



**A PSYCHOANALYTIC STUDY OF GREED AND
AMBITION IN FACT AND FICTION: A
COMPARISON OF MACBETH AND THE PRIME
MINISTER OF IRAQ, QASSIM.**

**2023
MASTER'S THESIS
ENGLISH LANGUAGE AND LITERATURE**

Haneen Ali Abdulameer DAEIBEL

**Thesis Advisor
Prof. Dr. Nazila HEIDARZADEGAN**

**A PSYCHOANALYTIC STUDY OF GREED AND AMBITION IN FACT
AND FICTION: A COMPARISON OF MACBETH AND THE IRAQI PRIME
MINISTER, QASSIM**

Haneen Ali Abdulameer DAEIBEL

Thesis Advisor

Assist. Prof. Dr. Nazila HEIDARZADEGAN

T.C.

Karabuk University

Institute of Graduate Programs

Department of English Language and Literature

Prepared as

Master's Thesis

KARABUK

2023

TABLE OF CONTENTS

TABLE OF CONTENTS	1
THESIS APPROVAL PAGE.....	3
DECLARATION	4
FOREWORD	5
ABSTRACT.....	6
ÖZ.....	7
ARCHIVE RECORD INFORMATION	8
ARŞİV KAYIT BİLGİLER	9
SUBJECT OF RESEARCH.....	10
PURPOSE OF THE RESEARCH.....	10
METHOD OF THE RESEARCH.....	10
HYPOTHESIS OF THE RESEARCH/ RESEARCH PROBLEM.....	10
INTRODUCTION	12
1. CHAPTER ONE.....	20
1.1. Theoretical Background	20
1.2. A Review on Psychology	21
1.3. Psychoanalysis and Literature	22
1.4. The Genesis of Psychoanalysis	23
1.5. Psychoanalytic Concepts	26
1.5.1. The Conscious, Preconscious and Unconscious.....	26
1.5.2. The Id, Ego and Superego	28
1.5.3. Defence Mechanisms	33
1.6. Psychoanalysis and the Concept of Greed	35
2. CHAPTER TWO.....	36
2.1. Macbeth's Greed	36
2.2. Freud on Shakespeare.....	43
2.3. The Psychoanalytic Reading of Greed in Macbeth	44
2.3.1. The Topographical Theory of Mind	44
2.3.2. The structural Models of Mind	45
2.3.3. Defence Mechanisms	49

3. CHAPTER THREE	52
3.1. Abdul-Kareem Qassim's Greed	52
3.2. Psychoanalytic Reading of Greed in Qassim	59
3.2.1. The Topographical Models of Mind	59
3.2.2. The Structural Models of Mind	60
3.2.3. Defence Mechanisms	62
CONCLUSION	65
REFERENCES.....	71
CURRICULUM VITAE.....	76

THESIS APPROVAL PAGE

I certify that in my opinion, the thesis submitted by Haneen Ali titled "A PSYCHOANALYTIC STUDY OF GREED AND AMBITION IN FACT AND FICTION: A COMPARISON OF MACBETH AND THE PRIME MINISTER OF IRAQ, ABDUL-KAREEM QASSIM" is fully educated in scope and in quality as a thesis for the degree of Master of Arts.

Assist. Prof. Dr. Nazila HEIDARZADEGAN

Thesis Advisor, Department of English Language and Literature

This thesis is accepted by the examining committee with a unanimous vote in the Department of English Language and Literature as a Master's Thesis. 20/07/2023

<u>Examining Committee Members (Institutions)</u>	<u>Signature</u>
---------------------------------------------------	------------------

Chairman : Assist. Prof. Dr. Nazila HEIDARZADEGAN (KBU)
---------------------------------------------------------	-------

Member : Title Name SURNAME (Uni. Abbr.)
------------------------------------------	-------

Member : Title Name SURNAME (Uni. Abbr.)
------------------------------------------	-------

The degree of Master of Arts by the thesis submitted is approved by the Administrative Board of the Institute of Graduate Programs, Karabuk University.

Prof. Dr. Müslüm KUZU

Director of the Institute of Graduate Programs

DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded by the academic rules and ethical policy specified by the institute. Besides. I declare that all the statements, results, and materials, not original to this thesis have been cited and referenced literally.

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

Name Surname: Haneen Ali Abdulameer DAEIBEL

Signature:

FOREWORD

This study explores blind ambition and greed for power and authority in two different characters. The first character is Macbeth, Shakesperae's protagonist and the other one is the Iraqi Prime Minister Abdul-Kareem Qassim. This thesis examines how the important role that greed play in the two characters' life, thoughts, decisions, and fate. As a result, this study is significant since it aids to understand and realize the concept of greed and blind ambition in the life of the two characters.

This study states many topics related to the study's ideas: chapter one is an introduction to greed and blind ambition and their influence on human life. As well as this chapter demonstrates how the two characters are greedy in their life. Then, this chapter contains a literature review as well as contains sections about the theory that is going to apply in this study. The second chapter studies the two characters' life, particularly their blind ambition and greed. In other words, this chapter introduces details of Macbeth's greed and Qassim's greed. The second part of this chapter is a psychoanalytic reading of Macbeth and Qassim. Finally, the third chapter is a conclusion that states the similarities and differences between the two characters. Indeed, the study concludes that the two characters have been influenced by their blind ambition and greed for power as well as authority.

First of all, I wholeheartedly thank the Almighty Allah, the main supporter to me throughout this period. I sincerely thank my supervisor, Asst, Prof. Dr. Nazila HEIDARZADEGAN, who helped me through the period of writing this thesis, thank you for your outstanding contribution. Also, I want to thank my husband who supports me all the time; thanks may not be capable to encompass the favours offered by him. I also would like to offer my endless thanks to my devoted family, my father, mother, and sisters, who want to see me as a successful and influential woman, so they helped and supported me. Special thanks from the bottom of my heart are presented to my friends, as well as my husband's family, particularly my Husband's sister and her daughters who helped me through this journey and gave their ultimate support.

ABSTRACT

The present study proposes to analyse two different characters comparatively. Shakespeare's protagonist Macbeth and the Prime Minister of Iraq, Abdul-Kareem Qassim are the two characters that are going to be compared in this study. This study aims to present the influence of greed and blind ambition on the two characters' life, thoughts, decisions, and fate. Indeed, the analysis concentrates on the application of psychoanalysis concepts to investigate the two characters' life, thoughts, and decisions. General speaking about the greed and ambition for power are going to be presented in the introduction. The first chapter is going to present the psychoanalytic theory and its concepts. In effect, the second chapter presents Macbeth's whole life and how greed for authority has controlled and influenced his life, thoughts, actions, and final fate. After that, the chapter is going to present the psychoanalytic reading of the greed and ambition in Macbeth's whole life. Finally, the third chapter is going to present Qassim's whole life and how the greed for power and authority have controlled and influenced his mind. Then, this chapter is going to show the psychoanalytic reading of the greed and blind ambition in Qassim's whole life. In conclusion, the thesis is going to present similarities and differences concerning the greed and the blind ambition in the two characters' life.

Keywords: blind ambition, greed, authority, power, psychoanalysis, Macbeth, Qassim, comparative study.

ÖZ

Bu çalışma, iki farklı karakteri karşılaştırmalı olarak incelemeyi önermektedir. Shakespeare'in baş kahramanı Macbeth ve Irak Başbakanı Abdul-Kareem Qassim bu çalışmada karşılaştırılacak iki karakterdir. Bu çalışma, açgözlülük ve kör hırsın iki karakterin yaşamı, düşünceleri, kararları ve kaderi üzerindeki etkisini ortaya koymayı amaçlamaktadır. Gerçekten de analiz, iki karakterin yaşamını, düşüncelerini ve kararlarını araştırmak için psikanaliz kavramlarının uygulanmasına odaklanır. Güç hırsı ve açgözlülüğü hakkında genel konuşmalar giriş bölümünde sunulacaktır. İlk bölüm psikanalitik kuramı ve kavramlarını sunacaktır. Aslında, ikinci bölüm Macbeth'in tüm hayatını ve otorite açgözlülüğünün hayatını, düşüncelerini, eylemlerini ve nihai kaderini nasıl kontrol ettiğini ve etkilediğini sunar. Bundan sonra bölüm, Macbeth'in tüm hayatındaki açgözlülük ve hırsın psikanalitik okumasını sunacaktır. Son olarak üçüncü bölüm, Qassim'in tüm hayatını ve güç ve otorite açgözlülüğünün zihnini nasıl kontrol edip etkilediğini sunacak. Ardından, bu bölüm Qassim'in tüm hayatındaki açgözlülük ve kör hırsın psikanalitik okumasını gösterecek. Sonuç olarak tez, iki karakterin hayatındaki açgözlülük ve kör hırsa ilişkin benzerlik ve farklılıkları ortaya koyacaktır.

Anahtar Kelimeler: kör hırs, açgözlülük, otorite, güç, psikanaliz, Macbeth, Qassim, karşılaştırmalı çalışma.

ARCHIVE RECORD INFORMATION

Title of the Thesis	A Psychoanalysis Study of Greed and Ambition in fact and fiction: A Comparison of Macbeth and the Prime Minister of Iraq, Abdul-Kareem Qassim.
Author of the Thesis	Haneen Ali Abdulameer DAEIBEL
Advisor of the Thesis	Assist. Prof. Dr. Nazila HEIDARZADEGAN
Status of the Thesis	Master's Degree
Date of the Thesis	20/07/2023
Field of the Thesis	English Literature
Place of the Thesis	UNIKA/IGP
Total Page Number	78
Keywords	Blind ambition, Greed, Authority, Power, Psychoanalysis, Macbeth, Qassim, Comparative Study

ARŞİV KAYIT BİLGİLER

Tezin Adı	Gerçek ve Kurguda Açgözlülük ve Hırs Üzerine Psikanalitik Bir Çalışma: Macbeth ile Irak Başbakanı Qassim'in Bir Karşılaştırması.
Tezin Yazarı	Haneen Ali Abdulameer DAEBEL
Tezin Danışmanı	Dr. Öğr. Üyesi Nazila HEIDARZADEGAN
Tezin Derecesi	Yüksek Lisans
Tezin Tarihi	20/07/2023
Tezin Alanı	İngiliz Edebiyatı
Tezin Yeri	KBÜ/LEE
Tezin Sayfa Sayısı	78
Anahtar Kelimeler	Kör hırs, açgözlülük, otorite, güç, psikanaliz, Macbeth, Qassim, karşılaştırmalı çalışma

SUBJECT OF RESEARCH

This study has been conducted to realise the influence of blind ambition and greed for power as well as for authority on human life. This study presents how blind ambition and greed can change humans from nobles to killers and from honest to cheaters. Indeed, in this thesis, the two characters, Macbeth and Qassim are compared from a psychoanalytic perspective. The present research shows the huge influence of greed on the life of Macbeth, Shakespeare's protagonist and Qassim, the Prime Minister of Iraq.

PURPOSE OF THE RESEARCH

This research aims to compare two different characters, Macbeth and Qassim as well as how their blind ambition leads their life, thoughts, decisions, and fate. In this study, psychoanalysis is the theory that is going to be applied to the two characters' life. The present research aims to highlight the influences and results in the two characters, Macbeth and Qassim, because of their blind and greed for power as well as for authority. In addition, this study aims to present how the two characters have been changed from noblemen to criminals and from honest characters to cheaters.

METHOD OF THE RESEARCH

This study investigates the two characters' life, thoughts, and decisions according to psychoanalysis theory concerning blind ambition and greed for power as well as authority. Psychoanalysis theory has been applied to show the reasons and investigations behind the changes that happened in Macbeth's life, thoughts, features, and fate. On the other hand, the changes that happened in Qassim's life, thoughts, features, and fate.

HYPOTHESIS OF THE RESEARCH/ RESEARCH PROBLEM

Discussing the importance of blind ambition and greed in each character's life, thoughts, decisions, and fate, this study is supposed to present the answers to some questions concerning the interpretation of the two characters' life. Blind ambition and greed for power have a huge impact and influence on any human in this life. Besides,

humans who cannot stop their ambition and greed, all of their life, features, and decisions are going to be controlled by their greed. Therefore, the researcher studies the problems, impacts, and influences that emerge from the control of blind ambition and greed on human life.

INTRODUCTION

In his thesis, the researcher aims to compare two different characters, Shakespeare's protagonist Macbeth and the Prime Minister of Iraq, Qassim. Indeed, these two characters have the same level of greed and ambition for power, authority, and throne. At the same time, there is no study compares them and finds how the greed has consumed the life of these two characters. So on, the researcher aims to fill the gap and answer too many questions that are related to these two characters from psychoanalytic point of view. Therefore, the present study aims to uncover the theme or the concept of greed for authority in the life of these two characters. At the same time, this study shows how blind ambition or greed for power has changed life and even fate related to those two characters.

"Greed is a bottomless pit which exhausts the person in an endless effort to satisfy the need without ever reaching satisfaction" (Fromm, 1941, p. 188). In the beginning, the concept of greed is primarily known or famous in human life. The notion of greed refers to people who want to get more and more of something. In other words, greed is the big and blind desire to achieve a goal. Greedy people cannot stop, which means they can do anything to get what they want, for example, power, authority, money, possessions, etc. At the same time, people who have a blind ambition to see or think according to their ethics, habits, and traditions will be greedy people. As a result, blind ambition can be changed into the concept of greed step by step. The idea of greed can control all of humans' lives, decisions, thinking, and fate. This paper intends to discuss and analyse the theme or concept of greed for power and authority in two greedy characters.

As Manfred (2016) has stated, greedy people have many features. The first feature is that greedy people are selfish in that their life is all about them, which means that there is no chance for others. Even their conversations must be around them. If not, they will feel angry. The second feature of greedy people is that they always struggle with compassion. They are not concerned with or about others' feelings. Unfortunately, those greedy people do not care about what others feel or want. At the same time, greedy people do not have any responsibility for their actions or speech in which they do just what they want to do to gain more and more. As a result, the work with this type of people, greedy people, is so complex or impossible.

The third feature is that greedy people look at the World as a disadvantageous game. Those people want to gain the most significant opportunity or piece, and they believe that this is their right. At the same time, they try to take advantage of any rights of circumstances. So, they can take the rights of others. Finally, those greedy people cannot stay in long relationships because of their minds or thoughts in which they consider that they deserve all the chances, and they can take advantage of others as their rights. Finally, the last feature is that greedy people do not have any limitations or boundaries in their life in which they can break their morals, ethics, and habits to gain their needs or goals. As a matter of fact, those people seek to find any way to break the rules and boundaries, like cheating, theft, fraud, etc.

In addition, there is an apparent connection between the greed of authority and evil. This means that evil is one of the results of greed and blind ambition. In other words, the greed for power and blind industry has led humans to be evil because he/she cannot see or think in a good or regular way. Those people can think only about how to get more and more from their possessions. Consequently, these blind thoughts from their greed for authority and power have changed them from good to evil. This is easy to be noticed in our greedy characters, Shakespeare's Macbeth and the Iraqi Prime Minister Abdul-Kareem Qassim. Finally, the concept of greed for authority and blind ambition is the illness of the human heart. This means that if humans cannot use or manage their minds, they will do terrible deeds.

From another psychoanalytic point of view, all children come into the World with their need for love, take care of them, be their attention, and social intercourse. Suppose the parents are dead, divorced, etc., which means that no one can give those children their natural needs. As a result, when they become adults, those infants will never have enough. In other words, they always feel that they need more and more. Finally, the concept of greed is often born in the past in which greedy people are not satisfied with their childhood needs, just like love, taking care of them, giving them a particular time, and being attentive to their feelings. (Weil, 1953 & Smith, 1999.) So, greedy people always feel that they are not significant because of their families' lack of love, support, care, and attention. Those people always think that they are not satisfied in that they want to get more and more. To sum up, greedy people want to feel valued and worthy. Still, their attempt is unsuccessful because material things cannot fill their natural needs, just as love, care, support, and attention.

Many critics, scholars, and researchers have talked about the theme or the concept of greed for authority. At the same time, many religions have discovered that evil and suffering in our World have happened because of blind ambition or blind desires which have a selfish purpose. In other words, evil, theft, fraud, torture, etc., are the causes of greed or selfish desire in which greedy people want to get everything for themselves. For example, the holy Quran mentions the concept of greed and warns people of this dangerous concept. This demonstrates how the idea of greed and its consequences are scary in our daily life. Additionally, the Bible advises humans about wealth and money. Resulting in, this study presents many thoughts, ideas, and comments that are related to the concept of greed and ambition in general, then Macbeth's greed, and Qassim's greed.

According to Haynes (2015), greed is a very common or famous human characteristic. At the same time, Gilliland and Anderson (2011) appoint out that "greed goes beyond ambition, self-interest, and even selfish behaviour.....". Wargo, Bagilini, and Nelson (2010) have discovered that greed has found corruption in general and especially in financial institutions. As a result, the concept of greed for authority and blind ambition is so important and dangerous because one of the consequences is to force people or humans to do anything to get what they want in a wrong and irrational way. This means that greed leads humans to think and focus on their satisfaction without regard for morals and values. (Levine, 2005).

In addition, according to Veselka, the concept of greed is "The tendency to manipulate and betray others for personal gain" (Veselka, L. 2014). Finally, greed is the desire to gain more and, at the same time, feel anger when they do not have enough. (Seuntjens, 2015). Since there is an apparent connection between the concept of greed and evil. So, the idea of greed is connected or associated with all evil and negative characters and deeds. (Gilliland and Anderson, 2011). Additionally, from Smith's point of view (2003), the other consequence of the concept of greed is fraud. In other words, greedy people are going to use fraud to get what they want. The different result of the idea of greed, according to Cohen (2009), is that greedy people will deceive others to get more and more possessions. This refers to the fact that greedy people do not regard their ethics, humanity, morals, etc. As Caudill (1988) has pointed out, the concept of greed also causes theft in which the greedy people have turned out to be blind people. In other words, they can do anything to achieve their goals.

As Ackerman (1999) has stated that the other consequence of the concept of the greed of authority is corruption. As a result, many effects are related to the idea of greed. These bad consequences have shown the importance of greed in human lives and why the Holy Quran, the Bible, and most critics have told humans to be aware of this concept. To summarise, the concept of greed and blind ambition has been considered an essential effect of corruption, theft, deception, fraud, and all the unethical actions that greedy people may do to get more and more possessions.

As Manfred (2016) has pointed out in his article by referring to Horace's point of view that greed in which Horace states that greedy people are always in need or want. This means that greedy people cannot satisfy their needs in which they want more and more to gain more possessions, power, authority, etc. As well, Manfred has mentioned in his article the speech of Mahatma Gandhi (1932) "Earth provides enough to satisfy man's needs, but not every man's greed".

According to Anderson (2010) has mentioned that Macbeth's blind ambition is the source and motivation to what Macbeth has done in the play. Anderson states that Macbeth's ambition is so clear and prominent that the Thane of Cawdor is a simple place for him. At the same time, because of his blind ambition, his greed for authority, the witches' predictions, and his wife, have made Macbeth a criminal or an evil man. The first time, his blind ambition leads him to kill King Duncan to take his position and satisfy his desire. After that, Macbeth kills his close friend Banquo because he knows how Macbeth has become the king of Scotland.

Macbeth has not felt any sadness about his friend's death, which means that his blind ambition and greed for authority have controlled his feelings and thoughts. Macbeth tries to cover his evil works when he kills Macduff's family. From Anderson's point of view, he states that Macbeth's greed and blind ambition have controlled him from the beginning of the play to the end. Finally, there is no one beside him, only his greed and blind ambition.

Bloom (2010), in his critical interpretation of Shakespeare's *Macbeth*, points out that Macbeth is "showing the horrific consequences of a truly heroic spirit embracing evil" (Bloom, 2010, p. 17). This refers to the fact that the spirit and the mind of Macbeth are full of evil. As it has been mentioned before, evil is one of the consequences that the greed of authority and blind ambition cause. This is easy to be noticed at the beginning

of the play, in which Macbeth has not felt happy with his new position as a Thane of Cawdor. As a result, Macbeth's blind ambition has led him to see and feel that he deserves to be the king of Scotland instead of king Duncan. (Bloom, 2010)

As Jamal (2019) points out, Shakespeare's *Macbeth* represents how evil is in that Macbeth has done all the evil deeds to be the king of Scotland. After King Duncan has been murdered, Macbeth imprisons himself for this crime or deed and he has seen that all the people around Macbeth have tried to kill him and take his position as a king. Additionally, Shute (2005) depicts that Macbeth's first crime has grown throughout the time it has tainted all of Scotland. In addition, she states that darkness or evil caused by Macbeth's crimes or deeds has been spread spiritually and physically upon the country. Even the weather in which the darkness and evil have been presented on it.

As Islam (2011) has demonstrated in his article that Macbeth's blind ambition is very tremendous and colossal desire. Macbeth has an enormous imagination in which he can see all of his evil deeds and the consequence of these evil deeds before it is committed. In act 1, scene vii, it is easy to observe that Macbeth has felt a kinship, morals, etc., before he kills the king, Duncan. Macbeth's blind ambition refers to the fact that his inner evil is so vast and significant that his blind ambition has defeated his morals, thoughts, consciousness, and feelings which leads to the fact that his blind ambition has left him completely miserable. From Islam's point of view, Macbeth's huge desire and ambition are so drastic to the extent that no inward or outward misery can convince him to leave the fruits of the crime or to move from guilty to repentance.

Furthermore, Macbeth has dedicated himself to the path or way of evil. In other instances, deliberately, Macbeth suppresses his moral feelings. As a result, these actions alienate Macbeth from God. This is easily to be observed that after any crime that Macbeth has committed, he cannot say "Amen". Additionally, Macbeth has become without sleep. Finally, Macbeth has moved more and more from God and his friends.

As Bradley (1929) has said that Macbeth's tragic flaw is because of his ambition and greed for authority which led Macbeth to kill King Duncan and after that he commits many crimes. As a result, Bradley has depicted Shakespeare's *Macbeth* as a play of ambition. Furthermore, from Antonio's (2009) point of view, he has described the fact that Macbeth is not happy with his new position as a Thane of Cawdor after the conquests that he has made in the war. Indeed, Macbeth's blind ambition and greed for

authority have changed and drove him to madness. As a result, Macbeth's ambition has made him able to kill one of the most valuable things that he has: Honour! Antonio has shown the image in which Macbeth has been consumed by his desire for power, blind ambition, witches' prophesies, and his wife. After that, Antonio states that the murder of king Duncan is an act of a "bastard". In other words, Macbeth, as a good and brave General who has a family, should not make something like this action.

Concerning Mambrol's (2020) point of view, he has stated that Shakespeare's *Macbeth* has distinguished itself from other Shakespearean tragedies. Indeed, the hero Macbeth has been selected as evil, and it is evident when he has killed with premeditation. In addition, Shakespeare has taken the audience inside a villain's mind and thoughts in which Shakespeare has demonstrated how the vast or blind ambition for power has destroyed Macbeth. To tell the truth, according to Mambrol, Shakespeare's *Macbeth* has shown a considerable struggle between morality, nobility, duty, ambition, and murder. Unfortunately, Macbeth's greed and blind ambition to get authority and power leads him to kill not only the king and his close friend, but he has killed Macduff's family.

Al-Jafari (2021) points out in his book *Iraqi Military Intervention in Politics: Motives, Causes, and Consequences* that Abdul-Kareem Qassim has had a great ambition to reach the top of power in Iraq. At the same time, Dr Mohammed has mentioned that Abdul-Kareem Qassim's ambition is very remarkable from his early military life. This refers to the fact that Abdul-Kareem Qassim has used many things to his advantage to gain power or authority in Iraq.

At the same time, Al-Jafari states in his book that Abdul-Kareem Qassim's blind ambition and greed for power have made him betray his friends, the Free Officers. Indeed, the power and pleasure of the authority have changed Abdul-Kareem Qassim to forget all his promises to the Free Officers before getting rid of the Royal Family. In addition, the greed for control has led to tremendous many problems between Abdul-Kareem Qassim and his close friend Abdul-Salam Arif as Dr Mohammed has mentioned in his book. This indicates that Abdul-Kareem Qassim's blind ambition and greed for authority have changed him with the Free Officers and his close friend Abdul-Salam Arif. Additionally, Al-Jafari has mentioned in his book the speech of Khaleel Ibrahim in which he says:

"As soon as the leader Abdul-Kareem Qassim entered the room of the minister of Defence, he settled in the chair of Nuri Al-Saeed, who was pretending loyalty to him at the time that Nuri Al-Saeed was the Prime Minister during the Royal era". (Al-Jaafari, 2021, p. 20)

This refers to the fact that Abdul-Kareem Qassim's greed makes him kill the Royal family at that time, including Nuri Al-Saeed, to take their position in the state. At the same time, this speech demonstrates that there is a good relationship between Nuri Al-Saeed and Abdul-Kareem Qassim before the cup which Abdul-Kareem Qassim makes to get rid of the Royal Family at that time. Additionally, in his book, Mohammed mentions that Abdul-Kareem Qassim, one day with his friends, says: "By God, I will make a revolution in this country" (Hamdi, 2021, p. 27). This is easily to be observed when Abdul-Kareem Qassim kills the Royal Family at that time, a young captain, to take their position and authority.

Concerning Mardan (1999), he has demonstrated that Abdul-Kareem Qassim has got paranoid. Although Abdul-Kareem Qassim has a patriotic spirit, his great ambition and greed have changed him to do many immoral things. This is easily observed when Abdul-Kareem Qassim kills the Free Officers and imprisoned his close friend. Indeed, Mardan has shown that after one year of the cup that Abdul-Kareem Qassim makes, he finds himself alone because of his blind ambition and greed for power. Only hypocritical people who have taken advantage of Abdul-Kareem Qassim's great love for power and himself have stayed with him. Finally, When Abdul-Kareem Qassim faces his fate, he has not seen any of those hypocritical people. As a result, Abdul-Kareem Qassim encounters his fate alone without anyone beside him. This indicates the fact that Abdul-Kareem Qassim's greed for power has driven him to be alone him his life and fate.

In addition, Mardan (1999) has stated that Abdul-Kareem Qassim's participation in the Palestine war in which he receives two books of thanks for his good and brave performance in that war. As a result, this war is a major turning point in Abdul-Kareem Qassim's life. At the same time, his courage and bravery in the Palestine war have increased his pride in himself. After this war, Abdul-Kareem Qassim joins the Free Officers Movement at that time. Free Officers Movement has been created to get rid of the Royal Family.

Additionally, Mardan (1999) has stated that there is a relationship between Abdul-Kareem Qassim and Nuri Al-Saeed, The Prime Minister of Iraq, during the rule of the Royal Family. Nuri Al-Saeed loves and trusted Abdul-Kareem Qassim because of his bravery and courage as a Captain in the state. To tell the truth, as Mardan has mentioned in the speech of Abdul-Naser "Abdul-Kareem Qassim has taken advantage of his relationship with Nuri Al-Saeed in which he has continued his work with the Free Officers Movement.... " (Mardan, 1999, p. 19).

Finally, Maradan (1999) mentions the speech of Abdul-Kareem Qassim's close friend Abdul- Salam Arif in which he says:

"A plan was orchestrated between Abdul-Kareem Qassim and me to cover the events. So, it is said about Abdul-Kareem Qassim that he belongs to Nuri Al-Saeed, and it is said to me that I belong to Rafeeq Arif. Thus, we get rid of the evil of spies, and we have succeeded in that" (Mardan, 1999, p. 21).

1. CHAPTER TWO

1.1. Theoretical Background

As it is known, Sigmund Freud is the founder of psychological theory (1856 - 1939). Indeed, psychoanalytic theory has been used as a treatment for human minds in which it treats mental problems and illnesses. In the beginning, Freud's psychoanalysis theory is the essential way in which it has been used to understand and analyse all humans' problems, actions, feelings, and behaviours. Moreover, Freud's psychoanalysis has gone through many developments, studies, and stages. Firstly, Freud has stated it 115 years ago and after that, many Freudian scholars develop this essential theory. As a result, there are many concepts, points of view, and perspectives that are related to psychoanalysis theory. Therefore, this theory has explained and understood all humans' behaviours, actions, and thoughts. Throughout this theory, Freud believes that all the actions or events that happen during a human's childhood are very important and these actions or memories have a huge influence on a human's life and personality.

Additionally, psychoanalytic theory is a very famous and important theory that has been used to understand and analyse literature. In other words, this theory is the main source that has been used to analyse any literary work. On the other hand, literature has used psychoanalytic theory to create more and more things. As Monte has discussed "psychoanalytic theories assume the existence of unconscious internal states that motivate an individual's overt actions" (Monte, 1877, p.8). As a result, psychoanalytic theory has been considered not only as a section of medicine or psychology but as a tool that has been used to explain and understand art. This is clear when Freud analyses in his book *The Interpretation of Dreams* how Shakespeare has depicted his Oedipus complex throughout *Hamlet* (Freud, 1913).

1.2. A Review on Psychology

According to Brill, "PSYCHOANALYSIS is a term that was fully developed by Professor Sigmund Freud and his pupils, and, etymologically, means mental analysis" (Brill, 1949, p.1). Concerning Eagleton, "psychoanalysis is not only a theory of the human mind but a practice for curing those who are considered mentally ill or disturbed" (Eagleton, 1983, p.159). By using psychoanalysis as a cure, the patients are going to know the sort of illness that they suffer from as well as discover the cause of that illness. In addition, by using psychoanalysis as a cure for a human who is considered mentally ill, the treatment process of the illness depends on not only the therapist and the patient, but on the environment and the people around him as well. In other words, the social environment has a huge impact or effect on the patient's treatment of a mental disorder. It is a human personality crisis as well as social tension (Eagleton, 1983).

Freud demonstrates that "the motive of human society is in the last resort an economic one" (Eagleton, 1983, p.151). This speech indicates the fact that people have to work more and more to get money, the original thing to let their dreams come true. In other words, people satisfy their pleasure through money and without it, humans may lose logical thoughts and they can break the law to get money. Thus, the economic situation may not be the original cause that makes people mad, but it has a huge role in surviving life.

Thus, Eagleton (1983) illustrates that humans suffer from repression by choice as long as there is something in it. In another situation, if the requirement is too much in humans cannot stand for it, humans will be sick and this sort of sickness has been known as neurosis. Indeed, Freud as a neurologist depends on his experiences with those who have mental problems. Indeed, Freud treats his patients by using hypnotism and dialogue with them. Interestingly, Freud has found that the generality of psychological problems that his patients suffer from, that its root in their childhood experiences. In addition, Freud knows that childhood experiences are not always realized by the human's conscious mind (Minderop, 2016).

Therefore, as Milner (1999) states that Freud gives great attention to books, as he scrutinizes books. In effect, Freud thinks that books not only tell stories but also real life. Freud sees that books can reflect many feelings conflicts, impulses, and different

expressions which leads to psychoanalysis. Indeed, Freud opens human consciousness about the vagueness of everything.

As Freud illustrates that the main key that has been used to understand human behaviours is the unconscious part of the mind. If truth be told, Freud states that the individual's mind is like the iceberg reflecting consciousness. The base of that iceberg reflects unconsciousness. At the same time, Freud sees that human life is loaded with conflicts, problems, as well as shocks. So on, to deal with such pressure, human blocks these problems, conflicts, and shocks in unconsciousness (Eagleton, 1996).

1.3. Psychoanalysis and Literature

In effect, psychoanalysis theory is the most used theory which has been used to analyze psychological problems. Psychoanalysis theory's father is Sigmund Freud. Indeed, Freud (1952) illustrates that the theory of psychoanalysis considers a manner to recover humans from any mental trouble or unrest by taking the conscious and unconscious mind and analysing them. Freud in Engler (1985) states that the theory of psychoanalysis is just like an image of all the things that are found in the unconscious mind.

Indeed, the theory of psychoanalysis concentrates on the investigation of anything related to the unconscious mind, for example, repression and phantasies. According to Hall (1954), "while nineteenth-century psychology was busy at its work of analyzing the conscious mind, psychoanalysis was engaged in the exploration of the unconscious mind" (Hall, 1954, p. 54). Furthermore, Freud considers that specific ideas or feelings have been blocked by the person and have been pushed into his unconscious mind. Thus, Freud in his investigations and research concentrates on investigating the unconscious mind of the patient to recover from the disorder. In addition, the theory of psychoanalysis considers that the events, contents, feelings, and memories that are found in the unconscious mind, are reflected in the personality characteristics of the person (Nurhayati, 2018).

"Literature shows human motives for what they are, inviting the reader to identify with or react to a fictional character" (Lukens, 1999, p.5). Indeed, all things, problems, events, etc concerning the personality and what has happened to the unconscious mind

can be seen in human behaviours as well as through literature. Moreover, it is possible to know about a man and how his personality develops through literature. Thus, psychoanalysis and literature are similar in their goals, which are investigating, understanding, and analyzing human nature. So on, psychoanalysis has been used to investigate any literary work with the term psychoanalysis criticism (Arumandari, 2018). As Barry illustrates that "psychoanalysis criticism is a form of literary criticism which uses some of the techniques of psychoanalysis in the interpretation of literature" (Barry, 2002, p. 96). Finally, indeed, literary criticism concentrates on the writer, the text, the formal construction, and the readers. Concerning psychoanalysis's first goal, to recover any mental disturbance, throughout this literary investigation, the criticism is going to investigate mental disorder in the story itself. Possibly the author or character in the story.

1.4. The Genesis of Psychoanalysis

First of all, psychoanalysis theory has witnessed a long gestation period in which it has experienced many rebirths to the extent that many authors and critics have been led to complain that there has been a big number of theories that are related to psychoanalysis during the past 115th years (Fongy & Target, 2003; Rangell, 2006). Indeed, Freud uses this theory as a treatment for the human mind. In addition, Lothane (2006) has declared that psychoanalysis has been used as "an investigated tool". So, Freud uses his theory (psychoanalysis theory) as a treatment, a theory, and "an investigated tool" to develop an understanding of human mental performance.

Indeed, many ideas have been stated by Freud concerning humans, but his point of view which indicates that humans are essentially animals is the most strange and opposite idea according to his time. Throughout Freud's time, the more common idea about humans is that humans are the greatest creatures of God. Moreover, Freud has indicated that humans and animals grow up in development stages which have been impacted by society, family, and social life (Freud, 1915a, 1920). In other words, those animals have been controlled or operated by drives or instincts. At the same time, those animals have been subjected to the process of conrescence through universal developmental phases that can be considered psychosexual phases. As well, those phases

have been affected during the period of the life of family and also the life that is related to the society that can be also named the social life.

Therefore, Freud challenges the important belief that humans are rational and have been controlled by reason when he replaces it with the idea that humans motivate by objectionable, suppressed, sexual, and aggressive desires which constantly at war with the "civilized" self. Indeed, the starting point or the beginning that psychoanalysis has begun is *Studies on Hysteria* (Breure & Freud, 1893). The notion of Hysteria has been awarded to a condition that contains a group of unexplained physical syndromes just as paralysis, muscle contractures, tics, aphonia, pain, fatigue, etc. Subsequently, Psychoanalysis theory has become famous throughout the designing and organizing. Thus, many concepts of the psychoanalysis theory have joined the dictionary of the psychological. The most important and main concepts that have been discovered throughout this theory are the unconscious, the hidden meaning and then repression.

Indeed, the concept of the unconscious has been represented as the central tent of psychoanalysis theory in which Freud has derived two important concepts from the unconscious. These two important concepts are the concept of repression and the concept of hidden meaning. Indeed, the concept of the unconscious presents the location of thoughts, feelings, and memories that influence peoples' behaviours and thoughts without their awareness. The unconscious represents the part that contains dynamic psychic activity in which all the wishes, drives, and impulses are there. In other words, the unconscious does not refer to reality, logic, time, and acceptable behaviours in society. As a result, in the unconscious part, there are no limitations, boundaries, or social habits.

The other concept is the repression concept which has been treated as an essential concept for both the understanding of the concept of the unconscious and for the psychoanalysis theory. As Freud has stated, the concept of repression has been considered the "cornerstone" of the theory of psychoanalysis (Freud, 1914g, p. 16). Furthermore, Freud has discussed that the concept of repression is "the prototype of the unconscious" (Freud, 1923a). Additionally, he has described this concept as the mental procedure where the unconscious has been created. According to Freud (1915b), all these different ways of expressing repressed thoughts, feelings, and drives have been considered or named "the return of the repressed" (Freud, 1915b, p.148). In other words,

repression helps the unconscious to prevent its contents to be in the conscious. In addition, repression stores painful thoughts and experiences and keeps them away from awareness, but these bad experiences continue to influence all humans' thoughts, actions, and behaviours without their awareness.

Since all the contents that are found in the unconscious are forbidden and painful memories, repression has been represented as a defence mechanism in which its goal is to maintain unconscious contents out of conscious realisation. Although all the painful and forbidden contents have been blocked in the unconscious, they are continued to influence people's behaviours, actions, and thoughts. Simply, these excluded contents or memories are so frantic in they need declaration. Indeed, humans refer to their pent-up thoughts and feeling throughout their dreams, slips of the tongue, and jokes which Freud has called this process "the return of the repressed" (Freud, 1915b, p. 148). So on, all the blocked feelings and thoughts must be released and consciously re-experience these blocked feelings and thoughts side by side with their effects to make "cure". So, this is the first Freudian ideal of the working of the human mind which has become known as the effect-trauma model.

In addition, Freud's theory has been influenced by his notes on the stage that follows trauma which contains stress and disorders in soldiers who have returned from World War 1. In the beginning, Freud believes that most neurological symptoms are related to the blocked experiences of sexual activity throughout childhood period. Later on, Freud has given centrality to the traumatic experience, it is a point which has become a fundamental agent doctrine of theorizing and psychoanalysis (Miliora, 1998).

As a result, Freud believes that trauma that has happened during the human's childhood is universal and this trauma has a very clear impact or influence on human development. So on, all the signs of hysterical patients have a disguised or concealed meaning appertained to an essential emotional trauma that has been suppressed or blocked by the patient (Freud, 1893a). So, the conflict for declaration of this trauma has given rise to present signs, which have formed a symbolic statement of the "strangled affect" that represents the trauma. Finally, Freud believes that the only solution to resolve the patient's signs and cure them of their hysteria is the process of purification and release that are related to their traumas.

1.5. Psychoanalytic Concepts

1.5.1. The Conscious, Preconscious and Unconscious

Indeed, it is the first map that has been drawn by Freud to clarify the various systems that are related to the human mind. To Freud, the human mind can be understood through three mental systems which are conscious, preconscious, and unconscious. In other words, mental processes can be unconscious or conscious this depends on which method or system they are related to. The topographical model is the other name that has been used for this map. Indeed, in *The Interpretation of Dreams* (1900), Freud discusses the topographical model of the human mind. Furthermore, Freud has described each of the three systems, for example, the (cs.) process has been described as conscious or processes that are acceptable and aware. In other words, the contents of the conscious part are logical, rational, acceptable, social habits, and real.

On the other hand, (Ucs.) has been described as unconscious processes or the processes which are unavailable to conscious thoughts also, it is the process that is known to be difficult. Finally, (Pcs.) these processes also have been described as unconscious, but these processes can come and achieve the conscious. As Freud has said, both the preconscious and unconscious both of these processes are unconscious in psychology, but the preconscious can achieve consciousness, while the unconscious could not achieve consciousness (Freud, 1900). Indeed, all the contents that are found in the unconscious mind, have been repressed to prevent them from moving to the preconscious mind or system. In other words, all the socially unacceptable, unrealistic, and forbidden thoughts and actions have been blocked in the unconscious system without awareness. This refers to the fact that all humans have many bad and forbidden experiences that have been blocked or repressed in their unconscious minds without humans' awareness.

Although many theories have discussed the unconscious system, Freud's map which has been named the topographic theory is new because it has suggested that the unconscious system works differently from the preconscious and conscious systems. Freud has described unconscious work as a primary process. On the other hand, the preconscious and conscious work as secondary processes. However, both the primary and secondary processes have involved Freud's theory of "psychical energy". Freud (1915a) has depicted that people are under duress or pressure from external and internal

motivations. Especially, the internal motivations, needs, and drives such as hunger, thirst, and sexuality. Indeed, these internal needs or desires work to abet mental activity and the following behaviours in the shape of wishes or impulses.

So, Freud considers that these drives and impulses pile up "psychical energy" that demands satisfaction through appropriate actions. In the case that the human neglects such desires and impulses without any satisfaction, the pile-up of energy works as a fierce motivation such as an unpleasure situation. As a result, humans try to relieve or feel pleasure via indirect paths to reach satisfaction. Concerning Freud (1900), the infant primarily has ungoverned motives, desires, and wishes. At the same time, Freud has said that the infant has a little or weak understanding of reality and society.

As a result, from Freud's point of view, the infant has not the ability to endure any frustration with their needs, desires, and impulses: "As a result of the unpleasure principle... the first system [the system *Ucs.*] is incapable of bringing anything disagreeable into the context of its thoughts. It is unable to do anything but wishes" (Freud, 1900, p. 600). Furthermore, Freud (1940) depicts the unconscious system as a place for all the irrational, forbidden, illogical, and thoughts that are socially unacceptable. Concerning infants, as Freud has discussed, all their thoughts are imagination thoughts and wishes. As a result, the unconscious or the primary process has controlled the infant's mind and thoughts in dreams.

In the case that the desires and wishes of the infant fall, this leads to the development and strengthens the other systems such preconscious and the conscious. As Freud (1900) has mentioned, the first failure of infants and their inability to suppress or not satisfy their desires, wishes, and needs make a primary process of delusional revival of memories of experiences that have been satisfied. As a result, the revival of these experiences may momentarily quiet the need that the infant has asked for. For example, when the infant sees a dream that he drinks water, this may calm down the infant's need to drink. Indeed, satisfying such a desire or need normally demands a real act of drinking. Ultimately, fulfilling a desire through hallucinations is unsatisfactory. Gradually, the infant has been forced to notice what is actual and prevent the satisfying memory to reach the point of hallucinatory experiences.

Thus, the infant has learned how to differentiate real acts from wished experiences. Therefore, the infant marks whether the wished-for situation is actual or

not. This way is new which is the "reality" that refers to a realistic amendment of the unpleasure-pleasure principle. This new principle "reality" presages the expansion of the conscious and preconscious (secondary processes). Throughout this process, the infant knows how to bear a degree of disappointment to let locating whether real conditions for situations for satisfying impulses are present or not, before starting work. The conscious and preconscious (secondary processes) consist of logical, rational waking thinking, and the incoming secondary process agrees with the expansion of the preconscious system. This system (preconscious) blocks the free needs from the inflow of excitations into hallucinations and retards the inflow of activity till the demand situations for satisfaction are available. (Freud, 1900).

Indeed, the concept of the unconscious has been represented as the central tent of psychoanalysis theory in which Freud has derived two important concepts from the unconscious. These two important concepts are the concept of repression and the concept of hidden meaning. Indeed, the concept of the unconscious presents the location of thoughts, feelings, and memories that influence peoples' behaviours and thoughts without their awareness. The unconscious represents the part that contains dynamic psychic activity in which all the wishes, drives, and impulses are there. In other words, the unconscious does not refer to reality, logic, time, and acceptable behaviours in society. As a result, in the unconscious part, there are no limitations, boundaries, or social habits.

Since all the contents that are found in the unconscious are forbidden and painful memories, repression has been represented as a defence mechanism in which its goal is to maintain unconscious contents out of conscious realisation. Although all the painful and forbidden contents have been blocked in the unconscious, they are continued to influence people's behaviours, actions, and thoughts. Simply, these excluded contents or memories are so frantic in they need declaration. Indeed, humans refer to their pent-up thoughts and feeling throughout their dreams, slips of the tongue, and jokes which Freud has called this process "the return of the repressed" (Freud, 1915b, p. 148).

1.5.2. The Id, Ego and Superego

After Freud's topographical theory, Freud has stated the structural theory which contains the Id, Ego, and Superego. Indeed, the Id is the home and main place of the

unconscious part which contains feelings, drives, memories, etc. In other words, the id which is the home of the unconscious contains a group of needs to be satisfied (Freud, 1923a). This indicates the fact that the id works in a very different way from conscious thought in which the id has no limitations, boundaries, rationality, or order.

Indeed, the word 'id' comes from the Latin word "it". As Freud illustrates that the id part contains "human's basic instinct, inborn disposition, and animalistic urges" (Freud, 1985, p. 284). To tell the truth, the id belongs to the unconscious part, so no one can feel or know how this part works. The id leads humans to take what they need or want without taking care of reality. In addition, Freud states that "the sole function of the id is to provide the immediate discharge of quantities of excitation (energy or tension that are released in the organism by internal or external stimulation)" (Hall, 1954, p. 22). So on, human is going to do anything to minimize the tension without any thinking. The id part is described as imaginative, dreamy, irrational, illogical, unorganized, primitive, etc. In other words, the id depends on the pleasure principle that looks for anything to give pleasure and avoid pain. For example, if the id is not satisfied when a human commits rape or throws or rock at a window.

In addition, the concept of ego concerning Freud, it is developed throughout time. In another instance, the ego refers to the human's reality. Also, the ego refers to the part of humans that they have recognized and are aware of. At the same time, Freud has stated that the ego works as protection that protects itself from the human unconscious. Indeed, the ego protects itself in the way that it uses and develops the suppressive powers that prevent all the materials which have been repressed, so the consciousness is not penetrated (Freud, 1937). The concept of ego has been defined by Freud in two ways. The first one has been described as protection from the human unconscious. The second one has been described or defined as the repressing power that keeps the contents or materials that have been blocked in their place (the unconscious).

If truth be told, the word ego comes from a Greek and Latin word for "I". The ego part establishes from the childhood period. In effect, the ego relates to both the conscious and unconscious parts. This indicates that the ego uses reality and social boundaries which help the id to get what humans want by recognizing reality and imagination. Therefore, the id part of the mind is unvarying and at the same time, the ego part keeps seeking for procedures to handle the irrational demands from the id

(Arumandari, 2018). As Freud mentions "In the well-adjusted person the ego is the executive of the personality, controlling and governing the id and the superego and maintaining commerce with the external world in the interest of the total personality and its far-flung needs" (Hall, 1954, p. 28).

As a result, in addition to the satisfaction of the id's demands and needs, the ego also controls the other part, the superego, to make the individual not feel guilty, so the id and the superego are going to be harmonic or balanced. For example, when a human feels hungry, she or he is going to imagine food. Here, the ego's mission is to seek a suitable way to get this food in reality (Hall, 1954). In effect, the ego is the broker between the id and the superego as well as relates to reality. In other words, the ego has the most important task in which it controls the id part for pleasure seeker. At the same time, the ego tries to satisfy the id's demands and desires in a socially acceptable way that the superego always considers (Nurhayati, 2017).

According to Eagleton (1983), Freud demonstrates in his book *The Interpretation of Dreams* that the unconscious part tries to satisfy its desires and impulses throughout dreams. But even in dreams, the ego is going to work within their dreams. The ego's position is between the unconscious and conscious as well as relates to reason, solving problems, and taking good decisions. In other words, the id and the ego parts do not relate to morality or manners as well as both of them do not know what is right or wrong. Thus, balanced humans have to have a strong ego which can make control and balance the id and the superego (Nurhayati, 2017).

The third part of the mind, from Freud's point of view, the superego refers to the ethical side of the human personality. In other words, Freud has referred to the superego as the structure that provides the ego with all the morals and boundaries. Indeed, the superego represents the ideal side or image that humans have. As Freud has said, the superego starts to develop throughout the first five years old because at this age the parents have started to punish and approve. As a result, the superego has been developed because the child has started to know or understand his parents' boundaries and morals. So, the superego takes all the morals, traditions, and boundaries from the parents and society in which the child has been surrounded. So on, all the morals, boundaries, and traditions that the superego has taken from society and parents, help him to control and prevent aggressive impulses or other unacceptable things in society (Freud, 1923a).

Freud demonstrates "it represents the ideal rather than the real, and it strives for perfection rather than for reality or pleasure" (Hall, 1954, p.31). In effect, the superego is the part that has the responsibility of considering manners, religious orders, and socially acceptable actions. This refers to the fact that the superego does not care about satisfying the id's needs or desires, but it cares if these needs are socially acceptable or not. Thus, the superego is more than reality. In the situation that a human does a socially unacceptable action, so this human is going to feel guilty (Nurhayati, 2017).

The same with the id, the superego part works unconsciously. If truth be told, humans cannot live their life without each other. In other words, any baby in this world is going to live with his social environment and takes their traditions, manners, and religion. So on, this infant or baby must live and take decisions according to his social manners to live with them (Eagleton, 1983).

Furthermore, Freud illustrates that this phase is the point or signs at which religious as well as social, ideals, manners, and conscience are going to arouse or emerge (Egleton, 1983). Thus, according to the superego's principles, all the sexual motives and the aggressive actions or behaviours of the id must be satisfied concerning moral considerations. A prominent example of how this part operates is when an individual's ego needs to eat because of course the feeling of hunger but does not have money to fulfil this need. Here, the id demands quick satisfaction, which is why the individual may have the idea of stealing money. Then, the superego operates through the feeling of guilt because of this sin. Indeed, this case makes this individual feels uncomfortable, which is why anxiety is going to arouse. In effect, there have been what is named objective anxiety which arouses when something threatens someone and neurotic anxiety which arouses because of the individual's unconscious struggles (Hilgard et al. 1975).

Symbolically, if the process of balance between the three parts of the human mind is not done properly, there are three possibilities which may happen. The first one is when the id is the dominant part over the other parts of the human mind, it is going to lead the human to do immoral actions and psychopathology. The second one is when the superego is the dominant part over the other parts of the human mind. in this situation, the human is going to have an anxiety disorder because humans have to behave according to manners, morals, values, etc. At the same time, in some situations, humans

have to neglect their needs and desires for getting pleasure because of social orders and manners. The final and third one is when the ego cannot make the process of controlling the id and the superego, so this case leads defence mechanisms to be aroused or emerged (Nurhayati, 2017).

If truth be told, if the process of balance between the three parts of the human mind is not done properly, there are three possibilities which may happen. The first one is when the id is the dominant part over the other parts of the human mind, it is going to lead the human to do immoral actions and psychopathology. The second one is when the superego is the dominant part over the other parts of the human mind. in this situation, the human is going to have an anxiety disorder because humans have to behave according to manners, morals, values, etc. At the same time, in some situations, humans have to neglect their needs and desires for getting pleasure because of social orders and manners. The final and third one is when the ego cannot make the process of controlling the id and the superego, so this case leads defence mechanisms to be aroused or emerged (Nurhayati, 2017).

In effect, Freud illustrates that three components of personality which are the id, ego, and superego must be balanced. If those three parts are not balanced, the human is going to have a mental illness. Indeed, Freud illustrates that "healthy personality development requires a balance between the id and the superego" (Engler, 1985, p. 285). In effect, the id and the superego are always almost in conflict. In other words, the id tries to satisfy its impulses and needs and the superego tries to satisfy these desires acceptably. Thus, the superego tries to satisfy the id's impulses in a socially acceptable way. At the same time, Freud demonstrates that a healthy human is when the id can satisfy its needs and desires as well as without making the superego feels guilty. Indeed, this feeling, the guilty, considers one of the anxieties that emerge because of the imbalance between the three components of the human mind.

Concerning anxiety, Freud first, has demonstrated that the process of anxiety has emerged because of the process of repression. After that, he explains his point of view that the process of anxiety can be considered the motivation for the process of repression. Thus, a process of change has emerged in the perception of the function of anxiety. During the early period of theorizing, the notion of anxiety has been connected with the concept of the fear of emptying or discharging the instincts that are unacceptable,

particularly aggressive and sexual instincts (Freud, 1926). Indeed, Freud echoes that anxiety is a hint to the ego that refers to something that threatens the human or the individual. In other words, anxiety reflects unpleasantness, and uncomfortable feelings because there is something that threatens the individual. Indeed, the ego is the responsible part that makes anxiety, but the id, superego, and the outside world also contribute towards one of three types of anxiety. Concerning Freud, there are three types of anxiety (Nurhayati, 2017):

A. Reality anxiety

This kind of anxiety emerges because there is a real risk from the external human self. For example, when an individual drives his car heavily as well as in a strange city. Indeed, this heavy is going to cause fear from objective risk.

B. Neurotic anxiety

Concerning Freud, this type of anxiety refers to the case that there is a clash between the id and the ego. In other words, the ego part may forfeit the process of controlling the irrational and unacceptable desires and impulses of the id part. In other words, neurotic anxiety refers to the case that there is an internal danger. For example, if the individual encounters a bullying friend, in this case, the individual is going to be harassed by this bully. So on, this individual's aggressive id desire may be to kill this bully person and the result of such desire is the prison to the individual. (Nurhayati, 2017).

C. Moral Anxiety

This type of anxiety reflects the situation that the individual has a fear of violating moral, social, rational, and acceptable boundaries. It seems like guilt or shame (Wiytami, 2011). In other words, this kind of anxiety, moral anxiety, is the individual's fear of wrong self-evaluation from his conscience or superego. This anxiety could be felt as guilt by the individual who has a strong superego in which he/she feels guilt or anxiety when he/she does or even thinks to do something (Farkhatun, 2017).

1.5.3. Defence Mechanisms

Concerning Freud's works (1894, 1896), he notes that there are several defence mechanisms which are related to the ego. Freud's daughter, Anna, has evolved her father's ideas about ego defences and she has added ten of her own. Indeed, ego defences refer to the ways or strategies which have been used in an unconscious way to save

humans from anxiety, guilt, and shame. Which has been caused by unacceptable feelings, actions, and thoughts. As a result, the human can separate himself/ herself from uncomfortable events. Concerning the fact that all of the defence mechanisms are used unconsciously, most people have used the defence mechanisms without realization or awareness.

As Holland (2019) has mentioned in his article that there are many strategies or defence mechanisms such as:

1. Denial: it is one of the most famous defence mechanisms or strategies. Denial has resulted when people dismiss to agree with facts or reality. As a result, humans block all outside events or actions from their minds. In this manner throughout the denial, the human can escape from the hurtful feelings and events. "they are in denial" this phrase has commonly been used to refer to the human who avoids reality and the outside circumstances.
2. Rationalization: this process or strategy represents the people who justify and explain their actions, feelings, events, and thoughts rationally and logically. While they forget the main reason behind these actions or behaviours. As Cherry (2021) has stated an example declaring the strategy of rationalization when the student has got a weak mark in his exam, he begins to blame the teacher instead of the blame himself that this is his fault or lack of studying more to this exam. So this process tries to save a human from fear, anxiety, etc.
3. Reaction formation: In Hill (1954), Freud states that "A person who is defending himself against anxiety using reaction formation cannot deviate from expressing the opposite of what he really feels" (Hill, 1954, p. 92). Furthermore, when a human has a fearful emotional feeling, this human is going to do the opposite. This human tries to do the opposite excessively to the extent that the people around him are going to notice the behaviour. For instance, humans who know that drugs are something bad, but still want to try, are going to join a group of people who are against drugs (Arumandari, 2018).
4. Suppression: it means the willing form of repression which has been presented by Sigmund Freud in 1892. Suppression reflects the conscious way of blocking unwanted, anxious thoughts, anxious feelings, bad memories, disturbing thoughts, etc out of human consciousness or awareness. For example, an individual has bad ideas, feelings, and thoughts towards his/ her head or boss's

behaviour, but this individual decides to hide and suppress these ideas because he/ she needs this job (Berline, 2009).

5. **Sublimation:** this defence mechanism demonstrates how a human who is in a bad emotional problem can change or transfer it into something socially acceptable. For example, when a human is angry, she or he does an acceptable and useful actions just like cleaning the house or cleaning the car (Arumandari, 2018). In other words, sublimation occurs when humans transfer their anxiety to an acceptable action in the society (Nurhayati, 2017).

1.6. Psychoanalysis and the Concept of Greed

Definitely, in psychoanalysis, humans' desires and needs must be satisfied. So on, greed can be considered as an extreme desire that humans may have and it needs to be satisfied. As Coutu (2003) has mentioned in his article, Freud has discussed greed as a natural in which humans are born and at the same time, greed is naturally born with him. At the same time, Freud has explained the unconscious as a cauldron that contains all the desires and drives. Freud has referred to these drives and desires as murderous desires. After that, Coutu (2003) demonstrates that Freud elaborates the greed throughout many stages that humans experience and live, for example, oral, anal, and phallic which have been named "psychosexual stages". Thus, humans can be greedy throughout each of these stages. In his article, Coutu (2003) mentions an example for each period or stage. Greed in the oral stage has been expressed by hunger and in the second stage, the anal stage, greed has been expressed by greedy people who do not give their money or other greedy people who crazily spend their money. Finally, the third stage, the phallic stage has been expressed by the driving ambition in the business world. Furthermore, Freud has presented that humans' desires for love can be greedy. This is clear when Freud has commented on the situation of Dora:

"A little girl in her greed for love does not enjoy having to share the affection of her parents with her brothers and sisters, and she notices that the whole of their affection is lavished on her once more whenever she arouses their anxiety by falling ill" (Freud, 1905, p. 44).

On the other hand, Melanie Klien (1957), a psychoanalytic thinker, has given particular attentiveness to greed. Subsequently, any author who needs to speak about

greed has to argue from Klein's point of view and rich opinion. Concerning Klein, greed is a forceful emotion that has been found in all adults. She has considered that greed begins throughout the third or fourth month of infancy. As Freud says about greed, she sees greed as a component of human nature.

In addition, Klein (1957) describes greed from the beginning of human life when the infant tries to scoop out, suck dry, and devour the mother's breast to get more and more milk on an unconscious level. Furthermore, Klein links greed with the death drive or Thanatos. So on, many psychologists have taken her opinion that there is a huge connection and link between human mortality and their desperation to gain more and more things. Essentially, people try to gain as much as they can for themselves before their life is ended. Finally, it is the death drive which leads humans to be greedy for life. In other words, Klein has demonstrated:

"Greed is an impetuous and insatiable craving, exceeding what the subject needs and what the object is able and willing to give. At the unconscious level, greed aims primarily at completely scooping out, sucking dry, and devouring the breast: that is to say, its aim is destructive introjection...." (Klein, 1957, p. 189).

2. CHAPTER TWO

2.1. Macbeth's Greed

Macbeth is a very clear example which demonstrates how humans with good nature can become wicked. This fact usually occurs due to high greed for power, money, and higher positions in human circumstances. Throughout this play, Shakespeare has depicted the blind ambition and greed which have forced Macbeth to commit the most sinister actions to gain power and authority. In effect, Shakespeare has portrayed the nasty nature of the man who has achieved success in his lousy intentions. In addition,

throughout this play, Shakespeare has shown how the natural order of things can retrieve its pristine form. Essentially, *Macbeth* is a play that has concentrated on an individual's inner evil intentions which can devastate any life. Indeed, blind ambition and greed to gain authority and power are remarkable facts about Macbeth. So on, Macbeth has changed himself from a noble to a villain man. At the beginning of the play, Macbeth has been depicted as a noble and heroic man who has many successes throughout the wars. So on, Macbeth is a man "full of the milk of human kindness". (I v 17)

Firstly, the audience has understood that Macbeth is a hero of the play, as well as Macbeth, is a strong man who makes a defence of the kingdom. As a result, Macbeth can react with other nobles to create friendship. Additionally, Macbeth is Duncan's favoured as well as king Duncan believes him blindly. At the same time, Duncan's geniality comes more and more toward Macbeth. Throughout the play, in the third scene, Macbeth and his friend Banquo have met three old women, the witches. So on, the witches call Macbeth the thane of Cawdor. If truth be told, Macbeth is astonished about his name because he is the thane of Glamis. After that, the witches demonstrate that Macbeth will be the king of Scotland. Here, Macbeth tries to ask the witches more and more to gain more information about the future. Later on, the three witches turn their speech toward Macbeth's close friend, Banquo, with more mystery. Indeed, the witches have told Banquo that he is "lesser than Macbeth, and greater" and "not so happy, yet much happier" finally, they have told Banquo that his children will take the throne. (I iii 63-65).

In the meantime, Macbeth tries to understand what the witches have meant by the thane of Cowder, but they suddenly disappeared. So on, Macbeth and his close friend Banquo discuss this odd encounter. Suddenly, Ross arrives and he tells Macbeth that king Duncan has made him a thane of Cowder. Macbeth is astonished that the first prediction that the witches have predicted has come true. Thus, Macbeth talks with himself about the possibility of becoming the king of Scotland as well as he asks whether he simply gets the throne or he has to do dirty work to gain the authority and throne.

Effectively, in act 1, scene v, Macbeth sends a letter to his wife Lady Macbeth and tells her about his new position as well as the witches predictions. Lady Macbeth is so ambitious woman to the extent that her huge ambition has led her to be a greedy woman. In other words, Lady Macbeth's greed for authority has led her to influence her

husband to make what is required to get the throne. Later on, after Macbeth and king Duncan's arrival, Macbeth still thinks about the witches and their predictions. In the castle, Macbeth thinks about the idea of killing king Duncan and says that the work is easy, but it should not lead to a series of terrible outcomes. At the same time, Macbeth demonstrates that it is his willingness to venture endless domination as well as on earth, bloody deeds "return/ To plague th'inventor" (I vii 9-10). In addition, Macbeth thinks about the reasons that make him leave the assassination of king Duncan. Finally, Macbeth knows that these reasons and situations offer him nothing to motivate his greed and ambition. Thus, he faces the fact that the only reason which leads him to kill the king is his ambition and greed for authority.

Later on, Lady Macbeth has entered and told Macbeth that king Duncan has had his dinner and he has asked for Macbeth. At this time, Macbeth demonstrates that he does not intend to kill the king. As a result, Lady Macbeth gets angry and calls his husband a coward and asks about his manhood: "When you durst do it" "then you were a man" (I vii 49). Macbeth asks Lady Macbeth about the results if they fail and she demonstrates that as long as they are courageous, they will be successful. So on, Lady Macbeth speaks to his husband about her plan to kill the king. While the king sleeps, she gives his security wine to let them drunk, after that she and her husband can assassinate the king. In addition, she and her husband smear the blood of the king on the drunk security to cast the murder upon them. Thus, Macbeth astonishes at the bravery of her plan and tells her that her "undaunted mettle" makes Macbeth hope that his wife gives him only male children. (I vii 73). So on, Macbeth accepts to make the murder.

Throughout the second act, scene i, Macbeth and his friend Banquo meet in the castle at the midnight. Banquo speaks to Macbeth about the three witches in which they reveal "some truth" and Macbeth acts like he has not thought of the three witches since their confrontation (II i 19-20). At the same time, Macbeth and his friend Banquo have decided that they discuss the witches and their prediction at another time. After Banquo and his son have left, suddenly, Macbeth has seen a vision of a free dagger in the air before him. the dagger's handle refers to Macbeth's hand and its tip refers to the king.

Subsequently, Macbeth tries to get the dagger and fails as well as Macbeth asks if what have seen is real or a "dagger of the mind, a false creation. Proceeding from the heat-oppressed brain" (II i 38-39). Thus, Macbeth still gazes at the dagger as well as he

thinks that there is blood on the blade, and then he decides this vision is a result of his uncomfortable situation over killing the king. Suddenly, a signal from Lady Macbeth to tell Macbeth that the servants have slept, so Macbeth goes towards Duncan's room.

After Macbeth leaves the hall, Lady Macbeth enters referring to her bravery and she thinks that Macbeth has killed the king. At the same time, she hears Macbeth's screams and she cares if the servants have awakened. Lady Macbeth asks how Macbeth fails and she demonstrates that she can kill the king by herself. There, Macbeth appears and his hands have been wrapped with blood as well as he asserts that the assassination is done. In effect, Macbeth tells his wife that he hears the sounds of the chamberlains when they say their prayer "amen" and he tries to say this word with them, but he fails. In other words, he feels that this word is stuck in his throat. Additionally, Macbeth tells his wife that he hears a voice screaming "sleep no more, Macbeth does murder sleep" (II ii 33-34)

If truth be told, Lady Macbeth starts to make her husband stable, but she becomes angry when she notices that Macbeth forgets to put the daggers beside the servants to charge them with murdering the king. Macbeth insists that he is not able to come back to the chamberlain and she decides to go and put the daggers by herself as well as demonstrates that she is not cowardly as Macbeth. With her leaves, Macbeth hears an ambiguous knocking and he feels fear from this sound. At the same time, Macbeth says "will all great Neptune's ocean wash this blood? Clean from my hand?" (II ii 58-59). Lady Macbeth enters again and the sounds of knocking return again and again for the third time. So on, Lady Macbeth has taken her husband to his bed to wash his hands of the blood. She says "A little water clears us of this deed, how easy it is then!" (II ii 65-66)

In effect, Macduff and Lennox have knocked on the door all the time. So on, Macbeth enters and has been asked by Macduff about the king. Macbeth answers that the king is still asleep. Later on, Macduff enters the king's room and Lennox tries to describe the storms that raged the former night as well as asserts that he cannot remember anything like it in all his life. Suddenly, Macduff runs from the room and cries "O horror, horror, horror!" and says that the king has been killed. (II iii 59). Thus, Macbeth and Lennox run to look at the king's room as well as Lady Macbeth appears and states horror. Gradually, all nobles and their servants appear and general disorder

appears in the place. With Macbeth and Lennox appearing from the king's room, Malcolm and Donalbain, the king's sons, have arrived and they have been told that their father has been killed by his servants because they have been found with the bloody daggers.

As a result, Macbeth states in his anger that he has murdered the servants. If truth be told, Macduff feels suspicious about the new deaths and Macbeth demonstrates that he cannot restrain his anger because of the king's death. At the same time, Duncan's sons talk to each other that their life is not safe because those who have killed their father are going to kill them. So, they have decided that they are going to flee the court in which Malcolm wants to go to South England and Donalbain wants to go to Ireland. On the other hand, Macbeth and Banquo meet the Lords to discuss the king's death. Interestingly, Macbeth starts to regain his confidence, but the other characters suspect the murder. This is easily to be observed when Malcolm has asked about his father's murderer, Lennox answers "Those of his chamber, as it seemed, had done't" (II iii 98). As well as Banquo has expressed his suspicions about Macbeth's speech that the servants are the killer. He states "Let us meet and question this most bloody piece of work, To know it further" (II iii 123-125).

Effectually, Banquo starts thinking about the crowning of Macbeth which is one of the predictions that the witches have predicted. At the same time, Banquo asks if this prophecy has been fulfilled, and then the other one is going to come true. In other instances, the three witches have told them that Macbeth is going to be the king of Scotland and Banquo's son will sit on the throne after Macbeth. At this moment, Macbeth enters with his clothes as the king with his wife, now his queen. Macbeth and his wife ask Banquo to come to the feast that night. Banquo accepts and Macbeth tells him that they must talk about Malcolm and Donalbain's problem in which they have fled from their country and maybe threaten Macbeth's crown.

Later on, Macbeth stays alone in the hall and starts to speak with himself and demonstrating that his old friend becomes the only one he fears in Scotland. At the same time, he thinks about the witches and their prediction if it is true, his throne will be a "fruitless crown" this leads to the fact that he has not an heir (III i 62). In this situation, the assassination of the king may have simply opened the way for Banquo's sons to gain the throne and overthrow his family. In the meantime, two visitors enter to see Macbeth.

Indeed, those two men are murderers and they have talked with Macbeth the day before about Banque's wrongs that he has done with them. Thus, Macbeth asks them if they have the anger and manly that are enough to kill his close friend Banque and take their revenge.

Indeed, the two men answer that they are, and they have decided to kill Banque after Macbeth's order. In addition, Macbeth asks them to kill Banque's son Fleance with his father. Later on, Lady Macbeth and her husband talk in which Macbeth tells her that he does not feel comfortable and says that his mind is "full of scorpions is my mind, dear wife" (III ii 37) because of the work or plan that they have begun is not done in which there are many characters who threaten their throne and authority. He tells her that these characters must be eliminated as well as tells her about his plan "a deed of dreadful note" for his close friend Banque and his son. At the same time, Macbeth asks his wife to be kind to Banque throughout the evening's party or feast. (III ii 45)

At the evening feast, Macbeth and his lady enter as a king and queen with their court. Macbeth sees one of the murderers at the doorway and he knows that Banque has been killed, but his son has escaped. If truth be told, the escaping of Fleance makes Macbeth angry because he thought that if Fleance has died, so his throne and authority are going to be safe. This is easily to be observed when Macbeth comments "the worm that's fled Hath nature that in time will venom breed" (III iv 28-29). Subsequently, Macbeth tries to get rid of anyone that threatens his throne and authority. This is clear when Macbeth tells his wife that he needs to meet the witches again to know more and more about the future and who threatens his throne. Macbeth states "I'm in blood stepped in so far that, should I wade no more, Returning were as tedious as go o'er" (III iv 135-137).

In effect, in a dark cave, Macbeth meets the witches for the second time to ask them about the future and the characters who threaten his place and power. In other words, Macbeth asks the witches about their new predictions. Thus, the witches decide to answer Macbeth's question in more than one way. The first prediction warns Macbeth from Macduff and he comments that he guesses this. The second prophecy is a bloody child emerges and informs Macbeth that "none of the women born shall harm Macbeth" (IV i 96-97). The third prediction is a child who has a crown informs Macbeth that he is secure till the Birnam wood moves to Dunsinane Hill.

The fourth and last prophecy is a group of crowned kings walking and the last one handles a mirror as well as the ghost of Banquo walks at the end of the group. Here, Macbeth asks about the last prediction and tries to know more and more about it, but the witches have disappeared. At this moment, Lennox enters and informs Macbeth about Macduff that he has escaped to England. Thus, Macbeth orders to send killers to take Macduff's castle and kill his family, his wife and his children.

At this time, Lady Macduff asks Ross about her husband's escape, she has felt betrayed. The answer that Ross has replayed to Lady Macduff is that she trusts her husband's decisions and then, he leaves. So on, a messenger enters to warn Lady Macduff and asks her to leave the castle, but she answers that she does not make anything wrong. Suddenly, a group of killers enter the castle and kill Lady Macduff as well as her children. Throughout the scene that follows, Macduff and Malcolm talk together and Malcolm asks how Macduff leaves his family alone in Scotland. At the same time, Malcolm tests if Macduff is trustworthy by rambling on about his vices.

Firstly, Macduff politely answers his future king. Then, he cannot stop himself from saying "O Scotland, Scotland!" (IV iii 101). Indeed, Macduff's loyalty to his country makes him agree that Malcolm is not the true king of Scotland. Thus, he has passed Malcolm's test as well as Malcolm embraces Macduff as an ally. Later on, Ross arrives and tells Macduff that his family is good as well as Ross asks Macduff to come back to Scotland and talks about the woes that have happened in Scotland during the period that Macbeth has become a king. Gradually, Ross has told Macduff that his family has been killed by Macbeth. Thus, Macduff feels sad and Malcolm asks him to change his grief and sadness to anger. So on, Malcolm asserts that he is going to take his revenge on the killer, Macbeth.

During the last act, act v scene i, Lady Macbeth has become mad. This is easy to be noticed when she has walked with sleep as well as she has seen blood on her hands all the time. Indeed, Lady Macbeth claims that her hands are full of blood which nothing can remove or wash it. Gradually, in scene ii, the English army which has been led by Malcolm is near the castle and a group of Scottish Lords speak about this situation. Thus, Macbeth or the "tyrant" as the Lords and Lennox have called him, has reinforced the castle as well as has madly taken his military preparations. So on, Macbeth is going to visit the hall of Dunsinane castle with his attendance as well as his pride that he has not

anything to feel fear of the English army. Macbeth's servant Seyton tells him that the English army which contains 10 thousand men reached the castle. Macbeth squeaks that he wears his armour. At the same time, Lady Macbeth has been kept from the rest because of "thick- coming Fancies" and Macbeth tells the doctor to care for Lady Macbeth from her delusions (V iii 40).

Inside the castle, while Macbeth orders his servants to hang the banners as well as his pride that his castle is going to defeat the army, a woman's cry has been heard and Seyton confirms to Macbeth that his wife, Lady Macbeth, has died. Macbeth has shocked and said that life is "a tale told by an idiot, full of sound and fury, signifying nothing" (V v 25-27). So on, a messenger enters and tells Macbeth that the trees of Birnam Wood are moved towards Dunsinane. If truth be told, Macbeth feels terrified because he remembers the witches' prediction which declares that Macbeth could not die till the Birnam Wood move on to Dunsinane. As a result, Macbeth demonstrates that at least he is going to die fighting.

Outside the castle, Malcolm orders his army to throw their boughs and take their swords. At this time, Macbeth kills all around him in a vigorous and insolent way. Macbeth kills Lord Siward's son and leaves the fray. On the other hand, Macduff appears and seeks Macbeth because Macduff wants to kill Macbeth by himself. So on, Malcolm and Siward enter the castle. Again on the battlefield, Macduff encounters Macbeth and they fight each other as well as Macbeth still insists that he is invincible because of the prophecies. Thus, Macduff tells Macbeth that he is not of woman born, but rather "from his mother's womb, untimely ripped" (V x 15-16).

Suddenly, Macbeth feels fear about his life, but he says that he will not surrender "to kiss the ground before young Malcolm's feet, and to be baited with the rabble's curse" (V x 28-29). Finally, during the last scene, scene xi, Malcolm and Siward walk inside the castle which has been captured by them. Ross appears and tells them that Siward's son has been killed by Macbeth. At the same time, Macduff appears with Macbeth's head in his hands and declares Malcolm the king of Scotland. (V xi 35).

2.2. Freud on Shakespeare

Indeed, Freud in his book *The Interpretation of Dreams* has analysed many literary works such as Shakespeare's *Hamlet*. At the same time, Freud has analysed the influences that these works have left on the readers. Later on, Shakespeare expands the relationship between psychoanalysis and literature. Furthermore, Freud's love and interest in literature are so obvious throughout his works. In addition, it is easy to be observed throughout Freud's letters that have been sent to his close friend Wilhelm Fliess in which Freud describes and connects his dreams to different literary works. (Freud, 1985)

As a result, Freud treats all the literary works as a depiction of reality and he tries to understand and explain the psychology of the characters that have been depicted. Furthermore, Freud has begun to read Shakespeare's works from the eighth age. In addition, Freud has given us a deep explanation and understanding of each character that has been depicted in Shakespeare's works, for example, *Macbeth*, *Hamlet*, *King Lear*, etc. For Freud, *Macbeth* is his favourite play with *Hamlet*. Ultimately, both of these two plays are from Freud's list of "the ten most magnificent works of world literature" (Holland, 1960, p. 165).

2.3. The Psychoanalytic Reading of Greed in Macbeth

2.3.1. The Topographical Theory of Mind

"I am settled and pend up. Each corporal agent to his terrible feat. Away, and mock the time with fairest slow; false face must hide what the false heart do the know" (II vii 91-94). If truth be told, this speech depicts how Macbeth has hidden desires and nobody knows about them. Here, Macbeth states that he has a "false heart" and has to wear a "false face" to hide this false heart. This refers to the fact that Macbeth's desire to kill the king and take the power as well as authority is the unconscious part of his psyche that is hidden till the witches' predictions. Therefore, Macbeth states "Be bloody and bold and resolve; Lough to scorn/ The power of man, for non of women/ Shall harm Macbeth" (IV I 81). This statement shows how Macbeth becomes more overbearing and certain that no one is going to kill Macbeth. Indeed, this is because of his part of the mind, the unconscious psyche (Miah, 2020).

"To know my deed, there best know myself" (II ii 70). Indeed, this statement shows how Macbeth chooses to realise his ambition through unacceptable, unethical, and unnormal deeds which emerge from his unconscious mind and breaks down his subconscious. In other words, there has a conflict between Macbeth's conscious and unconscious parts and finally, the unconscious part has defeated the other. Miah (2020) illustrates Macbeth's psyche and he finds out a wasteful wickedness in his mind which has blocked or slept in the unconscious mind. Therefore, this destructive evil is slipped out of these destructive desires during the time in the play. Furthermore, he illustrates that Macbeth's huge ambition and greed for power and authority are the blocked or hidden instincts of the unconscious part of the mind. Indeed, at the beginning of the play, Macbeth is a man "full of the milk of human kindness" (I v 17). As well as he protects his kingdom. But, when his instincts are started to slip out from his unconscious mind, he is starting to lose humanity and kindness.

"I'm in Blood steeped in so far that, should I wade no more? Returning were as tedious ago over" (II iv 136-138). In this speech, Macbeth shows that he is not able to come back from damn because this damn is desire concealed in the unconscious part of the mind. Indeed, this desire breaks the limitations, subconscious, and basic rules of the universe by participating in an unnormal killing. However, when the unconscious part of the individual's psyche is being laid off, the individual continues in tyranny and oppression (Miah, 2020). "Each new morn New windows bowl, new orphans cry, New sorrows strike heaven on the face" (IV iii 4-6).

"I grant him bloody, luxurious, avaricious, false, deceitful, sudden, malicious" (IV iii 58-60). Furthermore, Malcolm's opinion or speech about Macbeth declares the fact that the instinct characteristics of Macbeth which slipped out from his unconscious mind hidden. In other words, Macbeth's instinct is hidden in his unconscious mind just like the iceberg that has been demonstrated by Freud. Macbeth's desire to be the king of Scotland has been hidden under the water, the unconscious, till his encounter with the witches and he has been told by them that he is going to be the king.

"Good sir, why do you start and seem to fear things that do sound so fair" (I iii 52-53). This statement, by Banquo, shows the fact that the idea of kingship is not strange or new to Macbeth. In other words, the witches' prophecy represents wildness seen on fertile soil in his mind. Thus, later, Macbeth knows that the first prediction of the witches

has become true, and Macbeth becomes the thane of Cawdor. So on, the other predictions are going to be true, and the hidden desires in his mind are going to be started (Keini, 2020).

Concerning Jung, he illustrates "interpreted psychotic hallucinations and delusions as direct expressions of the collective unconscious" (Cloninger, 1993, p.87). Indeed, Jung sees that Macbeth's vision of the dagger is a type of dream. In other words, Macbeth's unconscious desires or needs try to go out from Macbeth's unconscious to his consciousness. This is easy to be noticed when Macbeth has seen a dagger floating in the air heading into the king's room. If truth be told, this is Macbeth's desire that is blocked in his unconscious mind (Labno, 1997). "Is this dagger which I see before me, the handle towards my hand? Come, let me clutch thee" (II i 44-45).

2.3.2. The structural Models of Mind

As has been mentioned before, about the id part, Freud states that the main role of the id part is the immediate satisfaction and discharge of desires, impulses, and needs. So on, human is going to do anything to minimize the tension without any thinking. The id part is described as imaginative, dreamy, irrational, illogical, unorganized, primitive, etc. In other words, the id depends on the pleasure principle that looks for anything to give pleasure and avoid pain (Hall, 1954).

Concerning Macbeth, at the beginning of the play, three witches plan to meet Macbeth. If truth be told, the witches' features are a reminder of the id processes, as analyzed by Freud. So on, these processes reflect the human hidden desires as well as human instinctive urges. Human is not aware of these desires and impulses, but at the same time, he/ she influenced by them. Thus, these desires and impulses impact the path that the human chooses in his/ her life and his/ her fate (Freud & Breuer, 2004).

In addition, Shakespeare calls the three witches "weird sisters" which is a reflection of the role of forces that are hidden inside the human throughout his/ her life. At the same time, these hidden forces are not part of human consciousness or awareness. Resulting in, Shakespeare chooses to illustrate what Freud described as the unconscious processes which are hidden deeply, the id part (Freud & Breuer, 2004). Interestingly, the play starts with the witches "the weird sisters" which is a representation of the

importance of the id's powers in forming the human personality. As well as these powers represent the base to develop the human personality and maintain human's other parts, the ego and the superego (Keini, 2020).

Concerning the protagonist in the play, Macbeth, has been depicted by the audience as a complex one who goes through many changes during the play. In the beginning, Macbeth is a nobleman, one of the courageous militaries in his country, and a relative of the king. Resulting in, after Macbeth's victory in the war, king Duncan makes Macbeth the thane of Cawdor. Thus, the situation gives a different impression about Macbeth when he stays alone and comments about the battle day "So foul and fair a day I have not seen" (I iii 38). Indeed, this speech states the witches' voices at the beginning of the play. In other words, the witches plan to meet Macbeth and say "Fair is foul, and foul is fear..." (I i 8). Therefore, there is a similarity between these two statements. This similarity reflects the fact that there is an existence of an emotional and conceptual relationship between the courageous fighter and the characters that represent the powers of darkness. Even though, there is no encounter between Macbeth and the witches on the stage (Kristova, 2017).

From a psychoanalytic point of view, this speech by Macbeth is evidence that Macbeth's id and its forces, Macbeth's inside worlds, and unresolved struggles. Furthermore, this idea has been shown through the first encounter between Macbeth and the witches for the first time on the stage. The three witches tell Macbeth that he is the thane of Cawdor and gradually he is going to be the king of Scotland. Interestingly, here, Banquo describes Macbeth's reaction when he states "Good sir, why do you start and seem to fear Things that do sound so fair" (I iii 52-53). So on, this speech demonstrates the fact that the idea of being the king is not alien to Macbeth's mind and thoughts. Moreover, this indicates the fact that Macbeth's mind is fertile soil that receives this idea as a seed. Therefore, Macbeth knows that now, he is the thane of Cawdor. In other words, the witches' first prediction starts to be real. "Two truths are told, As happy prologues to the swelling act of the imperial theme....." (I iii 129-131).

Resulting in, the reader or the audience noticing the development of Macbeth's character and his inner feelings, desires, impulses, and needs. Thus, his greed for power and authority began to go out from his id to fill his conscious mind and influence his deeds as well as decisions. Indeed, after his encounter with the witches, Macbeth starts

to live with a struggle in his mind. This struggle is because he thirsts for his goal or aims, authority, as well as he gradually yields to the id's desires. So on, Macbeth's ego and superego still object to the way of taking his goal through unnatural and irrational deeds, such as murder (Keini, 2020). "If chance will have me, king, why, chance may crown me without my stir" (I iii 144).

Later on, there is a struggle between Macbeth's id and its desires with morals, boundaries, and logic. In other words, Macbeth's ego and superego conflict with the id's desires, needs, and impulses. As well as these desires and impulses demand quick satisfaction without recognizing the way that id's desires are satisfied (Keini, 2020). This is so clear in Macbeth's speech "Stars, hide your fires; Let not light see my black and deep desires. The eye wink at the hand..." (I v 49-50).

Throughout this development in Macbeth's thoughts, it can be noticed how the fierce motives in his personality, which have been noticed through his deeds in the war, subsequently lose their armour. At the same time, these motives turn out to be uncontrolled and destructive. In addition, these motives turn out to be opposite to all morals, ethics, boundaries, and socially acceptable behaviours (Freud, 1987). Thus, in this situation, forces that are found in Macbeth's ego and superego one by one become weaker. As these forces have to prevent the id's desires and needs. Therefore, the ego part of the mind gives up the powers of the id's instincts and desires. "If it were done when it is done, then 'twere well It were done quickly. If the assassination could trammel up the consequence, and catch with his surcease success; that but this blow.... We'd jump the life to come" (I vii 1-7). Unfortunately, Macbeth has been led by his destructive id desires and motives on the one hand. He has been assaulted by ethical boundaries that are related to his superego on the other hand (Sarge, 2019).

As Kalicanin and Miladinovic (2109) state that Macbeth's ambition and greed for power and authority are so clear during the play. There is a link or similarity between Macbeth's shudder after he hears the witches' predictions and Lady Macbeth's readiness in which she starts to put plans for the murder of king Duncan. This indicates the fact that both Macbeth and Lady Macbeth have the same goal or aim to gain the throne and authority. "If we accept such an interpretation, we perceive quite differently the prophecy of the three unusual women: the witches could then be a projection of

Macbeth's desires, that is, a fantasy or a hallucination that reflects his hidden urges" (Petkovic, 2003, p.22).

In the second act, the first scene, Macbeth sees the dagger scene. This scene represents the struggle that Macbeth feels guilt about even before the killing of the king. In other words, Macbeth's superego conflicts with the id's desires and needs. As has been mentioned that the ego is the responsible part of the process of balancing between the id's forces and the superego's morals as well as manners (Nurhayati, 2017). In Macbeth's situation, the ego gives up and there is no process of balancing between the other two parts, the id and the superego. Thus, Macbeth's hallucination of the dagger is a representation of his feeling of guilt even before he kills the king. Therefore, the id's part is the part that is going to win this conflict or struggle. In the same act, in the first scene, Macbeth goes ahead to kill the king in his room. In other words, after the dagger scene, Macbeth decides to kill the king. Resulting in, this indicates the fact that the id part is the part that has overcome Macbeth's superego at the end of their struggle.

Later on, Macbeth cannot stop his destructive desires and deeds. Indeed, Macbeth starts to feel danger from his close friend, Banquo because of the witches prediction that Banquo's son is going to take the throne. In addition, Banquo threatens Macbeth because he has a healthy personality and Macbeth has an unstable one. Macbeth states his fear of Banquo "To be thus is nothing, But to be safely thus. Our fears in Banquo stick deep... and under him my genius is rebuked" (III i 47-49). Again, Macbeth has been led by his id's desires and forces to stay on the throne. This is easy to be observed when Macbeth decides to kill his friend, Banquo. (Keini, 2020).

Finally, Macbeth's id constructs him in which Macbeth states that "From this moment the very firstlings of my heart shall be the firstlings of my hand. And even now, to crown my thoughts with acts, be it thought and done" (IV i 166-170). This statement indicates the fact that Macbeth's id and its desires, needs, and impulses have defeated his other parts, the ego and the superego. This situation reflects the struggle and conflict that Macbeth feels at the beginning of the play, which has been defeated and ended by his id's forces which leads Macbeth to be a murderer man. Indeed, in this speech, Macbeth decides to not be hesitated again. Thus, Macbeth decides to do what he thinks and wants as well as he is going to listen to his id (Keini, 2020).

2.3.3. Defence Mechanisms

Suppression

As has been mentioned, suppression means the willing form of repression which has been presented by Sigmund Freud in 1892. Suppression reflects the conscious way of blocking unwanted, anxious thoughts, anxious feelings, bad memories, disturbing thoughts, etc out of human consciousness or awareness (Berline, 2009). In Shakespeare's *Macbeth*, the protagonist decides to suppress many actions and memories. First, Macbeth suppresses his feeling of guilt even before he kills the king. In other words, in the dagger scene, Macbeth decides to suppress his feeling of guilt and go on with his id's desires, ambition, and greed for power as well as authority. Thus, after this scene, Macbeth murders the king. So on, at the same time, Macbeth suppresses his feeling of confusion.

After the murder of the king, Macbeth decides to suppress this action from his conscious mind. This is easy to be observed when Macbeth comments on his action of the murder of king Duncan "I'm afraid to think what I have done. Look on't again I dare not" (II ii 66-67). After this speech, Macbeth states his decision of suppression to such an evil action has been made by him "To know my deed 'twere best not known myself" (II ii 93).

Denial

After Macbeth's order to kill his friend, Banquo, Macbeth has seen another vision. Indeed, Macbeth sees the ghost of his friend come to haunt him. Macbeth, in this scene, tries to deny his deed of killing his friend, Banquo in which he states "Thou canst not I did it. Never shake thy gory locks at me" (III iv 61-62). In this statement, it is clear that Macbeth tries to deny his decision to kill his friend to not feel guilty about the murder of his friend (Keini, 2020). Concerning Bloom, "Macbeth suffers intensely from knowing that he must go on doing even worse" (Bloom, 1998, p. 517).

Rationalization

If truth be told, the exact example which represents Macbeth's rationalization is Macbeth's antipathy towards Macduff and the murder of Macduff's family. Here, Macbeth tries to persuade himself that he has a suspicion towards Macduff's loyalty. Simply, he suspects Macduff's loyalty because Macduff does not attend the dinner that

Macbeth has made in the night. Thus, Macbeth asks murderers to kill all of Macduff's family just because of their relationship with the thane of Fife, Macbeth's enemy. Indeed, Macbeth does not kill Macduff's family because of Macduff's disloyalty, but because of Macduff's morality which makes Macbeth's evil emerges in bold relief (Edwards & James, 1963).

Reaction Formation

In Shakespeare's *Macbeth*, Macbeth defends his anxiety by using reaction formation many times during the play. First of all, at the beginning of the play, Macbeth appears to his friend Banquo that he has not thought of the three witches since their confrontation. "I think not of them...." (II i 20). Here, Macbeth appears the opposite of what is inside his mind to his friend. Indeed, Macbeth cannot stop thinking of the witches and their predictions.

"My dearest love, Duncan comes here tonight" (I vi 67-68). Here, Macbeth and his wife, Lady Macbeth, host the king in their home as well as plan to kill him in the night while he is sleeping. During the night, while they hosting the king in their home, Macbeth and Lady Macbeth make the plan to kill him and take his authority, power, and throne. So on, they act and appear love as well as loyal to the king in which they try to hide their true feelings towards the king.

"Tonight, we hold a solemn supper, sir, And I'll request your presence" (III i 15-16). Moreover, Macbeth uses reaction formation in another situation with his friend Banquo, when Macbeth asks Banquo to attend the dinner in the night. In this scene, Macbeth speaks with his friend and asks him to attend the dinner. At the same time, Macbeth plans to kill him in which he asks the three murderers to kill Banquo and his son. Macbeth, at the same time, asks his wife "Apply to Banquo; present him eminence Both with eye and tongue..." (III ii 35-36).

Furthermore, this chapter shows the whole situations that contains greed during Macbeth's life. In other words, this chapter contains all the events that demonstrate how the greed for power and authority controls all of Macbeth's life. Then, this chapter includes the application of psychoanalysis on the concept of greed in Macbeth's life and actions. First of all, Macbeth's unconscious mind controls his thoughts, decisions, actions, and life. In other words, his greed for power and authority is the desire that has blocked in Macbeth's unconscious mind. In addition, the id is the overactive component

in Macbeth's mind, and this is so clear throughout his decisions and thoughts. Finally, Macbeth's use of defence mechanisms also has been demonstrated throughout this chapter. Indeed, Macbeth's use of suppression, denial, reaction formation, and rationalization is the way that he tries to minimize the struggle and anxiety that he lives in his mind because of his actions and murders.

3. CHAPTER THREE

3.1. Abdul-Kareem Qassim's Greed

Indeed, Abul-Kareem Qassim's life is a very clear example that demonstrates how a noble and brave man can change into a criminal because of his blind ambition and greed to gain authority and power. Throughout his life, Abdul-Kareem Qassim shows how ambition and greed have forced him to make many bad actions and deeds to gain authority and power. As Fawzi (1988) states in his book *Abdul-Kareem Qassim and His Last Hours* that Abdul-Kareem Qassim's hands are stained with the blood of his friends and non-friends. At the same time, Abdul-Kareem Qassim's deeds and decisions have made him meet his fate by his countrymen as well as by his friends and associates. In other words, Abdul-Kareem Qassim has been killed by the same people he went out with to overthrow the monarchy in Iraq. So on, Fawzi (1988) demonstrates that Abdul-Kareem Qassim:

"seeks political power for the sake of power itself. he is a person who has been tempted by the sweetness of governance and the pleasure of power. To maintain his rule, he does not retreat from adopting every method to ensure. He became hostile to everyone, and no group or party did not suffer from his behaviour and capricious whims. In his last days, he was alone" (Fawzi, 1988, p.8)

First of all, Al-Zubaidy depicts in his book *The Revolution of July 14, 1958, in Iraq* that Abdul-Kareem Qassim grows up in a rough environment in which he is from a poor family who lives in a poor place as well as he spends his childhood barefoot. Thus, Abdul-Kareem Qassim works in carpentry and agriculture with his father. If truth be told, Abdul-Kareem Qassim spends his life in poverty and destitution until he enters military college in 1932. Concerning his military life, Abdul-Kareem Qassim receives many rewards because of his success, discipline, and love for his work. This is easy to be noticed when receives the Medal of courage as well as he has received many books of thanks from the commander of the Iraqi forces. As a result, Abdul-Kareem Qassim is a very brave and successful military leader. (Al-Zubaidy, 1981, p.327)

If truth be told, during the 1948 Palestine war, Abdul-Kareem Qassim shows and proves his courage, ability, and interest in his work. As a result of Abdul-Kareem

Qassim's successes and bravery, he has got a good relationship with Nouri Al-Saeed, the Prime Minister of Iraq, during the rule of the Royal Family. In other words, there is a good relationship between Abdul-Kareem Qassim and Nouri Al-Saeed in which Abdul-Kareem Qassim pretends loyalty and sincerity to Nouri AL-Saeed. So on, Nouri Al-Saeed starts to give Abdul-Kareem Qassim many military instructions, for example, he sends military aid to Jordan by Abdul-Kareem Qassim in 1956. Interestingly, Abdul-Kareem Qassim's blind ambition and greed led him to pretend loyalty to Nouri Al-Saeed, but in fact, he holds within himself a great objection to the policy that Nouri Al-Saeed follows. Thus, Abdul-Kareem Qassim's aim in this relationship is to gain Nouri Al-Saeed's trust and reach authority, high political places, and power. (Fawzi, 1988, p.30)

Gradually, in 1956, Abdul-Kareem Qassim joins the Free Officers Movement which aims to make a revolution upon the Royal Family and remove Nouri Al-Saeed, Prince Abdul-Ilah, and king Faisal II from power and authority. Despite the good relationship and trust that Nouri Al-Saeed gives to Abdul-Kareem Qassim, Abdul-Kareem Qassim's huge ambition and greed change him from a loyal man to a man who joins a new and secret movement. This movement aims to get rid of the Royal Family and Nouri Al-Saeed as well as take their positions, power, authority, and political places. (Fawzi, 1988, p.34-35)

First of all, the Free Officers Movement decides to make Abdul-Kareem Qassim one of them and to support this movement and its goals. So on, the Free Officers decide to send Ismaeel Al-Arif, a member of this movement, to invite Abdul-Kareem Qassim and join this movement. After Al-Arif's speech with Abdul-Kareem Qassim about this movement and its goal, Abdul-Kareem Qassim answers him without any hesitation that he is ready to join this movement and go on with its goals, which include getting rid of the current rule of Iraq and the removal of Nuori Al-Saeed and the Royal Family. Thus, Abdul-Kareem Qassim and the other members of the Free Officers Movement make an oath to be faithful and loyal to the movement and achieve its goals. (Fawzi, 1988, p.34-35)

Subsequently, Abdul-Kareem Qassim has been elected by the members of the Free Officers Movement to be the leader of this movement. Abdul-Kareem Qassim invites his close friend Abdul-Salam Arif to join this movement with him in which he takes Abdul-Salam Arif to attend the meetings with the other members of this movement

without their knowledge. In other words, Abdul-Kareem Qassim decides by himself and none of the other members has been asked about their opinion concerning the joining of his close friend Abdul-Salam Arif in this secret movement. (Al-Jafari, 2021, p.9-19)

Later on, Abdul-Kareem Qassim and his close friend Abdul-Salam Arif make a secret deal which aims to make the revolution, get rid of the Royal Family, take the authority, and distance the other members of the Free Officers Movement from government positions. As well as, breaking the covenants stipulated by this secret movement. This behaviour shows how Abdul-Kareem Qassim's blind ambition and greed change him from an honest man to a cheater one who can do anything to reach authority and goals. At the same time, Abdul-Kareem Qassim and his friend Abdul-Salam Arif do not listen to any member of the Free Officers Movement. Al-Jafari, 2021, p.9-19)

As well as they give fake promises to the remaining members until the time of revolution and their control over the entire situation without any of those promises being implemented. Indeed, many of the members do not know the time of implementation. In other words, Qassim and Arif do not give any detail or information about the time and the way of implementing the revolution. Thus, the goal is to carry out the revolution themselves to take all the political positions and power. This is easily to be observed when Abdul-Kareem Qassim tells his close friend Abdul-Salam Arif that "let us compliment them as brothers so that we do not neglect our brothers and carry out our oath, but the decisive work is between you and me" (Al-Jafari, 2021, p.9-19).

If truth be told, Abdul-Kareem Qassim, Abdul-Salam Arif, and Abdul-Lateef make the plan for the revolution three days only before the implementation. In other words, those three officers want to make the revolution by themselves without the other member or officers that are related to the secret Movement, Free Officer. In addition, those three officers want to take all the political positions, power, and authority for themselves. Thus, many military struggles happen after the revolution because Abdul-Kareem Qassim, Abdul-Salam Arif, and Abdul-Lateef do not abide by the oath, orders, and laws that the Free Officers Movement makes it. (Al-Zubaidy, 1981, p.131).

Therefore, on 14 July 1958, the three officers Abdul-Kareem Qassim, Abdul-Salam Arif, and Abdul-Lateef implement the revolution upon the rule of the Royal family. Where they open fire on the Rehab Palace which leads to the killing of the Royal

family. If truth be told, those three officers make a meeting on 11 July before the revolution which ends with the decision of killing king Abul-Ilah and Nouri Al-Saeed. So on, the revolution has been implemented by those three officers only to take all the power, political positions, and authority. (Al-Zubaidy, 1981, p.187-190).

After the revolution, the rest of the members of the Free Officers Movement, who have been kept away from the details of the implementation of the revolution, try to restore the covenants that have been agreed upon together before the revolution. However, Abdul-Kareem Qassim and his friend Abdul-Salam Arif's insistence on monopolizing power and authority is continuous. Thus, the Free Officers are divided into many parts, one part submits to Qassim and Arif, and the other part remains away from politics in his home. The last group takes a negative attitude toward Abdul-Kareem Qassim and Abdul-Salam Arif as well as attempts to make an unplanned coup which ends with failure. As soon as the power and authority become in the hands of Abdul-Kareem Qassim and Abdul-Salam Arif, the Free Officers understand that the two leaders intentionally remove them because they want to seize power, authority, and political positions alone, denying and ignoring any agreement that occurs before the revolution. (Al-Jafari, 1981, p.21-22)

This behaviour by Abdul-Kareem Qassim results from his love for power, authority, political positions, and domination over it. Indeed, Abdul-Kareem Qassim wants to demonstrate to everyone that he is the leader of the revolution and there is no partner for him. This blind ambition and greed for authority and power exist inside Abdul-Kareem Qassim from the beginning of his life. This is clear when he demonstrates throughout the first meeting with him after the revolution: "since graduation from the Military Collage, I have noticed that the situation is going from bad to worse, and since then I have determined to turn these conditions upside down" (Fawzi, 1988, p.62-76).

Furthermore, Abdul-Kareem Qassim's blind ambition and greed for power and authority make him not only decide to kill the Free Officers but his thoughts concerning his close friend Abdul-Salam Arif also change. In other words, Abdul-Kareem Qassim starts to see that the only obstacle in front of him to act as he wants after the revolution is Abdul-Salam Arif. Indeed, Abdul-Salam Arif is the one who announces the revolution on the radio, so it appears to people that he is the implementer of the revolution's plan.

Thus, people start to understand that Abdul-Salam Arif is the hero who carries out the revolution. (Fawzi, 1988, p. 82).

Progressively, the dispute begins to escalate between Abdul-Kareem Qassim and Abdul-Salam Arif over more than one decision as well as each of them trying to remove the other and seize power, authority, and political positions. Indeed, the two leaders, Abdul-Kareem Qassim and Abdul-Salam Arif are more than brothers, but as soon as the revolution succeeds, their greed and ambition for power as well as the attempts to remove one another start to increase. The first dispute is over the pricing of fruits in which each of them differs in a specific price. The second dispute happens because of the appointments to important political positions after the revolution (Al-Zubaidy, 1981, 349-355)

The third dispute is that Abdul-Salam Arif in most of his speeches and interviews does not mention Abdul-Kareem Qassim's name or role in implementing the revolution. Thus, Abdul-Kareem Qassim makes sure that his close friend is the biggest threat to his authority and power, so he starts to make plans and get rid of Abdul-Salam Arif. At first, Abdul-Kareem Qassim starts to remove all the officers who support Abdul-Salam Arif and puts in the officers who support him instead. Then, Abdul-Kareem Qassim removes Abdul-Salam Arif from his high political positions. Finally, Abdul-Kareem Qassim removes Abdul-Salam Arif from all political positions in 1958 and set him as Iraq's ambassador in Bon. (Al-Zubaidy, 1981, 349-355).

Thus, Abdul-Salam Arif refuses his new job as an ambassador and he has submitted his resignation, but Abdul-Kareem Qassim tries to convince him and accept this new job and position. At this time, Abdul-Salam Arif has taken his gun trying to kill Abdul-Kareem Qassim, but Abdul-Kareem Qassim recognizes that and has taken the gun from Abdul-Salam Arif. So on, Abdul-Kareem Qassim, trying to convince Abdul-Salam Arif, tells him that Abdul-Salam Arif is going to travel for three weeks only. As a result, Abdul-Salam Arif has accepted to travel and be the Iraqi ambassador in Bon. Indeed, the two have hugged and agreed on Abdul-Salam Arif's new job and travel (Al-Jafari, 202, p.58-62).

On the next day, at the airport when Abdul-Salam Arif is heading to Germany, Abdul-Kareem Qassim and the rest of the Ministers and officers come to bid him valediction. For the last time, Abdul-Salam Arif and Abdul-Kareem Qassim have

hugged, but both of them have made a plan to get rid of other. If truth be told, Abdul-Salam Arif has been cheated by his friend when Abdul-Kareem Qassim tells him that his travel is for three weeks only. This is easy to be noticed when Abdul-Kareem Qassim sends an order to the Iraqi Embassy in Bon telling Arif to stay in Bon and not return to Iraq without Abdul-Kareem Qassim's order. After the end of the three weeks, Abdul-Salam Arif returned to Iraq and Abdul-Kareem Qassim has become angry. Thus, Abdul-Kareem Qassim decides to imprison his close friend Abdul-Salam Arif and put him in judgement. Indeed, Abdul-Salam Arif remains in prison for three years until Abdul-Kareem Qassim himself releases him. (Al-Jafari, 2021, p.58-62)

Interestingly, Abdul-Kareem Qassim's aims from Abdul-Salam Arif's judgement are first Abdul-Kareem Qassim tries to show that Abdul-Salam Arif has not any role in the revolution and he is like any petty officer. Secondly, Abdul-Kareem Qassim wants to demonstrate that he has forced the members of the Free Officers Movement to accept Abdul-Salam Arif as a member of them. Finally, Abdul-Kareem Qassim wants to prove that he alone is the leader of this revolution and the rest are implementing his orders. In addition, Abdul-Salam Arif has been treated in a bad way during his imprisonment as well as he has not been allowed to see anyone even his family. (Al-Azzawi, 1990, p. 186-188)

As Fawzi mentions the speech that has been said concerning Abdul-Kareem Qassim and his rule. In 1960, the Ba'ath Party has stated to the masses of people denouncing Abdul-Kareem Qassim's rule:

"Abdul-Kareem Qassim's rule has been revealed more than ever, and its truth is no longer hidden from any loyal citizen. It is a dictatorial rule that represents the domination of an individual alone over the Iraqi army, the security services, the government administration apparatus, the country's economic facilities, and the lives, freedoms and aspirations of the masses. The nature of his ruling proved the inevitability of eliminating it and the desperation of reforming it." (Fawzi, 1988, p.96)

Therefore, many assassinations attempts against Abdul-Kareem Qassim have started. In other words, because of Abdul-Kareem Qassim's greed and ambition for power and authority, his revolution deviates from its original goals. Thus, the assassination attempts to get rid of Abdul-Kareem Qassim reach nine attempts. Additionally, many uprisings have happened to object to his rule and his policy. Indeed,

Abdul-Kareem Qassim has resisted all the uprisings and ordered the arrest of many students and professors who participate in these uprisings. Despite this, Abdul-Kareem Qassim does not care about such popular uprisings as long as he owns the Ministry of Defence. If truth be told, Abdul-Kareem Qassim considers the Ministry of Defence the most fortified of his castles because he has equipped it with many modern weapons and ammunition stores. (Al-Jafari, 1988, p.96-108)

Later on, in 1960, the Al-Ba'ath Party starts to think and make plans to get rid of Abdul-Kareem Qassim and his rule. On the 14th of Ramadan in 1963, the Al-Ba'ath party decides to implement the plan which aims to make a revolution against Abdul-Kareem Qassim and kill him. Interestingly, Abdul-Salam Arif is one of the Al-Ba'ath Party. First of all, Abdul-Salam Arif controls the Radio House and talked about their revolution against Abdul-Kareem Qassim. So on, Qassim Al-Janabi one of Abdul-Kareem Qassim's officers has known about the revolution and he decides to go and tell Abdul-Kareem Qassim. Indeed, when Qassim Al-Janabi meets Abdul-Kareem Qassim, he finds that Abdul-Kareem Qassim has shaved and worn his military clothes as well as he has known about the revolution. (Al-Azzawi, 1990, p.264-268)

So on, Abdul-Kareem Qassim has gone to the Ministry of Defence as well as called many officers to help him, but there is no advantage, some of the officers close the call with him and others promise Abdul-Kareem Qassim to help him. At the same time, the plans start bombing the Ministry of Defence building. Therefore, Abdul-Kareem Qassim tries to convey his voice to the people by recording his speech and sending it to the radio, but he fails again.

Finally, Abdul-Kareem Qassim calls his close friend Abdul-Salam Arif and reminded him of their friendship (Al-Azzawi, 1990, p. 269-270). During the phone call, a conversation happens between Abdul-Kareem Qassim and Abdul-Salam Arif:

"Qassim: would you allow me to leave the country for our brothers and relationship to save my life for me.

Arif: Hand over Qassim without any conditions.

Qassim: please my brothers, why do you want me to surrender myself with such a degree of humiliation?

Arif: Patriotism above appearances, but you have taken your brothers to prisons and their hands tied with iron, I'm one of them. But now we serve the country" (Merdan, 1999, p.150).

As a result, Abdul-Kareem Qassim has been forced to surrender himself as well as he has been moved to the Radio House where Abdul-Salam Arif was. For the second time, Abdul-Kareem Qassim has asked his friend Abdul-Salam Arif to leave him to travel and leave the country, but Abdul-Salam Arif has answered that it is not his responsibility alone. So on, the National Council for the Leadership of the revolution decides to kill Abdul-Kareem Qassim. Finally, the order of killing Abdul-Kareem Qassim has been implemented. To sum up. The news has been broadcasted saying: "O great people, the death sentence was executed by firing squad on the crazy tyrant, the enemy of the people..... who killed innocents and orphaned children" (Al-Jafari, 2021, p.129-131)

3.2. Psychoanalytic Reading of Greed in Qassim

3.2.1. The Topographical Models of Mind

According to Saavedra (1980), Freud has pointed out that all the painful memories, conflicts as well as traumatic experiences which have been experienced by the human can be found in the unconscious part of the mind of this human. Furthermore, all the drives, wishes, and emotions in which anxiety can be aroused because of these feelings, also can be found in the individual's unconscious part of the mind. Thus, all these feelings as well as the painful or traumatic memories and experiences are going to be repressed in this unconscious part of the mind.

"By God, I will make a revolution in this country" (Hamdi, 2021, p. 27). This statement by Qassim to his friends one night when he is drunk. Indeed, this statement illustrates how Qassim has hidden desires in his mind, the unconscious. Here, Qassim goes out with his friends and he has drunk. Thus, he states to his friends that he desires to make a revolution in this country. This indicates the fact that Qassim's desire to gain authority and power are his unconscious part of his mind.

Indeed, these desires are hidden in Qassim's unconscious mind till he receives the invitation to join a secret movement, Free Officers Movement. In other words,

Qassim accepts to join this movement without any hesitation. If truth be told, this secret movement aims to make a revolution against the government, Royal Family and the Prime Minister as well as kill them (Fawzi, 1988, p. 34-35). Therefore, Qassim's speech when he is drunk reveals the fact that he has hidden desires to be the Prime Minister instead of Nuri Al-Saeed in his unconscious mind. Thus, these desires go out from his unconscious mind when he accepts to join the secret movement that aims to kill Nuri Al-Saeed and the Royal Family.

In addition, Abdul-Kareem Qassim's behaviour with the members of the secret movement results from his love for power, authority, political positions, and domination over it. In other words, Qassim decides to kill the group of those members who ask him about political positions. Indeed, Abdul-Kareem Qassim wants to demonstrate to everyone that he is the leader of the revolution and there is no partner for him. This blind ambition and greed for authority and power exist inside Abdul-Kareem Qassim's unconscious mind from the beginning of his life. This is clear when he demonstrates throughout the first meeting with him after the revolution: "since graduation from the Military Collage, I have noticed that the situation is going from bad to worse, and since then I have determined to turn these conditions upside down" (Fawzi, 1988, p.62-76).

Resulting in, Qassim's unconscious mind has controlled his way of life, thinking, opinions, and decisions. As it has been mentioned that Qassim's unconscious desires have appeared in many situations and controlled his character. To sum up, all the desires, impulses, needs, etc that Qassim has in his unconscious mind are about power and throne. In other words, Qassim's desires to be the Prime Minister of Iraq instead of Nuri Al-Saeed appear throughout his speaking and decisions in an unconscious way.

3.2.2. The Structural Models of Mind

Concerning Qassim, the id part is the dominant part of his mind. In other words, Qassim has been led by the forces, desires, and needs that are found in the id part of his mind. this is easy to be observed many times in his life. As has been mentioned above, Nurhayati (2017), if the id part is the dominant part over the ego and the superego, the human is going to do all the irrational, immoral, and socially unacceptable deeds. Indeed, this is what Qassim has done in his life. Al-Jaafari (2021) states that at first, he acts in a good and loyal relationship with the Royal Family and Nuri Al-Saeed. Qassim's goal

from this relationship is to wait for the opportunity to remove them and take their places, power, and authority. "Abdul-Kareem Qassim has taken advantage of his relationship with Nuri Al-Saeed in which he has continued his work with the Free Officers Movement.... " (Mardan, 1999, p. 19). After that, Qassim finds this opportunity when the Free Officers Movement asks him to join them.

Indeed, Qassim finds what he waits for in the movement's goal is to get rid of the Royal Family and Nuri Al-Saeed. Qassim's id and desires as well as forces have led him to choose this joining to the Free Officers Movement. As Al-Jaafari (2021) illustrates, later on, Qassim gives promises to all the members of the secret movement that he is going to be loyal to this movement and its goals. Gradually, Qassim's id desires and forces have led him to betray those members with his friend, Arif. In other words, Qassim and Arif, decide to make a secret plan to implement the revolution without the other members of the secret movement. This is easily to be observed when Abdul-Kareem Qassim tells his close friend Abdul-Salam Arif "let us compliment them as brothers so that we do not neglect our brothers and carry out our oath, but the decisive work is between you and me" (Al-Jafari, 2021, p.9-19).

This is also because Qassim and Arif want to gain all the political positions and power for themselves. Furthermore, Qassim and Arif make the revolution alone without the other members. Thus, after the success of the revolution, Qassim decides to kill the members of the Free Officers Movement. This shows how the id part dominates over the other parts of Qassim's mind. Qassim's desire and ambition for power and authority have dominated Qassim's thoughts, decisions, and fate. The final situation represents how Qassim has been led by his id's forces when he decides to get rid of his friend Arif. Fawzi (1988) states that Qassim sees that his close friend threatens his authority and power. To sum up, Qassim has been led by his id desires, forces, and needs.

Therefore, Abdul-Kareem Qassim's behaviour with the members of the secret movement results from his love for power, authority, political positions, and domination over it. In other words, Qassim decides to kill the group of those members who ask him about political positions. Indeed, Abdul-Kareem Qassim wants to demonstrate to everyone that he is the leader of the revolution and there is no partner for him. This blind ambition and greed for authority and power exist inside Abdul-Kareem Qassim's id part of mind. This is clear when he demonstrates throughout the first meeting with him after

the revolution: "since graduation from the Military Collage, I have noticed that the situation is going from bad to worse, and since then I have determined to turn these conditions upside down" (Fawzi, 1988, p.62-76).

Furthermore, Abdul-Kareem Qassim's blind ambition and greed for power and authority, the id forces, make him not only decide to kill the Free Officers but his thoughts concerning his close friend Abdul-Salam Arif also change. In other words, Abdul-Kareem Qassim starts to see that the only obstacle in front of him to act as he wants after the revolution is Abdul-Salam Arif. Indeed, Abdul-Salam Arif is the one who announces the revolution on the radio, so it appears to people that he is the implementer of the revolution's plan. Thus, people start to understand that Abdul-Salam Arif is the hero who carries out the revolution. (Fawzi, 1988, p. 82).

These situations and decisions by Qassim refer to the fact that Qassim's id has consumed all his life and thoughts. Throughout these situations and decisions, the reader can observe and notice how the id desires, greed for power and authority, have controlled and effected Qassim's life and characteristics as a human. Qassim's id and its forces have changed him from a brave man to a killer and a man who is able to kill anyone to satisfy his desires and impulses.

3.2.3. Defence Mechanisms

Rationalization

As it has said before, this process or strategy represents the people who justify and explain their actions, feelings, events, and thoughts rationally and logically. While they forget the main reason behind these actions or behaviours. As Cherry (2021) has stated an example declaring the strategy of rationalization when the student has got a weak mark in his exam, he begins to blame the teacher instead of the blame himself that this is his fault or lack of studying more to this exam. So this process tries to save a human from fear, anxiety, etc

Effectually, there are three situations which indicate Qassim's use of rationalization. The first one is when Qassim rationalizes his plan to get rid of the government. In other words, Qassim tries to defend his anxiety by saying that this is for the sake of his country and he is going to work as well as build this country. Here,

Qassim rationalizes his action, his planing to do the revolution, and his betrayal of the Royal Family and Nuri Al-Saeed.

In the second one, Qassim rationalizes his betrayal to the members of the secret movement. As Al-Jaafari (2021) mentions that Qassim states that the members of the secret movement do not have enough courage as well as they have hesitation concerning the implementation of the revolution. Resulting in, Qassim persuades himself that he takes the right decision when he makes a deal with his friend, Arif. The final Situation is when Qassim rationalizes his decisions with his close friend Arif. If truth be told, Qassim persuades himself that his close friend Arif represents threatening to Qassim's power and authority. Resulting in, Qassim persuades himself that his friend is not loyal to him and tries to take Qassim's position, power, and authority. As Al-Zubaidy (1981) mentions that Qassim feels suspicious towards his friend Arif because, in most of his speeches and interviews, Arif does not mention Qassim's name or role in implementing the revolution.

Reaction Formation

As it has been mentioned before, in Hill (1954), Freud states that "A person who is defending himself against anxiety using reaction formation cannot deviate from expressing the opposite of what he really feels" (Hill, 1954, p. 92). Furthermore, when a human has a fearful emotional feeling, this human is going to do the opposite. This human tries to do the opposite excessively to the extent that the people around him are going to notice the behaviour. For instance, humans who know that drugs are something bad, but still want to try, are going to join a group of people who are against drugs (Arumandari, 2018).

Indeed, Qassim's life represents many situations in which Qassim defences his anxiety by using reaction formation. If truth be told, the first situation is when Qassim acts loyal and loving to the government as well as the Prime Minister. Qassim's relationship with Nuri Al-Saeed and the Royal Family is a representation of how Qassim acts the opposite of what he feels towards them. Thus, he acts loyal and loves waiting for the moment that he is going to get rid of them as well as take their authority and power.

The second situation is when Qassim acts loyal towards the members of the secret movement, Free Officers Movement. The same with the government, Qassim acts

loyal towards the members of the secret movement till he gets what he wants. This is another situation that represents the use of reaction formation by Qassim. In other words, for most of Qassim's life, he acts and appears the opposite of what is inside himself. This is easily to be observed when Abdul-Kareem Qassim tells his close friend Abdul-Salam Arif "let us compliment them as brothers so that we do not neglect our brothers and carry out our oath, but the decisive work is between you and me" (Al-Jafari, 2021, p.9-19).

Therefore, his behaviour with his friend Arif is another situation which reflects Qassim's use of reaction formation. If truth be told, after Qassim's feeling of threats and disloyalty from his friend, Arif, Qassim starts to behave and act towards Arif differently. In other words, Qassim begins to act with love and safety toward his friend. This is easy to be observed when he asks Arif to travel to Bon with his new job as the Brassador of Iraq as well as Qassim promises Arif he is going to stay in Bon for three weeks only. Moreover, in the airport, Qassim acts like there is nothing towards Arif. Although both of them plan to kill each other, they hug each other and behave as there is nothing happened. So on, Qassim uses reaction formation to hide his true feeling towards his friend, Arif and at the same time he plans to kill him.

Sublimation

This defence mechanism demonstrates how a human who is in a bad emotional problem can change or transfer it into something socially acceptable. For example, when a human is angry, she or he does an acceptable and useful actions just like cleaning the house or cleaning the car (Arumandari, 2018). In other words, sublimation occurs when humans transfer their anxiety to an acceptable action in the society (Nurhayati, 2017).

Indeed, all the persons who has interviewed Abdul-Kareem Qassim said that Qassim's anxiety is so obvious and clear from his eyes. In all of his interviews, he declares that he wants to help the poor people as well as he builds so many houses to those poor people, and he builds many schools to those poor people (Merdan, 1999). Thus, to minimize his anxiety, Qassim tries to sublimate it into an acceptable actions and decisions like helping the poor people and build houses as well as schools for them. If truth be told, Qassim uses this defence mechanism to minimize his anxiety, because of his actions and murders. This is easily to be observed when Abdul-Kareem Qassim decides to build so many schools and homes to the poor people.

To sum up, this chapter shows how the unconscious mind has controlled Qassim's life and thoughts as well as decisions. In other words, there are desires and impulses that are found in Qassim's unconscious mind which influence all his life. Then, the chapter presents the influences of the id part on Qassim and his character as a brave military leader. Indeed, the id and its forces have consumed Qassim and changed him from a brave man to a killer who wants to satisfy his desires and impulses no matter how and why. Qassim can kill anyone to satisfy his desires which are power and throne. Finally, because of the struggle that Qassim has in his mind between the three components (the ego, id, and superego), at the same time to minimize the anxiety, this chapter represents how he uses defence mechanisms such as reaction formation, rationalization, and sublimation.

CONCLUSION

Concerning the concept of greed, in this thesis, the researcher discusses and compares two characters. As well as how their life, thoughts, decisions, and fate have been led by blind ambition and greed for power and authority. In this study, Shakespeare's Macbeth and the Prime Minister of Iraq, Qassim, the researcher discussed how both characters employ the control of blind ambition and greed over their life. It is clear that their blind ambition and greed for power as well as authority change the two characters' life, decisions, thoughts, and fate.

Concerning Macbeth's greed, it is so clear that he has been led by his blind ambition and greed for power and authority. This study indicates the fact that Macbeth has been changed by his greed or blind ambition from a nobleman to a murderer. First of all, Macbeth's ambition leads him to kill the king of Scotland to get his place, power, and authority. Macbeth has been depicted as a noble and heroic man who has many successes throughout the wars. Thus, Macbeth is a man "full of the milk of human kindness" (I v 17).

Therefore, in the second act, Macbeth decides to kill the king because of his ambition and greed for power. In other words, Macbeth thinks about the reasons that make him leave the assassination of king Duncan. Finally, Macbeth knows that these reasons and situations offer him no rational and reasonable cause to motivate his greed or blind ambition. Thus, Macbeth faces the fact that the only reason which leads him to kill the king is his ambition for power and authority.

Similarly to Qassim, blind ambition and greed for power and authority change his life, thoughts, decisions, and fate. First of all, Qassim's life is a very clear example that illustrates how a noble and brave man can change into a criminal because of his greed. Throughout his life, Qassim shows how ambition and greed have forced him to make many bad actions and deeds to gain authority and power. Thus, this blind ambition has led Qassim to join the secret movement which aims to get rid of the Royal Family and Nuri Al-Saeed. As well as, Qassim has been selected to be the leader of this movement.

Furthermore, Qassim's blind ambition not only makes him try to get rid of the government but leads him to betray all the members of the Free Officers Movement. In

other words, Qassim and his close friend, Arif, decide to make a secret deal which aims to make the revolution, get rid of the Royal Family, take the authority, and distance the other members of the secret movement from all the political positions. At the same time, breaking the covenants stipulated by the movement. This behaviour shows how Qassim's blind ambition and greeds change him from an honest man to a cheater who can do anything to reach authority and goals.

Returning to Macbeth, after the murder of the king, Macbeth starts to see that his friend, Banquo, threatens his throne. As well as Macbeth thinks about the witches' prophecy and if it is true, his throne is going to be "fruitless" (III i 62). Thus, Macbeth decides to ask murderers to kill his friend, Banquo, as well as Banquo's son. If truth be told, this is another situation which reflects how Macbeth can do anything to save his place, throne, and authority.

Concerning Qassim, after the revolution, the members of the secret movement ask Qassim to give them political positions because of the promises that have been given by Qassim to those members. However, Qassim and his friend, Arifs' insistence on monopolizing power and authority is continuous. Resulting in, the members of the secret movement have divided into many groups. One of these groups takes a negative attitude toward Qassim and Arif as well as attempts to make an unplanned cup which ends with failure. So on, Qassim decides to kill this group of Free Officers because this group threatens his authority and power.

On the other hand, Macbeth feels that Macduff threatens his power and authority because of the witches prediction that warns him from the thane of Fife, Macduff. In addition to the witches' prediction, Macbeth knows that Macduff escapes to England. In this case, because of Macbeth's greed and blind ambition, he decides to kill Macduff's family, his wife and his children as well as take Macduff's castle.

Returning to Qassim, furthermore, Qassim's blind ambition and greed for power and authority make him not only decide to kill the Free Officers but his thoughts concerning his close friend Abdul-Salam Arif also change. In other words, Abdul-Kareem Qassim starts to see that the only obstacle in front of him to act as he wants after the revolution is Arif. Indeed, Arif is the one who announces the revolution on the radio, so it appears to people that he is the implementer of the revolution's plan. Thus, people start to understand that Arif is the hero who carries out the revolution. (Fawzi, 1988, p.

82). Resulting, Qassim starts to remove his friend, Arif, from all the political positions. As well as Qassim's decision to put his close friend, Arif in the prison is because of his greed for power and political positions.

Finally, concerning Macbeth, he has been killed by Macduff. Thus, Macbeth's greed for power and authority has led him to do anything to gain power. Similarly to Macbeth, Qassim has been killed by his friend Arif. Resulting in, both of the characters have been led by their blind ambition and greed for power and authority. Then, both of the characters have been killed by their friends.

On the other side, the two characters are different in the following situations. The first situation is unlike Macbeth, Qassim is not married. Resulting, there is no motivation for Qassim's murders and bad actions other than his greed, blind ambition, and love for power. The second situation is that Qassim does not see the witches. In other words, Qassim does not have any imagination, it is a real character. Finally, Qassim has a difficult life during his childhood period. As has been mentioned that Qassim is from a poor family. So on, instead of Lady Macbeth, the ruffe and difficulties in his childhood have led him to blind ambition and greed.

Concerning the topographical models of the mind, Macbeth has hidden desires and nobody knows about them. Macbeth's speech that illustrates he must appear in a "false face" (I vii 91-94) indicates the fact that he has another face as well as he has to hide this face and appear in the false one. This refers to the fact that Macbeth's desire to kill king Duncan and take the power, authority, and throne are his the unconscious part of his mind. These desires are hidden till the encounter with the witches and the predictions that he knows from them. Therefore, Macbeth chooses to realise his ambition through unacceptable, unethical, and unnormal deeds which emerge from his unconscious mind. Thus, Macbeth's unconscious desires, needs, and impulses have led him to lose humanity and kindness.

Returning to Qassim, also he has hidden desires and impulses that are hidden in his unconscious mind. This is easy to be noticed when Qassim goes with his friends and he has drunk. So on, he states that he desires to make a revolution in his country. This represents the fact that Qassim's desire to gain authority and power is the unconscious part of his mind. The same with Macbeth, Qassim's desires are hidden in the unconscious mind till he receives the invitation to join the secret movement. After this invitation,

Qassim decides to join this movement which aims to get rid of the government, Qassim decides to join them without any hesitation.

Concerning the structural models, Macbeth's id, forces and desires, have changed Macbeth's life, thoughts, and deeds. This is easy to be observed throughout the play when Macbeth appears as a good, brave, and honest character. Then, after the controlling of the id's forces on Macbeth, he has changed to be a criminal character who wants to gain authority and power. Macbeth's id and desires make him able to kill and do anything which remains him on the throne and authority. Macbeth has been led by his id forces and he becomes able to kill anyone who threatens his power.

The same with Macbeth, Qassim's id is the controlling part of his mind. In other words, the id part is the dominant part over the other parts, the ego and the superego. So on, Qassim's id and its forces as well as desires make him do anything to gain power and authority. Qassim's desires and impulses which are found in his id part, have led him to betray his relationship with the Royal Family and Nuri Al-Saeed. Then, he betrays his friends, the members of the secret movement. Furthermore, Qassim decides to kill a group of those members who want their rights from him. Finally, his id and desires make him betray his close friend, Arif.

As a result of what has already been mentioned, both Qassim and Macbeth have been led by their id part which contains desires and forces to have power and authority. This is clear from Macbeth's decisions, deeds, and thoughts. Similarly, it is clear from Qassim's decisions, deeds, and thoughts. So on, the two characters, the dominant part of their minds is the id part.

Concerning defence mechanisms, Macbeth tries to reduce his anxiety by using different defence mechanisms. First of all, Macbeth uses rationalization to minimize his anxiety. Macbeth's rationalization is Macbeth's antipathy towards Macduff and the murder of Macduff's family. Indeed, Macbeth tries to persuade himself that he has suspicions towards Macduff's loyalty. Simply, he suspects Macduff's loyalty because Macduff does not attend the dinner which has been made by Macbeth. Thus, Macbeth decides to ask murderers to kill Macduff's Family, his wife and his children.

Returning to Qassim, he also uses different types of defence mechanisms to minimize his anxiety. Similarly to Macbeth, Qassim uses rationalization to defence his anxiety. Qassim tries to rationalize his bad actions. In effect, Qassim uses rationalization

through three situations in his life. The first time when he rationalizes his plan to get rid of the government. This is clear when Qassim says that this is for the sake of the country. So on, Qassim rationalizes his action, to do the revolution alone, and his betrayal of the members of the Free Officers Movement. Qassim rationalizes this decision by saying that the members do not have enough courage to implement the revolution. While the essential reason to betray the members of the secret movement is to gain all the political positions, power, and authority. The final situation is when Qassim rationalizes his decisions with his close friend, Arif. Indeed, Qassim persuades himself that his friend Arif wants to take his role in the revolution as well as his place. So on, Qassim persuades himself that his friend is not loyal to him.

Returning to Macbeth, he uses the reaction formation to defence his anxiety. Indeed, Macbeth and his wife, Lady Macbeth, host the king in their home as well as plan to kill him in the night while he is sleeping. During the night, while they hosting the king in their home, Macbeth and Lady Macbeth make the plan to kill him and take his authority, power, and throne. So on, they act and appear love as well as loyal to the king in which they try to hide their true feelings towards the king. In addition, the second time that represents Macbeth's use of reaction formation is when Macbeth asks Banquo to attend the dinner in the night. In this scene, Macbeth speaks with his friend and asks him to attend the dinner. At the same time, Macbeth plans to kill him in which he asks the three murderers to kill Banquo and his son. Finally, Macbeth appears to his friend Banquo that he has not thought of the three witches since their confrontation. "I think not of them....." (II i 20). Here, Macbeth appears the opposite of what is inside his mind to his friend. Indeed, Macbeth cannot stop thinking of the witches and their predictions.

Concerning Qassim's use of reaction formation, he defences his anxiety many times in his life. The first time is when Qassim acts loyal and loving to the Royal Family as well as Nuri Al-Saeed. The second time is when Qassim acts loyal towards the members of the Free Officers Movement. Finally, his behaviour with his friend, Arif, is another situation which reflects Qassim's use of reaction formation. Indeed, Qassim starts to act in love and safety with his friend.

If truth be told, Macbeth differs from Qassim in using suppression and denial. Macbeth suppresses all the deeds, thoughts, and memories which cause bad feelings for him. Macbeth decides to suppress many actions and memories. First, Macbeth

suppresses his feeling of guilt even before he kills the king. After the murder of the king, Macbeth states his decision of suppression to such an evil action has been made by him "To know my deed 'twere best not known myself" (II ii 93). In addition, he uses denial to defence his anxiety this is clear when he denies the killing of his close friend, Banquo. On the other hand, Qassim uses sublimation to minimize his anxiety.

To sum up, both of the characters have the concept of greed and blind ambition. Both Macbeth and Qassim have desires and impulses that are hidden in their unconscious mind. concerning Macbeth, these desires and impulses are hidden in his unconscious mind till the encounter with the witches. On the other hand, Qassim's desires and impulses are hidden in his unconscious mind till he receives the invitation from the Free Officers Movement to join this secret movement. In addition, both characters have been led by their id. This is clear when Macbeth commits many murders because of his id forces. Similarly to Macbeth, Qassim commits many murders because of his id forces. Finally, both characters use defence mechanisms to minimize their anxiety. Macbeth and Qassim use reaction formation and rationalization. Macbeth differs from Qassim in using suppression and denial and Qassim differs from Macbeth in using sublimation.

REFERENCES

- Al-debag, A. (2021). Abdul-Karim Qassim founded the Iraqi Republic, and after 5 years he was overthrown by a military coup. *Al-Jazeera*.
- Arumandari, N. (2018). Fergus Boggs' Imbalanced System of Personality and his Defence Mechanisms as seen in *The Marble Collector* by Cecelia Ahern.
- Al-Jaffary, M. (2021). Iraqi Military Intervention in Politics: Motives, Causes, and Consequences. Magazine Library.
- Al-Zubaidi, L. (1981). *The Revolution of July 14th, 1958 in Iraq*. Arabic Awakening Library.
- Al-Azzawi, J. (1990). The July 14th Revolution, Its Secrets, Events, and Men, Until the End of Abdul-Kareem Qassim. Knowledge Publishing and Distribution Company Ltd. Baghdad.
- Bloom, H. (2010). Bloom's Modern Critical Interpretations: Macbeth New Edition. New York
- Bradley, A. (1929). Shakespearean Tragedy: Lectures on *Hamlet*, *Othello*, *King Lear*, *Macbeth*.
- Breuer, J. Freud, S. (1895). *Studies on Hysteria*. In J. Strachey, The Standard Edition of the complete psychological works of Sigmund Freud. London, England: Hogarth.
- Barrat, B. (2017). Radical Psychoanalysis: An Essay of Free-Associative Praxis. London: Routledge.
- Barry, P. (2002). Beginning Theory: An Introduction to Literary and Cultural Theory (Second Edition). Wales: Wales University Press.
- Brill, A. (1949). *Basic Principles of Psychoanalysis*. New York: Doubleday of Company.
- Barbara, E. (1985). *Personality Theories*. Boston: Houghton Mifflin.
- Berline, H. (2009). Defence Mechanisms: Neuroscience Meets Psychoanalysis. *Scientific American Mind*.
- Bloom, H. (1998). *Shakespeare- The Invention of the Human*. London: Fourth Estate.

- Cunha, A. (2009). Comments and Criticism about "Macbeth" Play and Article in relation with Witchcraft. WEB ARTIGOS.
- Coursen, H. (1997). *Macbeth: A Guide to the Play*. Greenwood Press.
- Cohen, R. Gunia, C. Kim-Jun, Y. (2009). Do Groups Lie More than Individuals? Honesty and Deception as a Function of Strategic Self-Interest.
- Candle, B. (1988). Practitioners Corner: an advantage of the linear probability model over probit or logit. *Oxf. Bull. Econ. Stat.*
- Corey, G. (2013). *Theory and Practice of Counseling and Psychotherapy*. Belmont, Calif: Wadsworth.
- Cherry, K. (2020). What is the Unconscious? VERYWELL mind
- Chiu, C. (2012). Freud on Shakespeare: An Approach to Psychopathic Characters. *Humanities and Social Science*.
- Coutu, D. (2003). I was Greedy, Too. *Harvard Business Review*.
- Cloninger, S. (1993). *Theories of Personality: Understanding Persons*. New Jersey: Prentice Hall.
- Eagleton, T. (1983). *Literary Theory: An Introduction*. Oxford: Blackwell Publishers.
- Edwards, A. & James, A. (1963). *The Conscience of Macbeth*. North Texas State University.
- Fawzi, A. (1988). *Abdul-Kareem Qassim and his Last Hours*. Freedom House for Printing.
- Freud, S. (1893a). Fralein Elisabeth von R, case histories from studies on Hysteria. S.E., 2. London: Hogarth.
- Freud, S. (1896). Further remarks on the neuro-psychoses of defence. SE, 3: 157-158.
- Freud, S. (1894). The neuro-psychoses of defence. SE, 3: 41-61.
- Freud, S. (1977). *Introductory Lectures on Psychoanalysis*. New York.
- Freud, S. (1960). *The Ego and the Id*. New York: Norton.
- Freud, S. (1900). *The Interpretation of Dreams*. S. E, 4-5.
- Freud, S. (1895). *Studies on Hysteria*. Standard Edition.2: London.
- Freud, S. (1914). *On Narcissism: An Introduction*. S.E., 14. London: Hogarth.

- Freud, S. (1914g). Remembering, repeating and working through. S.E, 12. London: Hogarth.
- Freud, S. (1915b). *Instincts and their Vicissitudes*. London: Hogarth.
- Freud, S. (1915b). Repression. S.E14. London: Hogarth.
- Freud, S. (1940). *An Outline of Psycho-analysis*. London Hogarth.
- Freud, S. (1905). Fragment on an Analysis of a Case of Hysteria. The standard Edition of the Complete Psychological Works of Sigmund Freud.
- Freud, Z. & Breuer, I. (2004). Research in Hysteria. Zefat: Sefarim Publishers.
- Foist, L. (2017). Macbeth Greed Quotes & Analysis. *Study.com*.
- Fromm, E. (1941). *Escape From Freedom*. INTEGRATED MEDIA: New York.
- Fong, P. Target, M. (2003). Psychoanalytic Theories: Perspectives from Developmental Psychopathology. *Philadelphia: Whurr*.
- Farkhatun, A. (2017). Anxiety and Defence Mechanism of Rachel Weston in Paula Hawkins' Novel *The Girl on the Train*. Yogyakarta.
- Freud, Z. (1997). The Self and Defence Mechanisms. Tell Aviv: Dvir Publishers.
- Holland, K. (2019). 10 Defence Mechanisms: What Are They and How They Help Us, Cope. *Healthline*.
- Holland, N. (1960). "Freud on Shakespeare". *PMLA*.
- Hall, S. (1954). *A Primer of Freudian Psychology*. New York: The New American Library.
- Islam, S. (2010). Nature of Evil in *Macbeth*. *Bangladesh Journals Online*.
- Jamieson, L. (2019). Understanding Macbeth's Ambition. *Thought Co*.
- Jamal, A. (2019). "What's Done is Done". *Macbeth (Quote Act III, Scene II)*
- Knight, W. (1949). *The Wheel of Fire, Eploration*. New York: Routledge.
- Kris, A. (1996). Free Association Method and Process. Routledge.
- Kenny, D. (2016). A Breif History of Psychoanalysis: From Freud to Fantasy to Folly.
- Klafter, A. (2015). Greed, Greedness, and Greedy Patients.
- Klien, M. (1957). Envy and Gratitude, In The Writings of Melanie Klein.

- Keini, N. (2020). *Macbeth – The Danger of Passion, Power and Betrayal: A Psychoanalytic Perspective. Humanities and Social Sciences.*
- Kristova, J. (2017). 'I Have Supp'd Full with Horrors; a Kristevian Psychoanalytic Analysis of the Powers of Horrors in Macbeth. Published at the Conference Proceedings of the Kristeva. Pittsburgh Pennsylvania University.
- Kalicanin, M & Miladinovic, N. (2019). *Moral Corruption in Shakespeare's Macbeth.* The University of Nis.
- Levin, R. (2005). Finance and Growth: theory and evidence. *Handbook Econ.*
- Levy, K. Scala, J. (2012). Transference, Transference Interpretations, and Transference-Focused psychotherapies. *American Psychological Association.*
- Lothane, Z. (2006). Reciprocal free association: Listening with the third ear as an instrument in Psychoanalysis. *Psychoanalytic Psychology.*
- Labno, Ch. (1997). *Jung Macbeth: The Tragedy of a Man Dominated by Passion Unseen and a Creature Manipulative.* Lake Forest College Publications.
- Merdan, J. (1999). *Abdul-Kareem Qassim: The Beginning and the Fall.* Eastern Library.
- Manfred, R. (2016). *The Greed Syndrome. INSEAD THE Bussines Scool fro the World.*
- Mcleod, S. (2013). *Sigmund Freud's Theories.* Simply Psychology.
- Miliora, T. (1998). Trauma, dissociation, and somatization: A self-psychological perspective. *American Academy of Psychoanalysis and Dynamic Psychiatry.*
- McWilliams, N. (2020). "Projection". *Encyclopedia Britannica.*
[http://www.britannica.com/science/projection-psychology.](http://www.britannica.com/science/projection-psychology)
- Miah, S. (2020). The Unconscious was discovered by Shakespeare Even Before Sigmund Freud. *International Journal of Advanced Research and Review.*
- Minderop, A. (2010). *Psikologi Sastra: Karya Sastra, Metode, Teori, dan Contoh Kasus.* Jakarta: Yayasan Pastaka Obor Indonesia.
- Nurhayati, A. (2017). *Linda's Ego Defence Mechanism As seen in Paulo Coelho's Adultery: A psychoanalysis Study.* Yogyakarta State University.
- Petkovic, G. (2003). Foreword. *Sekspirov Magbet: iskusenja vlastoljubivosti.* Foreword to the translation of Shakespeare's *Macbeth* by svetislav stefanovic. Beograd: Zavod za udzbenike instavna sredstva, 7-34.
- Rose, Ackerman, S. (1999). *Political Corruption and Democracy.*

- Rabeyron, T. Massicotte, C. (2020). Entropy, Free Energy, and Symbolization: Free Association at the Intersection of Psychoanalysis and Neuroscience. *Frontiers*.
- Seuntjens, G. Zeelinberg, M. Breugel, M. (2015). Dispositional Greed.
- Smith, G. (2003). *Serious Fraud in Australia and New Zealand*. Canberra: Australian Institute of Criminology.
- Solc, V. (2013). Concept of Sublimation in Psychology of Sigmund Freud and Carl Gustav Jung. *Therapy Vlado*.
- Simon, B. (2017). Topographical Model. Encyclopedia of Personality and Individual Differences.
- Sarge, C. (2019). Macbeth in a Psychoanalytic Perspective. The Hourglass Literature Blog. Ed John Russel Brown. London: Routledge Press.
- Veselka, L. Giammarco, A. Vernon, P. (2014). The Dark Traid and the Seven Deadly Sins.
- Yahya, S. (2020). Qassim and Arif have a Friendship that Began with a Coup and Ended with a Gunfire. *Al-Jazeera*.

CURRICULUM VITAE

Haneen Ali Abdul-Ameer DAEIBLE. She worked as English Teacher in many English Language institutes in Najaf. In 2020 she decided to study abroad, in Turkey to get a Master's degree in English Literature, and it was a useful experience.