

## Deconstructing *The Breadwinner*: A Freudian Analysis of Personality, Identity and Obligation

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### Abstract

*The study employs a qualitative literary analysis of the psychological aspects of the characters portrayed in the novel, The Breadwinner, by Deborah Ellis using the structural model of personality by Sigmund Freud; and addresses how the interplay of these psychic structures (Id, Ego, and Superego) shapes decision-making, motivation, and behavior in the novel. Parvana, the protagonist, serves as the primary focus, while the roles of her father, mother, and sister are also considered in relation to Freudian theory. By diving into both primary texts and secondary sources, this research showcases how subconscious drives, rational negotiation, and ethical principles come to life through character actions and the unfolding of the narrative. It pays special attention to Parvana's psychological dynamics, highlighting how the interplay of her inner drives helps her remain resilient and adaptable when faced with challenges. The study explores the balance between the Id, Ego, and Superego to uncover deeper motivations, alongside the more surface-level conflicts and resolutions woven into the story. The findings indicate that subconscious urges, logical thought, and ethical considerations play a crucial role in shaping choices and behaviors. In Parvana's journey, the analysis underscores the psychological frameworks that influence her actions and bolster her determination during tough times. Ultimately, the interaction of the Id, Ego, and Superego not only drives individual actions but also sheds light on the tension between mere existence and ethical responsibility, providing richer insights into human behavior.*

**Keywords:** Psychoanalysis, Id, Ego, Superego, *The Bread Winner*.

### Introduction

Literature and psychology have different methodologies but rest on the same foundation of human action and interaction. Psychology examines real-life events, while literature analyzes fictional ones, both disciplines show concern toward human psychology (Ghazali, 2020). Literary psychology, for instance, analyzes the emotional and

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psychological dimensions of a character's life events, thus creating a distinctive approach to self-interpretation of human actions. The character's context provides a framework where actions have significance beyond the surface. Hence, literature is not merely a structure of words but a vessel for profound insights about human behavior intertwined with psychological dimensions. Literary psychology enables the understanding and evaluation of the characters, and readers empathize with the psychological tensions lived in the stories (Ghazali, 2020).

Freud's psychoanalytic theory seeks to understand neurotic disorders by examining emotions, memories, and thoughts that may have been suppressed. He developed the notion of repression, which is the mechanism of hidden motivations being suppressed but emerges in altered, faint traces and secretly influences behavior. He thought personality disorders could be developed from memories of unresolved turmoil in childhood that is kept in the unconscious. In Freud's psychoanalytic approach, the aim is to assist patients in exposing and resolving the concealed clashes and attain equilibrium between the conscious and the unconscious. As we have discussed earlier, Freud's model of the psyche, i.e. the id, ego, and superego, describes the ways these components and layers of thought and desire intertwine and influences behavior; the depths of the psyche contain thoughts and wishes, as an iceberg is concealed under the ocean.

The Breadwinner, by Deborah Ellis, provides an insightful portrayal of the daily life of people enduring the challenges of war, the patriarchy, and survival in Afghanistan. Parvana, the main character, demonstrates the bravery of a young girl who goes to the lengths of cross-dressing as a boy. This choice goes deeper than survival; it also encapsulates the intricate balance of feelings and the need to conform to social structures. Though the novel is acclaimed for the celebration of resistance and the empowerment of women, a more profound psychological assessment uncovers the richness with which the author Ellis crafts the characters' struggles as a reflection of the contemporary issues of identity, trauma, and persistent resilience.

In The Breadwinner, id, ego, and superego are not mere abstractions, but rather concepts that are evident from the characters' choices and responses to the oppression they face. Parvana's fierce resolve embodies her identity's fierce resolve, while her father's docile defiance and her mother's soft but firm resilience exemplify the ways people cope with the struggle between want, ethics, and the drive to live.

This article analyzes Ellis's narrative through Freud's lens to examine the interplay between the characters' psychological processes and their strife. This angle captures Parvana's self-discovery as a journey

toward resilience and reveals the deeper emotional fallout of conflict on her family and community. Hence, the study casts *The Breadwinner* not merely as a tale of surviving in a patriarchal order, but a psychological exploration of the interplay between the architecture of the psyche, the dynamics of the self, and the war, trauma, and social obligation in which they are immersed.

### *Problem Statement*

This study analyzes the psychological trauma of characters in Deborah Ellis's *The Breadwinner*, using Freud's psychoanalytic theory. While the protagonist, Parvana, is often seen as a symbol of defiance, the psychological impact of her struggles is frequently overlooked. The novel suggests that the behavior of all its characters can be understood as a manifestation of the internal conflicts between Freud's three parts of the psyche: the id, ego, and superego. Using Freud's model, this research will:

1. Examine how the id, ego, and superego shape the characters' decisions and responses to oppression.
2. Analyze the characters' crises within their socio-psychological context in wartime Afghanistan.
3. Demonstrate how these psychological forces illuminate the complex nature of their conflicts and hardships.

### *Significance of the Study*

This research is significant because it moves beyond a surface-level reading of *The Breadwinner* as a simple tale of survival. By applying Freud's psychoanalytic theory, it provides a deeper, more structured framework for understanding the profound psychological trauma war inflicts on individuals. The study highlights that the characters' actions are not just plot devices but are complex symptoms of internal conflict between their primal desires, rational minds, and moral compasses. This approach bridges the fields of psychology and literature, demonstrating how literary analysis can vividly illustrate theoretical concepts. Ultimately, it enriches our understanding of the novel by showing that the true battle for characters like Parvana is not only against external oppression but also for internal psychological balance, making their stories more relatable and their resilience more profound.

### **Literature Review**

The story opens with an eleven-year-old little girl named Parvana, and her family reside in Kabul, Afghanistan. Her family lives in a one-room house, a bomb destroyed their previous house. Additionally, her

family is coping and trying to survive amidst the ongoing Afghanistan conflict. Under Taliban rule, life is especially difficult for women, who are denied education and employment, prohibited from walking in public without a male escort, and forced to wear burqas. They live in constant fear of violence and oppression. Parvana's family is no exception to these struggles; she witnesses her father's unjust imprisonment and, alongside her mother, makes desperate attempts to rescue him, only to be met with brutality at the hands of the Taliban. Confined to their home and struggling to survive, the family often goes days without food. Desperate to support her family, Parvana takes a bold step and disguises herself as a boy to provide for her family, in a society where women are forbidden to work outside the home (Ellis, 2000).

Jamal & JaF (2023) applied Sigmund Freud's psychoanalytic theory to Cormac McCarthy's *The Road* to explore the causes of human corruption in a post-apocalyptic world. Their analysis highlighted the moral struggles individuals face when law and ethics collapse, and survival becomes the primary focus. The novel demonstrates how extreme circumstances lead to a breakdown of compassion, with violence becoming essential for survival. The researchers found that the love for survival turned men into violent beings, eroding moral values. The father in the story successfully fulfills his paternal role by protecting his son from becoming one of the cannibals (symbolizing the id). Throughout their journey, the father (representing the ego) resorts to violence to protect them, while the son embodies hope and innocence, aligning with the superego.

Ramadhani et al. (2022) applied Sigmund Freud's psychoanalytic theory to analyze the main character of the movie *Cruella*, focusing on the concepts of id, ego, and superego. This research adapted a qualitative and a descriptive approach by gathering information through a film's script and other film-related literature such as books, journals, and articles. Data was collected through film viewings coupled with meticulous note-taking. Based on her character's analysis, Estella displayed all the three divisions of the psyche. For instance, the id was her impulsive and vengeful thoughts, the ego was her pragmatic execution of those thoughts, and the superego was her guilt and self-recognition. The research also concluded that Estella (who embodies the alter-ego of Cruella) demonstrates the dominance of the id as the main driving force, the ego as a more substantial contributor, and the superego as the least influential.

Kareem and Amjad (2020) analyzed *The Breadwinner* focusing on how human oppression is portrayed, particularly depicting the use of religion by oppressive and authoritarian groups like the Taliban to control lower social groups. The authors applied Theodor Adorno's Authoritarian

Personality Theory to assess the social and religious issues the author raised. The study also looked at certain events and characters who implemented extreme policies on ordinary people. The findings portrayed that a myriad of events, as well as characters, depicted in the novel echo the Taliban's radical religious ideology as a means of social control.

İsaoğlu (2015) analyzed *The Scarlet Letter* using a combination of psychology and literature and focused on how the characters were shaped by their id, ego, and superego. The study highlighted the fact that these three aspects of a person's psyche were not balanced; the characters were in turmoil. Some of the characters were driven by their id or ego, and at other times, rigid Puritan society, which embodied the superego, imposed its influence. In the end, all the characters paid a heavy price due to the imbalance. Hester Prynne and Arthur Dimmesdale gave in to their id, which lured them into an affair that was passionate yet utterly devastating. Hester endured social condemnation and profound isolation, while Dimmesdale punished himself in secret, shackled by the weight of his conscience, to ease the torment and guilt stemming from his concealed sin and the relentless disdain of Chillingworth.

Widayati (2013) utilized Freud's psychoanalytic theory to evaluate Frank Abagnale's character in *Catch Me If You Can*, concentrating on the man's psychological problems concerning his criminal behavior. This was pleasure-seeking behavior. The study's methodology was qualitative in which content analysis was applied to the novel. The primary data for the study was collected through reading the novel. The analysis applied Freud's theory on the psychoanalysis of personality paying attention to the id's dominance in Frank's character. The study's conclusions demonstrated that in Frank's case, the personality imbalance was chiefly his id. Frank's pleasure-seeking criminal behavior was the result of his parent's contentious divorce which lost balance to his pleasure-seeking id. This led him to criminally indulge in sexual acts, forgery, and deceit. Frank's ego, in exercising Frank's id's demands, was neglecting the counterforce of superego law advocating actions. Frank's personality was id-dominant – which resulted in being a criminal, he was a criminal in four continents, guiltless and devoid of remorse. Frank's actions demonstrated features typical of psychopathic behavior such as ego and selfishness, destruction, poor self-control, and pleasure-seeking. Just as these scholars have utilized Sigmund Freud's Theory of Personality on different pieces of literature and literary forms, the researcher uses the same theory on Deborah Ellis's novel *The Breadwinner* for the purpose of character analysis.

### Methodology

This research focuses on Deborah Ellis's *The Breadwinner* using Freud's Psychoanalytic theory (Freud, 1900), more specifically, the concepts of id, ego, and superego, in analyzing the characters' actions and thinking. The novel itself serves as the primary data source, which gives the study a concentrated perspective on the text. The study uses qualitative research, specifically employing a textual analysis as the main method in achieving the goals of the research. The study hopes to understand the characters and their burdening challenges more by using Freud's theory of psychoanalysis on the characters.

#### *Freudian Model of the Psyche: Id, Ego, and Superego*

##### *Id (Primitive Impulses)*

The id part of the personality which emphasizes base instinctual desires includes anger, hunger, and even hatred. According to Freud, the id is something which is innate and present at birth, operating on the pleasure principle which tries to fulfill these desires at once. The id freely and mindlessly is "the repository of all basic drives" and often proves "difficult to manage" (Hoffman 1957). The id operates with no consciousness and is mostly concerned with critical demands, which plays a critical part in the development of ego and superego later.

##### *Ego*

The ego develops as the second part of the personality and functions on both a conscious and unconscious level. Its primary role is to mediate the desires of the id with the constraints of the external world. The ego navigates the delicate balance between pleasure and reality (Hoffman, 1957), determining which of the id's desires can be satisfied and how they can be fulfilled in ways that are socially acceptable. Freud describes the ego as "the ally of the id," yet it is responsible for managing the demands of both the id and external reality (Freud, 1949).

##### *Superego*

The superego is the moral compass of the personality, formed by societal and parental values. According to Jackson (2000), it functions like a conscience, holding individuals to moral standards and inducing feelings of guilt when those standards are violated. The superego seeks perfection, evaluating whether actions align with ethical principles. It works in close interaction with the id and ego, guiding the ego to consider the societal implications of actions. Freud (1949) explains that the superego, shaped by early teachings, directs the ego to prioritize community values and moral behavior.

### Data Analysis and Discussion

In *The Breadwinner*, Parvana blurred the lines of 'id', 'ego', and 'superego' by characterizing Parvana through Freudian psychology, which consists of id, ego, and superego. Understanding their actions and conflicts within a war-torn society reveals the psychological factors influencing their decisions, especially amidst warfare and societal oppression. This paper aims to address the influence of war and societal oppression on id, ego, and superego in Parvana's character. The characters will be analyzed showing how defying id, ego, and superego each in their own unique way. Gaining insight into their psychological conflicts deepens the understanding of their struggles and evolution in the light of Freudian theories. Following this introduction, the paper will delve deeper into each psychological component, starting with id, then ego, and finally superego.

#### *Parvana's Transformation: Disguising as a Boy*

Parvana's changes into a boy demonstrate the function of id, ego, and superego. The id is exemplified as her problem-solving motivation for Parvana's need to navigate the market effortlessly to gather the necessary supplies. This survival instinct is highlighted when her mother insists, "As a boy, you'll be able to move in and out of the market, buy what we need, and no one will stop you" (Ellis, 2000, p. 37). Mrs. Weera reinforces this practicality, calling it "a perfect solution" (Ellis, 2000, p. 37), reflecting how the instinctual need for freedom and survival dominates the decision. The superego emerges in the moral considerations of the decision. While turning Parvana into a boy is extreme, it is seen as a necessary evil in a society where girls face severe limitations. The conversation between Parvana's mother and Mrs. Weera reflects their awareness of societal norms and the moral conflict arising from the understanding that this decision, though uncomfortable, may be the only way to ensure Parvana's survival.

At the same time, the superego emerges in the moral considerations and turning Parvana into the disguise, it is seen as a necessary evil in a society where girls face severe limitations. Parvana resists, protesting, "It won't work... I won't look like a boy. I have long hair. You're not cutting my hair!" (Ellis, 2000, p. 37). Her hesitation reflects a conflict between her identity and the drastic measure being imposed. The moral discomfort of both Parvana and her mother shows their awareness of societal norms and the ethical tension involved in such a transformation, even when framed as necessary for survival. Similarly, the conversation between Parvana's mother and Mrs. Weera also reflects their awareness of societal norms and the moral conflict arising from the

understanding that this decision, though uncomfortable, may be the only way to ensure Parvana's survival.

Finally, the ego mediates between the id's drive and the superego's moral voice. Parvana's mother and Mrs. Weera use practical reasoning to navigate their oppressive environment: "How else will you look like a boy?" Mother asks (Ellis, 2000, p. 37). Here, the ego balances instinctual survival needs with moral constraints, producing a calculated but necessary response to the family's reality.

#### *Parvana and Shauzia: Digging Up Bones*

In this scene, Parvana and Shauzia's actions are driven by the id, which seeks immediate satisfaction and survival. Shauzia is focused on the practical benefits of their plan, insisting, "I'm glad you brought the blanket. We can use it to haul away the bones. Come on. We'd better hurry or we'll get left behind" (Ellis, 2000, p. 59). Her determination reflects the id's influence, as she prioritizes financial gain without considering the moral implications. Parvana, though hesitant, is also compelled by her instinct for survival, which pushes her to follow despite her reluctance.

The superego, however, emerges in Parvana's moral conflict. Her unease about disturbing graves surfaces when she questions Shauzia, asking, "I'm not sure this is a good idea" (Ellis, 2000, p. 59). This hesitation reveals her internalized sense of right and wrong, highlighting the tension between her values and the necessity of survival.

The ego mediates between these competing forces. Parvana ultimately chooses to join Shauzia, suppressing her discomfort in order to meet immediate needs. By continuing with the task, she demonstrates the ego's function: balancing instinctual drives with ethical concerns in order to navigate harsh realities. Her decision reflects a compromise that prioritizes survival while acknowledging, but not surrendering to, her moral reservations.

#### *Parvana's Guilt: Confessing to Her Mother*

Parvana's superego is evident in her reluctance to tell her mother the truth. When her mother confronts her with, "Where were you? We've been sitting here terrified that you had been arrested!" Parvana is overcome with guilt and eventually admits, "I was digging up graves" (Ellis, 2000, p. 64). Her hesitation to confess demonstrates the superego's role in guiding her conscience. Although her actions were driven by the need to contribute financially, she struggles with the ethical implications, which fuels her sense of guilt.



The ego mediates between her survival instincts (id) and her moral discomfort (superego). By choosing to confess, despite her shame, Parvana illustrates the ego's function in resolving inner conflict. Her disclosure allows her to maintain moral integrity while continuing to face the harsh demands of her environment. Freud's theory sheds light on this struggle: Parvana's id compels her to act for survival, her superego reminds her of the moral weight of her choices, and her ego negotiates between them, ensuring she can endure both the external and internal pressures of her world.

The dominance of the id is clear in the girls' actions, as their survival instincts override moral hesitation. Shauzia insists, "Spread out the blanket. We'll pile the bones onto it, then make a bundle out of it" (Ellis, 2000, p. 60), showing her unflinching practicality in the face of grim circumstances. Parvana, though deeply uncomfortable, ultimately follows, demonstrating how the id drives both characters to prioritize immediate survival over ethical considerations.

The superego, however, emerges in Parvana's moral conflict. Her discomfort surfaces when she asks Shauzia, "Do you think they'd mind us digging them up? The people who are buried here. Do you think they'd mind us digging them up?" (Ellis, 2000, p. 60). These questions expose her discomfort with the act of grave digging. More importantly, they show her internalized moral compass and where she would likely draw the ethical lines.

To allow Parvana to complete the task, she could briefly set her guilt aside because of the ego. She could make a decision in line with survival, which is in sharp contrast to her longing to be in the market. The excerpt exemplifies the conflict between the primal instinct, the moral side, which is the superego, and the compromise which is the ego. Surviving in the case of Parvana comes with a conflict of a decision that contradicts the values in Freud's model which is the survival instinct and values.

Freud's theory sheds light on Parvana's struggle with her inner conflict as she tries to reconcile her overwhelming responsibilities with her survival instinct and the guilt, she feels for violating her principles. It illustrates the intricate interplay of the id, ego, and superego under life-and-death scenarios. Here, Parvana's ego protects her from the harm of the world while is counterbalanced by her compassion-driven superego which compels her to confront indifference and cruelty.

*Shauzia's Dream of Escape*

Shauzia's desire of exiting Afghanistan emphasizes the influence of the id, moderated by the effects of the ego and the superego. This longing for freedom manifests when she expresses to Parvana, "I'm saving money, a little bit each day. I'm getting out of here" (Ellis, 2000, p. 70). This impulsive desire to escape, regardless of the dangers of travel, reflects the id's push for immediate gratification. She elaborates her plan with childlike confidence, insisting, "I'll tell a group of nomads that I'm an orphan... In Pakistan, I head down to the Arabian Sea, get on a boat, and go to France! ... Everything will be easy once I get away from here" (p. 70). Her determination to act without full consideration of the risks embodies the instinctual drive of the id.

At the same time, the superego surfaces in her awareness of the obstacles. She acknowledges that she must wait until spring to begin her journey, saying, "I'll stay until next spring. I'll have a lot of money saved by then, and it's better not to travel in the winter" (p. 70). This recognition of timing and practicality shows that she is not wholly reckless; her moral conscience and internalized sense of responsibility influence her choices, even as her id remains dominant.

Finally, the ego operates as a mediator, structuring her fantasy into a seemingly rational plan. By saving money and plotting her route through Pakistan, Shauzia demonstrates the ego's attempt to bridge her instinctual craving for freedom with the constraints of reality. While her plan is naïve, the ego's presence allows her to imagine survival not through resignation but through bold action.

Thus, Shauzia's escape fantasy reveals the complex interaction of Freud's psychic structures. The id propels her desire for liberation, the superego tempers her impulses with some moral and practical considerations, and the ego translates her dream into a plan of action. Ellis (2000) portrays Shauzia as both impulsive and determined, embodying the hopeful resilience of youth even under oppression.

*Parvana's Mother, the Symbol of Superego:*

Parvana's mother, Fatana, represents the moral conscience of the family, embodying the role of the superego. When she discovers that Parvana has been digging up graves to earn money, she responds with outrage: "So, this is what we've become in Afghanistan... We dig up the bones of our ancestors in order to feed our families!" (Ellis, 2000, p. 64). This strong reaction highlights her refusal to accept survival at the cost of morality. Fatana's insistence "Tomorrow you'll go back to reading letters. No more of this digging! We don't need money that badly!" (p. 64)

demonstrates her firm belief that survival should not override ethical principles. By rejecting grave-digging as a means of survival, she reinforces the superego's role as the guardian of values and morality, even when the family faces desperation.

This same moral compass is visible earlier, in a conversation with Mrs. Weera, who urges Fatana to once again contribute to the Afghan Women's Union: "We'll go together... We need a magazine, and your mother is just the person to get it going for us" (p. 32). While Mrs. Weera embodies the superego through her strong commitment to social duty, Fatana's hesitation reflects the ego's mediation. She admits that "Mother doesn't write any more, and I don't think she'll want company" (p. 32), revealing her internal struggle between the moral call to action and the practical need for safety under Taliban oppression. Her exhaustion and fear after her husband's arrest show how the ego must balance communal responsibility with the immediate demands of survival.

At the same time, the id subtly surfaces in Fatana's reluctance. Given the nature of her family obligations, her attention towards self-preservation makes her reluctant to return to activism, as any participation in the Afghan Women's Union might put her family at risk. While the motivation to defend herself and her children is morally less exemplary than the superego's call to duty, the reason is still grounded in the primal focus of the id—security and survival.

Collectively, these moments show how Fatana demonstrates the interrelation of Freud's four psychic structures. The strong superego is revealed through her rejection of morally dubious survival strategies. The hesitance to reengage in activism shows the ego's concern with practical considerations, while her survival instinct demonstrates the id's self-preserved functions. Ellis (2000) uses Fatana to show that even in the most oppressive conditions, the moral conscience refuses to succumb, silently defying despair with quiet dignity.

**Mrs. Weera's Perspective:** Mrs. Weera illustrates how risks for the sake of the longer-term value of the social good can be beneficial with her impatience. Weera is ready to confront social boundaries and the totalitarian governing body because, for her, there is intrinsic value in going against the norm. With regard to the women issue, Mrs. Weera's movements reflect the fundamental ethical principle of women's advocacy regardless of the risks involved.

**The Tension Between Values:** The excerpt captures the struggle between Mrs. Weera's belief that action must be taken and Parvana's mother's desire to keep her family safe. This is the struggle between moral duty (superego) and the need to function (ego) in an oppressive context. We

may interpret Parvana's mother's reluctance to re-engage as an internal conflict between social participation and the urge to safeguard her family.

This interaction illustrates the dilemma that people in a repressive society grapple with as Mrs Weera, Parvana's mother, and Parvana exchanges words. It shows the conflicts Parvana's mother considers as her moral push (superego) and the practical considerations, alongside id, the basic need for safety. The excerpt shows the coexistence of these elements in a society where the moral imperative of one's actions and physical safety conflict with each other's demands. The story enriches our understanding of the tightrope walk between community responsibility and self-preservation in perilous situations through the varied reactions of the characters.

### **Conclusion**

The characters in *The Breadwinner* by Deborah Ellis reflect different components of the psyche, as described by Freud's id, ego, and superego theorization. Each character's actions and decisions, alongside their realities which are predominantly in conflict because of the war they live in, reveal their desires fueled by their struggles. For instance, Parvana's character is described as the superego as she tries to do the right thing in the middle of the moral and ethical chaos of war, although she breaks off and surrenders to the id and ego impulses at different times. Furthermore, she is also in the middle of the id and superego and thereby acts as an embodiment of the ego, as she tries to mediate the instinctive actions and the rigid moral demands of the superego, and survives by making sensible and rational decisions.

On the other hand, Shauzia's id is reflected in the way she seeks out danger and acts impulsively to get what she wants. This is evident when she follows her whims and digs graves in exchange for money. She exhibits ego when she tries to escape to France from Afghanistan, showing consideration for the risks involved despite her decision to go alone. Nooria, too, demonstrates something from the Freudian model, particularly with her restraint of the id and her role as the ego when she supports Parvana's grave digging by stating it is a reasonable decision in their situation.

Parvana's Mother illustrates the superego when she scolds Parvana for digging graves as it is counter morally and ethically deemed appropriate. Parvana's Mother is guided by social morals. In the same manner, Mrs. Weera, the other Parvana's teacher, also represents superego with her concern for Parvana when she tries to direct her to more virtuous and self-developing paths and helps other children to prepare for a better tomorrow as well.

Examining the id, ego, and superego using the characters from *The Breadwinner* shows that each character displays these psychological aspects to different extents. These novel paints a picture of human psychology in the middle of hardship, emphasizing the necessity of keeping these aspects in equilibrium.

Reflecting on the id, ego, and superego reveals the layers that comprise the characters in the *Breadwinner*, and from this, we can conclude that the novel is a profound exploration of the human mind. It intricately delves into the themes of existence, ethics, and character development amid life's challenges.

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