Ouyang cuts Zhu's right wrist and makes Zhu collapse.

### **4.2 Zhu's Defense Mechanism**

#### **4.2.1 Zhu's Defense Mechanism in Dealing with Problems in Her Childhood**

##### **4.2.1.1 Zhu's Repression over Her Desire to Fulfill Her Hunger**

Zhu feels anxious about wanting to eat the delicious melon and the punishment for eating it. To ease her anxiety about being beaten by her father if she eats the melon, Zhu swallows her own saliva. Swallowing her own saliva is an action to repress her desire. Repression is when the libido's charge of energy is nullified or restrained by the anti-cathexis of the ego registering itself in unconsciousness (Hall, 1954: 85).

*“The girl peeled the melon and cut the hard white flesh into pieces. She had forgotten the melon smell: candle wax, and an elm blossom greenness. For a moment she was gripped by the desire to shove it in her mouth. Flesh, seeds, even the sharp peel, all of it stimulating every inch of her tongue with the glorious ecstasy of eating. She swallowed hard. She knew her worth in her father's eyes and the risk that theft would*

*bring. Not all the girls who died had starved. Regretfully, she put the melon into the pot with a scatter of yellow beans ” (Parker-Chan 15-16).*

Zhu, from her early life not knowing her worth in her father’s eyes, shows that she has to repress any kind of desire. Zhu’s id demands her to eat the melon but her ego suppresses it into unconsciousness so it does not transform into action. If she acts on her impulse, she may be punished. Hence, her fear of being beaten by her father is greater than her desire to eat the melon. Therefore, she represses the impulse desire as she continues to cook the melon and not think about it anymore.

#### **4.2.1.2 Zhu’s Repression over Her Anxiety towards Her Father’s Poor Treatment**

Zhu cannot believe that her father offers her to the bandits even though she knows her father always treated Zhu unfairly. As Zhu feels anxiety when her father offers her to the bandits, by repressing her disappointment and anger at her father. This act of Zhu is also called repression. Repression is when the libido’s charge of energy is nullified or restrained by the anti-cathexis of the ego registering itself in unconsciousness (Hall, 1954: 85).

*“For all her father had shown her how little she meant to him, he was still her father. The debt children owed their parents was incalculable; it could never be repaid. She screamed, “There isn’t anymore! Please stop. There isn’t. There isn’t—” (Parker-Chan 23).*

Here, from what Zhu said, she might be disappointed and angry at her father. All her life, Zhu is not worth it in her father’s eyes. She remembers all her father’s poor treatment of her. Zhu’s id urges her to feel angry and disappointed in her father for what he just did. However, her ego represses this thought because he is still her father. Here, Zhu also might remember the sins of thinking badly of her father. Hence, she represses the id’s energy by not wanting to continue to think badly of her father and the anger and disappointment of her father’s treatment of Zhu.

#### **4.2.2 Zhu’s Defense Mechanism in Dealing with Problems in the Monastery**

##### **4.2.2.1 Zhu’s Rationalization over Her Action towards Prefect Fang’s Misunderstanding**

Zhu feels anxiety about Prefect Fang’s misunderstanding that might expel her from the monastery. What Zhu’s doing to reduce it is by doing a rationalization. Rationalization is finding justifiable excuses in the external world for doing something that is frowned upon by the superego (Hall, 1954: 90). What Zhu does to satisfy her id is doing something less harmful to PrefectFang. She makes Prefect Fang look like he is drunk in the nun courtyard which would makehim expelled from the monastery by the Abbot. Here, Zhu is making a rationalization to justify what she did. She tries to rationalize it by saying, *“She supposed it had been better than what she’d first considered. And it was certainly the outcome she had wanted”* (Parker-Chan 65). She justifies her action as her doing that is better than the first choice she had thought. It may mean at least she does not kill him. Here, by saying that she may unconsciously try to feel lessguilty of what she does.

#### **4.2.3 Zhu’s Defense Mechanism in Dealing with Problems as She Joins the Red Turbans**

##### **4.2.3.1 Zhu’s Rationalization over Her Taking over Lu City**

When Zhu experiences moral anxiety, that is feeling guilty of what she has done to Governor Toluchu, she excuses her behavior with logical reason. This act of Zhu is called rationalization. Rationalization is a defense mechanism when one makes “justifiable excuses in the external world for doing something that is frowned upon superego” (Hall, 1954: 90). To kill Governor



Toluchuis an act that violates moral conduct. Thus, she justifies her act by saying, *“I killed him, so I could live”* (Parker-Chan 182). Zhu excuses what she does to Governor Toluchu. Here, Zhu may give a logical reason to make her feel less guilty, by saying she killed him, so could live. “Could live” here, may mean that if Zhu does not kill Governor Toluchu, she cannot take over Lu City, therefore, she may be expelled from the rebels and be dead.

#### **4.2.3.2 Zhu’s Regression over Her Anxiety Towards General Ouyang**

Zhu, in order to reduce her anxiety towards General Ouyang, is using a regression defense mechanism. Regression is “when one retreats to an earlier level because of fear” (Hall, 1954: 95). This also means that when a person uses regression, he may show childish behavior or act immaturely. In this case, when General Ouyang causes Zhu fear, she displays childish behavior by saying hurtful. It can be seen from the narrations of her monologue below.

*“You’re a Nanren, aren’t you?” she called, straining against rising desperation. “How can you fight for the Hu, knowing that every action you take against your own people is making your ancestors cry in the Yellow Springs?” (Parker-Chan 312).*

General Ouyang is a Nanren (southern Chinese) who works for the Mongol Emperor. Zhu throws hurtful words and insults him about why a Nanren works for the Mongol who takes over the throne and kills his family. Here, it feels like Zhu unconsciously cannot regulate her emotions well when she is on the edge of dying. Therefore, she throws snarky comments at General Ouyang. Zhu behaves like a child who is feeling stressed, and angry and does not know how to handle her emotions.

## **CONCLUSION**

Sometimes when people are dealing with their problems, they will be faced with anxiety. Anxiety arises when the ego signals there is a danger within the three personalities, id, ego, and superego. In order to reduce anxiety, people will use defense mechanisms. Therefore, the writer draws a conclusion. The first finding is that Zhu experiences neurotic, reality, and moral anxieties while facing problems in childhood, and life in the monastery when she joins the rebels. The second finding is the defense mechanisms Zhu uses to deal with her anxieties. Zhu uses repression, rationalization, and regression to reduce her anxieties. The defense mechanisms she uses mostly work. She finds relief after she uses some of it. Zhu has the motivation behind all her actions, that is she does not want to die. There are also situations and conditions that affect her decisions. She is a girl who lives in a patriarchal society where it treats women badly and poorly, and sees women have no place to hold power. Therefore, she disguises herself as a boy and will do anything to survive. The outcomes are not always positive as she lies, kills, and manipulates people to achieve her goals.

## **REFERENCES**

- Barry, Peter. *Beginning Theory: An Introduction to Literary and Cultural Theory*. Third ed., Manchester University Press, 2009.
- Barnet, Sylvan, et al. *An Introduction to Literature: Fiction, Poetry, and Drama*. Fifteenth ed., Pearson/Longman, 2008.

- Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Third ed., SAGE Publications, Inc, 2009.
- Freud, Sigmund. *The Standard Edition of the Complete Psychological Works of Sigmund Freud. Inhibitions, Symptoms and Anxiety; the Question of Lay Analysis and Other Works*. Translated by James Strachey, XX, The Hogarth Press Limited, 1959.pp. 175-77.
- Freud, Sigmund. *The Ego and The Id*. Edited by Peter Gay. Translated by Joan Riviere, W.W. Norton, 1960.
- Hall, Calvin S. *A Primer of Freudian Psychology*. The New American Library, 1954.
- Parker-Chan, Shelley. *She Who Became the Sun*. Tor Books, 2021.
- Schultz, Duane P., and Sydney Ellen Schultz. *Theories of Personality*. Eleventh ed., Cengage Learning, 2017.
- Zed, Mestika. *Metode Penelitian Kepustakaan*. Third ed., Yayasan Obor Indonesia, 2014.