

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).

“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?”

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.

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. Forrestier, her friend because her husband does not have any money to buy it for her. Finally, she asks Mrs. Foreister 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

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

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).

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.

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 irresponsibility. 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. Forreister 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, Forreister 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.

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

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

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).

[illegible]

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.