CAPTER III

ANALYSIS

In this chapter, the researcher discusses the answers to the research questions. This chapter is divided into two main parts. In the first part, the researcher describe how is Jonathan characterized in Richard Bach's *Jonathan Livingston Seagull a Story* In the second part, the writer analyzes the Jonathan symbolize as human characteristics.

3.1 Jonathan's Character and Characterization

Character is the most important part in literary work (Bennet & Royle. 60). Characters which act prominent role are called major characters (Ade & okunoye. 41). In the *Jonathan Livingston Seagull a Story*, Jonathan is the major character. His act is almost in all part of story. So that, the character of Jonathan has important part as the major character.

Characterization is the pattern adapted in the creation of characters in a work. Characteristic of characters are meant to represent certain categories of people in society (Ade 7 Okunoye. 40-41). In the *Jonathan Livingston Seagull a Story*, Jonathan characteristic represent certain categories of people in society. Jonathan characterization is adapted from the society that who want to be different from the others. The story of *Jonathan Livingston Seagull* is delivered using third person point of view. A narrator is telling the story about Jonathan, so Jonathan's name is used many times, along with descriptions of what "he" is doing.

".... A hundred feet in the sky he lowered his webbed feet (Bach. 3)."

"He narrowed his eyes in fierce concentration, held his breath, forced one ... single ... more ... inch ... of ... curve ... Then his feathers ruffled, he stalled and fell (Bach. 3)."

Jonathan in the story is the main character. He is described as a lonely seagull who does not care about the customs of the flock but rather follows his inner desire of gathering more knowledge and skills. He is a seagull who is passionate about flying and striving for perfection.

"But way off alone, out by himself beyond boat and shore, Jonathan Livingston Seagull was practicing (Bach. 3)."

A hundred feet in the sky he lowered his webbed feet, lifted his beak, and strained to hold a painful hard twisting curve through his wings. The curve meant that he would fly slowly, and now he slowed until the wind was a whisper in his face, until the ocean stood still beneath him (Bach. 3).

3.1.1 Strong spirit

Jonathan's passion to learn about low flying makes his parents dismay. His father says, "this flying business is all very well, but you can't eat a glide, you know. Don't you forget that the reason you fly is to eat (Bach 15)." Then, for the next few days Jonathan tries to behave like the other gulls, but then, he realizes that it is all so pointless. He thinks that deliberately dropping a hard-won anchovy to a hungry old gull chasing him, he can be spending all this time learning to fly.

Jonathan nodded obediently. For the next few days he tried to behave like the other gulls; he really tried, screeching and fighting with the flock around the piers and fishing boats, diving on scraps of fish and bread. But he couldn't make it work. It's all so pointless, he thought, deliberately dropping a hard-won anchovy to a hungry old gull chasing him. I could be spending all this time learning to fly. There's so much to learn! It wasn't long before Jonathan Gull was off by himself again, far out sea, hungry, happy, learning (Bach 5).

It shows that Jonathan's learning in perfection makes Jonathan have strong spirit. Jonathan had tried to behave like the other gulls but he found that it was all so pointless and he decided to spend his time to learn to fly instead. It shows that Jonathan's aware of what it is that attracts him and his decision to choose his choice to learn in flying instead of screeching and fighting with the flock to find and eat scraps of fish is a proof that his free will to perfect himself in learning more about flying makes him have strong spirit to achieve it. Jonathan is attracted to learn more in flying because he wants to know what he can and cannot do in the air. He uses his rationality to see what he can and cannot do in the air and perfect himself. After learning about low flying, he wants to know what he can and cannot do in flying at high speed. He learns about speed and in a week's practice he learns more about speed than the fastest gull alive. He learns why seagulls do not make blazing steep power dives (Bach 5). He learns how to do that. The author describes it vividly. It can be seen when he lost control at high speed many times but he did not give up and was eager to find the way how to control it at high speed. His strong spirit pushes him to do anything to achieve how to fly at high speed. Even the goal becomes more difficult but he still strives to achieve it. His strong spirit pushes him to work harder to achieve how to fly at high speed.

Ten times he tried, and all ten times, as he passed through seventy miles per hour, he burst into a churning mass of feathers, out of control, crashing down into the water. The key, he thought at last, dripping wet, must be to hold the wings still at high speeds—to flap up to fifty and then hold the wings still (Bach 20).

It denotes that Jonathan's strong spirit has led and pushed him to achieve how to fly at high speed. Finally at this stage he is able to find the way how to fly at high speed by holding the wings still at high speeds. It indicates that the effect of having strong spirit will motivate someone to strive to do anything to achieve his goal as well and as quickly as possible like what Jonathan has showed in a week's practice he learns more about speed than the fastest gull alive.

3.2 The Symbolize of Jonathan

Based on the theory of semiotic, symbolic is one of three useful distinctions between types of sign in Saussure's sense of the word. The symbolic is a sign which has only an arbitrary relation to its referent (Charter. 44). So that, symbolism refers to anything that means more than what is in literature (Gillespie. 187). A symbol is an image that has both literal and figurative meaning, a concrete universal. If an image take place repeatedly in a text, it probably has symbolic significance (Tyson. 142). Symbolism plays a big role to pass a message of the fable specially the fable of this study which was written by Bach. Bach is most known by his style, with his simple style and the use of short simple sentences. In *Jonathan Livingston Seagull a Story*, there are many arbitrary symbols which take place repeatedly. From the story, the researcher which shows the symbols of Jonathan as human characteristic, flying, eating, the flock, shore, heaven, instructor. Bach allows readers to understand and interpret the fable in several ways depending on their comprehension of the story.

3.2.1 Jonathan as Human Characteristic

Based on the symbolism theory that one arbitrary sign has literal and figurative meaning which is sign to its referent. In the story, Jonathan is symbolized as the human being. The people who follow their dreams and make their own rules.

Jonathan is a seagull, by using seagull, Bach relates it with human being, how people deal with their life. Sometime people are faced to a dilemmatic problem, whether to follow their conscience or society opinion. Some people may succeed and some are not.

One day in the morning, "Why, Jon, *why*?" his mother asked. "Why is it so hard to be like the rest of the flock, Jon? Why can't you leave low flying to

the pelicans, the albatross? Why don't you *eat*? Jon, you're bone and feathers!" "I don't mind being bone and feathers, Mum. I just want to know what I can do in the air and what I can't, that's all. I just want to know (Bach. 4)."

From the conversation above, it shows that Jonathan has a reason why he wants to perfect himself in flying that is because Jonathan has a reason why Jonathan wants to learn about flying. Jonathan think that life is not about finding food and eat. He wants to know what he can and what he can't do in the air. This is the relates to human being. When the people want to try something new for his or her life to more meaningful. The people wanting to know of what he can and he cannot do. It denotes the researcher that in perfection there is a reason as a manifestation of mind rationality that motivates someone to perfect himself.

Cronan says that all the superiorities observable in the human person are traceable to the possession of that one root power which is his specific difference: rationality. By this he completes the universe and perfects himself (Cronan. 57). Therefore, reason becomes the key in perfection. Jonathan's reason of wanting to know of what he can and he cannot do in the air becomes the realistic standard of perfection. There is a process of learning to know and accept of what man can and cannot do. Thus, perfection works in the frame of rationality.

From two thousand feet he tried again, rolling into his dive, beak straight down, wings full out and stable from the moment he passed fifty miles per hour. It took tremendous strength, but it worked. In ten seconds he had blurred through ninety miles per hour. Jonathan had set a world speed record for seagulls! (Bach. 6).

His successful achievement of knowing how to fly at high speed and of setting a world speed record is followed by another problem that is how to do a pullout at that speed in its vertical dive. In other words how to fly at high speed and to control it. When he begins his pullout by changing the angle of his wings, he snaps into the same terrible uncontrolled disaster.

The instant he began his pullout, the instant he changed the angle of his wings, he snapped into that same terrible uncontrolled disaster, and at ninety miles per hour it hit him like dynamite. Jonathan Seagull exploded in midair and smashed down into a brick-hard sea (Bach. 6).

This failure in the beginning makes him want to end his learning in flying at high speed but his strong spirit coupled with his courage to never give up motivate and push him to get up to strive to find the way how to fly at high speed and under control.

His wings were ragged bars of lead, but the weight of failure was even heavier on his back. He wished, feebly, that the weight could be just enough to drag him gently down to the bottom, and end it all. My father was right. I must forget this foolishness. I must fly home to the Flock and be content as I am, as a poor limited seagull. But no, he thought. I am done with the way I was, I am done with everything I learned. I am a seagull like every other seagull, and I will fly like one. So he climbed painfully to a hundred feet and flapped his wings harder, pressing for shore (Bach. 7). It is rationality which gives man intellectual operation to perfect himself (Cronan 61). Jonathan's rationality to know what he can and cannot do empowers him to make a reflection and evaluation of what he has done. It can be seen after his failure in doing his pullout in its vertical dive.

As he sank low in the water, a strange hollow voice sounded within him. There's no way around it. I am a seagull. I am limited by my nature. If I were meant to learn so much about flying, I'd have charts for brains. If I were meant to fly at speed, I'd have a falcon's short wings, and live on mice instead of fish (Bach 7).

Rationality empowers man to see what he can and cannot do and perfect himself like what Jonathan has showed. His rationality makes him be able to do an evaluation of what he has done in learning how to fly at high speed. This is to the human being, who is able to think critically of why he can do that and cannot do that, of how to face the problems or obstacles and then how to find different ways in order to solve it. It can be seen from Jonathan's evaluation saying that he is limited by his nature since he does not have charts for brains and does not have a falcon's short wings to fly at high speed. Because of his rationality, he finds the cause of why he cannot fly at high speed. It is because he does not have a falcon's short wings, but at the same time it also makes him find the way of what he can do, of what he should do in order to fly at high speed that is he should have a falcon's short wings.

There in the night, a hundred feet in the air, Jonathan Livingston Seagull blinked. His pain, his resolutions, vanished. Short wings. A falcon's short wings! That's the answer! What a fool I've been! All I need is a tiny little wing, all I need is to fold most of my wings and fly on just the tips alone! Short wings! (Bach. 8).

It shows that learning in perfection makes him have innovative ability to find, to seek out, and to do different ways in order to solve the obstacles and to achieve what he wants. In the oxford advanced learner's dictionary, innovative means introducing or using new ideas, techniques, etc. Therefore, someone who has innovative ability is the one who has the ability to find out new ideas or techniques in doing things. In other words he has the ability to find different ways of doing things. Having innovative ability in achievement means he or she has the ability to find new techniques and use them in order to achieve his or her goal.

Learning in perfection to know what he can and cannot do empowers Jonathan to find a new technique how to fly at high speed that is to use short wings; to fold most of his wings and fly on just the tips alone. It is the proof that his learning in perfection makes Jonathan have innovative ability.

Having innovative ability is needed in achievement. It is also stated by McClelland. He says that individuals high in need for achievement should be more restless and avoid routine. They should be more innovative. They should be more likely to seek out information to find better ways of doing things (249). Therefore, innovative ability as the result of learning in perfection will help someone find new techniques to achieve what he or she wants like what Jonathan has showed. The wind was a monster roar at his head. Seventy miles per hour, ninety, a hundred and twenty and faster still. The wing-strain now at a hundred and forty miles per hour wasn't nearly as hard as it had been before at seventy, and with the faintest twist of his wingtips he eased out of the dive and shot above the waves, a grey cannonball under the moon. He closed his eyes to slits against the wind and rejoiced. A hundred forty miles per hour! And under control! (Bach. 11)

Jonathan's innovative ability helps him learn and achieve how to fly at high speed and under control. Moreover, it also helps him find other findings in flying. He discovered the loop, the slow roll, the point roll, the inverted spin, the gull bunt, the pinwheel.

Jonathan's passion to perfect himself in flying becomes his goal of life. The reason why he wants to perfect himself in flying is because he wants to know what he can and cannot do in the air. This kind of thinking motivates him to learn more about flying. He begins with his curiosity about slow and low flying above the water.

He lowered his webbed feet, lifted his beak, and strained to hold a painful hard twisting curve through his wings. The curve meant that he would fly slowly, and now he slowed until the wind was a whisper in his face, until the ocean stood still beneath him. He narrowed his eyes in fierce concentration, held his breath, forced one single more inch of curve. Then his feathers ruffled, he stalled and fell (Bach 3).

Although he stalls and falls, but he does not give up to learn about slow and low flying. He still tries to make hundreds of low level glides, experimenting (Bach

4). Moreover, seagulls never falter, never stall. To stall in the air is for them disgrace and it is dishonor. Nevertheless, Jonathan is unashamed and stretches his wings again in that trembling hard curve slowing, slowing and stalling once more. Finally he can stay in the air longer, with less effort by flying at altitudes less than half his wingspan above the water.

When he flew at altitudes less than half his wingspan above the water he could stay in the air longer, with less effort. His glides ended not with the usual feet-down splash into the sea, but with a long flat wake as he touched the surface with his feet tightly streamlined against his body (Bach 4).

It shows that his reason to know what he can and cannot do in low flying motivates him to keep learning, experimenting and doing hundreds of low-level glides until finally he can know how to stay in the air longer with less effort. Therefore, his learning in perfection to know what he can and cannot do in the air makes him have great courage to never give up in learning about low flying. His courage to never give up has helped and given him a great contribution in his achievement of knowing how to stay in the air longer with less effort.

Therefore, the courage to never give up is important in achievement because it can support and strengthen one's motivation to face and to overcome difficult obstacles and or failures like what Jonathan has showed. Although he stalls and falls at the first learning, but he still tries hundreds of low-level glides until he finally can know how to fly longer in the air with less effort. Learning in perfection means learning to perfect himself for the sake of the unlimited goodness of anything in which human's rationality and free will as the image of God is realized and attracted. His perfection meets its full completeness and actualization into existence through others in which he can share, learn, and communicate to find the good in every one of themselves.

At this stage, the writer finds that Jonathan's learning to perfect himself in flying makes him have a high desire to know and understand. The need to know and understand helps Jonathan reach a perfect speed in flying as his achievement in heaven.

When he arrives in heaven, his feathers glow brilliant white and his wings are smooth and perfect as sheets of polished silver. With his new wings, Jonathan is more eager to learn about perfect speed. He finds that why though it is much faster than his old level flight record but it is still a limit that will take great effort to crack. In heaven, he thinks that there should be no limits (Bach. 16).

When he is out with his instructor, Jonathan thinks that why there are few gulls in heaven (Bach. 18). Moreover, when the gulls that are not night flying stand together on the sand, Jonathan asks Chiang whether there is such place as heaven (Bach. 20).

All of those questions show that his learning to perfect himself in flying makes him have a high desire to know and understand about anything for the sake of satisfying his learning in flying. His question of why there are few gulls in heaven helps him know who he really is and he is pretty well a one-in-a-million bird that differs him with the flock believing eating is the only matter of life. It helps him know and understand that there is more to life than eating, or fighting, or power in the flock (Bach. 19).

"Where is everybody, Sullivan?" he asked silently, quite at home now with the easy telepathy that these gulls used instead of screes and gracks. "Why are't there more of us here? Why, where I came from there were..." "...thousands and thousands of gulls. I know." Sullivan shook his head. "The only answer I can see, Jonathan, is that you are pretty well a one-ina-million bird. Most of us came along ever so slowly (Bach. 23).

The high desire to know and understand gives him an understanding that what he has done so far with his decision to learn in perfection in flying is important to achieve what he wants since we choose our next world through what we learn in this perfection. Learn nothing, and the next world is the same as this one, all the same limitations and lead weights to overcome (Bach 24). It is true since someone who learns in perfection shows that he is aware of his ability in rationality and free will as the image of God that can empower him to improve and perfect himself to achieve what he or she wants. Choosing the next world through what man learn in this perfection means that how man reaches what he or she wants is influenced by learning in using the intellectual operation of human mind: rationality as the image of God to know what it is that attracts him, to follow his free will, to respond and evaluate what he has done in order to solve obstacles and find a better ways in reaching what he or she wants.

It is also supported by Gestalt statement that learning is a cognitive phenomenon. The learner thinks about all of the ingredients necessary to solve a problem and puts them together (cognitively) first one way and then another until the problem is solved (Hergenhahn and Olson 261). Therefore, learning in perfection that is the unlimited goodness of anything in which human's rationality and free will as the image of God is realized and attracted will influence human's process learning in solving obstacles and in achieving what he or she wants.

In addition, the quality of what he or she wants is also influenced by his or her intellectual operation, rationality in valuing the life. Most of the flock on earth believes that life is the unknown and the unknowable, except that we are put into this world to eat, to stay alive as long as we possible can (Bach 35).

All in all, Jonathan is symbol as a human being. The people who follow their dreams and make their own rules. Jonathan learning perfection in flying is described man learn in perfection. It means that how man reaches what he or she wants is influenced by learning in using the intellectual operation of human mind, rationality as the image of God to know what it is that attracts him, to follow his free will, to respond and evaluate what he has done in order to solve obstacles and find a better ways in reaching what he or she wants.

3.2.2 Symbol of Flying

Flying is the important symbol in this story it has relation with Jonathan.

Flight is a symbol of any human activity that enlarges personality.

Most gulls don't bother to learn more than the simplest facts of flight — how to get from shore to food and back again. For most gulls, it is not flying that matters, but eating. For this gull, though, it was not eating that mattered, but flight. More than anything else, Jonathan Livingston Seagull loved to fly (Bach. 4).

From the quotation above shows that flying is the gull activity, facts of flight Such us in the story, Jonathan's passion to perfect himself in flying. It shows that his learning in perfection makes him have a high desire to know and understand. It helps him know and understand who he really is, what and how he should achieve what he wants.

3.2.3 Symbol of Eat

Eat is the important symbol in this story it has relation with Jonathan. Eat is a

symbolizes of fixation. It is said that their main goal is to eat for them to survive.

"See here, Jonathan," said his father, not unkindly. "Winter isn't far away. Boats will be few, and the surface fish will be swimming deep. If you must study, then study food, and how to get it. This flying business is all very well, but you can't eat a glide, you know. Don't you forget that the reason you fly is to eat (Bach 4-5). From the quotation above shows that if eating symbol as a fixation. From his father statement if the goals of gull is eating. But Jonathan doesn't think so, because Jonathan think that life is not about finding food and eat. He wants to know what he can and what he can't do in the air. The goals of Jonathan are about flying in high speed and not about finding food and eat.

3.2.4 Symbol of Flock

Flock is the important symbol in this story it has relation with Jonathan. Flock is a symbolizes of Society.

"Jonathan Livingston Seagull! Stand to Centre!" The Elder's words sounded in a voice of highest ceremony (Bach. 12).

To be centred for shame meant that he would be cast out of gull society, banished to a solitary life on the Far Cliffs (Bach. 12).

A seagull never speaks back to the Council Flock, but it was Jonathan's voice raised. "Irresponsibility? (Bach. 13).

"Who is more responsible than a gull who finds and follows a meaning, a higher purpose for life? For a thousand years we have scrabbled after fish heads, but now we have a reason to live — to learn, to discover, to be free! Give me one chance, let me show you what I've found ..."

The Flock might as well have been stone. "The Brotherhood is broken," the gulls intoned together, and with one accord they solemnly closed their ears and turned their backs upon him (Bach. 13).

From the quotation above, being an outcast is the thing he have to pay for

being different. he have to leave his "comfort zone" to make his journey. Being an

outcast is not always bad because in the case of Jonathan, he is open to pursue wide range of interest so he has more opportunities in life compare to his society.

3.2.5 Symbol of Heaven

Heaven is the important symbol, in the story it has relation with Jonathan. Heaven symbolizes perfection in whatever one chooses to do. His other questions of why he feels there is a limit in speed whereas in heaven he thinks that there should be no limits, of whether there is such place as heaven also help him achieve a perfect speed in flying. Chiang answers that heaven is not a place and it is not a time. Heaven is being perfect.

You will begin to touch heaven, Jonathan, in the moment that you touch perfect speed. And that isn't flying a thousand miles an hour, or a million, or flying at the speed of light. Because any number is a limit, and perfection doesn't have limits. Perfect speed, my son, is being there (Bach. 26).

From the quotation above, Chiang vanishes and appears at the water's edge fifty feet away, and then he vanishes again and stands, in the same millisecond, at Jonathan's shoulder (26). Then, Jonathan asks again how to do that, whether he can teach him to do that.

Chiang spoke slowly and watched the younger gull ever so carefully. "Tofly as fast as thought, to anywhere that is," he said, "you must begin by knowing that you have already arrived..." The trick, according to Chiang, was for Jonathan to stop seeing himself as trapped inside a limited body that had a forty-two-inch wingspan and performance that could be plotted on a chart. The trick was to know that his true nature lived as perfect as unwritten number, everywhere at once across space and time (Bach. 28).

The answers of his high desire to know and understand help him know what he should do and then guide him to solve obstacles and achieve his goal. It is also supported by Maslow that states that desire to know and understand is related to the satisfaction of the basic needs. It is related to the ability to satisfy all human needs. In other words, knowing and understanding are thought to be tools used in solving problems and overcoming obstacles (Hergenhan and Olson 480). His high desire to know and understand has helped him know and understand who he really is, what and how he should achieve a perfect speed as his achievement in heaven.

Then one day Jonathan, standing on the shore, closing his eyes, concentrating, all in a flash knew what Chiang had been telling him. "Why, that's true! I am a perfect, unlimited gull!" He felt a great shock of joy. "Good!" said Chiang, and there was victory in his voice. Jonathan opened his eyes (Bach. 29). He stood alone with the Elder on a totally different seashore trees down to the water's edge, twin yellow suns turning overhead.

3.2.6 Symbol of Instructor

Instructor is the important symbol, in the story it has relation with Jonathan. Instructor symbolizes kindness and love. Learning in perfection is directed to and for the sake of kindness and love. Perfection meets its full completeness and actualization in loving others to help them see their real goodness as the image of God and by this sharing of perfection within self and others in reciprocal will complete and perfect oneself. As Cronan states that there are two kinds of will. They are will to power and the will to community. The goal of the first is self-preservation and complete realization of self and the goal of the latter is to further realization of self in others, called love (Cronan. 13). By this will to community, people actualize and complete their perfection each other.

Therefore, Jonathan's learning in perfection meets its full completeness and actualization by becoming a successful teacher in helping his students learn in flying to achieve what they want. It does not mean that by learning in perfection it must make someone become a teacher but at this stage the writer finds that in achieving something it needs others to help and perfect each other. It can be seen from Jonathan's knowing and understanding about perfection in helping and guiding his students achieve what they want in flying.

Every hour Jonathan was there at the side of each of his students, demonstrating, suggesting, pressuring, guiding. He flew with them through night and cloud and storm, for the sport of it, while the Flock huddled miserably on the ground (Bach 39).

Therefore, learning in perfection makes Jonathan love others. Love in here means to help others see the goodness of anything in every one of them. "I don't understand how you manage to love a mob of birds that has just tried to kill you."

"Oh, Fletch, you don't love that! You don't love hatred and evil, of course. You have to practice and see the real gull, the good in every one of them, and to help them see it in themselves. That's what I mean by love. It's fun, when you get the knack of it" (Bach. 45). From the quotation above, love to help each other is needed in achievement since in the process of achieving; of having a desire to overcome obstacles, to exercise power, to strive to do something difficult as well and as quickly as possible needs situations in which people have personal responsibility for the outcome and that give them feedback on how well they are doing (McClelland 595). In knowing how well they are doing it needs others to give them feedback and or comparison whether he or she is more capable of doing something. In other words, love to help each other will help and give them feedback in the process of achievement. This feedback can be in the form of anything. It can be a suggestion, a pressure, or a demonstration. Therefore, love to help others will help and guide others achieve what they want like what Jonathan has showed in loving to help his students learn in flying.

Love to help others see the goodness in every one of them has helped Kirk Maynard Gull to learn to fly. Maynard Gull cannot move his wings and asks Jonathan to help him fly. Jonathan who has learned about perfection realized that each of them has the powerful ability to perfect themselves; to make the unlimited goodness of anything. They are rationality and free will. The problem is whether they realize and want to use them or not to achieve what they want. Jonathan says to Maynard that he has the freedom to be himself, his true self, here and now.

"Maynard Gull, you have the freedom to be yourself, your true self, here and now, and nothing can stand in your way. It is the Law of the Great Gull, the Law that Is." "Are you saying I can fly?"

"I say you are free." (Bach. 40)

Then, Maynard Gull spreads his wings, effortlessly, and lifts into the dark night air and says, "I can fly! Listen! I CAN FLY!" (Bach. 40). It shows that Maynard's successful achievement to fly is because he has realized his true self as the image of God who has the powerful ability to perfect himself through rationality and free will to be what he wants. Because of Jonathan's help, Maynard becomes to know his freedom. It becomes the proof that in achieving a goal it needs others as a medium to give them feedback and or comparison. Love to help each other will help and guide people achieve what they want.

All in all from the analysis above, there are connected with all symbol relates in Jonathan as human being. In fact, in order to discover himself, he must remove himself from eating (fixation) of the flock (society) thus he become an outcast because he need to let go the comfort zone to search for the heaven of his desire (perfection).

