

SELF IDENTIFICATION OF PINKY
IN CLAIRE DAVIS' *LABORS OF THE HEART*

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining
the Bachelor Degree in English Literature



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A FINAL PROJECT STATEMENT

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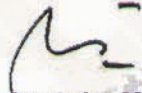
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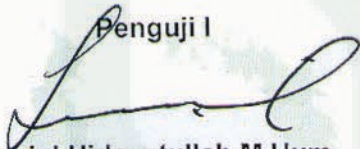
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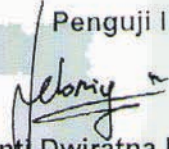

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Atas perhatiannya, kami ucapkan terima kasih.

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SELF IDENTIFICATION OF PINKY IN CLAIRE DAVIS'

LABORS OF THE HEART

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ABSTRAK

Identifikasi diri adalah sebuah proses mengidentifikasi identitas diri seseorang. Identifikasi diri merupakan salah satu problematika dalam kehidupan manusia yang berhubungan dengan eksistensi diri. *Labors of the Heart* karya Claire Davis menceritakan tentang identifikasi diri seorang lelaki berusia empat puluh tahun, obesitas dan kesepian yang bernama Pinky. Pinky pertama kali jatuh cinta pada saat usianya empat puluh tahun. Dia jatuh cinta kepada seorang wanita kurus yang bernama Rose Spencer. Penelitian ini bertujuan untuk memahami bagaimana perkembangan *three orders* yaitu teori dari Lacan dalam identifikasi diri Pinky dan bagaimana cinta mempengaruhi karakter Pinky. Metode kualitatif deskriptif analisis digunakan dalam penelitian ini. Teori psikoanalisis dari Jacques Lacan tentang eksistensi diri dan konsep cinta menurut Jacques Lacan digunakan dalam penelitian ini. Teori psikoanalisis Jacques Lacan tentang eksistensi diri adalah *three orders of being: real order, imaginary order, dan symbolic order* sementara itu konsep cinta dari Lacan adalah tentang *true love* dan *common love*. Hasil dari penelitian ini adalah Pinky mengidentifikasi dirinya melalui cerminan Rose pada masa *imaginary order*. Pinky salah mengenali dirinya. Proses identifikasi diri ini dipengaruhi oleh rasa kehilangan pada masa *real order*. Kemudian, pada masa *symbolic order* Pinky menyadari bahwa dirinya berbeda dengan Rose. Cinta Pinky terhadap Rose adalah *true love*. *True love* mempengaruhi karakter Pinky. karakter Pinky berubah. perubahan ini disebabkan karena dia ingin terlihat baik untuk Rose. *True love* membuat kehidupan Pinky berubah dan mempengaruhi proses identifikasi dirinya.

Kata Kunci: identifikasi diri, *three orders*, cinta, Pinky

SELF IDENTIFICATION OF PINKY IN CLAIRE DAVIS'

LABORS OF THE HEART

By: Asri Inayati

ABSTRACT

Self-identification is a process in defining the individual identity. Self identification is one of human's problems that relates to self-existence. *Labors of the Heart*, short story written by Claire Davis, tells about the self-identification of a lonely obese man in the age of forty named Pinky. Pinky falls in love for the first time when he is forty age. He falls in love with a skinny woman, named Rose. This research aimed to understand how Lacan's three orders develop in Pinky's self identification and how love influences Pinky's character. Qualitative analytical descriptive method is used in this research. The theory of Jacques Lacan's psychoanalysis about self-existence and Jacques Lacan's concept about love are used here. Jacques Lacan's psychoanalysis theory about self existence is three orders of being: the real order, the imaginary order, and the symbolic order while Lacan's concept of love is about true love and common love. The result of this research is Pinky identifies himself through Rose mirror image in imaginary order. Pinky misrecognizes himself. Pinky's self identification in imaginary order is influenced by the feeling of losing in the real order. Then, in the symbolic order, Pinky realizes that he and Rose are different being. Moreover, Pinky's love towards Rose is true love. True love influences Pinky's characters to change. He changes in order to be good for Rose. True love leads him to change his life and also influences his self -identification.

Keywords: self identification, three orders, love, Pinky

MOTTO

من عرف نفسه فقد عرف ربه

“Someone who knows himself will know his God”

(Mu'adz bin Yahya ArRazi)

“Love is about giving, not about receiving”

(Jacques Lacan)

“About all you can do in life is be who you are. Some people will love you for you. Most will love you for what you can do for them, and some won't like you at all.”

(Rita Mae Brown)

DEDICATION

This final project I dedicated to:

My beloved mother and father,

My friends

&

English Department of UIN Sunan Kalijaga

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Praise to be Allah, who has given His mercies and blessings to complete the graduating paper, entitled Self Identification of Pinky in Claire Davis' *Labors of the Heart*.

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Finally, this graduating paper is far from perfect, therefore the writer allows for all readers to give critique and suggestion to improve this graduating paper.

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CHAPTER I

INTRODUCTION

1.1. Background of Study

Labors of the Heart is one of American literatures in the form of short story. Short story as Abrams and Harpham said in *A Glossary of Literary Terms* “is a brief work of prose fiction, and most of the terms for analyzing the component elements, the types, and the narrative techniques of the novel are applicable to the short story as well” (2009: 331). In other words, short story is a kind of literary work which nearly same as novel. The difference between novel and short story is the length. The length of short story is shorter than novel.

With the more of length, novel can explains something freely, more detail, and more complex. In the other hand, with the less of length, short story explains something in briefly telling. Short story does not give the specific detail, but its explanation tends to the point and concise. According to Abrams and Harpham, the author of short story explains only the central events to reveal the protagonist’s life and character totally (2006: 332). Therefore, short story “often gives the artistry in a good short story higher visibility than the artistry in an equally good novel” (Abrams and Harpham, 2006: 332). Besides, the briefness of short story completes the unity unsure than in the novel. It is because short story tells the main point only while novel tells more complex that makes the story be longer in content.

Then, the reason to choose *Labors of the Heart* is because it tells about a morbidly obese man. A morbidly obese man is placed as the main character of this short story. Since as the main character, the author focuses in describing a morbidly obese man. The journey of a morbidly obese man's life is explained from childhood until adult. How a morbidly obese man faces the problem of life because of his obesity is described in *Labors of the Heart*. A morbidly obese man's life style and habitual action are told. The view of life including about wishes and love are also stated. *Labors of the Heart* also contains the picture of people's view toward a morbidly obese man.

In *Labors of the Heart*, a morbidly obese man is different from other because of his weight. Because of the difference, a morbidly obese man becomes the centre of attention. It is described by the main character's action in the public place. For example, when he sits down, and when he climbs a short flight of stairs other people around him pay attention to him. Besides, a morbidly obese man is also isolated and alienated. He is isolated and alienated from other people world as the condition of the main character "Not that he has much to do with people in general" (Davis, 78: 2001). Because the isolation and alienation, a morbidly obese man cannot life well in his social life. He cannot build the relationship with others. He only faces his own self. As the main character's feeling, all of people ever feels alone and faces only himself/herself. According to Pascal, the most horrifying thing is not when someone faces the problems of life, but it is when someone faces his/her own self (<http://www.bartleby.com/48/3/4.html>). It makes being different becomes an interesting topic.

The next reason to choose *Labors of the Heart* is because it not only gives the understanding about an obese man, but also explains about American's life especially in Clarkston, Washington. It based on Bachman and Kuehner said in *Fiction* that "stories can simultaneously convey experiences both individual and universal"(1999: iv). American's life style is described. For example, to spend their time in the night, they usually go to the bar or gather with family for dinner. The job of labors is also shown by Pinky's job. The name of famous places in Clarkston, Washington such as Loyola High School, Hogan's bar, and Riverside Park give the additional knowledge about the real setting of place. The name of famous American foods is also explained such as Hostess Ho-Ho's which is the role chocolate cake, and rutabaga which is a kind of vegetable.

In addition, *Labors of the Heart* has been published in leading journals and in the Pushcart magazine. *Labors of the Heart* has been anthologized in the compilation of *The Best American Short Stories 2001* and was published by Barbara Houghton Mifflin Company. Moreover, on 2006, it was published in an anthology of Claire Davis's short stories under the title *Labors of the Heart* by St. Martin Press. Later, on 2007, it was published by Picador Press. (<http://books.google.co.id>)

Pinky is the main character of *Labors of the Heart*. The writer interested to analyze Pinky because he is the unique character. The uniqueness is shown by the name of main character, Pinky. Pinky's real name is Clarence John Softich, but people around him called Pinky. Pink usually relates to girl, but Pinky is a man. Besides, he is described as a fat, enormous, corpulent, and morbidly obese. His

weight is 482 pounds. He loves eating. His favorite foods are the frozen food such as mashed potatoes and lasagna, and ‘the comfort foods’ such as potato chips and doughnut holes. Even though he is a fat man, he does not care about his weight in the beginning of the story but he begins to lose his weight when he falls in love.

The other reason of choosing Pinky is because he is in the age of forty. According to Sigmund Freud in *Personality Theories* (Boeree, 13: 2006), the second puberty called midlife crisis happened to 30-40 years old man. At the second puberty, sexual feelings re-emerge. A man in the second puberty, wants more attention, affection, and caresses. A man wants to seek an object, as his future mate, in broadly sexual way. The second puberty is shown with Pinky who falls in love with Rose Spenser and wants her to be his woman.

Moreover, Pinky is a lonely man. Loneliness is closely related to gender, social skill, and the lack relationship with cross gender (Santrock, 1995: 113). The lonely man always blames himself on their lack (Santrock, 1995:113). Pinky’s mother and father were dead. He lives alone in his house. He works alone as night janitor in Loyola High school. He shops alone because he has no friend. He never goes to picnic since his mother passed away. Pinky who thinks that nobody loves a fat man decided to avoid social life. He never interacted to people around him. Hence, Pinky never falls in love until he meets Rose Spencer.

According to Erikson, identity is “the major personality achievement of adolescence and a crucial step toward becoming a productive, happy adult” (Santrock, 1995: 238). Erikson’s statement gives the understanding of the importance of identity. Further, Erikson says that “an identity involves defining

who you are, what you value, and direction you choose in pursue life” (Santrock, 1995: 238). In other words, identity is something that makes someone different with other. Because of the difference of someone with others, someone should think his/her own identity as God states in Surah Arrum verse 22:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَافُ السِّنِّكُمْ
وَالْوَنُكْمُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

Which means: And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge (<http://quran.com/30/22>).

This verse shows that God creates everyone different with other. Therefore, He asks everyone to understand who himself/herself is.

Thinking about identity leads someone to the self-identification. According to Lacan, self- identification is a process in defining individual's identity. Self-identification is the part of self existence. Self-identification occurs in unconscious part and relates closely to the others being (Charter, 2006: 75). Moreover, Muadz bin Yahya ArRazi, a sufi, tells about the importance of self-identification.

من عرف نفسه فقد عرف ربه

Which means: Someone who knows himself will know his God. (<http://www.mutiarazuhud.wordpress.com>).

The sentence above shows that self-identification is very important thing because understanding self is equated with understanding God. A person who

knows who himself is meant to know his God as his creator. Self-identification of Pinky is the main discussion in this analysis. The writer uses Jacques Lacan's psychoanalysis theory about three orders to analyze Pinky's self-identification

In addition, love appears in almost all of literary works including *Labors of the Heart* short story. Pinky as the main character, falls in love with a woman named Rose Spencer. Pinky who is a morbidly obese man falls in love with a skinny woman in his first meeting in A&B grocery. Rose is Pinky's first love along his forty years of his life. Love leads Pinky to do some efforts to woo and win Rose. Hence, it is interesting to understand Pinky's love with Jacques Lacan's concept about love.

In short, this paper analyzes the *Labors of the Heart*. The focus of analysis is on the main character, Pinky. The main discussion is self-identification of Pinky. To analyze the self-identification of Pinky, the writer uses the psychoanalysis theory of Jacques Lacan that is about three orders. Since the story is about love, the writer wants to analyze how love influences someone's character according to Lacan's concept about love.

1.2. Problem Statements

Related to the background above, the writer aims to understand:

1. How do Lacan's three orders develop in Pinky's self-identification?
2. How does Pinky's love in the imaginary and symbolic order influences Pinky's character according to Jacques Lacan's concept about love?

1.3. Objectives of Study

Based on the problem statements of this study, the objective of this study are:

1. To analyze how Lacan's three orders develop in Pinky's self-identification
2. To understand how Pinky's love in the imaginary and symbolic order influences Pinky's character according to Jacques Lacan's concept about love.

1.4. Significances of Study

Theoretically, this study aims to show how the character of someone. Besides, this also explains how someone seeing himself and the factors that influence him. Besides, this analysis can be the additional knowledge of Jacques Lacan's psychoanalysis especially about self-identification and love.

Practically, the contribution for reader is to understand more how a character in a literary work identifies himself. It also can be reference of self identity research. Moreover, this research also can attract people to read and analyze the self-identification of character in a literary work.

1.5. Literature Review

The writer does not find other research which analyze Claire Davis' *Labors of the Heart* short story. Therefore, this analysis is the first research of *Labors of the Heart* which is about Pinky's self-identification.

1.6. Theoretical Approach

1.6.1 Three Orders in Jacques Lacan's Psychoanalysis

The founder of Lacanian Psychoanalysis is Jacques Lacan, Frenchman. In this analysis, the writer takes Jacques Lacan's psychoanalysis about self existence. "Lacan tries to articulate through the structure of language something that remains beyond language itself: the realm of the unconscious desire" (Homer, 2005: 12). In other words, in self existence theory, the text of literary theory has the role as language that leads to the unconscious. Hence, language as the way author to present his/her idea is the main data of self existence.

Self-identification is the part in the self existence. Self existence in Lacan's psychoanalysis refers to the process of finding self existence called "three orders" (Hook, 20006: 62). The three orders are the real, the imaginary, and the symbolic. In the real order, the subject is "blind and unaware of what is happening", in the imaginary order, the subject "sees" what is happening, while in the symbolic order, the subject is "fully aware" of what is happening. The three orders relate and affect each other that can be drawn in "triangular structure" below. (Hook, 2006: 47-48).

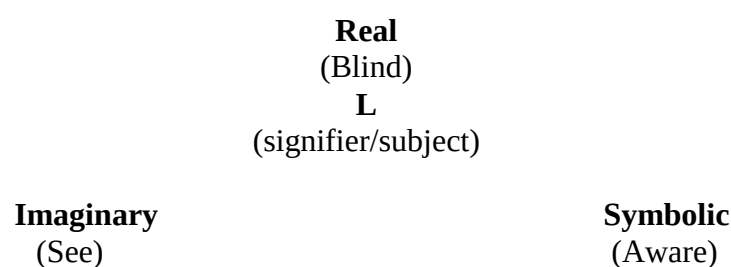


Fig 1. Three Orders of Being

The real is the first order. The real is called blind because in this order a person unaware about himself. He only knows that he loses something and he needs to substitute it by creating fantasy. The second order is the imaginary order. The imaginary order is when the self-identification happened. Self-identification is influenced by the events in the real order. In the imaginary order, a person who does not aware about himself starts to see who himself is. But, a person misrecognizes himself by seeing the other's mirror image. Then in the third order, the symbolic order, self-identification is to be continued. In the symbolic order, a person is fully aware from his misrecognizing in the imaginary order. The real order, the imaginary order, and the symbolic order are related and affected each other in a person's life.

All of characters in a literary work as the mirror of human in real world naturally want to look for their self existence and what the essence of their existence. The three orders process is never ending because all of people have the experience is in every day they life as Hook said "the three ordes of being (The Real, The Imaginary, The Symbolic) are ever-present and underscore all aspects of human experience"(Hook, 2006: 62). It means that when a person has through all of the three orders, he will look again at himself and the three orders will exist again. To give the understanding about the three orders of being, the writer explains each order in the text below.

1.6.1.1. The Real Order

The real order is when ‘a child’ that means a subject or a person “sees nothing” or ‘blind” (Homer, 2005: 47). In other words, a person does not understand who he is and what happened in his life. Moreover, Homer said that “The *real* is the place from which that need originates and is pre-symbolic in the sense that we do not have any way of symbolizing it” (2005: 82). In other words, in the real order, the subject knows that he needs something but he does not know what and why he needs. The real order “exists because subject experiences it and it enters discourse as a sign”. This order is signified with trauma as Homer said “the real is associated with the concept of trauma”. Trauma here means a psychological event that is “the confrontation between an external stimulus and the subject’s inability to understand and master these excitations” (Homer, 2005: 83).

The trauma is caused by the missing object that Lacan calls as ‘object petit a’. The missing object here is not about the object that loses from the subject. It is the lacking or missing sense of the subject. Then, desire appears here. The role of desire is to look for the ‘object petit a’ as Homer said “desire is always the desire for something that is missing and thus involves a constant search for the missing object”. To fulfill the feel of losing of ‘the object petit a’, a person creates the fantasy as “these unconscious desires are manifested through fantasy”. “Through fantasy, the subject attempts to sustain the illusion of unity with the other and ignore his or her own division”. (Homer: 85-87).

In short, the real order is when a person does not know who him/her self is. This order is signified with the trauma. The trauma of the losing ‘object petit a’

leads a person to create fantasy about the missing object. Desire exists in the real order to look for 'object petit a'.

1.6.1.2. The Imaginary Order

David Charter said in *Literary Theory* that Imaginary order is when a 'child' means a subject or a person "unaware any distinction between subject and object" (2006: 74). Moreover, Hook said that in the imaginary order "there is no distinction between the self and other, between internal and external world" (Homer, 2006: 61). The imaginary order is associated with mirror stage. Thurscwell said that the mirror stage is "the stage of human's development when the subject is in love with the image of themselves and their own bodies and which precedes the love of others" (Homer, 2005: 24). In other words, the mirror stage is when 'a child' that means a subject or a person starts to identify him/her self through the mirror image of someone whom he loves that Lacan called 'the mother'. 'The mother' here is not the actual mother, but it means the other that can be the substitution of his/ her losing that called 'the signifier'. In this order, self-identification happened (Homer, 2006: 24).

This order is signified by the existence of 'the imaginary phallus' is "what the child assumes someone must have in order for them to be the object of his mother's desire". "The child attempts to seduce the mother by becoming that object of desire" that means a person wants to satisfy the other's desire in order to maintain his relationship with the other. (Homer, 2006: 55). In simple analogy, a person says 'yes' when the other says 'yes', even though he wants to say 'no', and a person says 'no' when the other says 'no' even though he/ she wants to say

‘yes’. It means that ‘the child’ feels unify to ‘the mother’. Because of that, there is the imaginary bond of ‘the child’ and ‘the mother’.

When the unification happened, ‘the child’ that means a subject or a person also feels the fragmentation of himself with ‘the mother’ that means the other. The fragmentation is when a person understands that he/ she is different from other. Then, the fragmentation feeling makes a person alienated from him/her self because ‘the image actually comes to take place to the self’. In the alienation, ego emerges as “the effect of image; it is in short, an imaginary function”. “The function of ego is, in other words, one of *mis-recognition*; of refusing to accept the truth of fragmentation and alienation” (Homer, 2005:25). Ego leads a person to be the same as the other’s image from the mirror that Lacan called as ‘*imago*’.

Furthermore, the conflict exists because of the difference between a person and the other as his/her mirror image that makes a person becomes the rival of him/herself. “According to Lacan from the moment the image of unity is posited in opposition to the experience of fragmentation, the subject is as a rival to itself” (as cited in Homer, 2005: 26). Then, a person identifies himself as said before that in imaginary order, a person starts to identify himself. A person identifies himself as the other, not as his/her real self as the quotation “ to exist one has to be recognized by an-other”(Homer, 2006: 26).

In short, the imaginary order is where a person sees himself through the mirror image of other. A person feels the unification to the other. At the same time, a person also feels the fragmentation because he understands that he is

different with the other. At this moment also, the alienation happened between a person and himself and the ego emerges as the imaginary function. Then, the self conflict happened because he is to be the rival of himself. Finally, a person in imaginary order, identifies himself as the other being not his real self. When a person identifies himself through mirror image of the other it is called mirror stage. Mirror stage work is same as mirror reflection as be drawn in the picture below.

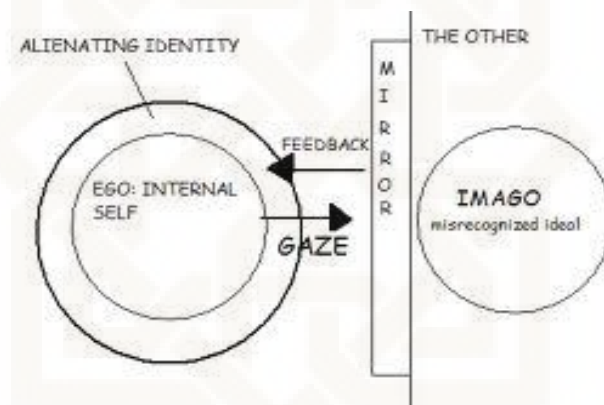


Fig.2. *Mirror Stage*

1.6.1.3. The Symbolic Order

The Symbolic order is when ‘the name of the father’ exists. ‘Name of the father’ here is not the actual father as Homer said that “The father is a signifier or metaphor rather than an actual person”. Moreover, “Name of the father is a signifier that breaks the mother/child couple and introduces the child into symbolic order of desire and lack” (Homer, 2006: 51). It means that ‘the name of father’ is a signifier (not an actual person, but it is about something whether thing, idea, concept, view, etc) that breaks the unification of the imaginary bond that

happened of 'child' that means a person or subject to 'the mother' that means the other person.

Besides 'the name of the father', there is 'the symbolic phallus' as "the signifier of mother's desire and the signifier of subject's lack" (Homer, 2005: 71). The symbolic phallus comes "when the child is forced to recognize the desire of the other; of the mother". Furthermore, the symbolic phallus is the understanding from the child that he cannot satisfy the desire as Homer said "the symbolic phallus stands in for the recognition that the desire cannot be satisfied" (2006: 57). In this part, the child feels the conflict.

'The name of the father' that breaks the imaginary bond between the mother and the child, makes the child follows the social law. The law is the prohibition about the imaginary bond of the child and the mother. The law and the unconscious are present at the same time. The unconscious appears as the gap between the signifier and signified. Signified here is the language. Language presents when the desire presents as Hook said "Language is also of course the 'operating system' of the unconscious and of desire, both of which come into existence at the same time" (Hook, 2006: 69). The child recognizes the existence of law when desire breaks the law. Then, the alienation comes. Not same as the alienation in the imaginary that happens between child and himself, alienation here happens to 'the child' and 'the mother'.

The cause of the rivalry between law and desire is the present of superego. The superego comes when the social law fails as Hook said "The superego emerges at the point where the law— the public or social law— fails". The

superego makes the subject's desire breaks the existence of law as the quotation "The superego is a symbolic structure that regulates the subject's desire" (Homer, 2005: 58). The superego also makes the child creates the *jouissance*. The 'jouissance' is the enjoyment that consists of the mixed pleasure and pain. 'jouissance' refers to the satisfaction as Lacan said "desire seeks satisfaction in the consistency of 'jouissance' (as cited in Homer, 2005: 89). The subject gets the value in the 'jouissance'.

1.6.2. Love Concept in Jacques Lacan Psychoanalysis

Hook said that "not only does the child narcissistically with, fall in love with, its mirror image (or reflection in others), it also experiences conflict...(2006: 61). The statement of Hook explains that in the imaginary order, 'the child' that means a subject or a person falls in love. 'The child' takes someone he loves as his mirror image. Love in the imaginary order is related to the event in the real order and influence in the symbolic order.

Naturally, people want to love and to be loved. People fall in love because they feel 'good' and 'comfort' to the object which they love. They want "to be received, to be accepted, to be satisfied", that means they want to be recognized their existence. People feel that they are in love when they feel "received, accepted, and satisfied" (Richmond, 2010: 13). Jacques Lacan's definition of love is "giving something one doesn't have and to someone who *doesn't want it*." (Richmond, 2010: 8). Furthermore, Lacan mentioned two kinds of love. They are common love and true love. The difference of common love and true love is between receiving and giving (Richmond, 2010: 8).

True love refers to giving, not receiving. “Giving here does not refer to the mere sharing of material objects or wealth, but it refers to the expression of profound emotional qualities such as patience, forbearance, compassion, understanding, and forgiveness”. In contrast, the common love refers to receiving. The receiving means receive loves from others (Richmond, 2010: 8).

The flip-flop between love and hate is often happened—“loves when its needs are met, and hate when its needs are ignored or frustrated” (Richmond, 2010: 12-13). It means that when a person loves someone, sometimes he/she loves him/her, but sometimes he/she hates him/ her. A person loves someone when its needs are satisfied. But, in the other occasion, a person hates someone that he loves because its needs are ignored or frustrated. The true love is never flip-flop into hate as the quotation “the true love, which is based in giving, not receiving, is pure and eternal, is never fleeting, and can never flip-flop into hate.” (Richmond, 2010: 14).

Except never flip-flop into hate, true love also can never be repressed. The repressed is desire that is to receive what a person gives away to someone who he/she loves. “*It’s the desire to be wanted*” (Richmond, 2010: 15). When a person loves someone there is no term repression. A person cannot repress someone to receive what he has given away. It is because true love is about giving, not receiving.

Moreover, “Love is not a feeling. Love is a sacrifice of sorts, and it’s a sacrifice of all the illusions that our culture expects from us” (Richmond, 2010: 12). Hence, a person who loves someone with true love will sacrifice. He will do

anything to keep close with someone who he loves. A person will tries to be as good as he can when he loves someone as the quotation “to offer true love—to *wish good to someone*” (Richmond, 2013: 12)

Furthermore, for Lacan,”true love, therefore, forsakes the prestige offered by the culture in its illusions. Yet, when we have been taught from childhood to covet this prestige as our very identity” (Richmond, 2013: 13). In other word, true love leads to illusion and influence someone’s identity. In imaginary order, ‘child’ which means a person feels unify with ‘mother’ which means the other. A person misrecognizes himself by seeing that the other as his mirror image is same as him. At this time, a person creates “the illusions unconscious identifications with others” (Richmond, 2013: 13).

1.7. Method of Research

1.7.1. Type of Research

This research uses qualitative research. Qualitative research emphasizes the natural description. Furthermore, qualitative research “involves examining and reflecting on the less tangible aspect of a research subject” (Neville, 2007: 4). In collecting and interpreting the data, the qualitative research does not use the statistic formula. The qualitative research here uses the library research. The library research is the research that use the books, journals, and the other sources that contains the data needed in observing the data.

1.7.2. Data Sources

The data consist of the primary data and the secondary data. According to Moeloeng in *Prosedur Penelitian: Suatu Pendekatan Praktek* by Suharsimi Arikunto, “the primary data is data in verbal, the spoken data, the motion or behavior of the subject of study while the secondary data are the graphic, photo, film, recording, video, and anything that enrich the main data” (2006:22). The primary data of this study is taken from *Labors of the Heart* short story from *The Best American Short Stories 2001*. *Labors of the Heart* short story is one of some short stories in *The Best American Short Stories 2001* that is started from page 78 until 94. The other references that relate to the analysis from books, journal, and internet are taken as the secondary data.

1.7.3. Data Collection Technique

The first technique of collecting data is by close reading to understand the story. After that, the writer marks the sentences that relates to self-identification of Pinky. The next step is writing down the data. Then, the data are shorts out. Finally, the data are classified based on the Lacan’s psychoanalysis theory about self existence which is the real order, the imaginary order, and the symbolic order. To get more understanding in analyzing the data, the writer reads some references that relates to *Labors of the Heart* and Lacan’s psychoanalysis theory from books, journal, and internet.

1.7.4. Data Analysis Technique

The method of analyzing data is analytical descriptive. Analytical descriptive is a method that explains and analyzes the data. Neville said that

“descriptive research can be used to identify and classify the elements of characteristics of the subject while analytical research extends to descriptive approach to suggest or explain why or how something is happening” (2007: 2).

The techniques of descriptive analysis of this research are:

1. Analyze the data that had been classified in accordance to Lacan’s psychoanalysis theory about self existence.
2. Using Jacques Lacan’s concept of love to find out how love influences Pinky’s character.
3. Making conclusion

1.8 Paper Organization

This paper is divided into four chapters. The first chapter is introduction which contains with background of study, problem statements, objective of study, significance of study, literature review, theoretical approach, method of research, and paper organization. The second chapter is the analysis of intrinsic elements of *Labors of the Heart*. The third chapter deals with the discussion. The last chapter is the conclusion and the suggestion.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter tells about the conclusion of the analysis. The conclusion consists of the result about self identification of Pinky based on Jacques Lacan's psychoanalysis and the influence of true love in Pinky's character.

4.1. Conclusion

The writer concludes that based on Lacan's psychoanalysis, Pinky's self identification develops in three orders. In the real order, Pinky loses the loving and caring from his mother. Then, he creates the fantasy about the woman who can fulfill his losing feeling. In the imaginary order, he identifies himself through the mirror image of Rose Spenser. Pinky who falls in love with Rose thinks that he should be the same character with Rose. He imitates Rose in choosing meal, and life style. He chooses the healthy foods because Rose chooses them. He changes his habit which is driving into walking. He also looks at the caterpillars because Rose looks at them. He misrecognizes himself. Finally, in the symbolic order, Pinky realizes that he is different with Rose. He realizes that he cannot break Rose's principle to live without love relationship.

Based on Jacques Lacan's concept about love, Pinky's love in the imaginary order is true love. True love influences Pinky's self-identification which is misrecognizing. Pinky takes Rose as his mirror image. He imitates Rose. Pinky's true love changes his character. The changing character can be seen by his

changing life style. His life style is healthy life style. The healthy life style is because he imitates Rose. The changing also can be seen in his characterization. At the beginning, Pinky used to be a pessimist man, but after he met Rose he became an optimist man. Besides, Pinky who used to be ignorant man begins to be an attentive man.

4.2. Suggestion

There are some analyses that can be done for the other researchers who want to analysis *Labors of the Heart* short story. The analysis of figurative language and the analysis of stylistic are the analysis that writer suggests. Finally, the writer realizes that this analysis is not a perfect analysis. The critics and suggestions from the readers are very important to improve this analysis.

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Appendix

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