

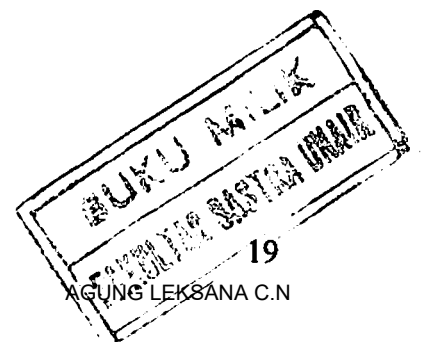
## CHAPTER III

### ANALYSIS

The chapter of analysis is divided into two parts. The first part of the analysis discusses the intrinsic elements of Catherine Lim's *Following The Wrong God Home*. The first part of the analysis starts on the intrinsic elements of the novel. The intrinsic elements focus on the plot, the setting, and the character as the subject. Moreover, the first part of the analysis is stressed on Yin Ling's characterization, supported by the study of the sequence of events in the story (plot), and the setting of the story.

The second part discusses about the extrinsic, which takes outside perspective to observe the novel as a subject to be analyzed; that is psychological approach based on Abraham Maslow's theory of personality development. The second part explains about Yin Ling's struggle in pursuing her self-actualization based on Maslow's theory of personality development. By applying his theory, the writer wants to get a deeper understanding of Yin Ling's feelings, emotions and actions in her attempt to fulfill her self-actualization.

Furthermore, this chapter of analysis also discussing about some values of the Chinese tradition, custom, and believe that affected Yin Ling in her attempt which are contributing in the study of personality development theory.



## **A. Intrinsic Approach**

### **1. The Plot**

Plot is known as one of the intrinsic elements of fiction, which means a set of sequence of events, or incidents from which a story is constructed. By reading the story carefully, the readers will understand the story well. To get a deeper understanding of the story, and before starting to discuss Yin Ling's character, the writer tries to set the construction of the plot in Catherine Lim's *Following The Wrong God Home*.

Since the subject matter of the thesis is the character of Yin Ling, the writer focuses his attention to the conflicts she had. The conflicts that contribute the description of Yin Ling's personalities is the conflicts she had toward her fiancé, Vincent Chee Wen Siong; toward Ben Gallagher, an American lecturer to whom she is truly in love with; her old servant Ah Heng Cheh, and instantly with the Chinese tradition and belief.

The story begins with Yin Ling as a bride sitting on a bridal car with her mother in law to be, in unaccustomed make up, and glimmered with the jewel of her fiancé's family. She is about to marry Vincent Chee Wen Siong, a rich PhD student from a very traditional, upper-class family, one of Singapore's fifty most eligible bachelors and a politician who has outstanding political career in the future. Instead of feeling happy, Yin Ling feels an overwhelming sadness in her wedding day. The contrast of this situation is captured from Arasu's, the chauffeur, thought of the bride.

The bride was so beautiful, so much so that Arasu wanted to compliment her, being almost part of the family. But he held back. Later, he was to reveal to close friends, in a whisper, “She looked sad.” (3)

The sadness, although it may not directly state in the first part of the story, is because her marriage to Vincent is not something she truly wants. From the way Yin Ling mentions Ben’s name twice, by heart, in her way to the wedding ceremony, it can be understood that the man she truly love is Ben. The fact that she will marry with someone else has made her sad.

Next, the novel moves to the story of Yin Ling before her wedding day. The place is the Monckton Food Park, in the seafood section where Yin Ling has noticed the presence of Ben for the first time. It is a Sunday evening in February 1984, a year before her wedding (18). From the first moment, a secret thought comes into her mind. For Yin Ling, the first moment when their eyes have met have been a secret longed. She even thinks if only she can meet the man again (27). At this time, Yin Ling has already been engaged with Vincent.

Ben Gallagher is one of an increasing number of Americans recruited for the tertiary educational institutions in Singapore. As stated by Vincent, Ben is one of the best brains in economics from the US. He comes from The University of California at Berkeley, Professor Benjamin Gallagher. Because of this reason he can be one of the examiners of Vincent’s thesis (45).

Yin Ling and Ben meet once again in a party that Vincent held in his big house in the elite area of Rochester Park. Vincent invited Ben in order to find out

what professor Gallagher like and disliked about his student's work. Since then, Yin Ling has not yet seen Ben again. However, through the poem she made, Yin Ling finally can meet him again. Yin Ling sends her poem, telling about her old servant, Ah Heng Cheh, and her homeless God who needs to find a home, to the campus magazine *Dialogue* where Ben eventually finds it in the editorial desk and is curious about the writer. Yin Ling is so glad that Ben is a man who loves her poems when her fiancé makes fun of them (68). When they meet again, they fall in love. Then the story flows over their secret love and secret meeting in Villa Sai Haw, the place where Ah Heng Cheh thought is appropriate for her God's home, yet after visiting the place for many time, she decided that her God does not want to stay at the place.

Then, Yin Ling becomes confused with her situation between the two men in her life. With Vincent whom she has already engaged with, Yin Ling only feels that her love to him is based on her gratitude of her fiancé's kindness to her family. With him, she only feels that she will become a dutiful wife, not the existence of her dreams, but the fiancé's kindness, money, and influence is essential, for her mother has cancer and they cannot abandon a faithful old servant Ah Heng Cheh. Whereas with Ben, Yin Ling feels that she truly fall in love. She is trapped between the duty to repay for her fiancé's kindness and the desire to be with the man she loved.

Being frustrating with this situation, Ben goes to Hebron, a bar, and gets drunk. He even asks Mrs. Holly Tsung, a lecturer from Hong Kong University

who has been asked to teach at Singapore University, to accompany him. At the same night, because of his anger, Vincent rapes Yin Ling.

After being assaulted by Vincent, Yin Ling calls Ben to tell him that she wants Ben to take her away. But instead of Ben voice, she heard the voice of Holly Tsung. She puts down the phone, and cries. Having a broken heart, Yin Ling decided to continue her engagement with Vincent to the wedding. Knowing that Yin Ling is going to marry Vincent, Ben becomes more frustrated, and decides to leave Singapore. The first part ends with Yin Ling's wedding ceremony at Cathedral Divine Saviour.

The story then moves forward as Yin Ling, who is now Mrs. Vincent Chee Wen Siong, in the later months of her pregnancy. Yin Ling settles down to married life and motherhood. Yet, in some nights she still remembers things about Ben, wondering why he does not give her any news except the card for her wedding and the card shortly after the baby's birth.

Yin Ling's old gratitude toward Vincent has taken a new dimension: "He loves our child so much" (173). Yin Ling loves the baby so much and, now her gratitude toward Vincent changes for he has given so much concern to the baby. The presence of the baby makes Yin Ling slightly forget about Ben for a while, but at one time when she is alone with her baby she wonders, what would Ben think to see her now? (195).

Yin Ling then receives a phone from her mother, Alice Fong, asking her to come. Worrying about the condition of her mother for the cancer she has, Yin Ling goes to meet her. As soon as Yin Ling arrives, Alice Fong makes her sit

down, then goes to a drawer and takes out a sheaf of postcards and letters, tied together with a rubber-band. She hands the stack to her daughter. Yin Ling has a quick look at the dates on the postcards. They span a long period. Ben has written after all. He has never stopped thinking of her (210).

Receiving the letter from Ben makes Yin Ling very shock, moreover, after reading the entire letters. Knowing that Ben still loves her and always thinks of her makes her very happy and gloomy, realizing that her status now is as a wife and a mother of a son restrains her to give her love to another man.

Instead of giving reply to tell about herself, Yin Ling replies with one single letter telling about Ah Heng Cheh, that she is still alive and well, her God is still with her. Now, both of them live in Seng Tee Loke Old People's Home.

After receiving the letter from Yin Ling, Ben comes back to Singapore in order to help Ah Heng Cheh finding a home for her homeless and nameless God. Ah Heng Cheh has another vision about a place that may be suitable for the home of her God. It is a tiny bit of useless land laid away in some obscure part of Singapore. A small land that she bought many years ago that had cost all of her deposit. She was cheated by unscrupulous couples to buy the land at that time. Ah Heng Cheh's God once again brings Yin Ling and Ben together. They meet in Seng Tee Loke Old People's Home and together they take the old servant to visit her tiny land. After dropping Ah Heng Cheh back to the old people's home, Ben leaves Singapore the next day.

A few days later, Yin Ling receives a letter from Ben telling that Ben still loves Yin Ling and asks her to follow him and leaves all the thing behind, yet Yin Ling refuse for she can not leave her son.

The tiny land of Ah Heng Cheh becomes a very precious land. The land apparently becomes very worthy due to its location that holds a big project between a huge American industrial companies and a leading local company. The land stands in the center of the complex area where a petrochemical factory is going to be built. The story of an old servant who becomes an instant millionaire spreads all over the world inviting Ben to come again to Singapore to visit the old servant. Ah Heng Cheh insists that the land is not for sale, and then she insists to live in the hut in the middle of the land with her God. She even makes an altar and puts her God on it completed with fruits, incense, and candles as the tribute for the God. Then there is an incident of fire in Ah Heng Cheh's hut because of those candles. Ah Heng Cheh is saved by Vincent and Arasu; and brought to the hospital, but finally died because of the injured she had. Before her death, she whispers something to Ben and Yin Ling. It is the name of the God and a place somewhere in China where she and her God come from.

Then, because of his jealousy, Vincent harshly tells Ben to get out, to leave Singapore for good and never comes back again. It is also the time when Yin Ling decides to just follow her heart, leaving Vincent and following Ben. The story then flows over the life of Yin Ling and Ben. Yin Ling finds that to be with Ben is the happiest moment she feels and gives more peace in her mind. She becomes more alive and energetic since now she can be free in expressing

all she wants. She starts to write poem again and does not feel afraid anymore. She and Ben then plan to go to China to return Ah Heng Cheh's God but Ben can not make the journey. He is summoned to Idaho for some important matters connected with his new job. Therefore, Yin Ling flies alone and sends him a letter as soon as she has accomplished the mission.

Yin Ling's final letter to Ben, written in China, becomes the ending of the novel along with a released passenger list, including among the fatalities of a plane-crash is Mrs. Yin Ling Gallagher: And "all Ben could think was, *She called herself Gallagher*" (320).

## 2. The Setting

Setting is the background against which the characters live out their lives in the story. It gives a great effect on the story toward the audiences. Setting can give influences upon personalities, actions and way of thinking of the characters. The audiences also can get connected to the reality alike in the story by reading the story and paying attention to the setting.

The setting of Catherine Lim's *Following The Wrong God Home* is in Singapore, an island on the end of the Malay Peninsula. The story spans the eighties, specifically in the changes that occur in 1980s Singapore, and the beginning of the nineties, mapping the changes in Singapore's society, and reflecting conflicts between modernization and tradition as well as its landscape to indicate the passing of time.



The writer believes that Catherine Lim gives a stress in the setting of the novel. She wrote this story by using a basic element in the history of Singapore. The most prominent point in the story is built in transitional period of Singapore, moving from traditional way of life to a more modern one.

The changes of Singapore society are mostly based on the influence of the Western culture in Singapore. Due to Singapore's strategic location along the busy shipping routes connecting Europe, United States, and China, it becomes the main bridge dealing with the Western influence in Asia. Western culture begins to grow in Singapore. Christian religion among the Chinese people becomes one of the Western influences among the people in Singapore. It shows that for the very beginning of the story, Yin Ling is described as a protagonist trapped between the modern and the Chinese traditional life. On her way to the Cathedral of the Divine Savior for the wedding, she wears, hidden in her dress, the powers of ancient Gods.

If Yin Ling were to carry out her own surveillance of her wedding apparel, she might find something secretly sewn into the hem of the skirt – an amulet blessed by the priest of the Kek Lok Thong Temple. (6)

The quotation above can also be considered as a clue of the changing in Singapore society. Yin Ling's and Vincent's families are the example of Christian family in Singapore. Yet, despite their conversion to Christianity, they still ought to follow their elder wishes, to restore the Chinese tradition and belief.

There are also some places that will be discussed in the setting analysis. Those places are Yin Ling's house in HDB flat, Vincent's house in 2-B Rochester Park, Sai Haw Villa, and a tiny bit of Ah Heng Cheh's land laid away in some obscure part of Singapore outside the downtown.

HDB stands for Housing Development Board, it is a subsidiary flat built by Singapore government for the lower or middle class. Yin Ling comes from a middle-class family. Her father has died, and her mother, who has reverted to her maiden name of Alice Fong after her husband's death, has to take a job as a clerk in a small company to support the family. Yin Ling lives in a small, cramped, government-subsidized HDB flat that she shares with her mother and her old servant, also with her brother before he gets married. The house is supposed to be a place where Yin Ling can get happiness during her life. A certain place can be considered as a nice place to stay for someone if the situation or the atmosphere is in accordance with how the person wants it to be. In the case of Yin Ling, the house does not give her comfort and it even makes her suffer and insecure.

Another place considered important in this story is Vincent's house, 2-B Rochester Park, a very big house in Singapore's downtown. In this house, Yin Ling also feels uncomfortable. It is because of Vincent's mother who actually disagrees with the engagement between Yin Ling and Vincent. She considers that Yin Ling is not good enough to be her daughter in law. Yin Ling makes every excuse to stay away from the older woman and keeps close to Vincent's side each time she goes at the house. The old woman mentioned above refer to

Vincent's mother that Yin Ling wants to avoid. Even when she becomes Vincent's wife and the lady of the house, 2-B Rochester Park with all the luxurious stuff inside does not give any comfort to her. Even Ah Heng Cheh, who is brought to the house by Vincent after the wedding, feels that she has been uncomfortable with the big house, "From the very first day! Every day at your big beautiful house was hell for me (289)." Ah Heng Cheh is angry about the treatment from Vincent's family to her, even the maid treats her badly in this house.

The third place considered important is the Sai Haw Villa where Yin Ling and Ben hold their secret meeting, and celebrate their secret love. The Ten Courts of Hell, ten tableaux of incredible tortures meted out to men and women who have the effrontery to offend the gods, are the centerpiece of Sai Haw Villa. The Sai Haw Villa represents the power of Gods. The aim of the display is to instill a proper sense of awe at the power of Gods presiding over mortals. Villa Sai Haw originally built as a place to worship the ancient Chinese Gods and Goddesses, but now it only becomes tourism place showing that those ancient Gods start to loose their power over the Singaporean Chinese. The building, then, destroyed in order to build a central park presenting the idea that the Singapore society transcend from the traditional culture and belief to a modern one.

The last place is the small piece of land owns by Ah Heng Cheh that apparently becomes a worthy land due to its location that hold a big project between American company and Singapore Government. In this place, Yin Ling

and Ben are for the first time meet again after they are separated. The place makes Ben return to Singapore, the place that trigger Yin Ling's feeling toward Ben once again.

### **3. The Characterization**

Character is the person, the actor in the story. He or she is the subject of actions or events in the story. From the previous chapter, the writer has decided that the subject matter of this study is Yin Ling's attempt in fulfilling self-actualization in Catherine Lim's *Following The Wrong God Home*. In order to answer the problem, the writer focuses only on the main character of the story, Yin Ling. The writer assumes that Yin Ling is a central figure of the story and the key of the analysis.

By analyzing the character of Yin Ling, the writer is easier to get an understanding of her ways of thinking, feelings, and actions. The understanding of Yin Ling's character is supported by psychological approach based on personality development theory from Abraham Maslow in the following parts of this chapter.

Yin Ling is described as a beautiful woman, a beautiful Chinese woman in her young age. From the beginning of the story, the writer has noticed two persons who admire her for her beauty. First is Arasu, the chauffeur who is going to drive Ying Ling on the way to the church on her wedding day (3), and the second is her mother-in-law, Mrs. Chee Wen Siong.

“You are very beautiful today. I am not saying this because you are my daughter-in-law. Everyone knows Mrs. Chee always speaks from the heart.” (4)

Yin Ling comes from a middle-class family, she lives in a small, cramped, government-subsidized HDB flat that she shares with her mother and her old servant.

Since young, Yin Ling is described as a creative, sensitive, and talented girl. When she was twelve, she had submitted a composition, upon the urging of her English teacher, for school competition held by district community center. Her composition was unanimously judged to be the winner.

It was clear to the judges, going through hundreds of entries, that the three-hundreds-words composition by Woon Yin Ling, written in flawless English with a creative flair, came from an unusually sensitive, gifted child. (42)

Yin Ling has told Ben that even as a schoolgirl she is already asking the gentle Savior to help her understand many confusing things she saw around her. Her classmates pray for good grades in the examinations; her prayer was, ‘God, if you are all-knowing and all-caring, please help me understand, ’but she had gone away dispirited. She is only fourteen, but a crisis of meaning had already entered her life. Sister St Anne, her English language teacher, has been confused by her questions (118).

Her habit in writing continues in her adult age. Yin Ling likes to write, especially poem, and sends it to the campus magazine *Dialogue*. In fact, through her poem, Ying Ling is able to meet Ben Gallagher.

The event with the dead baby on her way to the wedding shows Yin Ling's deep interest on social condition of women generally in Singapore.

Yin Ling stooped down and picked up the body. She thought its mother was probably a frightened teenager, one of the hundreds of students or factory girls who had been made pregnant by boyfriends, strangers, or fathers. (12)

It also showed that for the very first beginning of the story, Yin Ling is described as a protagonist trapped between the modern and the Chinese traditional life (6).

If first talking about Yin Ling's felling, it is probably best suited to mention of her love to Ben Gallagher, a visiting American lecturer, radical, outspoken and divorced. Yin Ling meets him through her poem and they fall in love although she keeps on struggling with her conscience throughout the course of the story. Being a Singaporean woman, family ties, duty, and Asian traditions, customs, and beliefs, as well as her association with a wealthy, successful, politically active young man, Vincent Chee Wen Siong, means that she is under great pressure to conform.

From the way Yin Ling mentions Ben's name after the illustrations leading to her journey to her wedding ceremony, shows that her love to Ben is

the representation of the suppressed desire that should not be spoken out (7 & 17).

Also in the first part of the book, it is stated that, if Yin Ling is asked when she and Ben has first noticed each other she would remember details precisely, it has shown how much Yin Ling loves Ben (18). This initial love feeling toward Ben is the initial alarm of further afflicting love relationship with this American lecturer that may lead to more conflicts in the future.

With Ben, Yin Ling feels more afflicted because she is not able to show her love to him. She is trapped by what others might think of her and also because her relationship with Ben is considered forbidden. She loves him very much but can not be able to show it, neither to Ben himself nor the world. As She would thinks:

A new feeling. She would beat it down and relegate it to an outside world quite separate from her private, precious one. Her world had split into two, a fearful outer and a joyous inner. (123)

Yin Ling finds that being loved and chosen by Vincent Chee is the most pretentious of all things. After Vincent tells her why he loves and chooses her, she goes on with her rebellious thought if she might have her long hair cut off, load her eyes with mascara, rouge her cheeks and raise her hemline by several inches just to challenge Vincent's agonizing rules on being his wife-to-be (81). It is also clearly stated in Yin Ling thought of her relation with Vincent. With Vincent, Yin Ling has rejoiced in the pure surrender of the three simple words,

only to have the purity sullied by the hundred qualifying conditions attaching to them.

I love you, but first you must love my mother and 2-B Rochester Park. I love you, but first you must give up those worthless secret poems. I love you, but, but, but ... (131)

In the second part of the story, many of Yin Ling's previous feelings are both being suppressed and to be revealed. Her marriage life with Vincent has given her the strongest reason to suppress her feeling and desire. Still indulging herself for the love to Ben, in this second part Yin Ling has kept her love to this American man very deeply and still thought of it as her truthful desire as shown in the following quotation.

She would die of guilt and shame if anybody knew! --In the dark secrecy of one night's dream, when a woman could receive the touch of one man and think of another. (172)

Yin Ling refers 'the touch of man' to Vincent as she is legally married to him and be the father of the baby, meanwhile, she thinks of 'another' that refers to Ben, whom she desperately and quietly loves. It is also shown in the remark 'if he had left a forwarding address, she might have replied' (195). The suppressed love feeling meets a slight encouraging hope when she accepts congratulation card from Ben and thus memory will trigger the coming back of Yin Ling's love toward Ben. Moreover, this is also shown as follow.

How happy they made her! There was no happier secret life for a woman than to know she was loved against all reason or hope;



she would dwell tenderly on that thought all the days of her life.

(233)

From the opinion above, Yin Ling differs the love she feels for Ben is the one thing that makes her happy, while the love for Vincent makes her very much obliged.

## **B. Extrinsic Approach**

### **1. Psychological Approach**

Since literary work concerned to be the real life portrayed by the author in their works, sometimes the matter that happened in a literary work, especially a novel, is as complex as in the real world. The writer considers that it is important to get information outside the work itself to achieve a better understanding in analyzing a literary work. In order to analyze Yin Ling's attempt in fulfilling her self-actualization, the writer applies the psychological approach to help the writer reveal the information that is uncovered and left by the intrinsic approach.

In this analysis, the writer finds it necessary to apply the psychological approach to have a better understanding about Yin Ling's struggle in fulfilling her self-actualization. In this psychological approach, related to the subject matter in this study, the writer attempts to apply the personality development theory from Abraham Maslow. It is because this theory helps the writer in understanding the concept and value(s) of self-actualization.

### **a. Yin Ling's Personality Development**

In the psychological analysis, the writer focuses on the development of the main character, Yin Ling, especially on her personality development. The writer takes the psychological point of view from Abraham Maslow. In this analysis, the writer applies the stages of human personality development based on Maslow's theory of need. Maslow's theory of need is derived from his hierarchy of need.

Maslow, in his theory of need, noticed that some needs take precedence over others and created his hierarchy of needs. Maslow illustrates the hierarchy of needs starting from the basic individual needs to the highest individual needs as follow: the physiological needs, the needs for safety and security, the needs for love and belonging, the needs for esteem, and the need to actualize the self, in that order. According to this hierarchy of needs, the writer divides the analysis of Yin Ling's attempt in fulfilling her self-actualization into five parts.

#### **1) Yin Ling's Physiological Needs**

Yin Ling starts her struggle in fulfilling her self-actualization need by first fulfilling her basic needs. As toward Maslow's theory, that if one wants to be truly self-actualizing, one needs to have his or her lower needs taken care of, at least to a considerable extent. When lower needs are unmet, one can not fully dedicate himself to fulfill his potentials.

Although coming from Singapore middle class family, Yin Ling does not have any problem in fulfilling her physiological needs. After her father death, her

mother, Alice Fong, has to take a job as a clerk in a small company to support the family. From her work as a clerk, Alice Fong can sufficiently provide the physiological needs for Yin Ling, her brother, and the old servant, Ah Heng Cheh. Yin Ling and her brother can even attend the school showing that the physiological needs is not something they have to worry about in their young age. Yet, the problem starts with the cancer Alice Fong has along with their growing age and increasing number of their needs.

When Yin Ling is in engagement with Vincent Chee Wen Siong, the physiological need of Yin Ling is absolutely nothing to be worried about since Vincent with his generosity will supply them. However, his generosity makes Yin Ling in a slight uneasiness feeling and a sense of growing panic since she knows that she can not be able to return it. The duty to repay for her fiancé's kindness is on her responsibility and becomes her burden through out her life. "I can't go to Vincent for any more money," said Yin Ling miserably. "He's given so much already (73)."

When she then becomes Vincent's wife, especially on her first pregnant, her husband and her mother in law supply her with food which not only tastes good and special but also have some important material need for growth. Vincent would have gladly flown in the finest shark's-fin or bird's-nest or abalone from Taiwan, China, or Japan if his pregnant wife so wished. Her mother in law also had gone to much trouble herself to boil special herb for her daughter in law (173).

In this first part of hierarchy of need Yin Ling found out to be well sufficient in fulfilling her physiological needs.

## **2) Yin Ling's Safety Needs**

In this second layer of hierarchy of need, Yin Ling found to be less sufficient in meeting her safety needs. The places that involve in Yin Ling's need for safety do not give the secure in her heart. The places, including the circumstances that affect Yin Ling's mind are Yin Ling's house in HDB flat and Vincent's house in 2-B Rochester Park. Beside the place, Yin Ling also feels insufficient with the condition around her that makes her become concerned with fear and anxieties.

Yin Ling lives in a small, cramped, government-subsidized HDB flat. The house is supposed to be a place where Yin Ling can get safety and happiness during her life. A certain place can be considered as a nice place to stay for someone if the situation or the atmosphere is in accordance with how the person wants it to be. In the case of Yin Ling, the house both give her comfort and suffer, it even makes her insecure.

First is because of her distance relation with her cold mother, Alice Fong. Though they live together under the same roof, Yin Ling finds it is very hard to reach out for her mother. She desperately wishes she could be able to be motherly connected to her and being both love and be loved with affectionate closeness as the usual mother and daughter relationship. Yet, she is not able to

find the kind of feeling toward her mother because she is a cold woman who avoid too much concern and sympathy even from her own daughter (101).

Second reason is that in this house Yin Ling does not have privacy. She has to share her room with her brother, Kwan, before he gets married and moves to other place. Even Vincent, her own fiancé, can come to her room freely since it does not have a permanent door, and Vincent likes to search out Yin Ling's precious and personal notebook that contain her most private thoughts and poem. Yin Ling hides her poem from Vincent since he does not like Yin Ling to write the poem, he does not appreciate them and consider it as unworthy and useless activity. Vincent also likes to make fun of it. The most incident that influences Yin Ling fear and anxiety toward her house is that Vincent has raped Yin Ling in this house a week before the wedding day, and it happened in her own bedroom (160).

In her need of safety, Yin Ling finds that she does not have protection from her mother and her fiancé. The HDB flat neighborhood also does not give her safety since a lot of robbing and violence happen in this neighborhood (14).

The only one who cares of Yin Ling in this house is Ah Heng Cheh, an old family servant who has served Yin Ling's family for more than fifty years. That is why Yin Ling feels that she has a duty to take care of her.

Ah Heng Cheh becomes the only one who concerns to Yin Ling and Yin Ling concern to her. She often tells stories to Yin Ling; Ling's favorite story concerned herself as a child, not the strange gods that inhabited Ah Heng Cheh's world (31). She tells her dreams only to Yin Ling, for no one else will listen. A

dream about her homeless God needs to find her way back home. Moreover, it is Yin Ling, as her mother said, the only one to whom Ah Heng Cheh will listen (30).

Another place considered important in this story is Vincent's house, 2-B Rochester Park, a very big house in Singapore's downtown. In this house, Yin Ling also feels uncomfortable, it is because of Vincent's mother who actually disagree with the engagement between Yin Ling and Vincent. She considers that Yin Ling is not good enough to be her daughter in law (8). Yin Ling makes every excuse to stay away from Mrs. Chee and keeps close to Vincent's side each time she goes at the big house at 2-B Rochester Park. Even then, when she becomes Vincent's wife and the lady of the house, it still does not give any comfort to her. Yin Ling finds out that both in her house and in Vincent's do not give her safe circumstances. That is why Yin Ling asks Vincent if they can live in their own house after they get married. "Can't we be on our own after we're married?" (50) The request can be judged as Yin Ling efforts in fulfilling her safety needs, but because of Vincent's thought that he is the man in the family they are going to be in the patriarchy system that take the man as the person who takes the responsibility in the family he replies with a little briefly. "I hope you understand, Ling, that I make the major decisions (50)."

Vincent's reply can be assumed that Vincent considers himself as the breadwinner of the family who have the dominant power over Yin Ling as the wife.

### 3) Yin Ling's Belonging Needs

In Yin Ling's young age, it is found that her own parent does not fulfill her need of love. Her father has died before she was born, and her mother is always busy with her work or the church organization that she often follows, she is a cold woman. Her brother does not give more attention to her also.

The only one who cares to Yin Ling in the house is Ah Heng Cheh. Only Ah Heng Cheh, though old and odd, offers the closeness through all her tales told to Yin Ling since she was young. Her simple loves to Ah Heng Cheh is captured in the quotation below.

And she told Ben the incident of the prize-winning essay at twelve years old, when she had told the world that she loved her servant more than her mother. (360)

If firstly talking about Yin Ling's desires, it is probably best suited to mention of her love to Ben Gallagher. Yin Ling meets him through her poetry and they fall in love although she keeps on struggling with her conscience throughout the course of the story.

It may not be directly stated in chapter 1 but from the way Yin Ling mentions Ben's name shows that her love to Ben is the representation of the suppressed desire that should not be spoken out and let alone be done.

In the beginning of chapter 2, it is stated that, if Yin Ling were asked when she and Ben has first noticed each other she would remember all details precisely, it has shown how much Yin Ling loves Ben (18). She even shows it

during her lovemaking with Vincent by quietly thinking about Ben : She had not stopped thinking of Ben since that meeting in Sai Haw Villa (83).

This initial love feeling to Ben the initial alarm of further afflicting love relationship with the American lecturer that may lead to more conflicts in the future. Only because of anger and pain of being abandoned, of the last phone call, of his sudden departure of Hong Kong, Yin Ling decides to marry Vincent.

Yet from her marriage with Vincent, Yin Ling has a new dimension of her belonging needs. The baby from her marriage comes to be the fulfillment of Yin Ling's needs of love. Yin Ling loves the baby, Xiang Min, so much and the baby loves her.

#### **4) Yin Ling's Esteem Needs**

Being Vincent wife, Yin Ling becomes a respectable woman in Singapore society neighborhood. The good reputation and the wealthy of Chee's family have raised her to be a woman who is respectable in the society. Yet, Yin Ling only has fulfillment in her lower self-esteem. It is because the respect from other person is only based on her status as Vincent wife not because of her achievement. She is only under the shadow of her husband.

Being with Ben, Yin Ling has more self-respect. She feels more confidence since she has feeling that Ben needs her and accepts her without any condition. With Ben, Yin Ling found to be more independence and free in expressing her thought.



### 5) Yin Ling's Self-Actualization

Yin Ling's notice to break the marriage and gets back to Ben is her effort to satisfy her self-actualization. Ben's love is something that she describes as the love she finds which can not be satisfied by Vincent or any other man. Her love to Vincent is based only for her gratitude toward Vincent's kindness to her family. With Vincent, she will only become a dutiful wife, not the existence of her dreams, but the Vincent's money and influence is essential for her mother has cancer and they can not abandon a faithful old servant, Ah Heng Cheh and her homeless and nameless God.

Her gratitude expressed in her thought when she is wearing her wedding dress full with Vincent's family jewelry. "She remembered thinking, I look like a Christmas tree, but of course said nothing, not wanting to sound ungrateful (6)." Vincent generosity toward her mother who has cancer and to her old servant makes her more attached to Vincent. "Yin Ling thought, if I could love him for nothing else, I would love him for this (20)." Ying Ling gratitude is even greater since Vincent's mother actually disagrees with their relation. Mrs. Chee considers that Yin Ling is not good enough to be her daughter in law.

Woman could love, truly and deeply, from gratitude alone. She thought how good he is to me, his generosity the greater for his daring to defy his formidable mother. (22)

Facing the fact that Ben in the one she truly falls in love with and the thought that only Ben who would make her happy and only in Ben that her need of love can be satisfied, Yin Ling comes into the fulfillment of love, belonging,

Facing the fact that Ben is the one she truly falls in love with and the thought that only Ben who would make her happy and only in Ben that her need of love can be satisfied, Yin Ling comes into the fulfillment of love, belonging, safety and security need. She eventually finds a peaceful mind beside Ben. It can be noticed that what makes Yin Ling so happy is that Ben 's love is pure and can accept Yin Ling with all her qualities without being restrained. On the other word, love in this story is a universal, a bridge, which connects the differences between human being, between even two worlds of different roles it attributes, between a Chinese woman and an American man.

Most of all, Yin Ling has the hope of release herself from her fear also anxiety. By having the hope, she has a spirit that continually exists, in other words, she has a never-ending spirit or motivation. Moreover, the spirit is remarkable because it helps her to become more fully human, more to the core of her being and fully functioning person. Without the spirit, she may not be able to continue her life and become a dead woman alive as she once reads.

There is a story she once reads that she has never forgotten. A woman gets married young and prosperously, but without loving her husband very much. Still, it is not a too bad marriage. Everybody is good to her. When she is thirty, somebody comes secretly into her life. It is only a very briefly affair, and the man goes away as suddenly as he has come. She never sees him again. Afterwards, nothing mattered any more. Her life is over. She goes through the remaining years, thirty in all, lifeless, spiritless, the walking dead. She walks upon the earth as one still alive, breathing, talking, eating, sleeping, sometimes

even laughing, but inwardly she is a cold, dead thing, without life, meaning or hope, such her love for the man. Before she dies, she gives instruction for these words to be carved on her tombstone: "She died at thirty, and was buried at sixty." The story has haunted Yin Ling for years. It is the saddest story she has ever read about love (209).

Vincent and Chinese tradition pressures that demand her to be a second-class person cause Yin Ling suffering. The fact that she is separated from Ben, the man she truly loves, cause her pain. The condition of the marriage, Vincent and his family, their thought and attitudes, make her feel unworthy. Conversely, the love to Ben encourages her to against all the problem. Her success in adjusting herself to the condition means that she has gradually becomes a mature woman. However, the process to be a woman of values is not an easy one. It is quite difficult for her to struggle in achieving her self-actualization against the society and Chinese tradition.

Yin Ling has struggle through her conscience, her sense of right and wrong, to win Ben's love that become her highest need.

**CHAPTER :IV  
CONCLUSION**