ID EFL LEARNING: AN IMPLICATION FOR LEARNING INTERNALIZATION

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AN IMPLICATION FOR LEARNING INTERNALIZATION

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Abstract: It is plausible that the psychoanalytic approach holds an important role in exploring people's personalities, the world of conscious drives. The human personality is categorized into id, ego, and superego, while consciousness is divided into three different provinces, namely unconscious, subconscious, and conscious. However, limited language teachers' interest in exploring such beneficial approach to learning is found. To respond to such gap, a systematic literature review was employed with following phases: identification, comprehension, application, analysis, and synthesis. Results revealed that four id EFL learning characteristics are primitive personality, biological identity, an instinct to seek pleasure, and automaticity. Hiding, covering, and undressing are the indicators of the primitive personality and are human biological responses to danger. On the other hand, the human senses, cognitive process, and speech organs define the EFL learners' biological personality. As for the automaticity learning, it seems to be achievable by unconscious learning and good learning culture. The basic assumption is that a higher-level skill cannot be acquired unless a lower one has been automatized. Applying such concepts, the characteristics of seeking pleasure to learn language, needs the creativity of EFL teachers, delightful teaching, good teaching culture, and facilities as once EFL learning automatized or internalized, enormous impact will be gained.

Keywords: *automaticity; EFL internalization; id; psychoanalysis; unconscious drive*.

INTRODUCTION

Defining an internalization of English as a foreign language (henceforth EFL) learning directs us to Logan's findings (1985). It was stated that the internalization is a process of learning something so that it can be used as a basis for production. To this view, the internalization is characterized as a step EFL learners do for their language productivity and proficiency. It is based on the assumption that once the language is internalized, it can then be retained and retrieved when needed for communication.

Having internalized learning, so-called inner learning, requires an unconscious process. Logan (1985) termed it as automaticity. The automaticity is defined as a control of one's internal psychological processes by external stimuli and events in one's immediate environment, often without knowledge or awareness of such control. Such argument obviously implies two crucial concepts in the EFL learning. These are 'what' and 'how' to control the EFL learning process for entirely achieving intended learning objectives. The 'what' refers to psychological aspects which have to be controlled, and the 'how' refers to procedures to apply towards achieving it.

There has been a strong relationship (believed by psychologists since the last century) between

the automaticity and skill. Logan (1985) stated that automaticity is a necessary component of skill as a higher-level skill which cannot be acquired unless a lower one has been automatized. In this regard, learning EFL has to be started from the easiest material to the most complicated one.

Since the EFL learning is not merely concerned with material, media and facility, curriculum, and learning policy, an account for approach to the EFL learning is suggested to be considered. One of the classical theories from which the EFL learning internalization discussed is psychoanalytic approach. Such approach comprises three basic domains: id, ego, and superego.

Studies on psychoanalytic approaches to learning have been a longstanding topic to scholars across countries (Gilmore & Anderson, 2016; Drakulić, 2014, Passone, 2015, Andrade, 2016). Gilmore and Anderson reported that psychonalytically-improved learning was achieved through a defensive behaviour performed by students and teachers in reducing enxiety.

Drakulić provided a summary of initial stage of a psychoanalytic development established by Viennese physician. It was concluded that a child must learn to control intrinsic as it provides a possibility to gain freed. Summarized by Passone, it revealed that linkage between an assessment and incentives has made the education an even tougher event since it reinforced an effect of hegemonic educational discourse and reduced conditions for education to happen for a large portion of the Brazilian population. Finally, Andrade studied a specificity of language in psychoanalysis. He argued that rationality and verbalization language exceeding its semantic function and representation system are not restricted to the field of the rationality and verbalization.

Aforementioned studies explored the connection between the education and psychoanalysis in general, an initial stage of psychoanalytic development, the psychoanalytic description on Brazilian education assessment, and the specificity of language in psychoanalysis; however, no founded research is on an implication of psychoanalysis in general and id in particular for the EFL learning. Different from the previous studies, therefore, the present article aims at describing the conceptions of id. It also provides an account for

considerations when they are applied in an EFL teaching and learning process.

METHOD

The present report is a descriptive-reflective study applying a systematic literature review method on the substance of id, one of the Sigmund Freud's theories of psychoanalysis, and its implication for the EFL learning. Source of data was online documents indexed by Scopus and Google Scholar. Another important criterion of the selection of the data is citation.

The four phases of the systematic literature review employed to analyze the data were identification, comprehension, application, analysis, and synthesis. However, a concept-centric method was used to 'identify and comprehend' the published document, and a systematic matrix of literature review (Murniarti *et al,* 2018) was administered to display findings. After that, they were synthesized, discussed, and interpreted using previous studies and related theories.

Though researchers acted as a key instrument to the study, establishing trustworthiness of the finding is obliged. To meet it, a twice-cyclic-comprehension step toward the data was used to assure a result dependability. Finally, a peer scrutiny of project and member check by applied linguists and psychologists was conducted to gain credibility of the finding.

RESULTS AND DISCUSSION

Human mental life is a longstanding study among scholars (Lapsley & Stey, 2012; Schetz & Szubka, 2012). A well-known study on such field was reported by Sigmund Freud. He argued that the mental life consists of three agencies such as id, ego, and superego. Furthermore, those mentioned provinces are core centers of psychoanalysis, both a set of psychological theories and a group of techniques, each of which emphasizes the unconscious as an essential factor in human adaptation and behavior (Lipner, Mendelsohn, & Muran, 2017).

Id as primitive personality

The id is the oldest and most primitive psychic agency of human beings (Lapsley & Stey, 2012). It represents a biological foundation of personality. Furthermore, it is a reservoir of basic instinctual drives motivating an organism to seek pleasure (Lapsley & Stey, 2012). Supported by Schmetz and Szubka (2012), it was stated that the id is an unconscious repository of the basic instincts.

Such arguments indicate some fruitful implications. First, the id is primitive psychic agency of personality. Hiding, covering, undressing, and other behavioral elements of minor relevance like confusion, fumbling, and screaming are credited to primitive behavior. He argued that those behaviors seem to originate from early developmental stages of human instinctive behavior as a reaction pattern in response to danger and stress.

Though avoidance is viewed as the primitive response, it was believed that it was applied as a technique to reduce a potentially detrimental impact of harmful situations. Thus, the avoidance can indicate two contradictory interpretations in the EFL learning. Negatively it can be a primitive reaction of learning process, and partially reduces harmful feedback of a certain dangerous situation.

Moreover, contextualizing them in the EFL learning, hiding is characterized by avoiding English class, English question-answer interaction, and cheating-in-exams. Though there is a limited number of studies on avoiding English classes, it appears to cause students' absenteeism (Trotman, 2016). He reported, 109 students and 43 teachers had varying reasons and perceptions of why students were absent from language lessons. He argued that the absenteeism of Turkish State University students (participants of the study) was largely due to logistical and personal problems.

Avoiding the English question-answer interaction is predicted by emotionality, conscientiousness, lower openness, and extraversion. Accentuated by Oosterhoff, Shook, and Lyer (2018), it was discovered that disease-avoidance traits were correlated with greater emotionality ($r = 0.19$), conscientiousness ($r = 0.08$), lower openness ($r = -0.110$), and extraversion ($r = -0.04$). Furthermore, Francis and Oliver (2018) who pointed out that the emotional responses are central to communicative decision-making, and the emotions reflect a conscious interpretation of affective responses explain reasons and functions of emotion in communication and interpretation.

The cheating-in-exams refers to achieving a result by a dishonest method. The aforementioned unlawfulness is exhibited by both male and female students as it is not associated with socio-demographic characters (McClain, Gulbis, & Hays 2018). Confirmed by Yaniv, Siniver, and Tobol (2017), it was discovered that there was no significant difference in cheating levels based on the students' genders. However, they concluded higher achievers are bigger cheaters as the cheating of both genders was found to significantly increase with each achievement measure. Additionally, the frequency of academic dishonesty across students' friends indicates that a closer friendship of EFL learners with low grades increases the probability of cheating.

Similarly, the dressing and undressing are very interesting topics in the EFL learning. A phenomenon of being undressed is rarely experienced in the classroom as it is a violence against teacher-student professional boundaries.

Interesting reports on undressing student during the EFL learning, however, are discovered. Reading Whitbourne's (2016) work arguing that cloth functions to cover up human naked body defines a functional role of the cloth. It was also stated that desire for recognition is behind choices people make in their clothing, and striking individual differences in dress color perception is positively determined by their different interpretations of illumination cues to achieve color constancy (Witzel, O'regan, & Hansmann-Roth, 2017).

Such views indicate two crucial implications in the EFL learning. Firstly, dressing is fruitful for socially avoiding a negative image, or unexpected audience's reaction, towards the naked body during the EFL learning. This is because the naked body, erotic body (Knott, Impey, Fisher, Delpero, & Fedoroff, 2016), will interrupt EFL participants' attention and attitude on studying. Secondly, EFL students' and teacher's cloth types are mainly influenced by their purpose to be known sexy.

More broadly, the primitive man tries to be rational, but he fails to be systematic; or he is systematic, but not rational. An implied meaning appears to be drawn then that the cognitively-primitive people face either the systematicity or irrationality. The rationality is defined as a relation of conformance (efficacy) between pre-established ends of communication, and a means to reach them and to genuinely understand a thought related to other thoughts termed as the systematicity (Symons & Calvo, 2014).

Id as biological personality

Secondly, the id refers to a biological personality. Farooq (2011) points out biological factors of personality are very important for a formation of human personality. As Asthon (2018) believes that the personality is influenced

by various fluids in the body, it also reminds us about biological bases of personality in learning. Bringing them into the EFL learning highlights that the EFL learning is closely related to a biological capability that includes courage, coward, intelligence, and weakness (Farooq, 2011). Those so-called biological traits predict an achieved language learning.

This is supported by Hussel and Laing (1967). They accentuated that an individual appears to hope to become capable only by processing a basic understanding of functions of body and ability to comprehend facts of a biological nature of learning. It means a basic ability to help the EFL learners study the language skills is through an awareness of their five senses, brain, and organ of speech as those are functional to communication.

There are five human senses: vision, touch, hearing, taste, and smell (Macpherson, 2011). However, two senses are dominant over the others - vision and hearing - in the language skills. The vision received by sense organ of eyes, particularly the retina, is biologically treated to read a written discourse and perceive nonverbal language including physical appearance (i.e. attractiveness, clothes, ornaments, body shape, etc.), face and head (i.e. facial expressions, head nods, head shakes, gaze, etc.), gestures and posture (i.e. orientation of the body with respect to others, self-touching, arm folding, spontaneous hand movement), vocal (prosody, intonation, vocalizations, pauses, voice quality), and space and environment (i.e. mutual distance, spatial formation, pattern of movement, etc.), Vinciarelli (2017). On the contrary, hearing helps the language users listen to and comprehend spoken language.

The brain disputably holds a fundamental function to EFL acquisition, production, and comprehension. Though brain structure does not necessarily predict differences in language task performance (Etchell *et al.*, 2018), the brain is exclusively used to acquire and learn the language. It is rooted from a view that language is a reflection of the brain. As a reflected brain, there is no language acquisition without the brain function.

The brain in language production is traced through a concept that it is a stored reference or linguistic concepts (Borghi, Barca, Binkofski, & Tummolini, 2018). This is to say that linguistic meaning exists in the human mind. In other words, the only means to associate referent, existing world of concept, and sign, and

linguistic symbol is the brain. Another account for brain and language is that language learning, for the first time in adulthood, has marked effects on brain language processing (Mayberry, Davenport, Roth, & Halgen, 2018). This suggests, therefore, that language also influences the brain development.

Lastly, the awareness promoting language users' biological personality is the organ of speech. This is in conjunction with what has been explained by Johar (2016) that sound uniqueness, a drive to distinguish one personality from another, is caused by size and shape of vocal cords. Such argument indicates at least two fruitful implications. Firstly, the sound uniqueness produced by the EFL learners characterizes their biological personality and forms their speaking efficiency. Secondly, the only instrument to make oral communications happen is speech organ.

Id as instinctual drive to seek pleasure

Human instinctual need is to be well-being. Though the individual still does complicated and painful work, his or her strength is usually grounded from an expected satisfaction. It is interesting to note that a displeasure is a basic need to avoid. Stated by Xu and Du (2018), it was reported digital libraries' quality in Chinese universities significantly affected user's satisfaction and loyalty. It indicates that being delightful, by library's quality that may include teaching atmosphere and attractive learning materials, to learn EFL probably makes students satisfied and continue to learn.

Another equally important indicator of the pleasure in the EFL learning context is well-designed schools that has a correlation with learning achievement. Reported by Raj *et al.* (2015), it was emphasized well-designed school, a novel schooling intervention in the state Karnataka in India, had a positive impact on learning outcomes of poor rural children and those with socially-disadvantaged backgrounds. Referring to vs, Michel, and Noe's (2017) finding that fun activities were significantly related to learning from others and non-interpersonal sources testifies the previous argument.

Conversely, it is important to notice that an increasing experience will weaken the delight and satisfaction (Ahrholdt, Gudergan, & Ringle, 2018), a nature of the human mind which needs dynamic external stimuli. In the same way, motivation (Carreira, 2011; Dakhi & Damanik, 2018) and attitude towards learning are two

crucial attributes to the id EFL learning. It is in line with Alhodiry's argument (2016) that motivation is an inseparable aspect in the EFL learning.

The previous concept suggests that EFL teachers be creative, a response to avoid boredom and maintain a stable joyful learning environment (Raj *et al*., 2015). However, a notion of creativity and motivation are still debatable. Most notably, the creativity, so-called *making* (Giannakos, Divitini, & Iversen, 2017), is not merely to be a new name, but required to be problem-solving, design thinking, collaboration, and innovation. On the other hand, Özütürk and Hürsen's (2014) report supports the debate on the notion of motivation by female and male English learners. More precisely, the female students' belief for English language learning motivation score was higher (M=4.16, SD=.727) than that of the male students' (M=3.82, SD= .538). Moreover, the results show that there is a significant difference between female and male students' motivation in English language learning environment (t=40.623, P<0.05). The dynamic of EFL learning was also supported by Alhodiry's argument (2016), which concluded that most students had an intrinsic motivation, meaning distinctive degrees of internal motivation found, whereas there were

some variations in the level of extrinsic motivation among the students.

Id as automaticity
Unconscious learning
The language learning internalization and automatic (Logan, 1985) process of learning, to some extent, are interchangeable. Two fundamental things to understand in the internalization and automaticity are unconsciousness and culture. The automaticity is predicted by unconsciousness as the internalization is an instinctual property of language learners, and the automaticity is understood as a predictor of skill advance mastered (Logan, 1985).

In a medical study, Cooksley and Holland (2017), and Holt, Sarmento, and Goodman (2017) stated that unconsciousness is a medical emergency. Another equally important report by Sanders, Tononi, Laureys, and Sleigh (2012) is that the consciousness, connectedness, and responsiveness are three distinctive physical and psychological reactions of mankind. It was emphasized that awaken people are those who are conscious, connected, and responsive, and no 'non-rapid eye movement' are experienced by conscious, connected, and responsive people. Finally, only a conscious learner can have a 'rapid eye movement'.

Table 1. *Consciousness, connectiveness, and responsiveness in wake and sleep states*

	Consciousness	Connectedness	Responsiveness
Awake	Yes	Yes	Yes
NREM sleep	No	No	No
REM sleep	Yes	No	No

*NREM = non-rapid eye movement sleep, or a low-wave sleep in the night when subjects are often unconscious; REM = rapid eye movement asleep

Contextualizing it in the EFL learning, therefore, the unconscious drive holds an important role in learning. More broadly, it was argued that the non-consciousness influences the perception and interpretation of the social world. Awan (2017) supports this view saying there is a teachers' dire need to be aware of the more powerful nature of unconscious drives of the EFL learners than a surface power of their conscious selves. This is caused by the fact that the unconscious drive is the source of all psychic energy and a primary component of personality.

More precisely, an account for an unconscious is a process in which the motivation and emotion, decision making, and social psychology are determined. This process has

been a longstanding focus on educational researcher studies. Some of these are Kuldas, Ismail, Hashi, and Bakar's (2015) work. They concluded that all leaners did not always have a conscious awareness, control, and intention to learn.

Though it is plausible that there is no EFL learning goal achieved without conscious process, the previous argument strengthens that subliminal EFL learning is powerful. It means the learning automaticity and unconsciousness are enormously useful to meet a natural learning, a technique to thoroughly achieve an intended goal, as once it is internalized, it can then be retained and retrieved when needed for learning.

In addition to the previous account, it was also concluded that the social interaction, evaluation and judgment, and the operation of international goal structure seem to be achievable without an intervention of conscious acts of will and guidance of process. This seems to conduct when we judge someone through his or her face. Bargh *et al* (2012) suggest that a powerful form of preconscious automaticity for the impressions and other important judgments we make about other people concern the immediate appraisal of faces.

In this regard, the EFL learning as a social interaction of both student-student and student-teacher, to some extent, is probably to be conducted unconsciously. This means high-frequency words are more likely automatic than low-frequency ones. Similarly, Logan (1985) also confirmed that the automaticity is a necessary component of skill as higher-level skill cannot be acquired unless the lower one has been automatized. Wang *et al.* (2018) claimed that in addition to the challenges of highly variable of non-native, learner, speech and noisy real-world recording conditions, spontaneous spoken English requires any automatic system to handle disfluent, non-grammatical, spontaneous speech with the underlying text unknown. Three effects of automaticity on language are reduction in reaction time, load effect, and dual-task interference.

Therefore, creating unconscious teaching atmosphere of EFL is likely to be functional and influential. Consequently, EFL teachers have to consider practical procedures of teaching for which learning internalization is accessible to any language learners. The learning automaticity can be achieved by controlling one's internal psychological processes through external stimuli

and events in one's immediate environment without knowledge or awareness of such control. Additionally, it was suggested automaticity is produced by training subjects under consistent mapping conditions.

Secondly, both internalization and automaticity are formed by culture and traditional behavior. It is because culture can shape automatic mental processes as well as controlled reasoning. The shaped automatic, *reflective,* mental processes by culture according to Corr (2010) are fast, coarse-grained, ballistic (implicit/procedural learning), and pre-nonconscious. Unlikely, controlled processes are slow, fine-grained, deliberative (explicit/declarative learning), and often accessible to conscious awareness.

The Table 2. differentiates between automatic and controlled processes. Referring to it, some implications for EFL teaching determining natural learning (Amstrong, 2011) are then drawn. Firstly, the automatic EFL learning runs fast in a non-conscious mode of process which suggests that the implicit knowledge and instruction, and procedural teaching method are the finest content and procedure of automatic EFL learning. The implicit leaning proceeds without making demands on central attentional resources. A contribution of the implicit learning on reading reported by Drouillet, Stalniak, Declercq, and Obert (2018) is that the implicit learning facilitates the understanding of literal expressions. On the contrary, controlled both cognitive and learning process are slowly conducted as it is a conscious process. On the other hand, the explicit language learning is necessarily a conscious process and is generally intended as well.

Table 2. *Dual-process models of behavioral control (Modified from Corr, 2010)*

Models	Indicators			
automatic	fast	coarse-grained	ballistic (implicit/procedural learning)	pre/non-conscious
controlled	slow	fine-grained	deliberative (explicit/declarative learning)	conscious

Learning culture

Another equally important implication of culture is the understanding of language meaning. Shimizu, Lee, and Uleman (2017) reported that culture functions as an automatic procedure for making meaning. To Schoenmakers (2012, p. 67) culture is a web of meaning. Aforementioned arguments result in two implications for

language, i.e. procedure and treasure. First, culture is a systematic and automatic procedure for which language meaning is communicated. It is systematic as making an inference is formed through receiving, identifying, comprehending, and responding, and it is automatic since a retrievable mental concept of words is used to comprehend the received messages. Secondly,

culture appears to be a treasure of references, stored concepts, in the human mental process due to human experiences are entirely stored in the human web of thought.

Ten considerations that appear central and critical in culture are symbolism, value, authority, order, ceremony, love, honor, humor, beauty, and spirit. It is known that daily actions are the symbolic culture. Moreover, as studying language at symbolic level is inseparable, there are two basic senses of symbols in language specifically when we are reading, namely *sign* and *image*. The sign is a representation of a thing the pattern of words, a centrifugal direction of the words and the things they mean. The image is a symbol of sense realized in the words, a centripetal movement of the words to a larger pattern of content.

The value, an everyday practice embedded in the stream of social interaction (Thornberg & Oğuz, 2013), in EFL learning is very substantial since the taught and learned teaching materials are derived from recorded social values. It means the fewer values the education offers, the sooner teaching and learning culture ends. Intrigued by the urgency of value in education, it is then suggested that the values have to be imparted by either teacher and parents (Kaur, 2015).

Another crucial predictor of culture is authority of EFL teachers. The authority is related to power, but not equivalent to it, and is opposed to violence, coercion, argumentation, and laughter (Haugaard, 2018). Despite the fact that argument and laughter, a powerful signal of social acceptance (Ritter et *al.,* 2015), will lower the authority, the argumentation is likely central to cognitive reasoning and laughter holds a key role to joyful learning. Supported by Kim and Ho (2018), was stated that humor and laughter influenced learners' interactions with the game, the teacher, and classmates.

Moreover, an order is likely identical to graded EFL learning. To this view, Mohd and Saiden (2015) claimed that students have received increased reading skills after they were taught with graded reading materials.

Rare to find a relation between ceremony and EFL teaching, two previous studies conducted by Hewson and Rowold (2012) and Wang (2015) shed light on them. The ceremony discovered by Hewson and Rowold (2012), did not enhance participant physical and emotional quality of life, but it had a positive effect on spiritual and mental one. On the other hand, it signifies

ideology, morality, and faith of the EFL learners (Wang, 2015).

As learning is obliged to be fun, it is expected to be a fear-free process for which relationship among participants of EFL learning and connections among disciplines are thoroughly protected. Having harmonious connections result in love (Karandashev, 2015) of learning. The love of learning is 'wanting to learn' with a certain tolerated degree of joy and enthusiasm.

In addition to the previous concept, code of ethics is understood as truth, justice, honesty, right, and fairness used as a standard of ethical behaviors (McHaney, Cronan & Douglas, 2016). The honesty, more specifically, affects many aspects of life. Two of them are usefully determining the economic growth and EFL learning. Concluded by Hugh-Jones (2016) regardless of large cross-country differences in honesty perception, honesty correlated at country level of gross domestic product (GDP). Increasing the integrity of teacher and student, Ma's *et al* (2018) argument that 'observational learning can be used to promote moral value, honesty', promotes the alternative strategy to build honesty among EFL learning participants.

The seventh central to culture is humor, a multidimensional ability including production, recognition, and appreciation (Scheel, 2017). An account for humor and culture has been recorded by many scholars. Most notably, Mireault and Reddy (2016) stated that humor, so-called comedy, is dependent on culture as it varies enormously in their appreciation of attitudes toward playfulness. A successful sense of humor, therefore, is obliged to be culture-based. One simple basic reason why it is identical to culture is its fundamental influence on communication. Producing and understanding, in this case, an appreciation of an effective humor is totally an accumulation of a humor teller's knowledge of the current trend of an intended audience.

The beauty posits in the ninth central thing to culture, an overwhelmingly significant issue in modern life (Dambrin & Lambert, 2017). An account of what beauty and its impact on culture and EFL learning is another interesting topic to discuss. Hamermesh and Abrevaya (2013) concluded that 'the relationship between happiness and beauty were subjective' testifies an urgency of beauty in people's happiness and its various impact across countries. Such subjectivity is mainly influenced by the culture. In different terms, Madan, Basu, Sharon Ng, and

Lim (2018) [20] stated that the impact of interdependence on usage of appearance-enhancing tools is moderated by strength of norms.

Last but not least, it is the spirit in culture and EFL learning. There is no consensus on spirit and culture, and their implication for EFL learning. It was accentuated that the spirit of learning is not nurtured or encouraged in schools because the spirit of teaching is absent. However, it was explained that spirit is the potentiality of thinking as it accesses the truth and the universal. Implying this to language skills and teaching, it suggests that spirit is a macro-level of language and teaching. It is supported by Keane (2013) who said that spirit writing needs an affordance which depends on the nature of people's experience of language and writing. Such experience is mediated by particular linguistic and semiotic ideologies.

Regarding the significance of the culture, Frank (2013) suggested some strategies to make language leaners aware of the culture. This is through (1) web quests, (2) playing a role, (3) observing the cultural practices, and (4) studying the documented culture.

CONCLUSION

It is plausible that the psychoanalytic approach holds an important role in exploring people's personalities, the world of conscious drives, as well as learning. The human personality is categorized into id, ego, and superego, while consciousness is divided into three different provinces, namely unconscious, subconscious, and conscious.

Furthermore, four interpretations of the id in EFL learning are described in this article, such as primitive personality, biological personality, seek pleasure, and automaticity. Hiding, covering, and undressing are indicators of primitive personality and are human biological responses to danger. On the other hand, human senses, cognitive process, and speech organs define EFL learners' biological personality. To meet such goals, therefore, there are needs for the creativity of EFL teachers, delightful teaching, good teaching culture, and facilities as once EFL learning automatized or internalized the enormous impact will gain.

The previous account suggests some further works. Firstly, as the present study is a purely theoretical review, observing EFL learners' personality in the context of Indonesia, and studying EFL teachers' pedagogical knowledge

(Moradkhani, 2017) and its characteristics will be challenging. Secondly, the present study generally focusing on Id EFL provides an opportunity to explore Id for learning to listen, speaking, reading, and writing. Thirdly, the study is limited on Id in EFL, so it suggests further studies on Ego and Superego in EFL learning.

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