

**A STUDY OF MATHILDE AS CHARACTER AND HER
SUFFERING IN GUY DE MAUPASSANT'S *THE NECKLACE***

A THESIS

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Declaration

This thesis contains materials which have been accepted for the award of Sarjana Degree of English Department, Faculty of Letters and Humanities State Islamic University of Sunan Ampel Surabaya. For the best of my knowledge and belief, it contains no material previously published or written by other persons except where due reference is made in the text of the thesis.

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ABSTRACT

Hamzah, Mokhamad Riano Hafid. 2015. A Study of Mathilde as Character and her Suffering in Guy de Maupassant's *The Necklace*, English Department, Faculty of Letters and Humanities, State Islamic University Sunan Ampel Surabaya.

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This thesis attempts to analyze Guy de Maupassant's short story entitled *The Necklace*. This short story tells about a pretty woman named Mathilde who experiences such sufferings of life, which is not only mentally, but also physically. This thesis concerns on analyzing Mathilde as character and her suffering. The aims of this thesis are to learn about the main character, Mathilde and to reveal her personality and behavior which cause her suffering. Therefore, this thesis can provide some explanations toward Mathilde's sufferings including to what suffering she faces, what causes her suffering and how she deals with her suffering. Through psychoanalysis theory derived by Sigmund Freud, concerning on three models of psyche, id, ego, and superego, this thesis tries to reveal what causes Mathilde's suffering, and how she overcomes her suffering. On the other side, motive theory taken from Walgito's book, which is centered to instinct, drive, arousal, and incentive theory, has nice contributions toward the analysis about the cause of Mathilde's suffering by identifying the motive of her actions and behaviors. Finally, new criticism theory, which is focusing on character and characterization, helps the analysis to uncover the personality and behavior of Mathilde which cause her sufferings.

Keywords: Suffering, Motive, and desire.

INTISARI

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Skripsi ini berusaha menganalisa sebuah cerita pendek yang berjudul *The Necklace* dan ditulis oleh Guy de Maupassant. Cerita pendek ini bercerita tentang seorang wanita cantik bernama Mathilde yang mengalami penderitaan dalam hidup, tidak hanya secara mental atau batin, namun secara fisik juga. Skripsi ini fokus pada analisa tokoh, Mathilde dan penderitaan yang menyertainya. Maksud dari skripsi ini adalah untuk mempelajari tokoh utama, Mathilde dan menguraikan tingkah laku dan kepribadianya yang menyebabkan penderitaan. Maka dari itu, skripsi ini bisa memberikan beberapa penjelasan mengenai penderitaan Mathilde termasuk penderitaan seperti apa yang dia hadapi, apa yang menjadi penyebab penderitaannya, dan bagaimana dia mengatasinya. Melalui teori psikoanalisisnya Sigmund Freud, mengenai id, ego, dan superego, skripsi ini mencoba untuk menguraikan apa yang menyebabkan penderitaannya Mathilde, dan bagaimana dia mengatasinya. Di sisi yang lain, teori motive yang diambil dari bukunya Walgito, dan dipusatkan pada teori insting, dorongan, gejala, dan insentif, mempunyai kontribusi yang bagus terhadap analisa mengenai penderitaan Mathilde dengan mengenali motif dari perilaku dan perbuatannya. Akhirnya, teori new criticism mengenai tokoh dan pelukisan watak membantu analisa untuk menemukan perilaku dan kepribadian Mathilde yang menyebabkannya menderita.

Kata kunci : Penderitaan, motif, dan hasrat atau keinginan.

CHAPTER 1

INTRODUCTION

1.1. Background of Study

Life is shaped by small and uncertain things; hung by a thread (Roberts and Jacobs 11). The statement indicates that life is seen such as unrealistic and unconvinced things that always plague in mind. It is very small things, but people are often deceived by desire which always brings to wrong path. *The Necklace* by Guy de Maupassant shows that someone who is tricked by longing will feel a complicated life. This case is experienced by Mathilde as the main character of this work. Her action which drives her into suffering life is described as follows: She always dreams to be rich without doing anything, she is unceasingly jealous with someone else's belonging, and she is not honest or afraid of telling the truth.

Mathilde always follows her desire without thinking twice about the effects. Her unlucky fate is caused by herself. She is a dreamer. Notwithstanding, her dream is unrealistic. It is not changing or moving. It is only living in her mind and her imagination.

Her true mistake is that she cannot accept her condition. She is so ambitious to be rich and respected that she will be so suffered and frustrated if she sees other women with a better life. She is depressing all the time with everything that she has had. She is never satisfied with her belongings. Even more, she is afraid of telling her friend the truth which in the end causes her to pass through a hard life because of her dishonesty.

On the other hand, she is actually a responsible woman, although she has to pass a hardship life first before she is brought out better qualities in herself. She learns a valuable thing from her past mistakes, although it is cost so much for her, and she should sacrifices many things to get it.

An interesting point of this story is Mathilde as character and her suffering. What she has dreamt all the time does not come true, instead of that she should work hard in order to return her friend's necklace. It is unexpected that she decides not to tell her friend the truth and she chooses to suffer in replacing the necklace. Finally, she knows that she has slaved for no reason at all for ten years because the lost necklace is just an imitation. However, it is not useless because she learns much thing from it.

Through Psychological criticism Malthide as character and her suffering will be revealed and learned. Tyson says that the notion that human beings are motivated, even driven, by desires, fears, needs, and conflicts of which they are unaware—that is, unconscious—was one of Sigmund Freud's most radical insights and it still governs classical psychoanalysis today (12). Human's action is often covered by the notion which they are unaware. Then, the notion which covering their action will determine and drive them to what life they will pass. This case of human inquiry is probably analyzed through psychological approach.

Minderop explains related to the case that literary works are possibly analyzed through psychological approach because a literary work shows the personality of the character, although it is imaginative, but it can present a variety of psychological problems (55). Endraswara quotes in Minderop that literature is a

creation of a psychological process and author's thought which hang on subconscious condition, furthermore it is sent in the conscious condition (55). Literature may be classified into four categories or genres: prose fiction; poetry; drama; and nonfiction prose. Anyways, prose fiction, or narrative fiction includes myths, parables, romances, novels, and short stories (Roberts and Jacobs 2). The statements indicate that psychology and literature are closely related fields of human inquiry. So, it is possible to use psychoanalysis theory as a tool in analyzing Mathilde as character and her suffering in Guy de Maupassant's short story entitled *The Necklace* which is classified into one of genres in literature.

The Necklaces written by Guy de Maupassant was published in 1884 in the French Newspaper *Le Gaulois* (Roberts and Jacobs 4). The story tells about Mathilde, a pretty and attractive woman, but cannot accept her true condition. She really thinks that she is born for a good destiny in which she can display finery so that other woman will envy her. Moreover, she is frustrated with her desires and her unrealistic dreams. That is why, she always suffers.

Her husband gives her an invitation of nice party, but, she refuse to join because she does not have anything to wear. So, her husband purchases her for expensive dress. Anyways, it does not satisfy her because of her lack of jewelry. Then, her husband asks her to borrow it from her friend, Mrs. Forrestier.

Mathilde has a wonderful time at the party, but afterward she discovers that the necklace is lost. She passes through a hardship life of hard working to pay her debt in order to replace the necklace. However, this occurrence is a good lesson for her because she can show her mettle by taking responsibility.

After years living in penury and debt that ruin Mathilde's looks, Mathilde meets Madame Forestier, to whom she confesses the whole story; Madame Forestier is deeply moved, and she tells her that the necklace was a fake.

1.2. Statement of Problem

In connection to the background of study, the research is formulated as follows:

- 1.1.1. How is Mathilde in the short story characterized?
- 1.2.1. What causes Mathilde's suffering?
- 1.3.1. How does Mathilde overcome her suffering?

1.3. Objective of Study

Dealing with statement of problem, objective of study are formulated as follows:

- 1.2.1. To demonstrate the characterization of Mathilde.
- 1.2.2. To describe and reveal the cause of Mathilde's suffering.
- 1.2.3. To uncover how Mathilde deals with her suffering.

1.4. Significant of Study

It is expected that this research will enrich the knowledge of the readers especially for English students on psychological aspect which influence the main character, Mathilde as character and her suffering in Guy de Maupassant's *the Necklace*. Besides, this research may raise their understanding about suffering

studied through psychological criticism which becomes one of important case in this research.

1.5. Scope and Limitation

The scope of this research discusses about the main character on *the Necklaces* written by Guy de Maupassant, Mathilde who experiences a suffering life. Whereas, the limitation focuses on Mathilde as character and her suffering. In other words, this research will take more discussion about suffering studied through psychological criticism.

1.6. Method of Study

A method utilized in this research to support the analysis is descriptive qualitative method which tries to describe and uncover the data related to statement of problems in details through some processes of describing phenomena, classifying it, and seeing how the concepts interconnect (Dey 31). In the other hand, the data taken from *The Necklaces* by Guy de Maupassant is based on library research which supplies a number of valid data such as books, e-books, and online resources. Furthermore, the process of analysis is presented as follows:

1. Reading and understanding the whole of short story entitled *The Necklace* by Guy de Maupassant.
2. To make reading comprehension about the theories especially for psychoanalysis theory used in this research to uphold the analysis.
3. Collecting the data related to statement of problems.

4. Classifying the data based on objectives of the study and analyzing them one by one.

5. Giving the conclusion from the result of analysis.

1.7. Definition of Key Term

1.7.1. Suffering : an equally persuasive appreciation which is contrasted against for the intrinsic value and importance of the sufferer as an instance of a type of being whose meaning is monumental enough to inspire got-wrenching sorrow for the person's ultimate defeat or destruction (Ellis 184).

1.7.2. Motive : a power inside individual or organism which is driving to act or driving force (Walgito 168)

1.7.3. Desire : essentially mobile and has no essence, no proper object, beyond the child hallucinatory desire for the breast (Bennett and Royle 178).

CHAPTER 2

LITERATURE REVIEW

2.1. Theoretical Framework

This research applies some theories which help to analyze Mathilde as character and her suffering. The first and main theory is psychoanalysis theory by Sigmund Freud focusing on the unconsciousness and a new model of psyche “id, ego, and superego”. The next is motive as supporting theory applied to support the analysis of Mathilde as character and her suffering especially for uncovering the causes of Mathilde’s suffering. The last supporting theory is new criticism concerning on character and characterization which help to understand the main character, Mathilde including what type of person she is, how her personality is, and how she lives in the society.

2.1.1. Psychoanalysis Theory

Psychology of literature is literary approach which views literary work as psychological activity (Endraswara 96). On the other hand, Barry defines that psychoanalytic criticism is a form of literary criticism which uses some techniques of psychoanalysis in the interpretation of literature. Psychoanalysis itself is a form of therapy which aims to cure mental disorders by investigating the interaction of conscious and unconscious elements in the mind (96-97).

The statements above imply that literature and psychology are closely related because literature is the creation of psychological process and author’s

thought and imagination which is certainly influenced by psychological activity, and also because psychoanalysis itself is used as a tool to interpret literature. Besides, it also denotes that the interaction of conscious and unconscious elements in the mind is important in understanding human behavior.

The same thing prevails in analyzing the character in the story because the character is the reflection of human's life. The character presents a variety of personality and behavior which relate to psyche and psychological experience or problem which is felt by human in the real life (Minderop 1). Furthermore, in his book, Tyson says that Psychoanalysis can help better understand human behavior, and then it must certainly be able to help to understand literary texts, which are about human behavior (11).

The main part of psychoanalysis theory is introduced by Freud between 1890 and 1939. He is considered as the first person who maps human's unconscious mind. He believes that unconsciousness is determining factor of important and dynamic behavior (Semiun 55). This statement shows that all humans' behavior is unconsciously affected by unconscious mind. That is why, this part is very important to understand human behavior.

Tyson continues that the notion human beings are motivated, even driven, by desires, fears, needs, and conflicts of which they are unaware—that is, unconscious—was one of Sigmund Freud's most radical insights, and it still governs classical psychoanalysis today (12). The statement reveals that the unconscious mind has a big influence upon human behavior.

The unconsciousness is the attitudes, feeling, and thoughts which is repressed, cannot be controlled by the will, but, only by drawing it tightly into conscious mind, not related by the law of logic, and not limited by time and place (Semium 55-56). It indicates that there should be the cause which driving them out if the individual wants to take those attitudes, feelings, or thoughts out of the unconsciousness to conscious mind. On the other word, the individual cannot take them as they want into conscious mind.

The unconscious is the storehouse of those painful experiences and emotions, those wounds, fears, guilty, desires, and unresolved conflicts (12). This implies that all things like attitudes, feelings, or thoughts which make individual feels bad or worried will be repressed into unconscious mind.

Tyson says further that until people find a way to know and acknowledge to their selves the true causes of their repressed wounds, fears, guilty desires, and unresolved conflicts, they hang onto them in disguised, distorted, and self-defeating ways (13). To know more about the interaction of conscious and unconscious elements in the mind, it is better to understand the new models of psyche.

In his career, Freud suggests a three-part, rather than a two-part, model of the psyche, dividing it into the ego, the super-ego, and the id, these three 'levels' of the personality roughly corresponding to, respectively, the consciousness, the conscience, and the unconscious (Barry 97). Behavior is the result of conflict and reconciliation of those three systems of personality. (Minderop 20).

In essentials, this new model of psyche will help to reveal the unconscious mind of the character and understand the character's psychological problems. Seeing how important the impact and contribution of this new model of psyche in influencing the behavior of the character, this research will provide some explanations from some resources discussing about the case.

The id (Freud's term: das Es) is the most basic system of personality including the innate instincts (Koeswara 32). It is located in unconscious mind which makes up the reservoir of puls and the source energy of psyche (Minderop 21). Automatically, id will funnel the energy which is needed by the other two systems of psyche to support their functions and operations.

The id is devoted solely to the gratification of prohibited desires of all kinds—desire for power, for sex, for amusement, for food—without an eye to consequences. (Tyson 25). In other word, id is a drove of large desires regulated and forbidden by the society.

In addition, Minderop explains that the function of id is related to the pleasure principle which always attempts to find the pleasure and hinder the unpleasant things (Minderop 21). In order to achieve the pleasure, it has two processes to support its function and operation. The following is the description of the two processes discussed by Koeswara:

The first process is reflex-action meant as a form of behavior or action functioning automatically and suddenly, also contained in the individual innately. The second process is primary process involving some complicated psychological reactions in which id decreases unpleasant things by shaping the shadow of the object which can decrease the unpleasant thing (33).

Though, for id, the object presented through the primary process is real, based on reality principle objectively, the object will not be able to decrease the unpleasant things in real because the object presented through primary process only happens in imagination, moreover it is not realistic. Thereby, the individual needs other system which can help to decrease the unpleasant thing in real. This system is nothing but ego (Koeswara 33).

The ego (Freud's term: das Ich), is located between conscious and unconscious mind which functions as the mediator which reconciles the demand of pulsi and the prohibition of superego (Minderop 21). The ego also gives a place on the main mental function such as reasoning, problem solving, and making a decision (22). Ego is like a leader who should know everything which is better for the individual and should be able to make a decision fairly and rationally.

Koeswara, then, strengthen that ego is the system of personality which acts as the manager who sets the direction for individual to the object's world of reality, and does its function based on the reality principle (33-34). This means

that according to ego's direction, people who are hungry will think that the unpleasant thing that they feel because of hungry is only solved by eating.

However, the ego has secondary process functioned to achieve the pleasure or decrease the unpleasant thing in better and realistic way. Through this secondary process, ego formulates a plan for achieving a pleasure and examining whether this plan can be done or not. Thus, ego for the individual is not only seen as the manager who sets a direction to the reality, but also as the examiner of reality or reality tester (34).

Though, Freud explains that ego is a part of the id which develops in facing the threat of the outer world (Berry 76). In a glance, it is seen that between id and ego usually seem in a conflict. Id always tries to find pleasures and hinder unpleasant things, while ego is as the manager who sets the direction where and how id will find the pleasure in better and realistic ways. So, ego has some energy from id to do this duty. The conflict arises when ego cannot help id to find pleasures and hinder unpleasant things. If this thing happens, id will take its energy away and find the pleasure in its ways, and certainly not in realistic ways.

However, ego does not block the pleasures or instincts which come from id, but ego acts like a mediator of the demands of instinctive organism in a side of environment. By right, ego only blocks an improper instinct which cannot be accepted by environment (Koeswara 34).

Ego always struggles to protect the stability of his relations with reality, id, and superego. So, when the anxiety appears, ego has to struggle to maintain and defend itself (Zaviera 98). On the other hand, anxiety functions as mechanism protecting ego because it gives signal to the individual if there is something bad or something worried (Freud in Semiun 89). This statement shows that ego needs a defense mechanism to protect the individual from bad and disturbed experiences.

Defenses include selective perception, selective memory, denial, avoidance, displacement, and projection. In more intricate point, Tyson goes on clarifying that perhaps one of the most complex defenses is regression, the temporary return to a former psychological state, which is not just imagined but relived. Regression can involve a return either to a painful or a pleasant

experience. It is a defense because it carries our thoughts away from some present difficulty (15).

Like what has been discussed above, ego does its duty and its function based on the reality principle. Ego like id does not have morality because both of them do not know about good and bad (Minerop 22). So, they need superego to help determining about good and bad thing.

Superego (Freud's term: das Ueberich) is the system of personality which contain of values and rules which is evaluative (Koeswara 34-35). Superego is set up partly in conscious mind and another in unconscious mind whose function is to control and block the pleasure or satisfying of the complete pulsi which is the result of education and identification on parents (Minderop 21). Minderop continues that superego is like a conscience which recognizes a good and bad thing. Superego also refers to morality in the personality (22). In a simple way, superego always guides the individual to obey the rule and have a good moral.

Superego has some main functions in which the first function is as the controller of the drives or impulses from the instinct of id so that the impulse can be directed in the way or the form which can be accepted by people, the second function is to direct ego on the purpose which is proper with the moral than reality, the last function is to drive the individual on the perfection. If the activity of superego in the individual is in contradiction or in conflict with ego, it clarifies self-individual in the emotions like feeling guilty and regret. A certain attitude of the individual like self-observing, self-correcting or criticizing also comes from superego (Koeswara 35).

Feeling guilty is the function of the conscience, while feeling of inferiority is caused by ego-ideal (Semiun 67). Feeling guilty happens if ego intends to against up the moral norms of superego. While, feeling inferiority appears if ego is not able to fulfill the perfection of superego's moral norms.

2.1.1. Motif Theory

Motive is a drive inside individual or organism whose function is to act. It is derived from Latin *Movere* which means to move (Branca in Walgito 168). So, motive is signified as a power inside individual or organism which is driving to act or driving force.

Motive as a drive, in a general way, cannot stand by itself because it is influenced by some factors. Like human or animal, their act or behavior is determined by some factors such as internal or external factor.

The factors which can influence motive are called motivation. Walgito asserts that motivation which is a condition inside individual or organism which drives an action or behavior in a purpose is related to motive. In other hands, Walgito explains that motivation has three important aspects; The first is a driving state, means that there is a readiness of moving or acting because of the needs as like the need of the body, the environmental situation, or psychological situation like thinking and remembering; the second is behavior or action which appears and aims because of this condition; and the third is a goal which is aimed by the behavior or action (169).

One important thing connecting to motive is that motive cannot be observed immediately. Yet, motive can be inferred from the action or behavior

which means that it is what people say and do. This statement shows that the action or behavior of the individual or organism is the object in recognizing a motive. In the other way, motive can help somebody to make an explanation and prediction of people's action or behavior (169).

Concerning on motive, Walgito explains that there are some theories proposed to give a description of the influence of internal and external factors. Those theories are instinct theory, drive theory, arousal theory, and incentive theory (171).

The first is **instinct theory**. Instinct is an innate condition which is driving to act if the individual or organism is up against a certain stimulus. It is stated from a long time ago in psychology that instinct is one of factors which is driving an action or behavior (Walgito 172). So, it can be said that instinct theory can explain why an individual or organism is acting or doing something.

The second is **drive theory**. This theory is based on the biological basic which is connected to a *drive* and *drive reduction*. It is as like what Freud explains that human's behavior is driven by *sexual* and *aggressive drive*, and as like what Hull discussed that human's behavior is for decreasing an unpleasant thing (Walgito 172). It explains that an action or a behavior is a way to decrease an unpleasant thing inside individual or organism.

The third is **arousal theory** which is known as *an optimal level theory* in which an individual or organism searches for an arousal or tension which is at an optimal level so that it is neither too high nor too low (Berlyne in Walgito 172-173). It is different with drive theory which assumes that an individual or

organism decreases an unpleasant thing so that the individual is up against the arousal in minimum condition which is relatively low. Anyway, in the next discussion, it is explained that this condition cannot be defended because sometimes the individual searches for increasing the tension level. If individuals have a low tension (very tired or after getting up of sleeping), certainly, their performance is not optimal because their attention to their work is not full. On the contrary, their high tension (nerves or fear) will also disturb their performance because they are difficult to concentrate for their work. That is why; between those two conditions is optimal level or condition which generally is a good arousal level to perform for some kinds of work.

The forth and the last theory is **incentive theory**. This theory is not like other theories which is based on internal condition inside organism, or in other word is based on the biological factor. On the contrary, this theory is based on external factor which can drive organism to act and is assumed that individuals will realize of the effect or the consequence from their behavior and then they will approach the positive incentive and avoid negative incentive (173).

2.1.2. New Criticism Theory

The term new criticism is firstly introduced by John Crowe Ransom in his book *The New Criticism* (1940) and supported by I.A. Richard and T.S. Eliot (Rokhmansyah 68). Anyways, this practice, which new critics introduce to America and call "close reading", has been a standard method of high school and college instructions in literary studies in the past several decades (Tyson 135). On

the other hand, this practice or theory is still important and useful now to support students for doing literary studies.

New criticism is clearly characterized in premise and practiced: it is not concerned with context- historical, biographical, intellectual, and so on; it is not interested in fallacies of intention or affect ; it is concerned solely with the text in itself, with its language and its organization; it does not seek the text meaning, but how it speaks itself. (Selden, Widdowson, and brooker, 19).

The statement above denotes that new criticism does not focus on the context of historical, biographical, intellectual, and so on. However, it only concern on the text itself with its language and its organization. The text is the most crucial object to do literary studies. On the other hand, the term intentional fallacy and affective fallacy show that the meaning of literary text cannot be seen through the author's intention or reader's personal opinion.

There are two new critical essays in particular which are overtly theoretical and which have become influential texts more generally in modern

critical discourse: the intentional fallacy and affective fallacy written by W. K.

Wimsatt (Selden, Widdowson, and brooker 20).

The first essay argues that the design or intention of the author is neither available nor desirable as a standard for judging the success of a work of literary art, while the second essay argues that the effective fallacy represent a confusion between the poem and its results (21).

The only way to know that the author's intention and reader's response can represent the text's meaning is to carefully examine, or "closely read," all the evidence provided by the language of the text itself: its images, symbols, metaphors, rhyme, meter, point of view, setting, characterization, plot, and so forth, which, because they form, or shape, the literary work are called its formal

elements (Tyson 137). This statement indicates that carefully examining or closely reading is the way to understand or represent literary text's meaning.

As has been noted that new criticism focuses principally on poetry, but two essays by Mark Schorer; *Technique as Discovery*, and *Fiction and the Analogical Matrix*, mark the attempt to deploy new critical Practice in relation to prose fiction (Selden, Widdowson, and brooker 21). From this phase, it is clear that new criticism can be used not only to analyze poem but also prose fiction. In order to analyze Mathilde's character and her suffering in Guy de Maupassant's short story entitled *The Necklace*, this research will use new criticism theory as a supporting theory to analyze it concerning on the character and characterization. The following explanations of character and characterization are stated below:

2.1.3.1. Character

A character is one of important part in the story because character can help to grasp the story well. On the other hand, the character can help to understand about the field of human inquiry because the character reflects human's life.

Minderop says that the character presents a variety of personality and behavior which relate to psyche and psychological experience or problem which is felt by human in the real life (1).

Character is someone who acts, appears, or is referred to as playing a part in a literary work (Hunter, Booth, Kelly, and Beaty 102). This world is like a stage where there are many characters that act and appear in it. That is why, what the characters do is the best clue to understand what they are (Roberts and Jacobs 155).

A character, then, is presumably an imagined person who inhabits a story—although that simple definition may admit to a few exceptions. A character should behave in a sudden and an unexpected way, seeming to deny what it has been told about his or her nature or personality, it is trusted that there was a reason for this behavior and that sooner or later it will be discovered (Kennedy and Gioia 74). As like human, characters in the story certainly has a reason for their actions. It can be understood when the readers finish the reading well and closely.

DiYanni remarks that in analyzing a character or character's relationship readers can relate one act, one speech, one physical detail to another until understand the character (54). The authors usually do not show the character's motive or describe the situation suddenly. They will form a good and indirect sentence or dialogue to describe it in his stories. The readers will understand the character or the situation in the stories if they can relate one act, one speech, and one physical detail to another.

Characters in fiction can be conveniently classified as major and minor, static and dynamic. A major character is an important figure at the center of the story's action or theme. The major character is sometimes called a protagonist whose conflict with an antagonist may spark the story's conflict. Supporting the major character are one or more secondary or minor characters whose function is partly to illuminate the major character. Minor characters are often static or unchanging. Dynamic character, on the other hand, exhibits some kind of change—of attitude, of purpose, of behavior—as the story progresses (DiYanni 54).

2.1.3.2. Characterization

Character and characterization are equally important in the story. Both of them relate each other, although they have a distinction. To understand the morality of character's behavior, the reader can see how the character is presented in the story. So, how the author presents or tells the character in the story is called characterization.

Characterization is the means by which writers present and reveal character. The method of characterization is narrative description with explicit judgment. It is given fact and interpretative comment. From both fact and comment the readers derive an impression of the character in the story (DiYani 55). This statement shows that the author usually give a fact and comment to reveal the characters in the story. So, the reader can understand them from the impression taken from the author's fact and comment about the characters.

In presenting and determining the nature of the character in a story, generally, the authors use two methods in their works. The first is direct method (telling) and the second is indirect method (showing). Telling method is using the description of character's nature on exposition and direct comment of the author. Usually, this method is used by fictive writers in past time—not modern fiction. Through this method the author's interfering in characterizing the character is so much felt, so that the readers understand the character based on author's description (Minderop in Minderop 77).

Besides, showing method (indirect method) denotes that the author puts himself/ herself in the outer of the story by giving an opportunity to the characters

for presenting their character/ nature through *dialogue* and *action* (Pickering and Hoepfer in Minderop 77).

2.2. Review of related studies

This research relates to theoretical aspect of a previous study titled *The Psychological Aspects of Bigger's Character in Richard Wright's Native Son* written by Khusnul Khotimah in 2004, from English Department, Faculty of Letters and Humanities, State Islamic University of Sunan Ampel Surabaya. The thesis discusses Bigger's Character in Richard Wright's *Native son* by mean of psychoanalysis theory which includes Freud's psychoanalysis and Motivation theory of Human behavior by Fryer and Morgan and King. The thesis attempts to uncover every psychological aspects of Bigger's character through his behavior. Meanwhile, this research has similar point with theory used in the thesis especially in psychoanalysis theory, although the object of the analysis is different in which this research tries to analyze Mathilde as character in *The Necklace* by Guy de Maupassant.

The next previous study is discussing about some critical essays concerning on *The Necklace* by Guy de Maupassant which is taken from the website of <http://www.bookrags.com/studyguide-necklace/>. The first essay comes from Pierce who is a Ph.D. candidate at the University of South Carolina, in the following essay, he comments upon the surprise ending in *The Necklace* and its correlation to the mystery genre, in the second essay, the critics examine Maupassant's treatment of time in *The Necklace*, in which he alternates between dramatic action and narrative summary, the third essay is from O'Faolain who

asserts that the cleverness of *The Necklace* lies not in the surprise ending but in its realistic portrayal of human relationships and society, the forth essay comes from Steegmuller who maintains that the shock ending of *The Necklace* is the highlight of the story, condemning Maupassant's portrayal of relationships as vague and unconvincing and his plot as improbable. Steegmuller also asserts that while Maupassant has a reputation as a specialist in surprise endings, only a few of his stories actually conclude in this manner.

The fifth essay is from Bates who discusses Maupassant's ability to combine trick and tragedy into one, asserting that in *The Necklace* it is clear that the author was completely aware of the limitations of the surprise ending. Then, the sixth essay comes from Bement who offers an interpretation of Maupassant's development of the plot of *The Necklace*, believing he may have considered the implications of both greed and innocence to form his story. Most of essays above discusses about the surprise ending providing by Maupassant in the short story *The Necklace*, while this research tries to analyze Mathilde's character and her suffering.

In the first previous study, the difference lies on the literary work. This research tries to analyze *The Necklace* by Guy de Maupassant concerning on Mathilde as character and her suffering while the previous study tries to reveal Psychological Aspects of Bigger's Character in Richard Wright's *Native Son*. On the other hand, the similarity rests on the theory and the object of analysis. Both of this research and the previous study apply psychoanalysis theory proposed by

Freud as a way of analysis and both of them, similarly, struggle to understand the character of the story.

The difference of the second previous study is on the object of analysis. This research attempts to uncover Mathilde as character and her suffering while the essays take effort to discuss the surprise ending of the story. Besides, the similarity rests on the literary work. Both of this research and the essays are talking about *The Necklace* by Guy de Maupassant.

CHAPTER 3

ANALYSIS

This chapter presents the analysis to answer the research problems. This research will talk about the character of Mathilde; the cause of Mathilde's suffering; and the escape of Mathilde as suffering. The data is narrated events in the short story, *The Necklace* by Guy de Maupassant, taken from the book, Literature; an introduction to reading and writing by Edgar V. Roberts and Henry E. Jacobs.

3.1. Character

Character is one of important part in the story because character can help to grasp the story well. It is stated that character is someone who acts, appears, or is referred to as playing a part in a literary work (Hunter, Kelly, and Beaty 102). Character is also categorized in some types like major and dynamic character. In the following explanation, it is provided the analysis of major and dynamic character:

3.1.1. Major character

A major character is an important figure at the center of the story's action or theme (DiYani 54). In *The Necklace*, Mathilde is considered as the main character in the story because her influence is very big toward the whole story. In other word, she contributes completely from the beginning up to the end of the story. In the following quotation, it is revealed Mathilde's influence and

contribution in the story when she has wonderful time at the party and when she should work hard to pay her debt in order to replace the lost necklace:

The day of the party came. Mrs. Loisel was a success. She was prettier than anyone else, stylish, graceful, smiling and wild with joy. All the men saw her, asked her name, sought to be introduced. All the important administrators stood in line to waltz with her (Roberts and Jacobs 8).

Mrs. Loisel soon discovered the horrible life of the needy. She did her share, however, completely, heroically. That horrifying debt had to be paid. She would pay. They dismissed the maid; they changed their dress; they rented an attic flat (10).

3.1.2. Dynamic character

Mathilde is also seen as dynamic character because she shows some changes in a significant way during the course of the work. Dynamic character, on the other hand, exhibits some kind of change of attitude, of purpose, and of behavior as the story progresses (55).

Mrs. Loisel looked old now. She had become the strong, hard, and rude woman of poor household. Her hair unkempt, with uneven skirts and rough, red hands, she spoke loudly, washed floors with large buckets of water (11).

The quotation above shows how Mathilde possesses some changes of appearance and of behavior. This evidence proves that Mathilde is dynamic character. Her appearance and behavior are so much contrast with her last stage described by the author when she comes at the party of The Chancellor of Education and Mrs. George Ramponneau. Her contrastive appearance is also implied in the beginning story of the author's description in which Mathilde is treated as beautiful and attractive women. It can be seen in the following quotation below:

She was one of those pretty and charming women, born, as if by an error of destiny, into a family of clerks and copyists (5).

Minderop says that the character presents a variety of personality and behavior which relate to psyche and psychological experience or problem which are felt by human in the real life (1). In this story, Mathilde is found having some personalities and behaviors which make her different with the other characters. Besides, the position of this research is to reveal the personality and behavior of Mathilde which cause her into suffering.

One of way to understand the personality and behavior of the character is through the study of characterization. According to DiYani, Characterization is the means by which writers present and reveal character (DiYani 55).

3.2. Characterization

In presenting and determining the character's personality in the story, generally the authors use two methods in their works; the first is telling method which uses the description of the character's personality on exposition and direct comment of the author (Minderop); the second is showing method in which the author puts himself or herself in the outer of the story by giving an opportunity to the characters to express their selves through dialogue and action (Pickering and Hoeper in Minderop 77). In the following analysis, this research provides the explanation about Mathilde's characterization through the author's description and Mathilde's dialogue and action:

3.2.1. The author's description of Mathilde

The author portrays Mathilde such as beautiful and attractive woman. However, she is poor. She has no choice unless she marries with an improper

clerk. Her fate is like stayed badly. She has no opportunity coming into high society and being known.

She was one of those pretty and charming women, born, as if by an error of destiny, into a family of clerks and copyists. She had no dowry, no prospects, no way of getting known, courted, loved, and married by a rich and distinguished man. She finally settled for a marriage with a minor clerk in the Ministry of Education (Roberts and Jacobs 5).

In this condition, Mathilde looks so hopeless as if there is no chance for her to be happy except daydreaming to satisfy her desires. So, in her whole time, she only dreams to pay her desires for please without able to attain it. On the other hand, Mathilde is a homely woman, but her life seems miserable and unhappy. She makes it as if it is a big deal because she is jealous with other women which have a better fate. That is why, she has nothing more, but sad. She also has no opportunity for independent life and career. Here is revealed that Mathilde is a jealous woman who is full of envious resentment. Her jealousy can be seen in the following quotation below:

She had a rich friend, a comrade from convent days, whom she did not want to see anymore because she suffered so much when she returned home. She would weep for the entire day with sorrow, regret, despair, and misery (6).

Mathilde is treated as a dreamer because she always dreams to have a very a good things and shows off nicely so that other women will envy her, although all her wills are unrealistic and unobtainable for her. On the other hand, she is always suffering firmly because of her low property. In this point, beside a dreamer, Mathilde is also seen as someone who cannot accept her condition.

She dreams of the perfume of dainty private rooms, which were designed only for intimate tete-a-tetes with the closet friends, who because of their achievements and fame would make her the envy of all other women (5).

Again, Mathilde is depicted as a dreamer for unattainable things who cannot take her condition while her husband is a kind of nice man who know and can accept his status. The situation is portrayed by the author when Mathilde and her husband want to have a dinner. As her husband tries to praise and enjoy the meal, Mathilde is so busy with her mind which imagines of expensive banquets with wonderful place setting. It implies how she only thinks about material and does not thanks to God's giving.

Mathilde seems tricked by her desire which is driving her in despair. She will always goes on to a wrong path when she has not been able to release yet from her longing. Her belief of being born for a good destiny marks her proud and shows how she is affected by her unrealistic dreams which definitely only make her feeling more miserable. Moreover, she is also deceived by her jealousy of someone else's belonging which makes her more suffering. The author describes that Mathilde will suffer constantly after she visits her rich friends, or her comrades which has a better life than her. It more strengthens the evidence that Mathilde is a proud and an envious woman. In the following quotation, it is explained that Mathilde is occupied by her unrealistic dreams and her desires which only increase her frustration because it is so contrasted with the reality she has.

She had no decent dresses, no jewels, nothing. And she loved nothing but these; she believed herself born only for these. She burned with the desire to please, to be envied, to be attractive and sought after (6).

3.2.2. Mathilde's speech and action

In the next section, the author describes that Mathilde is an ambitious woman and filled by desire to please. The evidence is found when her husband gives something for her one evening after going home of working. She seems so motivated to know what inside the large envelope carried by her husband. Her ambition and her desires are depicted through the scene in which she directly tears open the envelope to see the content after her husband delivers it to her.

Mathilde is portrayed to be so egoist and impatient. She is also filled with anger. She is not happy with a nice present what her husband has got hardly. In other side, she does not know how to thank to someone who is good and care with her. Instead of that, she is angry with her husband who is care about her because he cannot understand her. By right, her husband only wants to make her happy, but her bad temper causes her blind of her husband's affection. Her husband cannot understand her and sympathize with her unhappiness because she dwells on herself only. Finally, her attitudes of egoism, impatience, and anger unconsciously only bring her into sadness. Those only increase her sorrow and suffering. This condition is stated in the following quotation below:

"What do you expect me to do with this?"
 She looked him angrily and stated impatiently:
 "What do you want me to wear to go there?"
 "But your theater dress. That seems nice to me..."
 He stopped, amazed and bewildered, as his wife began to cry. Large tears fell slowly from the corners of her eyes to her mouth (6).

Mathilde is manipulating her husband. She always complains to him for her condition. She is never satisfied with her life. She only wants the best for her life. All the evidences prove that Mathilde is controlled by desire and filled with

despair. It only portrays how egoist she is and how she does not want to be disturbed by thinking about other people as like her husband's feeling.

The author portrays that Mr. Loissel, her husband agrees to buy her a pretty new dress which will cost him his next summer's vacation, but not long when the party is near, she complain again to her husband for a nice Jewelry. She looks so depressed because of lacking jewelry so that her husband, later, asks her to borrow it from her friend, Mrs. Forrester. In the end, she comes to Mrs. Forrester's house and asks her to lend her jewelry. This condition uncovers that Mathilde is an egoist, tricky, greedy, and spoiled woman. Again, it also shows that she suffers so much because she cannot accept her condition. That is why; she tries to find many ways to hinder herself from suffering and to satisfy her unrealistic dreams and desires. Her unreasonable attitude toward her request for jewelry is stated in the following quotation below:

"What is the matter? You have been acting funny for several days (6)."
 "It is awful, but I do not have any Jewels to wear, not a single gem, nothing to dress up my outfit. I will look like a beggar. I would almost rather not go to the party (7)."

Mathilde looks so beautiful and attractive in the party. She is so admired by everyone. She is filled with Joy. All her desires seem paid completely. She is very happy because she can attract everyone in the party and become the prettiest which makes other women envy her. Unfortunately, all her glamour and happiness are gone shortly. They seem not permanent because she gets them by manipulating her husband and only for satisfying her unrealistic dreams and desires. In other word, her happiness is not truly happiness.

The author marks Mathilde's short glamour and happiness in the party when she feels anxiety of her shabby everyday shawl which her husband put over her shoulder. She rushes away to avoid being seen and directly leaves the party in hurry because she is worried if the other women find her reality of true situation. She tries to take a carriage, but no carriages, she finds in the street. So, Mathilde and her husband walk a bit far sadly and coldly till they find one of those old night-going buggies. This evidence, again, strengthens that it only raises Mathilde's suffering because she cannot accept her condition. Moreover, she not only looks desperate, but also shivering because of that. At this point, Mathilde is also seen as an inferior woman. It is proven when she rushes away to avoid being seen because of ashamed of her shabby everyday shawl. In the following quotation, her action of leaving the party is found in her husband's speech:

Loisel tried to hold her back:

"Wait a minute. You will catch cold outdoors. I will call a cab (6)."

On the way home, the Necklace is lost. They realize it when they have just arrived at home. Mathilde and her husband are confused and afraid. Her husband

tries to search for the necklace on the street, and go to report the case to Police Headquarters and to announce for a reward in the newspapers. They have tried their best, but all is hopeless. So, they delay the return, and even they do not explain anything to Mrs. Forrester. Then, they hunt for a replacement. They go to jewelers to buy a new jewelry for the substitution of the lost necklace. The fact that the necklace is lost is revealed in Mathilde's dialogue with her husband who ends with the decision to hunt for the replacement. It is quoted below:

“What’s wrong?”

She turned toward him frantically:

“I ... I ... I no longer have Mrs. Forrestier’s necklace.”

He stood up, bewildered:

“What! ... How! ... It is not possible!”

And they looked in the folds of the shawl, in the pockets, everywhere.

They found nothing (9).

By the end of the week, they had lost all hope.

“we will have to see about replacing the jewels (9).”

Here, it is just found a good quality in Mathilde. The author depicts her responsible side in this stage, although she still cannot explain to her friend, Mrs. Forreister honestly because she is afraid of Mrs. Forreister’s anger if she knows the fact of the losing necklace. She fears of every single possibility which she gets on her way if she tells her honestly. Anyways, it is enough to reveal her good manner. It is found that Mathilde struggles to face and solve her trouble which she makes and will not leave it away. Though, it means that she will experience such suffering and depressing more than she have passed before because now she is not only against up mental suffering, but also physical suffering. Her responsible side and her dishonesty are stated in the following statements below through the jeweler and Mrs. Forrestier’s speech when she goes to jeweler for searching a necklace like the losing one, and when she visits Mrs. Forrestier to give the necklace back which has been replaced:

“I was not the one, Madam, who sold the necklace. I only made the case (9).”

Mathilde took the necklace back to Mrs. Forrestier, who said with an offended tone which made her afraid to tell her about the case of substitution.

“You should have brought it back sooner; I might have needed it (10).”

Again, her good manner is implied through her struggles in making money to pay her debts. She surely experiences such kind of change of attitude, of

purpose, and of behavior. She faces the reality in which she has to pay the debts. She may have forgetting her dreams and desires because she is too busy with her works. Though, she suffers to repay the debts, but she is doing all those hard works willingly because she is aware of her mistake.

Mathilde's change of appearance is one of changes which is most seen clearly among her changes after the case of the losing necklace. She is not pretty anymore. She has been roughened and aged by the works, but she has behaved heroically and has shown her mettle. However, the author in some ways portrays how Mathilde still imagines and remembers one beautiful evening in the party so long ago in which she is full of glamour and so happy because she is so admired by everyone because of her beauty and fine appearance. The author depicts it when her husband is working, and she is alone. So, Mathilde has opportunity to play with her dreams and imagination when she is no longer busy with her works.

This condition indicates that to be a good person is not easy because it needs a time and struggle. In the following quotation it is revealed Mathilde's good

manner of responsibility and her changes through her dialogue with Mrs.

Forrestier which she does not meet in a long time after she gives the necklace back:

"Hello, Jeanne."

"But, Madam! I do not know... you must have made a mistake."

"No. I am Mathilde Loisel."

"Oh!... My poor Mathilde, you have changed so much."

"Yes. I have had some tough times since I saw you last; in fact hardships and all is because of you!"

"Of me... how so?"

"You remembered the diamond necklace that you lent me to go to the party at the Ministry of Education?"

"Yes. What then?"

“Well I lost it.”

“How, since you gave it back to me?”

“I returned another exactly like it. And for ten years we have been paying for it. you understand this was not easy for us, who have nothing... finally it is over, and I am damned glad.”

From the explanation about the characterization of Mathilde above, it is

discovered how Mathilde’s personality and behavior are. This study of main character’s characterization, surely, helps Mathilde’s personality and behavior more understandable.

Mathilde is pretty women, but poor. She is unhappy. In the beginning of the story, Mathilde has experienced such suffering life. She suffers because of her low property. She is also known as a dreamer, although her dreams are unrealistic. She always dreams to be rich and pretty so that other women will envy her. Mathilde is so motivated with her desires to please, to be envied, to be attractive, and sought after. It is also found that Mathilde is proud, egoist, ambitious, inferior, and filled with anger and jealousy with other people’s belonging. So, it can be concluded that she is someone who cannot accept and understand her situations.

On the other hand, when the story comes near its ending, it is detected that Mathilde is such kind of responsible person, although, it also reveals Mathilde’s dishonesty. She does not open the case of the lost necklace honestly. She does not tell Mrs. Forrestier about the substitution of the lost necklace. Slowly, this condition is also driving her into another suffering. So, Mathilde, now, is not only facing mental suffering caused by her insincerity in accepting her condition but also facing physical suffering proposed to repay the debts because of the case of

losing necklace, while, it also gives her guidance to find a better qualities in herself.

Her mettle is proved by her struggle to replace the necklace. Mathilde and her husband are doing their best for replacing it. This mettle is also found in the changes which are experienced by Mathilde like some changes such as attitude, purpose, and behavior. Anyways, her change of appearance is the most visible change among the others. Though, Mathilde has become a better woman, but she is still not able to forget all her dreams and desires to please which has been over for a long time. That is why; Mathilde is always suffering and depressing both of in mental and physical side. However, to be a good person is not easy because it need struggle and much time.

3.3. The Cause of Mathilde's suffering in Guy de Maupassant's *The Necklace*

According to the discussion of Mathilde's characterization, it is uncovered that Mathilde feels such suffering and depressing life. Near the ending, her suffering is developed which is not only mental suffering but also physical suffering. Even, she experiences such kinds of changes of attitude, of purpose, and of behavior, although she has not surely forgot all her dreams and desires to please because she sometimes imagines her nice experience which has passed by ten years ago. This condition strengthens that Mathilde is sufferings. It also implies how Mathilde's improper personalities and behaviors only increase her sufferings. Anyways, this evidence will help to identify the cause of her sufferings. In his theory, Freud believes that unconsciousness is determining factor of important and dynamic behavior (Semiun 55).

Tyson explains that the notion human beings are motivated, even driven, by desires, fears, needs, and conflicts, of which they are unaware, that is unconscious, was one of Sigmund Freud's radical insights, and it still governs classical psychoanalysis today (12). In the following analysis, this research will discuss about Mathilde's sufferings in both sides of mental and physic based on the analysis of Mathilde's character which has revealed her personality and behavior in order to know the cause of her suffering by using three models of psyche, id, ego, and superego based on Sigmund Freud's psychoanalysis theory and motive theory taken from Walgito's book to support the analysis.

3.3.1. Mathilde's mental suffering

The mental suffering of Mathilde can be seen through the author's descriptions and the characters' dialogues. In the study of Mathilde's characterization, it is found that Mathilde is someone who cannot accept her condition. She is always tricked by her desires which in the end make her suffering. The unconsciousness is the attitudes, feeling, and thoughts which is repressed, cannot be controlled by the will, but, only by drawing it tightly into conscious mind, not related by the law of logic, and not limited by time and place (Semiun 55-56). It indicates that there should be the cause which driving them out if the individual wants to take those attitudes, feelings, or thoughts out of the unconsciousness to conscious mind. On the other word, the individual cannot take them as they want into conscious mind.

A condition in which Mathilde is deceived by desires is a cause of her mental suffering. In his book Tyson argues that the unconscious is the store house

of those painful experience, and emotion, those wound, fear, guilty, desire, and unresolved conflicts (12). This statement means that all things like attitudes, feelings, or thoughts which makes individual feel worried will be repressed into unconscious mind. So, it indicates that character's feeling, thought, or attitude can be understood through looking into unconscious mind.

From the study of Mathilde's characterization which indirectly reveals her feeling, thought, and attitude, can be found that one of the causes of her sufferings are because she cannot accept her life and her desires always manipulate her in which they later drive her to have improper personalities and behaviors such as ambitious, anger, egoist, envious, proud, inferior, impatient, or proud which only increase her sufferings. The author portrays that she is so burned with desires to please, to be envied, to be attractive, and sought after. This condition shows Mathilde's id because the function of id is related to the pleasure principle which always attempts to find the pleasures and hinder the unpleasant things (Minderop 21). In the following analysis, Mathilde's id remains unchanged because she is settled by her desire constantly.

She had no decent dresses, no jewels, nothing, and she loved nothing but these; she believed herself born only for these. She burned with the desire to please, to be envied, to be attractive, and sought after (6).

Her desires which drive her only for pleasure causes her behave illogically and improperly. It can be seen in the following quotations portraying her improper attitudes which drive her to feel such kind of mental suffering. Mathilde's improper personalities or behaviors can also be explained through instinct theory because instinct is an innate condition which is driving to act if the individual or

organism is up against a certain stimulus (Walgito 172). So, instinct theory can explain why individual or organism is acting or doing something because it is the factor which determines the individual's behavior.

In the beginning story, the author portrays Mathilde as hopeless woman. She does not have any hope to be happy. Her situation is very complex. She is beautiful and attractive, but poor. It certainly hurt her hearth. She feels more frustration when she does not have any choice, except marrying with a clerk. This situation makes her sad and suffering. Her desire and dream to be famous and known, courted, loved, and married by a rich man make her life to be miserable and unhappy because she knows that it is only a dream which she cannot obtain.

Her bad habit as like daydreaming only makes her more suffering. She always dreams to have a good thing so that other women will envy her, although she knows that all is unrealistic and unobtainable for her. Moreover, the fact of her destitute condition causes her more in despair firmly. According to instinct theory, Mathilde is against up a certain stimulus that is her anxiety of her destitute condition which makes her worried because inside herself, she feels that she is born for good destiny.

This condition drives her into improper behaviors such as daydreaming, proud, and jealous. That is why; Mathilde is always daydreaming of unobtainable things and filled with her desires to please, jealous with other women's belonging, feeling herself born for good destiny, and cannot accept her status which in the end only causes her into suffering. In the following quotation it is implied how

she completely suffers because of her pride, jealousy, unrealistic dream, and desires, and because she cannot accept her condition:

She suffered constantly, feeling herself destined for all delicacies and luxuries. She suffered because of her grim apartment with its drab walls, threadbare furniture, and ugly curtains. She dreams of perfume of dainty private rooms, which were designed only for intimate tete-a-tetes with the closet friends, who because of their achievement and fame would make her the envy of all other women (5).

Mathilde is again portrayed as a dreamer. She really like dreams such unrealistic and attainable things. She is so burned with her desires. This condition only shows that she surely cannot take her life. Besides, she is never happy with everything that she has had. Her dreams only make her being more suffering because there is no hope for her to achieve them. The author describes this situation when Mathilde and her husband have a dinner in which she imagines such expensive banquets with wonderful place settings while her husband tries to praise and enjoy the meal. Her suffering goes deeper when she feels jealous with other women who have higher status. That is why, her life seems more miserable.

The following quotation shows her jealousy which causes her into suffering:

She had a rich friend, a comrade from convent days, whom she did not want to see anymore because she suffered so much when she returned home (6).

The condition in which Mathilde always dreams unobtainable things can also be explained by drive theory because based on that theory, the act or the behavior of the individual is used to decrease the unpleasant things (Walgito 172). In this case, Mathilde is worried about her poor life. That is why, she is daydreaming in order to decrease her anxiety of her destitute condition.

In the next section, the author describes that Mathilde is an ambitious woman and filled by desire to please. She is so ambitious so that she will suffer so much if she is disappointed and failed to satisfy her desires. This condition is identified when her husband gives something for her one night. She is so motivated with desires to know what inside the large envelope carried by her husband. Her ambition and her desires are depicted through the scene in which she directly tears open the envelope to see the content after her husband delivers it to her. She becomes angry, egoist, and impatient when she knows that the content is not the same with her hope. Then, she falls deeper in her despair because of the reality of her pitiful life. Her ambition, egoism, impatience, and anger which only increase her sorrow and suffering are stated in the following quotation below:

“What do you expect me to do with this?”

She looked him angrily and stated impatiently:

“What do you want me to wear to go there?”

He stopped, amazed and bewildered, as his wife began to cry. Large tears fell slowly from the corners of her eyes to her mouth (6).

That description of Mathilde's suffering caused by her insincerity of accepting her life, her unrealistic dreams, her desires and her other bad manners show that Mathilde's id is more dominant because she is so influenced by her desires and her improper attitudes which only search for pleasures and hinder unpleasant things. It is in step of the statement derived from Minderop that the function of id is related to the pleasure principle which always attempts to find the pleasure and hinder the unpleasant things (21). This condition later will influence her behaviors which is certainly inclined to her id.

Mathilde's condition which is more dominated by her id can also be revealed with arousal theory or called optimal level theory that is a condition in which an individual searches for an arousal or tension at an optimal level so that it is neither too high nor too low. Based on this theory, Mathilde is in her high condition as like filled with desires and ambitious. So, her performance is not optimal. Firstly, it is found when she directly tears open the envelope to see the content after her husband delivers it to her. Unexpectedly, she becomes angry, egoist, and impatient when she knows that the content is not the same with her hope. In the end, this condition makes her to manipulate her husband for a new dress and jewelry. This evidence proves that she is at high tension that is ambitious, full of desires for pleasures, egoist, angry, and impatient. So, she cannot perform optimally as like manipulating her husband for a new dress and jewelry. However, if Mathilde can face her reality wisely, she can perform optimally.

On the other hand, based on instinct theory, her anxiety of lacking a new dress and jewelry is the stimulus that Mathilde faces, and in the end drives her to manipulate her husband. Whereas, according to drive theory, her action of manipulating her husband is to decrease her unpleasant thing that is her anxiety of lacking ne dress and jewelry for the party of the Chancellor of Education and Mrs. George Ramponneau.

Once again, Mathilde's suffering is identified when she manipulates her husband in order to gratify her desires. Her attitude shows that she does not want to suffer anymore. That is why; she will try so hard and do everything to hinder

herself from suffering and to satisfy her desires. In this phase, she does not care about other people's feeling and opinion such as her husband, although she still thinks rationally about an amount for her new dress without getting an immediate refusal. Besides, her egoism and her inferiority show that she is so suffering and so filled with her desires so that she cannot accept her life which is completely lacking of wealth and admiration. The evidence of her egoism and inferiority are stated in the following quotation below:

"What is the matter? You have been acting funny for several days (5)."
 "It is awful, but I do not have any Jewels to wear, not a single gem, nothing to dress up my outfit. I will look like a beggar. I would almost rather not go to the party (7)."

The quotation above shows Mathilde's ego. In order to defend herself from the unpleasant thing because of lacking dress and jewelry for coming in the party, Mathilde asks her husband for a new dress and jewelry. Then, her husband gives her four hundred francs to buy new dress, and asks her to borrow the jewelry to Mrs. Forrester, her friend because her husband does not have any money to buy it for her. Finally, she asks Mrs. Forester to lend her jewelry. Her ego appears to achieve the pleasure which is searched by id and decrease the unpleasant things which make the individual worried in better and realistic way. The ego also gives a place on the main mental function such as reasoning, problem solving, and making a decision (Minderop 22).

Her previous conditions which also portray Mathilde's id show that she is always daydreaming for unrealistic things and so filled by her desires. The invitation of the Chancellor of Education and Mrs. George Ramponneau not only makes her happy, but also worried because she has a chance to achieve her dreams

to be admired and envied by other women, but, she does not have nice dress and jewelry. So, she tries to find a way to satisfy her desire to please and also hinder unpleasant thing which ends by asking her husband a new dress and borrows Mrs. Forreister's jewel. That is how Mathilde's ego works. Her id is strong enough to influence her behaviors. It can be seen through Mathilde's decision toward her behaviors in dealing with her anxiety of lacking fine dress and jewelry to come in the party. Mathilde seems giving priority to satisfy her desires to please. So, in the end, it only increases her frustration and suffering.

Mathilde's suffering is revealed when the party begins to end and when her husband put her shabby every day shawl over her shoulder. Mathilde feels worried so much if other women know her true situation. It is portrayed that she does not want other women to see her shabby everyday shawl. Mathilde is afraid of other people's opinion about her true condition. This circumstance shows how her anxiety which is caused by her insincerity of her true life makes her hearth more irritated. To hinder the unpleasant thing because of her shabby everyday shawl and her true condition, she leaves the party when it is still dark so that the other women will not see her. This situation implies how Mathilde's ego hinders the unpleasant things which make her worried. The inferiority of her behavior and insincerity of her true life which causes her anxiety and suffering is depicted in the following quotation below:

He threw, over her shoulders, the shawl that he had brought for the trip home—a modest everyday wrap, the poverty of which contrasted sharply with the elegance of her evening gown. She felt it and hurried away to avoid being noticed by other women who luxuriated in rich furs (8).

According to instinct theory, the anxiety of her shabby everyday shawl is the stimulus which she faces and makes her to leave the party in desperate and shivering condition. Meanwhile, based on drive theory, her action of leaving the party which makes her desperate and shivering is used to decrease her anxiety of her shabby every shawl which reflects her true condition.

At the beginning, Mathilde has suffered so much because of her unlucky life. She cannot accept her situation sincerely. That is why, she likes daydreaming of being wealth, courted, loved, admired, and known, although she knows that all is unrealistic and unattainable for her. So, she is so motivated with desires to please, to be envied, to be attractive, and sought after. Then, it makes her behavior to be improper. She becomes so envious, proud, ambitious, egoist, impatient, tricky, and inferior in order to gratify her desires. She is also being angry if her hope is wiped out. In the end, she will feel so worried if other women know about her true situation because she is afraid of other people's opinions. All her attitudes portrayed above shows that her life is not happy and she always suffers and depress which is not physically, but mentally because she cannot accept her condition.

In some circumstances, Mathilde's id appears when she is so burned and controlled with her desires. Her improper behaviors which only enhance her depression and frustration show how her id is more dominant than her ego or superego because mostly, all her time is used to satisfy her desires and to do such unimportant things like daydreaming of unrealistic things. However, though, her id, on the other side, can make her happy and relieve from her suffering, her id

only increases her frustration, and the pleasure or happiness purposed by id is so short and not permanent.

Her ego emerges when she realizes that she does not have any nice dress and jewelry to come in the party of The Chancellor of Education and Mrs. George Ramponneau. It makes her worried so that she comes into decision in manipulating her husband for a new dress and a jewel which she borrows from Mrs. Forreister, an idea of her husband. She comes in this decision because her id is more dominant in which her id always seeks for a pleasure and hinder unpleasant things. Besides, Mathilde herself is too influenced by her desires which always drive to wrong way and at last only increase her suffering.

Her ego comes into surface again when she feels worried if other women in the party will know her shabby everyday shawl and her true condition. That's why; she decides to leave the party when it is still dark to hinder her anxiety which can make her suffering. From all the evidence, it is seen that her ego works based on reality principle, although her id is more dominant and influence her decision toward her behavior. Anyways, though, her id sometimes brings her into happiness, it often makes her more in despair because the id is a place for something like desires which often driving an individual into a wrong path.

Finally, some theories as like instinct, drive, and arousal theory also help to explain the cause of Mathilde's suffering. Based on instinct theory, it is found certain stimulus which Mathilde faces and drives her to act, which in the end, only causes her into suffering. Those stimuli are the anxiety of her destitute life, her anxiety of lacking dress and jewelry for the party of the Chancellor of Education

and Mrs. George Ramponneau, and the anxiety of her shabby everyday shawl which reflects her life. Those condition drives her to perform such action as like daydreaming of unrealistic thing, manipulating her husband for nice dress and jewelry, and leaving the party in desperate and shivering condition, which in the end, only increase her suffering.

On the other hand, conformably to drive theory, Mathilde's action or behavior is used to decrease her unpleasant things. It is found that Mathilde is accustomed to daydreaming such unrealistic thing in order to decrease the anxiety of her pitiful life, she is also manipulating her husband in order to decrease her anxiety of lacking nice dress and jewelry for the party, and she leaves the party in desperate and shivering condition in order to decrease the anxiety of her shabby everyday shawl which reflects her pitiful life. In addition, in accordance with arousal or optimal level theory, Mathilde condition is not optimal, but at high tension or arousal condition that is ambitious, full of desires for pleasure, egoist, angry, impatient, inferior, and tricky. So, she cannot perform optimally like manipulating her husband for a nice dress and jewelry. This condition in which she cannot accept her condition and cannot behave wisely, in the end, only enhances her frustrations and sufferings.

3.3.2. Mathilde's physical suffering

The party of The Chancellor of Education and Mrs. George Ramponneau is Mathilde's new section of life in which she is not only mentally suffering, but also physically suffering. However, this condition is also affected by her mental suffering. It can be identified when Mathilde avoids being seen by other women

near with the ending of the party because she is worried if they will notice her shabby everyday shawl which is put by her husband over her shoulder. Then, she directly leaves the party and goes home to hinder the unpleasant things which can reveal her true condition. Her anxiety which causes her in despair is also implied to cause her experiencing such kind of physical suffering. The author describes her physical suffering when she tries to take a carriage, but no carriages, she finds in the street. So, Mathilde and her husband walk a bit far sadly and coldly till they find one of those old night-going buggies. This condition is portrayed in the following quotation below:

They walked toward the Seine, desperate, shivering. Finally, on a quay, they found one of those old night-going buggies that are seen in Paris only after dark, as if they were ashamed of their wretched appearance in daylight (8).

This condition shows that Mathilde's id is more dominant. It strengthens that her id will cause her more suffering, although sometimes it brings happiness for a moment. However, the id works for pleasure, but in the end, the id only drives an individual into sufferings including to physical suffering because the pleasure or happiness purposed by id is temporary. The situation happens when Mathilde is so admired in the party, but, it is not so long after she notices her shabby everyday shawl which makes her leaving the party because of ashamed of her true condition. It is seen that Mathilde and her husband are desperate and shivering to find transportation for going home. This is enough to show that Mathilde does not only experience such kind of mental suffering, but also physical suffering.

The other evidences which show Mathilde's sufferings are found when Mathilde shows her mettle by taking responsibility in solving the trouble of the losing necklace that she had caused. It is seen that Mathilde and her husband are trying and doing their best to find the lost necklace. It is portrayed that her husband has searched for the necklace on their way home, he also goes to police office and announce for a reward in the newspaper. Because their efforts are not approaching a success to find the necklace, then, they decide to hunt for replacement. They go to one jeweler to the other jewelers till they find new and similar necklace with monumental amount. However, her responsibility of replacing the lost necklace costs her for physical suffering.

This condition shows Mathilde's superego in which she takes responsibility to replace Mrs. Forreister's necklace which she losses. It continues by paying her debts which costs her time for ten years. In these circumstances, she has sacrificed her unrealistic dreams and desires to please, to be attractive, and to be envied in order to shows her mettle. Slowly, but sure she begins to be familiar and accustomed to her life and her condition, although, sometimes she still remembers one beautiful evening in the party in which she is so admired and envied by everyone.

Superego is like a conscience which recognizes a good and bad thing (Minerop 22). Her superego seems strong enough in this way. It works as parents which helps Mathilde to distinguish right and wrong. Her superego is success to find her mettle in a good way. Later, it helps to evaluate herself which can be seen through her struggles for paying her debts. Superego is the system of personality

which contain of values and rules which is evaluative (Koeswara 34-35). In the following quotation, it is provided an evidence of her responsibility:

Mrs. Loisel soon discovered the horrible life of needy. She did her share, however, completely, heroically. That horrifying debt had to be paid. She would pay. They dismissed the maid; they changed their address; they rented an attic flat (10).

Because of the lost necklace, Mathilde should passes through a hardship life where she should work hard and forget all her unrealistic dreams and desires to pay her debts. Anyways, there is possibility that Mathilde can solve it more easily without passing through hardship life which causes her to feel physical suffering for ten years if she can be honest to her friend, Mrs. Foriester.

Her dishonesty only drives her into sufferings, although, it also opens a way for her to escape from her mental suffering, and evaluate herself to be a better woman. She is not thinking about the wealth and her appearance anymore. Her appearance is so much changed. She acquires a good experience to make her life better, although she has to suffer for ten years to cost it. In this circumstance, she does not have a chance to play with her imaginations or desires, except working hard to pay her debts, although, sometimes she still remember that past events in which she is always trying to satisfy her desires for please. Anyways, this condition shows that to be a good person is difficult because it not only needs struggle, but also much time. It is proven that Mathilde and her husband hold out to struggle and work harder to pay the debt which cost their energy and time for ten years. In the following quotation, it is uncovered her dishonesty which not only has caused her suffering and her change appearance, but also proves her struggle and mettle:

She did not open the case, as her friend feared she might. If she had noticed the substitution, what would she have thought? What would she have said? Would she not have taken her for a thief? (10).

Mrs. Loisel looked old now. She had become the strong, hard, and rude woman of poor household. Her hair unkempt, with uneven skirts and rough, red hands, she spoke loudly, washed floors with large buckets of water (11).

There are two different circumstances which are found in the sides of Mathilde's physical sufferings where it is begun with her decision of taking responsibility in replacing the lost necklace and continued by her dishonesty of the substitution of the lost necklace which cause her to experience such frustrations and despairs, although, for that matter, there is possibility for her to release from her physical sufferings if she wants to open the case of substitution of the lost necklace honestly.

However, on the other sides, her decision of taking responsibility and her dishonesty of the substitution also helps her to reveal her mettle and find a peace and a better life. Finally, it is found that her physical sufferings release her from mental sufferings. On other word, her bustle of workings and activities is effective enough to forget her unrealistic dreams, her desires, or her envious resentments which only cause her to experience mental suffering, although, sometimes she still remembers them when she is alone. It proves that a bustle is good enough to fade an unrealistic dreams and hidden desires or jealousy, although it will need struggle and time which is not short.

Her superego, on the other hand, plays an important rule for her in which it helps her to recognize right and wrong because superego works just like a conscience or parents which introduce her about moral, and teaches to behave in

some manners which can be accepted by the society. That is why; Mathilde chooses to take responsibility of the case she makes, but not to leave it away or to be irresponsible. This state shows how her superego is strong enough, although she is still not honest to tell the truth. Superego works as the controller of the drives or impulses from the instinct of id so that the drive or impulse can be directed in the way or the form which can be accepted by people (Koeswara 35).

However, in the case of Mathilde's side of physical sufferings, the support of instinct, drive, arousal, and incentive theory is needed because those theories can also explain the cause of Mathilde's suffering by identifying the motive of her actions or behaviors. Firstly, based on instinct theory, the stimulus which Mathilde faces is the anxiety of losing the necklace like fear and guilty. This condition drives her to take responsibility in replacing the necklace, and not to tell her friend the truth of the substitution. Later, In accordance with drive theory, Mathilde's action or behavior of taking responsibility for replacing the lost necklace and not telling her friend, Mrs. Forrester the truth of the substitution is used in order to decrease her anxiety of the lost necklace.

In addition, conformably to arousal or optimal level theory, Mathilde is at optimal level when she takes responsible of the lost necklace. She does it because she is aware of her mistakes. It indicates that she has performed optimally. On the other hand, she is at high tension or arousal condition that is fear and guilty when she is not telling her friend, Mrs, Forrester about the substitution of the lost necklace honestly because she is too afraid of what her friend will say and think about her. So, it shows that she cannot perform optimally.

In the end, this condition can also be explained by incentive theory in which it is based on external factor which can drive an individual to act, and it is assumed that individual will realize the effect of their behavior or performance, and then, they will approach the positive incentive, and avoid the negative one. In this case, it is assumed that Mathilde has realized the effect of her action or behavior that is satisfying her desires for pleasure which takes her to manipulate her husband for nice dress and jewelry, which in the end, only drives her to the fact of the lost necklace. In this circumstance, it is found that Mathilde approaches positive incentive such as taking responsibility for the replacement, and avoid negative one as like holding irresponsibility. The explanations from instinct, drive, arousal, and incentive theory above are enough to prove that the cause of Mathilde's physical suffering is her mental suffering itself which is portrayed in the condition in which she feel anxiety of losing the necklace like fear and guilty. Therefore, she takes responsibility for replacing the necklace and also does not tell her friend the fact of the substitution honestly. Though, these actions increase her frustration and only drive her into physical suffering, this condition also helps her to find her mettle, and evaluate her to be a better woman.

3.4. The Escape of Mathilde's Suffering in Guy de Maupassant's *The*

Necklace

In this sub discussion, this research concern on defense mechanism that is used by Mathilde to defend her from some stimulus which makes her anxiety and suffering. Her responsibility of replacing the necklace and her dishonesty of the substitution drives her into other suffering that is physical suffering in which she

should pass through a hardship life of hard working every day for ten years to pay her debts. However, her dishonesty is the main case which makes her pass through a hardship life because probably she can escape from her suffering if she wants to be honest to tell her friend, Mrs. Forreister the truth of the substitution. Yet, she chooses to suffer and pass a hardship life by not being honest.

Under such circumstances, she has sacrificed her unrealistic dreams and desires for pleasure in order to show her mettle. However, this bitter life is teaching her about true life. Therefore, she can find her mettle and good qualities of herself. In the other word, the experience of her physical suffering proposes a way out of her mental suffering. However, it is not easy task because to learn about a good deed, quality, and principle will need much time and energy. It is implied that sometimes, Mathilde still remembers the past event which hides her desires for please and her unrealistic dream, in which she is so admired and courted, although, Mathilde has learned about life and passed hardship life in a long time.

But sometimes, when her husband was at work, she sat down near the window, and she dreamed of that evening so long ago, of that party, where she had been so beautiful and so admired (11).

The condition in which Mathilde is busied by her works for paying her debts shows that her bustle of her hard working life will helps her to forget her unrealistic dreams and her desires to please and acquire a better life, which in the end will release her from sufferings. Though, it is not as that easy as it is imagined. In this phase, it is revealed now the escape of Mathilde's sufferings or how she deals with her sufferings.

However, her deal with her sufferings can also be found through some efforts she makes to defend herself from such stimulus which threaten her ego. Firstly, Mathilde uses avoidance that is staying away from people or situations that are liable to make the individual anxious by stirring up some unconscious (Tyson 15). The author portrays this condition into some scenes in which Mathilde suffers so much after she visits her friends or comrades which have a better life than her. So, she does not want to see them anymore. Through other scene related to this condition, the author depicts Mathilde's anxiety which cause her suffering where she is ashamed of her shabby everyday shawl. Therefore, she avoids being seen by everyone and leaves the party because she is afraid if they will notice her true condition. Her action of rejecting to see her friends and avoiding being seen in the party is used in order to decrease her unpleasant things. This is the same as drive theory states that human's behavior is for decreasing an unpleasant thing (Walgito 172).

The last defense which Mathilde uses to protect herself is regression in which it is a temporary return to a former psychological state, which is not just imagined but relived. It carries our thought away from some present difficulty (15). The author describes it into two conditions where Mathilde feels such anxiety of her destitute life. Her anxiety of her destitute life drives her to such habit like daydreaming of unattainable thing. This condition is proven when Mathilde and her husband are having diner in which her insincerity is proved with her imagination of expensive banquets with shining place settings, and wall hangings portraying ancient heroes and exotic birds in an enchanted forest, while

her husband enjoys and praises the meal. This situation shows how her ego defends herself from the anxiety which only increase her suffering by using her imagination to relieve her stress. The same thing happens when Mathilde has passed a hardship life because of the lost necklace. Sometimes, she imagine of that past evening where she is so admired and loved in order to release herself from her hard time.

Mathilde has an escape for both of her mental and physical suffering. It is found that Mathilde uses defense mechanism that is Avoidance and regression in order to relieve her from mental suffering, although it is only for a short time because not so long after that she will feel it back again. This condition is strengthened with drive theory in which Mathilde's behavior is not used, but for decreasing her unpleasant things.

However, her responsibility of replacing the necklace and her dishonesty of the substitutions guides her to find her mettle and good quality of herself, although she should pass through a hardship life for a long time. In this phase, it is appeared that her bustle of her daily works for paying her debts helps to forget her unrealistic dreams and desires for please, which only increase her suffering and frustration and find her a better life, which in the end release both of her sufferings, although it will need struggles and much time. One important thing is the experiences which she acquires from her physical suffering can help her relieve her mental suffering. On the other side, these experiences also teach her about a good deed and principle, and help her to find her mettle in which she will struggle to achieve her dreams. In the end, she will release from her sufferings.

CHAPTER 4

CONCLUSION

From the result of the analysis, it is found that Mathilde is major and dynamic character because she influences and gives so much contribution in the story. She also shows some changes in a significance way during the course of the work. However, Mathilde experiences such sufferings, which is not only mental suffering, but also physical suffering. At first, her suffering is derived by her insincerity of accepting her true condition, but later her desires make her more sufferings and force her to have some improper personalities and behaviors which only increase her frustration and suffering, and behave illogically. Her improper personalities and behaviors like envy, proud, egoist, ambitious, impatient, anger, tricky, inferior, insincere and dishonest are revealed through the author's

description and Mathilde's speech and action. digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id

Mathilde is someone who cannot accept her life, and burned with desires to please, to be envied, to be attractive, and sought after. Therefore, she is always daydreaming of such unrealistic things and jealous of someone's belonging which only cause her into suffering. Moreover, near the ending, she is found as dishonest woman. She does not tell Mrs. Forreister the fact of the substitution. Instead of that, she chooses to suffer and pass a hardship life, although she is also seen as responsible woman because she can show her mettle.

Through Sigmund Freud's id, ego, and superego, it is found that the cause of her suffering is more understandable. Firstly, her id is marked when Mathilde is

controlled by her desires and her improper behaviors which only seek for pleasure. Her ego, on the other hand, is appeared when Mathilde decides to manipulate her husband for dress and Jewelry and in the end borrow her friend's jewelry. The last, her responsibility of replacing the necklace is showing her superego in which she is guided to find her mettle and good qualities of herself. In this point, it is revealed that the causes of her sufferings are her insincerity of her true life, the condition in which she is so burned with her desires, and her habit of day dreaming such unattainable things, her jealousy of someone's belonging, and her dishonesty of the substitution.

However, Mathilde, at last, finds her way out of her sufferings. Firstly, she deals with her suffering by using defense mechanism that is avoidance and regression which decrease her unpleasant things in temporary. Finally, her responsibility of replacing the necklace and paying her debts guide her to find her mettle and good qualities of herself, although she should pass through a hardship life. Later, her experience of her physical suffering helps her to release from suffering, although it needs struggles and much time.

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